

**History of Article**

Submitted: January 2021

Revised: March 2021

Accepted: November 2021

Available Online: January 2022

**How to cite:**

Rachmawati, F. A. (2022). Bring back Terrorist into the Society: How Indonesia Deradicalize the Terrorist. *Semarang State University Undergraduate Law and Society Review*, 2(1), 57-86. <https://doi.org/10.15294/lsr.v2i1.53480>

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## **Bring back Terrorist into the Society: How Indonesia Deradicalize the Terrorist**

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**ABSTRACT.** Southeast Asia is home to one-third of the largest Muslim population in the world. About 87% of Indonesia's population is Muslim, making it the majority religion in Indonesia. In Indonesia Terrorism is a threat that everyone knows that the form of crime is very dangerous, not only in Indonesia but also in different countries. As an example of the Bali Bombing case in 2002 has become the most important lesson for Indonesia,

not only concerning the investigation and investigation of terrorism cases, but also how the de-radicalization effort becomes an important part in fighting terrorism. Entering the reform era, radical ideology has more free space to threaten national security. The problem at this time is that the synergy between TNI-Polri-Sipil is still often troubled, whether it is directly related to operations or not. Preventing terrorism is more meaningful, compared to the ability to arrest terrorists who have carried out bombings that killed tens or hundreds of people. Then, anyone who needs to be involved in a de-radicalization program to prevent the loss of lives and wounds that are in vain.

**KEYWORDS.** *Deracidalication, Indonesia, Radicalism, Terrorism*

## I. INTRODUCTION

The series of terror and the growth of radical organizations since the reform era have almost all brought elements of Islam, so that some people label Muslims as a way of holy violence to spread their religion ([Praditya, 2016](#); [Rochmad, 2012](#)). Religion is a life guide given by God to mankind, so that their lives in the world become prosperous, and they will be safe in the hereafter. The religious doctrines are ideal and require their adherents to practice the doctrine in the best form. But sometimes the practice is far from the ideal form desired by the religion. Often religion manifests itself as something that has a double face, in the sense that the manifestation of the practice of the teachings of a religion is different from the teachings actually desired by religion itself. All religions call for peace, unity and brotherhood. However, at the level of practice, religion manifests itself as

a fierce, violent, spreading conflict, sometimes even causing war (Effendi, 1978; Marzuki, Miftahuddin, & Murdiono, 2020).

Religion is a life guide given by God to mankind, so that their lives in the world become prosperous, and they will be safe in the hereafter. The religious doctrines are ideal and require their adherents to practice the doctrine in the best form. But sometimes the practice is far from the ideal form desired by the religion. Often religion manifests itself as something that has a double face, in the sense that the manifestation of the practice of the teachings of a religion is different from the teachings actually desired by religion itself. All religions call for peace, unity and brotherhood. However, at the level of practice, religion manifests itself as a fierce, violent, spreading conflict, sometimes even causing warriors (Buchory, et.al, 2012; Arifinsyah, Andy, & Damanik, 2020).

Religion can be used as a unifying factor or even become a cause of division. Vernon also argues that religion contributes to the stability of a country but Vernon also says "*Religious heterogeneity within a nation can also contribute to strain rather than harmony*" (Effendi, 1978; Mahfud, Prasetyawati, Wahyuddin, Muhibbin, Agustin, & Sukmawati, 2018). Religion can be used as a unifying factor or even become a cause of division. Vernon also even Alford asserted, "*The political classical thinkers as Aristotle took it for granted that religious homogeneous conditions of political stability, and they were right*" (Alford, 1972; Arifianto, 2019; Ahmad, Aziz, Afad, Muniroh, & Qodim, 2021). However, some scientists and religious leaders stress that terrorism has absolutely no connection with religion. Religion is considered only as an innocent victim and in some cases even irrelevant. Robert Pape, for example, said that acts of terrorism in the form of suicide bombings were basically to obtain national independence from foreign military occupation of a democratic country (Pape, 2005).

