Is Moral Education Effective in Preventing Radicalism and Terrorism?

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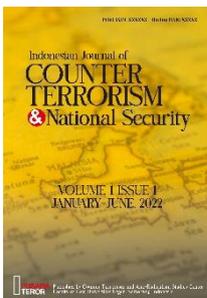
ABSTRACT: Pancasila is a solution to the problem of radicalism that is currently plaguing Indonesia. So, it is hoped that the values in Pancasila must really be carried out by the people of Indonesia in order to prevent and minimize radicalism and terrorism in our beloved country. The loss of the values contained in Pancasila in Indonesian society is the root of the emergence of various acts of radicalism and terrorism in Indonesia. Therefore, the implementation of Pancasila values, in order to remain actual in facing the threat of radicalism, must place more emphasis on conveying three messages, namely, first, this country was formed based on agreement and equality, in which no one should feel that he is the main shareholder, or citizen. first class. Second, the rules of the game within the state have been agreed upon, and the state has full sovereignty to discipline its state members who are trying systematically to change the order, in ways that are against the law. Third, the state provides protection, opportunity, future and balanced protection to achieve the national goals of a just and prosperous, secure, civilized and independent society. The Indonesian government has recently begun to be wary of the development of radicalism in the country in relation to the ISIS (Islamic State of Iraq and Syria) network. The issue of ISIS has become a global issue and it seems that the world is united to fight it. Seeing this phenomenon, steps need to be taken to prevent radicalism from thriving in this motherland. In addition to taking action against the perpetrators of radicalism, the government must also take preventive or preventive measures so that people are not easily provoked by ideologies that use religious attributes. Close cooperation is needed between the

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government, security forces and religious leaders to straighten out religious understanding.

I. INTRODUCTION

Indonesia is known as a pluralist country, where plurality is present and develops in it, the plurality consists of ethnicity, race, culture, and religion. Indonesia is not only rich in diverse cultures but a religious country with several beliefs and beliefs that follow it. In Indonesia, there are 6 officially recognized religions in the eyes of the law, namely Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism and Kong Hu Cu.[1] Although there are various religions, Indonesia is able and able to coexist with each other. All the diversity of tribes, races, cultures in Indonesia makes Indonesia a rich country because everything is summarized into one, namely a variety of

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[1] Bourchier, David M. "Two decades of ideological contestation in Indonesia: From democratic cosmopolitanism to religious nationalism." *Journal of Contemporary Asia* 49, No. 5 (2019): 713-733.

cultural arts that are Bineka Tunggal Ika by showing the customs of intimacy and based on Pancasila.[2]

Indonesia today is faced with several problems and threats of terrorism, all of which diverge from the values of Pancasila and the 1945 NRI Constitution. Radicalism can be interpreted as radical understanding that wants change by using violence. This understanding is actually a political understanding that wants extreme change, according to the ideology they espouse. If the ideology of the state is no longer solid, it will have an impact on national resilience.[3] Meanwhile, the definition of terrorism is according to the revision of Law Number 15 of 2003 concerning the Eradication of Criminal Acts of Terrorism. Terrorism is an act that uses in a violent way or the threat of violence that creates an atmosphere of terror or widespread fear to society, which can inflict mass casualties and or inflict damage or destruction on strategically vital objects, the environment, public facilities or international facilities with ideological motives, or political or disturbances of state security.[4]

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[2] Azis, Donny Khoirul, et al. "Pancasila Educational Values in Indicators Religious Moderation in Indonesia." *FITRAH: Jurnal Kajian Ilmu-ilmu Keislaman* 7, No. 2 (2021): 229-244; Fua, J. L., et al. "Development of environmental care attitude of students through religion education approach in Indonesia." *IOP Conference Series: Earth and Environmental Science*. Vol. 175. No. 1. IOP Publishing, 2018.

[3] Kusuma, Ardli Johan, et al. "Indonesia dan Ancaman Terorisme: Dalam Analisis Dimensi Imaterial." *Sosiohumaniora* 21, No. 3 (2019): 333-341; Ridwan, Wachid. "Irisan Motif Ancaman Terorisme: Studi Kasus Penegakan Hukum Densus 88 Anti Teror di Yogyakarta, Surabaya dan Makassar Tahun 2021." *Independen* 3, No.1 (2022): 15-24.

[4] Lindawaty, Debora Sanur. "Upaya Penanggulangan Terorisme ISIS di Indonesia." *Jurnal Politica Dinamika Masalah Politik dalam Negeri dan Hubungan Internasional* 7, No. 1 (2018); Fredayani, Ervina, Jordan Aria Adibrata, and Naufal Fikhri Khairi. "Alasan Pembentukan Kerja Sama ASEAN-Australia dalam Menghadapi Isu Terorisme." *Insignia: Journal of International Relations* 6, No. 2 (2019): 94-105; Lubis, Arief Fahmi. "Perubahan Model Ancaman Terorisme Ditinjau dalam

The fading of local identity that has plagued the younger generation behind is said to be one of the factors causing radicalism, the emptiness of values adopted, so that radical understanding begins to fill the void.[5] Through humanitarian events that are now being faced by all levels of Indonesian society. The increasing radicalism in religion in Indonesia is a phenomenon as well as tangible evidence that cannot be simply ignored or eliminated. The increasing religious radicalism in Indonesia is characterized by various acts of violence and terror.[6]

