

---

---

## Re-Educative Da'wah Communication for the Deradicalization of Radicalized Prisoners in Jepara, Indonesia

Wahyu Khoiruz Zaman<sup>1</sup>

<sup>1</sup> Sunan Kudus State Islamic University, Indonesia; wahyukz@uinsuku.ac.id

---

Received: 13/05/2025

Revised: 24/06/2025

Accepted: 25/06/2025

---

### Abstract

Radicalism and terrorism in Indonesia remain an unresolved threat. One of the Indonesian government's efforts to address this issue is through a deradicalization program. Although not a region with the highest threat level, Jepara Regency, as one of Indonesia's regencies, is not immune to the problem of radicalism and terrorism. The purpose of this study is to describe effective da'wah strategies for deradicalizing radical/terrorist prisoners. This study uses a qualitative approach to gain a deeper understanding of the re-education da'wah strategy in the effort to deradicalize radical prisoners in Jepara, Central Java. This study adopted a case study design, which allowed researchers to intensively and comprehensively gather information about the re-education da'wah strategy implemented in Jepara. Primary data collection was conducted through in-depth interviews with da'i (re-education facilitators) and relevant stakeholders. This study concludes that radicalism prisoners in Jepara, Indonesia were successfully neutralized from radical thoughts before acts of terrorism occurred by law enforcement officers together with stakeholders, namely the Indonesian Ulema Council (MUI) and the youth organization GP.Ansor through a re-education da'wah strategy.

---

### Keywords

Re-education preaching; Preaching strategies; Radicalism; Deradicalization; Prisoners

---

### Wahyu Khoiruz Zaman

Wahyu, Zaman

State Islamic Institute of Kudus, Indonesian; wahyukz@iainkudus.ac.id

---

## 1. INTRODUCTION

Radicalism and terrorism remain serious threats to Indonesia's security and stability. The issue of the spread of radical ideology in Indonesia remains unresolved and remains a persistent challenge (Ihsan and Fatah 2021; Sudrajat, Hendriana, and Jati 2024). One of the Indonesian government's efforts to address this issue is through a deradicalization program for radical and terrorist inmates. Through specific institutions responsible for the deradicalization program, dialogues are held involving religious and community leaders with expertise (Setiyono and Natalis 2023). The goal is to conduct systematic interventions to effectively and comprehensively reduce the potential for terrorism (Horgan, Meredith, and Papatheodorou 2020; I pandang and Umiarso 2021). Several institutions addressing radicalism and terrorism in Indonesia include the police, Densus 88, and the National Counterterrorism Agency (BNPT) (Lolong and Tangkawarow 2020; Syafiq 2019).



Jepara, as a regency in Central Java, is not immune to the problem of radicalism and the threat of terrorism, although not as severe as in Syria and Iraq (Hansen and Lid 2020; Khan, Ibrar, and Gul 2023). Although not a region with the highest threat level, the presence of radicalized prisoners in Jepara is crucial. Prisoners categorized as terrorist sympathizers can play a significant role in the spread of radical ideology (Aprilianto and Zahidi 2021). Radicalism, on the other hand, is a form of initial action toward terrorism based on specific beliefs (Subagyo 2021). We hypothesize that one potential approach to deradicalizing radicalized prisoners is through re-educational preaching, which aims to correct erroneous religious understandings and instill the values of religious moderation, as the concept of religious moderation is also considered a cure for radicalism (Jang and Johnson 2024). In addition to re-education, the form of preaching to terrorist convicts can be carried out through a planning process in the form of identification, implementation in the form of rehabilitation and social reintegration (Rini et al. 2022).

