Education in Efforts to Moderate Islam: A Phenomenological Study of Former Terrorists in East Java, Indonesia

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Abstract: *Education in the context of social relations, especially in the relationship between people who need education at a certain level and level through formal education and the government as a provider of those needs, there is something that binds the relationship. The relationship between society and government with one of the needs for education is understood in the context of the organization, its existence can be seen from the point of view of social networks in a social organization. However, in reality in Indonesia, education can be held anywhere and only feed. Efforts to carry out deradicalization are made by the community to educate the Foundation to carry out religious awareness on former terrorists. The purpose of this research is to understand the meaning of religious moderation for ex-terrorists and to describe the Peace Circle Foundation conducting religious moderation education for ex-terrorist convicts. The data were analyzed using phenomenology.*

Keywords: *Education, Moderation, Phenomenology, Former Terrorists, Peace Circle Foundation*

1. INTRODUCTION

Education is a learning process that is generally held in schools and there are regulations that apply and must be followed. Learners are in learning there are related parties such as teachers/educators in supervising the learning process at school. Some understanding of education or education according to. Langeveld [1], namely: Education is an adult human effort to guide immature humans to maturity. Education is an effort to help children/or adults to carry out their life tasks, so that they can be independent, from an early age, and have social responsibility.

Education is an attempt to achieve self-determination and responsibility. Education or also called education is all planned efforts to influence other people, whether individuals, groups, or communities so that they do what is expected by education actors [2]. Education is an interactive process that encourages learning, and learning is an effort to add new knowledge, attitudes, and skills through strengthening certain practices and experiences [3]. Education is a dynamic process of behavior change, where the change is not just a transfer of material or theory from one person to another and not a set of procedures, but the change occurs because of awareness from within the individual, group or society. Education is a learning process from not knowing to knowing. Education is a very important need for human life, efforts should be made to develop systematic and quality education in an effort to continue, so that the objectives of the educational process can be achieved optimally. Education has an important meaning for individuals, further education has a great influence on the progress of a nation.

Education in the context of social relations, especially in the relationship between people who need education at a certain level and level through formal education and the government as a provider of those needs, there is something that binds the relationship. The relationship between the community and the government with one of the needs for education is understood in the context of the organization, its existence can be seen from the point of view of social networks in a social organization [4].

In the form of education has many kinds, including: First, In door (in the room). Educational activities carried out indoors For example: reading in the library, viewing research results and listening to lectures, Second, Out door Education carried out outdoors/in a special place) For example: conducting observational research on things certain things on land, water or places that obtain or seek knowledge. While the third, Formal Education which has a clear and official program form. For example: education conducted in educational institutions. And Fourth, Informal Education that does not have a clear and official program form, for example: education in the family. Ways of learning can also be in various ways, for example active learning (learning by reading books – by yourself) directly practicing/watching.

So education is a broader term in the learning process than education includes all positive activities such as educational tours among students, educational tours among children, and education of certain groups of people. In this study, what is meant by education is all educational efforts that are carried out in a programmed manner, both in the classroom and outside the classroom in order to achieve certain goals. Religious moderation is a balance between strong belief and tolerance in which there are Islamic values built on the basis of a straight and middle mindset and not excessive in certain respects. This balance can be seen with the ability to synergize the dimensions of spirituality with material, individuality with collectivity, textual with contextual, consistency with change and putting charity in the principles of balance between theocentric and anthropocentric, the correspondence between the Creator and creation as well as the analogy between the macrocosm and microcosm. towards one spot, namely the median position. The balance that leads to *al-Shirath al-Mustaqim* which will later give birth to people who are just, knowledgeable, elected, have religious perfection, have noble character, are gentle in character and do good deeds.

In the context of pluralism, Muslims as indicated by the Qur'an are in the middle position, the *wasatan ummah*, Muslims should not be in two extreme positions, namely being too fanatical or liberal. In this context, Muslims are called upon to develop and become examples of tolerance (*tasamuh*). Tolerance is the willingness to openly accept differences. It contains mutual respect and respect for the existence of each different party. In a tolerant life, balance in life gets priority because it contains justice, compassion and respect for human values. Diversity is not seen as a threat, but rather an opportunity and energy to synergize in a positive way. One of the important historical monuments about tolerant Muslims is the declaration of the Medina Charter. In this study, religious moderation is intended as a way of understanding religion in a moderate manner that puts forward the principles of inclusiveness, tolerance, and non-violence.

A former terrorist is a prisoner who has been detained for committing/involved in terrorism in Indonesia. Terrorism is the unlawful use of force or violence against people or property to intimidate or pressure a government, civil society, or parts of it, to enforce social or political goals. The acts of terror that occurred caused a loss of sense of security and caused a decline in the authority of the government as an agency that should provide protection and a sense of security in the midst of society. Some of the terrors that occurred had frightened the small people, because the events they had experienced had resulted in many parties being harmed and sacrificed. Terrorism is really a big threat to the Indonesian people and the international community. This act of terror is a modern phenomenon and has become the focus of attention of various international organizations, various groups and countries.

In this study, former terrorist prisoners who have experienced disengagement with their groups or individuals who are still involved in terrorism either ideologically or physically. Based on the formulation of the problem above, the objectives of this study are as follows: To understand the meaning of religious moderation for ex-terrorists. Describes the Peace Circle Foundation conducting religious moderation education for ex-terrorist convicts.

2. LITERATURE REVIEW

Several previous studies that were relevant to this research presented different results regarding religious moderation of terrorism, radicalism, and fundamentalism. The following is a list of studies that are very relevant to this research, including: Fahri[5], "Religious Moderation in Indonesia". Heterogeneity or plurality/diversity is a necessity in this life. It is the *sunnatullah* that can be seen in

this world. Allah created this world on the sunnah of heterogeneity in a unitary framework. Within the framework of human unity, we see how God created various ethnic groups. Within the framework of the unity of a nation, Allah created various ethnic groups, tribes, and groups. Within the framework of the unity of a language, Allah created various dialects. Within the framework of the unity of the Shari'ah, Allah created various schools of thought as a result of their respective ijtihad. Within the framework of the unity of the people (*ummatanwahidah*), Allah created various religions. Diversity in religion is *sunnatullah*, so its existence cannot be denied. In facing a pluralistic society, the most powerful weapon to prevent radicalism from happening, clashes are through moderate and inclusive Islamic education. In the reality of real life, humans cannot avoid contradicting things. Therefore, *al-WasathiyyahIslamiyyah* appreciates the elements of *rabbaniyyah* (divinity) and *insaniyyah* (humanity), combines *maddiyyah* (materialism) and *ruhiyyah* (spiritualism), combines revelation and reason, between *maslahahammah (al-jamāiyyah)* and individual *maslahah (al-fardiyyah)*. This study aims to make religious diversity an important asset for the Indonesian state, namely how the moderate method offered by Islam can be unifying.

