
***Da'wah*-Based Deradicalization: A Case Study of the *Da'wah* Cadre Training Program (PKD) Conducted by the PC LDNU of Tulungagung**

Mohammad Khadziqun Nuha¹

¹UIN Sayyid Ali Rahmatullah Tulungagung; Indonesia

Correspondence: khadziqun.nuha@uinsatu.ac.id¹

Submitted: 2025/12/05

Revised: 2025/12/10;

Accepted: 2025/12/20;

Published: 2025/12/30

Abstract

This study examines the implementation of the *Da'wah* Cadre Training Program (PKDNU) organized by the Branch Leadership of the Nahdlatul Ulama *Da'wah* Institution (PC LDNU) of Tulungagung as a strategy for countering radicalism. Radical ideology poses a serious threat to social cohesion and national unity by promoting exclusive religious interpretations that legitimize certain groups while delegitimizing others. In response to this challenge, this research employs a qualitative case study approach with a field research design. Data were collected through in-depth interviews with program organizers, instructors, and participants, participant observation during training activities and community *da'wah* implementation, as well as documentation analysis of curriculum guidelines and official program materials. The findings reveal that the PKDNU functions as a structured and systematic deradicalization initiative by strengthening moderate Islamic values rooted in *Ahlussunnah wal Jama'ah* principles. The program equips *da'wah* cadres with inclusive theological understanding, adaptive preaching methodologies, and national civic awareness, enabling them to actively disseminate moderation values in both urban and remote areas of Tulungagung. Furthermore, the annual and continuous implementation of the program ensures the sustainability of moderate religious narratives at the grassroots level, thereby reinforcing community resilience against extremist ideologies. This study contributes to the academic discourse on community-based deradicalization by demonstrating that structured *da'wah* cadre training within Islamic civil society organizations can serve as an effective preventive model for countering radicalism beyond state-centered approaches.

Keywords

Da'wah; *da'wah* cadre training; deradicalization



© 2025 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International (CC BY SA) license, <https://creativecommons.org/licenses/by-sa/4.0/>.

INTRODUCTION

Da'wah is essentially a systematic effort to invite individuals and communities toward values of goodness. Ideally, the process of *da'wah* is delivered through an approach grounded in wisdom and constructive advice (Abdul Basit, 2013). Furthermore, *da'wah* can also be understood as a means of shaping the religious understanding of the *mad'u* so that it aligns with the message conveyed by

the *da'i* (Nadia Faidatun Nasiha, 2017). Therefore, a *da'i* is required to possess comprehensive religious knowledge as well as a character that reflects the principle of *rahmatan lil 'alamin*. These values are expected to contribute to the creation of a harmonious social order.

Nevertheless, social harmony within society faces serious challenges with the emergence of socio-religious groups that promote extreme ideologies. These groups actively engage in social interactions and disseminate their religious views to the wider community with the aim of expanding the influence of radical thought. Such conditions have the potential to generate social conflict if not addressed appropriately. Hence, the strategic role of religious leaders and *da'wah* institutions that adhere to moderate perspectives is essential in suppressing the growth of religious extremism within society.

The phenomenon of religious radicalism is not limited to urban areas but has also spread to non-metropolitan regions, including Tulungagung Regency in East Java. Indications of the presence of radical ideology in this area are marked by several incidents, such as a shooting incident at the Old Hospital Intersection and the planned establishment of the Imam Syafi'i Foundation, which is suspected of having affiliations with Wahhabi ideology. This reality gives rise to two primary concerns. First, the indication of violent acts demonstrates that radical ideology has developed and spread within the Tulungagung community, thereby necessitating a serious response from religious leaders. Second, beyond deradicalization efforts, preventive measures against the dissemination of radical ideology are also the responsibility of religious institutions, including the Nahdlatul Ulama *Da'wah* Institution.

According to Yusuf Qardhawi, radical ideology does not emerge instantaneously but rather through a prolonged process that initially begins with moderate religious understanding before shifting toward extremism due to misinterpretations of religious texts derived from non-credible sources. These sources typically originate from extremist media, groups affiliated with radical organizations, and adherents of Wahhabi ideology. Over time, this process causes radical ideology to become deeply rooted in certain individuals (Abdurrahman Hakim, 2020). A major challenge arises when this ideology is not visibly detectable, as its adherents may assimilate into society without displaying significant behavioural differences. Consequently, radicalism as a latent ideology holds substantial potential to trigger social conflict.

One approach considered relevant in responding to the development of radical ideology in society is through deradicalization programs, namely systematic efforts aimed at restoring religious

understanding to a moderate orientation that aligns with the substantive teachings of Islam. Deradicalization can be implemented through various channels, including correctional institutions, educational institutions, and *da'wah* institutions. In this context, the Branch Leadership of the Nahdlatul Ulama *Da'wah* Institution (PC LDNU) plays a strategic role as a *da'wah* institution oriented toward strengthening moderate Islam.

As a response to increasingly complex social dynamics, PC LDNU Tulungagung initiated the *Da'wah* Cadre Training Program (Pelatihan Kader Dakwah / PKD) with the objective of producing da'is who possess a moderate Islamic perspective. Da'is who have completed this training are subsequently assigned to conduct *da'wah* activities across various areas of Tulungagung Regency as part of efforts to curb the spread of radical ideology. This program is specifically intended for cadres from the Nahdlatul Ulama community, with a strong emphasis on relevant and well-structured training materials.

