

Islamic Educational Approaches to the Resilience of Former Terrorism Convicts: A Study of the Social Reconstruction Curriculum

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ABSTRACT: *This study examines Islamic Educational Approaches to the Resilience of Former Terrorism Convicts through an analysis of the Social Reconstruction Curriculum developed and implemented by the Lingkar Perdamaian Foundation (Yayasan Lingkar Perdamaian/YLP) in Lamongan, East Java. The study aims to explain how Islamic education contributes to building resilience among former terrorism convicts, particularly in fostering ideological transformation, psychosocial recovery, and sustainable social reintegration. This study employed a descriptive qualitative approach and collected data through in-depth interviews, participant observation, and document analysis involving former terrorism convicts, programme facilitators, and institutional administrators. The researchers conducted data analysis using thematic analysis, drawing on social reconstruction curriculum theory and social-ecological resilience theory. The findings indicate that YLP's Social Reconstruction Curriculum integrates religious moderation education, Sufi-based spiritual approaches and the Living Qur'an method, skills training and economic empowerment, peace campaigns, and structured family and community reintegration. This holistic and dialogical Islamic educational approach has proven effective in strengthening psychosocial resilience, reconstructing religious and social identities, and facilitating disengagement from violent extremist ideologies. The study underscores that deradicalisation grounded in Islamic education constitutes a long-term, humanistic, and contextual process of social reconstruction, and it offers an alternative curriculum model to strengthen deradicalisation programs and post-conflict peacebuilding initiatives in Indonesia.*

Penelitian ini mengkaji Islamic Educational Approaches to the Resilience of Former Terrorism Convicts melalui analisis Kurikulum Rekonstruksi Sosial yang dikembangkan dan diimplementasikan oleh Yayasan Lingkar Perdamaian (YLP) di Lamongan, Jawa Timur. Tujuan penelitian ini adalah untuk menjelaskan bagaimana pendidikan Islam berperan dalam membangun resiliensi mantan narapidana terorisme, khususnya dalam mendorong transformasi ideologis, pemulihan psikososial, dan reintegrasi sosial yang berkelanjutan. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data berupa wawancara mendalam, observasi

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partisipatif, dan analisis dokumen yang melibatkan mantan narapidana, fasilitator program, serta pengelola lembaga. Analisis data dilakukan menggunakan analisis tematik dengan merujuk pada teori kurikulum rekonstruksi sosial dan teori resiliensi sosial-ekologis. Hasil penelitian menunjukkan bahwa Kurikulum Rekonstruksi Sosial YLP mengintegrasikan pendidikan moderasi beragama, pendekatan spiritual berbasis tradisi tasawuf dan metode Living Qur'an, pelatihan keterampilan dan pemberdayaan ekonomi, kampanye perdamaian, serta reintegrasi keluarga dan komunitas. Pendekatan pendidikan Islam yang holistik dan dialogis ini terbukti efektif dalam memperkuat resiliensi psikososial, merekonstruksi identitas keagamaan dan sosial, serta mendorong pelepasan dari ideologi ekstrem yang bersifat kekerasan. Penelitian ini menegaskan bahwa deradikalisasi berbasis pendidikan Islam merupakan proses rekonstruksi sosial jangka panjang yang humanistik dan kontekstual, serta menawarkan model kurikulum alternatif bagi penguatan program deradikalisasi dan pembangunan perdamaian pascakonflik di Indonesia.

Keywords: *Islamic Education, Social Reconstruction Curriculum, Former Terrorism Convicts, Religious Deradicalization.*

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I. INTRODUCTION

Global terrorism has evolved into a multidimensional threat that not only undermines security and stability but also disrupts the social, political, and psychological foundations of societies worldwide, including Indonesia. Over the past decades, security-oriented counterterrorism approaches (hard approaches) have proven insufficient to address the complex and layered roots of radicalisation. Radicalisation processes are often shaped by the interaction of ideological, psychological, socioeconomic, and structural marginalisation factors, thereby requiring more comprehensive and preventive responses (Allais, 2022; da Silva et al., 2020).

In the Indonesian context, the urgency of strengthening radicalisation prevention strategies has become increasingly evident due to the persistent risk of recidivism among former terrorism convicts. Empirical data indicate that approximately 20% of former terrorism prisoners face the risk of re-engaging with extremist networks after their release, highlighting critical shortcomings in existing rehabilitation and social reintegration mechanisms (Riyanta, 2022). This condition suggests that deradicalisation programs have not yet sufficiently addressed the ideological and psychosocial dimensions underlying individuals' involvement in terrorism, nor have they provided adequate and sustainable post-rehabilitation support (Maharani & Ismaniah, 2020).

