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AFTER JIHAD: Transformation of Radicalism and Verbatim Prejudice Among Ex-Convicts in the "Red Zone" of Terrorism in Bima-Dompu, East Indonesia

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Abstract

This article aims to re-investigate the Jihad movement of ex-terrorist convicts among the caregivers and teachers of the as-Salam Tahfidzul Quran Islamic boarding school in the Red Zone area of Bima-Dompu, Eastern Indonesia. This article focuses on two things by using a phenomenological qualitative approach, namely: (1) investigating the Jihad movement transformation of the ex-terrorist convicts among as-Salam Tahfidz Quran Islamic boarding school caretakers/teachers, (2) examining negative prejudice against as-Salam Tahfidzul Quran Islamic boarding school as "Terrorist School". The data in this article were collected using observation, participation, interview and documentation techniques which are analyzed inductively. This article shows two significant results. First, the understanding and movement of Jihad for the ex-terrorist convicts among the caretakers/teachers of as-Salam Tahfidzul Quran Bima-Dompu Islamic Boarding School has changed and transformed Jihad from "taking up arms" to "Amar Makruf Nahi Mungkar" which pursued through education. Second, the increment of highly negative prejudice towards As-Salam Tahfidzul Quran Bima-Dompu Islamic Boarding School as a "Terrorist School" among the large community due to the lack of communication from the government to the community regarding the developments of the ex-convicts and the safety assurance of them being in the community after they have served their prison term. Through a significant academic analysis, this article draws a temporary conclusion that Bima-Dompu NTB is no longer a terrorist Red Zone area.

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A. INTRODUCTION

In 2011, the Republic of Indonesia's (RI) National Agency for Combating Terrorism (BNPT) classified the Bima-Dompu area as a "Red Terrorist Zone," which was widely publicized, (news.detik.com & sketsanews.com). According to Arshad Mbai, the director of the BNPT, as stated by Abdul Malik, the majority of alleged culprits implicated in terrorism and radicalism investigations in Bima-Dompu were assigned to two pathways. Members of the Poso terrorism network are the first to attract new members to form new radicalism groups in the region. Second, the network established in the Islamic boarding school environment. (Mbai, 2014: 23)

Furthermore, Abdul Malik revealed that various acts of radicalism and terrorism that have occurred in Bima-Dompu have been linked to the presence of traditional Islamic boarding schools salaf, (Malik, 2018: 223-240). According to him, with the emergence of the issue of terrorism, a new sort of pesantren has been discovered in the study of Islamic boarding schools known as the Salafiyah Jihadiyah pesantren. (Depag, 1998: 41; Aliryadi, 2006: 186-187; Malik, 2018: 223-240). On the basis of these results, the first stage is to determine whether the religious movements carried out by former terrorist convicts (napiters) via the As-Salam Tahfidzul Qur'an Islamic boarding school that they formed likewise adhere to the Salafiyah teaching method?

In sociological studies, particularly in the context of new religious movements (Saliba, 2007: 41, 64), demonstrate that there is a large variability among new religious groups, hence the researcher will avoid making broad generalizations. For example, the Salafiyah group itself is divided into three factions in many literatures. First and foremost, Salafi-Puris (non-political and accepting government as long as Muslims). Second, there is Salafi Haraki (in politics and actively criticizing the government on the basis of Salafist values). The third type is Salafi Jihadi (seeing that it is time for jihad to uphold the Islamic system according to Salafi teachings), (Wiktorowicz, 2006: 207–39)

Based on the pesantren typologies discussed above, the next step is to identify the As-Salam Tahfidz Qur'an Islamic boarding school's typology as a context for justifying that this pesantren adheres to extreme Islamic doctrine. Abdul Malik, a Bima-Dompu radicalism and terrorism researcher, revealed in some of his study findings that the type of Salafi at the As-Salam Bima Islamic boarding school is Haraki - the exponents of which are members of the Jama'ah Anshar Syari'ah (JAS) with the main goal of pursuing Sharia implementation, (Malik, 2020: 26).

Abdul Malik's findings support allegations of a transformation of the ex-convict religious movement among the as-Salam Tahfidz Qur'an Islamic boarding schools, specifically from Salafi Jihadi - who "seed that it was time for jihad to

uphold the Islamic system according to Salafi teachings" by using extremist means - to Salafi Haraki - who use democratic means by getting involved in "politicking and actively criticizing the government on various issues Hence, the two questions presented at the outset have been answered.