Therefore, religion is not imaginary, something that is not real, which does not have an influence on human actions, nor is it a factor used by leaders of terrorist groups to manipulate their uneducated followers. In the Dictionary of Sociology, the understanding of religion has three types, namely 1) belief in spiritual things; 2) a set of beliefs and spiritual practices which are considered as separate goals; and 3) ideology concerning supernatural matters (Soekanto, 1993). According to Hikam, Indonesia is still under the threat of radical ideology, because the threat is able to move civilians (non-state actors) into terrorists, which ideally should be a supporting component of national defense (Hikam, 2018).

In the general explanation of Law Number 15 of 2003, it is stated that terrorism is an international crime that poses a danger to security, world peace and harms the welfare of the community, so that it needs to be eradicated in a planned and sustainable manner. The problem that has caused terrorism has not yet resolved the problem because it has not yet had a pluralistic meaning so there is no agreement or uniformity that can be universally accepted about the notion of terrorism itself. The Southeast Asian region was made the "*Second Front*" by the United States because of the discovery of a number of documents relating to the existence of an operational attack that will be carried out by terrorist groups regarding facilities both in military and diplomatic facilities and other interests of the United States in several Southeast Asian countries such as in the Philippines. In addition to the documents found, the Southeast Asia region was used as a "*second front*" by the United States and its allies in the fight against the dangers of terrorism due to several reasons as highlighted by Tan (2003), Wahyuni (2019), and Rokhmad (2012), some of which were:

1. Southeast Asian countries on average are developing countries, where poverty still surrounds these countries so that the occurrence of conflict

which is accompanied by weak institutional law makes this area considered a potential and also a meeting point for terrorist groups to grow and develop in obtaining their members and also formulate a strategy that is used to terrorize and also the Southeast Asian country with its island topology conditional because the area has many forests where the forest is used by terrorist groups to form training camps, gather with other members and used to hide.

2. Terror groups that existed before the 9/11 Tragedy, such as the Abu Sayyaf Group in the Southern Philippines, Jammah Islamiyah in Indonesia and Malaysia, where the group is an Islamist group that is radical, separatist and extremist, which after the Tragedy 9 / 11 is categorized as a list of dangerous terrorist networks by the United States in which the two groups are linked as an extended group in Southeast Asia with the organization of an international theoretical network of Al-Qaeda.
3. Apart from that there are a number of terrorist events after the 9/11 Tragedy in the Southeast Asia region where the incident was highlighted in the eyes of the international community which besides acts of violence it also caused many casualties both victims in their own country and tourist victims foreigners, in Indonesia there was an incident of the Bali Bombing I, Bali Bombing II, JW Marriot Bombing, in the Southern Philippines there were bombings on ferries in the Philippine bay and also bombings at Davao Airport as well as repeated kidnappings and hostages from terrorist group actions.

Many opinions from several parties such as experts who talk about terrorism are a form of crime that is not easy to resolve. According to Mark Juergenmensyer terrorism comes from Latin, "*terre*" which means it creates a sense of trembling and anxiety. Being in English "*to terrorize*" means to

scare. Terrorists mean terrorists, perpetrators of crimes. "*Terrorism*" means making fear or anxiety. Mark Juergensmeyer also said: "The public response to violence as a result of terrorism is part of the meaning of the term, that is the definition of terrorist action which is then given by" us "- those who witness it, people who are targets of terror and not by groups that support the action. That is us - or more often our public agents, the mass media - who label the acts of violence as terrorism. That is the action of public destruction, carried out without a military reason, which spreads widespread fear" (Juergensmeyer, 2002). There is little difference between radicalism and terrorism itself, although each clearly presents the same threat to state security. Basically, a person does not immediately become radical, because to be radical is definitely a process.

In According to Ramakrishna, the process is called radicalization which means a process by which an individual changes from passivity or activism to more militant, or extremist (Ramakrishna, 2009). Radicalism is the embryo of the birth of terrorism. Radicalism is an attitude that craves total change and is revolutionary by overturning the values that exist drastically through violence and extreme actions.

Most analysts then try to see the relationship between government and terrorists, the media and terrorists and the government and the media. The emphasis on analysis is given to the substance of terrorism and political communication with the exploitation of violence. The outbreak of this emphasis further reaches the targets of terrorist acts, korbary public opinion, support and criticism, and negative efforts to seek justifications for terrorist activities (Ronald D, 1989). Radicalism is the embryo of the birth of terrorism. Radicalism is an attitude that craves total change and is revolutionary by overturning the values that exist drastically through violence and extreme actions.

