



THE URGENCY OF UNDERSTANDING INTEGRATION-INTERCONNECTION IN DERADICALIZATION EFFORTS

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ABSTRACT

This article attempts to dissect the roots of radicalism in Indonesia by using Amin Abdullah's integration-interconnection analysis, which aims to formulate alternative solutions to deradicalization efforts. Judging from the phenomenon of radicalism so far, one-sided truth claims are one of the main causes of radicalism in addition to other factors such as economic and social. One-sided truth claims narrow the view in understanding religion and social reality. Moreover, the notion of radicalism also spreads in educational institutions and correctional institutions, which should be ideal places for deradicalization efforts. An integrative and interconnected paradigm directs a holistic mindset by paying attention to all fields of knowledge to help prevent partial and narrow product thinking. From this research, the integration-interconnection paradigm initiated by Amin Abdullah can be an ideal epistemological basis for preventing radicalism. Therefore, it becomes important to implement the integration-interconnection paradigm in the curriculum, both in educational and correctional institutions.

Keywords: Radicalism, Deradicalization, Integration-interconnection

ABSTRAK

Artikel ini berusaha membedah akar radikalisme di Indonesia dengan menggunakan analisis integrasi-interkoneksi Amin Abdullah yang bertujuan untuk merumuskan solusi alternatif dari upaya deradikalisasi. Dilihat dari fenomena radikalisme selama ini terlihat bahwa klaim kebenaran sepihak merupakan salah satu penyebab utama radikalisme di samping faktor lain seperti ekonomi dan sosial. Klaim kebenaran sepihak menyempitkan pandangan dalam memahami agama dan realitas sosial. Terlebih paham radikalisme juga menyebar di lembaga pendidikan dan lembaga masyarakat yang semestinya menjadi tempat ideal bagi upaya deradikalisasi. Paradigma yang integratif dan interkoneksi mengarahkan pola pikir yang holistik dengan memperhatikan semua bidang ilmu pengetahuan sehingga dapat membantu mencegah produk pemikiran yang parsial dan sempit. Dari penelitian ini dapat dimengerti bahwa paradigma integrasi-interkoneksi yang dicetuskan oleh Amin Abdullah dapat menjadi landasan epistemologis yang ideal bagi pencegahan paham radikalisme. Dengan demikian menjadi penting untuk mengimplementasikan paradigma integrasi-interkoneksi dalam kurikulum baik di lembaga pendidikan maupun lembaga masyarakat.

Kata Kunci: Radikalisme, Deradikalisasi, Integrasi-Interkoneksi



INTRODUCTION

Radicalism is one of the problems faced by Indonesian people. Radical understanding has the potential to become violent, for example, the Bali bombings in 2002 and 2005, the JW Marriott and Ritz Carlton bombings in 2003, or the persecution of minority groups such as the Ahmadiyah, who experienced more than ten cases of violence in 2010 (Teja, 2011). Similar cases have been repeated recently, such as the bombing of three churches in Surabaya (GKI Diponegoro, GPPS Arjuno, and the Catholic Church of Santa Maria Tak Tercela) in 2018, one of which involved a family (Kriswanto, 2018). The recurrence of similar cases today shows that the current deradicalization effort is still experiencing various difficulties. This issue becomes even more complicated because it relates directly to the religion and ideology of groups or individuals.

In Indonesia, the radicalism phenomenon has long been growing. If looking at the pattern of exclusive religious teachings, the roots of radicalism have been growing for a long time. The acts of terrorism in Indonesia even occurred in 1985 when the Borobudur temple was attacked with a bomb affiliated with a jihadist organization (Iskandar & Cipto, 2022). The militaristic radicalism movement has occurred since 1993, which *Al-Jamaat Islamiyah* carries out. This organization held military training, which was carried out in the Philippines (Husein, 2017). This movement regularly sent its members to join the Ambon conflict in 1999. It did not stop until they sent their members to the Poso conflict in 2000. Terrorist organizations interpret the conflict caused by the disintegration of this nation as jihad

in defense of religion. However, instead, they injure humanity which should be the center point of religion.