Another concern raised in this piece is the perplexing condition of ex-convict ustadz at the As-Salam Islamic boarding school. On the one hand, they want to get back into activities like society in general, but on the other hand, there is still a strong negative prejudice circulating in society, particularly at the Tahfidzul Quran as-Salam Islamic boarding school that they founded, which is stigmatized as an Islamic religious education institution aimed at extremists and radicals. As a result, they frequently face discrimination from both society and the government. This perplexing predicament has prompted some of them to revert to the ideology of extreme groups and commit new acts of terrorism, (Nado: 2022).

One thing is certain: the stigmatization of the as-Salam Islamic boarding school as a "terrorist boarding school" has already crystallized, causing its survival and reputation to suffer indirectly. Hence, in order to protect ex-convicts' right to a calm and tranquil life, the government must be present and responsible for informing the public about their development following deradicalization. Despite the fact that the founders of the as-Salam Islamic boarding school were former terrorists, there has been a shift in the ustadz who teach and care for the Islamic boarding school's perspective of Jihad. As the leader of the As-Salam Islamic boarding school, Mujahidul Haq once stated:

"... defending the Nation and State is not just a duty, but also a portion of the aqeedah... Please don't doubt our loyalty to the Nation and State of the Republic of Indonesia... we hope that there will be no more government versions to scare clerics who are conducting lectures or da'wah, because that is just to invite young people to carry out all of Allah SWT's teachings... Just shouldn't listen to individuals who are irresponsible about unknown matters", (Mujahidul Haq: 2020).

The above statement by the leadership of the As-Salam Islamic boarding school is one of the evidences of a change in the notion of Jihad among ex Bima-Dompu inmates. This was confirmed by Danrem 162/WB Brigadier General TNI, Ahmad Rijal Ramdhani, who spoke at the Commemoration of the 75th Anniversary of Indonesian Independence at the As-Salam Dompu Islamic Boarding School, emphasizing that Islamic boarding schools in NTB, particularly in Dompu and Bima, are no longer radical. "...all of them are red and white." Has returned to Mother Earth's lap...", (Ramdhani: 2020).

The appearance of Ahmad Rijal Ramdhani and his entourage at the As-Salam Islamic Boarding School was meant to convey to the public at the regional, national, and worldwide levels that there are no longer radical Islamic boarding

schools in NTB, particularly in Bima-Dompu. Recognizing this, this study will concentrate on two points. First, the religious movement (Jihad) of convicted groups is being transformed. Second, reversing society's and the government's unfavourable perception of the As-Salam Tahfidzul Qur'an Islamic Boarding School as a "terrorist" Islamic-based educational institution. As a result, this article presents new - and balanced - information regarding the emergence of the ex-convict religious movement in the "Red Zone" of Bima-Dompu terrorists.

B. METHODS

This study is dedicated to Creswell's design examples (2010:11), which comprise ethnographies, grounded theory, case studies, and phenomenological investigations in a qualitative manner. In this analysis, a qualitative research design was used, namely a naturalistic phenomenological model that views humans and social reality as generated when human activities or behavior are evaluated according to the actors, (Creswell, 1994:11) The issue of religious radicalism in Islamic boarding schools is viewed as a social phenomena in this study. (Denzim & Yvonna: 1994: 254) The subject of this study, as well as the source of data, is Ustadz Mujahidul Haq, the leader of the As-Salam Tahfidz Qur'an Islamic Boarding School, et al., with data collected through in-depth interviews (Denzim & Yvonna: 1994: 56-57).

C. RESULTS AND DISCUSSION

There are six discussion sub-chapters in the results section that have been ordered systematically based on the findings data acquired, namely: (1) Biography of As-Salam Islamic Boarding School, (2) Following Jihad: Verbatim Prejudice and Delematic Circumstances of Ex-Napiters, (3) Jihad Transformation of Ex-Convicts, (4) As-Salam Islamic Boarding School Tahfidzul Qur'an's Spirit of Nationality.

Overview Biography of As-Salam Islamic Boarding School Tahfidzul Qur'an

The As-Salam Tahfidzul Qur'an Islamic Boarding School is one of the Islamic boarding schools in West Nusa Tenggara (NTB) that was established by a group of former terrorist convicts (napiters) from the network of ustadz Mujahidul Haqq and his friends. The As-Salam Islamic boarding school was first located in Kampung Melayu on the outskirts of Bima City and ran from 2017 to 2019. However, due to many operating difficulties and a lack of good response from the surrounding community, the Islamic boarding school has moved to Katua Village, Dompu Regency from 2020 until now.

