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IMPLEMENTATION OF RELIGIOUS MODERATION AS AN EFFORT TO DERADICALISM AGAINST CORRECTIONAL INMATES (WBP) IN CORRECTIONAL INSTITUTIONS (LAPAS) CLASS IIA PALOPO

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Abstract

This study aims to analyze the deradicalism system program implemented in Class IIA Palopo Penitentiary; analyze the religious moderation mentoring system program; and analyze the efforts made to minimize radicalism behavior among inmates in Class IIA Palopo Penitentiary. Data collection techniques were carried out through observation, counseling, interviews and documentation. The research informants used were the head of the correctional institution, officers, and inmates. While data analysis used data reduction techniques, data presentation and conclusion drawing. The results of the study showed that; First, the deradicalism system program implemented in the correctional institution is to hold spiritual guidance which aims to provide spiritual guidance so that inmates can behave moderately. Second, the religious moderation mentoring system program is carried out using the CBR approach where the CBR system consists of several stages in the form of a non-linear rectangle and repeats phases that are in harmony and adaptive to the existing context so that the learning process occurs continuously. Third, efforts made to minimize radicalism among inmates in correctional institutions are increasing the role of BNPT in collaboration with various parties such as the police, Correctional Institutions, Ministry of Religion, Coordinating Ministry for People's Welfare, mass organizations, and so on such as; providing special guidance to prisoners and increasing prisoner nationalism. The implications of the research are strengthening correctional institutional reform and instilling the values of nationalism and religious personality as a necessity in order to combat terrorism, while protecting community groups.

Keywords: Religious moderation; deradicalism; Correctional Inmates.

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Abstrak

Penelitian ini bertujuan untuk menganalisis program sistem deradikalisasi yang diterapkan di Lembaga Pemasyarakatan Kelas IIA Palopo; menganalisis program sistem pendampingan moderasi keagamaan; serta menganalisis upaya yang dilakukan untuk meminimalkan perilaku radikalisme di kalangan narapidana di Lembaga Pemasyarakatan Kelas IIA Palopo. Teknik pengumpulan data dilakukan melalui observasi, konseling, wawancara, dan dokumentasi. Informan penelitian yang digunakan adalah kepala lembaga pemasyarakatan, petugas, dan narapidana. Sedangkan analisis data menggunakan teknik reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa; Pertama, program sistem deradikalisasi yang diterapkan di lembaga pemasyarakatan adalah dengan mengadakan bimbingan rohani yang bertujuan memberikan bimbingan spiritual agar narapidana dapat berperilaku moderat. Kedua, program sistem pendampingan moderasi keagamaan dilaksanakan dengan menggunakan pendekatan CBR di mana sistem CBR terdiri dari beberapa tahap dalam bentuk persegi panjang non-linear dan mengulang fase-fase yang selaras serta adaptif terhadap konteks yang ada sehingga proses pembelajaran terjadi secara berkelanjutan. Ketiga, upaya yang dilakukan untuk meminimalkan radikalisme di kalangan narapidana di lembaga pemasyarakatan adalah dengan meningkatkan peran BNPT melalui kerja sama dengan berbagai pihak seperti kepolisian, lembaga pemasyarakatan, Kementerian Agama, Kementerian Koordinator Kesejahteraan Rakyat, organisasi massa, dan sebagainya, antara lain dengan memberikan bimbingan khusus kepada narapidana serta meningkatkan rasa nasionalisme di kalangan narapidana. Implikasi dari penelitian ini adalah memperkuat reformasi lembaga pemasyarakatan serta menanamkan nilai-nilai nasionalisme dan kepribadian religius sebagai hal yang mendesak guna memerangi terorisme, sekaligus melindungi kelompok-kelompok masyarakat.

Kata kunci: Moderasi agama; deradikalisasi; narapidana.

INTRODUCTION

In recent years, Indonesian society has been shocked by acts of terrorism, for example in March 2021 which occurred in Makassar City. Acts of terrorism have caused prolonged public anxiety which can threaten human peace (Salenda, 2017). Usman's research results revealed that terrorism occurs because of radicalism which has a tendency to be violent. Therefore, a deradicalization program is needed as part of the criminal justice system and criminal law politics in combating terrorism. The deradicalization model is carried out by holding religious dialogues, psychological and social rehabilitation (Usman, 2014). In addition, Law number 5 of 2018 concerning the eradication of criminal acts of terrorism has explained that deradicalization is a process that is carried out in a planned, integrated, systematic, and continuous manner which is implemented to reduce the radicalism that occurs. The National Counterterrorism Agency (BNPT) carries out a deradicalization program through coordination with various agencies, institutions, governments, and the community (Bjorgo & Horgan, 2009). Eradication of terrorism needs to be carried out by preventing radicalism through deradicalization programs in all government institutions (Koehler, 2017).

