Portrait of Deradicalization in Indonesia: Has Pancasila Been Considered Effective?
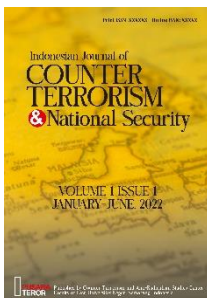
Johan Febriansyah*
Universitas Negeri Semarang, Indonesia

ABSTRACT: In discussing this journal, we will discuss Pancasila values related to deradicalization so that the understanding of radicalism in Indonesia can be reduced. Cases of radicalism in Indonesia itself have been increasing lately, this can be proven by the existence of news reports about terrorists carrying out their actions and also the number of suspected terrorists who have been arrested by the police. This happened because radicalism began to spread rapidly and many people did not apply Pancasila values in the life of society, nation and state. The lack of public understanding of Pancasila values and a weak attitude of nationalism has resulted in increased incidents of violence, persecution and radical acts in the name of religion. Therefore, the government must always be active in eradicating radicalism and deradicalization in order to create a harmonious, peaceful, safe and secure life in our beloved homeland.

KEYWORDS: Pancasila, Deradicalization, Counter Terrorism

I. INTRODUCTION

Pancasila is the basis of the state in various aspects of national and state life. This is because it has an open ideology that means a view that can keep up with the times, dynamic, open thinking, and the result of the agreement of its citizens. Pancasila must bestudied deductively in order to realize pancasila in the life of the nation and state. As a first step to anticipate and stem the development of radicalization in the era of globalization, the Indonesian people should hope that in the future they can continue to survive until the future, citizens must be directed and consistently given socialization to regenerate the essential values of Pancasila which are a buffer or support for the existence of the nation and state.[1]

Seeing the number of incidents that violate thecriminal act of terrorism in Indonesia makes people anxious. Terrorists are usually indoctrinated with radicalism from their closest people or new people. Most terrorists usually use explosive devices or sharp weapons that can scare others and threaten lives. Usually, terrorists target police stations and places of worship.

Radicalism is an understanding made by a group of sects that want drastic social or political change or renewal by using violent means to achieve changes in political conditions. Meanwhile, in the nature

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[1] Handoko, Agus. "Analisis Kejahatan Terorisme Berkedok Agama." *Salam: Jurnal Sosial dan Budaya Syar'i* 6, No. 2 (2019).

of the Big Indonesian Dictionary (KBBI), Radicalism is an understanding or flow that wants social and political change or renewal by violent or drastic means, extreme attitudes in the political stream.[2]

Acts of violence in the name of religion are increasingly troubling all citizens. This action makes the security forces and police need to be more vigilant in anticipating the spread, terror and radicalism that is increasingly widespread, causing this country to lose the value of pancasila in the existence of the nation and state. This is a major issue that comes to the fore as the spread of extremist thought continues to grow rapidly, this reality must be faced decisively to curb the spread of revolutionary thought.[3]

II. METHOD

In this study, author used a research method type Literature review. Quoted from Syafnidawaty (2020) according to Yudi Agusta (2007) Literature Review is a critical analysis of research that is being carried out on a special topic or in the form of questions on a part of science. Literature Review helps us in compiling a thinking framework that is

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[2] Yunus, A. Faiz. "Radikalisme, Liberalisme dan Terorisme: Pengaruhnya Terhadap Agama Islam." *Jurnal Studi Al-Qur'an* 13, No. 1 (2017): 76-94; Ilyasin, Mukhammad. *Teroris & Agama: Kontruksi Teologi Teoantroposentris*. (Jakarta, Prenada Media, 2017); Junaid, Hamzah. "Pergerakan kelompok terorisme dalam perspektif barat dan islam." *Sulesana: Jurnal Wawasan Keislaman* 8, No. 2 (2013): 118-135.

