

Countering Radicalism: The Case of Front Jihad Islam in Asahan Regency, North Sumatra

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Abstract

Religious radicalism is a social phenomenon that continues to be a serious concern in religious life in Indonesia. Narrow and textual religious understandings often give birth to exclusive attitudes that have the potential to lead to radicalism. Therefore, deradicalization efforts need to be carried out comprehensively, one of which is through strengthening faith. This article aims to analyze the strengthening of faith as a deradicalization strategy carried out by the Regional Leadership Council of the Islamic Jihad Front (DPD FJI) in Asahan Regency. This study uses a qualitative approach with a case study method. Data was collected through interviews, observations, and documentation of da'wah activities and religious guidance carried out by DPD FJI. The results of the study show that the strengthening of the faith carried out systematically through Islamic studies, the development of the ummah, and a persuasive approach can form a more moderate religious understanding and reduce the potential for the development of radical ideas in society. Thus, local Islamic organizations have a strategic role in efforts to deradicalize based on Islamic faith values that are rahmatan lil 'alamin.

Keywords: *Faith Strengthening, Deradicalization, Islamic Organizations, Islamic Jihad Front, Radicalism*

Abstrak: Radikalisme keagamaan merupakan fenomena sosial yang terus menjadi perhatian serius dalam kehidupan beragama di Indonesia. Pemahaman keagamaan yang sempit dan cenderung tekstual sering kali melahirkan sikap eksklusif yang berpotensi mengarah pada radikalisme. Oleh karena itu, upaya deradikalisasi perlu dilakukan secara komprehensif, salah satunya melalui penguatan akidah. Artikel ini bertujuan untuk menganalisis penguatan akidah sebagai strategi deradikalisasi yang dilakukan oleh Dewan Pimpinan Daerah Front Jihad Islam (DPD FJI) di Kabupaten Asahan. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi terhadap kegiatan dakwah dan pembinaan keagamaan yang dilakukan oleh DPD FJI. Hasil penelitian menunjukkan bahwa penguatan akidah yang

dilakukan secara sistematis melalui kajian keislaman, pembinaan umat, dan pendekatan persuasif mampu membentuk pemahaman keagamaan yang lebih moderat serta mengurangi potensi berkembangnya paham radikal di tengah masyarakat. Dengan demikian, ormas Islam lokal memiliki peran strategis dalam upaya deradikalisasi berbasis nilai-nilai akidah Islam yang rahmatan lil 'alamin.

Kata Kunci: *Penguatan Akidah, Deradikalisasi, Ormas Islam, Front Jihad Islam, Radikalisme*

Introduction

Religious radicalism is a complex issue that is inseparable from the social and religious dynamics of modern society. This phenomenon emerges as the result of interacting factors, ranging from partial and textual understandings of religion and social inequality to the penetration of transnational ideologies that are not fully aligned with the character of Indonesian Islam. In the context of a pluralistic society, religious radicalism not only has the potential to catalyze horizontal conflicts among groups, but it can also disrupt social stability and threaten national unity. Therefore, radicalism cannot be understood solely as a security issue; rather, it is a social and religious problem that necessitates a multidimensional approach (Munasti, 2025).

Within the Islamic tradition, radicalism often roots in an incomplete understanding of *aqidah* (Islamic creed/theology) that is detached from ethical and humanitarian values. *Aqidah*, which should fundamentally serve as the foundation of faith and a source of spiritual tranquility, is instead misconstrued as a justification for exclusivity, harshness, and intolerance toward differences. Such an understanding tends to reduce Islamic teachings to rigid ideological symbols, thereby neglecting the foundational principles of balance, compassion, and justice that form the core of Islam. This condition indicates that the issue of radicalism pertains not only to extreme acts, but also to the way the faithful understand and internalize theological doctrines.

To date, deradicalization efforts in Indonesia have been predominantly driven by structural and security-based approaches. While such approaches are crucial for preventing violence and maintaining public order, they often fail to address the underlying ideological and religious roots of the problem. A counter-radicalism strategy that focuses exclusively on repressive measures risks overlooking the cultivation of religious consciousness, which is the very genesis of radical ideologies. Hence, an alternative approach that is more persuasive and transformative is required—specifically through strengthening the theological and spiritual dimensions of the Muslim community.