The conclusion of this research is that Islam does not consider all religions to be the same but treats all religions equally, and this is in accordance with the concepts of *wasattiyah Islam* itself, namely the egalitarian concept or not discriminating against other religions. And as for the moderate ways that are meant, the first concept is the concept of *tasamuh* (tolerance), in accordance with the characteristics of Islamic moderation above, it can be ascertained that if inter-religious communities in Indonesia have coexisted and tolerated each other, it will maintain stability between religious communities and maintain stability. inter-religious harmony. The second concept offered by Islam is *tawazun* (balance), *i'tidâl* (straight and firm), *tasamuh* (tolerance), *musawa* (egalitarian), *shura* (delibe ration), *ishlah* (reform), *aulawiyah* (put priority), *tathawwurwaibtikar* (dynamic and innovative). for Indonesia.

Widodo [6], "Religious Moderation and Understanding of Radicalism in Indonesia". The era of the industrial revolution 4.0 is the era of intelligent engineering and the internet of things as the backbone of the movement and connectivity of humans and machines. This era had an impact on the development of society. The community that will be and is being addressed is called the 5.0 community. Society 5.0 is a technology-based society where data is compiled in cyberspace that can be used in all areas of life. This era has had a broad impact and disrupted various fields of human life. Where humans used to carry out activities in the real world, but because of technological developments finally shifted these real activities into activities in the virtual world. From the activities in the virtual world, humans can not only meet the needs of life now, but also can recognize, anticipate and prepare for future needs. Praseto in his journal concluded that the industrial revolution 4.0 caused disruption in various fields starting in the business field and then also expanding to other fields, including education, government, law, culture, politics, and social. Basically, the social values adopted in the community are influenced by the culture and beliefs held by the people in the area.

Thus even the religious field in the implementation of worship is also disrupted by the technological developments of the times. This allows the decline of nationalism. The noble values that form the basis for the development of the Indonesian nation, namely Pancasila, may be eroded by technological advances. Because free technology provides knowledge and broadcasts through the field of broadcasting radicalism values. Then how do religious institutions react to it. With this background, this paper tries to discuss how the church, which is located in the territory of the pluralistic Unitary Republic of Indonesia, can apply its teachings that are inclusive but still maintain the principle of religious moderation and howthe church understands the concept of radicalism, so it can take an explicit step that is effective in countering it.

The conclusion of this research Moderation and radicalism in Indonesia often appear among Muslims. Christianity is known for its peaceful teachings. However, it is possible that within the church body there are also extreme views that have no tolerance for other beliefs. Therefore, the Church needs to continue to explore the peaceful teachings of Christ which can also be applied to the noble values of Pancasila. Pancasila is the de-confessual basis of the Indonesian state, which is the state basis that is not explicitly linked to any particular religion. In this case, the Ministry of Religion has a strategic position in protecting and fostering people in carrying out their religious teachings. The Ministry of

Religion mediates in the moderation of these extreme groups. Facing radicalism: it is necessary to empower religious-based civil society organizations to strengthen national commitment; increasing the role of religious, social and political leadership in strengthening/empowering religious-national harmony; empowerment of national religious networks and synergies Christian religious institutions, both churches and theological colleges, and other Christian service institutions must: (1) not be separated from the "text" of the Bible; (2) must be tasked with maintaining, protecting and teaching to mature the congregation with "the truth of the text"; (3) must have the principle of "plurality" of religion and society.

All people must also maintain and preserve the "integration of the Indonesian nation" in a conscious decision, attitude and action for the sake of an Indonesia that is inherent, honorable and dignified by upholding the values of the four pillars of nationality. Faozan [7], "Religious Moderation in Religious Education for Multicultural Society", Indonesia which is muliticulturalis a blessing in disguise and not many other countries have. Various ethnic cultures, and religions are distributed in various regions. Cultural peculiarities are owned by almost every region. Even within one ethnic group, sub-ethnic groups may have different dialects, no different from the variety of religions and beliefs. Along with the high mobility and migration of people, inter-ethnic and religious interactions are getting more intense. Not infrequently, these inter-ethnic and religious relations cause social friction or even violence. In the last few decades, transnational ideologies have also given color to the interrelationships between these religions and beliefs, peace and conflict. This is where the position of educational instruments that teach religious moderation (*wasathiyah*) becomes important. Education, including Islamic religious education for a multicultural society, is not just an increase in knowledge and understanding of religious, social and cultural values, but the implementation of these values in living together, in society, and in the state. Islamic education teaches a modern way of religion for the multicultural Indonesian society.

Based on the background of the problem above, several problems were identified in this study, namely the gap between the ideal conditions of multicultural education in the national education system law and the reality of the implementation of multicultural education, the threat of infiltration of understanding and transnational movements that began to penetrate textbooks, alumni and extracurricular activities. , religious attitudes and behavior of teachers and lecturers who tend to be intolerant and the production system of Islamic religious education teachers in Indonesia which provides opportunities for the emergence of radical religious figures. Thus, Islamic religious education requires a model or strategy for a multicultural society that is unique to Indonesia. Referring to the description above and identifying the problem, it can be formulated as follows: what is the model or strategy of Islamic religious education for a multicultural society that is unique to Indonesia?

The conclusions of this study are as follows; The multicultural education model for a multicultural society considers three main factors in education, namely first, the condition of the multiethnic and multireligious Indonesian society, national education policies and knowledge, values and skills of education actors. This model uses the Whole-school approach, an approach that views multicultural education as an educational strategy that involves all elements of the school as a system. Islamic religious education is a sub-system of a multicultural national education system. Moderation of religion in Islamic religious education means how to teach moderate Islamic education, not religious education that teaches violence and extremism. Rahayu [8].

