



THE MESSAGE OF PREACHING FROM FORMER TERRORISTS ON THEIR FACEBOOK ACCOUNTS

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Abstract

Keywords:

*Facebook accounts,
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There has been no specific study on the preaching messages from former terrorists. This paper aims to describe the preaching messages in the Facebook accounts of former terrorists. This research method uses qualitative content analysis on text data from Facebook. The data were collected through observation and documentation of status message uploads on two Facebook accounts belonging to former terrorists and supported by related literature studies. The two Facebook accounts belonging to former terrorists generally contain preaching messages with general themes, deradicalization, and counter-radicalization. This paper shows that the preaching messages delivered by former terrorists have distinctive material that is different from other preachers. The delivery of preaching messages by former terrorists through social media platforms can have a positive impact on countering terrorism and promoting peaceful Islam.

Abstrak

Kata kunci:

akun Facebook
mantan teroris;
pesan dakwah

Studi mengenai pesan dakwah yang berasal dari mantan teroris belum ada yang mengulas secara spesifik. Penulisan ini bertujuan untuk mendeskripsikan isi pesan dakwah yang terkandung dalam akun Facebook milik mantan teroris. Metode penelitian ini menggunakan analisis isi kualitatif pada data teks dari Facebook. Data tersebut dikumpulkan melalui pengamatan dan pendokumentasian unggahan status pesan pada dua akun Facebook milik mantan teroris serta didukung dengan studi pustaka yang terkait. Kedua akun Facebook milik mantan teroris tersebut secara umum memuat pesan dakwah bertema umum, deradikalisasi, dan kontra radikalasi. Penulisan ini menunjukkan bahwa pesan dakwah yang disampaikan oleh mantan teroris memiliki materi khas yang berbeda dengan para pendakwah lainnya. Penyampaian pesan dakwah oleh mantan teroris melalui platform media sosial dapat berdampak positif dalam memberantas terorisme dan mempromosikan Islam yang damai.

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INTRODUCTION

Background Of The Study

Da'wah is an effort that every Muslim can make based on Islamic guidance. Some people still think that those who are authorized and entitled to give *da'wah* must have the status of ulama. In fact, *da'wah* can be done anywhere and by anyone as long as it aims to *amar ma'rūf* and *nahī munkar*¹. Every Muslim is obliged to preach and fight according to their respective roles and professions (Al-Hakim & Bachtiar, 2021; Rosmalina & Khaerunnisa, 2021).

Da'wah can utilize various media, both offline and online. Along with the rapid development of communication and information technology and especially since the Covid-19 pandemic, *da'wah* through online media, especially social media platforms, is increasingly massive, effective, and attracts a wide audience without physical and geographical limitations (Makhutla, 2021; Sensing, 2023; Lestari, 2024; Rahmawati, Hariyati, Abdullah, & Nurmiarani, 2024). Faster and more widespread internet

connections make it easier to access the various social media platforms available (Hudaa, Nuryani, & Sumadyo, 2022; Anisa, Suryasuciramdhan, Zulfikar, & Dwiyantri, 2024; Rofiq & Sholihah, 2024).

Preachers can use social media platforms to be creative in packaging their *da'wah* materials in numerous formats. This tries to attract and keep the audience's interest and relevancy to the preached message (Lestari, 2024; Efendi, Amanda, & Maimunah, 2024; Dhiyaa, Chairiawaty, & Khuza'i, 2024). Social media platforms allow for reciprocal interaction, making preaching more interactive and responsive. In addition, social media platforms help preachers build, maintain, and optimize their preaching messages and branding (Sigmon, 2023; Rahmawati, Hariyati, Abdullah, & Nurmiarani, 2024).

Da'wah can be done through social media platforms and is open to all users of other social media platforms. One of the elements of society that has the potential to become preachers is former terrorists. The former terrorists discussed in this writing are from Indonesia and have been considered repentant. This article focuses on two former terrorists with the initials F and T. They have insight and experience from when they joined until they stopped and left terrorism. With this background, they have credibility and connections to other prisoners and former terrorists. The story of their transformation journey can be an interesting role model for combating radicalization and spreading peace (Evi, Syauqillah, & Logahan, 2020; Muhyiddin & Priyanto, 2023).

Based on a report by the National Counterterrorism Agency (BNPT/Badan Nasional Penanggulangan Teroris) in April 2024, the number of former terrorism inmates was recorded at 2,059 people spread across almost all of Indonesia. Among them, there are indeed a small number who re-carry out activities related to terrorism. However, most of these former terrorists have returned and pledged allegiance to the Unitary State of the Republic of Indonesia (Litha, 2024).

Some of the former terrorists who have repented carry out *da'wah* both offline and online. They were invited to participate in lectures, dialogues and discussions with terrorism inmates in various correctional institutions. They also conducted a study on the story of *ibroh* (lesson of life) and their life journey, held training, and educated

various elements of society and government. In addition, they also participate in social and humanitarian activities (AIDA, 2021; Situmorang, 2021; Maulana, 2023).

They also take advantage of various social media platforms in their *da'wah* activities. Some of the social media platforms that they own and use include Facebook, YouTube, Telegram, and so on. They are also actively involved and participate in uploading texts in the form of writing, images/photos, and audio-visuals, as well as conducting digital conversations in the virtual public space.

This article focuses on the social media platform Facebook. Based on observations, the two former terrorists selected in this study are more active on Facebook compared to other social media platforms. In addition, Facebook is a globally popular social media platform with a very large number of users. Facebook can be a convenient platform for interaction between preachers and their audiences because many users are already familiar with its interface and features. Finally, users can choose and access when and what preaching content they want (Choliq, 2015; Ghazali, 2019; Firmansyah & Anwar, 2020).

Research Gap

Previous research has discussed many findings regarding the content of *da'wah* messages by several groups through various social media platforms. Most of the *da'wah* messages in previous research generally include the theme of creed, *sharia*, and morals. Others do discuss the message of *da'wah* in more specificity and detail.

In the Facebook accounts of several *da'i* in the city of Makassar, the theme of *da'wah* they convey is creed, *sharia*, morals, *mu'amalah*², and general messages, such as education, character, and defending the country (Anshar, 2019). On @syafiqrizabasalamah_official Instagram account, it was found that there were *da'wah* posts about creed, morals, and *sharia* (Yusry, Harahap, & Abidil, 2023). On the TikTok account, @buyayahyaofficial also posts *da'wah* content containing messages of creed, *sharia* and morals (Adnan, Kurtiati, & Arif, 2023).

@muhammadnuzuldzikri Instagram account contains *da'wah* messages that cover various aspects, such as messages of faith, moral messages, worship messages, and *muamalah* (related to attitude toward others) messages (Maharani & Asia, 2024). The

da'wah message material contained in @oemarmita Instagram account consists of messages of faith, moral messages and *sharia* messages (Dhiyaa, Chairiawaty, & Khuza'i, 2024). The message of creed, *sharia*, and morals is also part of the content of *da'wah* teachings contained in the video "*Allah Tahu Kapan Kita Bahagia* (Allāh Knows When We Are Happy)" by Ustadz Hannan Attaki on the YouTube channel "Net Islamic Motivation" (Akbar, Fitri, & Abdurrazaq, 2024). Meanwhile, in the TikTok account of Ustadz Agam Fachrul @hiyung_Agam, there are two categories of *sharia da'wah* messages, namely *sharia* worship and *muamalah sharia* (Lismawati, Kusnadi, & Assoburu, 2024).

The #LogIndiCloseTheDoor podcast hosted by Habib Ja'far and Onad entitled "*Kuatkan Iman Podcast Penuh Jebakan* (Strengthen Faith Podcast Full of Traps)" contains a *da'wah* message that is divided into three aspects, namely morality, *sharia*, and faith (Sha'bani, Razzaq, & Hamandia, 2024). In the last episode, the #LogInCloseTheDoor show in Ramadan 2024 invited six religious leaders. The show has a message of tolerance between religions and shows the values of togetherness, diversity, and unity (Anisa, Suryasuciramadhan, Zulfikar, & Dwiyanti, 2024).

Finally, Gus Baha's *da'wah* message on Najwa Shihab's Youtube channel with the title "Gus Baha dan Abi Quraish Menjawab Soal Cinta, Taaruf dan Fans K-pop (Gus Baha and Abi Quraish Answer About Love, Taaruf and K-pop Fans) (Part 2) | Shihab & Shihab" is divided into three aspects, namely, creed, morals and *sharia* (Rikardo, Kusnadi, & Muslimin, 2024).

Apart from *da'i* circles such as *kyai*³, *gus*⁴, *habib*⁵, and *ustadz*, some social media accounts contain special content for religious *da'wah*. @indonesiatanpapacaran Instagram account explains the message of *nahi mungkar* (forbidding what is wrong) *toda'wah* during February 2019 in the form of explanations, advice, and prevention (Muharām, Sumijaty, & Fatoni, 2020). www.nu.or.id site has diverse *da'wah* materials and is in accordance with the Qur'an and Hadith (Adam, 2020).

The online media peacenews.yipc.org, owned by the interfaith community Young Interfaith Peacemaker from June to July 2020, conveyed universal and plural messages of peace (Yakub, 2021). Instagram accounts belonging to several celebrities and artists have become a medium for the spread of their hijrah phenomenon.

Meanwhile, the content of YouTubers/TikTokers of the Nurul Legend Council often shares *da'wah* messages during the game (Hudaa, Nuryani, & Sumadyo, 2022). @jalantaubat Instagram account spreads *da'wah* messages about the Islamic faith and *sharia* (Muriani, Faizah, & Malik, 2024). The Instagram account @twitt.sunnah contains *da'wah* messages, namely creed, *sharia* and morals (Subagja, Chairiawaty, & Kamil, 2024).

Previous research has indeed dissected the content of messages on social media platforms from Islamic religious leaders and Islamic *da'wah* content sites. However, there is still no research linking former terrorists to preachers. This paper seeks to fill the gap in the research by exploring the content of *da'wah* messages from former terrorists who have repented on their social media accounts. The choice of social media platform in this article is Facebook because previous research still rarely focused on *da'wah* messages on these social media platforms, especially those related to former terrorists. Based on this, the formulation of this research problem is how the content of *da'wah* messages is conveyed by former terrorists on their Facebook social media accounts.

Rationale Of The Study

This research is interesting and important to do because the former terrorist who repented can be seen as having positive potential as a preacher. The former terrorist has undergone various personal transformation processes. Some previous studies have explained that former terrorists have a stronger legitimacy to convey *da'wah* messages to the community based on their past experiences (Mudzakkir, Ismail, Ekayanti, Hafiz, & Aliah, 2018; Fauzi & Kartika, 2018). They also have the potential and are more convincing in conveying the message and mission of deradicalization and counter-radicalization (Sobari & Dermawan, 2021; Kato, 2021).

They have also contributed to fighting for peace in various forms. Among them are becoming resource persons in counter-terrorism activities, being involved in the process of deradicalizing their groups first, and actively participating in rehabilitation and social reintegration activities. In addition, former terrorists have become credible voices through writing and speaking both offline and online media. They are usually

facilitated and supported by various parties such as NGOs, governments, and social networks. Their unique experiences are used to influence others to avoid radical activities and organizations. This is also an alternative strategy in dealing with people who are still involved in radicalization and preventing re-radicalization. These efforts have an impact on suppressing the rate of development of terrorism, especially in Indonesia (Fauzi & Kartika, 2018; Mursid & Salim, 2018; Nasution, Sukabdi, & Priyanto, 2021; Syafiq, 2021; Thahir, 2022).