Efforts to cultivate the values of Pancasila as the glue for the diversity of the Indonesian nation, need to start from the moment there is an interaction in the life of the child, namely the family. The family is the smallest social institution of society, so it is necessary to build a Pancasila family, which is a place for cultivating Pancasila values well, seeding the seeds of the implementation of Pancasila values to its members.[7]

The phenomenon of radicalism in religion can indeed be understood variously, but essentially, religious radicalism is generally always associated with sharp conflicts between the values that certain

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Hukum Tata Negara di Indonesia." *Ideas: Jurnal Pendidikan, Sosial, dan Budaya* 7, No. 3 (2021): 251-258.

[5] Thoyyib, Mochamad. "Radikalisme Islam Indonesia." *TA'LIM: Jurnal Studi Pendidikan Islam* 1, No. 1 (2018): 90-105; Dewantara, Agustinus Wisnu. "Radikalisme Agama dalam Konteks Indonesia yang Agamis dan Berpancasila." *JPAK: Jurnal Pendidikan Agama Katolik* 19, No. 1 (2019): 1-14.

[6] Budijanto, Oki Wahju, and Tony Yuri Rahmanto. "Pencegahan Paham Radikalisme Melalui Optimalisasi Pendidikan Hak Asasi Manusia di Indonesia." *Jurnal HAM* 12, No. 1 (2021): 57; Kurniawan, Ilham. "Memaknai Radikalisme di Indonesia." *TA'LIM: Jurnal Studi Pendidikan Islam* 3, No. 1 (2020): 70-82.

[7] Subagyo, Agus. "Implementasi Pancasila dalam Menangkal Intoleransi, Radikalisme dan Terorisme." *Jurnal Rontal Keilmuan Pancasila dan Kewarganegaraan* 6, No. 1 (2020): 10-24; Hastangka, Hastangka, and Muhammad Ma'ruf. "Metode Pancasila dalam Menangkal Radikalisme." *Jurnal Kewarganegaraan* 18, No. 2 (2021): 115-129.

religious groups strive for. Within the scope of religious groups, radicalism is a religious movement that seeks to completely overhaul the existing social and political order by using the path of violence.[8] The rise of radicalism in Indonesia is considered increasingly worrying, even in the red zone or really needs to be watched out for. In addition, the increasing radicalism in religion in Indonesia is a phenomenon as well as concrete evidence that cannot be simply ignored or eliminated. The increasing religious radicalism in Indonesia is characterized by various acts of violence and terror.[9]

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[8] Mulia, Musdah. "Bahaya radikalisme dan kekerasan ekstrismisme." *AL-WARDAH: Jurnal Kajian Perempuan, Gender dan Agama* 12, No. 2 (2019): 96-106; Galib, Syamsul Arif. "Legitimasi Kekerasan: Titik Temu Radikalisme dan Terorisme." *AN NUR: Jurnal Studi Islam* 13.1 (2021): 1-16.

[9] It was further explained that talking about radicalization, actually joining a terrorist group is a process. Men and women experience different joining experiences, including the reasons for staying or leaving terrorism. There are those who want to look masculine by staying behind to defend oppressed Muslims. There are those who then return to their origins to open military camps and pass on their knowledge to young people. This extremist group moves against multiculturalism through political movements. Especially now that the issue of religion and political identity is so strong in Indonesia. For example, during the COVID-19 pandemic, extremist groups said that the incident was the result of not having Islamic law. Then, they list various solutions and such to attract people into their institution. In this regard, there are several things that need to be done to respond to these conditions. We need a transmedia intervention in various media, both online and offline. Then, narratives must include collaboration and co-creation of alternative narratives beyond individual messages. In addition, they also have to have accountability where the narrative that is made really happened. The most important thing is to strengthen the role of credible voice, namely people who have been involved and at some point, want to start a new life. *See also* Deti, Salsabila, and Dini Anggraeni Dewi. "Pengimplementasian Nilai-Nilai Pancasila untuk Mencegah Radikalisme di Indonesia." *Edumaspul: Jurnal Pendidikan* 5, No. 1 (2021): 557-564; Fathani, Aqil Teguh, and Eko Priyo Purnomo. "Implementasi Nilai Pancasila dalam Menekan Radikalisme Agama." *Mimbar Keadilan* 13, No. 2 (2020): 240-251; Schmidt, Leonie. "Cyberwarriors and counterstars: Contesting religious radicalism and violence on Indonesian social media." *Asiascape: Digital Asia* 5, No. 1-2 (2018): 32-67; Muhammad, Ali, and Eric Hiariej. "Deradicalization program in Indonesia radicalizing the radicals." *Cogent Social Sciences* 7, No. 1 (2021): 1905219. In a more distant context, it is also said that

As a great nation, we must be aware of this danger. If left unchecked, there is no doubt that the Indonesian nation will be divided and eventually wiped out. They work very secretively and radically, by rejecting most of the premises underlying the institutions that already exist in society. Even the government is considered a people's conflagration. Terrorism is therefore classified as an extraordinary type of crime.