Based on this context, the *Da'wah* Cadre Training Program organized by PC LDNU Tulungagung aims to suppress the development of latent radical ideology within society while simultaneously serving as a preventive measure against social conflict. Accordingly, the training materials are designed to strengthen the moderate Islamic perspective of the da'is by involving instructors from diverse scholarly backgrounds, including *da'wah* experts, academics, ulama, anthropologists, education specialists, and experts in Nahdlatul Ulama studies. Therefore, this study seeks to analyze the effectiveness of the *Da'wah* Cadre Training Program initiated by LDNU Tulungagung as a deradicalization effort in Tulungagung Regency.

Studies on deradicalization generally seek to identify the roots of radicalism and subsequently propose appropriate solutions. This topic has been widely discussed by scholars. Among the most relevant studies are the following:

1. An article written by John Horgan and Kurt Braddock examines the use of Multi-Attribute Utility Technology (MAUT) as a tool to detect the emergence of radical ideologies. This attribute-based technology has been utilized by several Western countries in efforts to change terrorist behavior. The program is considered more effective than other deradicalization initiatives. Nevertheless, the researchers argue that the program still carries certain risks. Radicalism is often deeply rooted and embedded as an individual's ideology. Furthermore, the use of time-limited technological interventions such as MAUT poses the risk that the same radical beliefs may re-emerge once the program concludes.

2. Another article entitled “Rehabilitating the Terrorists?: Challenges in Assessing the Effectiveness of De-radicalization Programs” by John Horgan and Kurt Braddock discusses rehabilitation and deradicalization programs initiated by governments through correctional institutions. The authors note that these programs contain elements of coercion, as governments may detain individuals who adhere to radical ideologies and are suspected of committing terrorism-related crimes, placing them in rehabilitation programs. In this context, the government employs law enforcement agencies as operational tools and prisons as institutional instruments, often for relatively long periods of time.
3. An article on deradicalization efforts in Indonesia entitled “De-radicalization Program: The Case Study of Indonesia” explains the Indonesian government’s approach to handling terrorism cases by establishing the National Counterterrorism Agency (BNPT). This agency is authorized to carry out arrests, detentions, and rehabilitation programs for individuals suspected of involvement in terrorist networks.

Although these studies provide important insights into deradicalization from legal, political, educational, and theological perspectives, limited research has examined community-based deradicalization initiatives conducted by Islamic civil society organizations at the local level. Specifically, there remains a research gap concerning how structured cadre training programs within *da'wah* institutions operationalize religious moderation as a preventive strategy against radicalism. This study seeks to fill that gap by analyzing the *Da'wah* Cadre Training Program (PKDNU) organized by the Branch Leadership of the Nahdlatul Ulama *Da'wah* Institution (PC LDNU) of Tulungagung as a localized and systematic model of *da'wah*-based deradicalization.

Based on the above context, this study is guided by the following research questions:

1. How is the *Da'wah* Cadre Training Program (PKDNU) implemented by PC LDNU Tulungagung as a strategy of *da'wah*-based deradicalization?
2. How does the PKDNU curriculum reflect and operationalize the principles of religious moderation in strengthening cadres' resilience against radical ideology?
3. How does the program contribute to community-level prevention of radicalism in Tulungagung Regency?

By addressing these questions, this research aims to analyze the effectiveness and strategic relevance of the PKDNU program as a structured effort to counter radical ideology through moderate and community-oriented *da'wah*. The study positions *da'wah* institutions not merely as

religious transmitters, but as active agents in sustaining social stability and preventing ideological extremism at the grassroots level.

METHOD

This study employed a qualitative approach with a field research design to explore the implementation of *da'wah*-based deradicalization through the Nahdlatul Ulama *Da'wah* Cadre Training Program. The research was conducted within the *Da'wah* Cadre Training Program organized by the Nahdlatul Ulama *Da'wah* Institution (LDNU) of Tulungagung Regency, which was implemented in two phases, namely in April and October 2023. This study employed a qualitative case study design to examine the implementation of *da'wah*-based deradicalization through the *Da'wah* Cadre Training Program (PKDNU) organized by PC LDNU Tulungagung. The qualitative case study approach was selected to enable an in-depth exploration of a specific program within its real-life social context. The research was conducted as field research during the two phases of PKDNU implementation in April and October 2023 in Kabupaten Tulungagung.

The informants were purposively selected based on their direct involvement in the program. They consisted of:

1. Program organizers from PC LDNU Tulungagung;
2. Instructors/trainers delivering PKDNU materials;
3. Participants (*da'wah* cadres) who attended the training;
4. Selected alumni who had been assigned to conduct *da'wah* activities in the community.

This selection enabled the researcher to obtain comprehensive perspectives regarding program design, curriculum substance, implementation process, and post-training impact. It also allowed for cross-verification of information from multiple roles within the program, thereby enhancing the depth and reliability of the findings. Furthermore, this inclusive range of informants facilitated a more holistic understanding of how the training objectives were translated into practice and how they influenced cadres' engagement at the community level.

Data were collected using three primary techniques:

1. In-depth semi-structured interviews with organizers, instructors, and participants to explore the objectives, curriculum design, implementation strategies, and perceived effectiveness of the program. Interviews were conducted face-to-face and recorded with consent.
2. Participant observation, in which the researcher directly observed the training sessions, instructional dynamics, and selected community *da'wah* activities conducted by alumni.

Field notes were systematically documented to capture interaction patterns, learning processes, and contextual nuances.

3. Documentation analysis, including curriculum guidelines, training modules, official reports, attendance records, and institutional documents related to PKDNU implementation. These documents were analyzed to understand the formal structure and ideological orientation of the program.

Secondary data were obtained from relevant literature, policy documents, and reports concerning radicalism and deradicalization in Indonesia. These sources were used to contextualize the findings within broader national and academic discourses on counter-extremism. In addition, the secondary data provided a comparative framework to assess the distinctiveness and relevance of the PKDNU model within existing deradicalization approaches.

