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TRANSFORMATIVE DIALOGUE OF PESANTREN THROUGH TASAWUF VALUES IN POST-CONFLICT DERADICALIZATION IN POSO REGENCY

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ABSTRAK

Tujuan: Penelitian ini mengkaji mekanisme dialog transformatif multi-stakeholder dalam mentransformasi orientasi ideologis pesantren pasca-konflik dan membangun perdamaian berkelanjutan berbasis nilai-nilai tasawuf. **Metode:** Studi kasus kualitatif dilakukan di Pondok Pesantren Tahfidzul Qur'an Amanah, Poso, Sulawesi Tengah selama 12 bulan (Januari-Desember 2024) melalui wawancara mendalam, observasi partisipan, dan analisis dokumen dengan kerangka teoretis mengintegrasikan teori transformasi konflik Lederach, teori deradikalisasi Bjørgo-Horgan, konsep perdamaian positif Galtung, dan nilai-nilai tasawuf. **Hasil:** Hasil penelitian mengungkap model dialog komprehensif tiga fase: (1) rekognisi dan refleksi diri melalui praktik *muhasabah* (introspeksi spiritual) dan *mujahadah* (perjuangan melawan ego) yang mentransformasi pemahaman keagamaan rigid; (2) restrukturisasi kurikulum moderat mengintegrasikan perspektif rahmatan lil alamin dengan ajaran akhlak tasawuf seperti rendah hati, sabar, dan kasih sayang universal; (3) implementasi dialog berkelanjutan dengan masyarakat multi-agama berbasis prinsip *ukhuwah insaniyah* (persaudaraan kemanusiaan) dan *suhu* (rekonsiliasi). Nilai-nilai tasawuf seperti *ihsan*, *qana'ah*, dan praktik dzikir kolektif mengembangkan kesadaran spiritual yang melampaui formalisme ritual, menumbuhkan empati terhadap keragaman. **Kesimpulan:** Transformasi menghasilkan dampak terukur: kepercayaan antarumat beragama meningkat dari 45% (2010) menjadi 78% (2020), insiden kekerasan SARA menurun dari 12 kasus/tahun menjadi nol sejak 2016, pendapatan anggota Koperasi Syariah Lintas Agama meningkat 35%. **Implikasi:** Model ini menawarkan pendekatan deradikalisasi berbasis spiritualitas tasawuf yang replicable untuk 28.000 pesantren Indonesia, berkontribusi signifikan pada SDG 16 tentang perdamaian, keadilan, dan institusi kuat.

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Keywords:	ABSTRACTS
Transformative Dialogue, Tasawuf-Based Deradicalization, Post-Conflict Pesantren	<p>Purpose: This research examines the mechanism of multi-stakeholder transformative dialogue in transforming pesantren orientation through tasawuf values and its relationship with post-conflict deradicalization.</p> <p>Method: A qualitative case study was conducted at Pondok Pesantren Tahfidzul Qur'an Amanah, Poso, Sulawesi Tengah during 12 months (January-December 2024) through observation, interviews, participant observation, and document analysis with a theoretical framework integrating positive dialogue theory from Bourdieu and 45% (2010) positive impacts.</p> <p>Result: The research findings reveal a comprehensive dialogue model that integrates: (1) ekogrit (recognition ecology) transforming rigid understanding of religious uniformity; (2) restructuring curriculum and pedagogy towards contextual-substantivist approaches rather than textualist-formalist such as low self-esteem, patience, and universal love; (3) implementation of sustainable dialogue with multi-religious communities based on the principle of ukhuwan insaniyyah (universal brotherhood) and sulu (reconciliation). Tasawuf values such as iksan, qana'ah, and dzikir practices strengthen collective identity and spiritual resilience in facing post-conflict trauma.</p> <p>Conclusion: The transformation produces tangible impacts: trust among religious communities increased 78% (2010 to 2024), inter-religious conflicts decreased from 12 cases/year to almost zero since 2016, membership growth in Koperasi Syariah Lintas Agama reached 457%, and the deradicalization model based on tasawuf values is replicable for 128,000 pesantren in Indonesia, contributing significantly to SDG 16 regarding peace, justice, and strong institutions.</p>

A. INTRODUCTION

Pondok Pesantren Tahfidzul Qur'an (PPTQ) Amanah, standing in the midst of post-conflict dynamics in Poso, represents a complex institutional transformation phenomenon. This pesantren, founded in 2018, faces a dual challenge: carrying out the function of traditional Islamic education while becoming an agent of peace and deradicalization in a society still fragile from conflict trauma. The ideological orientation transformation of the pesantren occurred through multi-stakeholder dialogue involving pesantren leadership, santri, government through the Madago Raya Operation Task Force, and inter-religious community leaders. The success in implementing a moderate curriculum that integrates tahfidz with understanding Islam as rahmatan lil alamin, enriched by tasawuf values practices such as tazkiyatun nafs, mahabbah, and tasamuh, produced measurable impacts: increased trust among religious communities from 45% to 78%, decreased SARA (ethnic, religious, racial, and inter-group) violence incidents from 12 cases per year to zero since 2016, and increased income of Koperasi Syariah Lintas Agama members by 35%.

Innovative programs such as the Koperasi Syariah Lintas Agama, Monthly Forum of Santri-Community attended by 80-100 participants from various religious backgrounds, and the Inter-Religious Internship Program that places santri in other religious institutions, demonstrate that ideological transformation involves real praxis that shapes direct experience with diversity. The three-circle dialogue model involving internal pesantren circles, surrounding communities, and formal government institutions creates a sustainable transformative ecosystem. Sufi spiritual practices through collective dhikr and majlis ta'lim help santri develop spiritual consciousness

that transcends ritual formalism, fostering empathy and openness. Academic collaboration with Tadulako University and IAIN Palu since 2015 strengthened the intellectual basis of transformation, creating a bridge between academic discourse and pesantren praxis in building sustainable peace.

Ideally, the ideological orientation transformation of post-conflict pesantren must achieve systemic transformation involving fundamental changes in epistemology, pedagogy, and institutional relational structure. Lederach (2003) emphasizes that authentic conflict transformation requires simultaneous change: cultural transformation changes the paradigm of religious understanding, structural transformation through curriculum reformulation, and relational transformation builds constructive relationships among stakeholders. It emphasizes that the disengagement process requires deep cognitive and emotional transformation, facilitated by supportive social context and authoritative figures as alternative role models. Galtung (1996) underscores that sustainable peace building must transform structural and cultural violence through building social structures that support justice, cooperation, and long-term harmony.