[3] Cinoğlu, Hüseyin. "Sociological understanding of the relationship between terrorism and religion." *Journal of Human Sciences* 7, No. 2 (2010): 199-209; Dawson, Lorne L. "Debating the role of religion in the motivation of religious terrorism." *Nordic Journal of Religion and Society* 31, No. 2 (2018): 98-117.

in accordance with previous theories, findings, and research results in solving problem formulations in the research we make.

Literarature review is a research method that contains a collection of theories, discoveries, and research materials from other research that will be used as a reference from current research. The description is expected to better explain the framework of thinking about the problem that has been explained in the problem formulation. Literature research is carried out to find out what research has been done and that has elements of similarity in current research. This method is carried out by using the means of research materials carried out reading, understanding, criticizing and reviewing from these sources.

This literarure review contains arguments, summaries, and speculations from the author about several library sources. The results of research carried out by other researchers can be included as a comparison of the views that will be written by researchers in this study. All arguments that do not come from the author must be mentioned where the source of the argument comes from, and the systematics that is focused on the source of the library follows the established rules.

III. EXPLANATION OF TERRORISM & RADICALISM

The words "terrorist" (perpetrator) and terrorism (action) come from the Latin word "terrere" which more or less means to make a tremor or vibrate, and the word terror can also cause horror. And in the Big Indonesian Dictionary (KBBI), terror is an attempt to create fear, horror, and cruelty by a person or group; and terrorism, namely the use of violence to cause fear in an effort to achieve goals (especially political goals) (Isnawan, 2018).

According to the Positive Law of Indonesia Law No:15 of 2003, Chapter III article: 6, it is stated: "*that any person who deliberately uses violence or threats of violence creates an atmosphere of terror or fear of people widely or causes mass casualties by depriving others of their freedom or loss of life and property or causing damage or destruction to strategic vital objects or the environment or public vasility or international*" is punishable by the death penalty, life imprisonment or imprisonment of 4 years to 20 years (Nusarastriya, n.d.)

The definition of radicalism in the Big Indonesian Dictionary (KBBI) site has three meanings. Radicalism is a radical sect or stream in politics, or an extreme sikap in the political stream. In addition, another definition of radicalism is an understanding or flow that wants social and political change or renewal in a phased or drastic way (Rosmha Widiyani, 2020).

The word radicalization is widely used to describe the process by which people change their perspective on the world from a "normal" state of society to a "*frightening*" society. Sometimes, these people then insert themselves into the next phase to commit acts of violence. Radicalization is not only driven by one view but on the other hand is also influenced by something else.

The historical background of brutality and radicalism is often in the name of religion. This is justifiable given that religion has enormous power, which transcendspolitical, social, and cultural issues. In the name of religion, it was at this time that radicalism was perpetuatedin various actions. Starting from considering people who disagree are infidels (*takfi'r*) to committing acts of assassination against enemies who do not agree with him.

IV. FACTORS CAUSING RADICALISM

The fact that exists cannot be concealed that narrow, rigid, fanatical, and harsh understandings, for example among Salafi Jihadist groups and their alliances, have triggering factors that make them radical and at the same time ultra-revolutionist, which include:

1. Religious Factors

    Methologist understand the scriptures, some research results show that people who tend to follow the fundamentalist and biblical literalist viewpoints, more likely to have an aggressive perception of religious teachings. Literalists also called textualists or scriptualists are groups that interpret scripture by attaching importance to the letters listed in the scriptures, based on the meaning of words and sentences per sentence, paying less attention to literary forms, text structure, sociological context, historical situation, contemporary and heredity, subjective conditions of the author for example psychology when writing texts (Da'wah, 2013).

2. Socio-polotic factors

    A very wrong view by a group that is considered a radicalism group. In general, we can see that the infighting brought by radicals with their violence in opposing and conflicting with various societies turned out to be more directed in socio-political issues. For this situation, radicalism saw the authentic reality that the society did not benefit from the development of the world thus making tremendous resistance. By carrying certain languages and symbols and religious names, radicalists seek to touch religious feelings and gather solidarity to achieve "*honorable goals*" of his political problems.