To ensure credibility and trustworthiness, this study applied several validation strategies:

1. Source triangulation, by comparing information obtained from different informants (organizers, instructors, and participants);
2. Technique triangulation, by cross-checking findings from interviews, observations, and documentation;
3. Time triangulation, by examining program implementation across different stages (pre-training preparation, training process, and post-training community engagement);
4. Prolonged engagement and persistent observation, conducted throughout the training period and extended beyond the initially planned 60 days when necessary to obtain richer data.

These strategies were employed to minimize bias and enhance the reliability of findings. They also strengthened the credibility and confirmability of the data by ensuring that conclusions were grounded in multiple sources of evidence. Furthermore, the systematic application of triangulation increased the overall rigor of the study and reinforced the trustworthiness of the research results.

Data analysis followed systematic qualitative procedures consisting of four stages:

1. Data Reduction: Transcribing interview recordings, organizing field notes, selecting relevant data, and coding information related to program implementation, curriculum content, and community impact.

2. Categorization: Grouping coded data into thematic categories, such as implementation strategy, moderation values, curriculum structure, cadre resilience, and community-level prevention.
3. Data Display: Presenting organized findings in narrative matrices to identify patterns, relationships, and recurring themes.
4. Interpretation and Conclusion Drawing: Interpreting the categorized data using the theoretical framework of religious moderation and community-based deradicalization to generate analytical conclusions aligned with the research questions.

Through these stages, the study systematically examined how PKDNU operates as a da'wah-based deradicalization model and how it contributes to strengthening moderate Islamic narratives at the grassroots level. The analysis further identified the structural and ideological mechanisms through which the program reinforces cadres' resilience against radical influences. Ultimately, this comprehensive examination enabled the research to formulate evidence-based conclusions regarding the strategic relevance and sustainability of the PKDNU model in community-based counter-radicalization efforts.

The subjects of this study consisted of program organizers, instructors, and participants involved in the *Da'wah* Cadre Training Program. The research procedure was carried out by directly engaging in the training activities to obtain an in-depth understanding of the urgency, implementation, and substance of the program. The materials examined in this study included training modules, curriculum guidelines, and official program documents provided by the organizing institution.

Data were collected through multiple techniques to ensure data richness and credibility. Primary data were obtained through in-depth interviews with selected informants to explore perspectives on the urgency and objectives of the training program. Observational data were collected by observing the training process to capture learning dynamics and implementation practices. In addition, documentation techniques were employed to analyze curriculum content and training materials. These primary data were complemented by secondary data in the form of reports and relevant information related to the spread of radical ideologies within the Tulungagung community.

This study utilizes two types of data sources: primary data and secondary data. Primary data are obtained directly by the researcher through fieldwork, in which the researcher acts as the first

party to acquire the information. These data include information gathered from informants, observations of program implementation as it naturally occurs, and direct field observations. Secondary data, meanwhile, consist of data that have been previously documented by other parties but remain credible and relevant to the scope of this study. In this research, the secondary data include the curriculum used as a reference for the deradicalization program targeting *da'wah* practitioners.

The collected data were analyzed using qualitative data analysis techniques, which included data reduction, data organization, and systematic data presentation to identify patterns and meanings relevant to the research focus. To ensure the validity and trustworthiness of the findings, data verification was conducted through triangulation of sources and techniques, as well as prolonged engagement in the research field. This study employs three data validity techniques: extended engagement, prolonged and continuous observation, and triangulation. Observations were conducted throughout the training period as well as during the *da'wah* activities carried out by the preachers in the community. Extended engagement was applied when the initially planned 60-day research period was deemed insufficient to obtain optimal research findings. The triangulation applied includes source triangulation, which involves comparing information obtained from multiple informants; time triangulation, which aims to examine the training process at the initial, intermediate, and community-implementation stages; and technique triangulation, which is used to compare data obtained from interviews, documentation, and field observations conducted at the research site.

RESULTS

Implementation of PKDNU as a Structured Deradicalization Model

The findings indicate that the *Da'wah* Cadre Training Program (PKDNU) organized by PC LDNU Tulungagung is systematically designed through structured stages, including recruitment, curriculum-based training, mentoring, and post-training community assignment. The program was conducted periodically in April and October 2023 and involved instructors from academic, religious, and *da'wah* practitioner backgrounds. An interview with one of the organizers revealed: "PKD is not merely a preaching skills training, but a process of shaping cadres' mindset to become moderate and socially responsive within the Tulungagung context." (Interview, Organizer, April 2023).

Field observations demonstrate that the training sessions were not limited to theoretical

lectures but included contextual discussions on digital radicalism, case analysis, and counter-narrative strategies. This indicates that PKDNU functions not only as a training forum but also as an ideological reinforcement mechanism.

Curriculum Orientation toward Religious Moderation

Document analysis shows that the PKDNU curriculum consists of four core components: the history of Nahdlatul Ulama and its da'wah lineage (sanad), NU da'wah methodology, Ahlussunnah wal Jama'ah (Aswaja) as manhaj al-fikr and manhaj al-harakah, and the diversity of Islamic legal schools within the NU tradition. One participant stated:

“The Aswaja material opened our perspective that differences among madhhabs are part of Islamic richness, not a reason to accuse others of deviation.” (Interview, Participant, October 2023)

These findings demonstrate that the curriculum serves as a cognitive reinforcement tool against exclusive and takfiri narratives. The systematic internalization of Aswaja principles provides cadres with theological and epistemological foundations that promote moderation.