II. METHODS

Thisy study used normative research by comparing some norms and cases concerning Pancasila, Moral Education and Terrorism. This study tried to anaylze how moral education, in this case Pancasila education, ban be effective to prevent radicalism and terrorism in Indonesia.

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radical groups use social media platforms to gain influence via the internet. Young people become easy targets for them. Various prevention efforts have been made, both platform providers and the government. But as if all the steps are not enough. For example, the story of Nurshadrina Khaira Dhania raises the awareness of many parties about how the internet impacts teenagers. In 2015, Dhania asked her entire family to move to Syria, after ISIS campaigned for a new life in an Islamic country. Dhania's family is one of the few remaining Indonesian citizens who were rescued from Syria, after ISIS fell. Taking advantage of his bitter experience while there, Dhania is now actively campaigning about the dangers of radicalism. He believes, teenagers are easily influenced for a number of reasons. They have high spirits, their emotions are unstable, on the other hand young people do not yet understand what they are doing, what is their purpose in life, and what is the meaning of their life. *See* also Hidayat, Fadhil Pahlevi, and Faizal Hamzah Lubis. "Literasi media dalam menangkal radikalisme pada siswa." *Jurnal Interaksi: Jurnal Ilmu Komunikasi* 5, No. 1 (2021): 31-41; Syahputra, Muhammad Candra. "Jihad santri millennial melawan radikalisme di era digital: Studi Gerakan Arus Informasi Santri Nusantara di media sosial." *Jurnal Islam Nusantara* 4, No. 1 (2020): 69-80; Rahmat, Derina, Dofa Muhammad Aliza, and Virda Altaria Putri. "Media sosial sebagai upaya pencegah radikalisme." *Jurnal Ilmu Komunikasi (JKMS)* 8, No. 1 (2019): 141-151.

III. RADICALISM & TERRORISM: THEORIES AND VARIOUS PRACTICES IN RECENT DEVELOPMENT

The word radicalism in terms of terminology comes from the root word *radix* which means root (tree). It is understood in *a flash* that people who think radically must have a more detailed and deep understanding, like those roots, and a firmness in maintaining their beliefs. Dawinsha posits the definition of radicalism equates it with terrorists. That radicalism contains an attitude of the soul that leads to actions aimed at weakening and changing the order of the establishment and replacing it with new ideas.[10]

In the sense of language means an understanding or tradition that desires social and political change or renewal by violent or drastic means. In the English dictionary, the word *radical* is interpreted as extreme or hardlined. Radicalism means a school that wants drastic change or *fundamental reform*. This understanding is actually a political understanding that wants extreme change, in accordance with the embodiment of the ideology they espouse. After that, the addition of the suffix–ism itself gives meaning to a view of life (*paradigm*), a philosophy, and a belief or teaching. This is what causes a distorted impression in society. The essence of radicalism is a radical understanding that wants change with a tendency to use violence.[11]

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[10] Karell, Daniel, and Michael Freedman. "Rhetorics of radicalism." *American Sociological Review* 84, No. 4 (2019): 726-753. *See also* Zarzani, T. Riza, Julpikar Julpikar, and Mawaddah Nasution. "Eksplorasi Akar Radikalisme Pada Aksi-Aksi Terorisme." *Kumpulan Penelitian dan Pengabdian Dosen* 1, No. 1 (2018); Boniran, Boniran, and Wahyu Diono. "Persepsi Masyarakat Terhadap Radikalisme." *Jurnal Manjusri* 1, No. 2 (2022): 73-79.

[11] Mahfud, Choirul, et al. "Religious Radicalism, Global Terrorism and Islamic Challenges in Contemporary Indonesia." *Jurnal Sosial Humaniora (JSH)* 11, No. 1

In terms of language, the term terrorist originated in France in the 18th century. The word Terrorism which means under the terror, comes from the Latin "*terrere*" which means trembling and "*detererre*" which means fear.[12]

Terrorism and terrorists today have a political meaning and are often used to polarize the effects that terrorism used to be just for the term violence perpetrated by the enemy, from the point of view of the attacked. Terrorism is roughly a term used for the use of violence against civilians/noncombatants to achieve political goals, on a smaller scale than war. Acts of terrorism can be committed by individuals, groups of people or countries as an alternative to an open declaration of war.[13]

Radicalism is closely associated with islam, when in fact no religion teaches violence to its fellows including Islam. Historically, radicalism colored by religion is not new to this country, especially those associated with Islamic radicalism groups. The existence of religious radicalism is actually a phenomenon that can occur in any religion. Radicalism has a lot to do with fundamentalism marked by the return of society to the basics of religion. In some Muslim countries, religious radical movements were actually born at a time when the democratization process was being held. Fundamentalism will be accompanied by radicalism and violence when the freedom to

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(2018): 8-18; Van den Bos, Kees. *Why people radicalize: How unfairness judgments are used to fuel radical beliefs, extremist behaviors, and terrorism*. (Oxford: Oxford University Press, 2018).

[12] Primoratz, Igor. "What is terrorism?." *Journal of applied philosophy* 7, No. 2 (1990): 129-138; Miller, Seumas. *Terrorism and Counter: Terrorism*. (London: Wiley-Blackwell, 2009).