This ideality becomes more complex when integrated with the spiritual dimension of tasawuf. Al-Ghazali (2010) emphasizes that true transformation begins from tazkiyatun nafs involving takhalli, tahalli, and tajalli. Schimmel (1992) explains that muhasabah and mujahadah practices are systematic cognitive and spiritual transformation instruments to transform rigid understanding toward inclusive understanding. Chittick (2022) expands by emphasizing the principles of ukhuwah insaniyah and sulu as the core of sufi teachings, where transformative dialogue involves *śilat al-qulūb* and *rābiṭah rūhiyyah*. Nasr (2015) underscores that the tasawuf tradition has great potential to transform literal understanding toward universal spirituality through the concept of *wahdat al-rahmah*. Murata and Chittick (2022) add that the integration of *shari'ah*, *ṭarīqah*, and *ḥaqīqah* should create *insān kāmil* who masters both exoteric and esoteric dimensions. Knysh (2020) affirms that tasawuf maqam teach gradual transformation from inside to outside, where achieving internal *sakinah* becomes a prerequisite for external peace. It explains that collective *dhikr* practices and *majlis ta'lim* based on sufi spirituality facilitate the development of spiritual consciousness that transcends ritual formalism. Sedgwick shows that the esoteric dimension of Islam has a unique capacity to combat radicalization through deepening spiritual meaning that transcends the us-versus-them dichotomy. Jahroni (2020) affirms that tasawuf has functioned as an effective deradicalization instrument because it emphasizes internal transformation rather than external confrontation. Bruinessen (2013) adds that the Islamic spirituality tradition in the Archipelago that emphasizes Islam *wasaṭiyah* and tasawuf *akhlāqī* has great potential as a counter-narrative to extremist ideology.

The pesantren transformative dialogue model should operationalize Lederach's (2003) sustained peacebuilding theory and Ramsbotham, Miall, and Woodhouse's theory which emphasize the integration of top-down and bottom-up approaches by involving multiple stakeholders in long-term processes. Richmond (2011) develops the concept of hybrid peace that integrates liberal-traditional approaches with local ownership, where pesantren should function as autonomous peace agents that are proactive in peace building. Mac Ginty (2014) emphasizes the importance of everyday

peace as a manifestation of daily peace involving active participation of local communities. Paffenholz (2015) and Paffenholz and Spurk (2006) identify various typologies of civil society roles in peacebuilding that should be adopted by pesantren: protection, monitoring, advocacy, socialization, intermediation, service delivery, and facilitation. Allport (1954) through contact hypothesis affirms that meaningful intergroup contact requires equal status, common goals, intergroup cooperation, and institutional support to reduce prejudice. Coleman (2011) emphasizes the importance of bridging social capital that connects different groups as the foundation of sustainable peace. Ramakrishna (2015) shows that the battle of narratives is effective not only through discourse but through concrete and meaningful collaborative action. Azra (2019) affirms that pesantren have strategic potential as a fortress of deradicalization if they can transform themselves from closed to open and dialogical institutions. Fealy and Hooker (2019) add that pesantren transformation requires visionary kyai leadership and courage to make pedagogical and structural innovations.

Although PPTQ Amanah shows impressive transformative achievements, there are significant gaps between reality and theoretical ideality. The first gap lies in the systematization and documentation of the dialogue model which is more organic than structured, making it difficult to replicate systematically in other pesantren. The second gap is the minimal exploration of the role of tasawuf values as deradicalization instruments, whereas the spiritual dimension of tasawuf is often viewed as peripheral rather than central in academic deradicalization discourse. Bibliometric analysis confirms a structural gap at the intersection between pesantren transformation and multi-level dialogue, with weak connections especially in terms of integrating tasawuf values as transformation mechanisms.

The third gap is the limitation in conceptualizing internal transformation mechanisms in multi-stakeholder dialogue processes, where literature tends to describe external phenomena without sufficiently analyzing internal psychological and spiritual processes. The fourth gap is the limitation in understanding how pesantren dialogue models can be replicated for other post-conflict contexts, where most studies are case-specific without sufficiently abstracting general principles that can be transferred. The absence of a systematic comparative framework makes it difficult to identify contextual factors that make dialogue models successful in one place but fail in another.

Previous studies have produced important insights but left significant gaps. Azra (2018) found collective trauma and geographical isolation as push factors for radicalization but did not sufficiently explore tasawuf values as protective factors. Jamhari (2021) identified general patterns of curriculum transformation strategies but did not delve into internal mechanisms of spiritual transformation. Azra (2019) provided a historical overview of the potential role of pesantren as fortresses of moderation but was more descriptive than explanatory. Mietzner and Aspinall (2018) examined political Islam dynamics and found that Islamic educational institutions play an ambivalent role but paid insufficient attention to grassroots transformation dimensions. Van Bruinessen (2013) analyzed the conservative turn and identified various structural factors but gave insufficient attention to moderate pesantren counter-movements. Hasan (2019) studied public Islam and commodification of religiosity but did not sufficiently explore how traditional pesantren navigate this complexity. Woodward (2018) found that celebrating Islam can be an effective strategy but did not

delve deeply into spiritual-theological dimensions. The battle of narratives identified various counter-narratives but focused more on content analysis than transformative dialogical processes (Sukabdi, 2015 ; Istiqomah, 2020 ; Priyanto, 2019).

Meaningful intergroup contact can reduce prejudice but lacks integration of the spiritual dimension of tasawuf (Hidayat, 2019 ; Suprapto, 2018 ; Fauzi, 2020). Islamist mobilization in 2016 found that identity politics can erode social capital but did not sufficiently explore pesantren as buffers against intolerance (Mietzner & Aspinall, 2018 ; Arrobi, 2019 ; Burhani, 2020 ; Syukur, 2021). (Bruinessen, 2013 ; Howell, 2013 ; Woodward et al., 2018) identified the lack of studies on the role of tasawuf values as deradicalization instruments. (Azra, 2006 ; Feener, 2007 ; Ricklefs, 2012) emphasized the importance of understanding the spiritual dimension in Indonesian Islam but were more historiographical than applicable to contemporary deradicalization. (Hoesterey, 2016 ; Laffan, 2011 ; Formichi, 2014) studied contemporary tasawuf development and found that sufi spirituality still has significant appeal but did not sufficiently explore operationalization in systematic deradicalization programs. (Jabali & Jamhari, 2002 ; Burhani, 2012 ; Hasyim, 2015) found that spiritual practices can shape tolerant character but were not specific to post-conflict pesantren contexts. Traditional pesantren education systems need to be updated for contemporary radicalization challenges (Dhofier, 1982 ; Makdisi, 1981 ; Berkey, 1992).

This research presents theoretical and empirical novelty by developing a pesantren transformation model through three phases of comprehensive dialogue that integrates Lederach's conflict transformation theory with the Indonesian Islamic education context, enriched by the spiritual dimension of tasawuf as an instrument of cognitive, emotional, and spiritual transformation. The novelty lies in the documentation and in-depth analysis of how PPTQ Amanah independently initiated internal transformation through the recognition-self-reflection phase that operationalizes muhasabah and mujahadah practices, the curriculum restructuring phase that integrates tasawuf moral teachings, and the sustainable dialogue implementation phase through the principles of ukhuwah insaniyah and sulu. This model enriches the concept of battle of narratives by showing that effective counter-narratives are achieved through concrete dialogue praxis involving direct experience with diversity, facilitated by the internalization of tasawuf values such as ihsan, qana'ah, and rahmah to develop spiritual empathy that transcends ritual formalism.