Community-Level Impact and Preventive Function

Field findings show that PKDNU alumni were deployed to various areas, including rural communities in Kabupaten Tulungagung. Their activities include thematic religious gatherings, Friday sermons, youth discussions, and digital literacy outreach centered on moderation values. An alumni cadre explained:

“We often encounter young people exposed to harsh religious content on social media. Our task is not to condemn them, but to clarify issues through dialogue.” (Interview, Alumni Cadre, November 2023)

The annual continuity of the program reflects its preventive orientation. Rather than responding only after radicalization occurs, PKDNU builds long-term community resilience through continuous cadre regeneration.

The Extremism and Radicalism in the Context of Terrorist Acts: Concepts and Developments

Radicalism and extremism refer to rigid and intolerant patterns of thought or belief. According to Syekh Thareq Lahham, extremism represents the opposite of moderation (*tawazun*), while in Arabic it is known as *tatharruf*, which denotes excessive or unbalanced behaviour. Extremism is defined as actions that deviate from religious law by taking extreme positions in conflicts, where each party seeks to achieve specific goals or to alter socio-political conditions in ways that contradict religious principles (Malia Fransisca, 2019).

Quraish Shihab further explains that radicalism emerges as a consequence of extremism. Extremist individuals tend to hold closed-minded views, employ violence to resolve conflicts, and reject democratic principles. Radicalism, on the other hand, is characterized by a self-perception of being entirely correct, a desire for rapid and practical change, and tendencies to challenge authority, although still recognizing the legitimacy of existing governance structures.

Following the September 11, 2001 attacks, extremism attracted global attention. It is understood as religiously motivated beliefs and practices that exceed acceptable norms. Extremist groups have primarily emerged in regions with intense political tensions with the West, such as Afghanistan, Pakistan, and other conflict zones in the Middle East. Leaders of these groups selectively interpret Quranic verses related to victimization, retribution, jihad, and moral issues as justification for opposing Western countries. Furthermore, countries in Asia and Africa whose policies or ideologies are perceived as inconsistent with their beliefs are also considered threats (Antony Moretti, 2016).

Before spreading to Indonesia, extremist groups had rapidly developed in the Middle East. Anti-Western rhetoric and political agendas contributed to various regional conflicts. Social media has been utilized as a tool for propaganda, ideological dissemination, and transnational recruitment, enabling global network penetration. As of 2020, small groups affiliated with Middle Eastern extremist networks remain active in several countries, including Indonesia.

Research has identified major organizations operating online platforms, such as Daily Jasarat. First, Abu A'la al Maududi established Jamaah Islamiyah (JI) as a form of opposition to the West. Initially, this organization was a conservative party aiming to establish Pakistan as an Islamic state, maintaining close ties with the Muslim Brotherhood in Egypt and Hamas in Palestine. Following the creation of Pakistan, JI supported pan-Islamic militants in conflicts in Afghanistan and Kashmir.

Second, Jaish-e-Muhammad (JeM), meaning "Army of Prophet Muhammad," manages Weekly al-Qolam, a social media platform that encourages resistance against NATO in Afghanistan and promotes jihadist sentiments. This platform also serves to recruit Afghan youth to join al-Qaeda under the leadership of Osama bin Laden. Following the September 11 attacks, Western countries designated JeM and al-Qaeda as terrorist organizations and launched military interventions in Afghanistan, citing the Afghan government's protection of Bin Laden as justification (Farhan Zahid, 2017).

The Phenomenon of Extremism and Radicalism in Indonesia

Terrorism is a consequence of the spread of radical ideologies that are not effectively addressed by the government and constitutes a violation of the law, particularly Article 1, Paragraph 2 of Law Number 15 of 2018 concerning the Eradication of Terrorism Crimes. Acts of terrorism are characterized by brutality, public unrest, loss of life, and damage to public facilities. This phenomenon emerges from groups that misinterpret ideology, feel disadvantaged by legitimate political powers, and experience insecurity in their social environment.

Historically, terrorism in Indonesia developed due to insufficient preventive measures by the government to suppress the spread of radical ideologies since the mid-1980s. During this period, Saudi Arabia promoted Wahhabism globally following its defeat against Israel in 1976. One manifestation of radicalism in Indonesia was the emergence of Laskar Jihad, which exemplifies the involvement of extremist ideology in the political dynamics following the collapse of the New Order regime (Hasni Ismail, 2010).

Zaly Qodir emphasizes that radicalism becomes particularly dangerous when targeting young people. Several factors contribute to the vulnerability of youth to such ideologies. First, mental health conditions, where young individuals are more prone to depression or psychological distress due to failure or dissatisfaction in their daily lives. Second, high economic inequality can lead to social grievances among marginalized groups toward those enjoying economic abundance, especially if such wealth is derived from corruption or non-transparent practices. This situation fosters emotional unrest that may escalate into social vulnerability.

Third, changes in social and political structures influence the behaviour of individuals and religious organizations. Shifts in government policies toward majority and minority religious organizations create unequal treatment, leading to conflicts or competition (contested) among groups within society. This environment provides fertile ground for religio-political movements among young people who are still vulnerable and economically disadvantaged, making them more susceptible to radical ideologies (Zuly Qodir, 2016).

Yusuf Qardhawi's Conceptual Framework on the Emergence of Radicalism and Extremism

Time serves as a critical indicator in Yusuf Qardhawi's conceptual framework on radicalism and extremism. According to Qardhawi, radical ideologies develop through a series of social stages influenced by religious understanding within society. Extremist groups often originate from initially moderate communities. These individuals are motivated by a desire to comprehend the substantive

meaning of Nash but lack the commitment to study it deeply, resulting in a predominantly practical understanding. Problems arise when not all *Nash* can be interpreted literally, leading to subjective interpretations of its substantive values. Consequently, this generates understandings that contradict the Nash. While this condition may initially be considered normal, it becomes problematic when it intersects with undesirable social contexts.