Literature Review

Islam is a religion of *da'wah* that requires its adherents always to convey a message of goodness. *Da'wah* and Islam are two things that cannot be separated. *Da'wah* makes Islam its foundation and Islam is obliged to preach in order to convey its teachings (Hendra & Saputri, 2020; Adnan, Kurtiati, & Arif, 2023). *Da'wah* is the activity of calling, inviting and guiding people to the path of truth that is pleased by Allāh.

Da'wah is a process of transcendence and immanence, as well as building divine awareness and implementing Islamic values in daily life (Al-Hakim & Bachtiar, 2021; Sha'bani, Razzaq, & Hamandia, 2024). *Da'wah* is a communication activity in which the content of the message is conveyed through the media from the communicator to the communicator. The preacher becomes a communicator. Meanwhile, the audience or congregation becomes an addressee (Rosmalina & Khaerunnisa, 2021; Arisma & Malayati, 2022).

The purpose of *da'wah* in Islam is to give a message to the audience in order to change a person's bad attitude for the better and provide understanding so that they always remember and obey Allāh's commands. This purpose is in line with the goal of Islam itself, namely the change (transformation) of human attitudes from the object of *da'wah* (Muharam, Sumijaty, & Fatoni, 2020; Hudaa, Nuryani, & Sumadyo, 2022). *Da'wah* activities can be carried out either orally, in writing, or through real actions (*da'wāh bi al-lisān, wa bi al-qalām wa bi al-hāl*)⁶ (Adnan, Kurtiati, & Arif, 2023).

Among several important elements of *da'wah* are the message of *da'wah* and the media of *da'wah*. The message of *da'wah* is the material or content of the lecture that the

preacher will deliver to the audience. The message of *da'wah* covers all aspects of human life. Any message can be used as a *da'wah* message as long as the message contains good values and does not contradict the Quran and Hadith. Characteristics of *da'wah* messages according to Moh. Ali Aziz is original, universal, easy, complete, balanced, rational, and brings goodness.

In addition, on social media platforms, preachers must also be able to package the *da'wah* message so that it looks interesting, relevant, straightforward, and not long-winded. For this reason, in order for the message conveyed to be easily accepted and accurate to the target audience, the preacher must plan the message properly and in accordance with his needs, using language that both parties can understand, and must attract the interests, needs, and satisfaction of the intended audience (Muharām, Sumijaty, & Fatoni, 2020; Nurhidayah, Halwati, & Nawawi, 2023). In general, *da'wah* messages are divided into three messages, namely the message of faith (*imān*), the message of *sharia* (Islam), and the message of morality (*ihsān*) (Sha'bani, Razzaq, & Hamandia, 2024). The message of *da'wah* can be taken in the form of a sermon (speech) or kitabah (writing) (Maesyaroh & Hendrawan, 2020).

Da'wah media is a tool or intermediary for preachers to convey their *da'wah* messages to the audience. The selection of *da'wah* media is very important to its sustainability and effectiveness. One of the current media that is often used by preachers today is social media platforms. Social media platforms provide opportunities for everyone to carry out *da'wah* activities. Social media platforms, in addition to showing the existence of the preacher, also provide a space for interaction between the preacher and his followers. The use of social media platforms offers great opportunities and potential, as well as challenges in expanding the reach of Islamic *da'wah* messages (Maharani & Asia, 2024; Rikardo, Kusnadi, & Muslimin, 2024).

Social media platforms have the opportunity and potential to be an effective medium for delivering *da'wah* messages where users can communicate, participate, interact, and share messages with fellow social media users. Shared messages can be text, audio, images/photos, and videos. Viral messages from social media can strengthen the message of *da'wah* and spread quickly and widely. Social media platforms can be accessed anywhere and anytime through digital equipment. Social

media platforms as *da'wah* media can function as a means of socialization and religious learning; liaison, collaborate, and strengthen social ties; as well as mobilization, campaigns, and promotion of *da'wah* values. The challenges of *da'wah* through social media platforms include information competition to get the attention of the audience and the dissemination of inaccurate or controversial content.

In addition, in social media platforms, there is a polarization of opinions and the existence of algorithms that can limit the spread of *da'wah*. For this reason, preachers are required to compile and present *da'wah* messages accurately and reliably carefully. In addition, preachers must be smart in choosing and sorting the right *da'wah* media so that the goals of *da'wah* are successful and on target. Furthermore, preachers must have creativity in packaging *da'wah* content that will be shared through the social media platform in order to attract the attention of the audience (Burhanudin, Nurhidayah, & Chaerunisa, 2019; Muharām, Sumijaty, & Fatoni, 2020; Ummah, 2023; Rofiq & Sholihah, 2024; Muyassaroh, Harto, Suparto, Permadi, & Sutjiatmi, 2024).

One of the social media platforms that can be used as a *da'wah* medium is Facebook. Facebook has become a medium of interpersonal and public communication at the same time. Facebook users can influence the audience through message uploads on the Facebook wall. The audience can respond by providing comments and emoticons. The message can be uploaded in writing, images/photos, or audiovisuals (Syam, Tajibu, Jasad, & Ahmad, 2018).

Novelty Of The Study

Several previous studies have discussed the content of *da'wah* messages from various religious circles and religious content sites. Islamic preaching messages are delivered by *ustadz* (Yusry, Harahap, & Abidil, 2023; Dhiyaa, Chairiawaty, & Khuza'i, 2024; Akbar, Fitri, & Abdurrazaq, 2024), *kyai* (Adnan, Kurtiati, & Arif, 2023; Rikardo, Kusnadi, & Muslimin, 2024), *habib* (Sha'bani, Razzaq, & Hamandia, 2024) and Islamic preaching sites (Adam, 2020; Hudaa, Nuryani, & Sumadyo, 2022; Subagja, Chairiawaty, & Kamil, 2024). The *da'wah* message was uploaded through various social media platforms.

In general, the *da'wah* message conveyed on social media platforms contains material on creed, *sharia*, and morals. This paper is novel compared to previous studies. This article focuses on former terrorists who converted as preachers through social media platforms. So far, there is still no research that takes the subject of the research. Then the social media platform chosen is Facebook because previous research still has few that discuss the platform as a *da'wah* medium. In addition, based on observations, this platform has been used by several former terrorists as their *da'wah* medium.

Purposes/Hypothesis Of The Study

For this reason, the purpose of writing this article is to explain the content of *da'wah* messages delivered by former terrorists through their Facebook accounts. *Da'wah* messages can be seen through status uploads that are sourced from their activities or other sources related to *da'wah*. Later, it can be seen that trends in the theme of *da'wah* messages are often reviewed on their Facebook accounts.

METHODS

This paper uses qualitative content analysis on text data from Facebook. This study aims to explain and describe in detail the aspects or characteristics of a text based on existing data – in this case, posts of messages themed as *da'wah* by former terrorists on their Facebook accounts. Qualitative content analysis is a systematic method for analyzing real and descriptive content that produces categories and themes. This analysis tends to lean towards the interpretive paradigm. Qualitative social media research methods are divided into three ways, namely, active analysis, passive analysis, and self-identification research (Franz, Marsh, Chen, & Teo, 2019; Lindgren, Lundman, & Graneheim, 2020). This study uses passive analysis because it observes message information on Facebook.

The primary data of this study are status updates of preaching messages on two Facebook accounts belonging to former terrorists with the initials F and T. They often appear in various media and are invited to several activities, especially related to deradicalization and counter-radicalization (Safii, 2020; Muhyiddin & Priyanto, 2023).

Based on observations, they are still seen actively uploading messages, interacting, and carrying out other digital activities on their Facebook accounts. Their Facebook accounts are set to be visible to the public, and their real names are used. The profile of the F account is listed as an entrepreneur. While the profile of the T account is listed as a digital creator. They have many followers on their accounts. Account F has 6,100 followers, and account T has 4,100 followers. The data collection period started when they created their Facebook accounts and continued until May 2024. They set the posts to be visible to the public. The secondary data was obtained from relevant literature studies.

The first step in the data analysis technique of this research is the search and tracing of status update uploads using search keywords, namely the basic word "dakwah" and its meaning, both standard and non-standard, along with its derivative words. The search using keywords on Facebook aims to identify the theme of *da'wah* contained in their posts on Facebook. The search and tracing results of the status update uploads are read, sorted and selected according to the theme of this research. The data is then identified and classified. Finally, the findings are interpreted and explained until conclusions can be drawn and can answer the formulation of the research problem. That way, the tendency of the content or theme of the *da'wah* message conveyed by former terrorists on their Facebook accounts can be found.

RESULTS AND DISCUSSION

Research Results

The Facebook accounts selected in this study belong to former terrorists with the initials F and T. The Facebook accounts selected in this study belong to former terrorists with the initials F and T. Figure F began to leave the world of terrorism after he was arrested and extradited to Indonesia. It turned out that the police used a soft power and humanist approach to him. This approach has changed his view of the police. He attended university, which made him more moderate. After meeting with a bomb victim that made his heart sad, he was determined to promote peace. In addition, he felt restless and unsafe while still involved in terrorist activities because security forces were chasing him. He also carried out deradicalization activities. One of

them is by forming a foundation (Evi, Syauqillah, & Logahan, 2020; Ridlwan, 2020). Meanwhile, figure T began to leave the world of terrorism because he did self-introspection and deep reflection on his terrorist activities while he was in prison. He had dialogues and discussions with NGO people who visited him (Nasution, Sukabdi, & Priyanto, 2021).

After searching for *da'wah* messages on the Facebook account, account F got results with a total of 26 messages, and account T totaled 62 messages. Based on the results of careful and in-depth observation, the *da'wah* messages found in the two Facebook accounts can be divided into three categories. The three categories of messages include general-themed *da'wah* messages, deradicalization-themed *da'wah* messages, and counter-radicalization-themed *da'wah* messages. The message of *da'wah* with a general theme here means discussing how, form, content, values, challenges and struggles in *da'wah* globally. The *da'wah* message with the theme of deradicalization contains matters related to efforts to reduce and even eliminate radical ideas that can lead to acts of terrorism. Meanwhile, the *da'wah* message with the theme of counter-radicalization contains matters related to efforts to prevent and counter the spread of radical ideas and to create a peaceful and tolerant society.

The *da'wah* messages on the two Facebook accounts were sorted and selected according to the three categorizations that have been mentioned. The findings obtained, in account F, *da'wah* messages with general themes amounted to 16 messages; *da'wah* messages with the theme of deradicalization amounted to 8 messages; and the *da'wah* message with the theme of counter-radicalization amounted to 2 messages. Meanwhile, in the T account, *da'wah* messages with a general theme amounted to 14 messages; *da'wah* messages with the theme of deradicalization amounted to 13 messages; and *da'wah* messages with the theme of counter-radicalization totaled 35 messages.

Table 1.