The effectiveness of deradicalization programs remains a serious question. Further research is needed to maximize the success of deradicalization programs for terrorist inmates (Kamaludin 2021). The implementation of various empowerment programs to prepare terrorist inmates for assimilation into society has not been optimal (Kamaludin 2021). The role of external parties as catalysts in deradicalization efforts has not been maximized, and an effective multi-stakeholder collaboration model is needed in deradicalization programs, especially since the study of radicalism, extremism, and terrorism is a crucial component of criminology (Ummah 2019). Existing deradicalization approaches are still general, failing to consider the specific individual characteristics of terrorist inmates. A more personalized and contextual approach, along with collaboration with Islamic organizational stakeholders, is needed. Because, with organizational methods, Islamic-themed movements can be considered modern (Kurniawan et al. 2023).

This research is important because existing deradicalization programs have not been fully successful in preventing former terrorist inmates from returning to terrorist networks. Returning to terrorist networks, with current technological advances, can develop into transnational crimes (Setiyono and Natalis 2023). This highlights the need for evaluation and refinement of implemented strategies. The involvement of various parties can enrich the deradicalization approach and provide a more comprehensive perspective in handling terrorist inmates. There is still little scientific work exploring the role of communities or stakeholders in deradicalization (Karabegović and Metodieva 2024). Implementing a comprehensive re-education and outreach strategy will increase the effectiveness of deradicalization programs for radical inmates. This research aims to determine the strategy for deradicalization of radical inmates and to determine the appropriate format for deradicalization.

## 2. METHODS

This study uses a qualitative approach to deeply understand the re-educational da'wah strategy in the deradicalization of terrorist inmates in Jepara, Central Java. Qualitative methods were chosen because they can uncover complex social phenomena and provide a holistic understanding of the research subjects' experiences (Gilbert and Mayfield-Johnson 2017; Maxwell and Reybold 2015). This study adopted a case study design, which has undergone developments to be more flexible and able to provide a more comprehensive understanding (Harrison et al. 2017). This allows researchers to intensively and comprehensively gather information about the re-educational da'wah strategy implemented in Jepara for deradicalization. This qualitative study explores in depth; if exploration is hampered, the results will not be optimal (Alhassan 2024). This case study focuses on the experiences of terrorist inmates and related parties in the deradicalization process. Among them are five radical inmates, law enforcement officers (police and prosecutors), stakeholders (MUI and the Islamic youth organization GP. Ansor). From the police, we interviewed the Head of the Jepara Police Intelligence Unit, the Jepara District Attorney's Office, the Head of the Jepara Prosecutor's Office, the Chairman of the Indonesian Ulema Council (MUI), KH. Dr. Mashudi, M.Ag., the youth organization GP. Ansor Jepara, and the Chairman of the MDS Rijalul Ansor, Abdalla Badri. Primary data collection was conducted through in-depth interviews with preachers (re-education facilitators) and relevant stakeholders. Interviews were conducted semi-structured, allowing flexibility in gathering information while maintaining focus on the research theme.

## 3. FINDINGS AND DISCUSSION

Field observations revealed that five people with diverse backgrounds were convicted of radicalism in Jepara, Indonesia. They were members of the Khilafatul Muslimin (KM) organization. Deradicalization was carried out internally by law enforcement officials, involving religious figures, namely the Indonesian Ulema Council (MUI) and the youth organization Gerakan Pemuda (GP) Ansor Jepara, Central Java. The deradicalization process was carried out intensively through re-educational da'wah activities. These activities, in the form of lectures and dialogues, were carried out since the convicts were named suspects at the Jepara Police Headquarters, Central Java, Indonesia.

Before entering the legal realm, the Jepara MUI (Indonesian Ulema Council) had provided counseling to prevent them from continuing their activities with the Khilafatul Muslimin organization, which is identified as a banned organization in Indonesia. The Chairman of the Jepara MUI, KH. Dr. Mashudi, M.Ag., stated that the legal case against the KM members did not occur suddenly. "Before entering the legal realm, we had provided counseling to them. We provided counseling for about three months before they were finally arrested by the Jepara Police. At that time,

they had agreed not to continue their activities with the KM organization. However, they continued their activities until their arrest," Mashudi said.