Political turmoil and adverse economic conditions are often interpreted through subjective readings of the Nash. From this perspective, some perceive that extreme resistance is necessary, which they regard as jihad. Such understanding represents the initial manifestation of radicalism — an ideology that, if left unaddressed, has the potential to escalate into acts of terror. These terrorist actions subsequently create social conflict, with perpetrators categorized as threats to societal stability. Drawing on Yusuf Qardhawi's ideas, this study was conceived as a response to the spread of radical ideologies in society, employing a *da'wah* approach as a preventive and educational effort.

Multiple Approaches to Deradicalization

The emergence of radical ideologies has received considerable attention from various stakeholders, particularly the government, through the implementation of policies and deradicalization programs targeting individuals and groups indicated to be influenced by radical beliefs. One of the government's key interventions is reflected in the role of correctional institutions, which function not only as mechanisms for law enforcement against terrorism-related crimes but also as centre for rehabilitation and deradicalization of radicalized individuals. In Indonesia, acts of terrorism and radical groups that generate social unrest are addressed through penal measures involving incarceration as mandated by prevailing laws and regulations (Mareta, 2018).

In addition to governmental efforts, the deradicalization process also involves various non-governmental institutions, particularly educational institutions at both formal and non-formal levels. Educational institutions play a strategic role in fostering inclusive and moderate patterns of thought within society through comprehensive learning processes. The interpretation of religious texts (*nash*) as sources of behaviour is conveyed in a systematic and in-depth manner to prevent misinterpretation. According to Qardhawi, such misinterpretations constitute one of the primary factors contributing to the emergence of radicalism (Qardhawi, 2004).

Furthermore, deradicalization initiatives are actively undertaken by Islamic preaching institutions across various regions. These institutions equip preachers (*da'i*) with extensive religious knowledge to counter the spread of radical ideologies within communities. Islamic preaching

institutions are not limited to government-affiliated bodies but also include private organizations and civil society groups. This approach is considered effective because preachers engage directly and proactively with communities to disseminate the values of moderate Islam. In practice, these institutions conduct structured training programs for their preaching cadres, covering the understanding of religious texts, preaching methodologies, community engagement strategies, and national civic awareness (Amus, 2018).

Islam teaches *da'wah* cadres to invite people to practice Islamic teachings with wisdom (*hikmah*) and positive, constructive narratives. Wisdom is understood as sincere advice that influences patterns of thought and social attitudes within the community. Islam therefore rejects the arrogance of preachers who loudly express hatred and display a tendency to condemn or blame other groups. In this sense, *da'wah* narratives that promote hostility and verbal abuse—particularly statements that explicitly declare differing groups as unbelievers—are prohibited in Islam.

Such groups can be regarded as parasitic within Islam itself, as they generate internal conflict and ultimately weaken Islam both as a religious faith and as a political institution. The high level of conflict in the Middle East, for instance, cannot be separated from internal disputes among Islamic groups that continually accuse one another. In Sudan and Somalia, for example—countries with predominantly Muslim populations—high levels of conflict persist, not due to external political tensions with other states, but rather as a result of internal political struggles between groups that have ultimately led to civil war.

Through comprehensive training materials encompassing historical perspectives, *da'wah* methodologies, and the NU worldview that aligns with the spirit of *hikmah* and *mau'izah hasanah*, it is expected that NU *da'wah* cadres will prioritize approaches that meet the expectations of a pluralistic society. This means moving away from group-centered egoism and instead upholding substantive truth and inclusive values in religious outreach.

Implementation of the Nahdlatul Ulama *Da'wah* Cadre Training Program in Deradicalization Efforts

The contribution of Nahdlatul Ulama (NU) thought in safeguarding and mainstreaming moderate Islamic teachings in Indonesia has been developed consistently and in a well-structured manner. From the central level through the Executive Board of Nahdlatul Ulama (PBNU), to the regional (PWNU) and branch levels (PCNU), as well as autonomous bodies at the grassroots level, all elements of NU share a common vision and commitment in responding to the challenges of

radicalism. Collectively, NU firmly asserts its rejection of radical ideologies that have the potential to undermine national unity and the integrity of the Indonesian state.

This firm stance is grounded in NU's awareness of Indonesia's pluralistic character, encompassing religious, cultural, and social diversity. Such pluralism cannot be equated with the conditions of homogeneous states. Therefore, pluralism is understood as a divine blessing that must be approached through the values of moderation so that differences do not escalate into disintegrative conflict, but instead become sources of intellectual contribution and constructive ideas from diverse religious perspectives.

Nevertheless, NU's commitment to countering radicalism is confronted by the reality that radical ideologies have spread widely and are increasingly difficult to control. These ideologies not only contradict the principles of *Ahlussunnah wal Jama'ah* and the values of Pancasila, but have also become a tangible threat that can be accessed by the public anytime and anywhere. Unlike earlier patterns of radical dissemination that relied on conventional preaching and face-to-face gatherings, contemporary radical ideologies are propagated through various social media platforms such as Instagram, Twitter, YouTube, Facebook, websites, and other digital media.