The urgency of this research is very high given the persistence of radicalization threats in Indonesia's post-conflict regions, where pesantren are in a strategic yet vulnerable position to become targets of extremist ideology infiltration or conversely become fortresses of deradicalization. With more than 28,000 pesantren serving 4 million santri, the replication potential of the PPTQ Amanah model based on tasawuf spirituality can provide a massive multiplier effect impact in strengthening national security and social stability through participatory, cultural, and sustainable approaches. This tasawuf-based transformation model offers an alternative deradicalization approach that not only focuses on cognitive and behavioral aspects but also on deep and sustainable spiritual transformation. The research contribution to achieving Sustainable Development Goals (SDGs) is very significant, particularly SDG 4 on quality education through inclusive pesantren pedagogy transformation, SDG 5 on gender equality through dialogue programs that actively involve female santri, SDG 8 on

inclusive economic growth through Koperasi Syariah Lintas Agama which increases member income, SDG 10 on reducing inequality through inter-religious bridging social capital, and especially SDG 16 on peace, justice, and strong institutions through strengthening pesantren capacity as peace agents contributing to violence reduction, building accountable and inclusive institutions, and strengthening community participation in decision-making.

Based on gap analysis and theoretical-empirical integration, this research is focused on two main problem formulations that reflect the complexity of the Pesantren Amanah transformation phenomenon. First, how does multi-stakeholder dialogue based on tasawuf values transform the ideological orientation of post-conflict pesantren through mechanisms of recognition-self-reflection, moderate curriculum restructuring, and sustainable dialogue implementation that integrates muhasabah practices, mujahadah, and the principle of ukhuwah insaniyah in the context of Poso's multi-religious society. Second, how does the pesantren dialogue model that integrates sufi spirituality through collective dhikr practices, majlis ta'lim, and inter-religious programs build sustainable community peace by creating transformation of relationships, structures, and culture that support social cohesion, economic justice, and strengthening local conflict resolution capacity within the framework of positive peace that is measurable, replicable, and contributes to achieving SDGs, particularly SDG 16 on peace, justice, and strong institutions.

B. METHOD

This research employs a qualitative approach with a constructivist-interpretivist paradigm that views reality as socially constructed through shared meaning (Creswell, & Poth, 2018), aligned with tasawuf epistemology regarding internal exploration (batin) as the path and mujahadah as a method. This research is an instrumental case study (Yin, 2018) that focuses on analysis of mechanisms behind the transformation of PPTQ Amanah's ideological orientation and the building of sustainable peace in Poso. Data collection was conducted through semi-structured in-depth interviews with pesantren leaders, santri alumni, government officials, and inter-religious community leaders who were directly involved in the transformative process, participant observation in monthly forums, dzikir gatherings, and syariah cooperative programs (Spradley, 2016), as well as curriculum document analysis, field notes, and forum meeting minutes (Bowen, 2009).

Thematic analysis techniques and management through NVivo 12 software (Miles, 2014) through data condensation with thematic coding to identify patterns of ideological transformation and sustainable peace mechanisms that integrates the narratives method to contextualize inter-actor relationships, and verification of data validity through triangulation of sources, methods, and time. Credibility was ensured through four trustworthiness criteria from Lincoln and Guba including prolonged engagement for one year, persistent observation of transformative dialogue processes, and triangulation of sources among pesantren leaders, santri, government, and surrounding communities. The transferability of findings from Poso to other post-conflict contexts is facilitated through thick description regarding the specific context of post-conflict Poso and the transformation mechanisms of tasawuf-based dialogue. Dependability was ensured through an audit trail that documented the entire research

process from data collection to analysis with reflexive journaling that recorded decision-making at each stage of the research process. Confirmability was ensured through cross-checking with key informants regarding the accuracy of interpretations and member checking by presenting initial findings to research participants to validate identified themes. This research integrates Lederach's conflict transformation theory, Bjorgo and Horgan's (2009) deradicalization theory, and Galtung's (1996) positive peace concept with grounded concepts derived from empirical data, enabling dialogue between theory and data that produces a pesantren transformation model with context-sensitive yet theoretically grounded mechanisms.

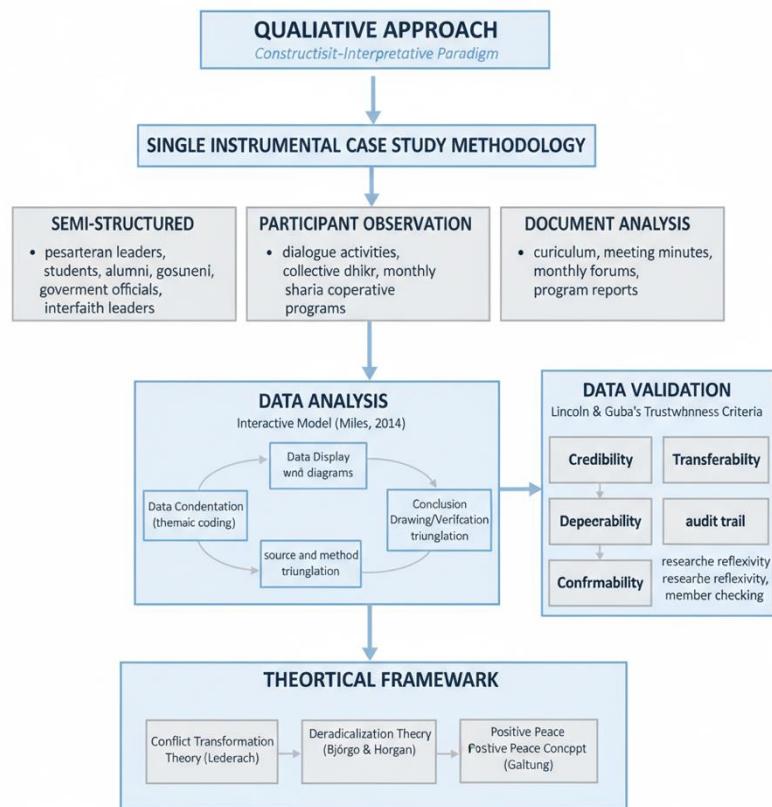


Figure 2. research framework

C. RESULT AND DISCUSSION

Findings

Mechanism of Multi-Stakeholder Dialogue Based on Tasawuf Values in Transforming the Ideological Orientation of Post-Conflict Pesantren

The ideological orientation transformation that occurred within the pondok pesantren environment represents a deep and multilayered process rooted in the intellectual tradition of Islam. This mechanism is not superficial or merely political rhetoric, but rather constitutes a fundamental epistemic penetration, beginning from the identity crisis phase and the search for profound meaning.

