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Article

Peace Education and Economic Empowerment for Terrorism Inmates Within the Roots of Radicalism: Lessons from Lamongan

Rayhan Aulia Prakoso[1], Muhammad Maulana Masudi[2], Moh. Anas Kholish[3]

[1] Universitas Brawijaya, Malang, Indonesia;
email: *rayhanprakoso11@ub.ac.id*

[2] Universitas Muhammadiyah Surabaya, Surabaya, Indonesia;
email: *maulana@fai.um-surabaya.ac.id*

[3] Universitas Brawijaya, Malang, Indonesia; Indonesia;
email: *anaskholish.moh@ub.ac.id*

Abstract

This study examines the nexus between peace education and economic empowerment in the deradicalization of terrorism convicts, with a case study of the Yayasan Lingkar Perdamaian (YLP) in Lamongan, Indonesia—an institution founded by former terrorism perpetrators who have transformed into peace agents. Radicalism, rooted in ideological rigidity and socio-economic disparities, requires a multidimensional approach that goes beyond ideological deconstruction by integrating humanistic and welfare-oriented strategies. This research aims to analyze how YLP combines peace education and economic empowerment to dismantle residual extremism while reconstructing the social identity of former convicts as legitimate members of society. Using a qualitative case study method, data were

collected through participatory observation, in-depth interviews, and document analysis. The findings reveal that experiential peace education, spiritual narratives, and transformative dialogue, when coupled with economic initiatives through social entrepreneurship and community networks, create restorative spaces that facilitate identity recovery and social reintegration. This study recommends the mainstreaming of cultural-humanistic approaches in national deradicalization policies and emphasizes the critical role of former perpetrators as key actors in peacebuilding. The novelty of this research lies in highlighting the synergy between ideological reconciliation and economic empowerment as a grassroots paradigm for sustainable deradicalization.

Keyword
Community reintegration, deradicalization, economic empowerment, peace education, social identity

Abstrak

Penelitian ini mengkaji keterkaitan antara pendidikan perdamaian dan pemberdayaan ekonomi dalam proses deradikalisasi narapidana terorisme melalui studi kasus Yayasan Lingkar Perdamaian (YLP) di Lamongan, Indonesia—sebuah lembaga yang didirikan oleh mantan pelaku terorisme yang telah bertransformasi menjadi agen perdamaian. Radikalisme yang berakar pada rigiditas ideologis dan kesenjangan sosial-ekonomi memerlukan pendekatan multidimensional yang tidak hanya berfokus pada dekonstruksi ideologi, tetapi juga mengintegrasikan strategi humanistik dan kesejahteraan. Penelitian ini bertujuan menganalisis bagaimana YLP menggabungkan pendidikan perdamaian dan pemberdayaan ekonomi untuk melemahkan sisa-sisa ekstremisme sekaligus merekonstruksi identitas sosial mantan narapidana sebagai anggota masyarakat yang sah. Dengan menggunakan metode studi kasus kualitatif, data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan analisis dokumen. Temuan menunjukkan bahwa pendidikan perdamaian berbasis pengalaman, narasi spiritual, dan dialog transformatif, ketika dipadukan dengan inisiatif ekonomi melalui kewirausahaan sosial dan jejaring komunitas, mampu menciptakan ruang restoratif yang mendorong pemulihan identitas dan reintegrasi sosial. Penelitian ini merekomendasikan pengarusutamaan pendekatan kultural-humanistik dalam kebijakan deradikalisasi nasional serta menekankan pentingnya keterlibatan mantan pelaku sebagai aktor utama dalam pembangunan perdamaian. Kebaruan penelitian ini terletak pada penegasan sinergi antara rekonsiliasi ideologis dan pemberdayaan ekonomi sebagai paradigma akar rumput untuk deradikalisasi yang berkelanjutan.

Kata Kunci
Deradikalisasi, Identitas Sosial, Pendidikan Perdamaian, Pemberdayaan Ekonomi, Reintegrasi Komunitas

INTRODUCTION

The phenomenon of radicalism and terrorism in Indonesia is not merely a matter of national security but also a profound challenge of humanity and education. Extremist groups propagate narratives of hatred and violence that become embedded in the cognitive frameworks of certain individuals, shaping radical behaviors that may culminate in terrorism (Hasan, 2018). This process unfolds through the intersections of ideological, psychosocial, economic, and cultural factors rather than in a linear manner (ICG, 2020). In this regard,

correctional institutions cannot be perceived solely as punitive spaces; they must also be reimagined as fields for reconstructing religious reasoning and fostering more humanistic forms of social rehabilitation.