So far, there have been many discussions about radicalism. Therefore, the author needs to present intellectual opinions about radicalism and what is behind it. Sun Choirol Ummah states that radicalism is a movement motivated by disappointment with socio-political conditions (Ummah, 2012). In this opinion, religion is not the main factor in the emergence of radicalism. Religion is positioned as a mask or cover in economic and political missions. Fathul Mufid also wrote a similar opinion; radicalism is a movement motivated by socio-political understanding whose execution chooses the path of violence under the guise of carrying out religious doctrine (Mufid, 2016).

Meanwhile, if viewed from the causes of the emergence of radicalism, Amin Abdullah argues that one of the introductions to radicalism is the rejection of pluralism, prioritizing exclusivity, and prioritizing truth claims in the realm of religion (Abdullah, 2020). Likewise, Endang Turmudi argues that radicalism comes from the rejection of social, economic, and political conditions, which are not considered by the doctrine believed by the perpetrators of radicalism, which then proceeds to the coercion of will through violent of acts. It can also be caused by the truth claim (Dewantara, 2019).

In the author's opinion, radicalism is a partial understanding of science (in this case, especially in religious knowledge) that creates exclusivity and leads to blind dogmatism, which often ends in violence. The mission of radicalism movements is close to political or economic interests and

often rides on the ideology of a particular movement, organization, or religion. Unfortunately, this phenomenon is often not read by the lower class, who tend to think positively about the surrounding phenomena. The perpetrators of radicalism usually only show acts of violence to only a few parties they consider enemies. So, the campaign of radicalism infiltrates the minds of many people quietly and easily spreads widely. Moreover, the teachings of fundamentalism, which are simple and easy to understand, are intensively socialized through villages and social media.

To identify the radicalism movement, it is necessary to know the various characteristics of the movement. According to Farid Esack, several things are typical of adherents of radicalism, especially religious radicalism. Among them are having a solid commitment to religious teachings, tending to be strict and textual, interpreting Islam as an absolute answer to the whole problem, trying to enforce a government in the form of an Islamic state, and tending to be close to other political-religious understandings (Hafid, 2020). The characteristics of Farid Esack can be used as a benchmark to determine whether there is potential for radicalism around us. However, in the writer's opinion, radicalism is not only limited to religion but also can be more than the characteristics that Farid Esack has mentioned. It is needed to be expanded to become universal.

The radicalism phenomenon can occur not only in religion but also in many things, including science. The phenomenon of activism as fundamentalism form and radicalism from scientists has produced much harm and been criticized by themselves. However, this article is more

specific about religious radicalism. It can be done by understanding religious science impartially to avoid such radicalism. In addition, to learn about religion impartially, awareness is also needed to integrate and interconnect each field of science to become a melodic harmony.

Referring to the opinion of Ansyad Mbai, in the end, radicalism has a great potential to turn into acts of violence in the form of terrorism (Umar, 2010). Terrorism is a severe threat to the security and stability of the country from an economic, social, and political perspective. The damage caused by acts of terrorism (which are rooted in the understanding of radicalism) can be fatal. Therefore, a deradicalization effort is needed. Deradicalization is not only an effort to prevent and inhibit the ideas of individuals or groups that are oriented toward violent movements but also to inhibit radicalization or the process of spreading radical ideologies to future generations (Arifin & Bachtiar, 2013). According to BNPT through Presidential Regulation No. 46 of 2010, deradicalization can be interpreted as an effort to change radical ideology into non-radical with interdisciplinary methods, which can be carried out through identification, rehabilitation, education, and re-socialization for perpetrators of radicalism (Isnanto, 2018).

In Indonesia, formal education has an essential role in deradicalization efforts. Starting from elementary school is expected to spearhead deradicalization efforts with an educative role. One of the materials that can be implanted through education in educational institutions is subjects based on the integration-interconnection paradigm. The fields of science should not contradict

each other but should be integrated and interconnected to create an impartial and human-oriented understanding of religion. The integration-interconnection paradigm has been directly or indirectly implemented in schools at elementary, Junior High Schools, Senior High Schools, and universities. In university, Amin Abdullah particularly discussed it in his book, *Islamic Studies di Perguruan Tinggi Pendekatan Integratif-Interkonektif*. It has even been implemented through the transformation of PTKIN from a state Islamic institute into a state Islamic university which started in Yogyakarta and Jakarta.