Number Of *Da'wah* Messages In Former Terrorists' Facebook Accounts (Source: Processed Data By The Author)

FB Account	General	Deradicalization	Counter-radicalization	Total Number of <i>Da'wah</i> Messages
F	16	8	2	26
T	14	13	35	62

Da'wah Message On F's Facebook Account

Preachers use social media channels to F commented on the preacher's existence on his Facebook account at the time of upload. He believes that some preachers intentionally create a chaotic, loud, and uncomfortable environment in order to deceive the public. In fact, *da'wah* should unite, soften, calm, and educate the people. This implies that in *da'wah*, we must pay attention to the methods, ethics, and principles of *da'wah* in Islam (Andini, Hamida, & Faristiana, 2023). At the time he uploaded the message, the political situation in Indonesia was heating up due to the 2019 Presidential Election. Moreover, it is suspected that there is a religion-based identity politics that is prone to threatening the unity of the nation (Ardipandanto, 2020).

He urged that preachers understand their position, operate properly, and stay on the path of *da'wah*. This ensures that the community does not stagnate and suffer. Preachers should be as compassionate as possible and avoid encouraging the masses to rebel against oppressive leaders. According to F, a preacher must be a brilliant caller of kindness. The preacher's personality must be able to leave a positive impression. The preacher's activeness and ingenuity can develop this. That way, everyone will be invited to be kind as long as the preacher has the right attitude.

The forms of *da'wah* that he carried out and told in his account included recitations, routine studies, Ramadan studies, sermons, and lectures. For him, *da'wah* is an effort that must be done despite various obstacles. Moreover, many people are waiting for his presence.

*Da'wah tidak boleh kalah sama futsal, malam ini biar cuaca ekstrim aku tetap melangkah, ..., 1500 masyarakat madani menantiku...
(Da'wah must not lose to futsal, tonight let the weather be extreme I keep stepping, ..., 1500 civil society is waiting for me...)
(account F, January 1, 2011)*

*Meskipun hujan pengajian tetap jalan. Ya Allah kami ridho taqdirMU...
(Even though it rains, the recitation still goes on. O Allah, we are pleased
with Your destiny... (account F, January 31, 2019)*

The audience that is preached is the general public, state institutions, academics, and community organizations. The content of the *da'wah* message documented on F's Facebook account varies. His *da'wah* message is about the command to abandon immorality and obey Allāh; the beauty of forgiveness; *istighfar*⁷ reading; helping others; doing justice even to the enemy; the danger of breaking the family ties; and doing good to both parents, especially mothers. He was also reminded of misleading information and falsehoods. Information that includes hoaxes and provocations can mislead and harm various stakeholders, posing a threat to national security. This necessitates the implementation of media literacy education (Mahmuddin & Nasriah, 2021).

*Di sinilah pentingnya memahami saring sebelum sharing
(This is where it's important to understand filters before sharing)
(account F, July 31, 2020)*

Finally, he congratulated the Nahdlatul Ulama (NU) organization on its birthday. He invited Islamic community organizations – in this case, NU and Muhammadiyah to complement each other and cooperate in preaching a peaceful Islam. Muhammadiyah and NU are indeed considered to play an active role in carrying out moderate Islam. In addition, both organizations have the power to stem the entry of extremism, radicalism, and terrorism (Khamim, 2022).

*Selamat dan sukses warga NU semoga harlah satu abad di Sidoarjo ini
makin menambah semangat dlm menebar islam rahmatan lil alamin,
merangkul bkn memukul, mengajak bukan mengejek.
(Congratulations and success of NU residents. Hopefully, this centenary
in Sidoarjo will add more enthusiasm to spreading Islam rahmatan lil
alamin, embracing instead of hitting, inviting instead of ridiculing.)
(account F, February 1, 2023)*

In the *da'wah* message with the theme of deradicalization, he tells a little about his life story as a village child who searches for his identity. He has gone through a dangerous journey and has been in prison in another country. The torture he received was still imprinted on his body. He underwent various military exercises in order to

change the world. His love also ran aground because an enemy plane bomb killed his crush.

Sesekali menoleh ke belakang hanya utk mengenang dgn harapan spy bisa jd pelajaran bahtera hidup tetap lurus ke depan.

(Occasionally looking back just to reminisce in the hope that it can be a lesson for the ark of life to stay straight ahead)

(account F, January 22, 2019)

Dahulu ia merasa paling pintar ingin mengubah dunia dg sebentar, sekarang ia lebih bijaksana ingin mengubah diri sendiri menuju cinta abadi.

(In the past, he felt that he was the smartest and wanted to change the world in a short time. Now, he has gained wisdom and aspires to transform himself into eternal love.)

(account F, July 5, 2019)

Both writings show that F transforms from the one who originally felt that he was the smartest to change the world by violently changing into a moderate figure. The transformation is a change that is increasingly softening the level of construction of thinking, ideology, attitudes and behaviors, national and religious insights, as well as life and business skills (Astuti, 2024). The story of his past is told with the intention that he remains optimistic about living on a straight path and that his descendants can learn from his past experiences.

He founded a foundation that shelters, fosters and empowers former terrorism prisoners. According to his confession, most of his operational funds use his personal funds. In fact, there are still terrorism prisoners who are adamant about not wanting to apply for parole and sign a piece of paper with the Garuda bird logo because it cancels their creed. However, some other terrorism inmates are also in the process of making affirmations. This means that they have affirmed and admitted to earnestly returning to the Unitary State of the Republic of Indonesia (NKRI) (Hidayat, Kurniansyah, & Ramdani, 2023). The foundation that he formed as a support for those who do affirmations after being released from correctional institutions.

Fokus memberdayakan, melatih, membantu dan mendorong mereka bisa sembuh secara cepat. Kami berharap makin banyak dari mereka bisa diselamatkan dari pemikiran masif destruktif. #damaiindonesia

(Focus on empowering, training, helping and encouraging them to recover quickly. We hope that more and more of them can be saved from massive destructive thinking. #damaiindonesia)

(account F, May 17, 2020)

He advised the police and TNI to treat terrorists who have been arrested with conscience. In handling it, you must be wise. The solution to overcoming acts of terrorism needs to involve many aspects, perspectives, and methods because the root of the problem is also diverse. He believes that he can cure terrorists because he has also experienced it and is able to rise and recover from his dark past actions.

The foundation has also organized a nature *tadabbur*⁸ program for children from families who have committed acts of terrorism. This aims to affirm this from an early age, and it is hoped that this program will be sustainable. Next, the foundation held a discussion forum that brought together former perpetrators of terrorism and bomb victims. With this event, former terrorists can apologize directly and establish good relations with victims of terrorism bombs (Haq & Adi, 2023).

In addition, it is also important to know and understand the viewpoints of both sides and collaborate to stem acts of terrorism. BBC TV stations covered some such meetings. On May 30, 2018, he uploaded an apology for the actions of members of his foundation's board of directors. This caused misunderstandings due to the news of one of the online media regarding the assistance of former terrorist prisoners. This is done to end the polemic that is developing in the community immediately.

He has been invited several times to be interviewed on television station programs. In one of his uploads, he advised the security forces to take action against terrorists more softly and not to show their willingness to shoot. As for terrorist groups, they should stop their violent acts.

... terpenting bs menyadarkan kedua belah pihak pok teroris, jangan main rampok bank n rampok toko emas dg dalih fai... pok polisi, anda jangan mengumbar syahwat menembak dan mematikan mrk itu sangat tdk baik dlm proses penegakan hukum dan pemberantasan terorisme.

(... The most important thing is to be able to make both parties aware. Terrorist groups, don't rob banks and rob gold stores under the pretext of fai... Police group, you don't shoot and kill them. It is very bad in the process of law enforcement and eradication of terrorism.

(account F, January 6, 2014)

Security forces in the practice of arresting suspected terrorists should apply the principle of presumption of innocence and pay attention to human rights as well as the

provisions of Law No. 5 of 2018 in the process of enforcing the law on terrorism crimes (Hasan, Parman, & Pancaningrum, 2021). Apart from that, he also warned that if a bomb is found and it is in the hands of evil people such as terrorists, it will be able to cause suffering.

*Jika bom sebanyak ini jatuh ke tangan pendekar berwatak jahat akan banyak korban berjatuh, Ilmu itu membuat bahagia bkn sengsara
(If this many bombs fall into the hands of warriors with evil dispositions, many victims will fall. Knowledge makes happiness, not misery)
(account F, December 26, 2018)*

Therefore, as a human being who believes, always do good, do not be arrogant and do not abuse the knowledge you have, and it is certainly not easy to shed blood on this earth.

Da'wah Message On T's Facebook Account

Da'wah activities for T must be carried out with a strong spirit, even though there are many obstacles.

*Walau sedang sakit keras. Dakwah tetap nomer 1, gas terus g pake rem lagi.
(Even though he was seriously ill. Da'wah remains the highest priority; continue, no pauses or stop.)
(account T, December 7, 2023)*

In preaching, preachers are always faced with dynamic problems. For this reason, preachers must organize their hearts. In addition, he must understand that knowledge is not only limited to the matter of permissibility and impermissibility or *halāl* and *harām* (forbidden), but science has another point of view. In Islam, the terms *rukhsah* and *ikrah* are used. *Rukhsah* (leniency and ease) is permissible in Islamic law when, in an emergency, it is given to the *mukallaḥ*⁹ to avoid difficulties for themselves. Meanwhile, *ikrah* is one of the reasons for the existence of *rukhsah*, which means experiencing forced conditions that can pose a danger to their survival and property (Siregar, 2019). Therefore, preachers must know and understand the conditions and situations that occur in the community to be preached.

Understanding the social context of the community being preached to can help preachers adapt their messages to be more relevant and impactful. For this reason,

preachers must be equipped and increase their understanding of *da'wah fiqh*¹⁰, including emergency *fiqh*¹¹, *awlawiyat fiqh*¹² and *muwazanat*¹³; *ushul fiqh*¹⁴; sociology and the conditions of the targeted *da'wah* environment. In addition, T also advised preachers to be careful when preaching and to prioritize and maintain the unity of Muslims. Indeed, preachers must avoid extremism and anarchic actions when conveying their messages. Instead, preachers should promote tolerance, justice, and respect for local cultures that do not conflict with Islamic teachings.

Di sinilah pentingnya mentor yang bijak, demikian lah Rasulullah jika ditanya, dia akan melihat kondisi penanya, kondisi saat itu, jika dalam kondisi perang, maka dia akan menjawab amalan yang paling utama adalah iman kepada Allah dan Jihad, jika yang tanya pemuda sebatang kara dan hanya orang tua sendiri di rumah, maka Rasulullah pun mengatakan Birrul walidain dst. Jika di musim haji, maka Rasulullah memberikan jawaban Beriman kepada Allah SWT dan Alhajju Mabruon dst, Kenapa Rasulullah selalu berbeda beda menjawab setiap pertanyaan sahabat? Hal itu di karenakan melihat kondisi penanya dari sahabat, demikian para Du'at hari ini.