Government-led deradicalization programs in Indonesia, however, often remain sectoral and top-down, focusing heavily on ideological and security dimensions while neglecting socio-economic and cultural roots of radicalism (ICJR, 2019). Such approaches tend to overlook the multidimensional needs of former terrorism inmates, particularly their vulnerabilities to re-recruitment driven by social exclusion and economic marginalization. This gap underscores the urgency of approaches that integrate ideological, humanistic, and welfare-oriented strategies.

Peace education offers a transformative paradigm by emphasizing value reconciliation, social restoration, and the cultivation of critical consciousness against structural and cultural violence (Harris & Morrison, 2013; Bajaj, 2008). In the context of terrorism inmates, such education must penetrate identity constructions long confined within exclusivist narratives and open spaces for alternative discourses grounded in inclusivity. Yet, peace education alone is insufficient if not accompanied by economic empowerment, which provides resilience against radical networks and supports social reintegration (Fealy & Borgu, 2021).

The Lingkar Perdamaian Foundation (YLP) in Lamongan, established by Ali Fauzi—a former terrorist and younger brother of a Bali Bombing I perpetrator—embodies this integrated approach. Drawing on personal experiences and transformative spiritual reflection, YLP promotes an educational model rooted in empathy and Islamic values of *rahmatan lil 'alamin* (Subekti, 2020). Its strategy combines peace education with economic initiatives through social entrepreneurship and community networking, thereby framing ex-convicts not only as subjects of change but also as potential agents of peace.

This study investigates how peace education and economic empowerment intersect in the deradicalization of terrorism inmates through a qualitative case study of YLP. Specifically, it seeks to answer two questions: (1) how can peace education dismantle violent ideologies and reconstruct social identity among former terrorism inmates? and (2) how can economic empowerment function as a medium of reconciliation and sustainable reintegration?

The distinct contribution of this research lies in its emphasis on the synergy between ideological reconciliation and economic empowerment as a grassroots paradigm of deradicalization. By situating YLP within Indonesia's broader post-reform sociopolitical dynamics, this study demonstrates how community-based initiatives can complement—and in some respects surpass—state programs in fostering authentic and sustainable peace (Azca, 2022).

METHODS

This study employed a qualitative approach with an intrinsic case study design (Stake, 1995; Creswell, 2013), focusing on the role of the Lingkar Perdamaian Foundation (YLP) in Lamongan in integrating peace education and economic empowerment for former terrorism convicts. The case study design was chosen because it allows for an in-depth

exploration of meanings, narratives, and social complexities within a specific context that cannot be captured through quantitative methods.

Data were collected through triangulation of interviews, participatory observation, and document analysis (Patton, 2015). Interviews were conducted with former terrorism convicts mentored by YLP, the foundation's founder, program facilitators, family members, and community actors who support reintegration. Participatory observation was carried out during vocational training, Qur'anic exegesis sessions with peace-oriented perspectives, and microeconomic production activities. Document analysis included YLP's program reports, training manuals, and media publications. Fieldwork was undertaken over several months to ensure data depth and contextual accuracy.

For data analysis, this study applied the interactive model of Miles, Huberman, and Saldaña (2014), consisting of data reduction, data display, and conclusion drawing/verification. Open and axial coding (Saldaña, 2021) were employed to generate key themes and relational patterns illustrating how peace education and economic empowerment function as strategies of deradicalization. Research credibility was strengthened through member-checking, audit trails, and peer debriefing. The researcher positioned themselves as a reflective participant, acknowledging subjectivity while maintaining epistemological awareness to ensure validity and transferability of findings (Denzin & Lincoln, 2018).

RESULTS & DISCUSSION

Identity Transformation through Peace Education: From Terrorism Inmates to Catalysts of Peace

The metamorphosis of terrorism convicts into agents of peace is neither instantaneous nor linear; rather, it is a multilayered process shaped by psychosocial, spiritual, and cultural dynamics. The Circle of Peace Foundation (Yayasan Lingkar Perdamaian, YLP) in Lamongan—founded by A.F. (54), himself a former member of a radical network and the younger sibling of perpetrators of the 2002 Bali Bombing—has emerged as a pioneering arena where identity reconstruction is cultivated through dialogical, reconciliatory, and transformative education (Galtung, 1996).

