# The Religious Leaders' View on Deradicalization Efforts through the Islamic Educational Institutions and Anti-Terrorism Law in Yogyakarta

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| ARTICLE INFO | ABSTRACT |
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| <br><br> | The government has continued to carry out various deradicalization efforts in responding to terrorism and acts of religious-based extremism in Indonesia in the last two decades. One of the deradicalization efforts is carried out through the application of the anti-terrorism law, although many parties are still debating the effectiveness of its enforcement. On the other hand, efforts to deradicalize the government through Islamic educational institutions need to be continued because this aspect is considered the most likely to moderate the understanding of the younger generation of Muslims. This study uses a qualitative approach, with a case study method that examines the views of religious leaders (lecturers and activists of Islamic religious organizations) on the role of Islamic educational institutions in Indonesia in deradicalization and counterterrorism. This study reveals the need for the involvement of Islamic educational institutions in encouraging religious deradicalization programs, particularly on several aspects such as character building, the moderate meaning of Islamic doctrine, understanding of the diversity of Islamic history and *Fiqh*, creation of comparative thought narratives, and taking appropriate action initiatives. Thus, this research concludes that the government needs to strengthen efforts to deradicalize through Islamic educational institutions and evaluate the effectiveness of implementing anti-terrorism laws. |

**How to Cite:**

**Introduction**

The problem of terrorism and religious-based radicalism is a complex global community challenge (Mahfud et al., 2018). One of the steps taken by many countries in countering radicalism and terrorism is to produce anti-terrorism laws. For example, Indonesia passed an anti-terrorism law to fight radicalism and terrorism in 2018. The anti-terrorism law was considered an essential step in eradicating acts of terrorism in Indonesia (Suryadinata, 2018). In addition, Islamic educational institutions in Indonesia have taken several deradicalization steps to fight religious-based radicalism. Some of the approaches taken to fight radicalism and terrorism are to promote Islamic moderation (Brown & Saeed, 2015; Susilo & Dalimunthe, 2019; Widodo, 2019) and revive the spirit of nationalism (Saleh, Nudin, Khusaini, Alim, & Putri, 2019), and promote multicultural education (Marzuki, Miftahuddin, & Murdiono, 2020).

However, from several deradicalization approaches, studies related to the role of educational institutions in efforts to deradicalize, according to lecturers and religious leaders, have not been studied by researchers. Therefore, this research is to reveal how the attitudes and views of lecturers and Islamic religious leaders in responding to the role of Islamic educational institutions in countering religious radicalism. This research is similar to previous studies because several studies discuss anti-terrorism laws, and some also mention Islamic boarding schools' role in religious-based deradicalization efforts. However, there are differences in how this research combines studies on the effectiveness of the anti-terrorism law from the views of lecturers and religious leaders and approaches to deradicalization in Indonesia.

The novelty of this research is how the researcher not only focuses on evaluating the attitudes and views of religious leaders and lecturers at universities but also examines these figures' attitudes and perceptions in responding to the role of Islamic educational institutions in their involvement against religious deradicalization in Indonesia. This study aims to analyze the role of Islamic educational institutions in processing deradicalization and tackling terrorism from the perspective of religious studies.

**Research Method**

This study uses a qualitative research method with a case study approach. This study examines the attitudes and perceptions of Islamic university lecturers and leaders towards the role of Islamic educational institutions in Yogyakarta in deradicalization and efforts to combat terrorism. This study aims to find in more detail the involvement of Islamic educational institutions in fighting the formation of intolerant, exclusive, radical, and terrorist individuals.

Data collection with in-depth interviews in this study was carried out in January and February 2021. The participants are lecturers from Islamic universities in Yogyakarta and some Muslim figures from Nahdlatul Ulama, Muhammadiyah, Majelis Tafsir Al-Quran, and Hizbut-Tahrir. In-depth interviews were conducted face-to-face, and some were conducted online via the *Zoom* application.

The data were analyzed using thematic analysis methods. Generally, there was one central theme from the results of this research, namely the roles of Islamic educational institutions, in which the researcher makes five main points. Therefore, the thematic analysis method in this study was chosen to interpret and describe by creating a theme from the data that has been collected (Majumdar, 2022). In the process of analyzing data, there are several stages carried out by the researcher at the thematic analysis stage, which include; understanding the data in general, categorizing and giving subcategories to the data, creating themes in the data, evaluating the articles that have been made, labeling existing pieces, and identifying them as a whole (Scharp & Sanders, 2019).