(This is where the importance of a wise mentor is, so the Prophet if asked, he will see the condition of the questioner, the condition at that time, if it is in a state of war, then he will answer that the most important practice is faith in Allah and Jihad, if the one who asks the young man is a stick and only his own parents at home, then the Prophet also said Birrul walidain and so on. If in the Hajj season, then the Prophet gave an answer of faith to Allah SWT and Alhajju Mabruon and so on, Why does the Prophet always answer every question of the Companions differently? This is because they see the condition of the questioner from the friend, so the preachers today)

(account T, May 29, 2021)

Saya coba nasehatin deh, coba jika berbicara LBH hati2 apalagi di atas mimbar, sekalipun ada dalil Sunnah dan jika itu tidak populer di kalangan umat Islam, boleh kok menunggu, di tunda bahkan tdk di amalkan jika itu membuat resah umat. Mslahat menjaga perasaan perasaan kaum muslimin harus di dahulukan dr perbuatan Sunnah. Ada kaidah lagi. Bolehnya meninggalkan Sunnah demi menjaga perasaan kaum muslimin. Ada memang Sunnah2 itu tdk di kenal oleh sebagian umat, sementara menjaga ukhuwah itu wajib, maka wajib mendahulukan wajib dari Sunnah.

(I try to advise you, try to speak more carefully, especially on the pulpit, even if there is a postulate of the Sunnah and if it is not popular among Muslims, why wait, postpone it or even not practice it if it makes the ummah uneasy. The benefits of maintaining the feelings of Muslims must take precedence over the actions of the Sunnah. There is another rule... It is permissible to leave the Sunnah in order to protect the feelings of Muslims. There are indeed Sunnahs that are not known by some people,

while keeping ukhuwah is mandatory, so it is obligatory to prioritize the obligatory of the Sunnah.)

(account T, January 26, 2023)

He said that he had studied religion and preached in a city. For him, the city is a very memorable place for him. Therefore, he sent his children to a famous salaf hut in the city. This is done in order to cadre his children to become preachers and expert scholars. He believes that the teaching and education of the boarding school can make this happen. Moreover, he believes in and is optimistic about the talents and academic abilities of his children. For this reason, he tries his best to finance his children's education so that his hopes are realized and advises his children to focus and be serious in learning.

The regeneration of Islamic *da'wah* needs to be considered because it aims to prepare oneself to become the successor of *da'wah* in the future. For this reason, it is necessary to have qualified knowledge and skills in *da'wah* (Husna, Aminah, Amelia, Azhari, & Wismanto, 2023). Islamic boarding schools are considered appropriate places for Islamic *da'wah* cadres. He also prayed that his children could continue their struggle.

Doa saya hanya mugi2 di paringi barokah lan keselamatan, buat anak-anak yang sedang mondok, semoga bisa meneruskan dakwah Abahnya.

(I pray that blessings and safety will be given to the children who are in school, hopefully, they can continue their father's da'wah.)

(account T, March 14, 2023)

Di tangan mereka ini dakwah Islam dan ajaran agama mrka akan emban, jangan smoaai menjadi guru yang salah karena tidak belajar urut dan runut dulunya,

(In their hands, Islamic da'wah and religious teachings will be carried out, lest they become the wrong teachers because they do not learn sequentially and in the first order.)

(account T, January 4, 2024)

Islamic scholars are very concerned about finding knowledge and the right teachers. Direct teaching makes it easier for students to take knowledge from the bearer of the wise knowledge *nasab*, namely the teacher (Darani, 2021). That way, the knowledge that will be obtained can be useful and not misleading. He also invited the audience to participate in the recitation and reading of the book during the month of Ramadan, which was taught by his two children online and offline. It has a purpose.

*Melestarikan tradisi Ulama di kalangan ahlu Sunnah wal jama'ah terutama Ahlu Nahdiyyin
(Preserving the tradition of Ulama among the ahlu Sunnah wal jama'ah, especially Ahlu Nahdiyyin)
(account T, March 6, 2024)*

The forms of *da'wah* that he uploads on his account include *tausiyah*¹⁵, recitation both online and offline, lectures and debates or *mujādalāh*¹⁶. The audience that was indicted included students, mosque worshippers, the general public, state institutions, security forces, and terrorism inmates assisted by prisons. He also helped other *Aswaja (ahl al-sunnah wa al-jamā'ah)*¹⁷ preacher friends who were being bullied. Moreover, his friend had experienced what kind of repentance process he experienced.

He took a lesson in the film *Buya Hamka* regarding his compromising attitude towards the Japanese colonizers. Even *Buya Hamka's da'wah* was boycotted so that he could not preach to the community at that time. He told about the struggle of *Buya Hamka* and his family to survive and face rejection from some people due to this compromising attitude. He saw this compromise as a middle way to deal with the colonizers and strategize for the benefit of religion and Indonesian independence. Especially in the current context, many scholars who try to compromise with reality are accused of being ugly and traitors by the truth group. Compromise itself is part of moderation in Islam to reach an agreement. Even so, this should not come at the expense of the principles of Islam (Lubis, 2024).

One of the factors that caused T to come to his senses and abandon the violent acts that had been committed in the past was the rediscovery of the *manhaj*¹⁸ of *Nahdlatul Ulama*. All this time, he has been looking for the truth until he bleeds until he finally meets the *manhaj*. According to him, this *manhaj* upholds the values of *tawassuth* and *tawāzun*. Both values include the value of religious moderation. *Tawassuth* means that the character of an individual or society is not extreme in seeing various kinds of problems and always takes the middle way.

Meanwhile, *tawāzun* means an effort to find balance in various problems faced (Fuadi, 2022). His position is between the *manhaj* of *tasyaddud*¹⁹ and *tasahul*²⁰. He hopes that in the hereafter, he can gather with the *manhaj* group.

Alhamdulillah menemukan jalan pulang.

*(Alhamdulillah, I found my way home.)
(account T, February 7, 2023)*

He also felt sadness in prison, especially during Eid. To atone for the sins and mistakes of the past, he carried out *da'wah*, which was mainly related to deradicalization in various places. He tried to try to eliminate the *syubhat*²¹ in the heads of the perpetrators of terrorism until, finally, they could return to their old understanding.

*Sekarang dakwah yang benar aja, Alhamdulillah saya masih di kasih umur panjang dan di berikan kesempatan taubat.
(Now the da'wah is right, Alhamdulillah, I am still given a long life and given the opportunity to repent.)
(account T, December 29, 2022)*

In his *da'wah*, he conveyed to his former friends who were still in prison and other terrorism prisoners to be patient and abandon the understanding of the Wahhabi²² *takfiri*²³ school. Wahhabi understanding is considered rigid and uncompromising to sources other than its understanding. He attacked the belief system and local Muslim practices in Indonesia. In fact, they often heresy and disbelieve other groups that do not agree with the school. This understanding often experiences resistance from the wider community, which can ultimately endanger the existence of religions in Indonesia and cause social and national disintegration.

There is indeed an assumption that Wahhabi ideology can influence and shape acts of radicalism and terrorism. Some studies have found that these assumptions are not all true. However, it is undeniable that some of them have committed acts of terrorism. Of course, this really requires more comprehensive follow-up research (Hamdi, 2019; Aritonang, 2020; Syamsuri, 2024; Maulidani, A'la, & Rochimah, 2024). He also advised on the importance of maintaining blood. In addition, he said that there is still an opportunity to improve himself and repent by learning the right way.

*Alhamdulillah pentolan dari mereka sudah NKRI, sadar dan kembali ke NKRI, terus berdakwah kepada mereka, buku2 saya banyak beredar di sana, dan mereka bnyak mengambil istifadah,
(Alhamdulillah, the frontman of them is already the Republic of Indonesia, aware and returns to the Republic of Indonesia, continues to preach to them, my books are widely circulated there, and they take a lot of benefits.)
(account T, September 10, 2022)*

Move on dari paham Wahabi Takfiri, kembali saja kepada faham yang tawassuth, paham Aswaja yang cinta damai, lalu dijawab, Iya Ustad, saya akan berubah, saya menyesal dan sekarang saya sudah paham apa yang Ustad jelaskan tadi,

(Move on from the Wahhabi Takfiri understanding, just return to the tawassuth understanding, the peace-loving Aswaja understanding, then answered, Yes Ustad, I will change, I am sorry and now I understand what Ustad explained earlier.)

(account T, October 27, 2022)

Udah deh tinggalin deh pemahaman Wahabi, ini biang keroknya, lalu mereka bilang Insya Allah Ustadz

(It's all left to understand Wahabi, this is the culprit, then they said Insha Allah Ustadz)

(account T, April 7, 2024)

During the visit to deliver the sacrificial meat and meet with the Former Jama'ah Islamiyyah in the correctional institution, they asked for advice to T. He gave advice to dissolve the organization, which must be announced to the public and apologize especially to the Indonesian people. The reason is that the organization is already known to the world as a terrorist and prohibited organization, so it has legal implications. They also agreed to it. On June 30, 2024, 16 senior leaders of Jamaah Islamiyah declared the dissolution of the terrorist group in Bogor and returned to the lap of the Republic of Indonesia. This incident gave rise to various polemics in the news (BBC News Indonesia, 2024).

The response to the *da'wah* he carried out was indeed some people who refused and some others who could accept it. He is also aware of that.

Namanya hidayah milik Allah, ada yang kembali ke NKRI ada yang engga mau, ya gp2 juga.

(The name is Allah's guidance, some return to the Republic of Indonesia, some don't want to, it's okay.)

(account T, November 13, 2023)

The results of the *da'wah* he carried out of them can be seen during the art performance of terrorism prisoners at an event at BNPT. Previously, they were very hard, but they gradually began to soften. He was also moved to see it.

Saya cuma bisa menitikan air mata, fitrah manusia itu punya Insting Art (jiwa seni) untuk itu Islam mengaturnya.

(I can only shed tears, human nature has an Instinct Art (artistic soul) for which Islam regulates it.)

(account T, May 29, 2024)

There are several theories and methods in the deradicalization program. According to T, one of them is applying the theory of social identity formulated by Henri Tajfel and John Turner in the 1970s and 1980s. While he was still in the Cipinang prison, BNPT and MUI came and lectured terrorism prisoners, including himself, about obedience to the government and the prohibition of rebellion. Some of them boycotted the meeting and left the room. A small number, including himself, still survive because of respect for guests. He felt that he could break the argument conveyed by the speaker. There is an Arabic proverb that states that humans tend to be hostile to what they do not know.

In social identity theory, there are terms in-group (us) and out-group (them). Membership in a group can encourage cooperation within the group and conflict with other groups. This gives rise to positive feelings about the in-group and gives rise to a condescending attitude toward the out-group (Adi & Purba, 2020). The theory can be used to analyze the problem of terrorism.

Jika mengacu kepada Teori Identitas Sosial, maka program Deradikalisasi dan Disengagement harus dijalankan oleh pihak-pihak yang dianggap oleh pelaku terorisme sebagai in- group atau bagian dari mereka. Artinya, terhadap para pelaku terorisme yang masih memandang pemerintah sebagai pihak out-group atau musuh, maka pemerintah harus menggunakan pihak lain yang dalam pandangan pelaku terorisme dianggap sebagai bagian dari "kita" (in-group).

(If referring to Social Identity Theory, the Deradicalization and Disengagement program must be carried out by parties who the perpetrators of terrorism consider to be in-group or part of them. This means that for the perpetrators of terrorism who still view the government as an out-group or enemy, the government must use other parties who, in the view of the perpetrators of terrorism, are considered to be part of us (in-group).