This condition indicates that efforts to address radicalism cannot rely solely on repressive measures or digital content restrictions, given the openness of access and the anonymity of radical content producers. Therefore, in addition to enforcement-oriented actions, a responsive approach is required—one that emphasizes strengthening moderate religious understanding within society. This study emphasizes that deradicalization efforts should not be limited to promoting moderate Islamic preaching, but must also include the provision of balanced religious understanding, particularly among younger generations who are more vulnerable to extremist ideological influence. Through such reinforcement, society is expected to develop critical filtering abilities toward radical information and recognize that such ideologies are incompatible with Islamic teachings.

Accordingly, the primary focus of this research is the reinforcement of moderate Islamic understanding through the Nahdlatul Ulama *Da'wah* Cadre Training Program. *Da'wah* cadres who have participated in this training are expected to engage directly with communities to disseminate the values of moderate Islam, including in remote areas of Tulungagung Regency. Thus, the urgency of this study lies in strengthening the capacity and understanding of NU *da'wah* cadres as key agents of community-based deradicalization.

Furthermore, this research is motivated by several cases indicating the presence of radical

ideologies in the Tulungagung region. Incidents such as the arrest of individuals suspected of involvement in terrorist networks and the deportation of students due to their affiliation with extremist movements demonstrate that radicalism is not confined to metropolitan areas, but has also penetrated non-urban regions. These findings reinforce the argument that radicalism constitutes a real threat, largely influenced by exposure to exclusive social media content that lacks a moderate perspective.

Based on these realities, this study employs a persuasive–massive approach by positioning society at large as the object of deradicalization. This approach is grounded in the fact that affiliation with radical ideologies cannot always be identified through observable behaviour. Consequently, all segments of society must be targeted for the reinforcement of religious moderation. Within this framework, NU *da'wah* cadres are positioned as the primary subjects of the deradicalization program, equipped with moderate Islamic understanding through structured training grounded in the principles of Islam *rahmatan lil 'alamin*.

Nahdlatul Ulama firmly opposes radical ideologies based on its awareness of Indonesia's pluralistic character, which cannot be equated with homogeneous states that adhere to a single official religion. Pluralism is therefore understood as a divine blessing that must be approached through moderate values so that differences do not lead to disintegration, but instead contribute constructive ideas and perspectives derived from diverse religious viewpoints.

However, this firm stance is confronted by the reality that radical ideologies have spread extensively across Indonesia. Radicalism can no longer be effectively filtered as an ideology that contradicts the teachings of Islam *Ahlussunnah wal Jama'ah* and the values of Pancasila, making its presence a tangible threat that can be accessed by the public at any time and from anywhere. Radical ideologies are no longer disseminated solely through conventional preaching or organized movements such as Negara Islam Indonesia (NII), which relied on direct sermon-based methods. Instead, the dissemination of radical teachings now predominantly occurs through various social media platforms, including Instagram, Twitter, YouTube, Facebook, websites, and other digital platforms.

This reality indicates that the challenge of radicalism cannot be addressed merely by preventing or restricting the circulation of radical content, as access to such information is difficult to limit, the locations of content creators are often unknown, and the identities behind the content remain unclear. Therefore, in addition to necessary repressive measures, responsive strategies are

required—strategies that are capable of reducing the spread of radical ideologies within society. In this study, efforts to counter radicalism are not limited to the promotion of moderate Islamic preaching, but also emphasize providing moderate religious understanding to young people who are particularly vulnerable. Through this approach, when individuals encounter radical information, they are expected to possess the critical awareness to recognize such ideologies as misguided and therefore to reject them.

Accordingly, this research emphasizes the provision of moderate religious understanding to the wider community through the Nahdlatul Ulama *Da'wah* Cadre Training Program. The trained *da'wah* cadres are expected to engage directly with society in disseminating moderate Islamic values, including in remote areas of Tulungagung. Thus, the urgency of this research lies in strengthening the understanding of NU *da'wah* cadres regarding Islam as a religion of moderation.

DISCUSSION

PKDNU within the Framework of Islamic Moderation Theory

The findings align with Islamic moderation theory, particularly the principles of *tawasuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *ta'adul* (justice). In the conceptual framework of Yusuf al-Qaradawi, radicalism emerges from partial and decontextualized interpretations of religious texts.

PKDNU directly addresses this epistemological issue by reconstructing cadres' understanding of *nash* (religious texts) within historical and social contexts. This indicates that the program operates not merely at the behavioral level but at the cognitive-ideological level. Consequently, deradicalization in this model is rooted in epistemological correction rather than coercive intervention.

Community-Based Deradicalization as an Alternative to State-Centered Approaches

Unlike state-led deradicalization programs implemented through institutions such as Badan Nasional Penanggulangan Terorisme, which primarily rely on legal and rehabilitative mechanisms, PKDNU represents a civil society-based and preventive model.

State-centered approaches tend to be reactive and corrective, often targeting individuals already identified as radicalized. In contrast, PKDNU embodies a persuasive and community-oriented strategy aimed at strengthening social resilience before radicalization takes root. This supports the theoretical proposition of community-based counter-radicalization, which emphasizes grassroots actors as key agents in preventing ideological extremism.

Theoretically, this finding reinforces the argument that radicalism, as a latent ideology, cannot be effectively addressed solely through penal mechanisms. Instead, ideological counter-narratives embedded within trusted religious networks are essential for sustainable prevention.

Curriculum as an Ideological Instrument of Cognitive Immunity

This study further demonstrates that the PKDNU curriculum functions as an ideological instrument to build what may be termed “cognitive immunity” against extremist narratives. By integrating NU historical consciousness, pluralistic jurisprudential traditions, and adaptive da’wah methodologies, the curriculum cultivates critical awareness among cadres.

Academically, this finding strengthens the thesis that effective deradicalization requires cognitive transformation rather than superficial behavioral adjustment. Moderation, in this sense, is not a theological compromise but an epistemological stance deeply rooted in Islamic intellectual tradition.