After being arrested and detained at the Jepara Police station, the inmates received counseling materials. The police involved the Islamic youth organization GP. Ansor Jepara. The representative from GP. Ansor Jepara was Abdalla Badri, the chairman of Rijalul Ansor GP. Ansor Jepara. In an interview, Abdalla Badri stated that, essentially, counseling for inmates specifically for radicalism and terrorism must prioritize deradicalization, namely healing their thoughts from radicalism.

"Coaching is carried out specifically to encourage them to repent and not to fight for the caliphate. Therefore, deradicalization efforts are needed, not only coaching on morals and behavior, but also changing one's thinking, which requires re-education on national and Islamic understanding," said Abdalla Badri. According to him, re-education is conducted thematically at each session or meeting. Among the topics discussed are national insight, the history of the founding of the Indonesian nation, the role of Islamic figures in independence, Pancasila, Fiqh (Islamic law), monotheism, human relations, leadership in Islam, the history of the caliphs after the Prophet Muhammad's death, and detailed topics often debated in Islamic communities. In each meeting, dialogue is held and several debates occur due to the prisoners' differing understandings. However, due to their shallow understanding, they are able to resolve amicably.

At the ninth of 12 meetings, focused on the history of the caliphate after the Prophet's death, the convicts admitted to misunderstanding their knowledge. The inmates believed that the Prophet Muhammad was not immediately buried after his death due to a power struggle. This led them to develop radical ideas that Islam must rule and seize power by any means necessary. The explanation they accepted was evidence from historical manuscripts that the Prophet Muhammad's untimely burial was due to a debate over whether or not to wash and pray for the Prophet's body, and the large number of Muslims who wanted to see the Prophet Muhammad's body firsthand.

After receiving re-education on nationalism (patriotism) and Islamic history, including the history of the Prophet Muhammad's death, they professed their repentance and their commitment to the Unitary State of the Republic of Indonesia (NKRI). "After hearing my statement, they declared their understanding and returned to their love for their homeland. They pledged their allegiance and signed a statement pledging their love for their homeland," said Abdalla Badri.

Despite the success of the deradicalization process, the legal process in court continues. However, their sentences have been reduced. Originally facing a sentence of over five years, after repentance, they were sentenced to 10 months in prison. The sentencing was based on various considerations, starting during the trial. This is according to an interview with Faqhi Abdillah Baswara, Head of General Crimes at the Jepara District Attorney's Office. He explained that prior to issuing the

statement, there was communication with his leaders. "The written statement was taken into consideration for the prosecution. In most other regions, the Mass Organizations Law is not applied when there is awareness. However, the law provides for false news that can cause unrest. The Mass Organizations Law stipulates a minimum sentence of five years. However, there are considerations that if it is enforced, hatred towards the state will arise. During the investigation, they expressed regret and cried. They felt deceived and guilty towards the state. The same thing happened during the trial. They were then sentenced to 10 months, but the verdict was given to eight months in prison," said the Head of General Crimes at the Jepara District Attorney's Office. After the prison process was carried out, they received guidance from the Indonesian Ulema Council (MUI) and the youth organization GP. Ansor Jepara.

Based on the observations and interviews above, further discussion can be given regarding the effectiveness of the deradicalization program. This study demonstrates the effectiveness of the deradicalization program through re-education. All radical inmates in Jepara, Indonesia, expressed repentance and pledged their faith after learning the truth about Islamic history, particularly the death of the Prophet Muhammad. Abdalla Badri's shallow understanding of the delayed burial of the Prophet Muhammad was then explained through a coherent and detailed historical explanation, thus dismantling the inmates' understanding of the power struggle.

This success can be analyzed from the history of the deradicalization process. Before being detained by the police and through the legal process leading to the court verdict, the inmates received guidance from the Jepara Indonesian Ulema Council (MUI). However, this guidance, which consisted of appeals and statements, proved ineffective, leading to their arrest. The re-education program, also a lengthy process, was not sufficient in just one meeting. It took the ninth meeting for their understanding to finally be opened to repentance. Between the first and eighth meetings, frequent debates were observed regarding the relationship between the Indonesian state and Islam, Pancasila, and Sharia law.