(account T, May 30, 2023)

Based on this theory, former perpetrators of terrorism can be involved and have an important role in deradicalization and counterterrorism programs.

Termasuk didalamnya para mantan pelaku yang sudah sepenuhnya keluar dari ideologi radikal. Bahkan, para mantan pelaku ini bisa menjadi faktor kunci karena adanya ikatan emosional sesama mereka dan dianggap bagian dari in-group. Waallahu alam

(This includes former perpetrators who have completely come out of radical ideology. In fact, these former perpetrators can be a key factor

*because of the emotional bond between them and being considered part of an in-group. Waallahu Alam
(account T, May 30, 2023)*

He has also compiled several books using reference sources that are familiar with the ideas embraced by terrorism perpetrators, such as Ibn Taymiyah, Ibn al-Qayyim, sometimes occasionally quoting from Shaykh Usamah and several other figures whose quotations are still considered safe for him. As for the sources of reference that are considered enemies of terrorists, he tried to limit them. This is intended as therapy, and it turns out that the results are quite effective. This means that radical ideas are starting to decrease or decline and can even become moderate.

Among the books he compiled were translated books that examined emergencies and compulsions. The book was translated when he was in Cipinang prison and was only distributed to a limited number of people, especially to terrorism inmates when he visited various prisons. This has yielded results and strengthened the important role of former perpetrators of terrorism.

*Alhamdulillah kajian tersebut sudah memberikan dampak yang positif, yaitu banyak kawan-kawan di dalam penjara yang taubat dari kekeliruannya.
(Alhamdulillah, the study has had a positive impact, namely many friends in prison who repented of their mistakes.
(account T, March 19, 2023)*

He is also involved in a foundation that advocates for inmates during their sentences, helps prisoners' families and helps terrorist prisoners through the rehabilitation and reintegration process (Noor, 2024). Some of the activities are visiting various correctional institutions and assisting after the perpetrators of terrorism are released.

Indonesia is said to be the largest Muslim country in the world. Indonesia has the potential for large and qualified human and natural resources. This means that the revival of Islam can come from Indonesia. The great potential is directly proportional to the potential threat. One of these potential threats is the emergence of Khawarij²⁴ ideology that leads to acts of terrorism. Khawarij is considered to have a bad prejudice by denouncing and considering that those who are not in his position are wrong and misguided (Hidayat, Sudrajat, & Erialdy, 2022).

Ancaman terorisme adalah bahaya laten, yang keberadaannya akan ada hingga akhir zaman, ..., teks tsb sangat banyak ketika membicarakan kelompok pengkapling kebenaran.

(The threat of terrorism is a latent danger, the existence of which will exist until the end of time, ..., the text is very much when it comes to the group of truth-bearers.)

(account T, June 6, 2022)

Ancaman terorisme itu fakta, tidak saja Indonesia tetapi seluruh dunia, ancaman ini adalah lintas zaman dan tempat, jangan berikan sedikit pun para kelompok pengkapling kebanaran ini mengusai.

(The threat of terrorism is a fact, not only Indonesia but the whole world, this threat is across times and places, do not give the slightest bit of this truth group to control.)

(account T, March 8, 2023)

The next potential threat is the potential for conflict. According to him, there is a group of people who provoke conflict like what happened in several countries at war. The conflict can take the form of intra-religious conflict. Differences in interpretation and practice of religious rituals cause this. In addition, it is also due to a lack of understanding by some people regarding the issue of how people can live together in differences. Based on previous research, intra-religious conflict tends to have a higher potential for conflict than inter-religious conflict. Issues that trigger intra-religious conflict include misguidance of groups within one religion, restrictions on religious activities, issues of places of worship, and terrorism (Febriyandi, 2019; Ferdiansyah, Irsyadi, Nisa, Lubis, & Nugroho, 2023).

This has the potential to lead to fellow countrymen killing one another. To combat these two potential challenges, every citizen must protect against views that separate the nation and the unity of the state and religion. It should be recognized that Indonesia is a varied country. As a result, fellow citizens must commit to preserving unity and peace. Preachers play an important role in preventing strife among citizens by conveying peaceful messages (Novitasari, 2024).

On his Facebook account, he told and dismantled how terrorism works. The things discussed include how terrorist groups spread their understanding through internet media, what materials are used against the government and other acts of terror, and how they create advocacy institutions and forge alliances with fellow

resistance groups. He also discussed and told the history of radical movements in Indonesia, such as the Jamaah Imran and Darul Islam groups.

His message uploads often discuss the dangers of Wahhabi understanding. There are several variants in this understanding. Wahhabi, according to him, sells *tabdi*²⁵, *tafsiq*²⁶, *tadhliil*²⁷ and *takfir*²⁸. It should be noted that to reach the level of disbelieving others requires a process of heresy (*tabdi*'), disbelief (*tafsiq*), and deviance (*tadhliil*) (Wahab, Shuhari, & Hamat, 2022). The process can be seen in the message upload below.

Awal ngaji sama mrka baru sebulan dan dua bulan belum lah. Tetapi mrka sejam dua jam sdh paham syirik. Bid'ah, dan tauhid, tp ada proses lain, di kelompok ini pasti ada saja yg ghuluw, lalu buat kajian sendiri, knp bisa demikian krn satu satu frekwensi yaitu salafi wahabi, jika ada yg pandai baca kitab kelompok salafi lalu baca kitab2 Addurar Assaniyah fie ajwibati najdiyyah, syarah kitabut Tauhid, Sabilun Najah wal Fikak. mulai deh, biasanya mrka keluar dr salafi masuk ke salafi jihadi Wahabi takfiri, mulai deh.

Mrka berproses, artinya pada tahapan Pra radikalisasi dan identifikasi diri salafi wahabi dan Takfiri mrka pasti satu majelis dulu, nah di indoktrinasi dan jihadisasi mrka berbeda.

Yg jelas teroris di Indonesia dan dunia itu sama2 sangat mengidolakan bin Abdul Wahhab

(The beginning of their study together has only been a month, and two months have not been. But they already understood shirk for an hour or two. Bid'ah, and tawheed, but there are other processes, in this group, there must be those who ghuluw, then make their study. Why can it be so because of one frequency, namely salafi wahabi, if someone is good at reading the books of the salafi group then read the books of Addurar Assaniyah fie ajwibati najdiyyah, syarah kitabut tauhid, Sabilun Najah wal Fikak. From there, usually, they leave the Salafi and enter the Salafi jihadi Wahhabi takfiri. Let's start.

They are in process, which means that in the Pre-radicalization stage and self-identification of Wahhabi and Takfiri salafis, they must be one assembly first. Now, in indoctrination and jihadization they are different. What is clear is that terrorists in Indonesia and the world both idolize bin Abdul Wahhab)

(account T, May 20, 2024)

Repotnya jika si awam ikut2n vonis. Takfir itu fakta apapun di varian Wahabi.

(It is troublesome if the layman follows the verdict. Takfir is any fact in the Wahhabi variant.)

(account T, May 10, 2024)

He explained about the *da'wah* school of the Wahhabi Salafi group. The Salafi group looks different from most people from the general Muslim community in Indonesia, especially from traditional Islam. This group understands the *mutasyabihat* verses in the Qur'an textually. Their behavior and appearance tend to follow the culture of Arab society which is believed to be part of the *sunnah* of the Prophet Muhammad. This is what sometimes gives rise to various negative stigmas towards them as a closed, intolerant, radical group and the forerunner of the terrorist movement. The leaders of this group also denied these accusations. In fact, this group has begun to receive many positive responses and follow it (Hafid, 2020).

There is a stream of groups whose *da'wah* is open, so it is natural for many parties to feel comfortable there. There are also closed Salafi jihadi *takfiri* groups. According to him, the two schools have similarities in reference sources and quotes from the speeches of their figures. Both differ in the concept of how to preach and the priority of the issues being sold. Wahhabi Salafi *da'wah* is still at the level of grave *shirk* (dead *thāghūt*²⁹), while Salafi jihadi *takfiri*³⁰ is at the level of *qushūr shirk* or *shirk dustūr* (living *shirk*), aka to the state/government system.

From the similarity of references and figures of the two schools, the common thread is intolerance. So far, according to him, the concentration of the security forces in cracking down on terrorism is still downstream, namely law enforcement of terrorism cases. While the upstream is often forgotten, namely intolerance and radicalism. Intolerance can be interpreted as the unwillingness to grant rights to different individuals or groups.

These differences include beliefs, ideologies, social status, and ethnic groups. Meanwhile, radicalism is a strong belief in one understanding or value, and that makes it close to the possibility of the truth of other understandings accompanied by statements that other understandings are wrong so that they deserve to be ignored, eliminated or punished. This is intolerance in an extreme form and tends to use violence against different individuals or groups. The emergence of intolerance and radicalism comes from demographic backgrounds, cultural, social, and political values, economic conditions; influential figures, and the presence of the government/state (Sholikin, 2018).

Ah densus 88 hanya sibuk main di hilir dengan cara penindakan hukum, nangkepin dll, tetapi pabriknya g di tutup. Lah iya, kita jadi teroris ini karena berpaham intoleran dan radikal sebelum terjun ke dunia teroris, karena itu tangga dan bibit nya, selama mereka terus memasang bendera kebencian, permusuhan kepada orang yang berbeda dengan mereka, ini bibitnya,

(Ah, densus 88 is busy playing downstream by means of law enforcement, etc., but the factory is closed. Yes, we became terrorists because we understood intolerance and radicalism before entering the world of terrorists. After all, that's the ladder and the seed. As long as they continue to put up the flag of hatred and hostility to people who are different from them, this is the seed,

(account T, June 6, 2022)

Many scholars from the four madhhabs are opposed and deny Wahhabi's understanding. T stated that this understanding is the source of terrorism by telling various pieces of evidence.

Jangan lupa ada 250-300 kitab ulama dari 4 Mazhab yang mengRadd fikrah Wahabi.

(Don't forget that there are 250-300 books by scholars from 4 schools that refute Wahhabi's thinking.)

(account T, May 27, 2024)

Fikrah wahabi sebagai sumber teroris itu fakta.

(Wahhabi's thinking as a source of Terrorists is a fact.)

(account T, August 9, 2023)

According to him, Wahhabis like and always obey the law on something. This understanding tends to lead the case of *dhanni/furu'/mutasyabbih* (doubts) to the case of *qath'i/ushul/muhkam* (certain/fixed). This actually requires the study of *fiqh*, *ushul fiqh*, and also Sufism so that they can be wiser in assessing something and not make judgments haphazardly. This understanding is also considered easy to disbelieve others. Even themselves are disbelieved.

He quoted Abu Mus'ab as saying about the phenomenon of the birth of the *takfir* school, which was formed from several factors, namely the tyrannical ruler (or the ruler who is narrated as a tyranny); a cruel executioner, hypocritical ruling clerics, the revival of weak Islam; damaged ordinary people; and a group of youths who are full of enthusiasm, but are ignorant and oppressed. It was explained that this phenomenon had occurred during the caliphate of Ali bin Abi Thalib.