Three essential terms in this study are deradicalization, Islamic educational institutions, and Indonesian anti-terrorism laws. Deradicalization in this study was interpreted as changing thoughts or cognitive rejection of radical or violence-based values, attitudes, and views. Deradicalization does not mean breaking away from terrorist groups and their ideologies (Schmid, 2013). Islamic educational institutions in Indonesia are divided into three categories, formal, non-formal, and informal (Tan, 2012). Informal or non-formal Islamic education is done through direct teaching between students and teachers, such as in mosques. At the same time, formal Islamic educational institutions include madrasas, Islamic boarding schools, and Islamic universities. The anti-terrorism law in Indonesia is discussed in the direction of the Republic of Indonesia, number 5 of 2018. The law contains changes to the previous law, law number 15 of 2003, concerning the stipulation of government regulations as an amendment to law number 1 2002 concerning eradicating criminal acts of terrorism into law (Indonesian Republic, 2018).

**Results and Discussion**

In general, approaches to countering terrorism and radicalism in Indonesia are divided into hard power approaches and soft power approaches. The process of hard power in the fight against terrorism prioritizes the military, as in Afghanistan (Rineheart, 2010). In addition, Indonesia's approach to complex management against terrorism and radicalism often involves Special Detachment 88 Anti-Terror (Densus 88) (H. A. R. Shah, Zada, Ali, & Sahid, 2022). In contrast, the soft power approach in fighting terrorism and religious radicalism is by deradicalization which can be based on the community (Husain, 2017). The deradicalization approach in fighting radicalism in Asia is considered adequate by involving the community (Gunaratna, 2021), such as local wisdom in Indonesia (Widyaningsih, 2019). An example of local knowledge is *islah* (Priyanto, Dermawan, & Runturambi, 2020) and *pela gandong* (McRae, 2013). However, Indonesia's government's deradicalization program has not been implemented optimally (Bahtiar & Sumari, 2020).

This research puts forward a radicalization approach classified as a soft power approach in fighting terrorism and religious radicalism with the participation of Islamic educational institutions. Islamic education has an excellent opportunity to deconstruct radicalization (Susilo & Dalimunthe, 2019). This research based on Islamic educational institutions can be a long-term approach because the fight against terrorist movements and religious radicalism should be grassroots.

Terrorism and radicalism often start with a misunderstanding in understanding religious texts, so anticipatory methods are to justify their understanding of religious texts. Deradicalization approaches as a soft power approach has proven effective in Nigeria in tackling the terrorist group Boko Haram (Ehiane, 2019; Tella, 2018). The complex power approach with military operations against the Boko Haram terrorist movement is seen as ineffective (Ugwueze & Onuoha, 2020). Saudi Arabia is also evaluating the effectiveness of deradicalization to be implemented compared to a complex power approach that emphasizes violence against terrorist prisoners (Porges, 2014).

The research has a novelty where a researcher focuses on evaluating the attitudes and views of lecturers at Islamic universities and Islamic leaders in Indonesia in responding to the role of Islamic educational institutions in religious-based deradicalization efforts as a soft power approach. In this section of the results, the researcher discusses explicitly the role of Islamic educational institutions in efforts to combat religious-based radicalism and terrorism in Indonesia, which has occurred repeatedly. The part of Islamic educational institutions has the opportunity to build a comprehensive and integrated deradicalization which includes deradicalization through subject matter, learning processes, and policies.

### The Roles of Islamic Educational Institutions

Educational institutions can play an essential role in countering religious radicalism. Some of the main themes found in this research are peaceful character building, interpreting religious texts moderately, understanding Islamic history and *Fiqh*, producing comparative narratives, and taking the initiative to take action.

### Moderation Character Building

One of the roles of Islamic educational institutions that can be put forward in efforts to deradicalize religion based in Indonesia is to build character related to efforts to create an attitude of moderation. One of the participants from the lecturers in an interview on February 3, 2021, Simah, gave an example of the initiation of Islamic educational institutions in a program organized by PPIM (Center for Islamic and Community Studies) UIN Syarif Hidayatullah Jakarta, which often conducts research and surveys, advocacy and policy involvement, public campaigns, quality assurance and coordination related to religious deradicalization for religious moderation. PPIM itself has collaborated with 9 NGOs and ten campus-based organizations in Indonesia. Smith has assessed that these efforts effectively build the character of restraint among religious people, especially in Islamic educational institutions.

