

The Deradicalisation of Terrorist Movements in North Sumatera (Study of the Formation System of Former Terrorists at Al-Hidayah Islamic Boarding School in Sunggal Deliserdang District)

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Abstract: religion is an important force in human life, realizing that terrorism is an ideological crime, so the approach used as a priority scale for its prevention, both deradicalization and reconciliation, should not be an economic, sociological, criminological or psychological approach. Local wisdom is needed in understanding the turmoil of thought that grows and develops on the basis of faith and belief, with the application or translation of wrong jihad. So this point focuses on the approach and methodology.

Keywords: terrorist; Moslem; society

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I. INTRODUCTION

Deradicalization is all efforts to neutralize radical notions through interdisciplinary approaches, such as law, psychology, religion, and socio-culture for those who are influenced or exposed to radical notions and / or pro-violence. The de-radicalization of terrorism is manifested by a reorientation program of motivation, re-education, socialization, and seeking social welfare and equality with other communities for those who have been involved in terrorism or sympathizers, resulting in a sense of nationalism and willingness to participate well as Indonesian citizens.

So actually, religion is an important force in human life, realizing that terrorism is an ideological crime, so the approach used as a priority scale for its prevention, both deradicalization and reconciliation, should not be an economic, sociological, criminological or psychological approach. Local wisdom is needed in understanding the turmoil of thought that grows and develops on the basis of faith and belief, with the application or translation of wrong jihad. So this point focuses on the approach and methodology as follows: Terrorist prisoners, as well as former terrorist inmates, are involved in the network of radical religious activities departing from the influence of mentors or ideologists who provide intake of understanding jihad with anarchist nuances and resistance. It is like giving vitamins and nutrition, but what should be given to adults is given to young children who are not yet time to receive these nutrients or vitamins. As a result, children grow unnaturally even endanger their own organs.

Then this aqidah poisoning needs to be returned by a person who is also a mentor or ideologist and an expert in the field of religion and has qualified scientific insight and capacity, so that it can restore the radicalism that has already grown and taken root in the souls of convicts or former convict terrorists. In this context charismatic scholars, leaders of Islamic organizations, Islamic boarding school leaders, MUI, and individual scholars need to be actively involved. If Saudi Arabia cooperates with around 800 ulama and professors to carry out the mission of deradicalization, then in Indonesia there must be more professionals and religious elites, not 4-5 people as long as this has been done

In general prisoners or former terrorist inmates live in a family environment that is strong in practicing religion and clinging to noble traditions, strong kinship and family systems. Then breaking the chain of radicalism that has poisoned his thinking so far can be done by optimizing the role of a mother, father, wife, child, brother, sister and other immediate family, to refer and soften his radical spirit in religion towards a positive radical, by looking reality and reality before the eyes that result. His radical behavior has troubled the closest families who have had to bother to visit him and carry certain supplies to complete the facilities and needs in the prison.

Actions are troublesome to others, in this case the closest family concerned, is an act that contradicts the Islamic Shari'a itself which obliges his followers to take care of the immediate family from various difficulties and calamities as illustrated in At-Tahrim verse 6 which instructs to protect themselves and their families from various dooms and tribulations.

Meaning: "O ye who believe, take care of yourself and your family from hellfire whose fuel is human and stone; keepers of angels who are rude, violent, and do not disobey God for what He commands them and always do what they are told. "So as a believer must understand the importance of holding fast to God's revelation and not go beyond the permissible rights.⁵ The program of de-radicalization carried out by the Al Hidayah Islamic Boarding School can be the spearhead in the dissemination and anticipation of the dangers of radicalism and terrorism in Indonesia. Deradicalization can be started directly from the roots of radicalism intended as deradicalization of prevention and maintenance. With this model, de-radicalization in the Al Hidayah Islamic Boarding School under the guidance of UstadKhairulGhazali was proactive and did not wait until it happened, for example terrorism. In addition, this model can be used for early detection of whether a person or group of people has the potential to think and act radically. Deradicalization is a continuation of work after being typed.

II. THEORETICAL REVIEW

2.1 Theories about Deradicalization

The word deradicalisation comes from English, namely the word deradicalization from the basic word radical, which gets the initial meaning, opposite, reverse, remove, reduce, get off, (reverse or reverse). The end-ize extension can then be changed in Indonesian

- isation means, causes to resemble, adoptor spreads out an algorithm of activity or the teaching of, (a cause for being or resembling, using or spreading a method or teaching).

For shorter, it can be understood that deradicalisation can be interpreted as a process or effort to eliminate radicalism. More broadly, de-radicalization is any attempt to neutralize radical notions through interdisciplinary approaches, such as law, psychology, religion and social culture for those who are influenced by understanding radical and / or pro-violence.

As a non-ministerial institution responsible for countering terrorism in Indonesia. The National Counterterrorism Agency (BNPT) also uses the deradicalisation strategy in carrying out its duties. At least there are three major de-radicalization programs launched by BNPT in tackling terrorism in Indonesia in 2010-2011. The three programs include;First, Personality Guidance, namely guidance related to the mindset or the way of thinking of a terrorist prisoner and their family that is radical and contrary to the ideology of the Pancasila and the NKRI to get back on trackcan receive and be accepted by the state and its citizens. In this personality development, BNPT makes dialogue from heart to heart as a strategy to change the doctrine that has been embedded in the mindset of each individual.Second, Independent Development. The development of independence is a series of processes that aim to equip terrorism prisoners and their families in terms of livelihood or economy. Coaching is done by giving special skills to develop the economy to terrorism prisoners and their families after they are free from the period of detention and from the ideology of terrorism.

Third, continuous preventive guidance. This training is intended so that the community can identify and anticipate the entry of the ideology of terrorism. The object in this training is the wider community in the form of training and socialization through various institutions such as religious organizations, community organizations, youth organizations, NGOs and so on.