3. Cultural Factors

Fcultural actors are as antithesis or opposition to the culture of secularism. Western culture is a source of secularism that is considered an enemy that must be eliminated from the earth. Meanwhile, historical facts show the dominance of the West from its various aspects over Muslim lands and cultures. Western civilization today is the dominant and universal expression of mankind. Western countries have deliberately carried out a process of marginalizing all aspects of Muslim life so that Muslims become backward and oppressed. Western countries with their secularism, already considered as a nation that pollutes the cultures of Eastern nations and Islam, are also considered the greatest danger to the sustainability of Islamic morality (Lecturer of Education, 2021).

4. Government Factors

The failure of the government to act to improve the situation is the result of growing disillusionment and anger from a particular individual or group due to the ideological, religiousand monetary dominai of a large country. For this situation, the elites of public authority have not or cannot find the underlying drivers for the emergence of demonstrations of atrocities (radicalism) with the aim of not being able to defeat the social problems seen by the individual. In addition, the factor of the Western mass media (press) constantly cornering Muslims is also a factor in the development of heinous responses by Muslims. Publicity through the press has enormous power and is very difficult to oppose, so there are "*extremes*" in particular extremist behavior in response to what is actually negated on muslim groups.

5. Psychological Factors

    Through radical and aggressive efficacy, which in political psychology or social movements, a person feels that he is important, has the ability, and means to do something that is expected. There is optimism there which is the psychological driving force of an action, which in its political context is used as the context of Islamist activity (Islamic movements - the Islamists). This psychological factor is at least visible in two forms, namely:

    a. Radical alienation, a feeling of alienation of a person from his environment. What happened around his living environment was contrary to what he believed to be something that had to happen. This feeling of radical alienation will in turn develop into a radical activity. The difference between what he believes and the reality he faces (das sein and das sollen) can be seen in Islam itself with the belief through the verses of the Koran stating that Muslims are the best people whereas in reality, especially in the life of the modern world today, the facts that emerge show that Muslims are still far from what is expected. This contradiction between das sein and das sollen has the potential to foster an apologetic feeling of blaming forces outside Islam, because they feel Muslims are being treated unfairly, even oppressed and marginalized. The consequences of encouraging someone to become a radical activist as a form of protest against injustice perpetrated by forces outside of Islam, including the power of the state or government that they consider to have also gone out of Islamic values.

b. Apologetic hopeless feeling of hopelessness, a feeling of hopelessness that tries to find something else to serve as a scapegoating reason in order to legitimize his despair in front of others.

His experiences with the bitterness of his life, his life, his gaffe in his career and work, may encourage anyone to commit deviant and anarchist deeds. The feelings that are mountainous due to the failure of life that he suffers from, result in the feeling of being isolated from society. If this continues without proper coaching and guidance. The person will do a shocking deed as a reaction to simply revealing his existence. Dr. Abdurrahman al-Mathrudi once wrote that most of the people who joined the hardliners were those who personally experienced failures in their lives and education. These are the ones we have to build and pay attention to. So, we shouldn't always underestimate those who are economically and ill-off. Because they are very vulnerable to being used and bullied by groups that have terrorism targets tertentu (Isnawan, 2018).

6. Educational Factors

Religious education should be given more attention. Religious lessons teach tolerance, civility, friendliness, the elimination of humiliation, and solidarity of support are not repeated regularly. The way of speaking is instructiveif introduced to umat more often mocking than welcoming, hitting more than embracing, reproaching more regularly than teaching. So, the age recognition of individuals who feel themselves and their groups are the most right while others are wrong and must be fought, is a result of our education system being less than right. Strict schools are forced to include a general curriculum plan, while government-funded schools do not include a religious

curriculum, and not a few people are involved with terrorism, precisely from those who come from public education, such as specialists, engineers, specialized specialists, researchers, but concentrate only a small number of religions from outside the school, whose reality is not so represented. Or once again taught by a strict Islamic assembly and having a hard religious understanding