Thus, PKDNU can be positioned as a practical embodiment of Islamic moderation theory and a concrete example of community-based deradicalization. The study contributes to the broader academic discourse by demonstrating that structured and sustainable da’wah cadre training within Islamic civil society organizations can function as a primary preventive mechanism against radicalism at the grassroots level.

The Relevance of the PKDNU Curriculum in Supporting Deradicalization Efforts

The key focus of this study is the alignment between the curriculum designed by the organizing committee and the research theme. Given that the primary theme of this research is religious moderation, the PKDNU curriculum is required to incorporate the values of religious moderation accordingly. The instructional materials delivered were selected by the committee based on their consideration that these contents embody moderate values. The PKDNU training materials include: the History of the Establishment of Nahdlatul Ulama and the NU *Da’wah* Lineage (*Sanad*), NU *Da’wah* Methodology, *Ahlussunnah wal Jama’ah (Aswaja)* as a *Manhaj al-Fikr* and *Manhaj al-Harakah*, and the Diversity of Legal Schools within the Nahdlatul Ulama Tradition.

This study emphasizes the alignment of the Nahdlatul Ulama *Da’wah* Cadre Training Program (PKDNU) curriculum with the theme of religious moderation as the primary focus of the research. The PKDNU curriculum is designed by the organizing committee with careful consideration of moderate values that are consistent with the principles of Islam *Ahlussunnah wal Jama’ah* and the religious traditions of Nahdlatul Ulama. The training materials are selectively

formulated to equip participants with inclusive and tolerant Islamic perspectives as a foundation for *da'wah* activities within a multicultural society.

One of the core components of the curriculum is the history of the establishment of Nahdlatul Ulama and the lineage (*sanad*) of NU *da'wah*, which aims to instill a historical understanding of NU's role as a moderate Islamic organization rooted in *pesantren* traditions and the anti-colonial struggle. This material underscores the importance of preserving the continuity of NU's *da'wah* lineage, which has been tested and validated for over a century in fostering social harmony and religious coexistence.

In addition, participants are provided with an understanding of NU's diverse *da'wah* methodologies, including personal (*fardiyah*) approaches, mass-oriented *da'wah*, oral preaching, exemplary action-based *da'wah* (*bil hal*), written *da'wah* (*bit-tadwin*), and wisdom-based approaches (*bil hikmah*). These methods are intended to enable *da'wah* cadres to adapt their strategies to the social characteristics of the communities they serve, thereby ensuring broader public acceptance of religious messages.

The presentation of *Ahlussunnah wal Jama'ah* (*Aswaja*) as both a *manhaj al-fikr* and a *manhaj al-harakah* constitutes the ideological foundation of the training program. This perspective emphasizes a moderate, tolerant, and balanced mode of thinking in responding to social and political dynamics within the Muslim community. The *Aswaja* framework is understood as an effort to safeguard civilization, stability, and public welfare by rejecting extremism, violence, and intolerance. Core *Aswaja* values—*tawasuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *ta'adul* (justice)—are positioned as fundamental principles of NU's moderate *da'wah*.

Furthermore, the curriculum includes material on the diversity of Islamic legal schools within the NU tradition, reinforcing participants' understanding of the plurality of Sunni jurisprudential and theological perspectives. This component is designed to cultivate respect for differences in religious interpretation and to strengthen Islamic fraternity (*ukhuwah Islamiyah*). Overall, the PKDNU curriculum is structured as a strategic instrument for developing NU *da'wah* cadres who are moderate-minded, tolerant, and capable of actively contributing to community-based deradicalization efforts

CONCLUSION

The implementation of the *Da'wah* Cadre Training Program (PKDNU) organized by PC LDNU Tulungagung has been proven to function as a structured, systematic, and sustainable

da'wah-based deradicalization model. The principal finding indicates that the program is not merely reactive to cases of radicalism, but is deliberately designed as a preventive strategy through strengthening the capacity of moderate da'wah cadres who are adaptive to local social contexts. Theoretically, this study expands the discourse on deradicalization by affirming the effectiveness of a religion-based civil society approach as an alternative to state-centered models. Practically, PKDNU demonstrates that empowering grassroots da'wah agents is more capable of reaching non-urban areas that are vulnerable to the infiltration of radical ideologies. Therefore, policies aimed at strengthening moderate Islamic organizations should be prioritized within national strategies for preventing extremism, and further research is recommended to examine the replication of this model in regions with different social characteristics.

The PKDNU curriculum substantively reflects and operationalizes the principles of religious moderation through the internalization of *Ahlussunnah wal Jama'ah (Aswaja)* values, inclusive da'wah methodologies, and the reinforcement of national civic awareness. The main finding confirms that the integration of NU historical materials, *manhaj al-fikr* and *manhaj al-harakah*, as well as the diversity of Islamic legal schools, functions as an ideological instrument to build the cognitive resilience of cadres against radical ideological infiltration. The theoretical contribution of this study lies in its assertion that effective deradicalization must be grounded in epistemological reconstruction rather than merely behavioral correction. Practically, the systematic curriculum design serves as a prototype for moderate da'wah education that can be adapted by other institutions. Accordingly, the standardization of moderate da'wah cadre curricula within Nahdlatul Ulama is recommended, along with longitudinal evaluations to measure the long-term ideological impact on alumni program.