Haryani, [9], "Education for Religious Mediation for Millennial Generation: A Case Study of "Lone Wolf" in children in Medan". Talking about religious intolerance in children, the studies that have been conducted and can be mapped include: first, from the causes of children falling into intolerance behavior such as identity crisis problems, some schools that lack control, are involved in the lone wolf; both values of religious moderation that need to be developed in young people as a way out to stem the tendency of religious radicalization; third, an educational approach model that can be used to prevent the tendency of radicalism in young people has also written about the symptoms of intolerance among students and efforts to overcome them through religious education in schools. In general, this study takes part in reading the first trend, namely the causes of intolerance in children, and tries to read the third possibility about the moderation education approach model that is built outside of formal education such as school, but returns to family-based education.

Samsul[10], "The Role of Religious Teachers in Instilling Religious Moderation". Prolonged conflicts in the name of religion often occur in various regions in Indonesia. Mosques were burned, churches were attacked, religious figures were subjected to cruelty by irresponsible hands, suicide bombings in the name of religion, radicalism and vandalism and discrimination in the name of racial issues often occurred and became national news. Of course, incidents of violence in the name of ethnic, racial and cultural religions cannot be avoided because the Indonesian nation consists of various ethnic groups, religions and diverse cultures. The sparks of hatred, violence, and vandalism must occur because of the offense between groups. If not managed properly, it will become a time boom that can explode and destroy the established structure of Indonesian society. Just look at some incidents that tarnish the good name of a nation that upholds the values of unity and tolerance.

The conclusion of this study is from some of the above explanations it can be concluded that the role of Religious teachers in instilling religious moderation in educational institutions are very important because teachers have an important role to provide a broad understanding and understanding of Islam that is *rahmatanlilalamin* that can appreciate differences. Religious moderation is part of a joint effort so that the Indonesian nation avoids division because division is the beginning of the destruction of a nation. Furthermore, the implementation of religious moderation in the teaching and learning process can be done using the method of discussion, group work, and field trips. With these three methods teachers can easily provide an understanding of diversity, respect others, respect other people's opinions, and be tolerant. In addition to educating and providing understanding to students how important it is to live, love and respect the right to life, the right to worship according to their respective beliefs.

Rokhmad[11], "Islamic Radicalism and Efforts to Deradicalize Radical Understanding". It is suspected that educational institutions are not immune to the influence of radical ideologies. This study concludes that: (1) Some teachers acknowledge the existence of radical Islamic concepts that may spread among students due to lack of religious knowledge; (2) Islamic study units in schools are well developed but there is no guarantee of immunity from radicalism because the learning process is handed over to third parties; (3) In reference books and working papers there are several statements that can encourage students to hate other religions or nations. It can be concluded that there are several deradicalization strategies that can be implemented, namely preventive deradicalization, conservative deradicalization of moderate Islam, and curative deradicalization.

After conducting the study, the following conclusions were found: First, some teachers admitted that radical Islam might have spread among students because of their lack of religious knowledge. The participation of students in Islamic spiritual activities outside the control of moderate Islamic Education (PAI) teachers can support the assumption of penetration of radical Islam in the school environment. The influence of radicalism is not only on students but PAI teachers. Second, the Islamic Spiritual Units (*Rohis*) in the schools that were the samples of this study went well but there was no guarantee of being sterile from the elements of Islamic radicalism because part of the learning process was handed over to third parties, namely *ustadz* from outside the school who the background is not clear and it is suspected that he is affiliated with certain mass organizations that carry the Islamic State of Indonesia (NII) ideology and encourage the implementation of religion in a rigid and intolerant manner. Islamic extra-spiritual activities such as *mabit* and *dawrah* are activities to inculcate certain Islamic ideologies that can potentially encourage students to adhere to a rigid religion. Third, in textbooks and worksheets, various statements appear that can encourage students to hate or be anti-religion and other nations. The interpretation of Judaism and Christianity, regarding choosing leaders who are not allowed from among Jews and Christians, the decline of Muslims is due to Western influence, and interfaith marriages will become the entrance for the emergence of hostility towards religion. This attitude is one of the roots of radicalism among Muslims. Fourth, basically deradicalization can be started, both elements and roots of radicalism. In this study, it is concluded that preventive deradicalization and preservation of moderate Islam are.

With this model, de-radicalization is proactive and does not wait for an act of terrorism to occur. The deradicalization strategies carried out by PAI teachers are: (1) re-education (understanding Islam more fully); (2) campaigns for Islamic brotherhood and anti-radicalism. In addition, deradicalization can also be done after someone becomes radical (curative deradicalization). This model is healing for the perpetrators of radicalism, both before and after a radical action (terror). Apart from requiring the first

deradicalization strategy, other steps are also needed, such as (a) intensive dialogue; (b) counseling and psychological approaches. The actors involved in the deradicalization of the first model are PAI teachers, schools and parents. If someone has committed an act of terror, who has been arrested, tried and imprisoned, then the deradicalization strategy refers to government policies carried out by the National Counterterrorism Agency (BNPT).

Widyaningrum & Dugis[12], "Terrorism Radicalism and Indonesian Identity". The acts of terrorism and radicalism that occur in Indonesia often raise fundamental questions about the sense of Indonesianness of the Indonesian people. Moreover, the perpetrators of the action are Indonesian citizens, so it is interesting to study in more depth how the Indonesianness of Indonesian citizens is when an event occurs that shakes Indonesia's diversity. Indonesia, which is diverse and multicultural, is then shaken by the events of radicalism and terrorism. The method used in this study is encoding and decoding from Stuart Hall, which tries to represent the meaning of being Indonesia in three readings, namely dominant hegemonic, negotiation and opposition. Studies on Islam and Indonesianness are used to explain the data from the interviews. The results of the study show that the Indonesianness of the informants is actually getting stronger. In the three readings, the informants denied that their Indonesianness was torn apart by acts of radicalism and terrorism.

The conclusion of this research is: our Indonesianness seems to be shaken when acts of radicalism terrorism happen again. Questioning our Indonesianness as children of the nation when our humanity was then torn apart by acts of violence wrapped in narrow interests. So it is very interesting how the nation's children try to understand and interpret the acts of violence that occur. In the hegemonic dominant meaning, that acts of radicalism terrorism are not the character of the nation. Meanwhile, in reading the negotiations, he saw that the acts of radicalism and terrorism that occurred in Indonesia were driven by interests. Meanwhile, the opposition's reading categorically refuses that Indonesia is synonymous with radicalism. From these three meanings, the conclusion of this study is that terrorism and radicalism do not shake the diverse, tolerant and open sense of Indonesianness to change.