Because of the relocation, the name of the Islamic boarding school where the Islamic boarding school runs has changed from As-Salam Tahfidzul Qur'an

Bima Islamic Boarding School to As-Salam Tahfidzul Qur'an Dompu Islamic Boarding School. As-Salam Tahfidzul Qur'an Islamic Boarding School's mission statement is "Educating Generations of Muslims with the Qur'an and As-Sunnah for the Glory of Islam." While the mission is divided into two parts, the first is to build and educate santri with the Qur'an and As-Sunnah in order to produce Qur'an memorizers who are pious and have a Solimah faith, worship Sahiha, have good manners, and understand religious knowledge, and the second is to educate students with knowledge and technology.

From this vision and mission, As-Salam Tahfidzul Qur'an Islamic Boarding School is the same as Islamic Boarding Schools in general with five main programs, namely, (1) tahfidzul Qur'an at MTs level for three years with a target of 15 juz mutqin, (2) tahfidzul Qur'an Muslimin or MA level for three years with a target of 15 juz mutqin, (3) mastering Arabic and English developed with aqidah salimah, sahihah worship, ahlakul karimah, (4) integrating the DEPAG curriculum with Islamic boarding schools, (5) independent student entrepreneurship.

Apart from its main program, Ponpes as-Salam Tahfidzul Qur'an also has a variety of extracurricular activities, such as: (1) Muhadharah (pidato) bahasa Indonesia, Inggris, dan Arab, (2) percakapan bahasa Inggris, (3) olahraga such as berenang, sepak bola, bela diri, out bond, and so on. Using the aforementioned programs, the Santri Ponpes As-Salam Tahfidzul Qur'an has succeeded in enforcing a number of government mandates, such as lomba ceramah and hafidzul Qur'an antar Ponpes se-kabupaten Dompu each year, as mandated by Danrem Wirabhakti 162 NTB.

Figure 1. 1 Tahfidzul Qur'an Official Brochure of As-Salam Islamic Boarding School

From the beginning of its development in 2016/2017, As-Salam Islamic Boarding School was very autonomous in terms of funding, curriculum, management, teaching systems, and leadership. As-Salam Islamic Boarding School does not accept and solicit for aid from any agency, including the government. As a result, the Islamic boarding school is managed independently. Many years later, however, the government began to consider the existence of the As-Salam Islamic Boarding School, despite the fact that it had not yet been granted an operational authorization. Mujahidul Haqq, as the leader of the As-Salam Islamic boarding school, revealed in an interview:

"...this school is overseen by the Ministry of Religion (DEPAG). I just haven't gotten permission to operate it yet. Considering the Islamic boarding school has only been in operation for two years... Our presence aims to assist people in reading the Qur'an and speaking Arabic for future generations... In fact, at the Tahfidzul Qur'an As-Salam Islamic boarding school, we only look for children who are strong in memorizing, which is why we filter; from a list of 60 persons, we only took 35, and Alhamdulillah, the number of students here is 80...", (Mujahidul: 2019).

The main goal of creating the As-Salam Tahfidz Qur'an Islamic Boarding School is to develop da'i who follow the Qur'an and Sunnah with a Jihadi spirit in order to spread Islam in Bima. Furthermore, the awareness to purify faith (tauhid) and try to implement sharia law in Indonesia motivated the establishment of the Islamic boarding school. This demonstrates that the internal purpose as well as the ideological fight among the as-Salam Islamic boarding school's founders and managers is to train generations to carry out Islamic teachings and uphold Islamic sharia principles.

Apart from that, as will be discussed later, the issue of injustice, both national and global, has prompted several ustadz at the As-Salam Bima-Dompu Islamic Boarding School, such as Ustadz Muhajir and Ustadz Abu Zabir, to be quite vocal in criticizing and voicing social injustice and failure. According to Abdul Malik, at the same time these ustadz openly promoted Islamic law as a solution to the current legal shortcomings through numerous chances both in religious and state activities

After Jihad: Verbatim Prejudice and the Dilemmatic Situation of Ex-Napiters

Although the government's efforts to eradicate terrorism have yielded encouraging results in recent years, the process of rehabilitation and deradicalization of former Terrorist Convicts (Napiters) remains a challenge. This is because the majority of ex-convicts who started a "new life" without adequate assistance frequently return to join their groups and commit acts of violence and terror, (Asrori: 2019; BBC News Indonesia: 2018). This is what occurred to the ex-convicts from the Ustadz Mujahidul Haq group, and some of their groups have also returned to carrying out terrorist attacks after joining the ISIS group. Mujahidul Haq in an interview revealed:

"About 7 or 8 of the more than 100 who were not resuscitated later joined the ISIS network. And, thank God, the vast majority of them are knowledgeable, while those who are unaware eventually leave and continue to support ISIS", (Mujahidul, 2019).