Many types of research have discussed deradicalization and integration-interconnection paradigms from various perspectives. First, Idrus Ruslan's article entitled *Islam dan Radikalisme: Upaya Antisipasi dan Penanggulangannya* (Ruslan, 2017). In this article, the discussion focuses on tracing the historical roots of radicalism, starting from the intersection between religion and modernity to the rapid growth of post-reformation in Indonesia. This article shows that dealing with radicalism requires good management of political, legal, economic, and moral situations. Second, the article by Muh. Khamdan entitled *Rethinking Deradikalisasi: Konstruksi Bina Damai Penanganan Terorisme* (Khamdan, 2015). This article focuses on approaches in deradicalization measures. These approaches include ideology, psychology, economics, political culture, technology, etc. This article shows that deradicalization should stop at social institutions and continue when inmates socialize in the community. In this case, the community is vital in maintaining deradicalization efforts. Third, an article by Zuly Qodir entitled *Deradikalisasi Islam dalam Perspektif*

Pendidikan Agama (Qodir, 2013). This article traces the relationship between religion and radicalism. The article describes that religious actors need more naivety in responding to the relationship between religion and radicalism. Although not all perpetrators of radicalism depart from religious motives, in some incidents of terrorism, they do have religious motives combined with political motives. From this study, in addition to the role of the apparatus in tackling radicalism or the deradicalization process, education also has a crucial role.

Several articles discuss the integration-interconnection paradigm of Amin Abdullah from various perspectives and implementations. First, Syahrial Labaso's article is *Paradigma Integrasi-Interkoneksi di Tengah Kompleksitas Problem Kemanusiaan* (Labaso, 2018). This article thoroughly examines Amin Abdullah's integration-interconnection theory as an epistemological basis. The analysis shows that the integration-interconnection paradigm initiated by Amin Abdullah is dynamic and has implications for actual phenomena, primarily the intersection between religion and contemporary problems, for example, in the realm of economics and law. Second, the article by Izzuddin Rijal Fahmi and Muhammad Asvin Abdur Rohman entitled *Non-Dikotomi Ilmu: Integrasi-Interkoneksi dalam Pendidikan Islam* (Fahmi & Rohman, 2021). The article focuses on the application of the integration-interconnection paradigm in the realm of formal education. From this article, there have been several attempts to apply the integration-interconnection paradigm with the aim of scientific de-dichotomization in education, especially formal education.

Some of these articles show that there has been a holistic effort in carrying out the deradicalization process. In these efforts, there have been forms of multidisciplinary and interdisciplinary methods. These efforts have been upgraded very well by past researchers. However, there are still systematic and paradigmatic difficulties in these efforts. Systematic deficiencies include a need for more human resources and facilities. Meanwhile, the paradigmatic weakness is reflected in the indications of failure in deradicalizing institutions' formal education and rehabilitation curriculum. This article attempts to trace these difficulties further and examines how the integration-interconnection paradigm proposed by Amin Abdullah can be applied in the deradicalization program.

RESEARCH METHODS

This article discusses the importance of understanding integration-interconnection in deradicalization efforts using qualitative methods with *library research*. The references used in this article are books, scientific articles, mainly journals, and news articles from the media about radicalism, deradicalization efforts, and scientific articles on integration-interconnection. These references are used to answer the question: What is the definition of radicalism and deradicalization? What are the difficulties? What is the role, and how important is understanding the concept of integration-interconnection in deradicalization efforts?

RESULTS AND DISCUSSION

Difficulties in Deradicalization Efforts

Radicalism is linguistically absorbed from Latin, namely *radicals* or *radix*, which is

the root of a problem. In the scientific dictionary by M. Dahlan Al Barry, radical is defined as sharp, solid, hard, and thorough (Saladin, 2018). Meanwhile, according to Egon Bittner, radicalism is a movement that seeks to revise or improve the previous situation (Ro'uf, 2007). Meanwhile, according to Idrus Ruslan, radicalism is a variety of acts of violence whose perpetrators are religious people (in this case, Idrus Ruslan refers to Muhammad Arkoun, using the term "book society") as an act that is destructive to the point of chaos (Ruslan, 2017). Often these movements intentionally create chaos or sometimes need to realize that they are making a mess in achieving the group's mission.