Iffaturrohmah [13], "Political jihad and terrorism: a study of the Amrozi family's views on Amrozi's political jihad and terrorism" State Islamic University SunanAmpel Surabaya. This study aims to answer two questions, namely, how do Amrozi's family view Amrozi's political jihad? And what is the view of Amrozi's family towards Amrozi's terrorist acts? The purpose of this study is to describe the Amrozi family's view of Amrozi's political jihad and acts of terrorism carried out by Amrozi. The approach used in this research is qualitative research with descriptive type, determining informants using purposive sampling technique, namely taking informants intentionally based on capacity and capability in the sense of really understanding in their field. Furthermore, to analyze the data, it is done by collecting data, reducing data, presenting data and drawing conclusions continuously to be adjusted to the research focus. The data collection techniques are interviews and documentation. While the analysis used is an interactive model of analysis, with a qualitative descriptive approach.

The results obtained in this study First, Amrozi's family justified the political jihad carried out by Amrozi. As has been explained that the political jihad carried out by Amrozi is included in Alfred Schutz's phenomenological theory, where from the data obtained by the researcher that the political jihad carried out by Amrozi was based on his personal desires and on his own consciousness with the aim of upholding the truth against the injustice of the rulers and also want to fight evil. Second, the acts of terrorism carried out by Amrozi are classified as direct terrorism. Meanwhile, the indirect type does not match what Amrozi did. The acts of terrorism carried out by Amrozi belonged to the type of political terrorism.

Based on the results of the analysis and discussion of the research, several conclusions can be drawn, including: (1). The Amrozi family's view of political jihad in Islam as well as the view of Amrozi's figure is that they justify the political jihad carried out by Amrozi. In accordance with the data obtained by Amrozi's political jihad, which is included in the phenomenological theory. by obtaining justice from the unjust rulers, and aims to combat disobedience. (2). From the type of terrorism according to Edward Hyams [14], the terrorism that has been carried out by Amrozi is included in the type of direct terrorism. Where Amrozi's friends and family have said themselves that Amrozi carried out these acts of terrorism on the basis of jihad, where they were directly fighting Westerners. And the typology of terrorism that has been carried out by Amrozi is classified as a typology of political terrorism.

Dalimunthe[15], "Implementation of Protection for Victims of Criminal Acts of Terrorism (Bali Bombing Case Study). Implementation of Protection for Victims of Criminal Acts of Terrorism (Bali Bombing Case Study). Faculty of Law, Sebelas Maret University. This study aims to determine the implementation and obstacles in providing legal protection to victims of the Bali Bombings I and Bali Bombings II. This research is an empirical research that is descriptive. The research approach uses a qualitative approach. The types of data used are primary data and secondary data. The technique of collecting legal materials used is through interviews, observations, and literature studies. Legal analysis uses qualitative methods. Terrorism is categorized as an extraordinary crime (extra ordinary crime), this is because terrorism is a very scary crime for all citizens of the world and the people of Indonesia. The crime of terrorism has caused many victims, based on that the state is obliged to provide legal protection to victims. Regulations regarding terrorism have specifically been regulated in Law Number 15 of 2003 concerning Eradication of Criminal Acts of Terrorism which regulates legal protection for victims as a form of protection of Human Rights, specifically regulated in Article 5 Paragraph (1), Article 6, Article 7, Article 7 A, Article 7 A Paragraph (3). The legal protection can be in the form of rehabilitation, compensation, restitution. On the other hand, in Law No. 13 of 2006 jo. Law Number 31 of 2014 concerning the Protection of Witnesses and Victims also provides for legal protection for victims of Terrorism Crimes as regulated in Article 36-Article 42 concerning Compensation, Restitution, and Rehabilitation. Providing legal protection for victims of the Bali Bombings I and Bali Bombings II.

Based on the results of the study, the data showed that in 2015-2016 there were 62 victims who had not yet received their rights as mandated in the law. This shows that in the process of implementing the law there is an inability of the government to reach the granting of material and immaterial rights to the victims of the Bali Bombings I and Bali Bombings II terrorism. This inability is due to internal and external constraints experienced by LPSK in providing legal protection to victims of criminal acts of terrorism.

Mubarok[16], "The Phenomenon of Terrorism in Indonesia: A Study of Aspects of Theology, Ideology and Movement" Journal of Islamic Society Studies. Terrorism is a theme that attracts the attention of many circles, especially academics, to study from the aspects of ideology, theology, networks and movements. At this time, terrorism has become a global phenomenon. The terrorism movement has penetrated almost all countries in the world, including Indonesia. As in other regions, terrorism in Indonesia also has theological and ideological foundations as well as networks so that it has strong resilience. Until now, terrorism has become one of the challenges and threats to national security. This study wants to examine the development of terrorism in Indonesia, which focuses on aspects of theology, ideology and movement. Keywords terrorism, theology, ideology. Closing The background of Indonesia being one of the fertile lands or "paradise", both as a source of group recruitment and action.

The conclusions of this research are: First, the factor of Islam which is embraced by the majority of the Indonesian people. Second, geographical factors are very influential. The vast territory and expanse of the islands of Indonesia, greatly benefit from acts of terrorism. Because their mobility will be very difficult to detect. In addition, various US facilities entrenched in Indonesia were targeted. And also the limited capabilities of the security forces. Third, the socio-economic factors of the bombers who are very concerned are the main causes. The bottom line is poverty and alienation. According to them, it is better to seek heaven than to live in poverty and always be lured by beautiful rewards after death. Fourth, the charisma factor of the influential figures who spread the doctrine. For example Dr. Azhari or NoordinMoh. Top, his followers in Indonesia were fascinated by the greatness of these two figures. Especially, how they willingly gave up all kinds of worldly pleasures they had for jihad.Fifth, a person's level of education has an effect on their understanding of Islam.Interpretation is also carried out by terrorist groups, but they only translate the holy verses in black and white.Jihād is no longer defined as resistance against oneself (lust), but the killing and destruction of all things related to the West.They also do not feel guilty by participating in sacrificing people who are not US in the bomb attack, because it is different from human rights.That is, bomb victims are intermediaries to convey messages to the desired party.Especially, how they willingly gave up all kinds of worldly pleasures they had for jihad.Sixth, a person's level of education has an effect on their understanding of Islam.Interpretation is also carried out by terrorist groups, but they