A.F.'s life trajectory illustrates the liminality of radical identity. Having been involved in Jamaah Islamiyah's transnational network and trained militarily in Mindanao during the 1990s, he bore firsthand the consequences of violence and stigma following the Bali Bombing. After a brief period of detention in 2004, he embarked on a gradual journey of disengagement from militancy. In 2016, he founded YLP as a locus of social reintegration, economic empowerment, and religious moderation. In an interview, A.F. asserted: *"Without forgiveness toward oneself and toward the past, peace is nothing but jargon."* This testimony encapsulates the intrapersonal dimension of peace education, affirming Freire's (1970) notion that transformation begins within the subject before radiating outward into the collective.

F.U. (47), a former preacher once enmeshed in terrorism networks, embodies another layer of transformation. His trajectory spans from participation in the Ambon conflict in 2000 to traveling to Syria via Turkey in 2013 to observe the dynamics of war. Arrested in 2021 in Surabaya amidst a crackdown on Jemaah Islamiyah, he later displayed cooperative behavior

during imprisonment, securing early release in 2023. Upon joining YLP, he was entrusted with a motorcycle grant as part of an economic reintegration scheme. In a reflective interview, he admitted: *"When I earn a lawful income and can sustain my family, I feel my jihad today is purer than it ever was before."* This statement resonates with Mezirow's (2000) concept of transformative learning, wherein economic agency becomes intertwined with moral and spiritual rebirth, redefining jihad not as violent militancy but as ethical livelihood.

H.J. (44), formerly a field commander during the communal conflict in Siri Sori, Ambon, once embodied militant praxis. Educated in an Islamic boarding school historically linked with radical networks, his life shifted dramatically following a pivotal encounter with Ali Imron in Cipinang Prison. The latter, himself imprisoned for the Bali Bombing, advised H.J. to forsake the path of violence and embrace reconciliation. Guided thereafter into YLP, H.J. immersed himself in tasawwuf, tazkiyatun nafs (purification of the soul), and prophetic ethics, which became central pillars of his identity reformation. Today, H.J. not only participates in YLP's deradicalization initiatives but also serves within a police institution in Surabaya—a symbol of societal reintegration and institutional trust. Reflecting on his journey, he described writing letters to victims of terrorism as *"the most wrenching yet liberating act—meeting the self I had buried beneath layers of violence."* This aligns with restorative justice principles (Zehr, 2002), situating empathy as a cornerstone of reconciliation.

Across cases, YLP's peace education diverges from abstract preaching of tolerance; instead, it dismantles the cognitive scaffolding of violence through contextualized Qur'anic hermeneutics, dialogical encounters, and spiritual mentoring. One informant recounted being "stunned and weeping" upon rereading verses of jihad through the prism of peace. Such experiences resonate with Bajaj and Hantzopoulos's (2016) contextual peace education, in which spirituality and locality penetrate deeply into human subjectivity.

Moreover, economic empowerment—catfish farming, herbal soap production, or petty trade—functions not merely as livelihood but as a ritual of identity restoration. Informal gatherings—family study circles, entrepreneurial discussions, communal work—become pedagogical spaces where peace values are modeled, aligning with Bandura's (1977) social learning theory. These practices build what Lederach (2005) terms "infrastructures for peace," rooted in communities rather than imposed from above.

The narratives reveal that ex-convicts traverse a liminal zone (Turner, 1969): suspended between disowned violent identities and nascent peaceful selves. Within this fragile interstice, they reconstruct new belonging—no longer with radical enclaves but with peace networks and productive communities. Social identity theory (Tajfel & Turner, 1986) illuminates this trajectory: exclusion once drove them to extremism, but inclusion into YLP's solidarity networks offers fresh modes of belonging.

Yet, challenges remain. F.D. confessed to "almost relapsing" when his family faced social rejection in a neighborhood religious circle, underscoring that transformation requires sustained mentoring and societal acceptance (Sampson, 2012). Resistance from broader society toward ex-convicts reveals that peacebuilding cannot be reduced to individual reformation but necessitates structural-cultural accommodation.

Through literature and field reflection, it becomes evident that YLP's peace education

neither simply substitutes dogmas nor erases grievances. Rather, it opens discursive space for critical reflection on structural violence, geopolitical injustice, and Muslim marginalization (Apple, 2013), thus preventing oversimplification while steering participants away from ideological determinism. S.F., another informant, distilled this transformation poignantly: *"I have just realized that love itself can also be jihad, when it is intended to build a civilization of peace."*

The transformation of A.F., F.U., H.J., and their peers demonstrates that community-based peace education can dismantle violent identities and reconstitute new ones that are inclusive, productive, and compassionate. Their journeys as trainers, facilitators, and peace consultants embody the paradox of reconciliation: that those once implicated in violence may become the very custodians of peace. In this way, YLP's praxis challenges the simplistic dichotomy of perpetrator versus victim, offering instead a horizon where identity reconstruction becomes the bedrock of collective hope for a more peaceful and tolerant Indonesia.