## II. RADICALISM AND TERRORISM: UNDERSTANDING THE TRIGGER FACTORS

The term radicalism comes from the Latin language *radix*, which means root, base and bottom, or it can be a whole, all-out and very hard to demand change, while in terminology Radicalism is a radical flow or understanding of political order; understanding or flow that demands social and political change in a country hard. Other definitions reveal that what is meant by radicalism or radicalism are radically carried out principles or practices ([Arfina, 2010](#)).

Radicalism is an understanding that requires changes, changes, and collections of a community system to its roots. Radicalism wants a total change in a condition or all aspects of people's lives. Radicals assume that the plans used are the most ideal plans. Associated with this radicalism, often based on a narrow understanding of religion which led to the act of terror bombing growing with the system. This extreme attitude breeds in the middle of the stage which shows poverty, social inequality, or injustice ([Qodir, 2014](#)). There are two main approaches in understanding radicalism in terms of Sociology, namely the perspective of functionalism (functionalist theory), society is seen as a form of order which consists of various elements that synergize with each other, in order to create balance (*equilibrium*) ([Ritzer, 2003](#)).

Based on the analysis of the meaning of radicalism, radicalism is actually a neutral concept and is not pejorative. Because radical change can be achieved through peaceful and persuasive means, it can also be violent ([Hasani, et.al, 2010](#)). Radicalism in religion finally spread to the aspect of education, where one or several elements in education often carry out radicalism that causes terror or fear of the elements of education to carry

out their duties as educators and education personnel. Radicalism is generally understood as a social movement that leads to negative things. At least that perception was conceptualized by Lukman Hakim, Deputy Head of LIPI, in an introduction to the book of Islam and Radicalism in Indonesia. From such perceptions, extreme, anti-Western, anti-American, and terrorist terms emerge (Turmudzi & Sihbudi, 2005). In recent years there has been a growing opinion that terrorism is included in the category of "*Crime Against Humanity*," because the consequences of acts of terrorism cause violations of human rights such as the right to life, the right to be free from fear (*freedom from fear*) and fundamental freedom, besides that it also relates to threats to collective rights, such as widespread fear, danger to the life of democracy, territorial integrity, national security, security stability legitimate, socio-economic development, peace of pluralistic civil society, international harmony and peace, and in part (Muladi, 2003). In this case the radicalism views the historical fact that Muslims do not benefit from global civilization, causing resistance to the dominating forces. By bringing the language and symbols and religious slogans of the radicals trying to touch religious emotions and mobilize the power to achieve the "*noble*" goal of his politics (Khamid, 2016).

The discussion of radicalism in a sociological perspective is different compared to radicalism in political science, which only aims to describe and explain the object being observed, and does not intend to compile a theoretical framework to be used as a tool or framework for practical purposes and interests as understood by political science . Therefore, in sociology the focus of the question revolves around: "*what it is about society that increases the likelihood of violence*", and new radicalism becomes a social problem when "*violence must also arouse widespread subjective concern*" (Heslin, 1990). Based on the explanation above, understanding radicalism



in sociology will display many different conclusions, this is due to the differences, theories and acosiomatic foundations used in the process of understanding and describing radicalism. However, there is one thing that needs to be underlined, that in the perspective of sociology of radicalism or crime in general it is a natural condition of society (crime is a natural part of society) ([Horton, 2000](#)).

Radicalism in social science studies is interpreted as a view that wants to make fundamental changes in accordance with its interpretation of the social reality or ideology it adheres to. Radicals and radicalism are actually concepts that are neutral and not pejorative. Radical change can be achieved through peaceful and persuasive means but can also be violent. And in this case it is necessary to distinguish between physical violence and violence in the form of symbolic or discourse ([Mustofa, 2012](#)). The main problem in seeing how radicalism is carried out based on religion is the problem of how to interpret religious texts, is there an objective meaning of the text itself, especially in religious texts where the language of God contained in the scriptures is the meaning of sacra which is tried to be applied in the profane world of humans ([Natalia, 2016](#)).