One way that can be chosen to build the character of the Indonesian nation is through anti-radicalism socialization to students. One example is promoting anti-radicalism to an intra-school organization, Rohis, a religious association in high school. One of the participants from among lecturers, Reza, in an interview on January 31, 2021, said, however, Rohit's intraschool organization is suspected as the basis for spreading radical values. Reza revealed that one's interest in radicalism is

purely from individual commitment. This is not through the organization. Reza shared that he was once invited to a high school when students from high school were said to be influenced by a Spiritualist organization with specific ideas. At that time, all leaders of the Rohis organization in Yogyakarta were invited, and he was asked to give a lecture at that time, before the Covid-19 pandemic. Reza gave a presentation on the theme of anti-radicalism. According to him, radicalism was not infiltrated through Rohis religious organizations, and no one mobilized it. Instead, one of the organization's administrators thought by justifying violence and then influenced the others, but not all students.

*Interpreting Religious Texts Moderately*

One of the participants from a state university on February 3, 2021, Simah, in addition to mentioning the importance of highlighting the values of diversity and tolerance, also discussed how to build an attitude of respect for differences by interpreting religious texts with moderation (Wasathiyah Islam). These efforts can be internalized into the education curriculum with the concept of Bhinneka Tunggal Ika, united in diversity. The Islamic organization, Muhammadiyah, is considered to have made this effort, namely formulating an educational curriculum by reaffirming the concept of Bhinneka Tunggal Ika, unity in differences, and an attitude of tolerance to mature students in understanding differences. In the religious context, according to her, for women, Muhammadiyah tries to interpret a moderate sacred text, namely Wasathiyah, which is integrated with a cultural approach.

Another participant, a female lecturer from a private Islamic university, interviewed on January 31, 2021, Nuriyah, emphasized the importance of contextual interpretation of religious texts as a complement to textual interpretation. Preachers also need to socialize the contents of religious lectures and teach spiritual lessons. Furthermore, religious preachers should adapt the content of their religious classes to the audience and environmental conditions. Nuriyah said that the preacher should deliver religious lectures that should be textual and contextual to the needs that existed at that time. According to him, the management of da'wah for women in the Qur'an is mentioned with wisdom, namely paying attention to who the audience is and their conditions. For example, when there is Covid-19, the content of religious lectures should not harm people affected by Covid-19 and especially those who are economically affected. According to her, women should not let what the clerics say is not in line with what is experienced by the community.

*Understanding the Diversity of Islamic History and Fiqh*

An approach that is also important, according to one participant, is the importance of teaching a diverse history of Islam and not only teaching one generation in Islamic history. Participant, Simah, in the interview, said that it is crucial to build a more accurate and critical Islamic history by understanding the complexities of history by not only teaching and introducing a generation to Islamic history. Furthermore, she added that broad Islamic historical narratives must be presented to the public, including in Islamic educational institutions.

Furthermore, one of the participants in the interview, Simah, revealed the importance of introducing several Mazhab (figures or classifications of law) in teaching *Fiqh*, where this effort will provide an understanding of the non-singularity of an interpretation in understanding religious texts. People need to be introduced to differences of opinion outside the group. An Islamic figure, Quraish Shihab, is an example of a religious figure who fits Indonesia's conditions in a broad sense of religion. She also argues that Islamic educational institutions should teach many variations of thought in Fiqh and interpretation of the Qur'an, where the implication is that whatever is believed about the performance of Islam regarding anything is not from one view. Many other opinions in Islam differ from what it is thought to be. Models of Islamic thinkers such as Quraish Shihab are considered very well, but the challenge is that people do not like to be given many choices of thought. Many people want their ideas to be firm, namely black and white or right and wrong. Therefore, it takes a critical attitude and thinking to view Islam, according to Simah.

*Creating Comparative Thought Narrative*

Another important finding in this study in tackling radicalism and terrorism through Islamic educational institutions is the importance of making comparative narratives, especially in countering the narration of the Caliph. The description of close thought becomes valuable for the younger generation so as not to fall into rigid understanding, especially those that lead to religious radicalism. Islamic universities are not expected to be truly free because radicalism cannot develop. State enforcement based on the caliphate in Indonesia should not also be taught on campus. One participant, Irfan, a male Islamic cleric affiliated with the Nahdlatul Ulama organization on January 28, 2021, revealed that excessive freedom is also not good because radical groups can easily exploit universities. High school graduates studying in college with increased enthusiasm for learning can join radical groups if there is no rival group against radical groups or no comparative narrative. Irfan made a close thought narrative related to the Khilafah discussion in his Islamic organization. He said that a group of organizations say Indonesia is very damaged and that Khilafah is the only solution. According to him, the counter-narrative needs to see if the Khilafah is the solution, as stated in Islamic history. The counter-narrative must also examine whether the Khilafah is a commandment in the Qur'an and whether it is part of religious teachings or Islamic history. Irfan thinks it is necessary to distinguish which details are included in Islamic history and which parts are Islamic teachings because the information in the account is not necessarily Islamic teachings. According to Irfan, something forced in the past should not be followed.

