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DERADICALIZATION AND ANTI-TERRORISM FOR EXNAPITER CHILDREN: Case Study of Al-Hidayah Boarding School

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Abstract

This research study is about the educational model developed related to prevention strategies of extremist children to prevent them from following the steps or experiences of their parents as perpetrators of terrorist acts. One of the places of analysis in this study is the al hidayah Islamic boarding school. This research was conducted with one approach, namely a qualitative approach, with this approach obtained sources of information through observation, interviews and documentation needed for this research by the management of the school. Then, the study used phenomenological methods. The method is able to describe how an individual feels the experience and provide a picture of the phenomenon. It is therefore interesting to conduct research on how terrorist prevention and countermeasures education models developed and designed by ex-terrorist convicts against children of ex-terrorists or non-terrorists. Study findings show that the establishment of Islamic boarding schools is motivated by self-awareness that utilizing oneself for others by promoting Islamic values that are peaceful and non-violent, these values are the basis for developing an educational model in al hidayah Islamic boarding schools.

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A. INTRODUCTION

The rise of acts of terrorism that occur cannot be denied that affects the psychology of a child from these terrorists, the impact of these actions can be bad or vice versa. If it has a bad impact, then the child of an ex-*napiter* may follow in the footsteps of his parents as perpetrators of terrorism convicts. This is something that must not happen and must be stopped immediately. As this condition was stated by Given that in carrying out these criminal acts terrorist groups always use sharp weapons and dangerous tools, a strategy is needed to prevent terrorism crimes. (Fawakih, 2016)

Terrorism itself comes from the word terrorist which is the perpetrator of acts of terror, which can have a plural or singular meaning. According to the Indonesian dictionary, terrorists are people or groups who act cruelly and cause fear. Terrorists can also be interpreted as executors of forms of terrorism, either by individuals, groups or groups by means of acts of violence up to murder accompanied by the use of various weapons, from conventional to modern systems. (Sidharto et al., 1995)

The impact of this terrorist crime on an *exnapiter's* child is having an anarchic, wild, extreme, and radical soul. However, in the current era, the Terrorism Countermeasures Agency (BNPT) is responsible for preventing the children of *exnapiters* from falling into following in the footsteps or steps of their parents as terrorist crimes who are now convicts of terrorism. One of the preventions that can be done is to rehabilitate the child and provide proper and broader insight into education that should be without entering the world of terrorism.

Based on the issues above, the problems occurred in one of the educational institutions, namely the Al-Hidayah Islamic Boarding School, this school is one of the places for the rehabilitation of an *ex-*napiter's** child, where this school is given an anti-radical and terrorism curriculum. According to Fitriyah et al, Islamic boarding schools are peaceful Islamic educational institutions that function as a forum for expertise in various religious knowledge. (Fitriyah et al., 2018) Islamic boarding schools are the cornerstone of Islamic educational institutions that emphasize the importance of morality in religion.(Mungkin et al., 2020) The motivation for good Islamic moral education is as a guide for the existence of human life and society.

The word "model" comes from the Latin word "mold" which means mold or pattern, the definition of a model itself is a form or concept that describes a physical form on a small scale. Related to this study contest, the educational model has four main concepts, namely morals or character, values, morals, and social competence.(Harahap & Isya, 2020). In this case, the general educational model is character education which requires that the next generation be equipped

with basic competencies that are not only capable of making them life-long learners but also capable of functioning with positive participation both as individuals, as family members, as citizens and citizens of the world.(Zuchdi et al., 2010)

Education is the process of transferring knowledge and learning skills in a group or individual which is passed on to the next generation. Education is a conscious and planned effort to create a learning atmosphere and learning process in which students can actively develop their potential for spiritual strength, personality, intelligence, noble character, self-control and skills needed by themselves or for the community.(Ahmadi & Uhbiyati, 1991). John Dewey saw that the nature of education is a socio-cultural process to make children have social competence as good members of society as well as practical skills in solving social problems in everyday life.(Sidharto et al., 1995)