In this context, the role of Islamic mass organizations becomes highly relevant. As non-state actors, these organizations possess deep socio-

cultural proximity to the community, occupying a strategic position to shape religious understanding at the grassroots level. They function as mediators between normative Islamic values and the daily social realities faced by the public. Through *dakwah* (religious outreach) and spiritual guidance, Islamic organizations have the potential to act as effective agents of deradicalization, particularly in cultivating a moderate and contextual understanding of *aqidah* (Ngulwiyah et al., 2021).

However, existing literature on deradicalization has disproportionately centered on the state as the primary actor, often leaving the role of local Islamic organizations underexamined. Many studies emphasize formal deradicalization programs and security policies, thereby overshadowing community-based deradicalization practices that occur organically and informally (Titing Sulastri, 2024). Furthermore, studies on the reinforcement of *aqidah* remain largely normative-theological and have not been explicitly linked to localized deradicalization strategies (Santoso et al., 2019). This highlights a compelling research gap regarding how the strengthening of *aqidah* can serve as a tangible and contextual deradicalization strategy.

The Regional Leadership Council (DPD) of Front Jihad Islam (FJI) in Asahan Regency is an Islamic organization actively engaged in *dakwah* and community theological guidance. The presence of DPD FJI within the Asahan community demonstrates its vital role in fostering religious awareness and countering the proliferation of radical ideologies. In contrast to formal, top-down approaches, DPD FJI implements religious guidance through persuasive, dialogical, and community-based methods. This practice offers a compelling subject of study as it exemplifies an organic form of deradicalization emerging from within the community itself.

The novelty of this study lies in its specific focus on the strengthening of *aqidah* as a localized deradicalization strategy executed by a local Islamic organization. This research views *aqidah* not merely as an abstract theological concept, but as a vital socio-ideological instrument for building community resilience against radicalism. By utilizing DPD FJI Asahan Regency as a case study, this research offers an alternative perspective in deradicalization literature—namely, an approach rooted in theological reinforcement and the empowerment of local religious actors.

Building upon this background, this study aims to analyze how the strengthening of *aqidah* conducted by DPD Front Jihad Islam of Asahan Regency functions as a local-level deradicalization strategy. Additionally, it seeks to understand the role of Islamic mass organizations in shaping a moderate religious comprehension, as well as their contribution to preserving social stability and harmony. Ultimately, the findings of this study are expected to offer both theoretical and practical contributions to the development of more contextual and sustainable deradicalization strategies.

Method

This study employed a qualitative research approach to obtain an in-depth understanding of the role of the Regional Leadership Council (DPD) of the Islamic Jihad Front (Front Jihad Islam/FJI) in strengthening *aqidah* (Islamic creed) as a deradicalization strategy. The research was conducted in Asahan Regency, Indonesia, involving key participants consisting of DPD FJI administrators, religious leaders, and community members who actively participated in the organization's religious programs.

Data were collected through in-depth interviews, participant observation, and document analysis. In-depth interviews were conducted to explore the participants' perspectives and experiences regarding *aqidah* strengthening initiatives and their contribution to deradicalization efforts. Participant observation enabled the researcher to directly examine the implementation of religious preaching (*da'wah*) activities and community guidance programs, while document analysis was undertaken to complement the primary data through the examination of organizational records, activity reports, photographs, and other relevant institutional documents.

The collected data were analyzed using a descriptive-analytical approach to identify recurring patterns, interpret their underlying meanings, and generate findings that address the objectives of the study.

Results and Discussion

The Dialectics of *Aqidah* and Social Reality: DPD FJI's Cultural Strategy in Countering Radicalism

The strengthening of *aqidah* (Islamic theology) undertaken by the DPD Front Jihad Islam (FJI) of Asahan Regency is inextricably linked to the dialectic between normative Islamic teachings and the complex social realities of the community. *Aqidah* is not positioned as a doctrine existing in a vacuum; rather, it is a belief system that must engage in a constant dialogue with the society's social, cultural, and psychological conditions. This awareness of reality leads DPD FJI to eschew confrontational approaches in addressing radicalism, favoring instead a cultural strategy rooted in an understanding of the community's everyday life (Ali & Muttaqin, 2022).

Religious radicalism often emerges not merely from theological errors, but also from social disillusionment, marginalization, and crises of religious identity. DPD FJI interprets this phenomenon as a multidimensional issue that cannot be resolved through normative sermons that emphasize a binary, black-and-white morality. Consequently, the strengthening of *aqidah* is oriented toward addressing the existential anxieties of the community, particularly the youth, who are vulnerable to radical religious narratives offering instant certainty and heroic identities.