T feels the need to be vigilant about this phenomenon in Indonesia in accordance with the current context in which the message was uploaded. At that time, Indonesia and the world experienced the Covid-19 pandemic. This is the right momentum for terrorism perpetrators to foster public disappointment with the local government (Umam, 2022). Moreover, there is also political polarization ahead of the 2024 political year related to the election of the president and vice president, legislature, and regional leaders (Fernando, Pratiwi, & Saifulloh, 2022).

Hati-hatilah bermain dengan perasaan, pemerintah hari ini memang ada kekurangannya tetapi selalu membuat narasi kebencian itu akan membuat banyak ribuan pemuda muslim mudah tersinggung, lalu mereka merasa terzalimi, apalagi menjelang tahun politik yang semakin dekat, mereka membuat agitasi, menggunakan ajaran kebencian, hatespech untuk kepentingan politik sesaat, tetapi mereka tidak memikirkan dampaknya, khawatir kelompok teror akan memanfaatkan situasi, mengeksplorasi carut marut politik, ekonomi dan sosial.

(Be careful to play with feelings; today's government does have shortcomings, but always making a hate narrative will make many thousands of Muslim youth easily offended, then they feel wronged, especially with the approaching political year, they make agitation, use hate teachings, hate for momentary political interests, but they don't think about the impact, fear that terror groups will take advantage of the situation, exploring the political, economic and social chaos.)

(account T, December 28, 2022)

In addition, he asked that the understanding group, which is considered to be a minority, respect other than his group and not provoke and create conflicts in the community. He admitted that minorities tend to be militant.

Jangan menaikkan bendera permusuhan dengan orang di luar kelompok antum. Jangan juga mengajak orang-orang untuk membenci orang di luar kelompok anda, jangan provokasi kpd orang-orang untuk jangan ikut bermakmum, hanya karena Aqidah menyimpang, celananya isbal dll, jgn obral Tabdi' kpd saudara2 yg mangamalkan dgn dalil-dalil umum.

Antum masih minoritas tetapi berani nantang2 di sosmed, berkata kasar bagaimana kalo kalian mayoritas, hilangkan benih-benih kebencian hanya karena beda pendapat dalam masalah2 furu' fihiyyah, perkara2 yang banyak Zhonniyat.

(Do not raise the flag of hostility with people outside your group. Don't also invite people to hate people outside your group, don't provoke people not to participate in makmum, just because of deviant beliefs, isbal pants, etc., and don't sell Tabdi' to brothers who practice with common postulates.

You are still a minority but dare to challenge on social media, say rudely what if you are the majority, and eliminate the seeds of hatred just because of differences of opinion on the issues of the Fiqhiyyah branch. These things contain a lot of speculation.)
(account T, August 2, 2022)

He also told himself about how he was able to get entangled in acts of terrorism. Before being involved in terrorism, he sang the song Indonesia Raya with a loud and proud voice. However, after getting involved and understanding that singing is *haram*, he avoided it as much as possible, especially singing the Indonesia Raya song because it leads to disbelief. Changes in a person's mindset and behavior to become a terrorist through a complicated and long process with various factors. These factors can include family influence, ideological indoctrination, the need for self-esteem and adventure, economic hardship, disappointment with worldly life, and exposure to social media (Isnanto, 2015; Syafiq, 2021; Bimantoro, 2024).

Jadi saya g ujug2 tembak sana sini sebelum masuk tahapan Intoleransi dan Radikal dulu sebelum ke terorisme
(So I didn't suddenly shoot here and there before entering the stage of Intolerance and Radicalism before going to Terrorism)
(account T, May 29, 2021)

The phenomenon of radicalism does not look at education and the economy. This means that everyone can be exposed to radicalism, especially now that it is easier and faster with the internet. Several government institutions, even elements of the security apparatus, are indicated to be affected by the idea of intolerance and radicalism. In fact, as security forces, they must not be partisan and impartial in solving problems in the community. He revealed evidence about the actions of the perpetrators of intolerance and terrorism that came from elements of the security forces. Everyone can be affected by radicalism. This can be triggered by feelings of social, economic, and political injustice, disappointment with state/government institutions and religious institutions, and the level of religious understanding (Khoir, 2021).

The understanding of intolerance and radicalism has a very dangerous impact; namely, it can disrupt and threaten the disintegration of the nation and the division of the people, as well as acts of violating the law. In addition, it can also make social institutions not function properly so that there is division in society. Intolerance is

characterized by attitudes of mutual hatred, mutual misunderstanding, envy, unwillingness to give in, and prioritizing the interests of one's group. While radicalism usually uses violent actions (Umar, 2017).

Paham intoleransi walau belum jadi terorisme, tetapi dia adalah tangga dari tangga terorisme, artinya seorang teroris sudah pasti intoleran dan radikal, sedangkan intoleran dan Radikal belum tentu teroris, tetapi semua teroris semua berasal dari madrasah atau sekolah intoleran dan radikalisme, ketahuilah jika suatu lembaga pendidikan atau majelis taklim selalu menarasikan kebencian di luar kelompoknya, berarti di sedang berinvestasi tentang kekerasan.

Paham intoleransi adalah pintu Masuk, tidak semestinya kita ikut pengajian membuat kita jadi benci dengan sesama muslim, dengan alasan ini bid'ah, ini tidak di contohkan oleh Nabi, jika sesama muslim saja sulit berinteraksi lantas bagaimana tentang non Muslim?

Tutup celah tersebut, jangan terbuai larut dalam dunia Antum, hingga tanpa antum sadari telah jauh melangkah, jauhi paham tersebut, ikut saja bersama jumhur ulama, bersama mayoritas kaum muslimin, jangan ikuti kelompok sempalan yang mengklaim paling benar.

(Understand intolerance even though it is not terrorism, but he is the ladder of the terrorism ladder, meaning that a terrorist is definitely intolerant and radical, while intolerant and radical are not necessarily terrorists, but all terrorists all come from madrassas or schools that are intolerant and radicalism, know that if an educational institution or taklim council always narrates hatred outside its group, it means that he is investing in violence.

Understanding intolerance is the entrance, we should not participate in recitation to make us hate fellow Muslims, for this reason this is heresy, this is not exemplified by the Prophet, if it is difficult for fellow Muslims to interact then what about non-Muslims?

Close the gap, don't get lulled into your world, until you don't realize it's a long way, stay away from this understanding, just join the majority of scholars, with the majority of Muslims, don't join the splinter group that claims to be the most correct.)

(account T, March 11, 2023)

He also tried to remind and make the wider community and especially the security apparatus, both individually and speaking in public, so that they do not follow and stay away from intolerance and radicalism. He feels that he has that obligation because he has experience related to terrorism.

Kewajiban kita adalah terus mengedukasi masyarakat yang belum terpapar, memberikan penguatan, memberikan imunitas, anggap saja saya immun itu, biasanya immun di ambil dari virus yang sudah di jinakan, jadi lah vaksin, vaksin gunanya untuk mengenali virus yang mulai masuk.

(We should continue to educate people who have not been exposed, provide strengthening, provide immunity, let's say I am immune; usually, immunity is taken from viruses that have been tamed, so vaccines, vaccines are useful for recognizing viruses that have begun to enter.)

(account T, November 8, 2022)

Radicalism, according to him, can be prevented by strengthening nationalism, including Pancasila, the 1945 Constitution, and Bhinneka Tunggal Ika, as well as strengthening cultural values. There are also those named religious moderation. The term means an attitude of reducing violence or avoiding extremes in religious practices (Haidar, Kiftiyah, Permadi, & Herindar, 2023). In addition, the role of the community, family, and youth is also important in early detection, building and maintaining resilience, and seeking knowledge, especially religious knowledge, to the right people. Furthermore, educational institutions can play an active role in preventing and overcoming intolerance and radicalism.

Kita butuh pendidikan multikultural demi menjaga menumbuhkan kerukunan dan toleransi di Indonesia, kita harus memberikan masukan kepada penyelenggara pendidikan baik yang umum dan berbasis Islam dan pondok pesantren dengan kurikulum dan muatan aspek toleransi, wawasan kebangsaan, pendidikan agama yang berbasis teologi multikultural, memperketat regulasi pendidikan, mengevaluasi kembali sekolah dan pondok pesantren yang tidak sesuai karakteristik masyarakat Indonesia, yang terbukti mengajarkan kebencian, bahkan menutup dan menghentikan operasionalnya jika penyelenggara pendidikan tsb terbukti membuat murid atau gurunya terlibat kasus tindak pidana terorisme. Waallahu alam.

(We need multicultural education in order to maintain the cultivation of harmony and tolerance in Indonesia, we must provide input to education providers, both general and Islamic-based and Islamic boarding schools with the curriculum and content of tolerance aspects, national insights, religious education-based on multicultural theology, tightening education regulations, re-evaluating schools and Islamic boarding schools that are not in accordance with the characteristics of Indonesian society, who are proven to teach hatred, even close and stop their operations if the education provider is proven to have made its students or teachers involved in terrorism criminal cases. Waallahu Alam.)

(account T, May 31, 2023)

According to him, the state or government, in this case, has obligations related to counter-radicalization efforts.

Untuk itu terkadang negara punya kewajiban menjaga harmonisasi, irama dan kondusifitas kenyamanan beragama dengan melarang paham keagamaan Mazhab yang asing, demi kenyamanan, jika tidak, negara asal2an memberikan regulasi ijin dengan alasan kebebasan, berarti kalian sedang mencarikan musuh baru rakyatnya.

(For this reason, sometimes the state has an obligation to maintain harmonization, rhythm and conduciveness of religious comfort by prohibiting foreign religious understandings, for the sake of convenience, otherwise, the state carelessly provides regulations for permits on the grounds of freedom, which means that you are looking for a new enemy of its people.)

(account T, September 13, 2022)

It turns out that the Don't Make the Mistake of Finding Teachers campaign is not enough to stem the understanding of intolerance and radicalism. According to him, it needs to be supplemented with a campaign not to find the wrong school for children.

The explanation is as follows:

Sekolahkan anak-anak kita di pondok-pondok yang menanamkan cinta kepada negara dan bangsanya, bangga dengan Indonesia, mencintai kaum muslimin dst.

Yuk kita putus mata rantai kekerasan tersebut dengan menyekolahkan anak-anak kita di pondok-pondok milik Aswaja, yang terbukti tawassuth, tawāzun dan Inshaf, jangan salah menyekolahkan di sekolah yang menanamkan paham intoleransi, narasi kebencian di luar kelompoknya, atau Klaim kebenaran mutlak hanya milik kelompoknya.

(Put our children in Islamic boarding schools that instill love for their country and nation, be proud of Indonesia, love Muslims, etc.

Let's break the chain of violence by sending our children to schools owned by Aswaja, which has been proven to be tawassuth, tawāzun and Inshaf, don't mistakenly send them to schools that instill intolerance, hate narratives outside their group, or claim that the absolute truth belongs only to their group.)

(account T, February 3, 2023)

On his Facebook account, he has posted several books related to counter-radicalization. He also translated several books. Some of these books include books that contain deviations from *najdiyyah da'wah*³¹, which are associated with the jihad movement. He has also conducted book review activities together in several places. He hopes that what he does can have a positive impact and bring benefits.

Semoga terjemahan ini membawa maslahat bagi perdamaian dunia ini.

(Hopefully, this translation will bring benefits to world peace.)