This research studies the anti-terrorism education model. Interestingly the model of anti-radicalist and terrorism education at the Al Hidayah Islamic Boarding School in this study was developed by an ex-napiter husband and wife. The main aim of the Islamic boarding school education curriculum is directed at children of ex-napiters with the main target being that children of former ex-napiters do not have the thoughts of being involved and developing and understand the actions of their parents who have committed acts of terrorism. A process of socialization. The process of socialization is the process of people having social competence to become members of a particular group or society. According to Charlotte Buhler, the process of socialization is a process that helps community members to learn and adapt to how to live and how to think in groups, so that they can play a role and function in the group.(Muin, 2014)

The ongoing educational model at the Al Hidayah Islamic Boarding School was developed by incorporating learning materials in general by adding learning materials on anti-radical and terrorism prevention efforts for ex-napiter children and also children who come from the environment in general. According to the findings of a study conducted by Ritonga, there is a very strong tendency for the children of ex-terrorists or ex-terrorists to follow their parents to become terrorists too.(Ritonga, 2023)

The main focus of education for expatriate children at the Al-Hidayah Islamic Boarding School is the acceptance of society to return to normal life in the midst of community interaction. To live normally in the midst of society, a decent job is also needed to support their daily needs. In general, exnapiters serving their sentences feel inconvenienced or difficult to start a new life by working like society.(S, 2010)

Based on the previous description, it is interesting to conduct research on the anti-terrorism education model at the Al-Hidayah Islamic Boarding School.

The focus of this study is how the educational model of prevention and countermeasures for terrorists is developed and designed by ex-terrorist convicts for the children of former terrorists or non-terrorists. Then, analyze the various ways of developing the characteristics of exnapper children as well as the steps for the development of radicalism and terrorism which are formulated through a unique educational curriculum model as well.

B. METHODS

This research study was conducted using a qualitative approach research method, with this approach the researcher was able to explore and analyze the problems that occurred. So, the data collection technique used by researchers in this study is by having in-depth interviews with informants, participating observation and documentation. (Moleong, 2018) Then researchers use the phenomenological model, which is a model that argues that the truth of something is obtained by capturing phenomena from objects researched. From this model the data can be developed based on the problems that have been observed, and a way to solve the problem is found. In research (Tuffour: 2017) says that phenomenology is an approach used to understand the experience of human life with its own awareness. So, with this approach is able to analyze and solve problems that occur through observation and researchers can overcome the problems that have occurred.

C. RESULTS AND DISCUSSION

In this section of the results, there are 3 discussion sub-chapters which have been arranged systematically based on the findings data obtained, namely: (1) History of Al-Hidayah Islamic Boarding School, (2) Anti-Terrorism Education Model at Al-Hidayah Islamic Boarding School, (3) Strategy Al-Hidayah Islamic Boarding School in Efforts to Prevent Anti-Terrorism, as follows:

History of Al-Hidayah Islamic Boarding School

Al-Hidayah Islamic Boarding School is one of the Islamic boarding schools in Hamlet IV, Sei Mencirim Village, Kutalim Baru District, Deli Serdang Regency, North Sumatra Province, Indonesia. Al-Hidayah Islamic boarding school stands on a 4.5 ha land. Then 3.5 Ha is used for fields and plantations. The geographical location of Al-Hidayah Islamic Boarding School is surrounded by plants in the form of plantations of sugarcane, tubers and palm trees. Upon entering the location of the Islamic boarding school, it begins with a view of mindi trees that extend to surround the Islamic boarding school. Then, there is a mosque and student dormitory as well as the house of the Pondok Leader, Ustadz Khairul Ghazali. The geographical location of the Islamic boarding school which is dominated by plants is utilized by the Islamic boarding school to open several

business units such as making brown sugar from sap water, raising goats and cultivating catfish in ponds.

According to Ustadz Khairul Ghazali's wife, these business units are used as additional cost support in meeting the needs and facilities of students studying at the Al-Hidayah Islamic Boarding School. And the business unit that is more dominant in helping the economy of Islamic boarding schools is from tubers which are traded per kilogram, harvested for a period of nine months which generates rupiah of approximately Rp. 25. 000,000.00.

