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Deradicalization Through the Encouragement of Pancasila Values Education: Challenges for Indonesia and the International Community

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Abstract: Deradicalisation is every effort to neutralize radical ideals through interdisciplinary approaches, such as law, psychology, religion, economics, education, humanity and socio-culture for those who are influenced or exposed to radical and / or pro-violence. Implementation of Deradicalization Program

(Development) can be done through Deradicalization in Prisons with the Target of terrorism prisoners who are in prison by identifying, Rehabilitation, Reeducation and Resosialisation. Deradicalisation has a goal, among other things, to restore the actors involved who have a radical understanding to return to a more moderate mindset. Deradicalisation of terrorism is very important because terrorism has become a serious problem for the international community because at any time it will endanger the national security for the country hence deradicalization program is needed as a formula of prevention and prevention of radical understanding like terrorism.

Keywords: Deradicalization, Education, Moral and Character Education, Pancasila, Terrorism

A. Introduction

The Indonesian nation is a large nation, and has extraordinary diversity, the island stretches from Sabang to Merauke, but there is one thing that distinguishes the Indonesian nation from other nations, namely the ideology of Pancasila. The ideology of Pancasila was not born in a vacuum, the ideology of Pancasila was born because of the feeling of sharing the same fate with the nation Indonesia for independence. As a national ideology, Pancasila has become a unifier of the Indonesian people who are *Bhinneka Tunggal Ika*[1], and as a direction in national development to achieve national goals.

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[1] *Bhinneka Tunggal Ika* is the motto or motto of the Indonesian nation which is written on the symbol of the Indonesian state, Garuda Pancasila. This phrase comes from the Old Javanese language which means "Unity in Diversity". The word *bhinnêka* comes from two words that have been coded, namely *bhinna* 'separate, different' and ika 'that'. The word *Ika* means 'one'. Literally, *Bhinneka Tunggal Ika* can be interpreted as "It is different, it is one", which means that despite being diverse, in essence the Indonesian people are still one unit. This motto is used to describe the unity and integrity of the Nation and the Unitary State of the Republic of Indonesia which consists of various cultures, regional languages, races, ethnicities, religions, and beliefs. *See* Atmaja, Gede Marhaendra Wija, Ida Ayu Komang Arniati, and Gede Yoga Kharisma Pradana. "Bhineka Tunggal Ika as Source Politics and Identity of Indonesian Culture in The Formation of Law." *Cultura* 17.1 (2020): 57-72; Ditasman, Ditasman. "Implementasi Nilai-Nilai Kebangsaan Yang Bersumber Dari Konsensus Dasar Bangsa (Pancasila, UUD 1945, NKRI dan Bhineka Tunggal Ika dalam Mencegah Berkembangnya

After the reformation era, Pancasila seemed to have lost its spirit, Pancasila was only considered a wind that passed by the Indonesian people. Due to the very strong current of globalization, there are several ideologies that have entered Indonesia, such as: liberalism, capitalism, communism, religious ideology, etc. The reform situation which at that time placed Indonesia in a state of anomie, namely there was a value vacuum and experienced temporary amnesia for the Indonesian people towards the noble values contained in Pancasila, and post-reformation which incidentally was in a state of equilibrium was a gap for foreign ideologies to stuck in Indonesia, some of which are liberal ideologies, or now better known as Neo-Liberalism, which emphasizes market fundamentalism.

Radicalism and terrorism are very dangerous for the Indonesian state. The idea of radicalism assumes that their group is a group that is turning good, other groups that are different from them must be exterminated. The notion of terrorism seeks to create chaos and anxiety in our society. Cases of radicalism such as GAM (*Gerakan Aceh Merdeka*), GPM (*Gerakan Papua Merdeka*), etc. Terror cases such as canned bombs, Radicalism and terrorism groups seek to destroy the fabric of our society by destroying solidarity, togetherness and people's trust in the ruling government.[2]

Faham Radikalimse dan Intoleran)." *Jurnal Pancasila dan Kewarganegaraan (JUPANK)* 2.1 (2022): 91-104.