Radicalism is a metamorphosis of fundamentalism. The term fundamentalism does not come from the Islamic world but rather from the West, which refers to the phenomenon of Christianity in the face of modernity (Zuhdi, 2010). Nevertheless, Western and Islamic fundamentalism can be interpreted similarly, namely, an understanding that literally returns to the fundamentals of religion (Rosidah, 2012). Such understanding often rejects knowledge outside the scriptures, such as science and other sciences. One of the challenges for deradicalization actors is offering alternative ideas to fundamentalists whose ideas do not start from critical reasoning but from trust.

One of the difficulties in deradicalization efforts is the rapid dissemination of information that sympathizers of radicalism use. Radical teachings are easily spread through social media, so some people from all walks of life and ages can be easily influenced. The

spread of radicalism is also known as *cyberterrorism*. *Cyberterrorism* in Indonesia can be seen from sites number with radical content that the government blocks through the Ministry of Communication and Information on the recommendation of BNPT. 814,594 sites containing radicalism were blocked between 2010 and 2015 (Ghifari, 2017). In a global scope, ISIS, for example 2013, started using Twitter to carry out its propaganda with an account called @e3tasimo, then started exploring Youtube and Facebook in 2015 (Muthohirin, 2015). The spread of radicalism in online media (social media) gave birth to new radicals who carried out acts of terrorism using *lone wolves*.

This new model of terrorism is not affiliated with any terror organization (Huda, 2019). According to Densus 88, in 2017, out of 190 arrests for suspected acts of terrorism, 2-5% of them were *lone wolves* (Jafar, Sudirman, & Rifawan, 2019). In Indonesia, this movement first emerged in 2015, and usually, the main target of attacks is the state apparatus, such as the police. Although not affiliated with any terror organization, the influence of propaganda spread by radical organizations on social media or in printed books greatly influences this movement. This means that there is a strategy for more organized actors to influence individuals not affiliated with the organization.

The *lone wolf phenomenon* makes tackling radicalism more challenging because its roots are increasingly difficult to trace. According to Adrian and Melany Putri Bella, the *lone wolf* experienced a completely different stage of exposure to radicalism from terrorists based or affiliated with radical organizations. The *lone wolf actor*

experiences it all from being *self-radicalized*, *self-selected*, and *self-trained* (Adrian & C, 2021). This radicalism pattern is tricky because it does not have a communication pattern that can be traced, such as organized terrorism. This new phenomenon shows that radicalism is growing so rapidly and increasingly indicates the absurdity of the pattern of spreading radicalism.

The actions of *lone wolves* were also carried out by *ex-followers* or called *returnees* (Taufik Akbar, Pujo Widodo, 2020). Several cases show that some former ISIS followers who decide to return home and finish rehabilitation still adhere to the same ideology and commit acts of terror individually. Likewise, the perpetrators have decided to join a terror organization but are caught in the middle of the journey. They have the potential to do terrorism *lone wolf*. This kind of condition occurred in several cases in Indonesia, such as the case of the planned bombing of the state palace by Dian Novi Yulia (Taufik Akbar, Pujo Widodo, 2020). This case shows several things that have happened to radicalism in Indonesia. *First*, the efforts of deradicalization through rehabilitation have failed. *Second*, the lone wolf phenomenon is a new threat that acts as an executor and a spreader of propaganda or doctrine to attract new actors.

The spread of radicalism is becoming more intense and stronger because social and economic disparities cause personal disappointment and social jealousy (Zamzamy, 2019). In addition, the rapid dissemination of information through social media also creates distortions in religious understanding, especially on themes such as jihad which ultimately inspire fundamentalists to commit acts of violence.

According to Samto Hadi Isnanto, there is no absolute clarity about the effect of deradicalization on perpetrators of radicalism (Isnanto, 2018). This problem is also a difficulty in itself. The benchmark for deradicalization has yet to succeed in convincing the public. This is because there are figures of radicalism who follow the deradicalization program for pragmatic interests.

Another surprising difficulty is that schools that are supposed to teach inclusiveness values to form students ready to face a heterogeneous society teach an exclusive religious model that tends to be political (Zada, 2015). The notion of radicalism in education is also found in Junior High School until university. Some campus da'wa institutions are known to have exclusive views, and some of them are also known to be affiliated with Rohis organizations at Senior High Schools. (Munip, 2017).