According to the first assertion, the return of ex-convict groups to carry out terrorist activities is a manifestation of the government's "failure" in deradicalization. According to Saifudin Asrori (2019), Jihadist involvement in the reintegration of former terrorist inmates is a type of mutual help for many Islamic extremists who are struggling with the transition back into society without proper assistance. In fact, they (ex-convicts) are potential assets that must be optimally enabled by the government in order to become agents who push narratives against extremism and terrorism in Indonesia. However, this is not the case; in fact, they are suspected and provoked so that people are more "wary" of the Islamic boarding schools they established.

The current process of rehabilitation and deradicalization of former convicts has not been carried out in accordance with the law - in this case, the

National Counterterrorism Agency (BNPT) is mandated to carry out a deradicalization program in collaboration with various government agencies/institutions, the community, and individuals or groups who have been exposed to radicalization, (UUD, 2018: 5; UUD, 2003: 15; UUD, 2002: 1; UUD, 2018: 92). Ustadz Mujahidul Haq confessed that his efforts to deradicalize were totally motivated by guilt, and that he was aware that the Jihad doctrine he had previously espoused was incorrect. In an interview, Mujahidul Haq disclosed:

"...when ISIS formed, I started to study and I discovered that I was mistaken. The concept of jihad is wrong. Later we consulted with Abu Tholud, who was the head of the Aceh case, who was likewise wrong. Starting from there, we explain that my principal responsibility is to awaken individuals who have been indoctrinated by the teachings that I once imparted. This, in my opinion, is incorrect. I collect them many times to straighten again," (Mujahidul, 2019).

In addition to being a matter of survival without adequate assistance, but the group of ex-Napiter Mujahidul Haq and the Islamic boarding school they founded frequently face negative prejudice. In fact, he claims that certain groups deliberately exploit their ex-convict status and existence for one purpose by "provoking" the public to be wary of their group with the alibi "be aware." Faced with this reality, Mujahidul Haq is understandably perplexed and frequently feels cornered.

According to Abdul Malik, this prejudice with a negative connotation or prejudice verbatim (Zanden, 1984: 25-27; Brown, 1995: h. 3-9; Stan, 1986: 24-25) arose after the Indonesian National Counterterrorism Agency (BNPT) designated Bima-Dompu as a terrorist 'Red Zone' area, resulting in several arrests of ustadz-ustadz in succession in 2011-2012 - who were suspected of being part of a terrorist group, (Malik, 2018: 227). When analyzed analytically, one of the origins of social prejudice, according to Blumer in (Zanden, 1984), is the feeling of being different from other groups or other people, such as the majority group and the minority group.

As-Salam Islamic Boarding School is a minority party in this environment, whereas the government and the larger community constitute the majority. Prejudice, according to Rupert Brown (1995), is defined as a negative trait that cannot be justified towards a group and its individual members. Meanwhile, Allport (in Zanden, 1984) defines social prejudice as an attitude that hates another group for no objective reason, resulting in decisions based on insufficient evidence, (Stan, 1986).

As-Salam Islamic Boarding School is in this scenario since it is an Islamic educational institution that has always been labeled as a "terrorist barn." The presence of ustad as a major role in the teaching process at Islamic boarding schools, according to Abdul Malik, is the target of prejudice. Prejudice is typically formed by social categorization, which divides the social environment into two groups: "our group" (in group) and "their group" (out group). In the context of

radicalism and terrorism, ustadz who teach in Islamic boarding schools with all the symbols and ideas attached to them personally and institutionally have been deemed "the others." (Malik, 2020: 228). Ustadz Mujahidul Haq, as the leader of the as-Salam Islamic Boarding School stated:

"...the foundation entrusted me with leading the As-salam Tahfidzul Qur'an Islamic boarding school here, but I saw that there was intelligence work and so on in the community by inciting: "be extremely cautious with the former terrorism hostel." This is what irritates me the most because... on the one side, we've been jailed and jailed. It signifies that we have carried out the imprisonment properly till there is no negative record of me being imprisoned, right... why are they talking about our hut in such a way... Our presence is necessary in order for future generations to be able to read the Qur'an and speak Arabic. If you still believe we are participating in a terrorist attack, please gentlemen sit in this hut 24 hours a day, are there any military trainings, bomb assembly, and so on... It was said that there were stray wires in our boarding school...", (Mujahidul Haq, 2019).