Another exciting narrative to be used as a comparative narrative is how the Prophet Muhammad SAW instilled an attitude of tolerance and respect for differences in beliefs and traditions through the Medina Charter, as mentioned by one of the participants from among the lecturers, Nuriyah in an interview on January 31, 2021. Living in peace with all groups of people needs to be mainstreamed. Nuriyah described that the Prophet Muhammad himself exemplified diversity with the Medina Charter, where the Prophet was so strong in instilling an attitude of

tolerance and mutual respect for the beliefs and beliefs of each person and ethnic differences. According to Nuriyah, the Prophet's successor must follow the Prophet Muhammad's behavior. When the Prophet made the slightest mistake, Allah SWT reprimanded him by revealing a particular verse. The woman considered that the current generation is far from the time of the Prophet, and understanding is also far from what it should be. Still, at least the Islamic community needs to imitate the excellent attitude of the Prophet Muhammad.

The comparative narrative of radical religious groups is expected to foster an understanding of the absence of absolute knowledge in people's lives, as expressed by one of the participants, Irfan, who is active in an Islamic organization, Nahdlatul Ulama in an interview on January 28, 2021. In other words, no self-justification assumes that the understanding he adheres to is the most correct compared to other organizational streams. According to the man, certain faculties in universities, such as the faculties of Science and Technology, Social Humanities, Medicine, Engineering, and Pharmacy, need to make counter-thinking narratives related to the Khilafah issue as has been initiated in faith-based faculties to students have broad insight in religious knowledge, especially those related to the Khilafah. Furthermore, according to Irfan, at the State Islamic University, almost every day, there are discussions related to the historical issues of the Khilafah, except at the Faculty of Science and Technology and Social Humanities. In faith-based faculties, talks about the Khilafah are commonplace, where if someone preaches about the Khilafah, students will take it for granted. This differs from the faculties of Medicine, Engineering, and Pharmacy, which study religion as black and white or right and wrong. In fact, according to him, there is no black/wrong and no white/suitable, or in other words, there is absolutely nothing wrong and absolutely nothing right. Therefore, people know that there are no absolutes in human life. The absolute is sought, but the total does not exist. According to Irfan, the government of a country should be aware of what happens in universities, which should close the space for radical groups to develop and not allow radical groups to be given free play.

*Taking the Initiative to Take Actions*

One participant, Irfan, also expressed the importance of actively participating in taking action in campaigning for a peaceful Islam, but not just focusing on blaming certain Islamic groups. Irfan also shared how he felt sad about one of the actions of the head of the education office in Indonesia, which required students at school to read a book written by Felix Siauw. A study was considered controversial because he was supposed to have affiliated with Hizbut Tahrir Indonesia (HTI) (Hew, 2018). HTI is one of the Islamic organizations in Indonesia that is banned by the government (Osman, 2018). HTI aspires to establish leadership with the Khilafah, and the Khilafah is seen as a solution to all the problems in the country, especially in countries with Muslim populations (Hilmy, 2020). Irfan revealed that in November 2020, one of the heads of the education office required students to learn from a book by Felix Siauw, which could be misleading. The bureaucracy is considered guilty because it does not understand why a head of service can act like that, and his actions are discovered too late. Irfan believed that

he saw on YouTube and Facebook that someone blamed the Islamic model, which included Indonesians, namely those in the Islamic organizations Nahdlatul Ulama and Muhammadiyah. From this case, Irfan asked why Islamic groups did not take concrete action against the group.

According to another participant, Reza, a lecturer at a private Islamic campus, in an interview on January 31, 2021, when many experts in the Islamic religion field do not take concrete action, certain community groups may be wrong in choosing religious speakers. According to Reza, the subsequent negative impact if Islamic religious experts do not take action is that religious lecturer who does not understand Islam will always be allowed to be public speakers. According to Reza, many Muslims are not very professional because some of the *ustadz* who are invited to talk about Islam are people whose knowledge is not in the field of Islam. In other words, they do not have competence in Islam. So, this phenomenon involves more people with high competence in Islamic studies.