(account T, January 9, 2023)

Several times, he also conducts discussions, dialogues or debates with individuals and groups/communities, especially related to the discussion of counter-radicalization and counter-terrorism. He speaks based on what he learns, sees and experiences. Some have to make special preparations and some just flow. He ensured that the dialogue or debate event he carried out was not fabricated. By carrying out these activities, it can be measured how consistently a person maintains what he believes in - in this case, the figure of T believes in Islam as a moderate religion. Another form of *da'wah* that he does is to make podcasts. He invited speakers, and so far, most of them tend to discuss themes related to matters that intersect with counter-radicalization and counter-terrorism.

Regarding the events that befell the Palestinian people, there is a dangerous framing of opinions in Indonesia that those who support the Palestinian struggle are immediately called radicals. Those who sympathize with Palestine can be exposed to terrorists. According to him, this assumption is wrong and needs to be straightened out. What is happening in Palestine is a humanitarian tragedy. All parties must care.

Ada sebuah penelitian, jika beberapa ormas Islam tersebut tidak memperbaiki komunikasi dakwah dan politiknya, khawatir dia akan ditinggalkan masyarakat urban perkotaan dan kalangan milenial, kenapa karena g ada sensitifitas atau sense of belonging atau sense of humanity, ada frame berbahaya jika peduli sama palestina sama juga dukung terorisme, dukung Ikhwanul Muslimun atau dukung PKS, ini jelas menyesatkan.

(There is a study if some of these Islamic organizations do not improve their da'wah and political communication, they are worried that urban communities and millennials will abandon them, why because there is no sensitivity or sense of belonging or sense of humanity, there is a dangerous frame if they care about Palestine and also support terrorism, support the Muslim Brotherhood or support PKS, this is clearly misleading.)

(account T, November 11, 2023)

He advised the authorities to handle terrorism even better, not just take and confiscate it carelessly because it is feared that it will be counterproductive to efforts to handle terrorism. With the actions of these officials, some consider and narrate that the government is anti-Islam and that there has been criminalization of ulama.

Alhamdulillah masukan saya ini akan menjadi masukan penting bagi aparat yudikatif cakap menangani kasus terorisme.

(Alhamdulillah, my input will be important for the judiciary to be able to handle terrorism cases.)

(account T, April 6, 2023)

Based on the preaching messages uploaded on the Facebook accounts by the two former terrorists, there are differences. F tends to convey preaching messages on the theme of deradicalization. At the same time, T tends to discuss counter-radicalization. Their motivation to post different preaching messages can occur based on the background of their mindset and experiences.

F's account views that prisoners and former terrorists like himself still experience bad stigma, stereotypes, and rejection from society. However, he and several fellow former terrorists have realized the mistakes of their actions and left the terrorism. In addition, changing radical ideology and behavior to moderate and changing radical mentality to a humanist mentality is not easy. For this reason, he, together with several fellow former terrorists, formed a foundation as a new, comfortable place, a place to repent and prevent them from returning to their old groups.

It is hoped that the establishment of the foundation can also preach friendly and peaceful Islam. The management of this foundation makes visits and invites dialogue with prisoners and former terrorists in an effort to deradicalize. Its programs also include coaching, empowerment, especially economic and reintegration (Asrori, 2019; Evi, Syauqillah, & Logahan, 2020; Ishomuddin, Fauzi, Arifin, & Haris, 2021). Based on observations, the deradicalization activities carried out by the foundation were often uploaded by figure F, especially on his Facebook account, with the hope that the public would know, and this could also be part of the reintegration efforts.

Account T views that the message of preaching regarding counter-radicalization, especially in cyberspace, is useful in efforts to counter the spread of radical narratives by extremist and terrorist groups. This needs to be conveyed to the wider public, especially vulnerable young people so that they know and protect themselves from being exposed to radicalism. He often uploads posts of preaching messages regarding counter-radicalization because he has been exposed to radicalism and even involved in terrorist activities even though he had received moderate traditional education and worked as a security officer (Muhyiddin & Priyanto, 2023). The two themes of the

preaching messages, both deradicalization and counter-radicalization conveyed by the two former terrorists, both aim to break the chain of terrorism, especially in Indonesia.

New Findings Of Preaching Messages On F And T Accounts

This paper found that both Facebook accounts belonging to former terrorists, namely F and T, contained the same preaching messages on the theme of deradicalization and counter-radicalization. However, there were also preaching messages with general themes. On account F, the preaching messages with general themes contained how to become a true preacher, messages of faith, *sharia*, and morals. Meanwhile, the preaching messages with general themes on account T included the struggle and rules of preaching as well as preaching cadres. In addition, there were differences in the preaching messages regarding deradicalization and counter-radicalization uploaded by accounts F and T. Based on Table 1, account F posted more preaching messages regarding deradicalization. On account T, more preaching messages regarding counter-radicalization were posted.

On F's account, the message about deradicalization includes the importance of self-reflection and the role of foundations as part of deradicalization efforts. Talking about past experiences to transform in a positive direction while doing self-introspection is part of deradicalization efforts. This is a form of self-compassion. He learned and progressed by admitting his mistakes, changing his behavior to be more productive, and being ready to face challenges (Syafiq, Alfithon, Cherney, & Louis, 2024).

As an effort to deradicalize, F and other former terrorists formed a foundation. The foundation is a place for coaching, empowerment, and reintegration of former terrorist prisoners and their families. In addition, this foundation was formed to change the thinking of people who are considered radical and prevent them from returning to their old communities. This foundation also opens up employment opportunities in the context of economic recovery and fulfillment. Through this foundation, it is hoped that it can produce agents of change and peace.

As stated in the preaching message on his account, his management visited terrorist prisoners in prison and former terrorists to be invited to dialogue. In addition, he also held religious study activities with the community and local authorities and

once presented victims of terrorism. The existence of the foundation and its activities have been widely covered by print, electronic, and online mass media (Safii, 2020; Evi, Syaouqillah, & Logahan, 2020; Aisy, 2021; Ishomuddin, Fauzi, Arifin, & Haris, 2021; Noor & Fauziyah, 2022; Shohibatussholihah, Abidin, & Kawakip, 2023).

Based on observations, he utilized the social media he had, such as Facebook, by uploading deradicalization activities involving himself and fellow former terrorists who were under the auspices of one foundation, government elements, media, business actors, academics, and other elements of society. The goal is to be recognized and well-received by the public.

Meanwhile, on T's account, the counter-radicalization message discusses vigilance against intolerance, radicalism, and terrorism by all components and various efforts to prevent and contain these ideologies. Based on observations, he often posts counter-radicalization activities that he has carried out on Facebook. He becomes a teacher and speaker at other events organized by government and private institutions, mosques, educational institutions, and others.

To strengthen and spread his preaching message, especially on social media, he created an account on YouTube. On the account, he tells his story of how he was exposed to and involved in radicalism and terrorism. He also interviews fellow former terrorists who have repented and returned to the Republic of Indonesia. Many of his messages oppose radical narratives, especially on cyber media (Muhyiddin & Priyanto, 2023). On his Facebook account he tags and posts broadcasts on his YouTube account. He wants the public to know and be aware of the dangers of intolerance, radicalism, and terrorism and not fall into what he and other former terrorists have experienced.

The preaching message is naturally conveyed by former terrorists who are considered to have repented. Both of them have experienced a transformation process in life, starting from being exposed to radicalism and being involved in terrorist acts to becoming as moderate as they are now. This means that former terrorist convicts have understood and have experienced life in the world of radicalism and terrorism (Doyin, 2022). The preaching message conveyed by the two former terrorists through their Facebook accounts is something different compared to other preachers in general.

The preaching messages uploaded by the two former terrorists can influence a wider audience, especially users of the social media platform. Based on observations, the posts of the two former terrorists on Facebook received positive support through comments and emoticons given by other Facebook users. On account F, for example, when there was a preaching message uploaded accompanied by an offer of goods or services produced by the former terrorist foundation, many people were interested and bought it. This indicates an effort to reintegrate former terrorists so that they are accepted back into society.

Figure F became an intermediary to help and support terrorist prisoners while they were undergoing the social reintegration process. This is useful for fostering a sense of belonging and social connectedness among the former prisoners themselves and society and the state in general (Noor, 2024). The hope is that they will not be involved in terrorist activities again.

Meanwhile, on account T, for example, the upload regarding his activities educating various parties about the dangers of radicalism received a positive response from netizens on the social media platform. The form of education about the dangers of radicalism by former terrorists to the wider community is useful for preventing the spread of radicalism and terrorism, especially among the younger generation, who are vulnerable to exposure to extreme ideologies. In addition, it also increases understanding of the characteristics and causes of radicalism so that people can be more vigilant and protect themselves. Finally, equipping people with digital literacy skills to filter information on social media and prevent the spread of radicalism online (Lubis & Fajaruddin, 2021; Zubair, Alqadri, Artina, & Fauzan, 2021; Purwati, Suryadi, Hakam, & Rakhmat, 2022).

They have contributed to deradicalization and counter-radicalization efforts, especially through social media platforms. Deradicalization and counter-radicalization through social media platforms are important for several reasons. With their wide reach and access capabilities, social media platforms can spread counter-radicalization messages to a wide audience, especially groups that are vulnerable to exposure to radicalism, such as the younger generation. The narrative needs to be tailored to a specific audience and cultural context. In addition, it can be an educational tool that

increases awareness and understanding of the dangers of radicalization (Van Eerten, Doosje, Konijn, de Graaf, & de Goede, 2017; Effendi, Sukmayadi, Triyanto, & Unde, 2022; Akram & Nasar, 2023). Social media platforms are interactive so they can encourage the public to participate in deradicalization efforts by emphasizing a gentle approach (Baharuddin, Widayat, Qodir, & Jubba, 2021; Saleh & Astiana, 2021).

The implication of this study is the confirmation that *da'wah* activities can be carried out by anyone, including former terrorists who have repented. They have a background or have been involved in the world of terrorism, so they know and understand and are more suitable to convey *da'wah* messages related to deradicalization and counter-radicalization. The government can invite them to work together to formulate and apply deradicalization and counter-radicalization efforts, especially through social media platforms. That way, their existence will be more accepted by the public, and the stigma attached to them will be reduced. The *da'wah* messages they convey can minimize the influence of radicalism and foster and maintain peace among Indonesian citizens.

This article is only limited to analyzing the content of former terrorists' *da'wah* messages uploaded on their Facebook accounts. This article does not look at how the audience receives, interprets, and responds to both message uploads and comments on the social media platform. In addition, this article does not discuss the discourse or virtual conversation that takes place on social media platforms in more depth.

CONCLUSIONS AND SUGGESTIONS

Conclusions

Facebook accounts on F and T show the same preaching messages, including preaching messages on general themes, deradicalization and counter-radicalization. However, F's account focuses more on the theme of deradicalization, and T's account pays more attention to the theme of counter-radicalization. Account F uploaded a message preaching on the theme of deradicalization because he and his fellow former terrorist friends have a foundation that was established as part of the effort to deradicalize former terrorists. Meanwhile, account T uploaded more messages about counter-radicalization activities in the context of vigilance and caution against

intolerance, radicalism, and terrorism that can cause national disintegration. Their preaching messages received a positive response from netizens on the Facebook social media platform. The two former terrorists have utilized their social media platforms and received various responses from netizens. The messages conveyed by them are different from other preachers' materials. Their involvement can be the spearhead in efforts to eradicate terrorism. The preaching and communication activities of these former terrorists can realize and strengthen a safe and peaceful state in Indonesia.