Formally, the efforts to deradicalize have been carried out, especially in prisons that house terror convicts. For example, at the Kedung Pane prison in Semarang, efforts have been made to deradicalize the inmates maximally, but they still encounter many obstacles. In addition to the constraints of facilities and the number of human resources, the uncooperativeness of the inmates is a serious obstacle (Febriyansah, Khodriah, & Kusuma, 2017). Before entering prison, terrorist inmates usually have strong ideological roots, so more moderate ideas do not easily influence them.

Saifudin Asrori's research entitled *Prisonisasi dan Penyebaran Ideologi Radikal di Lembaga Masyarakat* shows that in prisons, terrorist convicts are even more organized

and can still influence people outside the prison (Asrori, 2019). The prisoners even build business networks and send the results to their families or organizational partners in other jails. What is even more worrying is that terrorist convicts in prisons are considered to have a good reputation among fellow inmates and wardens because their activities in places of worship are always considered positive activities (Asrori, 2019). This fact shows that difficulties in deradicalization occur in prisons which are expected to be the spearhead of the deradicalization program.

With the difficulties formulated above, it can be understood that more than developing a deradicalization strategy and increasing resources is needed. The deradicalization program needs to be re-evaluated until to its roots. Referring to Thomas Kuhn (and Amin Abdullah), a paradigm shift is currently needed from the old to the new. The religious approach that tends to be put forward in Indonesian prisons is less effective and tends to become backfire. Amin Abdullah's integration-interconnection paradigm, which, on the one hand, still refers to religious texts but integrates it with modern sciences, can be an option in a shift to a new paradigm.

The author argues that one of the alternative deradicalization efforts in responding to the challenges is to create counter ideas widely conveyed online through social media and offline through formal and non-formal education at all levels. Counter ideas that are peaceful and open need to campaign through various media. So, they can drown out fundamentalist ideas and protect the nation's future generations. One of the counter ideas is the concept of integration-

interconnection initiated by Amin Abdullah, which is progressive and open. In conclusion, deradicalization efforts are not only an attempt to treat but also an effort to prevent and develop.

The Concept of Integration-Interconnection in Amin Abdullah's Thought

Amin Abdullah is a Muslim intellectual who created the concept of integration-interconnection. He was born in Pati on July 28, 1953. He studied at an Islamic boarding school in Gontor Ponorogo until 1972, the Darussalam Institute of Education until 1977, IAIN Sunan Kalijaga until 1982, and the Ph.D. program at METU Ankara, Turkey with a dissertation entitled: "*The Idea of University of Ethical Norms in Ghazali and Kant*" translated and published in Indonesian entitled *Antara Al-Ghazali dan Kant: Filsafat Etika Islam*.

His academic career can be said to be brilliant. He started teaching at the Postgraduate Program of UIN Sunan Kalijaga in 1993 (Rambe, 2019). He later became a Professor of Islamic Philosophy at UIN Sunan Kalijaga in 2000. During his dedication to the university, he wrote books on philosophy and education. Among them are *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif* (2006), *Dinamika Islam Kultural: Pemetaan atas Wacana Keislaman Kontemporer* (2000), and *Falsafah Kalam di Era Kontemporer* (1995). On June 7, 2022, he was appointed to the steering board of the Pancasila Ideology Development Agency, replacing Muhammad Syafii Maarif (Taher, 2022). His long education and career journey matured his thoughts on Islamic studies, philosophy, interpretation, and pluralism.

Amin Abdullah's thoughts are influenced by contemporary Islamic conditions, especially in Indonesia. According to Abdullah, contemporary Islamic studies cause much ambiguity that causes the decline of Islamic intellectual civilization. The problem of contemporary Islamic studies also appears in overlapping between sciences, which leads to *truth claims*. Therefore, reflections are needed to reach a universal solution. In addition, a new epistemological method is needed to understand the Islamic world.