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Permanasari [17], "The Development of Terrorism in Southeast Asia and Its Relevance to Policies for Handling Terrorism in Indonesia". The attacks on the twin towers of the WTC and the Pentagon on September 11, 2001 are a concrete manifestation of the demands of certain groups for a "fair" place in world politics, including justice. After the case in Southeast Asia, the issue of terrorism has also emerged. The US accusations against Al-Qaeda have raised concerns in the Southeast Asian region, given the large number of Muslims living in this area. This is especially true when the accusations are linked to Islamic fundamentalist or militant groups who have made Southeast Asian leaders aware of the potential security threats in this region. Along with the development of terrorism in the Southeast Asian region, as well as the Bali bombing tragedy on October 12, 2002, as an effort to adapt to existing developments, the Indonesian government needs to formulate appropriate and strict policies, in order to tackle acts of terrorism in Indonesia in particular and Southeast Asia. in general. The purpose of this study is to determine the process of the occurrence of terrorism issues in Southeast Asia. Also to find out how the shape of Indonesia's policy in dealing with terrorism. In addition, to find out the form of cooperation between Southeast Asian countries in dealing with terrorism. To find out how far the issue of terrorism in Southeast Asia can influence the policy of handling terrorism in Indonesia. Theoretically, the benefits of this research are expected to be useful to add to the repertoire of the development of the science of International Relations, especially those concerning Terrorism in Southeast Asia and Handling of Terrorism in Indonesia.

Rosidah[18], "Religious Fundamentalism". The Qur'an is often stated as the basis for violent behavior and terror as well as Islamic fundamentalism. This is because materially there are several verses in the Qur'an that are provocative and agitative for the occurrence of violence and terror. This article discusses how to study the verses of the Qur'an about violence and the interpretation methods applied to understand these verses. Conclusion From the author's description, several important points can be reached. First, fundamentalism which originally came from Christianity in America with its 'hard' principles was adopted by other religions including Islam with 'similar' principles and characters although not exactly the same. Second, fundamentalism initially arose as a result of theological problems but later developed in line with political developments rather than theological problems. Third, in the historical range of Islamic fundamentalism, it refers to the caliphate Ali bin Abi Talib with the emergence of the Khawarij sect with a 'hard' character as a result of the distrust of a group of people towards government policies. Fourth, to legitimize its existence, Islamic fundamentalism relies on verses of the Qur'an which are considered 'correct', the majority of the verses used as a basis are 'hard' and 'rigid' ones. Fifth, the interpretation methodology used to understand these verses is literalistic understanding as stated in the sound of the verse regardless of what and how the purpose of the verses was revealed. And finally, in his understanding, the verses of the Qur'an are only understood in bits and pieces regardless of other verses, or in other terms do not look at the verses of the Qur'an in a holistic-comprehensive way that makes the Qur'an a universal book.

3. METHOD

In accordance with the purpose and unit of analysis, this study uses the sociological paradigm of social definition. Exemplars of this paradigm are the work of Weber on social action and Talcott Parsons on social action. Weber's work helps direct attention to social definitions in terms of the way social actors define their social situations and the effect of these social definitions on sustaining action and interaction. In research that uses this paradigm, it is more appropriate to use in-depth interviews and observation methods. Observation is a method that is typical of the social definition paradigm. There are many theories that can be included in this paradigm, including social action theory, symbolic interactionism, phenomenology, ethnomethodology, and existentialism. In this study, it was selected based on theoretical needs, namely, phenomenological theory and analyzed phenomeno-logically as well.

Why use the social definition paradigm? This paradigm is used to understand social action, namely the meaningful action of the individual. Social action is an individual's action as long as his actions

have a subjective meaning or meaning for himself and are directed to the actions of others. In this paradigm based on meaningfull qualitative data. The attitude of the researcher is the understanding of understanding, the researcher photographing the understanding of what the subject understands. Through the social definition paradigm, it can be studied how the process or experience of a prisoner inmates changes his understanding of radical-fundamental Islam which eventually becomes a terrorist.

Based on the paradigm above, this research uses a qualitative approach. Qualitative research aims to make a description, namely a systematic, factual and actual picture or painting of the phenomenon or the relationship between the phenomena being investigated. According to Cresswell, research that is guided by the qualitative paradigm is defined as: "*an inquiry process of understanding a social or human problem based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural settings.*" [19], [20], [21] and Guba [22]. The statement implies that paradigm-guided qualitative research is defined as: "A research process to understand human or social problems by creating a comprehensive and complex picture presented in words, reporting detailed views obtained from sources of information, and done in a natural setting."

This study uses a type of phenomenology. Phenomenology according to Littlejohn [23], is a type of research which assumes that a phenomenon is not a stand-alone reality. Phenomena that appear are objects that are full of transcendental meaning. The daily social world in which humans live is always inter subjective and full of meaning. Thus, phenomena that are understood by humans are reflections and transcendental experiences and understandings of meaning.

In this explanation, the author can conclude several key words in phenomenology, namely object, meaning, experience and awareness of the individual. All of these things play an important role in the study of phenomenology. So this study seeks to study experiences from the subject's point of view. Within the scope of the social definition paradigm, the theory of phenomenology is included as an individual/sociological micro study. Phenomenologists view aspects in the individual as the core of evil. The core aspects are his thoughts, desires, memories and hopes, this is what is called digging up data by means of meaningful indept-interviews.

In phenomenological research, there are structured and specific analytical methods that have been developed by Moustakas [24]. Creswell [25] simplifies the analytical method discussed by Moustakas as follows:

Step one: describe personal experiences with the phenomenon being studied in the behavior of ex-terrorists. The researcher begins with a complete description of his experience with the phenomenon. This is an attempt to distance the researcher's personal experience (which cannot be done completely) so that the focus can be directed on the participants in the study.

The second step: make a list of important questions according to the research objectives. The researcher then finds statements (in interviews or other data sources) about how individuals experience ex-terrorist behavior, lists these important questions (horizontalization of the data) and assumes each statement has an equivalent value, and works to compile a list of questions that are non-repetitive and do not overlap.

The third step: take these important statements, then group them into larger units of information called "meaning units" or themes. Write a description of "what" experienced by participants with the phenomenon of ex-terrorist behavior. This so-called "textural description" of the experience—what happened—includes verbatim examples.

Fourth step: write a description of "how" the experience happened. This is called a "structural description", and the researcher discusses the setting and context in which the phenomenology is experienced. Describe the experience of being a terrorist whether it is based solely on religious understanding. In this step write a combined description of the phenomenon of sexual behavior by including a textural description and a structural description. This section is the "essence" of the understanding of Islam that makes him a terrorist and presents the pinnacle aspect of phenome-nological studies. This is usually a long paragraph telling the reader "what the participants experienced with the phenomenon of terrorist behavior and "how" they experienced it (ie the context).