7. Thought Factors

To be more specific about the spread of the two patterns of understanding that exist in Islamic culture, the first expects that religion will be the cause of the collapseof the *Islamic ummah*. So, if youmat needs to dominate in finding backwardnessa, then he should take off the religious shirt he has always had. These are the result of secularism that is rationally opposed to religion. While the second thought is to think about his resistance to the realm of reality which according to him today cannot go on without serious consequences, the world he currently views will bring blessings from Allah Almighty, loaded with shame, so the best path. To endure is to return to religion. Nonetheless, the path to religion is done in ways that are restricted, harsh, non-rigid and unfriendly to everything that reeks of modernisationi. This thinking is a natural descendant of fundamentalism. These two ways of thinking, if developed in the public eye, would give birth to harmful revolutionary activities that are counter-beneficial to the state and surprisingly the religion it adheres to.

In addition, there are other factors that cause radicalism, these factors include:

1. Internal Factors

The internal factor in question is the authenticity of religious writings, in carrying out resistance they often use the authenticity of the content as an aid. For example, the development of "*Islamic fanaticism*" that spread almost throughout the Islamic region (including Indonesia) also used Islamic writings (Qur'an, hadith and traditional sources - the yellow book) as an excuse for philosophical authenticity, given the fact that in reality these writings are literally steady from this mentality of exclusivism and radicalism.

Like the verses that indicate the command to fight like; Fight those who do not believe in Allah and do not believe in the Last Day, and they do not forbid what Allah and His Messenger forbid, and do not believe in the true religion, which the Book has given them, until they pay the jizyah obediently while they are in submission. (Q.S. Attaubah: 29) (Doctrine, 2021).

As the pioneers of the development of radicalism showed, this is a type of savagery with the appearance of complementing sharia, a type of combating individuals who do not believe in God, etc. Not limited to that, fundamentalist meetings with structural revolutionaries also regularly look at Islamic writings according to their own "tastes" without focusing on contextualization and verifiable content sections, therefore, many fatwas are contrary to basic freedom of the public and contrary to liberation. Islam is a religion that frees man from the shackles of authority. Islamic writings that often seem one-sided are about the situation with non-Muslims and the situation of women.

Another internal factor is that the movement has experienced deep discontent for not being able to achieve the ideal of establishing a "global Islamic state" so that it is resolved anarchically, bombarding public offices and terrorism.

It must be admitted that one of the causes of the development of radicalism is the factor of religious sentiments, including religious solidarity for friends persecuted by certain forces. After all, this is more precisely said to be a factor of religious emotions, and not religion. This happened at a meeting held by the Israeli territories against the Palestinians, this incident triggered radical activities among Muslims towards Israel, specifically wanting Israel not to carry out import exports.

2. External Factors

The cause of external factors being the cause of the emergence of radicalism is

1) Economic-political factors
   Government power that deviates from Islamic principles. That is, the system in Islamic countries does not succeed in carrying out the idealistic values of Islam. These systems are not individual workers, regardless of what is expected, they govern decisively and even discourage individuals. Greedy, destructive, and secular Western imperialism really emerged later, especially after the thinking of private corporations and neo-capitalism around the world prevailed.
2) Cultural factors

This factor underscores the western culture that governs life today. A way of life of secularism that is seen as an ordinary enemyl uar that must be eliminated from the face of the earth

3) Social Factors

Among the factors for the emergence of distorted understanding is the existence of conflict conditions that often occur in society. The large number of things that attracted the attention of the masses that led to anarchist actions, eventually gave birth to the antipathy of a group of people to be divorced from society. At first, this attitude of parting with society was intended to avoid chaos. But over time this attitude turned into an attitude of antipathy and hostility to society itself. If this group of people gathers together or is deliberately collected, it will be very easy to use for certain interests. In splinter religious movements, they usually prefer to make the views of figures or clerics harsh and critical of the government. Because they assume, groups of clerics who hold moderate views have co-opted and conspired with the ruler. So that the moderate teachings of Islam and the grace of lil alamin they did not take away and even kept away and they preferred a harsh understanding of the critical cleric. From here on, the hardline thinking of Islam is actually very small, and does not reflect the true face of Islam. But his reckless and uncontrolled movements and actions made the face of moderate Islam and majoriats seem to be closed and lost.