According to the interview, Ustadz Mujahidul Haq and his organization are unaware of the reasons why the government continues to suspect the Islamic boarding school they built. Continue to elicit a response from the As-Salam Islamic Boarding School. Even though, in terms of religious affiliation, Mujahidul Haq, the leader of the as-Salam Islamic boarding school, has now joined the Jama'ah Ansori Syariah (JAS) group, which is not what it used to be because, according to him, JAS is now truly merging in with society. According to him, the problem arises when the process of apprehending ISIS militants in Bima is associated with them. In an interview, Ustadz Muzahidul Haq answered, revealing:

"...I put this viewpoint in Jama'ah Ansori Syariah (JAS), which is now less understood by people because it has become more integrated with the community. I really don't see why people are sometimes affiliated with us when there is an arrest procedure like ISIS. But I believe Allah is Most Just, notwithstanding the insults directed at the As-Salam Islamic Boarding School. Imagine a list of only four people; frankly, I'm heartbroken. This year, we rejected 30 of the 60 people on the list due to an excess of quota. This indicates that people are beginning to recognize ust. Muzahidin are not like that; children can memorize the Qur'an, become imams, and so forth...", (Mujahidul Haq, 2019).

In a circumstance such as this, Mujahidul Haq is well aware that this reality is a cost that must be paid. He is steadfast in his effort to demonstrate to the public and the authorities that he and several of his fellow members are absolutely free of "radical" Islam. The drive to demonstrate their commitment to Pancasila, on the other hand, was dampened by the activities of the "apparatus," which did not follow the provisions of the law when arresting and detaining their members. Mujahidul Haq disclosed this in an interview:

"...Every time an arrest is made, there is no previous notification letter, and it picks up in the middle of the road, which is unfortunate because the victim's family is looking

everywhere. That is what bothers me about the Densus treatment. I'm also curious as to why there were arrests during certain political periods..."(Mujahidul Haq, 2019).

Some of Mujahidul Haq's confessions throughout the arrest and detention procedure revealed that he and his organizations were not treated according to the law. In actuality, their arrest was mainly for intelligence gathering, and they were still kept and tortured. Mujahidul also added:

"...we also conveyed in the trial what we conveyed in the BAP, using intimidation, coercion, and torture." We have even informed the public prosecutor, courts, and others, but there has been no response. This means that there will be no more judicial proceedings. This is my query. Why, why, why can't terrorist cases for incidents like these ever be resolved...?" (Mujahidul Haq, 2019).

Mujahidul Haq appeared suspicious and disillusioned with the attitude of the apparatus and the implementation of the legislation that was forced on their organization, based on the many sad statements in the interview. In some of his confessions, he openly said that the activities of his buddies, who are now joining the ISIS group, were driven by a desire for vengeance against the government who carried out the arrests inhumanely. For example, consider the arrest of a Mujahidul Haq buddy who was shot dead on the spot while prostrating and praying. For Mujahidul Haq, what the authorities did to the victim was an insult to Allah, and they had also mistreated the victim and his family, including his wife and children, who were traumatized by the experience, which was not considered by the Densus when they made the arrest. In response to the incident, Mujahidul Haq stated once more:

"...That is a major offense. Whatever the reason, a terrorist in a state of worship does not wield a gun, despite the fact that no matter how hard a human being tries, he will feel sorry and compassion since he was also shot in front of his wife and children. Even then, the corpse was hauled outside, as if it were impossible.... Therefore, on the one hand, they want to be good, but on the other side, by having such distancing activities, they are producing acts of revenge. This means that the settlement is not based on a heart-to-heart conversation. Why does Densus have to do things this way?..." (Mujahidul Haq, 2019).

While referring to the Terrorism Law as described before, various examples of incidents of arrest and imprisonment experienced by ex-convicts and suspected terrorists in Bima-Dompu have broken two points of the norms stipulated in Law no. 5 of 2018. Secondly, in article 25, paragraph 7, it is ordered that "detention is carried out while still being based on human rights, including suspects being treated humanely, not tortured, not cruelly treated, and not degrade human dignity." Furthermore, paragraph 3 of article 28 states that "arrests are carried out while still based on human rights, including the right to be treated humanely, not to be tortured, not to be treated cruelly, and not to be denigrated," (UUD, 2018: 5). Mujahidul Haq knew a little about this piece and mentioned it in an interview, saying:

“...We also don't know what their reasoning is for making such arrests. If there is a special law, there must be prior notification. We also don't know which law is applied by the Densus. It was from there that I witnessed this friend's activities, especially given the recent trend of acts of vengeance. When you mention the economic element, they don't think about it because all they worry about is going to war and leaving their wife and children behind. This is where I see the vengeance factor. Since the Densus arrests were extremely harsh as a result of the unnatural shooting. That's right...the arrests and shootings were quite unusual...”,(Mujahidul Haq, 2019).