4. RESULTS AND DISCUSSION

4.1. The Meaning of a Religious Moderation for the Former Terrorist

In the future it has been stated, the data obtained were analyzed using phenomenology which prioritized the subject's statement in understanding, exploring, doing, and the desired expectations. Fenomenology exposure flow in the Moustakas model, first, discriminate phenomenon (transcript) of recording interviews. Second, inventory important statements (which are relevant to the topic (bracketing and epoche) The meaning of the experiences of the subjects.

However, phenomenological analysis can be done simultaneously. In presenting data can be done directly the subject analysis is presented. In conducting an analysis of this study was flexible without reducing the essence and substance of the data obtained so that it still resulted in the appropriate conclusion. The beginning of the entry and involvement in terrorist acts occurred when influenced and received a different perspective on the state of the Indonesian government. That influence from a *Shahabat*. Thus the stories of the former napiters were displayed and did not mind being named. Sequentially the former terrorist told researchers.

The beginning of the story of entering the terrorist network because it looked at the state system and the government was the System of *Satan* (*thogut*). Hatred of the State Apparatar peaked because arbitrarily in supporting the *zlalim* government in his perspective, so that it invited friends to join the *Jamaah Islamiyah* (JI) group known to be anti-government. Begining the story, used to meet with friends, then invited me to join the Ji group. So at that time, yes, we've been in the construction, that the Indonesian state is an infidel or *thogut* state.

> At that time I saw the government was like *thogut*and had to be fought. Especially police officers, especially the police target, as if unable to control themselves or emotions, the main police, Indonesia National Soldier (TNI) and NKRI supporters. But at that time, especially the main police. So who invited me to understand Radical was not a family, and my family wasn't there at all involved and there was no such understanding like me because my family thought as in general ordinary people. And the most powerful influence and what invited me to enter this terrorist is friends or friends. And my view of the family is normal and remains fine even though I am different understanding, just hatred of the apparats only especially when they see the police. (interview with HaminThohari aka Abu Sayyaf on 11 June 2021).

He began joining the extremist group movement when making friends with Ali Imron. Ali Imron often played videos about the slaughter of the Muslims in Bosnia from the seeds of hatred towards non-Muslim groups. That's where he studied at Ali Imron and decided to go to school to Al Islam.

> In the beginning I became a terrorist because of friendship with Ustad Ali Imron in Kalimalang Village, Lamongan Selatan Subdistrict. Ustad Ali Imrom often plays every week, with a routine video about the Division of Muslims in Bosnia and Palestine. Starting from there I began to be interested and ustad Ali Imron, did not stop every week to play videos about the incident. Then after grown up, I decided to continue school education at Pondok Al Islam, the village of LamonganTenggung, and met again by Ustad Ali Imron in *Al Islam Pondok* which was later re-registered video about Ambon and Poso conflicts. By playing the video many times my heroic soul appeared and had the desire as jihadish and headed to become a teorrist. So because the push for continuous intensive *da'wah* from ustad Ali Imron process has influenced my mindset to loyal oath (faith). Including I was sent to the Ambon and Poso conflict area by Ustad Ali Imron and UstadMubarok. All for pocket money also from him both. Including all that regulates my departure to Ambon also ustad Ali Imron and Mubarok too and at that time the situation was still hot there was an Ambon conflict between Christianity.

Then in 2003 I left for Poso to the conflict area and there was a shootout with police officers, especially in Designing Me, the record of six of my best friends and three survivors included me. Because of the shootout with the police officer, my feet in the amputation were hit by being shot when there was a shootout. (Interview with Abid aka Saiful on June 10, 2021).

He has a different beginning of his friends. Different experiences stated by Antho alias Syamsul who was cheerful from Nganjuk. He gets knowledgeable knowledge of Islam in *PondokAl Islam*and the word Jihad is taught by Ali Imron and other Islamic teachers.he is narrated as follows:

> Initially when I studied or studied school in Pondok Al Islam, the Tenggulung SolokoraLamongan Islamic High School, when my hut was taught by religion, namely about the faith, interpretation, *fiqh, Sironabawiah*, also taught about jihad and other lessons. But indeed all depends on the teacher, how his views about the jihad. Actually when someone has an extreme or radical view, not the wrong influence or not mistaken or friendship in my opinion. And when I get some Islamic religious science lessons in the lodge, when our understanding changes radical, it is also not wrong from the influence of his teacher, his *ustad* and other groups, indeed the jihad has already had the verses and hadiths of al-Qur'an. But it depends on how to interpret it, because it is indeed Rosullulah also did a war and several followers of Rosullulah who had joined the war also had lost or won in the war, once there was in *Sironabawiah*, so it actually only had its interpretation how to do it. The point was to get to know this thought thinking (thought of being a jihadist) from the Al Islam Islamic Boarding School, who later knew Ustad Ali Imron, UstadZakariah (an interview with Antho aka Syamsul on June 15, 2021).

Idolize Hasan Al-Bana, Abul A'la al-Maududi and Syeh Muhammad bin Abdul Wahab, Muhammad Saifuddin Umar Abu Fida, was moved to fight for Islam, he read the ideological base of his days of Islamic fighter so in the end he joined a terrorist group , he said the following:

My name is Muhammad Saifuddin Umar Abu Fida, I am exposed to the radicalism of terrorism, namely from the reading of the books I have read in high school. The exactness is in the cottage, then I study and the desire of interest in reading is very large. Then yes my target from this reading is to look for the ideal sososk in a thought, ideal in an ideology what and I keep looking for the ideal. Then I just imagined the ideal, it was actually real in the figures of Hasan Al-Tana, Al-Maududi, Taimiyah, Syeh Muhammad bin Abdul Wahab, and others. These figures for me are senagat commitment to Islam and always fight for Islam the results can be shared with his day. That was what prompted me to join the Radical-Thorist group (interview Muhammad Saifuddin Umar Abu Figda on June 1021).

He is a very popular bomb bombing network in the history of terrorists in Indonesia. He experience in a rebellion in many places. Every time there is an Islamic-Christian conflict. Conflict in Ambon Maluku and Kalimantan is the main task together with terrorist friends from Brondong Lamongan and Gresik. I was involved in the Bali Bombing Terrorist network, which had a huge impact of victims of his soul killing more than 250 people, injuring 300 more people and devastating Legian Bali which shocked Indonesia at that time. For the case I was in the law of four years in prison, and at that time I filed freely at my friends who came from Brondong Lamongan three people and friends - the penulent and included from Gresik total all thirteen (interview with Hamim Thohari aka Abu Sayyaf, June 11, 2021).