[2] Triwaskito, Agus, and Hermandar Puteh. "Negara dan Upaya Deteksi Dini Terhadap Ideologi Radikalisme." *SIASAT* 3.4 (2018): 37-43; Wijaya, Ayudhia Ratna, and BR Suryo Baskoro. "Representasi Islam dalam Pidato Presiden Prancis Terkait Kebijakan Melawan Separatisme." *Metahumaniora* 12.1 (2022): 73-90. Radicalism is an understanding or flow that wants social and political change or renewal by means of violence. This understanding also refers to extreme attitudes in political flow. The notion of radicalism among Muslims is often equated with religious understanding even though the context and purpose of what Islam teaches are different, the originators of radicalism are born from various contingencies, ranging from economic problems, political conditions, social and legal injustice and marginal issues in people's lives. Organizational patterns of radicalism vary from ideological moral movements to military-style militants. This organization has its goals, but the common goal is to replace state power by overthrowing the legitimate government and politics. According to Hanafi, the failure of Marxism to participate in political struggles in the Islamic world contributed to the emergence of radicalism in the Islamic world. Marxism has contributed to the industrialization sector and the liberation movement of several Muslim countries from colonialism. However, Marxism has the limitation of not being able to touch people's hearts and has been applied without an adaptation process to the Muslim community environment. The new colonialism model and western state aggression in a number of Muslim countries have also become external factors for the re-emergence of radicalism in the millennium era. Muslims who feel threatened by foreign military expansions such as zionism and new

B. Method

This study uses a method by examining data from researchers who have conducted similar research. The study of the problem in this research is focused on the causes of radicalism and terrorism and the role of Pancasila in countering radicalism and terrorism. The data in this study is secondary data, namely library materials that include journals, books and official sources that can be trusted.

C. Result & Discussion

1. The Concept of Terrorism and Radicalism

The word terrorism comes from the Latin word 'terrere' which means to shake or cause horror. In the Big Indonesian Dictionary (KBBI), terror is an attempt to create fear, horror, and cruelty by individuals or groups and terrorism is the use of violence to create fear in achieving a certain goal.

According to Indonesian Positive Law, Law No: 15 of 2003, Chapter III article: 6, which reads "that anyone who intentionally uses violence or threats of violence creates an atmosphere of terror or fear of people widely or causes mass casualties by looting independence or loss of life and property of others or cause damage or destruction to strategic vital objects or the environment or public or international facilities" which is punishable by death, life imprisonment or up to 20 years in prison. Furthermore, Pezzat A. Fattah, a professor and criminologist from Canada, said that terrorism is used to describe the use of terror by the government on its people to comply.

The word radicalization is often used as a process by which a person transforms their view of the world from a normal society to an extreme society. In some cases, the person will then engage them in the violent stage. Radicalization is based on an ideology and influenced by other factors. For example, the terrorism case in early 2016, Sunakim was a recidivist in the case of war training and possession of firearms. Sunakim is suspected of being one of

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colonialism feel the need to fight back with the spirit of jihad struggle taken from the tradition of Islamic thought. *See also* Hanafi, Hasan. *Islam in The Modern World: Tradition, Revolution and Culture Vol. II.* (Cairo: Dar Keba Bookshop, 2000); Masduqi, Irwan. "Deradikalisasi pendidikan Islam berbasis khazanah pesantren." *Jurnal Pendidikan Islam* 2.1 (2013): 1-20; Rokhmad, Abu. "Radikalisme Islam dan upaya deradikalisasi paham radikal." *Walisongo: Jurnal Penelitian Sosial Keagamaan* 20.1 (2012): 79-114; Machali, Imam. "Peace education dan deradikalisasi agama." *Jurnal Pendidikan Islam* 2.1 (2013): 41-64.

the terrorists who died on Jalan MH Thamrin, Central Jakarta. Sukanim is known to be 32 years old from Sumedang. Sunakim is a direct protege of Sulaiman Aman Abdurahman, who claims to be the emir of the Islamic State of Iraq and Syria (ISIS) in the Southeast Asian Region. The year 2010, Densus 88 once arrested Sunakim in the Aceh region for cases of war training and possession of firearms. Sunakim sentenced to prison for 7 years.