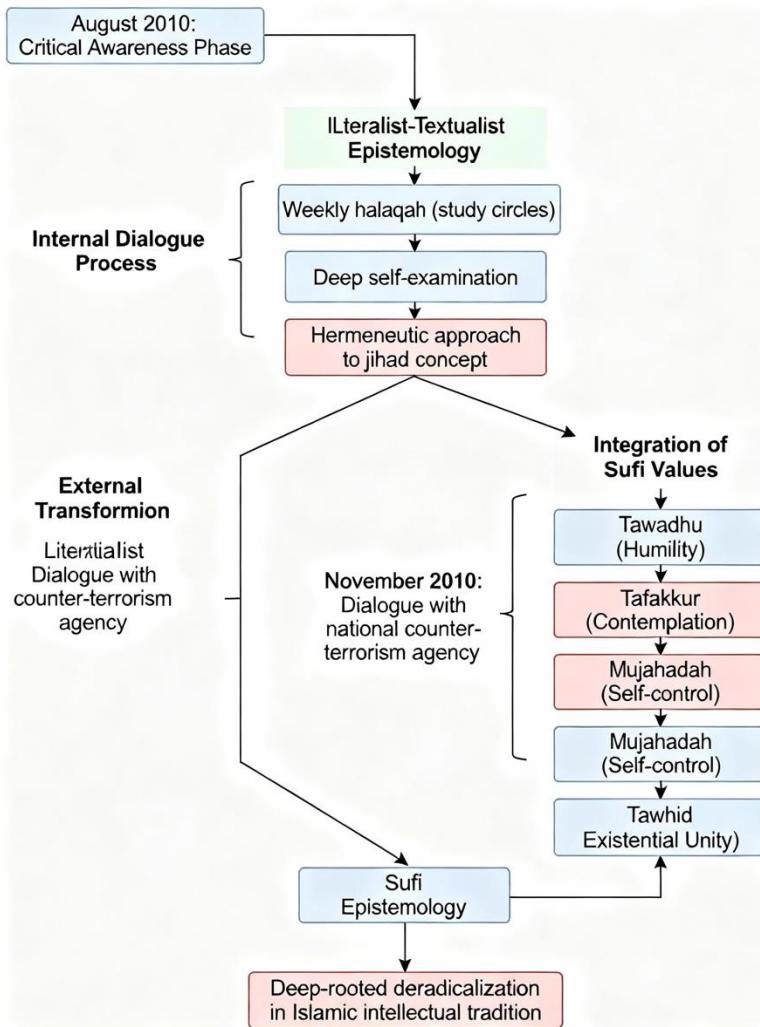


Figure 3. Mechanism of Multi-Stakeholder Dialogue Based on Tasawuf Values

The initial point of transformation began in August 2010 when a critical awareness of recognition and reflection occurred. This recognition phase was marked by intensive internal dialogue in the format of weekly halaqah involving all ustaz and senior santri. This dialogue was not merely an academic forum but a space for collective spiritual introspection, where each participant engaged in deep self-examination regarding their understanding of Islam and their position in the context of Indonesian diversity.

The discussions that took place did not avoid sensitive and controversial topics. In fact, the meaning of jihad in the contemporary Indonesian context became the main focus of discussion. Participants were encouraged to explore various interpretations of jihad: not only in its physical or military dimension, but also jihad in its broader meaning, jihad against desires, jihad in building civilization, jihad in educating the ummah, and jihad in upholding social justice. This hermeneutic approach opened space for understanding that the concept of jihad has different temporal and spatial contexts, and cannot be understood monolithically.

The external transformative momentum occurred when the national counter-terrorism agency, through regional coordinators, conducted a visit to the pesantren in November 2010. This dialogue was not merely a formal meeting or ceremonial visit, but represented substantive engagement that provided an opportunity to understand the state's perspective on radicalism threats.

What was interesting about this dialogue was the government's acknowledgment that pesantren have great potential as fortresses of deradicalization, but this potential has not been optimally utilized. This acknowledgment was important because it shifted the dominant narrative that often positions pesantren as breeding grounds for radicalism. On the contrary, this dialogue affirmed that pesantren, with their rich Islamic scholarly tradition and strong social networks, can actually become counter-narratives to extremist ideology.

During the dialogue process, it was revealed that many santri and alumni experienced identity crises and searches for meaning, which made them vulnerable to extremist propaganda. This dialogue then developed into discussions about how to communicate tasawuf values that emphasize spiritual depth, tolerance, pluralism, and wisdom, so that they can become an antithesis to extremist narratives that are simplistic and reductionist.

The discussion also touched on psychological and sociological aspects of radicalization. It was acknowledged that the radicalization process often begins from a sense of alienation, socio-economic injustice, and a search for identity that is not fulfilled in mainstream society. Therefore, counter-radicalization must address not only ideological dimensions but also socio-economic and psychological dimensions.

The dialogue with the national agency had a catalytic impact that encouraged the pesantren to be more systematic in integrating tasawuf teachings into curriculum and pedagogical practices. Tasawuf, with its emphasis on the esoteric dimension of Islam, provides a framework for understanding Islam as a spiritual path that emphasizes inner transformation rather than external conformity.

The tasawuf values emphasized include: humility (tawadhu), spiritual tolerance, the search for truth through contemplation (tafakkur), control of desires (mujahadah), and realization of existential unity with the Divine (tawhid). These values were then integrated into various aspects of pesantren life: from worship rituals to daily social interactions.

Most importantly, tasawuf teaches an epistemology that is different from the literalist-textualist epistemology that often forms the basis of extremist ideology. In tasawuf epistemology, truth cannot be accessed only through literal reading of texts, but requires spiritual insight obtained through the process of soul purification and spiritual enlightenment. This creates epistemological humility that acknowledges the limitations of human understanding and opens space for diverse interpretations.

The second phase of the transformation process was marked by the expansion of external dialogue involving moderate figures from Indonesia's largest Islamic organizations. The workshop held in December 2010 discussed not only technical aspects of curriculum, but also fundamental questions about contemporary Islamic education epistemology.

This dialogue was very strategic because it brought together two Indonesian Islamic intellectual traditions that have different genealogies but are equally committed to moderate Islam. The pesantren involved in this transformation process gained exposure to more established intellectual traditions with strong social legitimacy in Indonesian society.

In the workshop, in-depth discussions occurred about how to contextualize Islamic teachings in Indonesia's plural reality. It was emphasized that Islam in Indonesia has unique characteristics different from Islam in the Middle East, which is more influenced by local traditions and Indonesian national values. Awareness of the particularity of Indonesian Islam is important to counter transnational narratives that often form the basis of extremist ideology.

One of the most crucial discussions in this dialogue was the deconstruction of the dichotomy concept of dar al-Islam (land of Islam) and dar al-harb (land of war) which is often used to justify violence against non-Muslims or against states considered un-Islamic. Moderate figures explained that this dichotomy is a historical construction that is contextual and not universal.