The contribution of PKDNU to preventing radicalism at the community level in Kabupaten Tulungagung is evident in the program's annual continuity and the deployment of cadres across various areas, including remote regions. The principal finding shows that the massive dissemination of moderate Islamic narratives through local da'wah networks strengthens social resilience and creates filtering mechanisms against extremist content in both digital and offline spaces. Theoretically, this study underscores the importance of a persuasive-mass approach rooted in community engagement as a primary prevention strategy against radicalism. Practically, the model demonstrates that program sustainability and post-training supervision are key factors in ensuring the effectiveness of deradicalization efforts. Therefore, policy synergy among da'wah institutions,

local governments, and educational institutions is recommended to expand the reach of moderate cadres, along with further mixed-method research to quantitatively measure social impact.

REFERENCES

- Abdul Wahid, Ramli, Aliran Minoritas dalam Islam di Indonesia, *Journal of Contemporary Islam and Muslim Societies* 1.2. 2018
- Arnus, Sri Hadijah. "Dakwah yang berliterasi media: Upaya deradikalisasi di lingkup kampus IAIN Kendari." *Palita: Journal of social religion research* 2.2 (2018)
- Basit, Abdul "Dakwah Cerdas Di Era Modern" 03, no. 01 (2013): 2088–6314, <https://doi.org/https://doi.org/10.15642/jki.2013.3.1.76-94>.
- Fahrudin, Fuad, *Agama dan Pendidikan Demokrasi Pengalaman Muhammadiyah dan Nahdlatul Ulama*, (Jakarta Pustaka Alvabet 2009).
- Fransisca, Malia "Moderat Antar Umat, Organisasi Dan Pendidikan," *JUSPI (Jurnal Sejarah Peradaban Islam)* 3, no. 1 (2019): 85, <https://doi.org/10.30829/juspi.v3i1.4375>.
- Hakim, Abdurrahman , "Cadar Dan Radikalisme Tinjauan Konsep Islam Radikal Yusuf Qardhawi," *Ijtimaiyya: Jurnal Pengembangan Masyarakat Islam* 13, no. 1 (2020): 103 16, <https://doi.org/10.24042/ijpmi.v13i1.5808>.
- Hasani, Ismail, and Bonar Tigor Naipospos. "Radikalisme Agama di Jabodetabek & Jawa Barat: Implikasinya terhadap Jaminan Kebebasan Beragama." *Berkeyakinan*, Jakarta: Setara Institute (2010)
- Horgan, John and Kurt Braddock, "Terrorism and Political Violence Rehabilitating the Terrorists ?: Challenges in Assessing the Effectiveness of De-Radicalization Programs Rehabilitating the Terrorists ?: Challenges in Assessing the Effectiveness of DeRadicalization Programs," *Terrorism and Political Violence*, 22, no. November 2014 (2010): 37–41, <https://doi.org/10.1080/09546551003594748>.
- Jan, Faizullah, *The Muslim Extremist Discourse: Constructing Us versus Them* (London: Lexington Books, 2015). Mareta, Josefhin, "Rehabilitasi Dalam Upaya Deradikalisasi Narapidana Terorisme," *Masalah Masalah Hukum* 47, no. 4 (2018): 338, <https://doi.org/10.14710/mmh.47.4.2018.338-356>.
- Moretti, Anthony" Book Review: *The Muslim Extremist Discourse: Constructing Us Versus Them* by Faizullah Jan ," *Journalism & Mass Communication Quarterly* 93, no. 3 (2016): 705–6, <https://doi.org/10.1177/1077699016659075p>.
- Nasiha, Nadia Faidatun Nasiha, "Pengaruh Penggunaan Media Sosial Instagram Terhadap Citra Tubuh Mahasiswa Fakultas Ushuluddin Adab Dan Dakwah Iain Ponorogo Tahun 2016," *Dialogia* 15, no. 2 (2017): 333, <https://doi.org/10.21154/dialogia.v15i2.1197>.
- Qardhawi, Yusuf. "Islam Radikal: Analisis terhadap Radikalisme dalam berislam dan upaya pemecahannya." Terj. Hawin Murtadho. Surakarta: Era Intermedia (2004).
- Qardhawi, Yusuf. *Fiqh jihad: sebuah karya monumental terlengkap tentang jihad menurut al*

- Quran dan Sunnah. PT Mizan Publika, 2010.
- Qardhawi, Yusuf. Masyarakat Berbasis Islam, terj. Abdus Salam Masykur, PT Era Adicitra Intermedia, Solo 2013
- Qardhawi, Yusuf. Pasang Surut Gerakan Islam, Jakarta: Media Dakwah
- Qodir, Zuly (2016). Kaum Muda, Intoleransi, dan Radikalisme Agama. *Jurnal Studi Pemuda*, 5(1), 429–445.
- Saleh, Qomaruddin dkk, Asbabun Nuzul, Bandung: CV Diponegoro. 1998
- Shafiyurrahman, Al-Mubarakfuri, Sirah Nabawiyah, terj. Kathur Suhardi.. Jakarta: Pustaka Al-Kautsar, 2019.
- Ulyana, Yaza Azzahara Ulyana and Ahmad Riyansyah, “De-Radicalization Program: The Case Study of Indonesia,” *International Journal of Business, Economics, and Social Development* 2, no. 2 (2021): 78–88, <https://doi.org/10.46336/ijbesd.v2i2.130>.
- Wahid, Abdurrahman. Islam Kosmoolitan, Jakarta: The Wahid Institute. 2012
- Yatim, Badri. Sejarah Peradaban Islam. Jakarta: PT Radja Grafindo Persada. 2018
- Zahid, Farhan Zahid, “Waiting for Resurgence: Al-Qaeda Core in Pakistan,” *Counter Terrorist Trends and Analyses* 9, <https://www.jstor.org/stable/10.2307/26351549>. No 9 (2017): 1–