Radicalism is often associated with the name of religion. This can be understood because religion has a strong power, which exceeds political, social and cultural power. Religion can even be elevated to a supernatural level. In the name of religion, then radicalism is legalized into actions. Starting from converting people or groups who disagree with killing people or groups they consider enemies. Zallum, who explained that it was because of the essential thought according to radicalism because it combines thought and ideology.[3]

2.   Triggers for the Growth of Radicalism in Indonesia

It is a hard fact to hide that narrow, rigid, fanatical, hard and intolerant knowledge has trigger factors that make them radical and ultra-revolutionist, which include the following factors:

a.   *Internal factors of diversity*

This is specifically related to the understanding and interpretation of the basic concepts of Islam and the concept of struggle, such as jihad which is understood by Islamic radical groups which is not only a form of Islamic da'wah struggle but is further understood as a form of resistance against the ideological enemies of Islam. In addition to understanding and emphasizing the theological dimension, jihad is also clashed in the dimensions of two opposing territorial poles, namely from al-Islam which is used as a target for expansion with the legitimacy of jihad to uphold God's word on earth either by peaceful means or by war.

b.   *External socio-political factors*

Political, economic and cultural hegemony of the West towards Islam which is considered dangerous to Islam and Muslims. For fundamentalists, modern western ideas are considered to have distorted their traditionalism.

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[3] Hidayat, M. Taufiq, and Yusuf Rahman. "Al-Quran dan Interpretasi Ideologis." *Al Burhan: Jurnal Kajian Ilmu dan Pengembangan Budaya Al-Qur'an* 22.01 (2022): 46-56; Isnawan, Fuadi. "Program Deradikalisasi Radikalisme dan Terorisme Melalui Nilai-Nilai Luhur Pancasila." *FIKRI: Jurnal Kajian Agama, Sosial Dan Budaya* 3.1 (2018): 1-28.

When ideas of modernism enter the realm of life and ideology of Muslims, efforts must be made to stem modernism because it makes their traditional ideas stronger and have their own charm.

c. *Psychological Factors*

Through radical and aggressive efficacy, which in political psychology, a person feels that he is important, has the ability, and means to do something that is expected. There is optimism that there is a psychological energy that drives an action, which in a political context is used as a religious context. This psychological factor can be seen in at least two forms, namely:

1) Radical alienation is a person's feeling of being alienated from his environment. What happens around his environment is contrary to what he believes is something that should happen. This feeling of radical alienation in turn develops into radical activity. The difference between what he believes and the reality he faces can be seen in the religion of Islam itself with the belief that Muslims are the best people, while the reality in modern times is the fact that Islam is still far from what is expected. This contradiction between das sein and das sollen has the potential to create an apologetic feeling to blame the power of Islam, because Muslims are treated unfairly, even to the point of being oppressed.

2) The feeling of an apolegetic decision is a feeling of despair trying to find something else to be used as an excuse for swearing in order to legitimize his decision in front of others. Experience with the bitterness of his life, environment, career failure can encourage someone to do deviant and anarchic acts. Mounting feelings result in the failure of life to be afflicted, resulting in a feeling of self-isolation from society. If this continues without proper coaching or guidance. The person will perform surprising actions as a reaction to just show his existence. People who join the hard line personally experience life and education failures. They are the ones we have to nurture, and we pay attention to. So, we should not always underestimate them economically and their fate. Because it will be vulnerable to being exploited by groups that have certain terrorist targets.

d. *Political Revenge*

The emergence of Islamic reform movements in several Arab countries when the end of the Turkish Empire, which this movement seeks to purify

the teachings and religious practices of Muslims who have long been influenced by the hegemony of Western culture, which they regard as evil culture. This hegemony certainly cannot be separated from Western political forces which today have defeated the political power of the Islamic world. Therefore, Western cultures must be shunned and considered as enemies, and they must be fought in retaliation for their oppression of Muslims. Similar movements have also appeared in several other Islamic areas, such as the Salafi Movement which represents Wahhabism, the Mahdi Movement in Sudan, the Sanusi Movement in North Africa, and also including the Islamic Unity Movement in Indonesia.

e. *Historical Factor*

Since the Middle Ages, efforts to subjugate and defeat weak communities were part of the customs of a stronger nation or kingdom, so that this practice and all its consequences could be legally accepted according to the political and legal views of the nations at that time. The facts prove how many legal systems and kingdoms that justify the practice of annexation, such as Greek, Roman, Byzantine, and Frankish empires, Visighot, Ostrogoth, Mongol, crusader countries, and so on that invaded each other in endless competition. in order to seize power and strengthen domination and hegemony,9 including what was done by the early Islamic caliphs. This historical reality, of course, influenced the formation of Islamic law which began in the 2nd century H or the 8th century AD where jurists (*fuqaha*) incorporated various logics of the social, political and economic realities of their time into their interpretations of the Qur'an. and the hadith of the Prophet. The practice of truth, which was originally purely for good, but later turned into the truth used for evil (batilan) which in turn gave birth to the science of political bias rhetoric controlled by the caliphate for the sake of political and economic relations.