Factors Causes and Sources of Emerging Radicalism According to Yusuf al-Qardhawi ([2009](#)) radicalism is caused by many factors, among others:

1. Religious knowledge is halved through a doctrinal learning process.
2. Literal in understanding religious texts so that radicals only understand Islam from their skin but lack insight into the essence of religion.
3. Busy with secondary problems such as moving your finger when tasyahud, lengthening your beard, and raising your pants while forgetting the primary problems.

4. Excessive in prohibiting many things that actually burden the people.
5. Weak in historical insights and sociology so that their fatwas are often in conflict with the benefit of the people, common sense, and the spirit of the times.
6. Radicalism often appears as a reaction to other forms of radicalism such as the radical attitude of secularists who reject religion.
7. Resistance to social, economic and political injustice in the midst of society. Radicalism often appears as an expression of frustration and rebellion against social injustice caused by the barren performance of legal institutions. The failure of the government in upholding justice was finally responded to by radical circles with demands for the application of Islamic law. By applying shari'a rules they feel they can obey religious orders in order to uphold justice. However, the demands of the application of sharia are often ignored by secular countries so they are frustrated and ultimately choose ways of violence.

In general there are three tendencies that are indicative of radicalism. *First*, radicalism is a response to ongoing conditions, usually the response appears in the form of evaluation, rejection or even resistance. Issues that are rejected can be in the form of assumptions, ideas, institutions or values that are deemed responsible for the sustainability of the conditions that are rejected. *Second*, radicalism does not stop at rejection efforts, but continues to try to replace the order with other forms of order. This characteristic shows that inside radicalism is contained a program or a separate worldview. Radicals strive to make this order in place of the existing order. Thus, in accordance with the word 'radic', radical attitudes presuppose the desire to change things fundamentally. *Third* is the strong belief of the radicals about the truth of the program or ideology they carry.

This attitude at the same time is accompanied by a panafian truth of other systems that will be replaced in social movements, beliefs about the truth of the program or philosophy are often combined with methods of achievement in the name of ideal values such as 'populist' or humanity. However, the strength of these beliefs can lead to the emergence of emotional attitudes among radicalists (Taher, 2018).

In the further context, radicalism is also close to terrorism, in whichh that terrorism is not a problem of who the perpetrators, groups and networks are. However, more than that terrorism is an action that has roots in beliefs, doctrines and ideologies that can attack public awareness. There is a slight difference between radicalism and terrorism itself, although each clearly presents the same threat to state security. Basically, a person does not immediately become radical, because to be radicalized surely requires a process The flourishing of terrorism depends on the land where it grows and develops. If he lives in arid land, terrorism will find it difficult to find a place, whereas if he lives on fertile land, he will quickly develop. The fertile field, according to Hendropriyono (2009), is a society polluted by the notion of extreme fundamentalism or religious radicalism.

This encourages a stronger unit and movement to return to the roots of their authenticity, namely Islam through a resurrection. so this movement criticized the political elites when choosing secular ideologies such as democracy as a source of decline, poverty, and national backwardness. Violent events that have happened lately on the one hand have become a big challenge for local and global communities who are building communities towards democracy. There are several characteristics that can be recognized by radical attitudes and understandings.

Intolerance is an attitude of someone who does not want to respect the opinions and beliefs of others so that what is the opinion of others cannot be accepted by him, then there are fanatics who always feel right themselves but consider other people wrong because he cannot accept input from others. "Terrorism is interpreted as an aspect of resistance to pressing power or dominance, whose activities have been carefully planned and carried out in a secret manner within a country" (Jemmadu, 2019). Terrorism events that occur in Indonesia are generally carried out by groups carrying certain religious values and norms as the basis for their actions which eventually become and leave conflicts that are horizontal in society. According to some observers, Indonesia is attractive as a target of attacks from terrorist "*nests*" because Indonesia has several factors. Two main factors are the weak control of the central government and the rise of socio-political instability. Another factor that also determines is Indonesia's population which is predominantly Muslim (Faesol, 2010).