Radicalism in Islam is expressed as a movement that has a backward view so that it uses violence in carrying out and teaching beliefs (Munip, 2012). Islam is a religion that is a blessing for the whole world to become a religion that seems fierce or fierce because of the actions of radicalism (Abdain et al., 2023). The problem of radicalism will continue to be echoed to eradicate terrorism through a religious deradicalization program (Wiyani, 2013). Overcoming existing radicalism is not an easy job. It requires close cooperation between various elements, both government, institutions, agencies, and the

surrounding community (Aslam, Othman & Rosili, 2016). Understanding Religious moderation has been applied in Islam since the time of the Prophet, being a safe, comfortable, and peaceful religious teaching. An inaccurate understanding of Islamic history combined with excessive idealism towards Islam, which leads to social conflict, violence with nuances of intra and inter-religious (Munip, 2012). Radical potential can arise in every individual but can be prevented through a strong understanding of religion (Nurhakiky & Mubarak, 2019).

Based on the results of initial observations at the Class IIA Palopo Penitentiary, it was once a residence for inmates who were part of the Santoso terrorism network in Poso, Central Sulawesi. Although only 3 months in the Class IIA Palopo Penitentiary, it is feared that the presence of inmates of the terrorist correctional institution will cause its own problems for the correctional institution. Inmates of the terrorist correctional institution have different characters from the others because they tend to be tough. Not wanting to mix, join, and potentially spread radicalism to other inmates. In placing inmates of terrorism correctional institutions, one must be careful by considering the high risk. Although the correctional institution at that time received an award as the best place for inmates, the level of awareness of the influence of terrorism must continue to be maintained. Therefore, preventive efforts need to be carried out with a religious moderation approach in order to straighten out and raise awareness of the ideology of terrorism so that it does not repeat itself and does not provide the potential for radicalism for other inmates (Pirol & Sukirman, 2017). For this reason, it is felt that this mentoring activity is very necessary in the form of mentoring research by discussing preventive efforts with a religious moderation approach in deradicalization in Class IIA Palopo correctional institutions. Based on the findings existing research gaps, this study is important to be conducted with the objectives of namely 1) Conducting a survey at various different tourist attractions in Tana Toraja Regency, and aims to analyze the deradicalism system program implemented in the Class IIA Palopo Penitentiary. 2) To analyze the religious moderation mentoring system program as a deradicalism effort implemented in the Class IIA Palopo Penitentiary, 3) efforts made to minimize radicalism behavior among inmates in the Class IIA Palopo Penitentiary.

LITERATURE REVIEW

Religious moderation serves as a fundamental approach to preventing radicalism, promoting a balanced understanding of religion, a tolerant attitude, a rejection of violence, and a commitment to national values. Various recent studies emphasize that deradicalization cannot rely solely on security measures but must integrate educational, social, and religious dimensions to foster sustainable ideological transformation. Huda et al. (2025) found that strengthening religious moderation through character education is effective in reducing vulnerability to radical ideologies by simultaneously nurturing cognitive, affective, and behavioral aspects. In line with this, Nasrulloh et al. (2024) demonstrated that the internalization of religious moderation can strengthen national commitment and social tolerance, thereby serving as a powerful preventive strategy

against religious extremism. These findings indicate that religious moderation has transformed from a mere normative concept into an operational framework in efforts to counter radicalism across various social institutions, including correctional facilities.

Based on a number of previous studies, correctional institutions should ideally function not only as places of punishment but also as centers for ideological rehabilitation and social reintegration. Rozi et al. (2024) concluded that religious counseling combined with psychological and social support has proven to be more effective in changing extremist beliefs than coercive approaches. In line with this, Ar-Razaq (2024) emphasizes that deradicalization policies in Indonesia require an integrated program encompassing religious education, character development, vocational empowerment, and cross-sectoral collaboration among government agencies, educational institutions, and religious organizations. These developments indicate that the success of deradicalization does not depend solely on law enforcement but also on the implementation of participatory, community-oriented rehabilitation models.

Most previous studies have examined religious moderation in the context of educational settings or addressed deradicalization from legal and policy perspectives. Empirical research that systematically explores the implementation of religious moderation in correctional facilities through a collaborative approach remains limited. More specifically, studies that integrate the Community-Based Research (CBR) approach with religious moderation programs for correctional facility inmates are still very rare. Therefore, this study aims to analyze the implementation of religious moderation as a deradicalization strategy at the Palopo Class IIA Correctional Facility using the CBR framework.