In addition to the several factors described above, there are still several factors behind why this radical act grows and develops in Indonesia like mushrooms that grow in the rainy season. These factors include:

1) Educational Factor

Even though education is not a direct factor that can lead to the emergence of a terrorist movement, the impact resulting from a wrong education is also very dangerous. Religious education in particular should be given more attention. Religious teachings that teach tolerance,

politeness, friendliness, hate destruction, and encourage unity are not often echoed. The educational rhetoric presented to the ummah is more often mocking than inviting, hitting more often than embracing, rebuking more often than educating. So, the birth of a generation of people who feel themselves and their groups are the most correct while others are wrong and must be fought, is the result of our wrong education system. Religious schools were forced to incorporate general curricula, while allergy public schools include a religious curriculum, and not a few people who are involved in acts of terrorism are actually from general education backgrounds, such as doctors, engineers, technical experts, science experts, but only learn a little religion from outside school, whose understanding is correct. not necessarily accountable. Or educated by a strict Islamic group and have a casual understanding of religion

2) Thinking Factor

Namely the spread of two trends of understanding that exist in Islamic society, the first assumes that religion is the cause of the decline of the Islamic ummah. So, if the ummah wants to excel in catching up with its backwardness, it must take off the religious clothes that it currently has. This thought is a product of secularism which is philosophically anti-religion. While the second thought is to reflect on his opposition to the realm of reality which he considers can no longer be tolerated, the current world he views will no longer bring blessings from Allah SWT, is full of humiliation, so the only way to survive is to return to religion. However, the road to religion is carried out in ways that are narrow, hard, rigid and hostile to all things that smell like modernity. This thought is the biological child of fundamentalism. These two modes of thought, if they thrive in society, will give birth to radical-destructive actions that are counter-productive to the nation and even to the religion it adheres to.

3) Economic Factor

Problems of poverty, unemployment and economic oppression can change a person's mindset from what was previously good, to a person who is very cruel and can do anything, including committing terror, William Nock, author of the book "The Face of the New World" says: Terrorism that has recently emerged is a reaction to the economic inequalities that occur in the world". Economic liberalism which resulted

in the circulation of capital only rolling and felt for the rich only, resulting in a very sharp gap to the poor. If such an economic pattern continues at a global level, the reaction will be international terrorism. However, if this economic pattern is applied at the level of certain countries, it will trigger acts of national terrorism.

4) Social Factor

Political stability balanced with equitable economic growth for the people is the ideal of all countries. The presence of leaders who are fair, sided with the people, are not just a hobby of fighting and guaranteeing the freedom and rights of the people, of course it will give birth to pride from the country's children to always defend and fight for their country. They will love and protect the honor of their country both from within and from outside. On the other hand, if the politics that is being carried out is dirty politics, politics that only sided with the owners of capital, foreign powers, and even the politics of fooling the people, then this condition will gradually give rise to public skepticism. It will be easy to emerge groups with different political, religious or social names that easily destroy each other. The emergence of the spirit of radicalism cannot be separated from the various factors behind it. One of the main causes of the emergence of religious radicalism is the understanding of religion itself. This radical group then brings its own understanding to the community and tries to articulate and implement it in the form of radical changes to the socio-religious order, such as the culture of Islamization, as well as political and legal arrangements such as projections of an Islamic state, Islamic law, Islamic economics and so on those smells of Islam. Some of these attitudes can be tolerated and justified in a democracy, but this excessive spirit is more destructive and cannot be justified. 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. However, whatever the form of the movement, one of the characteristics and at the same time the main basis of this movement is education through measurable cadre channels, mastery of mosques, the use of mass media both print and electronic. Of course, not everyone who conducts cadres, is based in a mosque, and uses the media is a radical movement.