4) Sociopolitical factors

A government that is not firm in controlling terrorism can also be used as one of the components that is still not under control.

5) Historical Factors

From the Dark Ages to the Middle Ages, attempts to conquer and defeat weak nations/societies were part of the customs of a stronger nation or kingdom, so that customs and all their consequences

could be legally accepted according to the political and legal views of the nations of that time. Facts have proved how many legal systems and kingdoms justified the practice of annexation, such as Greek, Roman, Byzantine, and Frankish laws, Visighot, Ostrogoth, Mongol, crusader states, and so on that invaded each other in relentless competition in order to seize power and cement domination and hegemony, including what the early Islamic caliphate did.

This historical reality certainly influenced the formation of Islamic law which began in the 2nd century AD or the 8th century AD where many jurists (*fuqaha*) incorporated various logics of social, political and economic realities in their time into the achievements they made of the Koran and the hadith of the Prophet. The practices of truth were originally purely for good, but later turned into truths used for evil (spirituality) which in turn gave birth to the rhetoric of political bias controlled by the caliphate over the interests of political and economic relations. From this was born a false banner that relies everything on the certainty of qadha and qadhar artificially by transforming the concept of jihad into external warfare and conquest through military expansion and force of arms by killing perpetrators of legal treason and directing external warfare atas name jihad and proselytizing. Furthermore, it is said by Muhammad Syahrur that this political rhetoric is getting stronger in its cutting-edge form, starting with Usman bin Affan (576-656H) with his statement: "*I will not take off the 'shirt' that Allah put on me ...*", and then it was passed on by other Islamic caliphs, such as Abdullah bin Marwan (646-705 AD) who stated: "*I do not want to hear someone who says to me 'be devoted to Allah', except for the nape of his neck*"; and Abu Ja'far al-Manshur (95-158H/714-775 AD) and the later caliphs who held the motto that: "*Verily we judge you*

by the power of Allah." Therefore, they inevitably had to divert internal conflicts towards external territory in the name of jihad.11 In the tradition of Islamic kingdoms in Indonesia, there are also various theological terms or titles given to a king or sultan, such as the title *zhillulah fi al-ardh*, so that the king is considered to have divine legitimacy to determine or enact political laws and policies.

The existence of radicalism cannot be separated from the various factors behind it. One of the main causes of religious radicalism is the understanding of religion itself.

This radical group then brings its own understanding to society and seeks to articulate and implement it in the forms of radical changes to the socio-religious order, such as Islamized culture, as well as political and legal orders such as projections of the Islamic state, Islamic sharia, Islamic economy and so on that smell of Islam. Some of these attitudes are tolerable and justified in a democratic vein, but this excessive spirit is more destructive and unjustified. Furthermore, to be able to realize these ideals, the spread of radicalism utilizes a number of existing media, both through political movements, and civil society movements (Isnawan, 2018).

V. IMPLEMENTATION OF PANCASILA VALUES ON PREVENTING RADICALISM *&* TERRORISM

In preventing the development of radicalism, efforts are needed that touch all parts of the existence of the nation and state, radicalism is currently not an environmental issue but a public and global issue. In the renewal period, the quality of Pancasila that has begun to be abandoned by society must be revived, while all types of radicalism