The name of the Islamic boarding school foundation is the Al-Ghazali foundation. According to information from Umi Kartini Panggabean as the wife of ustadz Khairul Ghazali said that the initial purpose of establishing the Islamic boarding school was to provide education for the children of expatriates who dropped out of school because they were hindered by the status of their parents. The first number of students was 5 to 6 people whose father's history was a former terrorist. Seeing the background of the child whose father is a former terrorist, it cannot be ruled out that very often these children are radical and extreme, even though they do not study with anyone. However, the child can see from the events of his parents in the past that he thinks of this radical action. This is the main focus that becomes the responsibility of the pesantren. Especially Ummi and Ustadz as the founders of Islamic boarding schools who during the day accept risks and responsibilities in providing spiritual education and general knowledge in an effort to eliminate the mindset or desire of the children of former terrorists not to be extreme and wild. Once upon a time there was a student who was the son of a former terrorist who asked Umi Kartini how to assemble a bomb. (Ustadz Khairul Ghazali, Interview, 8 Januari 2023).

"Then, this makes the UMI confused and do not expect the mindset of a child who has not been taught anything about these terrorist acts, even the education system that is neatly arranged is to change extreme mindsets to return to the thinking of other children in general. in accordance with the ideology of Pancasila. From that, Kartini's mother gradually joined in the daily life of accompanying students in the first school year like a biological child who is cared for with great affection, "said Kartini's mother. So this should be a big and serious concern, where everyone has a stake and a role from any party. Whether it's the government, security forces, educational institutions, and many others to bring back the bright mindset of a child whose history is the child of a terrorist convict and make the mindset of Pancasila Ideology in accordance with the advice of Mother Kartini. (Ummi Kartini Panggabean, Interview, 7 Januari 2023).

After taking a breath of fresh air in 2015 from the walls of iron bars, Ustadz Khairul Ghazali began to realize his good intentions as a form of regret for having tarnished and blackened the Indonesian State, he founded an Islamic boarding school based on Islamic religious knowledge. Assisted by his beloved wife, he also practiced the values of virtue at the Islamic boarding school, which was given the initial name Darusy Syifa. The Darusy Syifa Islamic Boarding School, which was founded on June 11 2015, changed its name on September 7

2016 to Al-Hidayah Islamic Boarding School together with the Al-Hidayah mosque which was built by the Head of the National Counterterrorism Agency (BNPT), Komjen. Pol. Drs. Shardi Alius. The establishment of an Al-Hidayah Islamic boarding school was intended as a special school for the children of former terrorists with the aim of being deradicalized and not ostracized by the surrounding community so they could receive an education like other children in general. (Ustadz Khairul Ghazali 2022. “Dampak Negatif Terorisme pada Negara, Masyarakat, dan Keluarga”. Interview, 12 Januari 2023). As we know, usually children born to parents who join terrorist acts experience subordination or marginalization in the social environment and are children of their age. (Ustadz Khairul Ghazali 2022. “Pemikiran Terorisme Tentang Harta Rampokan”. Interview, 14 Januari 2022).

Therefore, Ustadz Khairul Ghazali hopes that with the establishment of this Islamic boarding school it can become a place or means for the children of former terrorists to pursue education. According to ustadz Khairul Ghazali, if from an early age these children are not given an understanding of deradicalization, later in adulthood a desire for revenge will emerge. It was from this thought that Ustadz Khairul Ghazali sparked the idea of building the Al-Hidayah Islamic boarding school and was welcomed by the BNPT, and this good intention had occurred since he was in jail, because he remembered his children who were left behind and alienated so they dropped out of school, as well as others. with children of exnaptors (former terrorism convicts), they may follow in the footsteps and understand their parents in the past (Ustadz Khairul Ghazali. 2022. “Faktor Internal dan Eksternal Terorisme”. Interview, 10 Januari 2022).

Model of Anti-Terrorism Education at Al-Hidayah Islamic Boarding School

This section shows the anti-terrorism education model developed at the Al-Hidayah Islamic Boarding School. In essence, there is not much difference in the educational model developed at Al-Hidayah with other educational institutions outside this pesantren. The main core of the Al-Hidayah Islamic Boarding School educational model is to integrate madrasa education materials by adding anti-radical and terrorism content curriculum materials as well as life skills for expatriate children. Until now there are about 20 children from families of former terrorist convicts who have been fostered at the Al-Hidayah Islamic Boarding School. In practice, the Al-Hidayah Islamic Boarding School does not only foster children of former terrorist convicts but also children who are not exnaptiters from the environment around the Islamic boarding school in Sei Mencirim.