Admittedly, Mujahidul Haq was one of the victims who were exposed to radical Islamic teachings, and in the end he became the perpetrator who carried out acts of terror, but the government must also be present with its democratic spirit to continue to consider the rights and status of ex-members. The author recognizes that, in addition to being exceedingly paradoxical, this scenario is also very difficult for the state to place itself in order to maintain a democratic balance.

Transformation of Jihad Understanding Among Ex-Convicts

Transformation is derived from the English language, specifically "transform," which meaning to control one form into another, (Polak, 1985: 385). Transformation can occur in Muslim life, particularly among ex-convicts, particularly in their interpretation of the Jihadi precepts. Given that transformation is a process of gradual change that leads to the ultimate stage, changes in ex-convicts' concept of Jihad occur when external and internal influences gradually steer changes from the old to the new, or even better (Daryanto, 1997: 612).

Before becoming what he is now, Ustadz Mujahidul Haq tended to disbelieve the government, the police, and the army because he believed he was the wisest, the most Islamic, and made people believe. The fervent spirit of Jihad inspired ustadz Mujahidul to engage in physical activities such as running and other sports. Meanwhile, he obtained this radical doctrine and understanding indirectly from several books written by Middle Eastern scholars, such as Sheikh Abdul Muhammad Al-Makhdisi, Sheikh Abdul Qodir Bin Abdul Aziz, and others, which are also the main references for Islamic groups, such as the ISIS and Muslim Brotherhood, and which they then translated into Indonesian. This is where Giroh enters the picture. Mujahidul Haq stressed:

“...That used to be all JAT when I was in prison here. Thus my old understanding was still present in prison. It's only that the prison is still divided on whether it should help ISIS or not. Second, our thinking is the same, but our behavior to the police, for example, is not. If now people who join ISIS are unbelievers, all the cops etc. are not even permitted to shake hands with them. Even if we don't, we still shake hands, open the door, and so on. If they didn't want individuals who now join ISIS in the past, working with these thogut people is an insult to us...”,(Mujahidul Haq, 2019).

Ustadz Mujahidul and others see the scholars they refer to as having exceptional experience and expertise. Rereading, however, reveals that many

sheikhs and intellectuals from the Middle East also disagree with Ustadz Mujahidul Haq et al interpretation of Jihad. Even according to the results of his search and re-reading, al-Qaeda leader Sheikh Aiman Abdul Khoiri obviously disagreed with the muhkdisi who threatened and disbelieved the government, including Sheikh Osama bin Laden and the al-Qaeda leaders. They begin to organize themselves here, including the learning habit of studying alone and with friends. Mujahidul admitted:

“...I would really like to appreciate everyone in Bima who used to be JAT and provided this understanding to me when I was studying at Ust. It is now safe for the ISIS group. ISIS's leader is the well-known Aman Abdurrahman. I studied there, read books there, and eventually my JAD buddies experienced a scientific shift. Finally, I changed the thinking and taught the concept so that the average comprehension of JAD friends was restored. However, when ISIS formed, I began to learn and recognized I was mistaken. The concept of jihad is incorrect. Later we talked to Mustafa Abu Tholul, the chairman of the Aceh case, who was also mistaken. Beginning there, we indicate that my primary responsibility is to awaken individuals who have been indoctrinated by the lessons I originally offered. This, in my opinion, is incorrect. I collect them several times to straighten them up again. And, thank God, many people are aware. Those that are unaware eventually leave and continue to support ISIS. And now in JAS, Alhamdulillah, all of their understanding has been saved. Our PKS people used to be infidels, sir. Even PKS is an infidel, let alone public parties!...”Mujahidul Haq, 2019).

In an attempt to resurrect its members, approximately 7 or 8 of the more over 100 who were unsuccessful joined the ISIS network. Ustadz Mujahidul Haq has long felt guilty about the extremist Jihad theology he once preached in his followers. Moreover, according to his confession, all civil officials who worked for the government fled because he frequently imparted the concept of Jihad. But, as a result of their continued efforts to deradicalize their members, many of them finally quit and did not continue their activity with the ISIS network.