The Islamic challenges led Amin Abdullah to his thoughts on the criticism of the dialectic between the dimensions of normativity and religious historicity (Siregar, 2014). The normative dimension can be interpreted as religious teachings or sacred sciences. Meanwhile, the historicity dimension can be interpreted as a reality that continues today. These two dimensions are mutually exclusive or even overlap. Such knowledge is often interpreted as a *single entity* (single truth) and *isolated entities* (closedness or alienation between fields of science). Then, this issue prompted Amin Abdullah to spark an epistemological foundation that is *related entities* (interconnection between scientific fields that departs from the awareness that every science has limitations) (Labaso, 2018). Amin Abdullah categorizes this relationship as a coin that has two faces on each side but cannot be separated. Then how can the ideals of *affiliated entities* be realized?

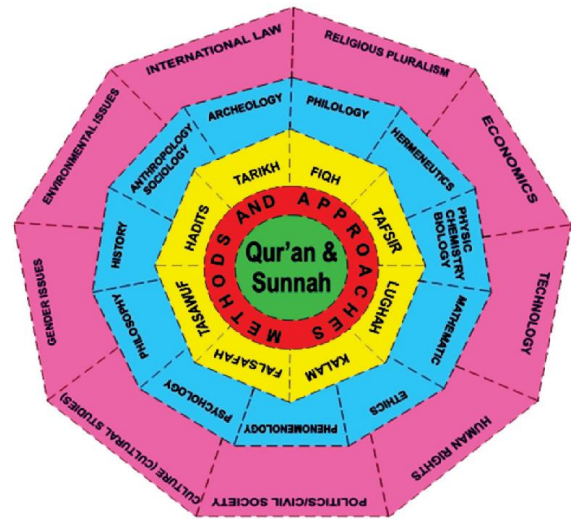
The concept of integration-interconnection Amin Abdullah tries to embrace several prominent areas in the study of science and religion; the natural sciences, social sciences, and humanity, so the three become linked. Amin Abdullah

tried to eliminate the subject-object paradigm between knowledge. Religion that puts forward subjectivity based on intuition is reconciled with science that puts forward objectivity empirically. Thus, an intersubjective relationship will encourage the two realms of knowledge to work hand in hand (Labaso, 2018). This integrative intersubjective relationship is needed to prepare for contemporary developments that are not always stable and unpredictable (Siregar, 2014). Scientific fields must put aside their arrogance and realize their respective limitations in viewing contemporary problems (Ylanda, 2020). Such intersubjective relationships are expected to lead to benefits for humanity.

It should be remembered that the way of thinking offered by Amin Abdullah is not a secularistic one. Secular thinking tends to act of differentiation, differentiation, or even further separation. The way of thinking offered is more about resacralization, deprivatization, and ends other than differentiation, namely dedifferentiation (reunification) (Abdullah, 2012). Amin Abdullah distinguishes integration-interconnection with secularism because secular sciences, which are considered value-free, have been infiltrated by economic interests, ideology, and so on (Abdullah, 2012).

Amin Abdullah designed the anthropocentric-integralist chart from this thinking paradigm as a “*spider web*.” The term *spider web* was chosen because it was inspired by one of the letters in the Qur’an, namely Al-ʿAnkabut, which can be interpreted as a spider. Meanwhile, nets in various studies have good strength (Tajuddin & Awwaliyah, 2021). The anthropocentric-integralists *spider web* is

beautifully presented by Amin Abdullah as follows:



Picture. 1.
The anthropocentric-integralists *spider web* of Amin Abdullah

From the anthropocentric-integralists spider web above, it can be interpreted that every scientific field written on the spider web has a relationship (integrative); all of these are centered on the Qur’an and Sunnah, and the sciences that stand in one line are sciences that equivalent in terms of theoretical elements (Siregar, 2014). According to Tabrani Tajuddin and Neny Muthiatul Awwaliyah, this anthropocentric-integralist picture can be interpreted as a change or journey to the transcendent. There are three main building blocks of transcendence; humanizing humans, freeing humans from adversity, and bringing humans to believe in God (Tajuddin & Awwaliyah, 2021).