The anti-terrorism education curriculum model which is derived through subjects compiled by Ustadz Khairul Ghazali emphasizes four main value principles, namely: First, instilling a critical attitude towards radical teachings and understanding, Second, pluralism, Third, religious indoctrination that teaches

peace and Fourth, avoiding religious teachings. dogmatic religion. These four main values are formulated through the madrasah formal curriculum as the main reference by adding non-formal curriculum content related to the formation of an anti-radical-terrorism attitude, its relation to social competence and good citizenship, as well as a designed curriculum related to life skills.

According to Ustadz Khairul Ghazali, dogmatic religious teachings often make a person misunderstand religious values. The deradicalization learning system taught at the Al-Hidayah Islamic boarding school is by instilling the main value principles above. After completing the five daily prayers, the children are gathered to instill understanding so that they do not tend to radical, extreme and violent understandings and actions. Teaching and instilling these main values is instilled with patience so that these children understand and there is a change in understanding and attitude on an ongoing basis. (Ustadz Khairul Ghazali, "Sistem Pendidikan Pondok Pesantren AL-Hidayah". Interview, 18 Januari 2022).

In addition to instilling the four main value principles stated above, related to social competence, there are additional teaching materials about life skills with an emphasis on learning life skills and developing independently managed businesses through teaching skills to manage home industry, animal husbandry, farming and gardening. The students of the Al-Hidayah Islamic boarding school can make life skills learning a place for them to develop their talents.

Islamic boarding schools teach religious sciences as well as teach the development of skills and expertise. This is done to increase the skills and expertise of students. Therefore, when visiting the Al Hidayah Islamic boarding school, it is not surprising that many students are already skilled in managing several farming activities, planting sugar palm trees, planting cassava stalks, taking sap water from palm trees to be managed into brown sugar, raising livestock, milking. goats, and catfish pond livestock. The administrators of the pesantren hope that the learning of life skills can be properly applied by the students in their daily lives inside and outside the Islamic boarding school in the future (Ummi Kartini Panggabean, "Model Pembelajaran Pondok Pesantren AL-Hidayah". Interview, 18 Januari 2022).

Al-Hidayah Islamic Boarding School Strategy in Preventing and Anti-Terrorism

In its development, since 2015 the Al-Hidayah Islamic Boarding School is one of the Islamic boarding schools assisted by the National Counterterrorism Agency (BNPT). Therefore, the strategy of Islamic boarding schools refers to the BNPT program. Strategies and action programs are directed at preventing, warding off terrorism and counter-radicalization and deradicalization strategies. Al-Hidayah Islamic Boarding School expands the target of the counter-

radicalization strategy towards the general public, students, and community leaders, with the aim of instilling Indonesian values and values of peace.

While the targets of the deradicalization strategy are radical groups and sympathizers, aiming to stop violence and terror, therefore this Islamic boarding school designs anti-radicalism and terrorism education for the long road ahead by focusing on three things, namely: First, Building a curriculum for Islamic boarding schools that thinks critically, Second, intensifying media literacy education, Third, building a safe space for children to discuss and express opinions.

On the other hand, as stated by Bahri, pesantren in general still encounter various obstacles related to limited access to education, the quality and availability of teaching staff is still low, educational facilities are not evenly distributed, and the curriculum continues to change every year without an adequate evaluation process. In this situation, limited access and uneven quality of education, for example, there will always be children who are more at risk of being exposed to radicalism. The issuance of Presidential Regulation Number 7 of 2021 concerning the National Action Plan for the Prevention and Control of Extremism can be a momentum to improve this. The hope is that cooperation between local governments and other stakeholders in fighting radicalism, especially in the sphere of education, is not just a jargon. Fighting terrorist groups requires a comprehensive approach, not just a security approach. The government and the education system also need to ensure that there are no policies that actually hinder, such as expelling children from school, making discriminatory policies, or other forms of punishment because children express opinions. Education is the front line to get children and young people away from terrorist groups. There are three strategies that are instilled by Islamic boarding schools towards students in counteracting religious radicalization, including the first, providing a universal and contextual understanding of religion in accordance with the times, especially on issues that arise in the context of religion. Second, instilling a sense of love for the homeland for students so that they have a spirit of nationalism and thirdly, instilling a social spirit both within the pesantren and in the community. (Bahri, 2018).