METHODS

Type and Research Approach

This research was conducted using a descriptive qualitative method which aims to describe the condition of the development of residents of the Palopo City correctional institution related to deradicalism with a religious moderation approach. The research model was carried out using the Community Based Research (CBR) approach which aims to provide support for strength, resources, and also involvement in the research process in order to produce research products that are useful for the development of residents of correctional institutions. The model the following approach:

There are four stages in conducting CBR. The CBR process can be imagined as a non-linear rectangle and repeating phases that are in harmony and adaptive to the existing context so that learning occurs continuously (Janzen et al., 2012). The four phases include:

1. Establishing basic research principles & concepts;
2. Research planning;
3. Information gathering and analysis; and
4. Action on findings.

All four phases emphasize not only the traditional technical elements associated with research rigor, but also basic thinking about the relational aspects of collaborative research. They do so because of the belief that the process of collaborative observation, the involvement of all parties, is as important as the results or findings of the research (Janzen et al., 2012). This relational component is essential to all four phases of research.

Data Sources

The data sources in this study were obtained in qualitative research through the results of counseling, interviews, observations, and documentation from the research site. The sources of this research data include previous researchers, heads of correctional institutions, officers, and correctional inmates.

Data Collection Techniques

This research was conducted at the Class IIA Correctional Institution in Palopo City. Research data was collected through counseling, interviews and observations. Counseling activities were carried out to provide an overview of religious moderation by the management of the IAIN Palopo Religious Moderation House Team to inmates of the Class IIA Palopo Correctional Institution. From these results, a brief evaluation was carried out regarding the understanding of Class IIA Palopo Correctional Institution residents as research data.

Observations were carried out by observing and recording data systematically on the phenomenon of radicalism symptoms seen around the Class IIA Palopo Correctional Institution. Interviews were conducted to find out direct answers from informants. The interviewees were the religious moderation house team, previous researchers, the head of the correctional institution, officers, and correctional inmates.

Data Analysis Method

The validity of the data will be tested by researchers using the data triangulation technique. This technique is carried out by checking the results of observations with interviews, interview results with documentation, and observation results with documentation. The triangulation technique is carried out by checking the validity of the data that utilizes something other than the data for the purpose of checking or as a comparison to the data obtained. Furthermore, an analysis was carried out which was developed by Milles and Hubberman, namely data reduction, data presentation and drawing conclusions (Milles & Huberman, 1992).

RESULT AND DISCUSSION

Deradicalization System in Class IIA Palopo

Correctional Institution Based on the results of observations of correctional institutions as a place to foster personality and independence for correctional inmates. Correctional institutions as institutions that are transparent and open regarding the rules they have and the activities they hold. The activities carried out at the Palopo correctional institution are, holding spiritual guidance for correctional inmates. This guidance is carried out to provide spiritual nourishment so that correctional inmates can behave moderately (Abdain et al., 2023). Guidance is carried out in collaboration with the Ministry of Religion of Palopo City for Muslims and Christians.

1. Emphasizing the Aspect of Faith

Moderation is a person's perspective on religion that is held in a moderate or balanced manner (Bakti, 2016). Religious moderation emphasizes the attitude that a person has with beliefs that are not excessive. Based on an interview with the Head of the Palopo Class IIA Correctional Facility, Jhony H. Gultom, he stated that the Palopo Class IIA Correctional Facility collaborates with the Ministry of Religious Affairs—in fact, nearly two to three times a week—to conduct rehabilitation programs. In addition, so that it is not monotonous only collaborating with the Ministry of Religion, Class IIA Palopo Penitentiary also collaborates with various parties. Religious guidance is carried out in collaboration with the santri polyclinic, foundations, Unanda, and IAIN Palopo. Cooperation is carried out to establish communication and interaction in order to maintain and uphold tolerance among religious communities (Rustan et al., 2018) and those of different religions.

Awareness of the importance of religiosity is a responsibility in social life. Respecting a religion is a teaching of all religions in the world (Santoso et al., 2024). For example, Islam has teachings about *hablumminillah* (Relationship with Allah), *habluminnas* (relationship between humans) (Suryana, 2024), when every Muslim respects fellow humans, of course it does not limit or hinder him from continuing to worship Allah. The same thing is also found in other religious teachings. On this basis, the Class IIA Palopo Correctional Institution carries out guidance by providing an understanding of the importance of maintaining religious harmony. Religion is the obligation of every individual, likewise maintaining harmony is also a shared obligation. By respecting each other between adherents of other religions, religious harmony is born, the task of humans is to maintain it so that harmony is maintained in social life.