The findings in this study show that the initiation of anti-terrorism lawmaking should continue to be addressed and accommodate aspirations for improvement. The anti-terrorism law is not a final product, but the law should continue to be improved dynamically following the development of the evolving discourse and implementation experience. The existence of an anti-terrorism statute should also absorb the aspirations and recommendations of the research results of many researchers. In addition, educational institutions also need to be responsive in efforts to counter acts of terrorism and the spread of religious radicalism. Universities need to cooperate with the government in tackling terrorism and the spread of radicalism. The government also needs to take action to respond to the spread of religious organizations of university students who have radical views or support the Khilafah in Indonesia, which are indicated to be affiliated with radical groups.

This study has found the need for the involvement of Islamic educational institutions in several deradicalization efforts against radicalism and terrorism with several approaches to soft power. Firstly, the approach to the deradicalization of religion in Islamic educational institutions is to build the character of moderation in students. Moderation character building for students is by internalizing values such as those championed by PPIM (Center for the Study of Islam and Society) Jakarta, namely Islamic moderation (Kamaludin, Purnama, & Zirmansyah, 2021), non-violence, resistance to hoaxes, and gender equality. Religious organizations, Rohis in Senior High Schools, can be a forum to promote opposition to religious radicalism and terrorism by internalizing these moderate values. Although on the other hand, the Rohis organization is considered by some to be an organization that is vulnerable to radicalism infiltration by Islamic radical groups (Gathmyr, Suryanto, & Rezasyah, 2018). Therefore, Islamic educational institutions must build a character of moderation for students and society. Higher education has great potential to support efforts to build a religious character with existing resources (Sudrajat, Supiana, & Zakiah, 2021). In addition, the National Counterterrorism Agency in Indonesia has also used religious moderation in the deradicalization process (Sofyan, Lesmana, & Mustofa, 2022).

Secondly, Islamic educational institutions must interpret religious texts moderately, combining religious texts and contexts in people's lives. Religious moderation can be a method of understanding religion (Idris et al., 2021). The process of spiritual learning originating from Islamic texts needs to prioritize the values of moderation (Kamal, 2017), tolerance (Akhtar et al., 2016), and diversity (S. Shah, 2006). Religious preachers need to adapt the messages in the Qur'an to the existing conditions of society. The message in the Qur'an, as the primary source of Islamic learning, is clear that preaching should be with wisdom (Olatubosun & Ajani, 2020), bringing goodness and benefit to all people (Rayshahri, 2008). When the Covid-19 Pandemic hits society, an Islamic preacher needs to consider the economically affected people and their families affected by Covid-19. Islamic preachers should not spread hoax news and not believe in the Covid-19 pandemic that could hurt the public. Islamic educational institutions should also familiarize themselves with the interpretation of religious texts in a moderate or Islamic moderation.

Thirdly, Islamic educational institutions must understand history and Fiqh from various perspectives to open a broader and less fanatical horizon in one madhhab (school of thought within Fiqh). Islamic educational institutions need to teach Islamic history from various perspectives to increase the diverse knowledge of Islam. One example is the emergence of Islam itself in Indonesia. Several theories include the Gujarati, Arabic, Persian and Chinese views (Asroni, 2022). All these theories need to be introduced to increase students' insight. In addition, educational institutions must introduce the diversity of Islamic jurisprudence schools such as Imam Hanafi, Imam Maliki, Imam Shafi'i, and Imam Hambali (Rapoport, 2003). Students can appreciate the differences in the religious rituals of the Islamic community itself regarding Fiqh when they know and understand the diversity of these schools of Fiqh. In addition, Islamic educational institutions need to teach a variety of Qur'anic interpretations to increase insight into the Qur'an itself in order, not a fanatic who looks at one truth (Naupal, 2017). Among the various interpretations of the Qur'an that need to be introduced to students are the Tahlili, Ijmali Muqarin, and Maudhui methods (Yahya, Yusuf, & Alwizar, 2022).