Reconstructing Social Capital and Economic Networks in the Post-Radicalism Landscape

The post-radicalism journey of former terrorism convicts unfolds as a dialectical terrain where trauma, ideology, and reconciliation intertwine, producing a fragile yet generative landscape of transformation. At the center of this terrain stands the Circle of Peace Foundation (YLP) in Lamongan, founded by A.F., himself a former militant and sibling of the perpetrators of the Bali Bombing I. His trajectory—from transnational militant training in Mindanao during the 1990s to becoming a peacebuilder in post-2000s Indonesia—anchors YLP as both a counter-narrative institution and a locus for social reconstruction (Bourdieu, 1986).

A.F.'s statement that "trust is the first doorway out of the prison of ideology" encapsulates the epistemic foundation of YLP. This trust, cultivated through dialogical spaces, confession of violent pasts, and acknowledgment of inflicted suffering, reflects Putnam's (2000) assertion that social capital functions as the adhesive of democratic and reconciliatory societies. For A.F., peace education and economic empowerment are inseparable axes of rehabilitation: the moral compass of reconciliation must be accompanied by the material assurance of dignity.

One of the most emblematic cases of this reconstruction is F.A.U., a 47-year-old preacher formerly entangled in transnational networks. His trajectory spanned from involvement in the Ambon conflict in 2000 to a clandestine journey to Syria in 2013, motivated by a radical imaginary of solidarity. Arrested in 2021 and released in 2023 after serving nearly three years, F.A.U. found in YLP a transitional space where he could rebuild not only his economic standing but also his social legitimacy. His testimony—"I once traveled to Syria with conviction, now I ride this motorbike for dakwah"—illustrates the redirection of mobility from jihadist geography to civic and spiritual geography.

Similarly, H., a 44-year-old former field commander during the Ambon conflict, embodies the dramatic reconfiguration of identity from militant to peace advocate. His turning point emerged during a prison visit to Ali Imron, the Bali Bomber sentenced to life imprisonment, who advised him to abandon radical militancy and pursue reconciliation. Directed to YLP thereafter, H. underwent a gradual metamorphosis anchored in prophetic

ethics and tasawuf practices, particularly *tazqiyatun nafs* and prophetic morality, which now inform his peace pedagogy within YLP.

YLP's cultivation of social capital extends horizontally—building trust among ex-convicts and communities—and vertically, securing recognition from state institutions and security apparatuses (Putnam, 2000). The presence of H., now working with the police in Surabaya, exemplifies how YLP-mediated trust has facilitated not merely reintegration but acceptance within state institutions once configured as adversaries. This transformation resonates with Lederach's (1997) notion of grassroots peacebuilding, which emphasizes the reweaving of fractured social relations.

Economic empowerment constitutes the other axis of this reconstruction. As S., a YLP activist and former JI member, expressed, "I once held a weapon; now I hold a hoe and receipts for building materials." Such statements reflect not only personal redemption but also institutional monitoring, as YLP provides entrepreneurship training, microfinance access, and mentoring. Here, economic agency becomes a form of epistemic resistance, detaching individuals from radical patronage structures and embedding them in legitimate markets (Sen, 1999).

The transformation of economic identities is further exemplified by H., who, after initial failure in poultry farming due to stigma, was able to stabilize his enterprise through YLP's rebranding strategies and collaboration with village cooperatives. His trajectory validates Narayan and Cassidy's (2001) claim that social capital, when combined with adaptive economic strategies, can neutralize exclusionary dynamics and foster resilience.

Bourdieu's (1986) framework clarifies how YLP enables the conversion of symbolic capital into economic capital. Through partnerships with NGOs, zakat institutions, and corporate CSR programs, symbolic recognition is transformed into tangible economic assets. This is seen in Sa., a former convict now running a motorcycle repair shop, whose survival was secured by CSR-provided tools. The conversion of stigma into legitimacy through social capital accumulation thus becomes the fulcrum of economic revival.

Yet, this reconstruction is neither linear nor untroubled. Ex-convicts often experience relapses, both psychological and economic, when confronted with stigma or failure. As the case of H. demonstrated, business collapse can trigger the haunting return of marginalization. However, YLP's intervention illustrates the potential of collective resilience: failures are mitigated not in isolation but through community-driven support systems, echoing Galtung's (1996) call for peace infrastructures grounded in participation and accountability.