Beyond security concerns, terrorism generates profound psychosocial consequences, including collective trauma, persistent fear, and declining social cohesion. These conditions contribute to the emergence of what scholars describe as a culture of fear, wherein everyday social behaviour is shaped by chronic anxiety over potential violence (Darvina, 2023). Moreover, terrorist attacks frequently intensify social polarisation by fostering negative stereotypes toward particular religious or ethnic groups, thereby deepening identity fragmentation and weakening the foundations of pluralism and democracy (Stange, 2019).

The presence of radical groups promoting exclusive religious ideologies and antagonistic identity politics further worsens this situation. By framing the state and broader society as adversaries, these groups legitimise violence as an ideological instrument (Schwarzenbach, 2020). Such radical doctrines are disseminated through various channels, including closed informal educational spaces and loosely regulated digital platforms, rendering them increasingly adaptive and difficult to monitor (Koehler, 2017, 2025).

A growing body of literature identifies social inequality, economic marginalisation, and limited access to quality education as significant structural drivers of radicalisation, particularly among vulnerable communities (Sayuti, 2020; Sitorus et al., 2021). Under such conditions, extremist ideologies offer alternative sources of identity, meaning, and belonging for individuals who perceive themselves as excluded from the prevailing social order. Consequently, effective deradicalisation requires not only ideological intervention but also integration with inclusive development policies and long-term social empowerment strategies (Suarda, 2020; Usman et al., 2023).

In response to this complexity, Indonesia has developed a deradicalisation framework that combines security measures with social and cultural interventions. The National Counterterrorism Agency (*Badan Nasional Penanggulangan Terorisme/BNPT*) has adopted a soft approach emphasising rehabilitation, religious guidance, and social reintegration as core components of its national deradicalisation strategy (Maulidyawanto et al., 2023). Nevertheless, multiple evaluations indicate that the practical implementation of these programs continues to face substantial challenges, including weak inter-agency coordination, limited human resources, community resistance, and insufficient psychosocial and economic support following release (Patiwaellapia et al., 2023; Yumitro et al., 2025).

Within this context, civil society actors play an increasingly pivotal role. Research demonstrates that community-based organisations possess distinctive capacities to bridge ideological rehabilitation with socioeconomic reintegration for former terrorists (Barton & Vergani, 2022; Sila & Fealy, 2022). One notable initiative is the *Lingkar Perdamaian Foundation (Yayasan Lingkar Perdamaian/YLP)* in Lamongan, which has developed a social reconstruction curriculum grounded in education, family mentoring, and economic empowerment. This holistic approach aims to transform cognitive frameworks, strengthen national identity, and rebuild the social resilience of former terrorism convicts (Fauziyah et al., 2022; Ismanto & Syah, 2021).

Despite the growing body of deradicalisation research in Indonesia, most studies continue to emphasise security policy, legal approaches, and technocratic non-penal strategies (Setiyono & Rasyid, 2022; Subagyo, 2021). Such studies typically frame deradicalisation as a corrective mechanism designed to reduce violence and recidivism, while paying limited attention to the pedagogical and transformative dimensions of social reintegration. As a result, deradicalisation is often conceptualised as a short-term pragmatic program rather than a sustained process of social education.

Furthermore, research that situates deradicalisation within the framework of social reconstructionism remains scarce. However, the educational philosophies of John Dewey and George Counts emphasise education as a vehicle for societal reconstruction through reflective learning, democratic participation, and social transformation (Chengbing & Ming, 2019; Jörke & Wagenhals, 2021; McClintock, 2017). From this perspective, radicalism represents not merely individual deviance but a manifestation of

deeper structural and educational failures in cultivating democratic values and social justice.

Addressing this gap, the present study aims to analyse the design and implementation of the social reconstruction curriculum developed by the Lingkar Perdamaian Foundation in Lamongan and to examine its contribution to strengthening the social resilience of former terrorism convicts. By positioning deradicalisation within a social reconstructionist framework, this study offers a conceptual shift from security-driven interventions toward deradicalisation as a transformative, humanistic, and sustainable process of social education within pluralistic and democratic societies.