I have been to Ambon, a short story, in the past, after graduating from the cottage, there was usually a period of service for a year, incidentally at that time my assignment was in Ambon and incidentally when the conflict between Islam and Christianity. Seeing the situation of the heated religious conflict, honestly the situation made me more radical, this was because at that time the situation and condition there was very supportive for me to become a radical jihadist. The concern for the conflict in Ambon-Maluku increases my radics level. Actually before leaving for Ambon, I had begun to expanded Radicalism precisely exposed to this radical understanding was when I entered the cottage and the most extreme reinforced understanding of my radicalism when he saw and fought with my friends in Ambon conflict.

On the online news I was more specific to being arrested by the police not because of Ambon because he participated in the group of Bali Bombs I. Because at that time, after Ambon, I was confused for the task directly to the Kalimantan. And his job at that time secured, saving Ustad Ali Imron. Because at that time ustad Ali Imron whose status became my teacher, of course as a student must obey my teacher, who at that time the situation of Ustad Ali Imron was chased by police for the case of the Bali Bombing I. Finally I was charged with a terrorist network and Entered Grobokan Bali. I was sentenced to 3 years in prison in 2003. And then I was "pure free" in 2006 in Bali GrobokanLapas. So it was full time since the verdict and free to the chattyard of Grobokan (Syamsul interview, June 15, 2021).

At that time I wanted this Indonesia to stand as an Islamic state and Islamic law must establish in this country. At that time the only way was the only war or jihad, and at that time his enthusiasm was very crushed once to uphold Islam in Indonesia (interview with Thohari aka Abu Sayyaf, June 11, 2021).

At that time my target or we were wanted to establish an Islamic state, because at that time, according to my country this country was inappropriate and emerging hatred of the state. I or we want a country that is (perfect) because this country has not been able to accommodate Islam that *kaffah*, want as many teachings and laws using the Qur'an and Hadith "by doing jihad. Jihad in my opinion has an understanding of fighting infidels, only one of the forms and types of jihad, therefore jihad is more general and wider than this. What I read from IbnulQayyimRahimakullah explained that the type of jihad was reviewed from the object, having four dignity, namely: Jihad fighting lust, jihad fighting demons, jihad combat infidels and jihad fighting hypocrites. In another further explanation, IbnulQayyim added to Jihad against the perpetrators of *kezhaliman*, *bid'ah and kemungkaran*. Then, he rahimakullah explained thirteen dignity for the type of jihad above by stating, that Jihad combat lust has four levels. he first level: Jihad strikes it to learn divine instructions and straight religions that are the source of happiness and gain luck in the life of the world and the hereafter.Whoever loses science this guide he will miserable in the world and the hereafter.

Second dignity: Jihad strikes it to practice it (Islamic teachings) after knowing it. If not, then it just refers to him (learn it) without charity. Although it does not damage the science but is not useful. The third level: Jihad strikes it to do *da'wah* and teach the knowledge to people who do not know it. If not, he includes people who hide the instructions and explanations that God has lowered. And the knowledge is useless and useful and does not save him from the *adzab* of God. The fourth level: Jihad fightes it for steadfast in facing *da'wah* difficulties, people's disorders and patience bear it and are responsible for God. If it has perfect four of these dignity, he belongs to *rabbaniyun.* The *salaf*scholars have agreed by declaring, *a 'alim (ulama)* has no right to say Himself Rabbani until he knows the truth and practices and teaches it. So that only people who have knowledge and charity and teach them are called as big people in the sky. Besides that there is a jihad fighting demons. This jihad has two dignity. First dignity: which is fighting it to reject *shubhat* and doubts that damage the faith directed by the devil to the servant. The second dignity: which is fighting it to reject badness and orgasm thrown by the devil to the servant. Jihad the first dignity was done confidently, and the second dignity jihad with patience. God says: "And we make it among them the leaders who gave instructions with our orders when they were patient. And they believe our verses". God explained, that religious leadership was only found with patience and confident. With patience he refused orgasm and the desire was damaged. And with confidence, he refused doubts and *syubhat*. Whereas Jihad fan the infidels and *munafiqins*, have four dignity, namely with heart, oral, treasure and soul. Jihad combats infidels, more special with hands. Jihad combats Munafiq, more specifically verbally. While Jihad fought the perpetrators of the *kezhaliman, bid'ah and kemungkaran,* had three dignity. First dignity, by hand if capable. If it is not capable, then verbally. If it's not capable, then with the heart. This is thirteen dignity jihad. Whoever died and had not fought, and never whispered his soul to fight, he died on a branch of the *kemunafikan*. For IbnulQayyim's explanation above can be taken by several lessons.

First: many Muslims understand jihad are just jihad to fight infidels alone. This is a partial understanding. Second: It should be a Muslim to start Jihad *fi sabilillah* with *jihad nafsi*, obeying God, fighting soul by studying and understanding Islam, understanding the Qur'an and Sunnah in accordance with the understanding of the *salafushsalihulama*. Then practice all the sciences he has. Because the purpose of science is practiced.

After that, fighting the soul by preaching to invite people to science and charity, then be patient from all disorders and obstacles when learning and charity and preaching. That's Jihad fighting lust which is the biggest jihad and takes precedence from other than. Ibnulqayyimrahimahullahsaid also, jihad fighting the enemy of Allah outside (soul) is a branch of the jihad fighting the soul, as the Word of the Prophet Muhammad said: "Mujahid is, the person who strives to fight his soul in obedience to Allah and His Rosul. Muhajirin is the people who emigrate from God's prohibition". Thus, the jihad fighting souls is prioritized than the Jihad fighting the enemies of God who are outside (soul) and become the parent. Therefore people who have not won (fight) their souls first to carry out orders and leave the prohibition and have not won it in the way of Allah, then he cannot fight the enemy outside (that).