In this context, DPD FJI constructs a grounded and communicative narrative of *aqidah*. *Aqidah* is not presented as a set of metaphysical concepts detached from reality, but as a source of life meaning that

guides the faithful in addressing social problems judiciously. This approach enables the community to understand that faith does not necessitate hostility toward the social environment; instead, it encourages active engagement in building the common good. Thus, *aqidah* functions as an integrative force rather than a tool for social segregation (Santoso et al., 2019).

The cultural strategy applied by DPD FJI is also evident in its ability to utilize local language and symbols in religious guidance. Rather than employing rigid ideological terminology that could trigger resistance, DPD FJI chooses a *dakwah* (religious outreach) style that is familiar to the daily lives of the Asahan community. This approach renders messages of *aqidah* more accessible and acceptable, simultaneously closing the door to the penetration of radical narratives that often rely on provocative and emotional diction (Titing Sulastri, 2024).

The dialectic between *aqidah* and social reality demonstrates that religious-based deradicalization cannot be separated from an understanding of the local context. DPD FJI illustrates that a robust *aqidah* fosters an open and reflective attitude toward differences. In practice, the strengthening of *aqidah* does not generate anti-dialogue sentiments; conversely, it reinforces the awareness that diverse perspectives are a part of *sunnatullah* (the laws of nature/divine order) in community life. This awareness serves as an effective bulwark against radicalism, which is inherently absolute and exclusionary.

Consequently, the dialectic of *aqidah* and social reality developed by DPD FJI in Asahan Regency reveals a form of deradicalization that is cultural and transformative. *Aqidah* is not utilized as a tool for mobilizing conflict, but as an ethical foundation for building mature social consciousness. This approach confirms that sustainable deradicalization must emerge from a religious understanding capable of engaging with—rather than negating—reality (Wulan & Azizah Hanum, 2025).

***Aqidah*, Religious Authority, and the Production of Islamic Meaning at the Local Level**

A critical aspect of deradicalization through the strengthening of *aqidah* is the issue of religious authority. At the local level, religious authority is not always established by formal institutions but also through social trust derived from the direct relationship between religious figures and the community. In the context of Asahan Regency, DPD Front Jihad Islam plays a significant role in building a religious authority that is persuasive and participatory, rather than coercive (Andriyani, 2018).

DPD FJI does not construct its authority through claims of absolute truth or exclusive ideological legitimacy. Instead, religious authority is built through moral consistency, social proximity, and the ability to address the community's religious concerns relevantly. *Aqidah* serves as the primary source of legitimacy, yet it is practiced through role modeling and social engagement. This pattern differs from radical groups that tend to build

authority through harsh rhetoric and the polarization of "us versus them" identities (Amaniah et al., 2023).

The production of Islamic meaning by DPD FJI is dialogical and contextual. *Aqidah* is not construed as a boundary marker separating the "righteous" from the "deviant," but as a foundation for understanding Islam as a religion that brings benefit (*kemaslahatan*). In this process, the community is not merely an object of *dakwah*, but a subject actively involved in shaping religious understanding. The space for discussion opens the opportunity for the negotiation of meaning between religious texts and social reality.

This aspect is vital in the context of deradicalization, as radicalism often develops through the production of monolithic and closed religious meanings. By opening responsible space for interpretation, DPD FJI assists the community in understanding that diverse viewpoints within Islam are intellectual and historical inevitabilities. *Aqidah* acts as a framework that keeps these differences within the parameters of ethics and fraternity (Ihsan et al., 2024).

The religious authority constructed by DPD FJI is also inclusive and adaptive. The organization does not isolate itself, but collaborates with various societal elements, including religious figures from diverse backgrounds. This attitude strengthens DPD FJI's social legitimacy as a religious actor that prioritizes the common good. In the long term, this inclusive religious authority contributes to the creation of social stability and societal resilience against radical ideologies.

Through the strengthening of *aqidah* integrated with the development of sound religious authority, DPD FJI of Asahan Regency demonstrates that deradicalization does not necessitate control and repression. Conversely, deradicalization can grow from a process of Islamic meaning production that is dialogical, reflective, and contextual. *Aqidah* becomes a source of value that guides the faithful in understanding Islam maturely, serving as an ideological bastion against radicalism that reduces religion to a tool of conflict (Abrori & Sari, 2025).