The intertwining of spirituality with economic activity marks another distinctive dimension of YLP's model. Collective prayers, Qur'anic recitations, and ethical reflections are embedded in business practices, signifying that spirituality is not erased but reinterpreted as a productive moral compass. This resonates with the prophetic ethos, where economic activity is framed not as mere survival but as a form of ethical striving.

The reconfiguration of identity narratives is central to YLP's strategy. Ex-convicts are repositioned not as former jihadists but as "peace warriors" and "resilient entrepreneurs." YLP's social media content deliberately constructs counter-hegemonic heroism, challenging the symbolic monopoly of radical groups. As A.F. asserts, the "heroism of peace" is more

arduous than armed jihad, for it requires patience, economic perseverance, and enduring commitment to nonviolence.

Ex-convicts such as U. now serve as peace agents in their localities, mediating conflicts, speaking at interfaith forums, and conducting prison-based deradicalization programs. Their testimonies, particularly narratives of "the long road to peace," embody a living pedagogy that transcends ideological deconstruction. This demonstrates Lederach's (1997) thesis that reconciliation is sustained through lived testimonies embedded in everyday practices.

The case of F.A.U. further exemplifies how economic independence intersects with dignity. By receiving a motorbike grant from YLP, he reoriented his social role as a preacher in Surabaya, independent from radical networks or foreign donors. His testimony reflects Sen's (1999) notion of "development as freedom," where economic agency signifies autonomy from coercive structures.

In practice, YLP's economic model encourages peer-learning and participatory design. Entrepreneurs like F. informally mentor others such as S. and H., sharing not only technical knowledge but also affective resilience. Such peer-driven pedagogy underscores the role of horizontal solidarity in sustaining economic reintegration.

This bottom-up reconstruction stands in stark contrast with state approaches, which remain disproportionately centered on surveillance and repression. The state's neglect in providing legal recognition for ex-convict enterprises or institutionalized support mechanisms renders YLP's role both indispensable and vulnerable. In this regard, civil society must not substitute but complement state responsibility, forming hybrid governance for reintegration (Wulan, 2022).

Importantly, YLP's model is future-oriented. As A.F. articulated, "our struggle is not only for ourselves but to ensure that our children and grandchildren do not fall into the same abyss." This statement reflects the structural dimension of economic reconstruction: building intergenerational resilience against the reproduction of radical ideologies through economic and social embeddedness.

From these trajectories, it becomes evident that YLP has established an alternative model of post-radicalism reconstruction, one rooted in trust, economic empowerment, and prophetic ethics. The transformation is not instantaneous but requires sustained legitimacy, flexible institutions, and the orchestration of cross-sectoral networks. In the post-radicalism landscape, social capital and economic networks emerge not merely as rehabilitative instruments but as disruptive platforms against the structural violence of radicalism.

Ultimately, YLP stands as a precedent for national reintegration policies that are more holistic, community-driven, and spiritually grounded. By merging peace education with economic empowerment, it offers a blueprint for dismantling the cycles of exclusion and cultivating durable infrastructures of peace.

Reconstructing Social Capital and Economic Networks in the Post-Radicalism Landscape

Deradicalization in post-reform Indonesia has emerged as a contested arena of discourse between state-driven power approaches and civil society's cultural strategies. Amidst the rigidity of coercive, securitized frameworks, the Peace Circle Foundation (Yayasan

Lingkar Perdamaian, YLP)—established by former terrorist combatant Ali Fauzi—offers an alternative praxis rooted in dialogue, embodiment, and the creation of safe spaces. Through direct observation and in-depth interviews with six former terrorism convicts (napiter) who now serve as YLP activists in Lamongan, it becomes evident that YLP's success in deradicalization is not merely the outcome of ideological indoctrination, but is profoundly anchored in grounded and transformative personal relationships.

Deradicalization in post-reform Indonesia unfolds within a contested arena, oscillating between state-centered coercive approaches and community-based cultural strategies. Amidst securitized frameworks that often emphasize surveillance, detention, and indoctrination, the *Yayasan Lingkar Perdamaian* (YLP)—founded by Ali Fauzi (A, 54), the younger brother of Amrozi, Mukhlas, and Ali Imron—offers an alternative praxis rooted in dialogue, embodiment, and the creation of safe spaces. Established in Solokuro, Lamongan, in 2016, YLP represents not only a personal transformation of its founder from militant networks of *Jamaah Islamiyah* (JI) into an agent of peace, but also a grassroots experiment in cultural deradicalization that resists bureaucratic rigidity (Schmid, 2013).