From a legal perspective, the enactment of Law Number 5 of 2018 concerning Amendments to Law Number 15 of 2003 concerning the Stipulation of Government Regulation in Lieu of Law Number 1 of 2002 concerning the Eradication of Criminal Acts of Terrorism into Law envisions comprehensive law enforcement in combating terrorism. However, the war against terrorism cannot be won solely through repressive measures such as arrests and intelligence gathering, but also through a war of ideas, which is the root cause of terrorism. In this regard, Densus 88's strategy, while successful in uncovering acts of terrorism, is insufficient. Softer approaches, such as deradicalization and anti-radicalization, must be implemented through social and educational approaches. Presidential Regulation Number 46 of 2010 concerning the National Counterterrorism Agency and Government

Regulation Number 77 of 2019 concerning the Prevention of Criminal Acts of Terrorism and Protection of Investigators, Public Prosecutors, Judges, and Correctional Officers regulate this approach. The change in the sentence from a sentence of over five years to 10 months, with the judge's verdict of eight months, demonstrates a preventative measure. Re-educational preaching can also be carried out through opportunities provided by the police and prosecutors to preachers (those providing re-educational materials).

From a legal perspective, the enactment of Law Number 5 of 2018 concerning Amendments to Law Number 15 of 2003 concerning the Stipulation of Government Regulation in Law Number 1 of 2002 concerning the Eradication of Criminal Acts of Terrorism into Law envisions comprehensive law enforcement in combating terrorism. However, the war against terrorism cannot be won solely through repressive measures such as arrests and intelligence gathering, but also through a war of ideas, which is the root cause of terrorism. In this regard, Densus 88's strategy, while successful in uncovering acts of terrorism, is insufficient. Softer approaches, such as deradicalization and anti-radicalization, must be implemented through social and educational approaches. Presidential Regulation Number 46 of 2010 concerning the National Counterterrorism Agency and Government Regulation Number 77 of 2019 concerning the Prevention of Criminal Acts of Terrorism and Protection of Investigators, Public Prosecutors, Judges, and Correctional Officers regulate this approach. The change in the sentence from a sentence of over five years to 10 months, with the judge's verdict of eight months, demonstrates a preventative measure. Re-educational preaching can also be carried out through opportunities provided by the police and prosecutors to preachers (those providing re-educational materials).

The development of terrorism convicts also includes education aimed at helping them acquire positive knowledge and skills, particularly in religious and civic education (Basir et al. 2021). This stage involves external parties, such as religious instructors or counselors, who provide lectures and discuss religious understanding. This approach, as explained by Abdalla Badri, involves various meetings and teachings on various aspects of religious understanding. Terrorist acts have unique characteristics that are not shared by conventional crimes (Ilyas et al. 2020). They are carried out systematically and organized, and involve extensive recruitment, meticulous planning, and subjective jihadist ideological indoctrination strategies. Negative radical leaders use various methods to lure and co-opt individuals into following their radical agenda (Ibrahim and Rasid 2020). Therefore, terrorism poses a serious threat to domestic security stability and the Pancasila ideology, the foundation of the state.

The role of external parties in this study indicates the involvement of law enforcement officials, namely the Indonesian Ulema Council (MUI) and the youth organization GP Ansor, in implementing

the deradicalization program. Historically, cases of radicalism were handled directly by the central government through the National Counterterrorism Agency (BNPT) and Densus 88. Meanwhile, in Jepara Regency, Central Java, Indonesia, this network of central and local governments is absent. This indicates that an effective multi-stakeholder collaboration model for the deradicalization program has not yet emerged. Therefore, further development is needed.