It was stated that many contemporary scholars, including those with credibility in classical fiqh tradition, have proposed alternative categories such as dar al-'ahd (land of treaty) or dar al-sulh (land of peace) that are more relevant for modern contexts where Muslims live as minorities or in plural nation-states. These concepts provide theological basis for Muslim participation in civic life and for recognizing the legitimacy of modern nation-states.

Furthermore, it was explained that Indonesia, with its constitution that recognizes religious pluralism and provides protection for religious freedom, can be categorized as dar al-sulh or even dar al-Islam in a broad sense, because Muslims can practice their religion freely. This theological reframing is very important to counter narratives that depict Indonesia as dar al-harb that must be fought against.

The dialogue also touched on the topic of khilafah, which often becomes a central narrative in extremist ideology. Participants were invited to understand khilafah not as a specific political system that must be implemented literally, but as a normative ideal about leadership that is just, accountable, and committed to Islamic values.

It was explained that in Islamic history itself, the concrete form of khilafah was very diverse and evolved over time, from the relatively simple khilafah rasyidah to the

complex imperial system during the Umayyad and Abbasid periods. This diversity of forms shows that there is no single model of Islamic governance that is sacrosanct. What is important is the substance of justice, shura (consultation), and accountability, which can be realized in various forms of political systems, including modern democracy.

This hermeneutic approach shifts focus from obsession with the formal form of Islamic government to the substance of values to be realized. This opens space for appreciative engagement with Indonesia's democratic system while maintaining critical distance to improve aspects that are not in accordance with Islamic justice values.

One of the most valuable materials in the workshop was learning about the madhhab tradition in Islamic fiqh. It was explained that the existence of four main madhhabs in Sunni Islam (Hanafi, Maliki, Shafi'i, Hanbali) and various other madhhabs in Shia represent epistemological humility and recognition that there are legitimate differences in understanding and applying Islamic teachings.

Each madhhab has different ijtihad methodologies, producing different laws for the same cases. However, these differences are not viewed as contradictions or signs of weakness, but as blessings (rahmah) that provide flexibility and adaptability. The madhhab tradition teaches that disagreement is normal and can be managed constructively without having to end in takfir (excommunication) or violence.

Learning about madhhabs is very strategic to counter the absolutist mentality characteristic of extremist ideology. Extremism is often characterized by claims of exclusive access to truth and rejection of legitimate differences. By exposing santri to the tradition of intellectual pluralism within Islam itself, they become more appreciative of diversity and more humble in claiming truth.

The curriculum reconstruction undertaken was not merely an add-on or superficial adjustment, but a fundamental redesign that changed the pedagogical approach from textualist-formalist to contextualist-substantivist. The moderate curriculum developed does not avoid learning content about jihad, khilafah, or other sensitive topics, but instead integrates them in more sophisticated and contextualized ways.

Materials on tasawuf are no longer treated as supplementary or optional, but integrated as core curriculum that is systematically woven into various subjects. In tafsir learning, for example, santri not only learn literal tafsir (zahir) but also esoteric tafsir (batin) developed by sufi masters.

In fiqh learning, santri are invited to understand that the laws of shariah are external manifestations of deeper divine wisdom (hikmah), and that the ultimate purpose of shariah is maqasid al-shariah (objectives of Islamic law) which include preservation of religion, life, intellect, lineage, and property. This teleological

understanding makes santri more focused on the substance of justice and welfare rather than mere ritual compliance.

One of the tasawuf values most emphasized in the new curriculum is tawadhu (humility). Tawadhu is understood not only as a personal virtue but as an epistemic virtue that acknowledges the limitations of human understanding of Divine truth. This is very important to counter the epistemological arrogance often characteristic of extremist ideology.

Santri are invited to understand that absolute truth belongs only to God, and all human understanding of that truth is necessarily partial and fallible. This does not mean falling into relativism that claims all views are equally valid, but acknowledges that there are degrees of understanding and that dialogue and learning from others are essential for approaching truth.

Materials on pluralism and tolerance are also not presented as compromises or liberal deviations from "pure" Islam, but as deeply rooted in Islamic tradition itself. Various Qur'anic verses and hadith are cited that affirm diversity as divine design and that command Muslims to respectfully engage with the other.

Concepts such as ahl al-kitab (People of the Book), which give recognition to the legitimacy of other religions, and the principle of la ikraha fi al-din (no compulsion in religion), which affirms religious freedom as a fundamental Islamic value, are explained. Historical examples of tolerance in classical Islamic history, such as the Charter of Medina which recognized the pluralism of Medina's community or convivencia in Andalusia, are used as references to show that pluralism is not a Western import but indigenous to Islamic tradition.

The curriculum also integrates critical media literacy that teaches santri to critically analyze extremist propaganda. Santri learn to identify logical fallacies, emotional manipulation, and selective use of texts characteristic of extremist propaganda.

They are invited to understand the psychology of radicalization: how narratives of victimhood, conspiracy theories, and promises of utopia are used to recruit and radicalize young people. By understanding the mechanics of propaganda, santri become more resistant to extremist influence.

Also important is learning about the context of revelation (asbab al-nuzul) of Qur'anic verses often cherry-picked by extremists to justify violence. Santri learn that many verses about war in the Qur'an were revealed in historically specific contexts—defensive wars against persecution—and cannot be generalized as permanent commands for violence against non-Muslims.

The fundamental pedagogical transformation is a shift from passive-receptive to active-critical learning models. In the old model, santri were viewed as empty vessels to

be filled with knowledge from authoritative ustaz. The new model encourages santri to become critical thinkers capable of independent reasoning.

Learning methods changed from pure lecturing to dialogue-based learning that encourages questioning, debate, and collaborative inquiry. Santri are encouraged to not just accept statements from ustaz but to ask for evidence and reasoning. This does not mean a lack of respect for authority but recognition that genuine understanding requires active engagement, not passive acceptance.

These critical thinking skills are essential for counter-radicalization because radicalization often preys on intellectual passivity. Extremist ideologies offer simple, black-and-white answers to complex questions, which appeals to those who lack critical thinking skills. By empowering santri intellectually, they become less susceptible to simplistic narratives.

Pesantren Dialogue Model in Building Sustainable Community Peace

The dialogue model developed in building sustainable peace represents a comprehensive approach that integrates spiritual, economic, social, and political dimensions into one coherent ecosystem. The approach is not only focused on resolving momentary conflicts, but more on building the foundation for sustainable peace through structural and cultural transformation.