[13] Junaedi, Fajar. "Relasi terorisme dan media." *Jurnal Aspikom* 1, No. 1 (2017): 15-25; Mubarak, Zulfi. "Fenomena terorisme di Indonesia: Kajian aspek teologi, ideologi dan gerakan." *Jurnal Salam* 15, No. 2 (2012).

return to religion is hindered by the situation. Radical religious movements in Indonesia were also born while the democratization process was underway. Regional autonomy as a reflex of democratic demands, for example, is marked by the rise of religious literlism-radicalism such as the will to implement "*Islamic sharia*". However, it cannot turn a blind eye that the person who spreads the issue of division is under the guise of Islam as a follower of the majority religion in Indonesia. In Indonesia, the acts of violence (terror) that have occurred so far are mostly carried out by a group of people in the name of / practicing a certain religion. Religion is used as a bulwark by them to carry out their actions. In addition, they also misinterpreted a number of understandings of scripture. Religious texts are used as a pretext by them to commit acts of violence in the name of jihad.

Some examples of religious radicalism that occur in Indonesia are the emergence of various violent religious groups, such as Hizbut Tahrir, Indonesia (HTI), Jama'ah Tabligh (JT), Preparatory Committee for the Enforcement of Islamic Law (KPPSI) South Sulawesi, Pesantren Al-Mukmin (Ngruki), Indonesian Mujahideen Council (MMI), Darul Islam / Indonesian Islamic State, Islamic Defenders Front (FPI) and Jama'ah Salafi, Laskar Jihad Ikhwanul Muslimin, Ahlussunnah Wal Jama'ah, and HAMMAS.

The history of the emergence of radicalism movements and the birth of fundamentalism groups in Islam is more referenced because of two factors, namely:

1. Internal Factors

Radicalism in some societies can arise for many reasons. One of the causes is due to lack of knowledge about religion. This radicalism is

an appropriate target for people under the guise of misappropriating religious teachings or spreading heretical religious ideas.

It must be admitted that one of the causes of radicalism movements is the factor of religious sentiment, including religious solidarity for comrades oppressed by certain forces. But this is more accurately said to be a factor of his religious emotions, and not religion (absolute holy revelation). Another internal factor is that this movement has experienced disillusionment which causes deep frustration because it has not been able to realize the ideals of the establishment of an "international Islamic state", thus causing actions in anarchist ways such as grounding people and infrastructure of public facilities.

An internal factor is the legitimacy of religious texts, in carrying out "*resistance*" it often uses the legitimacy of texts (both religious texts and "*cultural*" texts) as its support. In the case of the "Islamic extremism" movement that spreads almost throughout the Islamic region (including Indonesia) it also uses Islamic texts (Quran, hadith and *classical sources-* the yellow book) as the basis for theological legitimacy, because indeed the text textually supports these attitudes of exclusivism and extremism. Like the verses that indicate the command to fight such as; Fight those who do not have faith in Allah and not (nor) in the day Later, and they do not *forbid what Allah and His Messenger forbid and do not have religion with the true religion (the religion of Allah), (That is, the people) that the Al-Kitab gives them, until they pay the jizyah obediently while they are in a State of submission.* (Q.S. Attaubah: 29).

2. External Factors

External factors consist of several causes including: first, from the economic-political aspect, the depostic power of the government that violates the fundamental values of Islam.

Socio-political factors, the government that is not firm in controlling the terrorist problem can also be used as one of the factors that are still rampant radicalism among Muslims.[14] M Zaki Mubarak in a discussion that explored the dilemma of handling terrorism in Indonesia. He said the main reason why these groups are taking radical actions is because of dissatisfaction with the existing government. According to them, the absence of a good leader caused the country to be on the verge of collapse.[15] Moreover, they believe the country is too easily driven by the leadership of the western world. The ideology they derived from their predecessors, for today's radical groups, is regarded as a reference and a compelling reason to commit terror in order to achieve their goals. For some certain groups consider that radicalism is a positive thing because of their interests. Like a terrorism offender who thinks his actions are positive because he feels jihad or fights for the religion he adheres to. In addition to perpetrators of terrorism on religious grounds, there are politicians, who can act arbitrarily and who only think about themselves in order

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[14] Freytag, Andreas, et al. "The origins of terrorism: Cross-country estimates of socio-economic determinants of terrorism." *European Journal of Political Economy* 27 (2011): S5-S16; Gupta, Dipak K. "Exploring roots of terrorism." *Root causes of terrorism.* (London: Routledge, 2005), pp. 34-50; Rausch, Cassandra. "Fundamentalism and terrorism." *Journal of Terrorism Research* 6, No. 2 (2015): 28-35.

[15] Mubarak, M. Zaki. "Dari NII ke ISIS: Transformasi ideologi dan gerakan dalam Islam radikal di Indonesia kontemporer." *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 10, No. 1 (2015): 77-98; Mubarak, M. Zaki. "Dari semangat Islam menuju sikap radikal: Pemikiran dan perilaku keberagamaan mahasiswa UIN Syarif Hidayatullah Jakarta." *Maarif. Arus Pemikiran Islam dan Sosial* 8 (2013): 192-215.

to seize political power. for example, politicians who commit acts of radicalism in order to win power are, by means of rebellion (GAM, OPM, RMS, and others).[16]

Then the cultural factor, this factor emphasizes the western culture that dominates life today, the culture of secularism that is considered the great enemy that must be eliminated from the earth.