Fourthly, the central religious figures in Islamic educational institutions need to create comparative narratives against narratives that lead to religious radicalism. The close description is focused explicitly on countering the description of the establishment of a caliphate in Indonesia which is usually made by Hizb ut-Tahrir (Olsson, 2021). Many narratives fought by radical Islamic groups in Indonesia regarding the importance of establishing a caliphate-based state system to solve all problems (Blankinship & Khalid'A, 1994) also exist in Indonesia. The comparative narrative aims to counter misconceptions about the caliphate and needs to be carried out in high school and university educational institutions. The application of the caliphate in the history of Islam needs to be straightened out that this history is not a teaching that must be followed. Indonesia follows Islamic values by accommodating people with diverse backgrounds without implementing an Islamic caliphate system. Indonesia is not an Islamic country (Seo, 2012), but most

Indonesians are Muslim and uphold Islamic values daily (Setiawan, Esti, & Sidorov, 2020).

In addition, the comparative narrative needs to put forward the example of the Prophet Muhammad SAW, who had a tolerant attitude and respect for people who had different beliefs, as reflected in the formation of the Medina Charter. From this comparative narrative, students are expected to grow their awareness and attitude to respect each other's beliefs. Higher education institutions need to optimize these comparative narratives in the faculties of medicine, engineering, science, and technology that are less deeply immersed in Islamic sciences. Students are expected not to be too passionate about religion and not to be easily misled by certain Islamic groups.

Fifthly, other efforts by Islamic educational institutions to fight religious radicalism and terrorism are to take concrete actions in all efforts to deradicalize religion based in Indonesia. European educational institutions have also prioritized designing an anti-radicalization agenda in schools and universities (Sukarieh & Tannock, 2016). Inter-Islamic educational institutions should synergize to monitor each other. One example where the government and educational institutions are considered less anticipatory against radical movements is when a head of the education office in Indonesia requires students to read books written by Filex Siauw, even though he is allegedly very sympathetic to the Hizb ut-Tahrir Indonesia movement. (HTI). HTI was later banned and had its license revoked by the Indonesian government through the Ministry of Law and Human Rights in 2017 because one of the organization's missions was to build an Islamic state in Indonesia (Marshall, 2018).

Furthermore, one of the radical Islamic groups is suspected of vilifying Islamic organizations, Nahdlatul Ulama and Muhammadiyah as the two most prominent Islamic organizations in Indonesia (Al-Ansi, Ishomuddin, Sulistyaningsih, & Kartono, 2019). Still, the resistance movement from the majority Islamic community is less massive. Therefore, Islamic educational institutions need to take natural resistance and real action to fight these radical movements. People who have a deep Islamic background are highly expected to participate in taking action in the fight against religious radicalism and terrorism. These efforts are to prevent the public from choosing religious lecturers who tend to be incompetent in their knowledge of the Islamic field.

**Conclusion**

This study reveals the need for the involvement of educational institutions in several aspects in efforts to carry out religious-based deradicalization. Firstly, the deradicalization of religion can be done by building good character in students. Secondly, interpreting religious texts moderately combines religious texts and contexts that occur in real life. Thirdly, understanding history and Fiqh from various perspectives opens up a broader horizon of society so that they are not passionate about one madhhab. Fourthly, the prominent religious figures in Islamic educational institutions must create comparative narratives against narratives that lead to radical understanding. Fifthly, the last aspect is the importance of the initiative to take action in all efforts to deradicalize religion based in Indonesia.

The implication of this research for Islamic institutions is how Islamic educational institutions need to play an active role in deradicalization efforts with a soft power approach. Islamic institutions, particularly Islamic universities, should continue to be committed to building students and lecturers with moderate characters that are not extreme and violent-based radicals in understanding religion. This character-building can be pursued by presenting Islamic courses that are both textual-based and contextual-based studies. Courses related to Islamic history and Fiqh also need to be studied from many perspectives to open the horizons of lecturers and students so that they are not passionate about one particular *mazhab* by blaming different *mazhab*. In addition, courses related to Islam should also be updated, which can counter counter-productive narratives about Islam as a religion of peace. In other words, moderate Islamic studies need to become the mainstream that continues to be echoed as a counter to radical understanding based on violence.

Furthermore, the researcher recommends that the Indonesian government evaluate the counterterrorism approach based on the hard power approach by involving many parties. Again, deradicalization efforts through Islamic educational institutions need to be strengthened by looking at the feedback from lecturers and Islamic leaders. However, participants in this study were still limited to lecturers at Islamic universities and Islamic figures in Yogyakarta. Therefore, participants in future research need to involve participants from across religions and from lecturers at public universities in Indonesia to get a more comprehensive attitude and opinion.

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