itself must be de-radicalized. The main deradicalization that must be possible is through the implementation of Pancasila values as a whole, starting from the stage of socialization, understanding, implementation to the realization of Pancasila. With the approval, passion, implementation and completion of Pancasila, violent radicalism will be erased, arguing that radicalism is not a quality that actually comes from Indonesian socio-cultural interactions. Deradicalization efforts through the implementation of Pancasila values can be carried out through a base-up strategy by investigating and restoring the value of environmental wisdom in accordance with Pancasila (inductive deradicalization) or assisted through hierarchical techniques with the state as a principal entertainer. Encourage the socialization of Pancasila values by providing a series of restrictive laws and regulations, providing impartial local government assistance, and adding persuasive comfort to citizens to consistently maintain an attitude of mutual agreement and participation during the time spent on achieving general goals (*deductive deradicalization*). The results of these two deradicalization techniques are quite capable of preventing the development of radicalism on the grounds that in addition to being upheld by the rejuvenation of existing qualities of environmental insights, it is also upheld by the state as the main entertainer who provides a political umbrella in people's lives.

Radicalism and terrorism are unfortunate perspectives and activities and are a scourge for the wider local area. Terrorism occurs in a narrow point of view, an inadequate understanding of parts of the Qur'an and the manipulation of terrorizers. If terrorism is allowed to develop, it can disrupt the existence of the nation, religion and state. Therefore, with the aim of preventing the creation of terrorism and radicalism, efforts were made:

a. The government must make the quality and level of education decent, the welfare of the people, the law is enforced effectively, and the government has authority.

b. Personality solidification and cohesiveness turned out to have a commitment that could be applied to the tendency in the dynamic cycle of the impact of bombs as jihad. The choice is more persuasive and abnormal, so the recreation of certain psychological constructs identified with jihad is not a fundamental decision in the practice of counter-illegal intimidation. The decline in the cohesiveness of gatherings and the character of gatherings is a valuable initial phase in reducing the tendency to make choices in more dangerous bunches in intergroup relationships.

c. Limiting acceptance of various issues and data that can be used as support, between two assessments of shame towards groups caused by harassment and oppression, reducing harm to associations, and open acceptance to participate in the construction of friendships with various frameworks without neglecting the satisfaction of their need to have an integralistic Muslim character, will help in returning them to a moderate system within the hub competitive intergroup ungan.

d. Meanwhile, Azyumardi Azra, conveyed a comprehensive solution to terrorism, among others by:

1) Involving a socio-cultural religious approach requires revitalization and empowerment to provide greater opportunities in efforts to solve radicalism and terrorism. With this revitalization of leadership, the concerned communities can re-knit the cohesion and social solidarity necessary for the strengthening of systems and mechanisms of early prevention of infiltration of factors thatinterfere with their self-defense.

2) The socio-economic development of the community concerned, especially adolescents and youth who are indeed very vulnerable to the infiltration of ideas and praxis of radicalism and terrorism. This approach can be an effective step to prevent the fall of young citizens of the nation into acts of self-destruction as well as the nation-state.

From the perspective of Pancasila and citizenship, radicalism is a problem for democracy because radicalism is the opposite of democratic values. Every democracy can be ensured to be a state of law, so radicalism and terrorism are actually also serious problems in a legal state. Democratic principles and values play a huge role in shaping the character of the new society that is expected after the reforms. The new society was formed through a process of changing individual citizens' attitudes that reflected democratic values and respect and responsibility which were also marked by the following:

a. Upholding the dignity, degree and dignity of man as a fellow creature of Almighty God
b. Prioritizing common interests without neglecting personal or class interests
c. Respect people's opinions and do not impose opinions on other parties or people
d. Solve problems by deliberation to reach consensus, which is overwhelmed by family spirit
e. Upholding the rule of law by obeying legal norms and norms ina responsible manner
f. Implementing the principle of freedom accompanied bysocial responsibility

g. Prioritizing national unity and unity or integration

h. Do not commit discriminatory acts on the basis of religion, race, ancestry, gender, social status, political group.