2. Applying aspects of worship for prisoners

To worship is part of a form of religious moderation, habituation is an act that is absorbed in a person's behavior, even though a person is religious if the habit of neglecting the implementation of worship can affect his soul to continue to be lazy to do it. Strengthening worship should be done by any institution. Getting used to worshipping is not only fulfilling the responsibility as a human being to the creator. Habits also aim to form a good personality, character and behavior, forming morals and spirituality (Nurhakiky & Mubarak, 2019). Worship has a true meaning where a person puts down his arrogance, controls his lusts, and surrenders himself to the creator. Correctional institutions, in addition to encouraging the habit of worshipping, also provide religious understanding, social understanding (Kamaluddin, 2020) to get used to living orderly and disciplined and have empathy for others.

3. Having noble morals

Religious moderation is an attitude developed to make creative efforts in implementing one's beliefs. The implementation is carried out with a friendly, peaceful attitude and love for unity. A moderate attitude is very necessary to prevent the emergence of violence, crime, and hatred, especially those that can be done in the name of religion. Religious moderation is used as a way to maintain diversity. This is done by

collaborating between the government and the community, religious leaders, and community leaders.

Activities are carried out by providing deeper and broader religious insights. In addition, it is undeniable that religion is the spirit of the nation so that the role of religious leaders is very important in maintaining diversity as Indonesia's social capital. Correctional institutions have indeed developed the concept of religious moderation, this is shown by collaborating with other agencies, Religious moderation that carries the concept of people in the middle means not radical and not liberal, not to the right and not to the left. Although the concept of religious moderation has recently been echoed, the meaning contained in the concept of moderation was once developed by the Prophet Muhammad SAW when he built Medina. At that time, Medina was implementing a system known as civil society.

Religious Moderation Assistance System as an Effort to Deradicalize Implemented at the Class IIA Palopo Penitentiary

A Penitentiary needs guidance not only in the physical field, but also in the spiritual field. The existence of prisoners in the Class II A Penitentiary of Palopo City which accommodates people who have made mistakes, really needs to be given guidance and Religious Moderation counseling, especially for Muslim prisoners as an effort to guide prisoners so that they always head towards the path of truth. The system of mentoring inmates of the prison is carried out through religious moderation. In the process of mentoring inmates of the prison, it is carried out using the CBR approach. Religious moderation has been applied in the Class IIA Palopo correctional institution. Of the five existing religions, it has included harmony that has been well established. For religious moderation guidance has been scheduled because the Class IIA Palopo correctional institution is open to visits and cooperation with other parties.

Religious guidance continues to be carried out until it is increased for inmates of the correctional institution so that it takes a lot of time. Guidance is carried out routinely even less time because inmates of the correctional institution are enthusiastic in carrying out religious activities. In the month of Ramadan, a meeting was held with 50 students to contribute to preaching guided by their mentors. This was done by the Ministry of Religion, lecturers at IAIN Palopo, and from various foundations so that all activities run well. The above information shows the openness of correctional institutions, involving various elements in supporting the implementation of the fostered program which is expected to run optimally. For example, IAIN Palopo through the religious moderation institution is certainly in line with the religious moderation program currently being run by the correctional institution. Through this collaboration, of course, they mutually support the effectiveness of the implementation of the understanding of moderation. Inmates welcome the development of moderate religion (Aslam et al., 2016). Considering that they still have a purpose in life that will later return to the community.

Based on the information above, the actualization of moderation must be realized in the form of reinforcement, if not, then the realization of moderation is only a discourse behind. The state's need for a balanced attitude in society must be realized. Considering

that recently there have been frequent riots, disturbing other people's beliefs, and rejecting the establishment of houses of worship. correctional inmates who are mostly lacking in religious knowledge, are the target of radical-extremist advocates, the mission to recruit someone who is weak in religious understanding has been underway, some are monitored by state security forces, and some are not. Strengthening religious knowledge is in line with the principle of moderation, a person will consider the actions to be taken whether the action will result in good or bad deeds.

The actualization of religious moderation is expected to realize the strengthening of religious knowledge and realize religious teachings in everyday life. Religious knowledge aims to prevent someone from being excessive in viewing a religion and viewing a group, religious knowledge must be in harmony so that they do not understand religion from only one point of view. So when studying religion, one feels that one's religious understanding is perfect, this attitude does not indicate someone who is knowledgeable, as the philosophy of rice is likened to someone seeking knowledge "the more it is filled, the more one bows down" someone who has knowledge will be more humble, will not show an attitude of arrogance and pride, will not exaggerate the procedures for worshipping Allah SWT. and will not consider anything outside his beliefs or his group to be accusing him of deviant behavior.