II. METHOD

This study employs a descriptive qualitative approach with an exploratory design to examine the dynamics of resilience among former terrorism convicts participating in the Social Reconstruction Curriculum implemented by the Yayasan Lingkar Perdamaian in Lamongan, East Java, Indonesia. This approach was selected to capture participants' subjective meanings, psychosocial transformations, and shifts in social identity within the context of post-incarceration rehabilitation and social reintegration (Creswell, 2013). The research was conducted at YLP and involved former terrorism convicts as well as key institutional actors—including the foundation's founder, program managers, and facilitators—who were selected through purposive sampling based on their direct involvement, program experience, and reflective capacity regarding personal and social change.

Data were collected using three primary techniques to ensure depth and methodological rigour. First, semi-structured in-depth interviews were conducted to elicit personal narratives of former terrorism convicts, particularly concerning identity reconstruction, ideological reflection, and the negotiation of social relationships following release from prison. Interviews were also carried out with program facilitators and organisational leaders as key informants to capture institutional and pedagogical perspectives. Second, participant observation was employed to gain contextual insights into social interactions, group dynamics, and educational practices within YLP's rehabilitation activities. Third, document analysis involved a systematic review of curriculum modules, program reports, internal records, and participant testimonies to strengthen empirical contextualisation and data triangulation (Miles et al., 2014).

The data were analysed using thematic analysis to identify and interpret patterns of meaning reflecting the dynamics of individual and social resilience fostered through YLP's social reconstruction curriculum. This method was chosen for its relevance to qualitative research, emphasising subjective experience, transformation processes, and context-specific social change (Braun & Clarke, 2006; Guest et al., 2012). The analytical process involved data transcription, familiarisation, inductive open coding, the organisation of codes into dimensions of individual and social resilience (Norris et al., 2008; Ungar, 2013), theme identification and refinement, and thematic interpretation. The validated themes were then critically examined in relation to the literature on deradicalisation, social resilience theory, and social reconstruction approaches in education (Braun & Clarke, 2019; Campbell, 2016; Horgan & Braddock, 2010; Ungar, 2011).

To ensure the trustworthiness of the findings, this study applied source triangulation and member checking. Data sources included former terrorism convicts as primary participants (providing experiential and identity transformation data), YLP program facilitators as pedagogical and operational informants, program managers and the foundation's founder as institutional and curriculum-design informants, and YLP institutional documents (curriculum modules, program reports, and internal archives) as supporting data sources, thereby enhancing credibility and interpretive accuracy (Denzin & Lincoln, 1994, 2018). In addition, an audit trail was maintained to systematically document all stages of the research process, thereby strengthening the study's dependability and confirmability (Miles et al., 2014; Patton, 2015).

III. RESULT AND DISCUSSION

Social Reconstruction Curriculum for Former Terrorism Convicts

Yayasan Lingkar Perdamaian, founded and led by Ali Fauzi—a former combatant now engaged in deradicalisation—plays a strategic role in rehabilitating former terrorism convicts in Indonesia. YLP adopts a holistic approach that addresses theological, social, psychological, and economic dimensions, viewing radical involvement as a product of ideology, economic pressure, social alienation, and psychological vulnerability. As emphasised by Fauzi (2023), sustainable recovery requires not only repentance but also a supportive environment that prevents relapse into radical networks.

YLP initiates rehabilitation by creating an inclusive alternative community that functions as a safe space for disengagement from violent ideologies. This process is conducted through empathetic and participatory dialogue involving former perpetrators, victims, security actors, and community leaders. Such an approach aligns with social reconstruction curriculum theory, which positions education as a transformative force for building a just and humane social order (Schiro, 2013). Rooted in Counts (1932) and Brameld (1956) perspectives, this framework emphasises education's moral responsibility in fostering a peaceful, democratic, and pluralistic society.

Within this framework, YLP integrates principles of social justice, pluralism, and religious moderation through a curriculum structured around four pillars: religious moderation education, economic empowerment, peace advocacy, and family–community reintegration. These pillars collectively support personal transformation, social healing, and sustainable reintegration for former terrorism convicts.

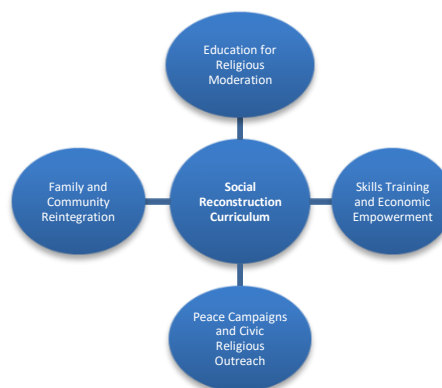


Figure 1. The four pillars of YLP's social reconstruction curriculum

Religious Moderation Education

Religious Moderation Education constitutes a core pillar of the YLP rehabilitation curriculum, aimed at transforming the rigid and exclusive religious paradigms of former terrorism convicts into more inclusive, tolerant, and coexistent understandings of Islam. This transformation is pursued not through indoctrination, but via reflective, participatory, and experience-based learning.