3. Implementation of Pancasila to Counter Radicalism and Terrorism

In preventing the development of acts of radicalism, efforts are needed that touch all aspects of the life of the nation and state, radicalism is no longer a local problem but a national and international problem. In the reformation era, the values of Pancasila which society has begun to abandon need to be revitalized, while all forms of radicalism themselves must be de-radicalized. The main deradicalization that can be done is through the implementation of Pancasila values as a whole, starting from the stages of socialization, understanding, implementation to the actualization of Pancasila. With the understanding, appreciation, implementation and actualization of Pancasila, religious radicalism will be uprooted, because radicalism is not genuine values that originate from the cultural process of Indonesian society. [4]

The resultant of the two deradicalization methods can effectively prevent the development of acts of radicalism because apart from being supported by the revitalization of existing values from local wisdom, it is also supported by the state as the main actor that provides a political umbrella in the implementation of Pancasila values. Radicalism and terrorism are fearful attitudes and actions and become a scourge for the wider community. Terrorism occurs because of a narrow perspective, incomplete interpretation of the verses of the Qur'an and manipulation of terrorists. If terrorism is allowed to grow, it can disrupt the life of the nation, religion and state.

For this reason, so that terrorism and radicalism do not develop, efforts are made to: Radicalism and terrorism are fearful attitudes and actions and become a scourge for the wider community. Terrorism occurs because of a narrow perspective, incomplete interpretation of the verses of the Qur'an and manipulation of terrorists. If terrorism is allowed to grow, it can disrupt the life of the nation, religion and state. For this reason, so that terrorism and radicalism

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[4] Subagyo, Agus. "Implementasi Pancasila dalam Menangkal Intoleransi, Radikalisme dan Terorisme." *Jurnal Rontal Keilmuan Pancasila dan Kewarganegaraan* 6.1 (2020): 10-24; Fathani, Aqil Teguh, and Eko Priyo Purnomo. "Implementasi Nilai Pancasila dalam Menekan Radikalisme Agama." *Mimbar Keadilan* 13.2 (2020): 240-251; Satriawan, Iwan, Muhammad Nur Islami, and Tanto Lailam. "Pencegahan gerakan radikalisme melalui penanaman ideologi pancasila dan budaya sadar konstitusi berbasis komunitas." *Jurnal Surya Masyarakat* 1.2 (2019): 99-110; Pakpahan, Gernaida Krisna, et al. "Internalisasi nilai-nilai Pancasila dalam upaya mencegah radikalisme." *KURIOS (Jurnal Teologi dan Pendidikan Agama Kristen)* 7.2 (2021): 435-445.

do not develop, efforts are made to: Radicalism and terrorism are fearful attitudes and actions and become a scourge for the wider community. Terrorism occurs because of a narrow perspective, incomplete interpretation of the verses of the Qur'an and manipulation of terrorists. If terrorism is allowed to grow, it can disrupt the life of the nation, religion and state. For this reason, so that terrorism and radicalism do not develop, efforts are made to:

a. The government must create a good quality and level of education, public welfare, the law is enforced correctly, and the government is authoritative.

b. The strengthening of group identity and cohesiveness was found to have relevant contributions to the bias in the decision-making process of bombing bombings as jihad. The decision was driven more by motivational and not rational, so that the reconstruction of certain cognitive schemas related to jihad was not the main choice in counter-terrorism activities. Reducing group cohesiveness and group identity is a useful first step in reducing the tendency to make decisions in groups that are more at risk in intergroup relations.

c. Minimizing access to various problems and information that can be used as justification, between the two assessments of injustice to groups caused by oppression and persecution, reducing threats to groups, and open access to participate in social structures with diverse systems without neglecting the fulfillment of needs they will have an integralistic Muslim identity, it will be useful in returning them to a moderate strategy in competitive intergroup relations.

d. Meanwhile, Azyumardi Azra, delivered a comprehensive solution to terrorism, including by:

   1) Involving a socio-cultural religious approach requires revitalization and empowerment to provide greater opportunities for solutions to radicalism and terrorism. With this leadership revitalization, the community concerned can re-knit social cohesion and solidarity which is necessary for strengthening systems and mechanisms for early prevention of infiltration of elements that interfere with their self-defense.

   2) Socio-economic empowerment of the community concerned, especially youth and youth who are indeed very vulnerable to the infiltration of ideas and practices of radicalism and terrorism. This approach can be an

effective step to prevent the young people of the nation from falling into acts of self-destruction as well as the nation-state.[5]

From the perspective of Pancasila and citizenship, radicalism is a problem for democracy because radicalism is contrary to democratic values. It is certain that every democratic country is a state of law, so radicalism and terrorism are actually serious problems in a state of law. The principles and values of democracy play a very large role in shaping the character of the new society that is expected after the reform. The new society is formed through a process of changing individual citizens' attitudes that reflect democratic values and respect and responsibility which are also characterized by the following:

1) Upholding the dignity, status and dignity of human beings as fellow creatures of God Almighty

2) Prioritizing common interests without neglecting personal or group interests

3) Respect people's opinions and don't force opinions on other parties or people

4) Resolving problems through deliberation to reach consensus, which is filled with the spirit of kinship

5) Uphold the rule of law by obeying legal norms and other norms responsibly.