Strengthening *Aqidah* as the Foundation of Deradicalization

The strengthening of *aqidah* conducted by DPD Front Jihad Islam (FJI) in Asahan Regency positions *tauhid* (monotheism) as the primary foundation for building a healthy and balanced religious understanding. *Aqidah* is not narrowly understood as mere theological recognition, but as a framework of values that shapes the perspective, attitudes, and behavior of the faithful in social life. In this context, *tauhid* is positioned as an ethical source that directs Muslims to uphold values of humanity, justice, and peace. This approach is critical, as radicalism often flourishes when *aqidah* is detached from the accompanying moral and social values (Saifulloh et al., 2023).

DPD FJI posits that a correct understanding of *aqidah* must be comprehensive and contextual. *Aqidah* is not studied merely as an abstract concept but is linked to the reality of pluralistic societal life. Thus,

the strengthening of *aqidah* is directed toward fostering the awareness that true religious devotion does not contradict the principles of tolerance and respect for differences. This understanding serves as a vital basis for preventing the emergence of exclusive attitudes and claims of singular truth, which often serve as gateways to radical ideologies (Asy'ari, 2022a).

In practice, the strengthening of *aqidah* by DPD FJI is carried out through various routine and sustainable religious activities. Islamic studies and general lectures serve as the primary media for conveying materials on *aqidah*, emphasizing the balance between faith (*iman*) and character (*akhlak*). The conveyed material does not lead to the glorification of violence or confrontational attitudes but underscores the importance of *ukhuwah Islamiyah* (Islamic brotherhood) and the awareness of social responsibility as an implementation of *aqidah*. This approach indicates that strengthening *aqidah* aims not only to deepen individual conviction but also to bolster social cohesion within the community (Nurhayati et al., 2023).

The strengthening of *aqidah* is also understood as a process of cultivating critical awareness toward religious narratives developing in society. In the digital era, radical ideologies often spread via social media under the guise of Islamic teachings. DPD FJI strives to equip the community with a robust understanding of *aqidah*, so they are not easily swayed by provocative and misleading narratives. A strong *aqidah* allows individuals to assess religious teachings rationally and proportionately, thereby preventing them from falling into extreme interpretations.

Furthermore, the strengthening of *aqidah* by DPD FJI emphasizes the importance of moderate attitudes in religious practice. Religious moderation is understood as the middle path that avoids excess, whether in the form of narrow fanaticism or the abandonment of religious values. In the context of deradicalization, a moderate attitude is the key to building religious understanding that is inclusive and adaptive to social reality. By instilling values of moderation early on, DPD FJI endeavors to create an ideological fortress capable of stemming the spread of radical ideologies in society (Asy'ari, 2022b).

Aqidah as an ethical foundation is also reflected in how DPD FJI fosters social relationships within the community. The strengthening of *aqidah* is directed toward producing attitudes of empathy, care, and social responsibility. These values serve as an antithesis to radicalism, which tends to prioritize harsh and exclusive attitudes. By understanding *aqidah* as a source of humanitarian values, Muslims are encouraged to play an active role in creating a peaceful and harmonious social environment.

The community-based approach utilized by DPD FJI further strengthens the efficacy of *aqidah* reinforcement as a foundation for deradicalization. Through direct interaction with the community, values of *aqidah* can be conveyed contextually and accessibly. This approach allows for a two-way dialogue between the preacher (*dai*) and the congregation, ensuring that religious understanding is not shaped through indoctrination, but through a participatory learning process. This process is

essential in building mature and responsible religious consciousness (Hsb & Surikno, 2025).

Thus, the strengthening of *aqidah* conducted by DPD Front Jihad Islam in Asahan Regency can be understood as a strategic effort in deradicalization based on Islamic values. *Aqidah* is positioned as a foundation that guides the faithful to understand Islam holistically, moderately, and contextually. Through sustainable *aqidah* reinforcement, the potential for the development of radical ideologies can be minimized, while simultaneously building a more peaceful and harmonious social life. This approach confirms that deradicalization requires not only policy and law enforcement but also the strengthening of the spiritual and theological dimensions of the Muslim community.

The Role of DPD Front Jihad Islam in Religious Guidance

The DPD Front Jihad Islam of Asahan Regency possesses a strategic role in the community's religious guidance through a facilitative and participatory approach. Its role as a facilitator is interpreted as the organization's effort to provide space, resources, and a forum for the community to understand Islamic teachings more deeply and proportionately. In this context, DPD FJI does not position itself as a singular authority dominating religious understanding, but as a companion to the faithful in the process of seeking and strengthening religious insight. This approach allows for a more egalitarian relationship between the organization and the community, enabling religious guidance to proceed naturally and sustainably (Makhmud et al., 2022).