The concept of moderation promoted by YLP is grounded in the Islamic principle of *rahmatan lil 'ālamīn*, which frames Islam as a source of compassion, justice, and humanity. Moderation is understood not as a dilution of religious doctrine, but as a wise and contextual application of Islamic teachings that balances *ḥablun min Allāh* (relationship with God) and *ḥablun min an-nās* (ethical relations among human beings). In this sense, religious moderation emphasises justice, empathy, respect for diversity, and social welfare, without negating religious freedom or equality (Misrawi, 2018; Shohibatussholihah et al., 2023).

In practice, YLP integrates textual and contextual approaches through activities such as classical Islamic text studies (*kitab kuning*), the introduction of *maqāṣid al-sharī'ah*, contextual Qur'anic memorisation, and the "Jalan Terang" forums that facilitate dialogue between participants, victims of terrorism, and the broader community. According to Fauzi (2023), this program has created a transformative space in which former terrorism inmates gradually shift from binary and confrontational thinking toward a more open, dialogical, and peace-oriented religious outlook. Importantly, moderation is translated into concrete action through participants' involvement in national religious outreach (*dakwah kebangsaan*), entrepreneurship training, and community-strengthening initiatives, making moderation a lived and practised reality rather than a purely theoretical discourse.

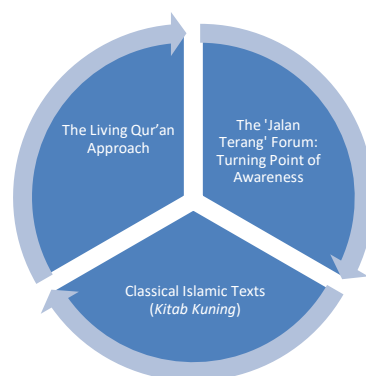


Figure 2. Religious moderation education

1. The living Qur'an approach

The Living Qur'an approach is a key strategy in contemporary religious education, particularly within religious moderation and deradicalisation programs. Rather than emphasising Qur'anic memorisation alone, this approach focuses on internalising and practising Qur'anic values—such as *rahmah* (compassion), *'adl* (justice), *tasāmuḥ* (tolerance), *ṣiddīq* (truthfulness), *ukhuwwah* (brotherhood), and *maslahah* (public good)—in everyday attitudes, behaviours, and social interactions. In this perspective, the Qur'an functions not merely as a text but as a living moral guide shaping ethical and social conduct (Hasbillah, 2021).

Aligned with transformative and contextual education, the Living Qur'an approach shifts religious understanding from a symbolic-ritualistic orientation toward an ethical-humanistic one, making it particularly relevant for countering religion-based radicalism. It encourages learners to view religion as a force for social harmony and peace within pluralistic societies, fostering inclusive and integrative religious consciousness (Dumbe et al., 2024; Hendawi et al., 2024; Madjid, 1999).

At Yayasan Lingkar Perdamaian, this approach is implemented through contextual Qur'anic interpretation (*tafsīr*), values-based discussions, and communal practices that reflect the spirit of *rahmatan lil-'ālamīn*, *ukhuwwah islāmiyyah*, and *ukhuwwah insāniyyah*. As evidenced in Fauzi (2023) dissertation, the Living Qur'an approach has significantly contributed to the religious transformation of former terrorism convicts by creating reflective spaces for reinterpreting Islam and encouraging active participation in social life as agents of peace and tolerance.

2. *Jalan Terang*

The *Jalan Terang* Forum is a key initiative of YLP aimed at supporting the social reintegration of former terrorism convicts through an open, inclusive, and dialogical space. Bringing together former perpetrators, victims of terrorism, religious leaders, security personnel, and civil society, the forum departs from doctrinal deradicalisation models by engaging participants at emotional and existential levels. Encounters with victims' testimonies often become critical moments of awareness, prompting deep reflection and regret that mark turning points in participants' ideological and personal transformation.

This process can be understood through Mezirow (1991) Transformative Learning Theory, which highlights the role of disorienting dilemmas in challenging deeply held beliefs and enabling critical reflection and worldview reconstruction. By confronting the human consequences of violence, participants reassess their prior interpretations of jihad, struggle, and the "other," leading to cognitive, affective, and existential change. At the same time, *Jalan Terang* reflects Social Reconstructionist Curriculum Theory as articulated by George Counts and Paulo Freire, emphasising dialogical education, critical consciousness (*conscientização*), and the reconstruction of ethical and religious narratives grounded in empathy, justice, and peace (Freire, 1970).