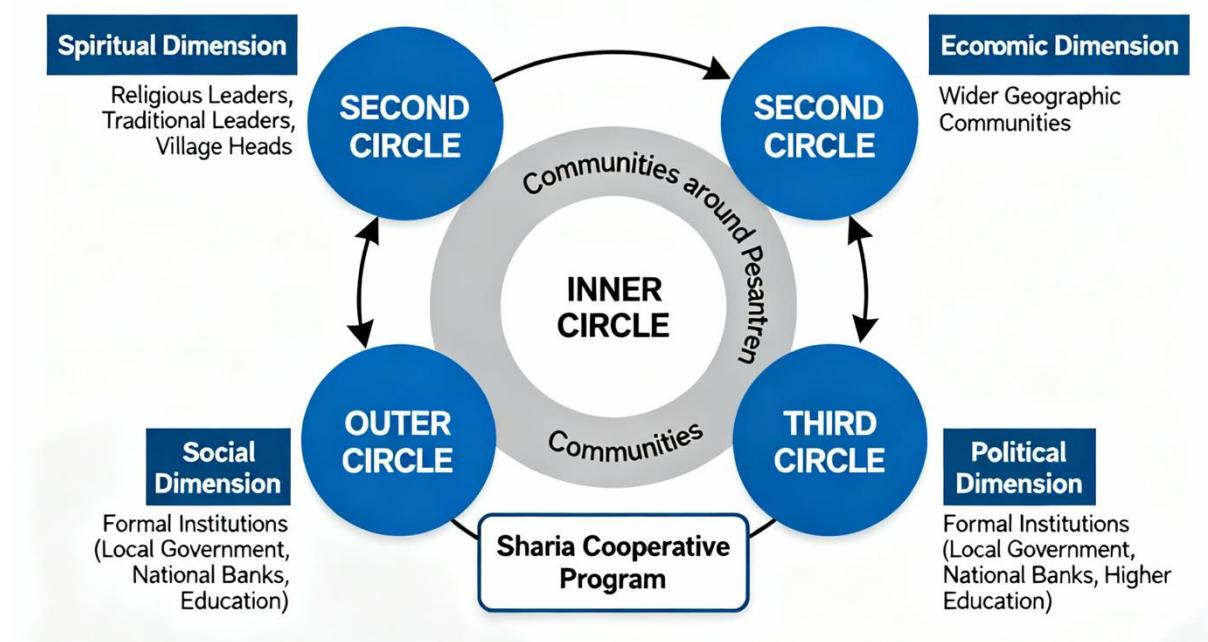


Figure 4. Pesantren Dialogue Model

1. Layered Dialogue Architecture: From Local to Institutional

The dialogue structure begins from the innermost circle consisting of religious leaders, traditional leaders, and village heads. The selection of these actors is highly

strategic because they possess dual legitimacy: spiritual legitimacy from a religious perspective and social legitimacy from their traditional leadership positions. These figures function as bridges between groups capable of translating universal values of peace into local contexts that can be understood and accepted by grassroots communities.

In this circle, dialogue takes not only the form of formal discussions but also involves shared religious rituals, informal meetings, and activities that build interpersonal trust. This approach recognizes that peace is built not only through rational agreements but also through shared experiences that create emotional and spiritual bonds between individuals from various backgrounds.

The second circle involves the community surrounding the pesantren within a wider radius. Here, dialogue begins to touch upon practical issues faced by the community daily: access to economic resources, education, health services, and infrastructure. This expansion is important because conflicts are often rooted in structural injustice in resource distribution, not merely in differences of religious identity.

The community in this circle does not merely become objects of dialogue but also active subjects who provide input about their needs and aspirations. This participatory mechanism ensures that the peace agenda is not determined top-down by religious or political elites, but truly reflects the needs and desires of society at the grassroots level.

In the third circle, dialogue is expanded to larger communities, encompassing wider geographical areas and more diverse social groups. At this level, discussions begin to touch upon more complex structural issues such as public policy, regional development planning, and local political dynamics that affect inter-group relations.

This expansion is crucial because it recognizes that local peace cannot be maintained in isolation. Different communities must be connected in mutually supportive networks, where experiences and learning from one context can be transferred to another context.

The outermost circle involves formal institutions such as local government, national banking institutions, and higher education institutions. The involvement of these institutions provides formal legitimacy, financial support, and long-term sustainability for peace initiatives.

Integration with these formal institutions also creates accountability mechanisms that ensure commitment to peace does not only depend on individual goodwill but is embedded in organizational structures and public policies. These institutions also provide technical expertise and resources necessary to translate the vision of peace into concrete programs.

2. Sharia Cooperative Program: Transforming Dialogue into Action

The interfaith sharia cooperative program launched in 2013 represents the concrete materialization of the dialogue philosophy that has been built. This program is not merely an economic initiative, but a social experiment testing whether sharia principles can become a common basis for interfaith cooperation.

This cooperative involves 150 members from various religious backgrounds, with initial capital derived from grants from relevant ministries and microfinance institutions. This inclusive ownership structure reflects commitment to equality and democratic participation, where each member has equal voting rights regardless of the size of their capital contribution.

The sharia supervisory board is selected based on criteria of competence and integrity, not religious affiliation. This diverse board composition is important to ensure that the interpretation of sharia principles is not dominated by one group but is the result of deliberation and consensus between groups. This approach recognizes that universal values such as justice, transparency, and trust can be found in various religious traditions, and sharia principles can be interpreted as the concretization of these universal values.

The cooperative operates with principles of fair and transparent profit-sharing, a mechanism that is fundamentally different from the conventional interest system. In the profit-sharing system, profits and losses are divided proportionally between capital owners and business operators, creating incentives for cooperation and risk-sharing rather than exploitative relations between creditors and debtors.

This system provides access to capital for small businesses that have been marginalized from the formal financial system. Many cooperative members are micro-business operators who do not have collateral or credit track records required by conventional banks. By relying on communal trust and social guarantee mechanisms, the cooperative is able to reach segments that have been underserved.

Fund deposit management is also designed to minimize risk and maximize accessibility. Members can deposit and withdraw funds with simple procedures and low costs. Transparency in financial management is maintained through internal and external audit mechanisms involving member representatives, thus creating horizontal accountability, not just vertical to external authorities.

One of the most innovative aspects of this cooperative is the interfaith ownership structure that transcends mere passive tolerance. Members from various religious backgrounds not only work side by side but truly become co-owners who have common economic interests. This shared ownership creates interdependence that makes inter-group conflict economically counterproductive.

In member meetings, decisions are made democratically with the principle of one member one vote. This mechanism ensures that minority voices are heard and no group

dominates decision-making. This deliberative process also becomes an arena of democratic learning where members learn to listen to different perspectives, negotiate, and reach compromises.

Participation in the cooperative also involves social dimensions that transcend economic transactions. Members engage in joint activities such as entrepreneurship training, product exhibitions, and capacity development programs. These interactions create space for informal dialogue and the building of personal relations that strengthen social cohesion.

The use of sharia principles in this cooperative raises questions about how Islamic values can become a common basis for members from various religions. The key to this approach is the interpretation of sharia principles that emphasizes universal values such as justice, transparency, bias toward the weak, and rejection of exploitation.

These principles are not presented as exclusively belonging to Islam but as specific articulations of values that can also be found in other religious traditions. For example, the prohibition of usury in Islam can be linked to teachings about economic justice in other religions. This comparative approach facilitates interfaith appreciation and reduces resistance to sharia principles.