IV. THE IMPACT OF RADICALISM

Pancasila is the ideology of the Indonesian state to unite the people. According to Franz Magnis-Suseno, the meaning of Pancasila is fundamental because of two things. First because of the peculiarities of Indonesian nationalism, and secondly because of the plurality (diversity) of the Indonesian nation. The unity of the Indonesian nation is not ethnic (not only one language like German or one region like Korea) but ethical (having the same experience until a desire to build the future arises). Meanwhile, the plurality in Indonesia is very large. Plurality of cultures, languages, geographies, religions, and religious passions. Then Indonesian nationality should never be *taken for granted*. Indonesia, however, it is unfortunate that Pancasila began to fade because few people began to know the meaning of Pancasila, in addition, there were several radicalist factors that were made by a

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[16] Saidin, M. O. H. D., and Mohammad Agus Yusoff. "Separatisme dan Terorisme di Asia Tenggara: Kajian KES GAM, MILF dan PULO." *Jebat: Malaysian Journal of History, Politics & Strategy* 47, No. 2 (2020); Muliawan, Chandra, Tubagus Muhammad Nasarudin, and Rissa Afni Martinouva. "Lebel Terorisme Bagi Separatis Telaah Undang-Undang No. 5 Tahun 2018 Tentang Pemberantasan Tindak Pidana Terorisme." *Jurnal Empati Kadarkum* 1, No. 1 (2022).

few people to achieve certain goals but by using deviant methods and even using violence to murder.

All movements carried out by radicalist actors are very distorted with the meaning of Pancasila. Many radicalism movements are in the name of a particular religion. Of course, in the first precept of pancasila which reads "*The One True God*", in this precept does not mean how the radicalism movement is spread, but the precept tells that all people in Indonesia have the right to embrace their own religion. The negative impact of the radicalism movement itself is the large number of rebellions in the name of religion, for example, acts of terrorism that carry out insurgency by damaging facilities and killing or carrying out suicide bombings.

Its purpose is to be a warning to people who commit crimes. Although religions vary but none of them teach that drilling must be carried outlet alone by killing or bombing. Another impact is that if there is a radicalism movement in a country and the movement is very existing, the country will be claimed as a country that gives birth to people who specifically follow the radicalism movement.

One of the incidents that has happened in Indonesia is that the suicide bombing in Bali occurred twice which resulted in death. At the time the foreign tourists were enjoying their time off, but the ill-fated incident left them traumatized and frightened by the bomb blast. After the incident, it was followed by a suicide bombing at the J.W Marriott Hotel. The suicide bombings further troubled the Indonesian government to find out the mastermind behind the incident and what motives they had committed heinous acts.

V. THE RELATIONSHIP OF RADICALISM WITH PANCASILA

Pancasila is recognized by the state as a philosophy of life, moral ideals, and ideology for the life of the nation and state. Pancasila is the source of all sources of law in Indonesia, so that various laws and regulations both in the government and local government should not be allowed to deviate from Pancasila and the 1945 Constitution.

Pancasila is believed to be able to filter various ideological influences that enter Indonesia as a logical consequence of a plural society and nation (*Bhinneka*). However, so far there are still many laws that do not concentrate on values as contained in pancasila and the 1945 Constitution. Even the material test of legislation in the Constitutional Court is only tested on the torso (articles) but is not tested from the Preamble to the 1945 Constitution. As a result, pancasila as a 'center of strength' has less impact on the life of the nation and the state as a whole.

The Indonesian nation does not deny the presence of external cultures or external ideologies, but through Pancasila Indonesian citizens can filter out which influences are acceptable or not. The state is also able to adapt these external influences on the Indonesian cultural context or refuse because it is not in accordance with national philosophies, ideals, morals, and ideologies.

In addition, Pancasila also functions as a philosophy of national life whose concepts and visions can be applied to the lives of the Indonesian people. There are five precepts that comprehensively describe the meaning of state life that can be used as a basis against the threat of radical ideology.[17]

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[17] Sudjito, Sudjito, Hendro Muhaimin, and Agung Saras Sri Widodo. "Pancasila and Radicalism: Pancasila Enculturation Strategies as Radical Movement

First, the Almighty God. This precept contains the meaning of tolerance, between religious people in Indonesia. Radical fundamentalist ideology is very much at odds with Pancasila because it imposes its will by rejecting diversity and feeling that its choice is right in God's way.[18]

Second, Fair and Civilized Humanity. Being a fair and civilized Indonesian citizen is a must. Being able to be interpreted as having a good character, of course, by being a just human being and having a good character, the welfare and comfort of the life of the Indonesian people will be achieved. This precept implies recognition of human rights, including civil, political, economic, and socio-cultural rights. Thus, terrorism and radicalism are very contrary to the values of a just and civilized humanity, because such actions have violated religious norms, customs, and culture. In Indonesian culture and the norms prevailing in Indonesia, it is not recognized that killing innocent people or committing suicide is all unjustified. Likewise with Islam, where the principle of one of the laws is to preserve life (*hifdzun naf*).[19]

Preventions." *Jurnal Dinamika Hukum* 18, No. 1 (2018): 69-77; Chandra, Alex. "Terrorism and radicalism, threats for ideology pancasila." *Awang Long Law Review* 1, No. 1 (2018): 44-51.