The forum also aligns with Resilience Theory by providing a restorative space for former convicts—many of whom experience stigma and identity crises—to rebuild agency, hope, and social connectedness. Through empathetic engagement and collective reflection, *Jalan Terang* functions not merely as a deradicalisation mechanism but as a holistic educational practice that fosters social healing, resilience, and sustainable reintegration (Ungar, 2011).

3. Classical Islamic texts (*kitab kuning*)

Religious radicalism represents not merely an ideological deviation but a more profound identity crisis marked by the erosion of life meaning, healthy social relationships, and balanced spirituality. Consequently, deradicalisation requires a process of identity restoration that goes beyond deconstructing extremist beliefs to reconstruct a moderate, inclusive, and peace-oriented religious identity.

Yayasan Lingkar Perdamaian in Lamongan implements identity restoration through engagement with classical Sufi texts (*kitab kuning*), including *Ihyā' Ulūm al-Dīn* by al-

Ghazālī, *al-Hikam* by Ibn ‘Aṭā’illāh, *Risālah al-Qushayriyyah*, and *Tanwīr al-Qulūb* by Shaykh Amīn al-Kurdī. These works emphasise sincerity, humility, compassion, the struggle against the ego, and recognition of diverse spiritual stations (*maqāmāt*), thereby challenging religious formalism, claims of exclusive truth, and extremist absolutism (al-Ghazālī, 2005; al-Iskandarī, n.d.; Al-Qushayrī, 2002).

This approach aligns with Resilience Theory, which frames deradicalisation as a process of recovery and post-traumatic growth involving the reconstruction of meaning, identity, and social trust. Through guided engagement with the Sufī tradition, YLP fosters internal resilience by strengthening spiritual depth, emotional regulation, and self-compassion, consistent with Ungar's concept of the social ecology of resilience (Ungar, 2011). Accordingly, the Kitab Kuning tradition functions not only as a theological counter-narrative to radicalism but also as a restorative practice that cultivates a humanistic and peace-centred religious consciousness.

Skills Training and Economic Empowerment

Skills training and economic empowerment form a strategic pillar of the social reconstruction curriculum implemented by YLP. This program aims to foster financial independence among former terrorism convicts while reducing their reliance on extremist networks that previously provided economic support. By addressing economic vulnerability alongside ideological rehabilitation, YLP equips participants with practical capacities for building stable and productive lives.

YLP offers entrepreneurship training tailored to local contexts, including livestock farming, agriculture, trading, soap production, micro-business management, and coffee-making skills. These programs are complemented by training in household financial management and product marketing, enabling participants to function not only as workers but as independent entrepreneurs. Such initiatives enhance self-confidence and provide tangible pathways to sustainable livelihoods.

Theoretically, this approach aligns with Positive Criminology, which emphasises strengthening positive life factors—such as meaningful work, social integration, and community contribution—to reduce recidivism (Ronel & Elisha, 2011). In the context of deradicalisation, economic empowerment serves as a long-term strategy for social reconstruction, reinforcing psychological and social resilience while preventing a return to violence. This perspective also resonates with Freire (1970) view of education and empowerment as foundations for broader social transformation, particularly for individuals emerging from ideological conflict.

Peace Campaign and Nationalism Da’wah

Peace campaigns and nationalism da’wah are key components of social reconstruction aimed at transforming radical ideologies while strengthening national solidarity in a pluralistic society. This approach integrates educational, emotional, and social dimensions to promote tolerance, unity, and shared citizenship. Theoretically, this initiative aligns with Freire (1970) critical pedagogy, which views dialogue as a means of liberation and social transformation by fostering critical awareness and dismantling exclusive narratives. It is further supported by Lederach (1997) Social Reconciliation Theory, which emphasises direct engagement between perpetrators and victims as a foundation for emotional healing and sustainable peace.

Yayasan Lingkar Perdamaian implements these principles through dialogical and relational activities such as *gowes damai* (peace cycling), visits to correctional facilities,

and national fellowship gatherings involving former terrorism convicts, victims, security personnel, and the wider community. These encounters create reconciliation spaces that nurture empathy and peace. As noted by Fauzi (2023), such humane interactions—marked by dialogue, forgiveness, and emotional connection—often become pivotal moments of transformation.