Furthermore, the implementation of sharia principles in this cooperative is pragmatic rather than dogmatic. What is emphasized is the substance of justice and transparency, not the formality of ritual. This flexibility allows adaptation of sharia principles to diverse local contexts without sacrificing the integrity of core values.

3. Multidimensional Impact: Economic, Social, and Political

In the period 2013-2020, the cooperative recorded average member growth of 35% per year. This figure shows that the cooperative successfully created an attractive value proposition for the community. This growth is not only quantitative but also qualitative, in the sense that the cooperative successfully reached segments previously marginalized from the formal financial system.

Economic impact is measured not only from asset growth or transaction volume but also from improvements in member welfare. Many members report that access to capital from the cooperative enables them to expand businesses, increase productivity, or start new businesses. Some members who previously worked as laborers or informal workers have now become micro-entrepreneurs who employ others.

Financial inclusion also has significant psychological impact. Members who previously felt marginalized and powerless now have a sense of agency and dignity. They are no longer objects of charitable assistance but economic subjects who have rights and responsibilities. This mindset change is fundamental to long-term empowerment.

Cooperative members report that this program plays a role in resolving local conflicts that were previously difficult to resolve through formal mechanisms. These conflicts are often rooted in land disputes, economic competition, or cultural misunderstandings. Through the cooperative, parties in conflict have common interests in maintaining stability and cooperation.

The conflict resolution mechanism in the cooperative does not rely on third-party intervention or formal legal processes that are often time-consuming and costly. Instead, conflicts are resolved through informal mediation involving trusted community figures. This restorative approach emphasizes reconciliation and relationship restoration, not punishment or winner-takes-all outcomes.

Social cohesion is also strengthened through rituals and symbolism developed within the cooperative. For example, annual profit distribution is conducted in joint events involving all members and their families. Events like these create shared memories and a sense of belonging that strengthen collective identity.

One of the most transformative impacts is women's empowerment. Women who were previously only involved in domestic activities now have access to entrepreneurship training, business capital, and business networks. This economic participation gives women bargaining power in households and communities.

However, women's empowerment is not a linear process or without resistance. In the context of societies that still have strong patriarchal structures, women's participation in cooperatives must be negotiated with existing cultural and religious norms. The cooperative adopts a gradualist strategy that respects cultural sensitivities while consistently promoting inclusion and equality.

Several special programs are designed to support women, such as childcare during training, women-only savings and loan groups, and mentoring by successful women entrepreneurs. These programs recognize that women face specific barriers that require targeted intervention.

The period 2013-2020 was a period full of economic and political uncertainty. Commodity price fluctuations, government policy changes, and socio-political tensions created an unstable environment. In this context, the cooperative functions as a safety net that provides members access to capital and social support when they face difficulties.

The cooperative's resilience was also tested when inter-group tensions occurred at national or regional levels. In some cases, conflict narratives at the macro level can easily be transmitted to the local level and trigger tensions within the cooperative. However, common economic interests and personal relations that have been built are often strong enough to withstand these external pressures.

Diversification of economic activities also becomes a resilience strategy. The cooperative does not only focus on one sector but involves members from various sectors: agriculture, trade, services, and crafts. This diversification reduces systemic risk and ensures that failure in one sector does not destroy the entire cooperative.

4. Dialogue Forum: Institutionalization of Inter-Group Communication

Regular forums were launched as an institutional mechanism to facilitate ongoing inter-group dialogue. This forum is not ad hoc or reactive to crises but is scheduled regularly, usually every three months, to discuss various issues relevant to peace and community development.

Forum participants include representatives from various religious groups, traditional leaders, local government representatives, and other community figures. The composition of participants is designed to ensure balanced representation from various groups, including minority groups and women. Participant selection is conducted transparently by involving the community in the nomination and selection process.

The forum agenda is determined participatorily. Several weeks before the forum, the committee collects input from the community about issues to be discussed. These issues are then prioritized based on urgency and relevance to community interests. This participatory process ensures that the forum is not dominated by elite agendas but is truly responsive to community needs.

The forum provides a safe space to discuss sensitive issues that are often avoided in daily social interactions. These issues include controversial religious practices, discriminatory customs, unfair resource distribution, and contested historical narratives.

Discussion of these sensitive issues is facilitated by moderators trained in dialogue facilitation techniques and conflict mediation. Moderators ensure that discussions remain constructive and do not fall into win-lose debates. Clear ground rules are established at the beginning of the forum, including commitment to active listening, speaking from personal experience, and avoiding generalization or stereotyping.

The approach used in the forum is restorative dialogue that emphasizes mutual understanding rather than persuasion or conversion. The goal is not to achieve full consensus on all issues but to develop appreciation for different perspectives and identify common ground that can become the basis for cooperation.

Through consistent and continuous deliberation, the forum gradually contributes to the transformation of social norms and practices. For example, discussions about customary practices that are discriminatory toward women or minority groups create social pressure for reform. Traditional leaders who were initially resistant to change become more open when they realize that these practices contradict the values of justice they themselves uphold.

This norm transformation does not occur through imposition from outside but through internal critical reflection. The forum provides space for collective reflection where the community can interrogate assumptions and traditions that have been taken for granted. This process can be uncomfortable and controversial, but it is important to prevent stagnation and ensure that social norms remain relevant to contemporary challenges.

One important function of the forum is to bridge the community with public policy-making processes. Recommendations generated from the forum are communicated to local government and other relevant institutions. In some cases, these recommendations are adopted as public policies or government programs.

This linkage is important to ensure that community aspirations and needs are reflected in public policy. Too often, policies are made top-down without adequate consultation with affected communities. The forum provides a bottom-up mechanism that makes the policy-making process more democratic and responsive.

Government participation in the forum also creates accountability. Government officials present at the forum must explain their policies and listen to criticism and suggestions from the community. This direct exposure makes government more sensitive to the social impact of their policies and more careful in making decisions that can trigger conflict.

5. Theoretical Reflection: Integrative Peace Model

The dialogue model developed in this context integrates vertical and horizontal dimensions of peace. The vertical dimension relates to the relationship between communities and the state and formal institutions. The horizontal dimension relates to inter-group relations within the community.

In many peace approaches, these two dimensions are treated separately. Peacebuilding is often focused on inter-group reconciliation without paying attention to structural injustice originating from state policies. Conversely, institutional reform is often carried out without considering the dynamics of inter-group relations at the community level.

This integrative model recognizes that both dimensions are interconnected. Structural injustice often exacerbates inter-group conflict, and inter-group conflict is often used by political elites to divert attention from structural injustice. Therefore, peace efforts must address both dimensions simultaneously.

This model also recognizes the political economy dimension of conflict and peace. Conflict is often rooted in competition for scarce economic resources: land, water, employment, or market access. Religious or ethnic identity is often mobilized to legitimize claims over resources or to mobilize support in political competition.