6) Implementing the principle of freedom accompanied by social responsibility

It was further stated that the willingness to accept each other in differences is the core commitment of the Indonesian nation in Pancasila. Given the historical theory above, terrorism can be repeated as the theory of rotation, but also undergoes changes and variations in appearance according to conditions and situations as in the spiral theory. Motivation and goals are sometimes fixed but also change. It is also largely determined by internal and external factors. The deradicalization method in the form of "*temporary diversion*" is in fact ineffective in reducing acts of radicalism, a series of terrors and acts of violence in the name of religion are still common.

Therefore, it is very important to integrate the implementation of Pancasila values into the deradicalization method. because it will touch the level of values, norms to the behavior of an individual which will then provide a multiplier effect in the form of the realization of a safe and peaceful society. The transformative deradicalization method with the implementation of Pancasila values seeks to

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[5] Azra, Azyumardi. *Transformasi Politik Islam: Radikalisme, Khilafatisme, dan Demokrasi*. (Jakarta: Kencana, 2016). *See also* Azra, Azyumardi. "Kegalauan Identitas dan Kekerasan Sosial: Multikulturalisme, Demokrasi dan Pancasila." *EMPATI: Jurnal Ilmu Kesejahteraan Sosial* 1.1 (2012): 1-12.

create output, namely people who know their identity and character as the Indonesian nation, uphold the ideology of Pancasila as a living ideology and working ideology, so that it becomes a rational society in facing all the challenges of changing times. Radical ideology that is happening like now makes people "*desperate*" and irrational in responding to the times, the increasingly fierce competition between individuals, groups and nations is addressed in destructive and counter-productive ways, so that it is no longer healthy competition to win global influence, but an unbalanced competition by creating conditions of anarchy which are then filled with radical values.

The perpetrators of today's terrorism have violated the values of Pancasila, especially in the First principle, Belief in One Supreme God, in the first principle, every citizen must believe in the One Supreme God, mutual respect and cooperation between religious communities need to be implemented in the life of the nation and state. , as an effort to carry out the first precepts 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 human beings. Human existence must have dialogue in living together through Pancasila values which will eventually bring peace, tranquility, and full of love between human beings, with the aim that God also loves humans. The violations of Pancasila are:

1) The first precept of the One and Only God can be implemented in the life of the nation and the state. Of course, acts of terrorism can be avoided early on. Pancasila contains the meaning of diversity and togetherness that can prevent acts of terrorism.

2) The second precept, just and civilized humanity. This second precept emphasizes that every citizen must always respect the dignity of others, must not act in a disgraceful manner, insult or even threaten or terrorize. Human dignity must be upheld in a just and civilized manner. Recognition of human dignity and status, namely the same position and degree. Love each other human.

3) The third principle, efforts to knit a sense of nationality and how to overcome the problem of terrorism must be strengthened again by implementing the third principle 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 principle, namely promoting a sense of shared nationality for unity and integrity among people. Indonesian citizens.

Thus, in the midst of the spread of acts of terrorism and radicalism, the government and the police must be able to prevent suicide bombers. Therefore, at this time the Indonesian people have to do a lot of socialization as well as appreciation and practice of Pancasila values, growing 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.

D. Conclusion

There are many factors that make this radicalism movement continue to emerge in Indonesia. These factors can be caused by factors within humans and from outside humans, where these two factors are the same factor in influencing the development of radicalism and terrorism to emerge in Indonesia. These factors include internal religious factors, external socio-political factors, psychological factors, political resentment, historical factors, educational factors, thinking factors, economic factors, social factors and political factors. In addition to these factors, there are other factors, namely: literal, piecemeal, partial religious understanding of the verses of the Koran, wrong reading of Islamic history combined with excessive idealization of Islam at a certain time. and political, social and economic deprivation that persists in society. Pancasila has various functions in personal, national and state life, has a very important role in preventing the entry of radicalism and terrorism in the Indonesian state, because Pancasila contains noble values that can fortify individuals and the state in dispelling these understandings.

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