Additionally, YLP's approach reflects Persuasive Communication Theory, which highlights the role of credible communicators and social context in shaping attitudes and behaviour (Hovland et al., 1953). By involving religious leaders, former convicts, and victims as peace messengers, YLP enhances the legitimacy and effectiveness of its peace and nationalism da'wah, contributing to sustainable social transformation after ideological violence.

Family and Community Reintegration

Family and community reintegration represents the final and reinforcing stage of rehabilitation for former terrorism convicts at YLP. This phase is implemented as a structured, community-based intervention grounded in psychosocial resilience and transformative peacebuilding, rather than a mere administrative return to society. Key components include family education programs, community dialogues with religious and civic leaders, and simulated reintegration activities designed to rebuild relationships, reduce stigma, and restore social trust. Family involvement is central, as familial support is a critical protective factor against re-radicalisation (Cherney & Belton, 2020).

The approach aligns with the social-ecological perspective of resilience theory, which views recovery as the interaction between individual capacities and supportive social environments (Ungar, 2011). Through dialogue and participatory spaces, former convicts are reframed not as ongoing threats but as agents of peace, supporting identity reconstruction and reducing the risk of recidivism (Horgan & Braddock, 2010). Reintegration simulations further strengthen psychological readiness by helping participants navigate social resistance, manage emotional triggers, and practice conflict resolution.

By integrating emotional healing, cognitive reframing, and social re-anchoring, YLP's reintegration model reflects resilience as the capacity to access and negotiate resources that sustain well-being in culturally meaningful ways (Afzhood & Akçay Özsağ, 2025). Reintegration thus becomes a restorative process that fosters reconciliation, agency, and sustainable peace.

Challenges and Strategies for Social and Family Reintegration of Former Terrorism Convicts

The social and family reintegration of former terrorism convicts is a complex process that involves psychological, social, cultural, and ideological dimensions. Although these individuals have completed their prison sentences, their reintegration into family and community life is often far from smooth. In this context, reintegration is not merely a physical return to one's original environment, but a restorative process that requires systemic, relational, and psychosocial support on an ongoing basis (Horgan & Braddock, 2010).

Challenges in Reintegration

1. Social stigma and discrimination

Social stigma and discrimination are significant obstacles to the reintegration of former terrorist convicts. The label "ex-terrorist" often persists long after sentence completion, becoming a structural stigma embedded in societal narratives of security, morality, and collective trauma (Heilicher et al., 2025). Drawing on Goffman's stigma theory, former convicts carry a "spoiled identity," where past actions overshadow rehabilitation efforts, resulting in exclusion, suspicion, and limited access to work, education, and community life (Weine et al., 2017).

Labelling theory further explains how persistent negative labelling can reinforce deviant identities. When individuals are continuously viewed as irredeemable or dangerous, they may internalise these labels, increasing the risk of identity foreclosure and potential re-radicalisation, especially when constructive reintegration pathways are blocked (Becker, 1963). Empirical studies show that stigma-induced isolation and grievance significantly heighten this risk (Altier et al., 2017).

Yayasan Lingkar Perdamaian addresses these challenges through inclusive and dialogic reintegration models, such as community dialogues, spiritual rehabilitation, and identity reconstruction initiatives. By bringing together former convicts, victims, religious leaders, and local stakeholders, YLP facilitates narrative transformation, rebuilds trust, and deconstructs harmful stereotypes. These efforts highlight that reducing social stigma is not only a moral responsibility but also a critical component of effective deradicalisation and sustainable peacebuilding.

2. Family disintegration

Family disintegration is a significant yet often overlooked challenge in the reintegration of former terrorist convicts. Terrorism-related incarceration not only disrupts the individual's life but also imposes emotional, psychological, and economic burdens on families, frequently resulting in fractured relationships and long-term disruption of family dynamics. As Condry (2007) notes, families often become "secondary victims" of imprisonment and its associated stigma.

From the perspective of family systems theory, individuals are embedded within interconnected emotional units, meaning that trauma experienced by one member affects the entire family (Pfeiffer & In-Albon, 2022). In terrorism cases, these impacts are intensified by public scrutiny, ideological conflict, and surveillance, leading to shame, fear, social exclusion, or even family estrangement (Marsden, 2017). Research indicates that families can function either as protective factors or as sources of instability in reintegration; supportive environments foster rehabilitation, while unresolved trauma and emotional distance increase the risk of relapse or re-radicalisation (Ellefsen & Sandberg, 2024; Sporer & Buxton, 2024).