Ali Fauzi's biography demonstrates the paradox of radical entanglement and reconciliation. In the 1990s, he received military training in Mindanao, Philippines, under the networks of JI. His trajectory was deeply shaped by transnational militant affiliations, but his eventual shift after short imprisonment in 2004 and subsequent reintegration illustrates that deradicalization is not merely about coercion, but the reweaving of fragmented subjectivities (Taylor, 1994). In an interview, A stressed that YLP was not designed to "erase ideology," but to provide opportunities for "thinking again, feeling again, and living again," reflecting Lederach's (2003) paradigm of peace transformation.

Central to YLP's praxis is dialogue, which is conceived not as instrumental debate but as affective encounter. Hajir (H, 44), once a field commander during the Ambon conflict, explained that dialogue within YLP is "not about winning arguments, but about listening with sincerity and humility." This resonates with Freire's (1970) concept of dialogical pedagogy, where transformation unfolds in horizontal relationships of mutual recognition rather than in asymmetrical instruction. The dialogical process at YLP dismantles ideological rigidity by touching existential dimensions, inviting participants into encounters of recognition and vulnerability.

Embodiment constitutes the second axis of YLP's cultural strategy. Former *napiter* and facilitators participate equally in daily practices—farming, cooking, teaching, and trading—without formal hierarchies. As Fuadi (F, 47) reflected, "when we cook together, we are family; the past disappears, and what remains is our shared humanity." This enactment of equality exemplifies Bourdieu's (1990) concept of *habitus*, where the transformation of dispositions occurs not through discourse alone but through repetitive, incorporative practices embedded in ordinary life.

Safe spaces emerge within YLP not as sanitized zones but as inclusive environments where radical acceptance enables former combatants to express grief, remorse, and hope. H recalled that many of his peers, once perceived as uncompromising militants, "wept when speaking of their children and wives." This articulation echoes hooks' (1994) conceptualization of safe space as an arena where marginalized voices reclaim dignity

without fear of ridicule or repression. Such spaces allow affective vulnerability to challenge the hypermasculine ethos of militancy (Kimmel, 2003).

YLP's dialogical processes are circular rather than linear. Unlike state programs that measure success through ideological renunciation, YLP acknowledges that deradicalization is an ongoing process without a definitive endpoint. A emphasized: "We never force them to abandon their beliefs; we accompany them in rediscovering life." This process affirms Lederach's (2003) notion that peace transformation requires constructing sustainable new relationships rather than merely halting violence.

Economic empowerment also functions as a pivotal entry point into these safe spaces. During training sessions in screen-printing and garment production, interactions between former *napiter* and local villagers revealed a fluid integration. F admitted: "Economics is real. I once claimed religious righteousness but could not feed my child. Now I realize that true jihad is providing sustenance." This statement affirms Galtung's (1990) principle that dismantling structural violence—poverty, unemployment, and marginalization—is indispensable in building positive peace.

These practices simultaneously resist the bureaucratization of state deradicalization programs. Unlike government-led initiatives that often stigmatize participants as "ex-terrorists," YLP emphasizes relational identities. In his testimony, F explained that at YLP, "we are not called terrorists, but brothers, friends, colleagues." This resonates with Foucault's (1980) critique of labeling, which constructs individuals as objects of surveillance and exclusion. YLP instead fosters liberated subjectivities negotiated within ethical and cultural horizons.

Religion within YLP's praxis is not imposed dogma but lived, non-coercive spirituality. Observations of collective *dhikr*, *mawlid* recitations, and open *tafsir* discussions revealed a spirituality marked by inclusivity and affective resonance. S, a former participant, reflected: "I used to fear God as a cruel judge; now I experience God as compassionate." This shift resonates with Tisdell's (2003) articulation of spirituality as a transformative dimension in adult learning, capable of reshaping meaning systems beyond ideological rigidity.

Family and gender relations also constitute vital sites of transformation. Many participants shared stories of broken families, lost children, or estranged spouses, revealing the human cost of radical violence. In one poignant gathering, several men broke into tears, dismantling the masculine pride historically tied to militancy (Kimmel, 2003). Through these encounters, YLP facilitates the reconstitution of masculinity beyond violence, emphasizing care, responsibility, and reconciliation.

Women are also central to YLP's deradicalization praxis. Wives of former *napiter* participate in cooperative training, handicraft initiatives, and micro-economic projects. Such integration expands the reach of deradicalization beyond individual rehabilitation into broader familial and communal networks. This aligns with Schmid's (2013) argument that sustainable deradicalization must be family-centered and community-embedded, ensuring resilience against relapse.