Beyond its role as a facilitator, DPD FJI also acts as a motivator in building the community's religious consciousness. The religious motivation instilled is not directed toward confrontational spirit or exclusive attitudes, but toward the drive to improve the quality of faith and character in daily life. Through guidance oriented toward strengthening *aqidah* and *akhlak*, the community is invited to understand that true religious devotion is reflected in peaceful, tolerant, and socially responsible behavior. This motivational role is significant in the context of deradicalization, as radicalism often grows from religious zeal that has been misdirected.

In conducting religious guidance, DPD FJI of Asahan Regency does not only deliver *dakwah* in a normative and textual manner but also endeavors to understand the diverse social conditions of the community. Awareness of the plurality of social, economic, and educational backgrounds serves as the basis for formulating *dakwah* methods that are relevant and contextual. By grasping the social realities faced by the community, DPD FJI is able to convey religious messages that are not detached from the actual needs and problems of the faithful. This approach makes *dakwah* more grounded and easily accepted by various segments of society (Panggabean et al., 2022).

Persuasive and dialogical approaches characterize the religious guidance conducted by DPD FJI. Through dialogue, the community is provided with space to convey views, questions, and even doubts

regarding developing religious issues. This discussion space is crucial in preventing the development of closed and dogmatic religious understandings. By opening channels for dialogue, DPD FJI endeavors to build religious understanding that is critical and rational, ensuring the community is not easily influenced by radical narratives that are provocative and manipulative.

Public trust in DPD FJI is formed through the consistency of attitudes and approaches used in religious guidance. The organization strives to maintain harmonious relations with various elements of society, including religious leaders, youth, and local communities. The social and cultural proximity established allows DPD FJI to comprehend the dynamics of the community more profoundly. This trust becomes vital social capital in deradicalization efforts, as religious messages conveyed by trusted parties tend to be more effective in shaping the attitudes and behaviors of the faithful.

The role of DPD FJI in religious guidance also demonstrates that local Islamic organizations hold great potential in supporting deradicalization efforts. Unlike formal, top-down approaches, Islamic organizations possess flexibility and emotional proximity to the community. This proximity allows the process of religious guidance to proceed more intensely and continuously. In the context of Asahan Regency, DPD FJI can utilize this proximity to instill moderate *aqidah* values and reject all forms of violence in the name of religion (Puspitasari et al., 2017).

Through religious guidance oriented toward strengthening *aqidah* and religious moderation, DPD FJI contributes to creating ideological resilience within the community. This resilience is reflected in the community's ability to respond to diverse religious perspectives wisely and non-reactively. Thus, religious guidance serves not only as a means of enhancing religious understanding but also as a social instrument in maintaining stability and social harmony.

The role of DPD Front Jihad Islam of Asahan Regency in religious guidance indicates that local Islamic mass organizations can be vital actors in deradicalization strategies based on *aqidah* reinforcement. The persuasive, dialogical, and contextual approach renders religious guidance more effective and sustainable. By serving as a facilitator and motivator, DPD FJI not only strengthens the faith of the community but also contributes to building a peaceful and harmonious social life amidst the challenges of religious radicalism.

Internalization of Moderate *Aqidah* Values in Countering Radical Ideology

The internalization of moderate *aqidah* values is a vital process in shaping a religious perspective that is balanced and proportionate. In the context of deradicalization, this internalization does not cease at the delivery of theological doctrine; rather, it touches upon the aspect of religious consciousness that is rational, ethical, and contextual. DPD Front Jihad Islam of Asahan Regency posits that radicalism often arises from a failure to understand *aqidah* holistically, causing Islamic teachings to be

reduced to mere symbols and slogans of struggle without consideration for humanitarian values and the general welfare (*kemaslahatan umum*) (Novitasari et al., 2024).

The moderate *aqidah* instilled by DPD FJI emphasizes the balance between faith and character, between theological conviction and social responsibility. The value of *tauhid* is not positioned as a tool for legitimizing violence, but as a spiritual foundation for building attitudes of humility, tolerance, and respect for human dignity. Through this approach, DPD FJI attempts to rectify religious understandings that tend toward extremes by championing the teachings of Islam as *rahmatan lil 'alamin* (a mercy to all creation).

The process of internalizing moderate *aqidah* values is conducted gradually through dialogical study forums. In every session, participants do not merely receive material unidirectionally; they are afforded space to discuss and voice their views. This method allows for the clarification of erroneous religious understandings, while simultaneously preventing the spread of radical narratives that often flourish through closed indoctrination. This dialogical approach becomes a defining feature of the *aqidah*-based deradicalization strategy applied by DPD FJI.