[18] Azzahrah, Azka Aulia, and Dinie Anggraeni Dewi. "Toleransi Pada Warga Negara di Indonesia Berlandaskan Sila Ketuhanan Yang Maha Esa." *De Cive: Jurnal Penelitian Pendidikan Pancasila dan Kewarganegaraan* 1, No. 6 (2021); Hakam, Saiful. "The Interpretation of the First Verse [Ketuhanan Yang Maha Esa] of Pancasila." *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 18, No. 1 (2017): 1-10.

[19] Rosidah, Zaidah Nur. "Coherence of the Rules of Sharia Against Pancasila." *Bestuur* 8, No. 1 (2020): 40-52; Amelia, Nanda Putri, Intan Sabila, and Masduki Asbari. "Pancasila as a Paradigm of Science and Technology." *Journal of Information Systems and Management (JISMA)* 1, No. 2 (2022): 1-6; Nugroho, Nunung. "Justice in Partned in the Legal System of Pancasila as the Parent of Strengthening the Value of Unity and Unity." *UNTAG Law Review* 5, No. 1 (2021): 74-83.

Therefore, acts of terrorism are very contrary to pancasila as a state philosophy and islamic religious rules. This understanding must be planted from an early age so that the next generation of the nation has a strong foundation in counteracting terrorism. Thus, the imposition of will by radical groups is essentially contrary to Pancasila because it clearly violates human rights which are the foundation of national and state life.

Third, Unity of Indonesia. This precept means that Indonesia is a country formed based on the principle of nationality, not on the basis of a certain religion, ethnicity, or race. On behalf of Indonesia, maintaining the unitary state of Indonesia is an obligation for Indonesian citizens, so maintaining and maintaining the Unitary State of the Republic of Indonesia is a form of love for the mother earth. Radical fundamentalist groups who want to change the basis of the Unitary State of the Republic of Indonesia from a national state to a state with a certain religious group. This is certainly clearly contrary to the foundation of the national ideology of Pancasila.[20]

The Fourth Precept, People Led by Wisdom in Representative Consultative Affairs. This precept means that the system of society and statehood in Indonesia must be based on the principles of democracy and sovereignty is in the hands of the people from the people to the people. Obeying the government and its tools is an obligation of Indonesian citizens, as well as following the applicable rules. So, the assumption that the government is *thoghut* is a perception or understanding that is very contrary to Islam, Indonesian norms, and

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[20] Mutmainnah, Nur. "Tafsir Pancasila: Sebuah Telaah Nilai-Nilai Islam dalam Al-Qur'an." *Jurnal Studi Al-Qur'an* 6, No. 1 (2010): 32-41; Oktafia, Fitri Dewi, and Moh Jufriyadi Sholeh. "Kebhinekaan dan Persatuan Perspektif Tafsir Nusantara." *Al-Munir: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 3, No. 1 (2021): 31-63.

customs, especially Pancasila. For radical fundamentalists, democracy is illegitimate. In general, radical religious ideologies reject popular sovereignty and only recognize God's sovereignty exercised through a theocracy system.

Fifth, Social Justice for All Indonesians. This precept implies that welfare has become the right of Indonesian citizens. The Indonesian people must be a just people, socially minded by helping each other, accepting, and respecting each other, not discriminating, tolerant, because the Indonesian people have the same rights, the right to life, the right to create and work, without seeing and discriminating against skin color and origin so that they become a prosperous people. For radical fundamentalist groups not recognizing the right for citizens to acquire the people of the country must be a just people.

VI. THE GOVERNMENT'S EFFORTS IN OVERCOMING RADICALISM MOVEMENTS IN INDONESIA

The idiology of Pancasila can actually adapt to the times, it's just that the values contained in it are not imbued with their own people. So that the understanding of radicalism can easily penetrate the thinking of this nation. Even though Pancasila as the idiology of this nation is very important to understand and imbum. Because the values contained in it have a noble purpose and can bring this nation into a good civilization.

The Indonesian government urgently needs to take a preventive or preventive approach to all circles of the nation's next generation, in order to stop the spread of radicalism among the next generation of the nation which is increasingly worrying. But it is undeniable that

radicalism can also easily enter Indonesia as previously described. For this reason, the government has prepared various efforts to overcome radicalism in Indonesia. For example, police agencies, for example, have prepared special forces to eradicate radicalism in Indonesia. Prof. Dr. Arief Rahman, MA as (Daily Chairman of the Indonesian National Commission for UNESCO) said that in tackling radicalism, education in Indonesia should not be focused on intelligence alone. "*All educators must be able to have spiritual intelligence in their individual persons*," said Arief Rahman.

The more the younger generation who have been affected in radical thinking, the faster it will also be in the spread of radicalism movements in the Indonesian state, because it can provoke each other fellow youth in carrying out deviant actions such as radicalism.