The success of the deradicalization program through re-education among inmates in Jepara is demonstrated by repentance and the swearing-in of allegiance (Baibat al-Baitan). Beyond these criteria or indicators of success, there are no clear, standardized criteria for measuring the success of deradicalization. Re-education is carried out to help them understand Islam correctly and in accordance with its teachings, which are a blessing for all the worlds. Furthermore, it is important to understand that da'wah (preaching) does not aim to unite a diverse community, but rather to respect diversity (Kurniawan et al. 2023). Da'wah must also pay attention to the reality of pluralism and campaign for the importance of cooperation between individuals or groups in achieving good goals.

Da'wah is a social ideal aimed at building internal awareness of one's weaknesses toward a better life. Da'wah is not merely a speech from the pulpit, but also provides advice and guidance (Khairil et al. 2020). From da'wah bil haq (verbal-external dialogue between faiths) to da'wah bil hal (internal development of human resources within the community as a pilot project for other communities). Tolerance and harmony ultimately become social inevitability for all religious communities in organizing life together, especially at the grassroots level (Afwadzi et al. 2024; Nurcholis et al. 2021; Zulfahmi et al. 2024). Da'wah is not merely aimed at converting all segments of life to religion, but also at realizing prosperity and upholding humanitarian values, especially in respecting diversity (Azizah et al. 2023).

The form of da'wah in this context is a method of preaching that is carried out in the form of words or spoken, whether done in the form of lectures, discussions, and so on. As written in the Qur'an Surah Ali Imran verse 125, da'wah is carried out with wisdom, and good speech. It requires a Muslim's readiness to carry out da'wah consistently to prevent themselves from harm, both in this world and the hereafter, because as is known, the position of da'wah is a human pledge to create a conducive environment and gain forgiveness from Allah SWT. Re-educational da'wah using the bil-hasanah method is apparently better understood and listened to by radical inmates in Jepara, Indonesia. Through re-education through lectures and discussions, it is possible to have a personal dialogue between the da'ah and the inmates. In fact, the success of deradicalization is achieved even through the process of lectures and discussions up to several face-to-face meetings.

#### 4. CONCLUSION

This study concludes that radical inmates in Jepara, Indonesia, were successfully neutralized from their radical thoughts before acts of terrorism occurred. The core of the re-education success lies in the material presented by the Da'i, namely, material on nationality, including history and how to love one's country, then material on Islamic history, particularly related to the topic of jihad, and refutation of the reasons for someone becoming radical, including the topic of the postponement of the Prophet Muhammad's funeral, which was believed to be due to a power struggle.

This success is a manifestation of the successful deradicalization carried out by law enforcement officials in collaboration with stakeholders, namely the Indonesian Ulema Council (MUI) and the youth organization GP.Ansor, through a re-educational da'wah strategy. Re-education is carried out through lectures and dialogues over several meetings. The deradicalization process is carried out both before entering the legal realm through the Jepara MUI and during the legal process through law enforcement officials in collaboration with the Jepara Ansor Youth Movement. Then, mentoring and guidance are provided after release from prison. However, an appropriate scheme for involving post-convict stakeholders or ex-convicts has not yet emerged.

The purpose of this study is to describe an effective da'wah strategy for deradicalizing radical/terrorist prisoners. The da'wah strategy employed is re-education in the form of lectures and dialogues between da'i (preachers) and mad'u (inmates), as well as the involvement of stakeholders, including religious and community leaders with expertise in da'wah.

## REFERENCES

- Afwadzi, Benny, Umi Sumbulah, Nur Ali, and Saifuddin Z. Qudsy. 2024. "Religious Moderation of Islamic University Students in Indonesia: Reception of Religious Texts." *HTS Teologiese Studies / Theological Studies* 80(1): 1–9. doi:10.4102/hts.v80i1.9369.
- Alhassan, Abdulaziz Ibrahim. 2024. "Analyzing the Application of Mixed Method Methodology in Medical Education: A Qualitative Study." *BMC Medical Education* 24(1): 1–12. doi:10.1186/s12909-024-05242-3.
- Ali, Masyhar, Murtadho Ali, and Zaharuddin Sani Ahmad Sabri Ahmad. 2023. "The Driving Factors for Recidivism of Former Terrorism Convicts in Socio-Legal Perspective." *Journal of Indonesian Legal Studies* 8(1): 379–404. doi:10.15294/jils.v8i1.69445.
- Aprilianto, Dwi, and Salman Zahidi. 2021. "Tarjih Maqashidi of Granting Remission for Terrorist Convict in Indonesia." *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 16(1): 68–86. doi:10.19105/al-lhkam.v16i1.4517.
- Azizah, Nurul, Erry Nurdianzah, Mirza Mahbub Wijaya, Tomi Azami, and Anas Rohman. 2023. "Religious Moderation in The Industrial Era 4.0: Deradicalization Through The Development of Intellectual Traditions at Fadhlul Fadhlun Islamic Boarding School