Furthermore, the internalization of moderate *aqidah* values is achieved through the role modeling of the administrators and preachers involved in organizational activities. Open attitudes, polite language in *dakwah*, and an emphasis on brotherhood among Muslims and fellow citizens serve as concrete examples easily accepted by the congregation. This role modeling has a significant impact on shaping the community's religious mindset, as values of *aqidah* are not only delivered theoretically but are also practiced in everyday life (Mulyadi, 2012).

In the context of Asahan Regency, which possesses a diverse social and religious background, the internalization of moderate *aqidah* values becomes increasingly relevant. DPD FJI recognizes that exclusive and harsh approaches possess the potential to trigger social resistance. Therefore, the strengthening of *aqidah* is conducted with consideration for local wisdom and the community's socio-cultural conditions. *Aqidah* is understood as a unifying foundation, not as a divisive tool.

Through the internalization of moderate *aqidah* values, the community is encouraged to possess critical faculties toward radical narratives developing via social media or informal networks. A robust and balanced understanding of *aqidah* enables individuals to filter religious information rationally and prevents them from being easily provoked by calls to *jihad* or *amar ma'ruf nahi munkar* (enjoining good and forbidding evil) interpreted in a narrow sense. Thus, the strengthening of *aqidah* functions not only as an ideological bastion but also as an educational instrument in building mature religious consciousness.

Social Implications of Strengthening *Aqidah* on Community Stability and Harmony

The strengthening of *aqidah* as a deradicalization strategy impacts not only the individual but also carries broad social implications for community stability and harmony. In Asahan Regency, the *aqidah* reinforcement activities conducted by DPD Front Jihad Islam demonstrate a shift toward more harmonious patterns of social interaction. A moderate religious understanding encourages the community to value differences more highly and avoid the exclusive attitudes that potentially trigger conflict.

The first social implication observed is the heightened collective awareness of the importance of maintaining unity among the faithful. Through the strengthening of *aqidah*, the community is invited to understand that differences in religious perspectives are an inevitability that should not be met with hostility. A strong *aqidah* actually guides the faithful to be wise and mature in addressing differences, both within the Muslim community and in inter-religious relations.

Furthermore, the strengthening of *aqidah* contributes to the creation of a more inclusive social space. DPD FJI endeavors to build strong communication with various elements of society, including religious leaders, youth, and local communities. This approach creates an atmosphere of constructive dialogue and reduces the potential for polarization often exploited by radical groups to expand their influence. Thus, the strengthening of *aqidah* not only reinforces Islamic identity but also strengthens social cohesion.

Another social implication is the reduction of stigma and suspicion between societal groups. Radicalism often engenders mutual suspicion, leading to social tension. Through the strengthening of *aqidah* that emphasizes values of compassion and justice, the community is encouraged to build trust and solidarity. This has a positive impact on social stability, as religion-based conflicts can be minimized at an early stage.

In the long term, the strengthening of *aqidah* also possesses the potential to create social resilience against radical ideology. A community with a mature understanding of *aqidah* is not easily swayed by provocative propaganda. This resilience becomes vital social capital in maintaining security and order at the local level. In other words, the strengthening of *aqidah* functions as a preventive effort that is more effective than relying on repressive measures alone.

The role of DPD Front Jihad Islam in this context indicates that local Islamic organizations possess significant contributions to building community stability and harmony. Through the strengthening of *aqidah* oriented toward values of moderation and the common good, Islamic organizations can become strategic partners for the community and the government in facing the challenges of radicalism. These social implications affirm that *aqidah*-based deradicalization is not only relevant theologically but also has a tangible impact on the social life of the community.

Conclusions

Based on the research findings, it can be concluded that the strengthening of *aqidah* (Islamic creed) serves as an effective deradicalization strategy in countering radical ideologies within society. The DPD Front Jihad Islam (FJI) of Asahan Regency has played a pivotal role in fostering moderate religious understanding through *dakwah* (religious outreach) and community guidance initiatives. A persuasive, dialogical, and *aqidah*-based approach has proven capable of cultivating inclusive and peaceful religious attitudes among the faithful. Consequently, the presence of local Islamic organizations, such as the DPD FJI, warrants greater attention and support as strategic partners in deradicalization efforts. Ultimately, sustained efforts to strengthen *aqidah* not only reinforce the faith of the community but also contribute significantly to the promotion of harmony and social stability within society.

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