A series of acts of terrorism ranging from the Kepunton Church Bombing, the Bali-1 bombing, the bombings at JW, the Marriot and the Ritz-Carlton Hotel, to the brutal shooting of the Singosaren Police Post in Solo and the Bombings in Beji and Tambora, involving youth. For example, Dani Dwi Permana, was one of the bombers at the JW Marriot and the Ritz-Carlton Hotel, which at that time was even 18 years old.

The vulnerability of the younger generation to criminal acts and radicalism should be a concern for us as Indonesians. Many factors cause the younger generation to be dragged into a negative valley including, poverty, lack of knowledge of correct religious education, the onslaught of radical groups, lack of awareness of national spirit, lack of knowledge of civic education, lack of exemplary examples, and the fading of local wisdom values by negative modernization currents.

To fortify the younger generation and the general public from radicalism and terrorism, the National Counterterrorism Agency (BNPT), uses countermeasures through counter-radicalization (ideological deterrence). This was done by establishing a Coordination Forum for the Prevention of Terrorism (FKPT) in the regions, anti-radical-terrorism training for mass organizations, *Training of Trainers* (ToT) for university academics, and counter-radical socialization of terrorism for high school students in four provinces. There are several things that should be put forward in the prevention of terrorism among youth:

First, strengthening *civic education* by instilling a deep understanding of the four pillars of nationality, namely Pancasila, the 1945 Constitution, the Republic of Indonesia, and Bhineka Tunggal Ika. Through civic education, youth are encouraged to uphold and internalize noble values that are in line with local wisdom such as tolerance between religious people, responsible freedom, mutual aid, honesty, and love for the homeland as well as concern among citizens.

Second, directing young people to a variety of quality activities in academics, social, religious, arts, culture, and sports. *Third*, providing a peaceful and tolerant understanding of religion, so that youth are not easily trapped in the current teachings of radicalism. In this regard, the role of religious teachers in the tare school environment and religious leaders in the community is very important. *Fourth*, set an example to the youth. Because, without the example of state organizers, religious leaders, and community leaders, the efforts made will be in vain.

VII. PANCASILA FAMILY: CONCEPT & IMPLEMENTATION

Efforts to implement the values of Pancasila as the glue for the diversity of the Indonesian state, need to start since there is interaction in the phase of children's lives from an early age, namely the family. The family is the core of the smallest social association in society, so it is necessary to have a Pancasila family, which is a place where pancasila values are well applied, planted seeds of the implementation of Pancasila values to the members of the family.

An example of the application of the first precepts of the Almighty Godhead in the family. This first precept was absorbed as an Indonesian national identity that gave appreciation to tolerance for religious differences. So, we give tolerance to each of the people of different religions. We must not impose the beliefs we hold with the beliefs of others.

By building the Pancasila Family, we have succeeded in implementing the values of tolerance, antiterrorism, mutual respect, tolerance, courtesy, anti-radicalism, and mutual affection. This peaceful attitude and behavior of life is an example of a family that cultivates Pancasila. Starting from inside the house then when outside the house they will also set an example for others so that there is a close national force so that it is not easy to enter the radicalist group.

In the National Education System Law, it is stated that national knowledge and education function to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation and state. Aims to develop the potential of students to become human beings who have faith and piety in God Almighty.

Have a creative, noble, knowledgeable, capable, independent, healthy character, and become an Indonesian citizen who has a democratic spirit and can be responsible.

In essence, the function and purpose of national education is to lead students to become Pancasila people. Therefore, all types of subjects from basic education to higher education must contribute to the human achievement of Pancasila. As a consequence, all educators in all types and levels of education regardless of the subject they are taught, must contribute to the achievement of the Pancasila man. Even extra-curricular activities must also contribute to the cultivation of Pancasila values.

How to prepare all subject educators in the curriculum at all types and levels of education to integrate and incorporate Pancasila values into the subjects they teach? To realize this, the Pancasila Ideology Development Agency (BPIP) needs to work with the Ministry of Education and Culture and the Ministry of Research, Technology and Higher Education to provide technical guidance in equipping teachers and lecturers in this country.

Pancasila Awareness

Furthermore, efforts need to be made to develop Pancasila awareness to all levels of society, young and old. Sadar Pancasila is a concept that describes the participation and support of the community in encouraging the realization of a conducive atmosphere of life for the implementation of Pancasila cultivation. In fact, the characteristics of society and the Indonesian nation are a society with Pancasila ideology, namely a society with very high tolerance, mutual

cooperation, getting along well, helping each other, kinship, cooperation, and so on.

The founders of the country already exemplified that the love for unity, togetherness, and homeland exceeded his love for his family, group, and even religion. As evidence? When there was a rejection of the formulation of the first precept in the Jakarta Charter when it was about to be established as the Preamble to the 1945 Constitution, Islamic leaders gave up the removal of the seven words on the first precept of Pancasila, unity, in order to maintain togetherness, and love for their homeland. To pancasila Indonesian citizens, it is actually only necessary to affirm and re-cultivate the values of Pancasila as the identity, soul, and personality of the Indonesian nation.