Amin Abdullah’s idea of integration-interconnection can also be implemented in various ways of life, mainly in education. According to Izzudin Rijal Fahmi and Muhammad Asyin Abdur Rohman, the integration-interconnection paradigm has

been widely implemented in education, including the 2013 curriculum, which not only assesses students on academic ability but is also accompanied by ethics (attitudes) as well as skills, equality of madrasah and school as stated in UUSPN No. 2 of 1989 and Law no. 20 of 2003 concerning the national education system, and the development of PTKIN by adding general study programs to create an intergalactic atmosphere (Fahmi & Rohman, 2021). In his book entitled *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif*, Amin Abdullah argues that the transformation of PTKIN from an institute to a university is one way of transitioning from little alumnus insights because they are fixed on a *single entity* scheme *interconnected entity* (Abdullah, 2012).

According to Muhammad Alfatih Suryadilaga, the integration-interconnection paradigm can also be used in interpreting hadiths related to the COVID-19 pandemic or hadiths of a medical nature. This is because the integration-interconnection paradigm requires the reviewer not to forget the sciences outside of religion, such as medical studies on lungs, viruses, and various diseases in interpreting hadith (Suryadilaga, 2020), given the existence of religious meanings that presuppose a conflict between religious texts and science, especially in the medical field.

In other aspects, integration-interconnection can even be implemented as a tool for children to learn exact sciences, such as mathematics. According to Hamdan Sugilar et al., mathematics can be integrated with religious knowledge, for example, by using mathematics as a means of carrying out the commands of the Qur'an, utilizing mathematics to explain the meanings of the

Qur'an, and so on, so the children can interpret the substance behind a material (Sugilar, Rachmawati, & Nuraida, 2019). Furthermore, this paradigm can be well developed in various Islamic universities.

The integration-interconnection paradigm, besides being able to be implemented in technical matters in education, also presupposes inter-religious harmony through inter-religious dialogue. In *Islamic Studies di Perguruan Tinggi Pendekatan Integratif Interkonektif*, Amin Abdullah said that we must go beyond inter-religious harmony to inter-religious dialogue (Abdullah, 2012). In this case, we need a spirit of learning that is broader than the comparison of sects in the Islamic world to the comparison of schools in other religions. How to? One is by borrowing philosophy as a thinking methodology in interpreting inter-religious comparisons. By totally understanding the religious sects of Islam and other religions, radical ideas can be eroded. This is because radicalism comes from a lack of understanding of beliefs outside of himself.

Amin Abdullah's idea of integration-interconnection proved to be an applicable theory. In the author's opinion, the integration-interconnection paradigm is the main ideal idea in building the world of education, both formal and non-formal, at various levels and as a counter to the idea of fundamentalism and scientific radicalism. This article will further discuss how important and where the integration-interconnection paradigm is in deradicalization efforts.

Integration-Interconnection Paradigm and Deradicalization Efforts

Religious fundamentalism is a form of exclusion from the point of view of science (science by prioritizing doctrine or vice versa). Religious fundamentalism is the embryo of radicalism. Meanwhile, radicalism has the potential to metamorphose into acts of violence and revolutionary movements (terrorism). Although efforts to deradicalize Indonesia have tried many avenues, it has yet to reach an absolute and progressive solution. One of the main difficulties in deradicalization efforts in Indonesia is the method. Often the methods used in deradicalization efforts (both prevention and rehabilitation) are not *upgraded* so that they become irrelevant to the pattern of radicalism that continues to develop.

Paradigms in action need to be continuously developed or even shifted to a new paradigm more relevant to the development of the historicity phenomenon. This is the importance of understanding integration-interconnection in deradicalization efforts. Amin Abdullah coined this idea to equalize and reconcile the sciences. Not only that, but integration-interconnection also allows the fields of science to work hand in hand for the benefit of humanity. Recall that the purpose of creating science is for the benefit of humans.

Integration-interconnection is important to understand as a provision for deradicalization actors, both the authorized state apparatus and the community, who tackle radicalism in social life. This is because the paradigm has succeeded in answering the dichotomy of knowledge, which is the most crucial seed in religious

radicalism. So, what implementation can be done by deradicalization actors? More details can be described as follows: *first*, Input. Integration-interconnection is a method of reflection to fortify oneself from fundamentalist notions. This is to prevent oneself from falling into radicalism. An understanding of integration-interconnection can also be implemented as an individual's way of interpreting all ideological things, such as religion, so as not to fall into blind dogmatism.