In our view, the definition of the term "*terrorism*" in full volume is expressed in modern dictionaries the main terms and concepts in the field of combating international terrorism and other manifestations of extremism, which state that terrorism is a complex socio-political and criminal phenomenon, caused by internal and external contradictions social development in various countries (Smagulovaa & Kozhamberdiyevaa, 2016). In the latest version of the Criminal Code of the Russian Federation, criminal responsibility is given in Article 205 of the Criminal Code of the Russian Federation not for terrorism, but for acts of terrorism, namely, for separate criminals and legal forms of manifestation of terrorism (Serebrennikova & Mashkova, 2017). Crime of Terrorism, stated that: "Terrorism is a crime against humanity and civilization and is one of the serious threats to the sovereignty of every country, because

terrorism is an international crime that poses a danger to security, world peace and harms the welfare of the people so that it needs to be eradicated in a planned and sustainable manner so that the rights of many people can be protected and upheld” (Windiani, 2017).

According to Hendropuspito, religion is a type of social system created by its adherents who processes the non-empirical forces that they believe and empower to achieve salvation for them and the general public at large (Hendropuspito, 1998). Someone feels exclusive to himself because distinguishing himself from the general Muslims and revolutionaries tends to use violent methods to achieve goals. To become terrorism there are five levels of conditions that must be passed. At first, at the initial level someone interprets the material conditions, then someone looks for solutions to what is perceived as unfair treatment so that at the third level someone builds physical readiness to move the solution to the problem by carrying out threats and attacks. Those who actively seek opportunities to launch attacks increase at a later stage, namely taking action against those who are considered enemies. At the third level, someone identifies himself by adopting the moral values of his group. Crucial development, is at the third level towards the fourth level, where after someone enters a terrorist organization, and there is only a small chance or even no chance to get out alive. Someone in the fifth level is psychologically, ready and motivated to carry out terrorist activities. Terrorism is not as new as human history (Tramonte, 2007).

The discussion of radicalism in a sociological perspective is different compared to radicalism in political science, which only aims to describe and explain the object being observed, and does not intend to compile a theoretical framework to be used as a tool or framework for practical purposes and interests as understood by political science . Therefore, in

sociology the focus of the question revolves around: "*what it is about society that increases the likelihood of violence*", and new radicalism becomes a social problem when "*violence must also arouse a widespread subjective concern*" (Heslin, 1990). Based on the explanation above, understanding radicalism in sociology will display many different conclusions, this is due to the differences, theories and acosiomatic foundations used in the process of understanding and describing radicalism. However, there is one thing that needs to be underlined, that in the perspective of sociology of radicalism or crime in general it is a natural condition of society (crime is a natural part of society) (Horton, et.al. 1991).

In the course of the Indonesian nation, violence in the name of religion is not new. In fact, moments after Indonesia gained independence, the nation's founding fathers disputed ideas when it came to determining the nation's ideology. On the one hand, fundamentalist Muslims who want the inclusion of seven words of the Jakarta Charter in the Pancasila and nationalist groups who reject it on the other hand (Hamdani, 2012). The word "*terrorist*" and terrorism comes from the Latin word "*terrere*" which more or less means making trembling or trembling. But until now there is no definition of terrorism that can be used universally because of differences of opinion in each country regarding the definition of terrorism, there is no clear boundary for defining terrorism because terrorism is a subjective view as said by Brian Jenkins (Adji, 2003).

### III. FORMS OF RADICALISM

There are three trends that are indicative of radicalism. that is, the first radicalism is a response to an ongoing condition, usually the response appears in the form of evaluation, rejection or even resistance. Issues that

are rejected can be in the form of assumptions, ideas, institutions or values that are deemed responsible for the sustainability of the conditions that are rejected. then Second, radicalism does not stop at the rejection effort, but continues to try to replace the order with other forms of order.

This characteristic shows that inside radicalism is contained a program or a separate worldview. Radicals strive to make this order in place of the existing order. Thus, in accordance with the word 'radic', radical attitudes presuppose the desire to change things fundamentally. Third is the strong belief of the radicals about the truth of the program or ideology they carry. This attitude at the same time is accompanied by a panafian truth of other systems that will be replaced in social movements, beliefs about the truth of the program or philosophy are often combined with methods of achievement that are named as ideal values such as '*populist*' or humanity.