Suggestions

This study suggests that further research is needed to produce new and more specific findings. This study still has a number of limitations in its analysis results. Further research can use the analysis of the audience's reception of the *da'wah* message of former terrorists on various digital media platforms. In addition, further research can use discourse analysis on matters related to the *da'wah* message of former terrorists in virtual public spaces. That way, later, the follow-up research can expand and complement research on *da'wah* and communication carried out by former terrorists, especially on social media platforms.

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- ¹ *Amar ma'rūf* and *nahī munkar* are principles offered by Islam in building a strong and civilized society. The activities of *amar ma'rūf* and *nahī munkar* are often referred to as Islamic *da'wah* which means calling for goodness and preventing evil. *Amar ma'rūf* means ordering people to believe in Allāh SWT and His Messenger and to implement His law. *Nahī munkar* means preventing polytheism, preventing people from lying to the Messenger of Allāh and preventing anything that He has forbidden (Wardana, Paralian & Yuzaidi, 2024).
- ² *Mu'amalah* is an activity that regulates matters relating to the way of life of fellow human beings to fulfill daily needs. Muhammad Rawas Qal'ah Ji in the book *Mu'jām Lughah al-Fuqāhā'* explains that *mu'amalah* is *sharia* matters relating to worldly matters or in other words *mu'amalah* means *sharia* laws that regulate human relations in the world (Pane, et al., 2021)
- ³ A title or greeting for someone who has extensive religious knowledge and high wisdom, both in society and especially in the pesantren environment.
- ⁴ In general, *gus* means a greeting for a boy in Javanese tradition. However, specifically the term *gus* is addressed to the son of the owner of a pesantren or *kyai*.
- ⁵ *Habib* (singular) or *habāib* (plural) indicates their genealogical relationship with the Prophet Muhammad. They generally wear a white turban (*imamah*) and a long robe (*jubah*) and some of them hold a stick in their hands as shown by the Prophet Muhammad. They usually deliver sermons on a stage with a number of *habāibs* and other local preachers accompanied by a group of traditional Arabic musicians (*hadhrah*) (Rijal, 2020).
- ⁶ *Da'wāh bi al-lisān* can be interpreted as the delivery of *da'wah* messages through lectures, discussions, questions and answers, counseling or communication between the preacher and the audience being lectured. This is often used in society during religious studies or during commemorations of certain days because this method is considered quite efficient (Raḳīb, Yuliar & Nuraeni, 2022).
Da'wāh bi al-qalām is a means and method of conveying *da'wah* messages to *da'wah* partners through print or written media (Arifuddin & Kholid, 2021).
Da'wāh bi al-hāl is also called *da'wah* bi al-qudwah, which means practical *da'wah* with noble morals. *Da'wāh bi al-hāl* can be interpreted as *da'wah* with a process of exemplary behavior with real actions. Another opinion says that *da'wāh bi al-hāl* is *da'wah* whose delivery and real actions in *da'wah* activities are used as examples of real deeds. *Da'wāh bi al-hāl* emphasizes concrete actions, not just words but also providing examples as good figures. This *da'wah* becomes more effective if the preacher or communicator is able to demonstrate actions as what he has conveyed (Gunawan & Muhid, 2022).
- ⁷ *Istighfar* is a servant's request to Allāh with the aim of covering his sins, not getting a reward, and avoiding the torment of the grave. According to the term, *istighfar* means asking for two things at once, namely to cover his sins and to be forgiven. Both cannot be separated because humans are not free from mistakes. Because sins that have been covered do not automatically eliminate the torment. Sometimes Allāh covers a person's sins whether they will be tortured or not. Thus, forgiveness will be a servant's protection from the negative impacts of the actions that have been done (Fadhilah & Wasiyem, 2024).
- ⁸ The meaning of *tadabbur* is to contemplate, understand, and pay attention to something from the implied meaning (meaning that is not explained explicitly) that has happened. Another opinion says that *tadabbur* is directing the gaze of the eyes to see or pay attention to a result or consequence of what will be caused. If associated with the Al-Qur'an, then the meaning of *tadabbur* is to contemplate and think about the verses of the Al-Qur'an in order to be able to dive into the meanings contained in it and take lessons from what is meant (Saiin & Karuok, 2023).
- ⁹ *Mukallaf* is a person who has been given a burden of responsibility in the Islamic religion. There are three requirements to be called *mukallaf*, namely Muslim, mature (*baligh*), and sane. So the term *mukallaf* is someone who has met several criteria to bear the obligations of Allāh as a consequence of his burden (Rakib, 2021).

- ¹⁰ An activity or action in inviting people to the path of Allāh, related to the understanding of knowledge about the provisions and determination of Islamic law which is recommended to be followed based on the revelation of Allāh and the *sunnah* of the Prophet Muhammad SAW (Wicaksono, Wasilah, Al-Asy'ari & El Adibah, 2024).
- ¹¹ The science of *sharia* studies matters of an '*amaliyah furu'iyah* nature (practical and branch-based) based on the evidence of the Al-Qur'an and *Sunnah*, which are then explored and determined through reasoning and *istidlal* (drawing conclusions) by mujtahid (Siregar, 2022).
- ¹² *Fiqh al-awlawiyat* was initiated by Yusuf al-Qaradawi. *Fiqh al-awlawiyat* is an understanding of various principles of balance that are urgent to be implemented in life according to the perspective of Islamic teachings. Meanwhile, from the epistemological aspect, *fiqh al-awlawiyat* is the result of elaboration between *fiqh al muwāzanāt* (*fiqh* of consideration), *fiqh al-wāqi'* (*fiqh* of reality) and *fiqh al-maqāshid* (*fiqh* of purpose). All of these things are needed to formulate Islamic law or *fatwas* related to dynamic legal problems. *Fiqh al-awlawiyat* is an effort to place everything in its rank fairly, both from the aspect of legal assessment, value, and implementation. This will lead to a paradigm of determining law that considers what priorities are more important based on the correct *sharia* assessment (Dedi, Islamy & Harahap, 2022).
- ¹³ This *fiqh* paradigm emphasizes the importance of comparing the levels of goodness (benefits) to choose the better one. In this context, the *fiqh* paradigm intends to consider the benefits and harms in determining the law (Amirullah, Islamy, & Hamzah, 2022).
- ¹⁴ A branch of science in the study of Islamic law that aims to identify the methods and foundations used in deriving laws from Islamic legal sources. This science is very important because it serves as a basis for understanding and applying Islamic law in various aspects of life. *Ushūl fiqh* involves a deep understanding of the Al-Qur'an, *as-Sunnah*, *ijmā'* (consensus), and *qiyās* (analogy) as the main sources of Islamic law (Suherli, Bisri & Kusuma, 2024).
- ¹⁵ *Tausiyah* is a message or command about something. The process of delivering this message is called *tausiyah*, a term similar to *da'wah* (Maharani, 2024).
- ¹⁶ *Mujādalah* is preaching using the method of debate or questioning existing ideas or concepts, criticizing using a dialectical approach, basic logic and still based on universal Islamic laws (Prianto, 2020).
- ¹⁷ People who adhere to the teachings of the Al-Qur'an and the *Sunnah* of the Prophet and follow the example set by his companions (Hasan, 2021).
- ¹⁸ *Manhaj* etymologically can mean a clear or bright path, a straight path or following the path of the *Sunnah*. Meanwhile, according to terminology, *manhaj* is the rules used in every Islamic scientific learning, such as *ushūl fiqh*, *ushūl 'aqīdah*, *ushūl tafsīr*, *da'wah* and others. *Manhaj da'wah*, according to Al-Bayanuni based on its sources consists of two parts. First, *Al-manahij al-rabbaniyyah* means the *da'wah manhaj* indicated in the Qur'an and *Sunnah* of the Prophet Muhammad as a perfect *manhaj* and becomes the principle method for other *da'wah manhaj*. Second, *Al-manahij al-basyariyyah* which comes from the methods of preachers and scholars according to their *ijtihad* in applying the *rabbānī manhaj*. This is in accordance with the situation in the audience (Hanif, 2022).
- ¹⁹ *Tasyaddud* is hard and firm. This can have the same meaning as the word extreme (Anwar, 2021).
- ²⁰ *Tasahul* is another word for *tasamuh* (tolerance) which means making things easy (Anggraeni, Febriyani, Wahyuningsih & Rustini, 2022).
- ²¹ In the science of *ushūl fiqh*, the matter of *syubḥat* is explained as something whose legal status is not clear whether it is *ḥalāl* or *ḥarām* (Salsabella, Amalia & Rahmah, 2024).
- ²² Wahhabi is a renewal or reform movement that emerged, ahead of periods of decline and renewal of thought in the Islamic world. This movement calls for the Islamic '*aqīdah* to be returned to its pure origins and emphasizes the purification of the meaning of *tawḥīd* from *shirk* in all its manifestations (Juniarti & Abubakar, 2021).
- ²³ The Wahhabi group likes to accuse Muslims whose beliefs and practices are not like their group of being heretics and infidels (Ismail, 2023).
- ²⁴ A sect/group/stream of followers of Ali bin Abi Thalib who left the ranks because they did not agree with Ali bin Abi Thalib who accepted arbitration/judgment in the Siffin war in 37 H/648 AD with the rebel group of Muawiyah bin Abi Sufyan regarding the caliphate dispute. Their famous teachings are

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- to accuse several of the Prophet Muhammad's companions of infidelity and also to accuse those who commit major sins of infidelity (Karo-Karo, Maulana & Lubis, 2024).
- ²⁵ The attitude of considering someone to be doing heresy (Wahab, Shuhari & Hamat, 2022).
- ²⁶ Accusing someone of evil deeds (Wahab, Shuhari & Hamat, 2022).
- ²⁷ Misleading or declaring someone to be in error (Wahab, Shuhari & Hamat, 2022).
- ²⁸ Accusing the general public of being infidels who are considered to be a society of ignorance/*jahiliyyah* (Wahab, Shuhari & Hamat, 2022).
- ²⁹ A term in the Islamic religion that refers to everything that is worshiped other than Allah or everything that goes beyond the limits and leads humans astray.
- ³⁰ A group that has a fundamentalist and transnational Islamic ideological foundation developed especially by the Wahhabi movement (Abbas, 2023).
- ³¹ Islamic reform movement which aims to purify Islamic teachings with a strong emphasis on *tawhīd*. Muhammad b. ‘Abd al-Wahhāb argued that Muslims who performed religious rituals such as *tabarruk* (looking for blessings), *tawasul* (pray with the intermediaries of prophets and pious people), pilgrimage, or *istighāthah* (pray to face difficulties) through prophets, angels, and saints were “infidels” and even “polytheists”. He stated that they were more sinful and worse than the ignorant people of the Quraysh tribe unless they repented and adopted the “pure form of Islam”, namely Wahhabism. The punishment was harsher than the punishments given to infidels during the time of the Prophet Muhammad (Fata, Ismail, Nanyang & Fata, 2022).