Recognising this, YLP prioritises family reconciliation through trauma-informed and family-centred interventions, including counselling, narrative therapy, and faith-based dialogue. YLP also mediates reconnection between former convicts and estranged family members through pre-reintegration preparation, post-release accompaniment, and ongoing psychosocial support. This approach underscores the family's role as a core agent of resilience and long-term stability, demonstrating that successful reintegration

depends on repairing relational bonds and restoring the social fabric disrupted by violent extremism (Walsh, 2023).

3. Inability to access employment and social roles

Limited access to employment and social roles is a significant barrier to the reintegration of former terrorism convicts, who often face stigma, legal constraints, and administrative obstacles after release. These conditions lead to socioeconomic marginalisation, reinforce feelings of exclusion and injustice, and increase the risk of recidivism or re-radicalisation (Raets, 2022).

Merton (1938) strain theory explains how blocked access to socially accepted means, such as work and education, can create anomic conditions that push individuals toward alternative or deviant pathways. Desistance studies further highlight employment as a key factor in sustaining behavioural change, as legitimate work provides income, social recognition, routine, and a foundation for building a prosocial identity (Maruna, 2021).

To address these challenges, YLP implements an economic reintegration model that integrates vocational training, entrepreneurship coaching, and community-based employment linkages. Through partnerships with local businesses, religious institutions, and civil society, YLP helps reduce distrust and enables former convicts to reenter the workforce. In parallel, YLP promotes social role reconstruction by involving participants in community service and public dialogue, reframing them as contributors rather than threats. This approach demonstrates that overcoming barriers to employment and social participation is essential for sustainable deradicalisation and long-term peacebuilding.

4. Lack of structured psychosocial support

The lack of structured psychosocial support is a critical weakness in post-release rehabilitation for former terrorism convicts. Many return to society facing psychological instability, identity disorientation, and unresolved trauma without adequate professional or institutional support, reflecting systemic gaps in transitional care (Itzhaky & Mann, 2025). From an ecological systems perspective, successful reintegration requires multi-level support across individual, relational, and societal domains; when such support is fragmented or absent, risks of mental health decline, social isolation, and ideological relapse increase (Schuurman & Carthy, 2025).

Yayasan Lingkar Perdamaian responds through a holistic, spiritually informed psychosocial model that combines counselling, spiritual mentoring, and community-based dialogue. Grounded in resilience theory, this approach emphasises adaptive capacities built through supportive relationships and culturally relevant coping mechanisms (Ungar, 2011). YLP integrates *tasawuf*-based practices—such as *muhāsabah* (self-reflection), *ṣabr* (patience), and *rahmah* (compassion)—to support emotional regulation, moral grounding, and renewed purpose, especially where conventional therapy may be inaccessible or stigmatised.

Additionally, group therapy and peer-support circles facilitate collective healing, mutual accountability, and identity reconstruction, resonating with transformative learning theory that highlights critical reflection and identity change (Mezirow, 1991). Overall, YLP's experience demonstrates that structured, culturally congruent psychosocial support is a central pillar of effective reintegration, contributing to reduced vulnerability, sustainable peace, and social cohesion.

Reintegration Strategies: A Resilience-Based Approach

To address these challenges, YLP has developed a resilience-based approach that integrates spiritual mentoring, community dialogue, and identity reconstruction. This approach aligns with the theory of social-ecological resilience (Ungar, 2011), which views resilience not merely as an individual trait but as the outcome of interactions between internal strengths and external support within a specific sociocultural context.

1. Family education and relationship therapy

Family education and relationship therapy are core components of the reintegration model developed by YLP. Grounded in the understanding that family systems can either support or hinder reintegration, this approach seeks to transform families from sites of stigma and emotional distance into spaces of healing and resilience by enhancing their understanding of the psychological, ideological, and social dynamics of extremism.

Drawing on family systems theory, this intervention recognises that trauma from radicalisation and incarceration affects the entire family unit, often resulting in communication breakdowns, emotional distancing, and unresolved fear or betrayal (Pfeiffer & In-Albon, 2022). To address these challenges, YLP implements structured family education workshops, relational counselling, and narrative dialogue to rebuild trust and strengthen emotional bonds. These efforts align with resilience theory, which highlights stable and supportive relationships as key protective factors in psychological recovery and long-term adaptation (Soomro, 2024).

Through relationship therapy, families develop healthier attachment patterns, emotional regulation, and conflict resolution skills, reducing the risk of relapse and social isolation. Overall, YLP's family-centred approach reinforces psychosocial resilience by transforming both individuals and their immediate social environments, thereby laying a strong foundation for sustainable reintegration and peacebuilding.