One of the applications is in the interpretation of religious texts. By understanding and applying the integration-interconnection paradigm, the meaning of religious texts is carried out by deradicalization actors. It becomes more holistic and a counter-narrative (as a shield against oneself) against the partial-textualist interpretation campaigned by radicalism actors.

Second, Output. Integration-interconnection can be used as a tool or method for “da’wah” deradicalization. Peace messages can be packaged with an integrative-interconnective paradigm, so they can be heard by people who have become radicalized, considering it is not easy to influence romantic ideas.

This paradigm can be applied to deradicalization activities in prisons or other facilities that play a role in deradicalization missions. Deradicalization efforts in prisons currently tend to use a less holistic approach. Efforts to deradicalize the inmates are not enough to invite them back to worship formally and to develop work skills alone. Furthermore, it is necessary to teach the inmates a new paradigm that is more holistic with an integrative-interconnective approach.

In addition, the integration-interconnection paradigm can also be implemented as a learning method for religious, scientific, or social subjects. This will facilitate understanding for children and can also stem the entry of radicalism, especially in the school environment. Integration-interconnection-based education is vital. This aligns with Amin Abdullah's opinion that education is one of the most appropriate ways to maintain traditional values (Rois, 2013).

CONCLUSION

Radicalism, although challenging to prevent because it is ideological and moves at the pace of information technology in the current era of globalization. It still has hope of finding a way out. The integration-interconnection paradigm, initiated by an Indonesian Muslim intellectual, Amin Abdullah, can be a breath of fresh air for deradicalization efforts in Indonesia, which seem stagnant. The integration-interconnection paradigm becomes the antithesis of fundamentalism, which only sees reality from one source and puts forward a *truth claim*. Integration-interconnection offers a new alternative by reconciling and equalizing various fields of knowledge, both empirical and intuitive, making the sciences mutually valuable for one another and ultimately impacting humanity. The integration-interconnection paradigm leads us to a scientific understanding of religion and a humanistic understanding of science.

Understanding the integration-interconnection paradigm is ultimately important for humanity, especially for deradicalization actors, considering that it does not only touch the practical aspect but

also this paradigm has succeeded in touching the wise aspect. It is important to understand these interconnections to become a bulwark for oneself against the onslaught of radicalism. It is also important to understand that campaigns for peace and pluralism can play a role in efforts to build counter-radicalism ideas.

Implementing the integration-interconnection paradigm, especially in education, is crucial because education, especially at the elementary to high school levels, is a period of planting the foundation of thinking for students. In non-formal education, the integration-interconnection paradigm can focus on everyday life oriented toward humanity. In non-formal education, the role of the family and society is very important.

The difficulties faced in deradicalization programs in state institutions, such as social institutions or detention centers, are also caused by the dichotomy of approach in the deradicalization program. The learning of a religious approach in which all activities carried out by inmates in places of worship are considered good often backfires in overcoming radicalism. Several cases show that the spread of radicalism among non-terrorism convicts occurs in places of worship through covert lectures by terrorist convicts. This deficiency shows that besides the religious approach, which certainly does not need to be eliminated, there must be other balanced approaches, such as scientific, social, and economic ones. An integrative and interconnective approach needs to be done so that deradicalization efforts are more holistic or impartial.

In this case, human resources or deradicalization actors must be presented

from various fields. It takes the role of various parties with different backgrounds, such as psychologists, who help perpetrators of radicalism so that their psychological conditions are more focused. It is also necessary to have a doctor or psychiatrist who is expected to heal traumas from past doctrines or acts of radicalism and terrorism. Religious people should also play a significant role in deradicalization by conveying holistic and integrative-interconnective religious knowledge. In addition, the presence of the family in the context of a social and familial approach is also needed. We should reflect on the act of deradicalization in Australia, which presents families as vital actors in deradicalization efforts.

In addition, the concept of integration-interconnection can also advance Islamic civilization because it becomes a new epistemological foundation that can be used for scientific studies whose methods have almost always been from the West. This new epistemological foundation can push civilization toward a more comprehensive direction in facing the challenges of modernity. In the author's opinion, radicalism and terrorism will slowly erode if there are enough Muslim intellectuals and state apparatus in the society who understand and use the integration-interconnection paradigm in interpreting religious texts or events in everyday life.

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