Related to the above conditions, the Al Hidayah Islamic boarding school in preventing extreme children or non-terrorist prisoners is currently developing three main strategies for prevention and counter-terrorism in the future. First, the Al Hidayah Islamic Boarding School teaches and directs students of ex-terrorist convicts and the general public to instill peaceful and tolerant religious values. As studies show that the understanding of radicalism is related to absolute claims of religious truth and religious exclusivism so that students are not easily trapped in the currents of radicalism and terrorism or promote Islamic values that are peaceful and non-violent (Khozin, 2013). This value is the basis for developing a pattern of thinking and prioritizing the educational model at the Al-Hidayah

Islamic Boarding School. In this case, the roles of teachers and caregivers in the pesantren environment and religious leaders in the community are very strategic. Because messages of peace from religious teachings need to be put forward in religious lessons and lectures so that, if these religious lessons are implemented in Islamic boarding schools, schools, and even the community, efforts to prevent anti-terrorism will run very well and peacefully. This study, like Kosasih, also found that the anti-terrorist education model was developed with an attitude of tolerance and love for the country (Kosasih, 2016).

Second, directing the students of the Al-Hidayah Islamic boarding school to quality activities such as in the academic, social, religious, cultural arts, and sports fields. This second strategy is very well developed because it can see the interests and talents of Al-Hidayah Islamic boarding school students.

Third, strengthen civic education by instilling an understanding of the values of Pancasila, the spirit of nationalism, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and Bhinneka Tunggal Ika. The four efforts to prevent radicalization independently for expatriate children and the general public are by instilling a spirit of nationalism, being open-minded and tolerant, being alert to provocation and incitement. Approaches such as critical thinking and media literacy curricula, as well as a safe environment for children are of the opinion that they are long-term investments and the best chance to prevent the development of radicalism. In this way the understanding of Al Hidayah Islamic boarding school students will become stronger and they will become more anti-terrorism. (Ustadz Khairul Ghazali. 2022. "Strategi Mencegah Anti Terorisme Bagi Anak Eksnapiter Pondok Pesantren AL-Hidayah". Interview, 23 Januari 2022).

The educational model and strategy developed by Al-Hidayah Islamic Boarding School thus seem to rely on efforts to reinterpret Islamic teachings and doctrines with a more open understanding and put forward the basic concept of Islam as a religion of mercy for human life. Re-understanding of straight Islamic doctrine needs to be put back in relation to the acquisition of social competence in addition to livelihood competence, its relation to efforts to prevent and return children of ex-napiterrorists and non-terror convicts so that they are worthy and have social competence as members of society and good citizens going forward.

E. CONCLUSION

Based on the results of the study, the researchers found that the educational model developed by Ustadz Khairul Ghazali and his wife Ummi Kartini Panggabean had learning methods in general but coupled with the learning of prevention strategies for ex-terrorist children to ward off and prevent them from following the steps or experiences of their parents as perpetrators. acts of terrorism. This research is interesting as is the educational model for prevention and counterterrorism that was developed and designed by former

terrorist convicts for the children of former terrorists or non-terrorists. This research shows that the establishment of Islamic boarding schools was motivated by self-awareness that utilizing oneself for others by prioritizing peaceful and non-violent Islamic values, these values became the basis for developing patterns of thought and prioritizing educational models at Al-Hidayah Islamic Boarding School. This educational pattern uses a curriculum developed following the formal curriculum of the Ministry of Religion with an emphasis on a number of programs that are integrated with the overall curriculum system related to the prevention of radicalism and terrorism. This integration can be seen in the cultivation of peaceful and tolerant Islamic values. Al-Hidayah Islamic Boarding School instills socially competent skills programs to be worthy of later becoming a member of a social group and strengthens citizenship education by instilling an understanding of the values of Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and Bhinneka Tunggal Ika. Cultivating this understanding contributes to building a positive and non-violent understanding of students.

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