Narrative reconstruction operates as another transformative practice. Instead of lectures, participants are invited to write personal stories, watch films, and discuss books. H

recalled how writing his life history allowed him to "confront memories, not escape them." This approach mirrors White and Epston's (1990) narrative therapy, in which healing and transformation emerge through re-authoring life stories into new trajectories of meaning.

YLP also cultivates micro-democratic practices that prevent entrapment within hegemonic hierarchies. Weekly evaluation sessions allow every member to critique programs, while decisions are made collectively rather than imposed by leaders. Such participatory ethos echoes Arendt's (1958) theory of public space, where genuine political life emerges when individuals act and speak as equals.

Importantly, YLP does not isolate *napiter* from their social surroundings but integrates local communities as active partners. Villagers, youth leaders, and religious figures participate in shared activities, from community service to mosque gatherings. R (36), a local youth leader, explained: "we were hesitant, but once we worked side by side, we discovered trust." Such partnerships cultivate shared ownership of peace, contrasting sharply with top-down state interventions.

This communal integration also reflects a form of reconciliation that does not seek to erase the past but to weave it into new identities. Observations showed that participants openly acknowledged their violent histories, not to glorify them but to reconcile with them. This practice exemplifies Taylor's (1994) theory of recognition, where dignity and full humanity are restored through acknowledgment rather than denial.

The trajectories of A, F, and H embody how personal transformation intersects with broader communal processes. A's transition from militant to peacebuilder, F's reintegration after imprisonment and renewed commitment to social activism, and H's journey from commander in Ambon to facilitator of reconciliation all illustrate that deradicalization is not a monolithic "program" but an evolving, relational praxis.

Ultimately, YLP's experience underscores that deradicalization is most effective when rooted in cultural practices of dialogue, embodiment, and safe spaces. By centering lived spirituality, relational narratives, and grassroots empowerment, YLP transforms former militants not through coercion but through recognition, participation, and reconciliation. Its practices embody a model of cultural peacebuilding that transforms wounds into hope, hatred into human relationships, and rigid ideologies into living spiritualities.

YLP's lessons offer broader implications for Indonesia's counterterrorism landscape. They demonstrate that deradicalization cannot succeed through surveillance or indoctrination alone but requires an affective, embodied, and relational praxis that attends to structural violence, spiritual healing, and community participation. As such, YLP's approach not only rehabilitates individuals but also reconstitutes the social fabric fractured by decades of violence, offering a model of post-conflict reconciliation with global relevance.

A Humanistic Paradigm of Deradicalization: Reimagining the Role of Community in the Architecture of Peace

The dominant paradigm of deradicalization coercive and security-centric, has revealed substantial limitations in addressing the complexities of violent radicalism. Within the context of YLP in Lamongan, this paradigm undergoes a paradigmatic shift toward a humanistic model that underscores the community's presence as a restorative agent in

constructing peace architecture. This humanistic deradicalization does not merely disengage terrorism convicts (napiter) from violent ideologies, but also restores their existential place within an inclusive and dignified socio-economic landscape (Abdullah, 2021). This is vividly expressed in an interview with YLP founder A.F, who emphasized: "what we are building is not just individual mentalities, but a peaceful ecosystem that embraces them with equality."

My participatory observation within YLP's rehabilitative environment reveals a marked shift in the consciousness of former napiter regarding the meaning of jihad and struggle. In an interview, S.M. admitted that his past involvement in radical networks stemmed from social frustration and identity-based indoctrination. Yet after mentorship and economic empowerment programs, he discovered jihad in building local communities, running a grocery shop, and assisting fellow ex-napiter in avoiding relapse into old networks. This mirrors Paulo Freire's (1970) dialogical praxis of education as the liberation of consciousness through horizontal, participatory relations.

It is crucial to note that YLP's peace education is not delivered as rigid curricula, but through informal communication, transformative religious dialogues, and collaborative economic endeavors. F., a former napiter, explained that carpentry training and microfinance management programs rebuilt his self-confidence. "I used to know only bombs and takbir; now I know profit-loss and justice," he remarked with a faint smile. Such transformations reveal that ideological rehabilitation requires platforms addressing psychosocial and spiritual dimensions simultaneously (Neumann, 2010).

Field observations further highlight how YLP's model—treating communities as subjects, not objects of deradicalization—fosters more humane social spaces. H., for example, acknowledged that his participation in farming alongside local villagers became the most significant turning point in his reintegration. Through everyday social interactions, a renewed sense of belonging emerged, gradually dismantling the "us versus them" dichotomy that undergirds ideological exclusivism. This reflects Galtung's (1996) insight that positive peace can only be achieved through just and cooperative social structures.