I don't know whether the thoughts are said to be radical fundamental thinking or not, in fact according to such characters. I only continued the *da'wah* before after I knew the knowledge. When at that time Muslims in Indonesia did not feel care about doing it. I feel Muslims Indonesia embracing Islam just now. When looking at the brightness in the surrounding silent, especially it happened in other areas far from them. Meanwhile law enforcement seems to have not suggested fairly on religious groups. Do arbitrarily against Muslims. Therefore me and friends doing Christians in Ambon in the hammer and so on as protest treatment of Islam. What I did was mentioned as a terrorist movement, on the case if we looked at the problem they were (Christianity) that could be called terrorists for hating and defaulting Muslims arbitrarily. When it's on me is a jihad in the way of Allah and must win for a fair religion and nation in Indonesia. If I die, I have to live, if you live, noble life, whatever my risks and friends have a strong bond and feel sure and sure you will get a reply to God's stray in heaven. My motivation to struggle to see *kezaliman* is to complete the tasks in the world and wait for replies in the hereafter. (Interview Abid alias Saipul on June 10, 2021).

At that time the shadow that was in my mind was only for Jihad "upholding the sentence of God on the face of the earth" of the language of the language, namely "upholding the khilafah" and wanting to equally establish an Islamic state. It's not that I don't like this country, only the system I don't like it because it's not in accordance with first thought, namely in accordance with Islamic shari'a. If you like to like this country, but "there is" the basics of the country that is not in accordance with Islamic shari'a and is not in accordance with my thoughts on the Waku, and wants perfect Islamic (*khaffah*) proclaim that is based on the Koran and Hadith. At that time, I began to understand *thoghu*t and the term *thoghu*t term from friends comrades and we have the same goal of wanting to establish an Islamic state".

The world for me has nothing meaningless. My life is mediocre. Life must be beneficial for everyone and meaningful to me. That's one of the motivations for me to learn to pray. Learning to praise is not just reading the Qur'an but also playing the accompanying knowledge, such as Fiqh, Tafsir. Kalam, and so on forth. At some extent I studied the history of the struggle of the Prophet Muhammad's struggle when his lifetime. History records the period of prophets, there are times of struggle against *kemungkaran* and *kezaliman*. Jihad The prophets are jihad against religious crimes. I see the behavior of people who do not use Islamic principles as a common enemy. I see at that time the crime of injustice continues even now. I feel understanding the science of jihad but don't know what I will do while you don't have a tool to fight it.

How I was able to strive to fight the enemy, even though the enemy was beside him in power and colonizing him, and I had not ferred and struck it. It's not even possible, I can depart to fight the enemy, before I strive to fight the soul to depart on jihad. It feels a finger lust surge in my chest. What I know is lust to jihad is noble. In general, lust in humans is negative, but lust to fight against crime is allowed. Jihad combats the negative lust of the law and *fardhu 'ain,* cannot be represented with others. Because this jihad is related to everyone's person.

The scholars explained, demons teased humans through two doors, namely orgasm and *syubhat*. If a human is a weak faith, and a little obedience to God, Satan will come to him through the orgasm door. And if Satan finds a human being very commitment with his religion and strong faith, he comes to him through the door of *syubha*t, doubts and plummeting it to the actions of the *bid'ah*. Jihad against this demon is the law of *Fardhu 'ain*, also because it is directly related to every human person, as the Word of God : "Surely the devil is a real enemy for you, consider him enemy".

Jihad against unbelievers and *munafiqins* were carried out with heart, oral, treasure and soul, as reported by the Prophet *sallallaahu 'alaihiwasallam* in the hadith Anas bin Malik "fight the polytheism with your property, soul and oral".The definition of jihad against infidels and munafiq with the heart is, hate them and does not give loyalty or love, and feel happy with their low and other humiliation, and other attitudes, mentioned in the Al Qur'an and the Sunnah related to the heart.Jihad against unbelievers and *munafiqins* were carried out with heart, oral, treasure and soul, as reported by the Prophet *sallallaahu 'alaihiwasallam*in the hadith Anas bin Malik "fight the polytheism with your property, soul and oral".The definition of jihad against infidels and munafiq with the heart is, hate them and does not give loyalty or love, and feel happy with their low and other humiliation, and other attitudes, mentioned in the Al Qur'an and the Sunnah related to the heart.

4.2. Discussion of the Essence of Meaning

The Peace Circle Foundation (PCF) is very useful for former terrorist because of extensive insight and understanding of Islam and skills. The subject is no longer radical and angry with the government. The government's system in the subject's view is no longer the *thogut* system but the Indonesian government is trying to be fair in a pluralistic state. PCF is very meaningful to moderate the Islamic understanding of the former terrorist criminal coveted for terrorist who have carried out a disputed or release from radical groups.

The Peace Circle Circle Foundation places repent and awaken from Islam who is angry at Islam. Former terrorist is aware that Islam is understood so far it is wrong. In Islam there are *ukhuwah, silaturrahmi*, tolerance, musician, and justice. Therefore killing humans who are not in line are not allowed. PCF educated subjects with programs concerning Islamic and humanitarian understanding. All subjects feel happy with the presence of the Peace Circle Foundation to handle healing and the help of the immates who have carried out disengagement. With the recitation of "bright roads" held by the Peace Circle Foundation fostering a new community for former terroristto be a normal society that can be accepted by the general public,in addition, the former terrorist and apparatus, police, TNI and others. Bright way recitation is a vehicle for self-awareness of violent behavior, cruelty and crime for innocent humans.

Through the programs of the Peace Circle Foundation (PCF), creating a new atmosphere of the surrounding community or the outside community feels peaceful no more suspecting each other. With the program-program of the Peace Circle Foundation no longer there are radicalism and narrow jihad and intend to establish the Khilafah state in the midst of Indonesia's independence. The Peace Circle Foundation is a foundation that realizes shade in Islam for the terrorist.

5. CONCLUSIONS

The Peace Circle Foundation is interpreted and felt the former terrorist as a place of sanctuary and hopes of obtaining spiritual and non-spiritual support for life in the future. Islamic insights and understanding given are very broad and overall and skills and training are very real and functional. As a result, the subject is no longer radical and angry with the government. The government system that was once considered the *thogut* System now changed to love the Indonesian government. PCF is very meaningful to moderate the Islamic understanding of the former terrorist criminal coveted for former terrorist who have carried out a disputed or release from radical groups.

The Peace Circle Foundation is a place to seek new life expectancy, repent and awaken from Islam who is angry at Islam. In it there is a magnet that encourages the spirit of emerging from radical thinking to moderate. And this aware that Islam is understood so far it is wrong. All subjects feel happy with the presence of the Peace Circle Foundation to handle healing and help of former terrorist who have carried out disengagement.

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