- Semarang.” *Jurnal Pendidikan Agama Islam* 20(2): 233–46. doi:10.14421/jpai.v20i2.7771.
- Basir, Abd, M Daud Yahya, Gia Ayu Fita, and Aloysius Jondar. 2021. “The Understanding of Radicalism in Political Context and The Implication in Republic of Indonesia Unity.” *Al-Ulum* 21(2): 286–301.
- Gilbert, K L, and S Mayfield-Johnson. 2017. “Roles, Functions, and Examples of Qualitative Research and Methods for Social Science Research.” In *Public Health Research Methods for Partnerships and Practice*, College for Public Health and Social Justice, Saint Louis University, St. Louis, MO, United States: Taylor and Francis, 220–38. doi:10.1201/9781315155722-11.
- Hansen, Stig Jarle, and Stian Lid. 2020. *Routledge Handbook of Deradicalisation and Disengagement* Routledge *Handbook of Deradicalisation and Disengagement*. doi:10.4324/9781315387420.
- Harrison, H, M Birks, R Franklin, and J Mills. 2017. “Case Study Research: Foundations and Methodological Orientations.” *Forum Qualitative Sozialforschung* 18(1).
- Horgan, J, K Meredith, and K Papatheodorou. 2020. “DOES DERADICALIZATION WORK?” *Sociology of Crime Law and Deviance* 25: 9–20. doi:10.1108/S1521-613620200000025001.
- Ibrahim, Zawawi, and Imran Mohd Rasid. 2020. *Radicalisation and Resilience Case Study: Malaysia*. European University Institute.
- Ihsan, and Ahmad Fatah. 2021. “Pancasila and Islamic Education: The Deradicalization Model of Madrasahs Based on Islamic Boarding Schools in Central Java.” *Qudus International Journal of Islamic Studies* 9(1): 245–78. doi:10.21043/QIJS.V9I1.8941.
- Ilyas, Mukhlisuddin, Zahrila Ismail, Muhammad Adli Abdullah, and Fitri Zulfidar. 2020. “Youth Existence and Radicalism in Aceh, Indonesia.” *Jurnal Ilmiah Peuradeun* 8(2): 409–22. doi:10.26811/peuradeun.v8i2.431.
- Ipandang, and Umiarso. 2021. “The Principles of Islamic Law and the Deradicalization of Convicted Terrorists.” *Cosmopolitan Civil Societies* 13(3): 18–33. doi:10.5130/ccs.v13.i3.7882.
- Jang, Sung Joon, and Byron R. Johnson. 2024. “Religion and Rehabilitation as Moral Reform: Conceptualization and Preliminary Evidence.” *American Journal of Criminal Justice* 49(1): 47–73. doi:10.1007/s12103-022-09707-3.
- Kamaludin, Iip. 2021. “Efektifitas Pembinaan Narapidana Terorisme Dalam Upaya Deradikalisasi Di Lembaga Pemasyarakatan.” *Al-Adl: Jurnal Hukum* 12(2): 373. doi:10.31602/al-adl.v12i2.4327.
- Karabegović, Dženeta, and Asya Metodieva. 2024. “Deradicalization of Foreign Fighters and the Agency of Diaspora.” *Nordic Journal of Migration Research* 15(1): 1–19. doi:10.33134/njmr.774.