Efforts to Minimize Radical Behavior Among Inmates at Class IIA Palopo Penitentiary

Program efforts that can be carried out to minimize radical behavior among inmates at Class IIA Palopo Penitentiary are:

1. Increasing the role of BNPT in collaboration with various parties such as the police, Correctional Institutions, Ministry of Religion, Coordinating Ministry for People's Welfare, mass organizations, and so on such as State and Private Universities in the radicalism deradicalization program at LAPAS.

According to Irfan Idris, Director of BNPT Deradicalization, the design of deradicalization in Indonesia has four approaches, namely: Reeducation, Rehabilitation, Resocialization, and Reintegration. Reeducation is a deterrence by teaching enlightenment to the community about radical ideology, so that there is no tolerance for the development of such ideology. Meanwhile, for terrorist prisoners, re-education is carried out by providing enlightenment related to deviant doctrines that teach violence so that they realize that committing violence such as suicide bombings is not jihad which is identified with acts of terrorism. Rehabilitation has two meanings, namely independence development and personality development, independence development is training and coaching former prisoners to prepare skills and expertise, the purpose of which is so that after they leave the correctional institution, they already have skills and can open up employment opportunities.

Meanwhile, personality development is taking an approach by having a dialogue with terrorist prisoners so that their mindset can be straightened out and they have a comprehensive understanding and can accept parties that are different from them. The rehabilitation process is carried out in collaboration with various parties

such as the police, Correctional Institutions, the Ministry of Religion, the Coordinating Ministry for People's Welfare, mass organizations, and so on. It is hoped that this program will provide them with provisions in living their lives after leaving the correctional institution. In addition to the program, to facilitate former prisoners and terrorist prisoners to return and integrate into society, BNPT also designs resocialization and reintegration programs, by guiding them in socializing and reintegrating into society. In addition deradicalization is also carried out through education by involving universities, through a series of activities such as public lectures, workshops, and others, students are invited to think critically and strengthen nationalism so that they do not easily accept destructive doctrines.

2. Efforts to punish perpetrators of criminal acts of terrorism require special guidance. Handling terrorism is actually a resistance aimed at the ideology embraced by terrorists and its spread. The deradicalization program is important because it has a role to release the ideology embraced by radical terrorists by replacing it with the Pancasila ideology. According to Saefudin Zuhri (2017), the deradicalization program has six objectives, namely: 1) Carrying out counter-terrorism; 2) Preventing the process of radicalism; 3) Preventing provocation, spread of hatred, hostility between religious communities; 4) Preventing the community from radicalism indoctrination; 5) Increasing public knowledge to reject terrorism; 6) Enriching the treasury of comparative ideologies.
3. Nationalist character is the basis for understanding and behavior of prisoners to return to community life. Nationalism can be built through the implementation of personality and independence development activities, that in participating in each development activity must uphold a sense of love for the homeland, be willing to sacrifice, be disciplined, and care. Building a nationalist character can be done through two forms, namely knowledge and skills. Building nationalist character through knowledge can be done by studying Pancasila and Citizenship Education (PPKn), character education, national insight, and so on.
4. Efforts to build nationalism in prisoners are carried out through instilling knowledge and skills through scouting activities, educational pursuit packages, counseling on national awareness, religious lectures, and musical arts. In addition, the character of love for the homeland is also accustomed through the prison culture, namely flag ceremonies and clean Friday activities.

CONCLUSION

1. The deradicalization system program implemented in the Class IIA Palopo correctional institution through spiritual guidance that emphasizes the aspects of faith, thinking, noble character and worship.
2. The prison inmate assistance system is carried out through religious moderation. The process of assisting prison inmates is carried out using the CBR approach. Religious moderation has been implemented in the Class IIA Palopo correctional institution. Of the five existing religions, harmony has been established. Guidance

for religious moderation has been scheduled because the Class IIA Palopo correctional institution is open to visits and cooperation with other parties.

3. Program efforts that can be carried out to minimize radical behavior among inmates at the Class IIA Palopo Correctional Institution are: First, increasing the role of BNPT in collaboration with various parties such as the police, Correctional Institutions, Ministry of Religion, Coordinating Ministry for People's Welfare, mass organizations, and so on such as State and private universities in radicalism deradicalization programs in LAPAS. Second, efforts to punish perpetrators of terrorism crimes require special guidance. Third, increasing the nationalism of prisoners through instilling knowledge and skills through scouting activities, package catch-up education, counseling on national awareness, religious lectures, and music. In addition, the character of love for the country is also accustomed to through the culture of the Prison, namely flag ceremonies and clean Fridays.

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