Since terrorism and radicalism are identified with examples of reason and action, how can we imagine it lies in Pancasila and how we should live each as a general public that maintains the qualities of assertiveness, humanity, solidarity, majority rule system. and equality to be felt and disguised. The state will fall into a soul that is contrary to the views and traits of Pancasila, such as a thin, stupid, negative mentality, the absence of recognition of the presence of various factions, egocentric, elite, imposing the will, and leaving. deceiver. Furthermore, Franz Magnis-Suseno once said that tribal sense must be maintained if one condition is met, in particular the willingness to recognize each other a lot in each other's qualities. It is further stated that the ability to recognize each other's differences is the main responsibility of the Indonesian state in Pancasila. Given the above chronic hypotheses, psychological oppression can be repeated as a hypothesis of revolution, but also through alterations and variations in appearance as indicated by conditions and circumstances as in the revolving hypothesis. Inspiration and purpose sometimes remain but also change. It is also generally determined by internal factors and external factors.

The technique of deradicalization as a "temporary diversion" is honestly inadequate in reducing the demonstrations of radicalism, the development of fear and the demonstration of atrocities for the sake of religion are still normal. Therefore, the incorporation of the implementation of Pancasila values into deradicalization techniques is very important, since it will touch the degree of quality, the standard of behavior of a person who will then give a multiplier. impact in recognition of a protected, serene and serene society.

Pancasila values strive to relent, become certain individuals who know their personality and disposition as an Indonesian state, cling to the philosophy of Pancasila as a living belief system and work philosophy, with the aim that they become a sane society in the face of every difficulty of the developing era. The extreme philosophy that occurs today makes the individual "urgent" and unreasonable in reacting to opportunity, the undeniably intense competition between people, associations and the state tends in a destructive and counter-beneficial way, so no, at this point. The competition points votes to win impact around the world, but the competition is one-sided by creating a chaotic state that is then fraught with extremist qualities.

Perpetrators of criminal acts of terrorism have violated the value of pancasila values, especially in the First precept, the One True Godhead, the value of divinity has the meaning of belief in God Almighty, freedom of religion, tolerance between religious people and love for all creatures of God (Yogyakarta et al., 2020). Aneffort to carry out the first precept with the aim of avoiding the practice of acts of terrorism and violence in the name of religion with the aim of creating harmony between mankind. Human existence must have a dialogue in living together through pancasila values which in the future will bring peace, tranquility, and compassion between fellow humans, with the aim that God also loves man. The violations of Pancasila are:

a. The first precepts of the Almighty Godhead are capable of being carried out in the life of the nation and the country. Of course, acts of terrorism can be avoided early on. Pancasila contains the meaning of religion and togetherness that can prevent acts of terrorism.

b. The second precept, Just and Civilized Humanity. This second precept emphasizes that every citizen should always respect the dignity and dignity of others, should not do despicable insults or even commit threats or terror. Human dignity and dignity must be upheld in a just and civilized manner. Recognition of the dignity and dignity of humanity is equal position and degree. Love each other's fellow human beings.

c. The third precept, efforts to knit a sense of nationality and how to overcome the problem of terrorism must be strengthened again by implementing the third precept of pancasila in the life of the nation and state, so that acts of terrorism can be overcome by using an understanding of the third precept, namely promoting a sense of common nationality for unity and unity among Indonesian citizens.

Thus, in the midst of the outbreak of acts of terrorism and radicalism, the government and the police must be able to prevent the perpetrators of the bunu h self bomb. Therefore, at this time the Indonesian nation has to do a lot of socialization as well as passion and practice of pancasila values, fostering the values of a sense of nationality and a sense of Indonesian citizenship must be used as a way to break the chain of acts of terrorism (Isnawan, 2018).

VI. CONCLUSION

Terrorism is an act that is very detrimental to both Indonesian citizens and the state. Many factors that cause radicalism still exist today. These factors can be caused by internal problems as well as external problems of each human being. In addition, there is another factor, namely the factor of religious education. A religious understanding

that is a piece of the verse of the Qur'an, misreading about the history of Islam and also over-idealization of Islam. Pancasila has a very important role for daily life, nation, and state. The government should also be more active in implementing deradicalization programs so that people can stay away from radical understanding and also make this country safe, comfortable, and peaceful.

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COMPETING INTERESTS

The Authors declared that they have no competing interests.

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