- Khairil, Muhammad, Raisa Alatas, Dyah Fitria Kartika Sari, and Mirfath. 2020. "Communication Strategy Using Da'wah Assembly to Heal Traumatized Natural Disaster Victims in Palu City." *Space and Culture, India* 7(4): 228–33. doi:10.20896/SACI.V7I4.626.
- Khan, Muhammad Fahim, Muhammad Ibrar, and Azeem Gul. 2023. "The Islamic State (IS): Threat of Terrorism and Policy Issues in Relation to Sectarianism." *Asian Journal of Comparative Politics* 8(1): 201–13. doi:10.1177/20578911221111589.
- Kurniawan, B.D., D. Efendi, A. Mahadika, M.E.T. Pahlevi, and A.A. Amrullohi. 2023. "Muhammadiyah and Religious Moderation: Response to Actions of Muhammadiyah to Prevent Modern Radicalism (Case Study of Leadership Period 2015 - 2021) | Muhammadiyah y La Moderación Religiosa: Respuesta a Las Acciones de Muhammadiyah Para Prevenir El Radic." *Sociologia y Tecnociencia* 13(1): 102–23.
- Lolong, W. R.J., and I. R.H.T. Tangkawang. 2020. "Fuzzy Rule-Based Method for Determining the Educational Curriculum for Terrorism Convicts in the Penitentiary." *IOP Conference Series: Materials Science and Engineering* 830(2). doi:10.1088/1757-899X/830/2/022101.
- Maxwell, J A, and L E Reybold. 2015. "Qualitative Research." In *International Encyclopedia of the Social & Behavioral Sciences: Second Edition*, George Mason University, Fairfax, VA, United States: Elsevier Inc., 685–89. doi:10.1016/B978-0-08-097086-8.10558-6.
- Nurcholis, Ahmad, Arif Moh, Heri Efendi, and Wiwik Sunarsih. 2021. "Building Religious Harmony and Tolerance: Social Da'wa by Sayyid Ahmad Bin Salim Al Muhdlor." *Ulumuna* 25(2): 329–49. doi:10.20414/ujs.v25i2.400.
- Rini, Aulia, Fitriatul Khasanah, Universitas Islam, and Negeri Sunan. 2022. "NARAPIDANA TERORIS DI LEMBAGA."
- Setiyono, Joko, and Aga Natalis. 2023. "Universal Values of Pancasila in Managing the Crime of Terrorism." *Cosmopolitan Civil Societies* 15(2): 48–63. doi:10.5130/ccs.v15.i2.8084.
- Subagyo, Agus. 2021. "The Implementation of the Pentahelix Model for the Terrorism Deradicalization Program in Indonesia." *Cogent Social Sciences* 7(1). doi:10.1080/23311886.2021.1964720.
- Sudrajat, Tedi, Rani Hendriana, and Baginda Khalid Hidayat Jati. 2024. "Countering Radicalism of The Government Officials in Indonesia: An Insider's Look Into Government Efforts." *Krytyka Prawa* 16(1): 213–34. doi:10.7206/kp.2080-1084.667.
- Syafiq, Muhammad. 2019. "Deradicalisation and Disengagement from Terrorism and Threat to Identity: An Analysis of Former Jihadist Prisoners' Accounts." *Psychology and Developing Societies* 31(2): 227–51. doi:10.1177/0971333619863169.
- Ummah, Masfi Sya'fiatul. 2019. 11 Sustainability (Switzerland) *No 主観的健康感を中心とした在宅高齢者における健康関連指標に関する共分散構造分析*Title.
- Zulfahmi, Dewi Kurniawati, Tangguh Okta Wibowo, and Rubino. 2024. "Interfaith Da'wah

in Indonesia: A Hermeneutic Perspective on the Hadith of Abu Daud and Bukhari.”  
*Pharos Journal of Theology* 105(2): 1–15. doi:10.46222/PHAROSJOT.105.27.