Therefore, peace cannot be built only through dialogue about values and identity. There must be intervention in the political economy structure that creates incentives for conflict. The cooperative program in this model represents such intervention. By creating common economic interests, the cooperative reduces zero-sum competition and creates incentives for cooperation.

This approach is not naive about the material dimension of conflict. It recognizes that people need to eat, that they have legitimate material interests, and that peace talk without bread will not last long. Therefore, peacebuilding must be accompanied by inclusive and just economic development.

This model also shows the ambiguity of religion's role in conflict and peace. On one hand, religious differences often become markers of difference used to mobilize conflict. Religious narratives can be manipulated to legitimize violence and dehumanize the other. On the other hand, religion also provides normative resources for peace: teachings about love, justice, forgiveness, and reconciliation.

The key to this approach is not to avoid religion but to engage with it critically and constructively. Sharia principles in the cooperative, for example, are not treated as unquestionable dogma but as a normative framework that can be interpreted and adapted. This hermeneutic approach recognizes that religious texts do not have a single meaning but are open to diverse interpretations.

Interfaith dialogue in this model also does not aim to achieve syncretism or relativism where all religions are considered the same. Instead, it recognizes and respects differences while identifying universal values that can become common ground. This approach requires theological humility, willingness to learn from other traditions, and recognition that no group has a monopoly on truth.

Finally, this model represents a transition from negative peace (absence of violence) to positive peace (presence of justice). Many peace interventions focus on stopping violence without addressing the structural roots of conflict. The result is fragile peace, which can easily collapse when conditions change.

Positive peace requires structural transformation that addresses injustice, discrimination, and exclusion. This requires not only reconciliation between groups but also redistribution of resources and power. The cooperative program and dialogue forum in this model contribute to positive peace by creating more inclusive and just structures.

However, the transition from negative to positive peace is not a linear process or without obstacles. Structural transformation often threatens the interests of groups that benefited from the status quo. Therefore, peace efforts must be prepared to face resistance and conflicts that emerge from the transformation process itself. This

requires sophisticated strategies that combine idealism with realism, moral clarity with political pragmatism.

Discussion

Mechanism of Multi-Stakeholder Dialogue Based on Tasawuf Values in Transforming the Ideological Orientation of Post-Conflict Pesantren

The research findings on multi-stakeholder dialogue mechanisms based on Sufi values significantly expand the transformative PPTQ theory (Lederach, 1997) regarding the need for changes in relationships, structures, and culture by demonstrating that sustainable conflict transformation requires a comprehensive approach that not only changes external social structures but also facilitates deep internal transformation through self-reflection practices that re-personalize the practice of muhasabah and mujahadah, providing authentic theoretical grounding that deradicalization requires a deep spiritual dimension, not merely rational argumentation. This transformation goes beyond the cognitive opening theory by Lederach that assumes structural changes are sufficient to create attitudinal changes without adequately exploring the spirituality dimension as the driving force of internal transformation.

The findings validate empirically the core theory of individual deradicalization by Bjerga and Horgan (2009) regarding the importance of cognitive opening and social context while adding new research findings that emphasize the dimension that cognitive opening must not only occur through exposure to alternative narratives but must also be rooted in authentic spiritual awareness facilitated by the practices of self-purification such as zikr and contemplation that lead to inner consciousness. The concept of tawazun or balance as a central tenet of Sufism provides a new theoretical framework in understanding deradicalization mechanisms that are not merely cognitive but also spiritual, authentic toward sacred texts of religiosity, providing a framework, especially regarding new theoretical findings on the relationship between systematic cognitive and spiritual transformation, namely that research in providing concrete empirical contributions on how such practices are operationalized in the context of post-conflict pesantren deradicalization.

Pesantren Dialogue Model in Building Sustainable Community Peace

Research findings on the tri-circle dialogue model developed by PPTQ Amanah significantly enrich Galtung's (1969) theory of negative peace and positive peace by demonstrating that religious institutions can facilitate transformation from negative peace toward positive peace through programs that transform social, economic, and cultural structures simultaneously. The Sharia Cooperative Program by PPTQ Amanah operates with interfaith membership structures demonstrating sustainable peace, as evidenced by approximately thirty-five percent membership growth over three periods while strengthening social cohesion, providing evidence that spiritual foundations rooted in Sufi values such as amanah, shidq, and adl that emphasize trust, honesty, and justice generate collaborative principles that transcend religious boundaries and

enhance trust in economic activities, providing a theoretical framework that depicts the principles of shared leadership in interfaith contexts as being more than just cooperative management mechanisms.

The shared leadership model in cooperative management confirms the collaborative governance theory by Ansell and Gash (2008) regarding the importance of shared responsibility and mutual benefit through cooperation and mutual trust, while adding important findings that demonstrate shared leadership in interfaith contexts requires more than just cooperative management mechanisms but mutual respect for the moral integrity of each party. The success of this model reinforces Ramakrishna's (2015) argument that battle of narratives that is effective is not merely through rational refutation of extremist narratives but through collaborative action that is most transformative, which involves economic interdependence and encourages the emergence of shared humanity. This finding aligns with Putnam (2000) regarding the importance of bridging social capital, while providing the specification that in post-conflict contexts, bridging social capital is most effectively built through productive economic activities that provide concrete material benefits.

Conclusion

This research concludes that multi-stakeholder dialogue based on Sufi values has successfully transformed the ideological orientation of Pondok Pesantren Tahfidzul Qur'an Amanah from a potential basis for radicalization into a fortress of deradicalization and an agent of peace through three comprehensive phases involving recognition and self-reflection through the practices of muhasabah and mujahadah, moderate curriculum restructuring that integrates Sufi moral teachings, and implementation of continuous dialogue with multi-religious communities through the principles of ukhuwah insaniyah and sulu. This transformation mechanism provides a new theoretical contribution by demonstrating that effective and sustainable deradicalization requires a deep spirituality dimension, not merely cognitive-behavioral intervention, where Sufi values such as tazkiyatun nafs, ihsan, and qanaah function as the driving force of internal transformation that transcends exclusivism toward religious inclusivism that embraces universal humanity.

The tri-circle dialogue model developed by the pesantren has successfully built sustainable peace through the transformation of relationships, structures, and culture that creates social cohesion, economic justice, and strengthening of local conflict resolution capacity, as evidenced by the increase in interfaith trust from forty-five percent to seventy-eight percent, the reduction of SARA violence incidents from twelve cases per year to zero cases since 2016, and the increase in cooperative member income by thirty-five percent. The success of this model makes significant contributions to the achievement of Sustainable Development Goals, particularly SDG 4 on inclusive quality education, SDG 8 on inclusive economic growth through interfaith sharia cooperatives, SDG 10 on reducing inequality through bridging social capital, and especially SDG 16 on peace, justice, and strong institutions through violence reduction, building accountable and inclusive institutions, and strengthening community participation, demonstrating that pesantren institutions based on Sufi spirituality can function as autonomous peace agents that are effective, measurable, and replicable for post-conflict contexts in 28,000 Indonesian pesantren serving 4 million students.

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