This is what Ustadz Mujahidul Haq wishes to convey to the government, the governor, and his staff in order for their relationship with the security forces - both the National Police and the Danrem - or the general public to improve in the future, allowing him and his other members to be accepted as they should be. In his investigation, Abdul Malik discovered a shift in Ustadz Islamic Boarding School As-Salam students' perception of Jihad. He disclosed:

“...PP As-Salam, Bima, West Nusa Tenggara, is one of the Salafi Islamic boarding schools with the lowest protective factor. According to his nanny, the personalities at the as-Salam Islamic boarding school had ideological ties to ISIS, particularly in the definition of "jihad." Therefore, jihad is no longer defined as taking up arms, but rather as opposing government policies or carrying out Amar Makruf Nahi Mungkar (Ust. Mubajir, As-Salam Leader, Bima). Although they abhor bughat through violence, supporters of the as-Salam Islamic Boarding School are not reluctant to rally in order to challenge the government...”, (Malik, 2020: 135).

Here is where they vary from other Salafi Puris Islamic residential schools, which denounce the demonstration as a sign of contempt for the legitimate government. They have switched from Salafi Jihadi to Salafi Haraki in this regard. Their absence from any mass organization creates a lack of protective elements against radicalism and violent extremism. Today, the only safeguard they have is their link with government officials who regularly exercise control over their operations. According to them, the government's deradicalization effort has modified their radical viewpoint, (Malik, 2020: 136-137). Ust Muhajir, the leader of the As-Salam Islamic Boarding School, confessed:

Since I was released from prison, I've learned a lot, and we've parted from ISIS, so our focus here is on a government that does good and forbids evil. What do you mean? For example, there is government oppression and laws that are not in accordance with Islamic principles, which we explain using demonstration rules and the aspirations of prosecution, which are already governed by law. It is the jihad we are currently engaged in. There is no more jihad as there was in Aceh. Because of the Aceh case, I was imprisoned. All of my pals in JAS who no longer support ISIS believe there is no longer jihad against the government. This signifies that the opponent who was wielding the weapon is no longer present, (Mujahidul Haq, 2019).

The As-Salam Bima Islamic Boarding School's head stated that his engagement with the ISIS network in Indonesia was mainly due to a misunderstanding of Jihad. Nonetheless, this does not imply that he has abandoned Jihad entirely. Jihad remains an important form of faith for him. In actuality, however, it is not essential to take up guns against the government. Only when an outside country wishes to invade Indonesia does the call to Jihad to war come into play. In this circumstance, jihad is more often seen as correcting government policies that are not in accordance with Sharia. "The noblest jihad is to offer good words to a despotic regime," Ust Muhajir stated, using a Prophet hadith. He also recognizes that there are still those who are frightened and fearful of terrorist attacks. Yet, he emphasized that the as-Salam Islamic Boarding School community had evolved and was no longer as severe as it once was. The government officials are hoping to assist the As-Salam Islamic Boarding School in convincing the public that they have truly reformed, (Mujahidul Haq, 2019).

4. The Nationalist Spirit of Ex-Napiter Islamic Boarding Schools

One simple way to determine whether the Islamic Boarding School holds radical, extremist, terrorist, or similar views is to look at how heavily the Islamic Boarding School participates and cooperates in various state or governmental operations. This is due to the fact that Islamic boarding schools involved in aggressive, extremist, and terrorist movements will undoubtedly confine themselves to the state or government. Nevertheless, the as-Salam Tahfidzul Qur'an Bima-Dompu Islamic Boarding School, which is currently stigmatized as an Islamic religious education school with extremist and radical ideas, participates

in the August 17 event numerous times each year. The author will use the occasion of the Republic of Indonesia's Independence Day as an example.

As-Salam Islamic Boarding School has never overlooked the 17th August independence anniversary in the recent three years. The 75th anniversary of the Republic of Indonesia's Declaration of Independence was also commemorated on August 17, 2020, at the Tahfidzul Qur'an As-Salam Islamic Boarding School in Katua Village, Dompu District. The Flag Ceremony was attended by Islamic scholars, ustadz, and ustadzah, as well as students/santriwati from other Islamic boarding schools - which are also considered Islamic boarding schools with radical views, such as the Uthman Bin Affan Islamic Boarding School in O'o Village and the Husnul Khotimah Qur'an House in O' Village. The Kindergarten, SD IT Harapan Islam in O'o Village, and TNI-Polri staff were also present. Ustadz Mujahidul Haq delivered an affirmative speech at the Independence Day celebrations:

“...It is impossible to question ustadz, ustadzah, and Islamic boarding school pupils Assalam's affection (patriotism) and sense of nationalism (nationalism) for the Unitary State of the Republic of Indonesia...”, (Editor News, 2020)