2. Community dialogue and reintegration simulations

Community dialogue and reintegration simulations are central to YLP social reintegration strategy, aimed at rebuilding trust between former terrorism convicts and the broader community through structured, empathetic engagement. These initiatives foster mutual understanding, reduce prejudice, and reconstruct damaged social relationships.

Grounded in Mezirow (1991) transformative learning theory, dialogue sessions encourage critical reflection that enables former convicts to redefine their identities as contributors to peace, while helping community members move beyond stigmatising narratives. YLP also applies restorative justice principles by facilitating truth-telling, shared narratives, and symbolic acts of trust through simulated reintegration activities, aligning with Zehr (2002) emphasis on dialogue, accountability, and relational repair.

Additionally, these programs reflect intergroup contact theory, which highlights the role of equal-status, goal-oriented interaction in reducing prejudice (Pettigrew & Tropp, 2006). By engaging former convicts, victims, and community leaders in collaborative activities, YLP creates inclusive civic spaces that support identity reconstruction and participatory citizenship. Overall, community dialogue and reintegration simulations serve as effective, relational tools for dismantling stigma and fostering sustainable social reintegration.

3. Skills training and social role reorientation

Skills training and social role reorientation are central to YLP's reintegration strategy, as economic independence and functional social roles are critical for preventing recidivism among former terrorism convicts. Grounded in social reintegration theory and human capital theory (Becker, 1963; Özerdem, 2012; Subedi, 2018), YLP provides vocational and entrepreneurial training—such as small business management, digital skills, and agriculture—while fostering work ethic, accountability, and civic responsibility.

Economic empowerment is particularly vital, given that financial instability significantly increases the risk of recidivism and re-radicalisation (Altier et al., 2017). By enabling sustainable income generation, YLP reduces structural vulnerabilities exploited by extremist networks and supports the restoration of family dignity and trust. Beyond material outcomes, skills training facilitates identity transformation. Drawing on Corner & Gill (2021) theory of narrative identity reconstruction, meaningful work and community engagement help participants develop a new prosocial identity, reinforced through social recognition and self-efficacy. Empirical evidence further confirms that structured vocational support enhances reintegration and reduces social exclusion (Marsden, 2017).

Overall, YLP's skills training and social role reorientation function as transformative interventions that enable former terrorism convicts to reenter society as economically productive, socially accepted, and morally responsible individuals, contributing to long-term peace and social cohesion.

4. Spiritual approach through sufi tradition

Reintegration is further strengthened through a Sufi-inspired approach emphasising compassion (*rahmah*), patience (*ṣabr*), and self-reflection (*muhāsabah*), providing participants with a strong spiritual foundation to maintain emotional stability and social ethics (al-Ghazālī, 2005; al-Iskandarī, n.d.).

The reintegration of former terrorism convicts requires a multidimensional approach that combines social reconciliation, family relationship recovery, and the strengthening of psychosocial resilience. The social reconstruction curriculum developed by YLP demonstrates that with appropriate support—spiritual, emotional, and structural—former ideological offenders can undergo identity transformation and contribute constructively to society. This strategy is consistent with Ungar (2013) findings that resilience flourishes in a supportive, open social environment that upholds humanistic values.

IV. CONCLUSION

This study demonstrates that Islamic Educational Approaches to the Resilience of Former Terrorism Convicts, as implemented through the Social Reconstruction Curriculum of the Yayasan Lingkar Perdamaian, constitute an effective and transformative model of Islamic education for fostering resilience among former terrorism convicts. By integrating religious moderation education, Sufi-based spiritual approaches and the Living Qur'an method, economic empowerment, peace advocacy, and family–community reintegration, the curriculum successfully facilitates ideological transformation, psychosocial recovery, and sustainable identity reconstruction. The

dialogical and reflective educational process enables participants not only to disengage from networks of ideological violence but also to cultivate ethical awareness, social empathy, and inclusive religious orientations, ultimately transforming them into active agents of peace within society. Theoretically and practically, A Study of the Social Reconstruction Curriculum underscores that deradicalisation grounded in Islamic education should be understood as a long-term, humanistic, and socio-ecological process of social reconstruction rather than a purely security-driven intervention or doctrinal correction. The principal contribution of this study lies in advancing the discourse on Islamic education and deradicalisation by offering an integrated social reconstruction curriculum that combines spiritual, pedagogical, social, and structural dimensions to strengthen post-conflict resilience. Nevertheless, as the findings are limited to the implementation context of YLP in East Java, further research in diverse regional and sociocultural settings is required to assess the model's replicability, sustainability, and adaptability at both national and global levels.

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