Radicalism is a radical understanding that wants social change by violent means. This understanding is actually a political understanding that wants extreme change, according to the embodiment of the ideology they follow or believe in. If the ideology of a country is no longer solid, it will have an impact on national resilience. Meanwhile, the definition of terrorism is according to the revision of Law Number 15 of 2003 concerning the Eradication of Criminal Acts of Terrorism. Terrorism is an act that uses violence or the threat of violence that creates an atmosphere of terror or widespread fear, which can inflict mass casualties and or inflict damage or destruction on strategically vital objects, the environment, public facilities or international facilities with ideological motives, or political or disturbances to state security.

VIII. COUNTERACTING THE IDEOLOGY OF GLOBAL RADICALISM

The most effective fundamental effort to counteract the ideology of global radicalism is to strengthen national resilience in the field of ideology. Among other things, by increasing the relevance of Pancasila in the life of society, nation and state, so that the people not only understand it effectively and follow up with psychomotorists. In this way, not only the authority of Pancasila is increasing because it is supported by reality, but also the appeal of the ideology of global radicalism is decreasing. The next fundamental effort to eradicate the ideology of global radicalism is to study the deepest mindset of the ideology of global radicalism and prove the fallacy and weakness of the postulates it adheres to, not only from the internal aspect but also from the external aspect.

A very effective prevention effort that prevents the emergence of interest in the ideology of global radicalism is to destroy the conditions that will allow the growth and development of the ideology, including by upholding truth justice, respecting human dignity and dignity, preventing social discrimination and preventing actions against human rights violations. Take appropriate and swift preventive and repressive measures against indications that there have been acts of radicalism in society.

Fortifying Youth from Radicalism

Youth is a very valuable asset to the nation. The future of this country rests on their quality. But ironically, now there are not a few young people who are actually perpetrators of terrorism. A series of acts of

terrorism ranging from the Bali-1 Bombing, the Kepunton Church Bombing, the bombings at the JW Marriot and the Ritz-Carlton Hotel, to the shooting of the Singosaren Police Post in Solo and the Bombings in Beji and Tambora, involving youth. For example, Dani Dwi Permana, one of the bombers at JW Marriot and the Ritz-Carlton Hotel, who was 18 years old at the time and just graduated from high school.

The above facts are strengthened by research conducted by the Institute for Islamic Studies and Peace (LaKIP). In its research on radicalism among Islamic Religious Education (PAI) students and teachers in Jabodetabek, LaKIP found that at least 48.9 percent of students said they were willing to engage in acts of violence related to religion and morals.

The vulnerability of youth to acts of violence and terrorism should be our common concern. Many factors cause young people to be dragged into acts of terrorism, ranging from poverty, lack of peaceful religious education, incessant infiltration of radical groups, weak national spirit, lack of civic education, lack of example, and the erosion of the value of local wisdom by the currents of negative modernity.

To fortify youth and the general public from radicalism and terrorism, the National Counterterrorism Agency (BNPT), uses prevention efforts through counter-radicalization (ideological deterrence). This is done by establishing a Coordination Forum for the Prevention of Terrorism (FKPT) in the regions, anti-radical-terrorism training for mass organizations, *Training of Trainers* (ToT) for university academics, and counter-radical socialization of terrorism for high school students in four provinces.

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IX. CONCLUSION

Indonesia's strategic location consisting of archipelagos causes Indonesia to be often passed by other countries. Indonesia itself consists of a variety of cultures so that the influence of radicalism can easily enter and spread in the Indonesian state. Radicalism has transmitted economic, cultural, social, and political streams, In Indonesia, the rampant violence (terror) carried out by a group of people on behalf of implementing certain religious groups. The

radicalism movement in Indonesia is very detrimental to the constitution of the Republic of Indonesia and also deviates from Pancasila. Radicalism can also make our nation looked down upon by other countries so that the country's economy will be weakened, thus the Indonesian government must restore this which is certainly detrimental to all aspects of constitutionality. In addition, radicalism is contrary to the pancasila of the first precepts of the one and only Godhead. There is no single recognized belief in Indonesia that teaches, spreads, understands radicalism to achieve the goals of a class of responsible people.

Radicalism is a threat to the resilience of ideology. Radicalism is a radical understanding that wants change with a tendency to use violence. This understanding is actually a political understanding that wants extreme change, in accordance with the embodiment of the ideology they espouse. Indonesia as a plural country where there are various kinds of tribes, races, cultures and also religions is the target of radical understanding that SARA grows and develops. Pancasila is a philosophy of life, moral ideals, and ideology for the life of the Indonesian nation. Pancasila is believed to be able to filter various ideological influences that enter Indonesia as a logical consequence of a plural society and nation (*Bhinneka*). But unfortunately, the values contained in Pancasila are not imbued with their own people, so radicalism can easily penetrate the thinking of this nation and thrive in Indonesia.

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COMPETING INTERESTS

The author declared that they have no competing interests.

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It is not enough to counter *violent extremism --- we need to* prevent *it, and this calls for forms of 'soft power', to prevent a threat driven by distorted interpretations of culture, hatred, and ignorance. No one is born a violent extremist – they are made and fueled. Disarming the process of radicalization must begin with human rights and the rule of law, with dialogue across all boundary lines, by empowering all young women and men, and by starting as early as possible, on the benches of schools.*

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