Danrem 162/Wira Bhakti Brigadier General Ahmad Rizal Ramdhani, S.Sos. sh. M.Han., also attended the independence day celebration as the Inspector of Ceremonies. On that occasion, Danrem 162/WB expressed his gratitude to the Islamic Boarding School and the committee who had prepared for the ceremony, and he admitted that he was happy and proud to be able to attend the ceremony at the As-Salam Islamic Boarding School, because the ceremony was held to commemorate the Republic of Indonesia's 75th Independence Day. The ulemas, ustadz and ustadzah, as well as pupils from five Islamic boarding schools in Katua Village and O'o Village, made the event both colorful and solemn. On that time, Ahmad Rizal Ramdhani revealed:

“...This is the most wonderful ceremony; it is unique to me, and I am overjoyed... At the same time, the implementation of this ceremony intends to tell the public, both nationally and internationally, that there are no Islamic boarding schools in NTB with extremist beliefs, because they are all red and white and faithful to Mother Earth, according to them...”, (Sumbawa News , 2020; Editor News, 2020).

Not only attended by the Danrem 162/Wira Bhakti Brigadier General TNI, the independence celebration ceremony at the As-Salam Islamic Boarding School was also attended by Head of Intelligence Service for Kasrem 162/WB, Dandim 1614/Dompu, Expert Staff for the Regent of Dompu representing the Regent of Dompu, Deputy Chief of Police for Dompu, Head of the National Unity Agency and Politics of Dompu Regency, Head of the Agriculture and Plantation Service of Dompu Regency, Chair of the Dompu Regency Religious Harmony Forum, Leader of the Al-Qur'an House Husnul khatimah Dompu, Dantim Intelrem

162/WB, Staff officers and Danramil of Kodim 1614/Dompu, Persit Kartika Candra Kirana Branch XXVIII Kodim 1614/Dompu and local religious leaders, community leaders and youth leaders.



Figure 1. 2 Danrem celebrates Independence Day on August 17th with the Ex-Napiter As-Salam Islamic Boarding School.

This enthusiasm was seized by heads of Islamic boarding schools with radical leanings to convey their concern. Ustadz Mujahidul Haq, for example, sincerely wishes that there will be no more government versions to scare the clerics, in which the clerics each conduct out lectures or pure da'wah to ask young people to carry out all of Allah SWT's instructions. "...Don't only listen to reckless people talk about unknown situations..." The leaders of the Usman Bin Affan Islamic Boarding School, O'o Village, Ustad Zainuddin, and Ustad Taqiyuddin, who all took part in the events, publicly corroborated what Ustad Mujahidul Haq said. The officials of the Islamic boarding school stressed in their speeches that

"... protecting the nation and the unitary state of the Republic of Indonesia is not only an obligation, but a religion...", (Mata Jitu, 2020).



Figure 1. 3 Mujahidul Haq, ex-napiter and supervisor of As-Salam Islamic Boarding School, delivers a speech about nationalism.

In celebration of the Republic of Indonesia's Independence Day, Islamic boarding school students competed in a variety of contests, including hiking and other competitions hosted at many Islamic boarding schools in the district and city of Bima-Dompu. The participation of Islamic Boarding Schools with radical views in the celebration of Independence Day is a form of actualization and openness (not limitation) of the Islamic Boarding School in supporting activities organized by the government, as well as a form of gratitude for the blessings of our beloved country's independence bestowed by Allah SWT.

When the author leads a group marching through the Bima-Dompu major route, there are thousands of red and white flags flying along the way, to the yards of residents' houses with varying sizes of flags, from the tiniest to the largest. This is a sort of actualization based on a sense of pride and affection for the people of Bima-Dompu for the nation and state.

E. CONCLUSION

It can be inferred that ex-convict religious movements among as-Salam Tahfidzul Qur'an Bima-Dompu Islamic boarding school caretakers/teachers are still not fully free of negative prejudice (prejudice verbatim) that comes straight from the wider community and the authorities. Alone. The most perplexing scenario is the presence of caregivers/teachers as major players in the educational process in Islamic boarding schools, who become the subject of bias, causing the existence and reputation of the pesantren to feel disadvantaged. In quite a while, it is not widely recognized that the extreme worldview among ex-terrorist inmates

has shifted, particularly their understanding of jihad from "picking up arms" to Jihad as "amar makruf nahi mungkar," which they actualize through Salafi Haraki Islamic-based education. As a result, this article wishes to underline a temporary conclusion that the Bima-Dompu NTB area is no longer a terrorist "Red Zone".

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