2.2 Radicalism and Anti Radicalism

The discourse on radicalism and anti-radicalism in the life of boarding schools is part of social conversation. Context is one side that will face the other side, namely praxis. More discourse develops in abstract and macro and textualist spaces. Whereas praxis is more empirical and contextual so it is more about everyday life. Discourse and praxis are two things which are united as dialectics. Both are very helpful to understand the symptoms of social radicalism and counter-radicalism. Referring to Berger and Luckmann¹¹, it is explained that in the dialectic of society discourse and praxis are knowledge realities. As knowledge both are knowledge that is detached from the problem, the most basic validity or invalidity (based on any criteria) from that knowledge. As both human knowledge is developed, transferred and maintained in a variety of social conditions, these processes ultimately form a reality that is considered natural by ordinary people. As a matter that is considered reasonable, it becomes a common thing in the daily life of a society.

Efforts to understand radicalism and anti-radicalism in the pesantren world with a dialectical logic approach, it cannot come out of the framework of dialectical thinking of Marxism. The dialectical logic of Marxism is a way of thinking that sees the essence of everything as a contradiction, both in nature and in human life. Therefore contradiction is central to everything that exists in nature. The proposition is very relevant to explain the dynamics of radicalism and anti-radicalism in pesantren. Their second discourse in the realm of praxis exposes the world of pesantren to contradictory realities, on the one hand the public understands Islamic radicalism growing from pesantren, the other side anti-radicalism is very strong coming from pesantren which manifests in various forms of action and thought.

Marx's dialectical discourse cannot be separated from Hegel's thinking. Departing from Hegel's thought, Marx understood the social world. Marx's dialectical thinking is in line with Engels. Dialectics according to Engels asserted that Hegel in Lauer's thinking has certain rules.

III. RESEARCH METHODOLOGY

This research is field research because the data source is obtained from the field in the form of interviews with several parties and related institutions. The types of data disclosed in this study are narrative, description, and explanation of data from informants, both oral and written document data, the behavior of the subjects observed in the field is then described.

This study uses a qualitative approach with a descriptive historical approach as a research strategy. Qualitative research is intended to understand social phenomena from the perspective of participants where the researcher is a key instrument.

IV. DISCUSSION

Al Hidayah Islamic boarding school was founded by al ustad Khairul Ghazali, who is a former terrorist, and this pesantren is devoted to former terrorist children, his anxiety is based on the many children of terrorist families who have no future, because they are ostracized in the middle the community is because their parents are involved in the terrorist movement, and if this is allowed to grow longer, it will be worrying because their children who do not get special attention will follow in the footsteps of their parents to become terrorists, because there is an invitation from their father's friends to continue his father's struggle. Ustadz al-Ghazali's awareness to establish the Al Hidayah pesantren, is his anxiety and anxiety that young diamond children are exposed to social ailments, and what knocks him more is seeing the future of ex-terrorist children, who do not know the jungle where they reach his future, considering that the children of ex-terrorists have a heavy mental burden to be tolerated by the community because they are considered children of terrorists, if this is allowed to drag on it will make children follow in the footsteps of their parents becoming terrorists. As explained by one of the teachers at the Al Hidayah Pospes in the interview passage as follows:

"Al-Hidayah Islamic Boarding School was initiated by Ustad Al-Ghazali to educate terrorist children. Here they are we educate without differentiating from other students, they play football, learn with the concept of nature (life skills) they should not be ostracized from society, they have the right to get education as other children. We teach them about Islam so that they do not hate other religions. We keep an eye on the children here, because we are worried about children's knowledge through internet media (opening document files about terrorists) later after they enter high school. Now we can still provide an explanation so that they can succeed later. We as teachers here are sincere volunteers to help the government and community".

Various mass media raised the issue surrounding the children of this country. Some people have strange diseases, some become workers or child laborers, some are infected with drugs, and some are prostituted by their own parents. But there is one missing, children who are victims of terrorism. Those who were orphaned because their father was arrested by the authorities or died shot because of suspected terrorists. None of the media, institutions or organizations have adopted it.

Prevention measures have been felt to be very minimal for young people in the category of at risk groups such as children born in conflict areas or children from former combatants who tend to affirm violence. In this very young age they are in essence during the formation of identity. They are still unstable and easily affected by the environment in which they grow and develop. Therefore it is necessary to establish Islamic boarding schools or special schools for handling former terrorist children. Because early childhood is a golden period and the right period in character formation. So far, the government has only focused on arresting suspected terrorists and imprisoning them, but has not given enough attention to children and their families who are also affected both psychologically and economically. So it was felt urgent to establish educational institutions or Islamic boarding schools specifically handling the children of victims of radicalization. 46

The Al Hidayah boarding school managed by Ustad al Ghazali is a modern boarding school by combining various subjects whose educational curriculum is to follow the National Education curriculum, and also added with local content as a companion to the children of their education so that not trapped in radicalism and terrorism, and this pesantren only accommodates junior high school students, with the aim of children of this age enough to be fostered and educated so that they understand some of the terrorist and radical movements.

Al-Ghazali Foundation has several educational units, one of which is Al-Hidayah Middle School. Al-Hidayah Life Skills Middle School has a national curriculum (K13) coupled with local content that is structured and designed in such a way as to block radicalist ideology and besides that there are life skills that are given to students in the future to live and live up to their needs. Hopefully the Al-Hidayah Middle School life skill provides a solution to the nation's problems and provides a straightforward understanding for the young generation of the Indonesian people about radical ideology.

As explained above the Al-Hidayah Islamic Boarding School was established through a long thought and discussion process, by listening to inputs, suggestions from various parties, so that a formal educational institution was born for the fi

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