YLP's work can be situated within the framework of peace architecture as articulated by Lederach (2005), wherein peace is not the product of vertical imposition but of horizontal relationships built on trust. By positioning the community as both the center and the vehicle of rehabilitation, YLP crafts a peace architecture that is not solely institutional but also cultural and emotional. U., now a trainer for small business management among ex-napiter, reflected: "what strengthens me is that I feel trusted again, not surveilled." His statement crystallizes the humanistic approach embedded in YLP's practices.

Theoretically, this approach resonates with Aristotelian ethics of human flourishing, which views humans not merely as rational agents but as social beings who thrive through communal interaction (Nussbaum, 2011). YLP's economic empowerment initiatives are not standalone, but integral instruments of value transformation and life reorientation. S., once a bomb-maker, now runs a welding business employing two local youths. "I once wanted to destroy this nation; now I want to build it," he confessed softly.

This study also finds YLP's mentoring model deeply personal and affective, rather than administratively formal. My three-week field documentation reveals relationships between mentors and ex-napiter marked by equality and respect for lived experiences. This

is crucial for restoring personal agency previously alienated by violent ideologies (Wiktorowicz, 2005). Fuadi (F.) affirmed: "I used to feel like a war machine; now I feel human again, because I am respected."

The humanistic paradigm likewise rejects binary judgments of individuals involved in terrorism. Instead of imposing permanent labels, it creates spaces for growth and transformation. Practically, YLP encourages ex-napiter to reconstruct their life narratives within community forums, both closed and public. These narratives bridge their past with self-authored futures. Hajir (H.) revealed that writing his life story allowed him to reconcile with the shadows of his past while opening new chapters as a speaker in peace-oriented religious forums.

More broadly, YLP's peace architecture rests upon three core dimensions: critical education, productive economy, and supportive social relations. Together, they operate simultaneously to cultivate an atmosphere conducive to reintegration. Unlike state-run deradicalization programs that are often top-down, YLP's model is organic, contextual, and responsive to real needs. As Serwer and Thompson (2011) note, successful deradicalization depends heavily on local engagement and flexible approaches—two strengths YLP embodies.

Within the sociology of religion, YLP's approach can also be read as a deconstruction of monolithic, exclusivist religious narratives. Rather than merely teaching moderate exegesis, YLP fosters encounters between ex-napiter and religious leaders across schools of thought and even across faith traditions. Such engagements open the possibility of a peace hermeneutic, as developed by Abu-Nimer (2003), wherein religion becomes a source of reconciliation rather than conflict. A.F explained: "we do not force them to think the same, but we open doors for them to think anew."

Field documentation shows that local Lamongan communities—once skeptical and ostracizing—have gradually embraced former napiter. This owes much to YLP's strategy of involving communities in every stage of rehabilitation. Through community-based rehabilitation, stigma is gradually dismantled and replaced with new narratives of hope and repentance. This model demonstrates that communities are not mere objects of protection but active subjects in producing peace (Mac Ginty, 2011).

In a concluding interview, A.F underscored that the essence of deradicalization lies not in legal or military force, but in the power of love and recognition. "When we treat them as human beings, they will learn to treat others in the same way," he reflected. His words serve as a reflective and futurist closure to the community-based model of deradicalization.

This research therefore concludes that the humanistic paradigm of deradicalization developed by YLP has constructed a peace architecture that not only heals past wounds but also prepares for a more inclusive future. Community, in its role as both actor and space of recovery, emerges as the key to dismantling violent networks through holistic, critical, and compassionate approaches.

CONCLUSION

This study set out to examine how the Circle of Peace Foundation (YLP) in Lamongan integrates peace education and economic empowerment in the deradicalization of terrorism

convicts. The research sought to understand how these two dimensions—ideological and socio-economic—interact to reconstruct identity and foster social reintegration. The findings reveal that YLP provides a distinctive grassroots model of deradicalization. Through experiential peace education, spiritual reorientation, and social entrepreneurship, former terrorism convicts gradually transform into peacebuilders and legitimate social actors. This process demonstrates that deradicalization requires not only ideological disengagement but also the restoration of socio-economic dignity and community trust. Theoretically, this study contributes to the discourse on community-based deradicalization by emphasizing the inseparability of peace education and economic agency, resonating with Lederach's (2005) notion of peace architecture. Practically, it highlights the potential of civil society initiatives to complement state programs by cultivating inclusive, compassionate, and sustainable frameworks for countering violent extremism. Future research may expand on this by exploring comparative grassroots initiatives across different regions, thereby deepening understanding of local resilience in global peacebuilding efforts.

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