Education is a process that is very important for survival and human life. Nanang Martono said that education is a very interesting theme for humans, because education is a vital institution while providing long-term investment for all nations in the world. Education can also be said to be an indicator of the progress of a nation's civilization. Crime is caused by several factors such as the economy, relationships, opportunities that exist and others. These factors that occurred in Indonesia have shown a negative effect. The number of people who commit wrong actions is solely intended to fulfill their needs (Pratama, 2017). Meanwhile, according to Ngalim Purwanto (1995). As explained in the Theoretical and Practical Education Science book, adults who are part of the target education process are characterized by several characteristics, namely having physical and spiritual strength, having independence, being stable, strong, and not dependent on other parties. Even though institutions like the pesantren are

religious teaching institutions, throughout our history, Islamic boarding schools in Indonesia in their ghalib are very tolerant and open institutions. In holding religion, they are not extreme but pious (*taqwa*). Faith is very different from the extreme, it is more individual and communal appeal. While religious extremism is more communal than individual ([Asrori, 2015](#)).

Radicalism can be said to be a notion or a way of thinking that is the basis for carrying out criminal acts or terror although it is seen that the historical roots of radicalism are positive. In the world of education can not be spared from the phenomenon of the phenomenon of violence that makes education goals failed to achieve. Radicalism can arise from various elements in education. In general, the phenomenon of radicalism in education is born from the teacher to students, from students to teachers and also from parents / society to elements of elements that exist in education. The form of radicalism in education is not all in the form of violence, but can also be addressed in the form of speech and attitudes that have the potential to produce violence that is not in accordance with educational norms. The attitude that has the potential to cause violence has implications for the emergence of unpleasant school conditions and conditions for students in learning. The role or function of the school that has the nature of guiding, directing students, the place to play and learn children now has changed or shifted into an institution that is frightening, worrying, tense, even torturing the birth and mind of students. Why is that? Because the orientation of education has diminished which initially as part of the awareness process process becomes a coercive process in knowing, understanding and developing knowledge ([Muchith, 2007](#)).

According to Article 1 paragraph (1) of Law Number 20 of 2003 concerning the National Education System, education is a conscious and



planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed for himself, society, nation and country. Menueur, as cited by M. Saekan Muchith in the book *Islamic Education*, explains in detail that education has at least five aspects or elements, namely: (a) the effort carried out is really on the basis of consciousness; (b) there are educators or guiding people; (c) there are students, namely people who are guided or people who are directed; (d) guidance is really intended to achieve positive goals; (e) and the effort achieved always empowers the means to optimize the goals to be achieved (Muchith, 2007).

The dimensions of radicalism must be filled from the energy of anarchy so that radicalism does not then lead to the use of violence. Activism can be embodied in other efforts that do not harm those who are not involved in terrorism. This means that eradication of terrorism does not necessarily hinder the freedom of expression of citizens (Umar, 2010). Environmental conditions and religious knowledge indirectly increase the frequency of religious behavior through religious attitudes. Along with the increasing age of faith, it will lead to reality. At the age of students who fall into the early adult category, the ability to think abstractly has developed so well that it is able to accept, understand religious teachings related to occult, abstract, and spiritual problems. The religious knowledge possessed by students has arrived at realistic thinking, fostering religious awareness as a result of the development of diversity patterns of thought stimulating and encouraging worship or behaving according to the religious knowledge they have.

## IV. DERADICALIZATION OF RADICALISM

Basically deradicalisation is the process of convincing radical groups to abandon the use of violence in action. Deradicalization can be related to the process of creating an environment that prevents the growth of radical movements by responding to the root causes that drive the growth of radical movements. In fact, they quoted Osama Bin Laden to justify their actions as an inappropriate thing to do in Indonesia. It seems that Indonesia is a country that has not been able to manage diversity well. Especially after the fall of the New Order regime, acts of terrorism and Islamic radicalism spread in Indonesia. In a period of no more than a decade, successive bombs rocked this pluralist republic (Ma'rifah, 2016).

Changes in circumstances that led to an identity crisis among young people are likely to experience acceptance of new, more radical ideas. Such reasons cause them to be very vulnerable to the influence and solicitation of groups of violence and terrorism. Meanwhile, terrorist groups are aware of the psychological problems of the younger generation. Terrorist groups are targeting those who always feel dissatisfied, irritable and frustrated both on social and government conditions. They have also provided what they need related to the teaching of justification, solutions and strategies for achieving change, and a sense of ownership. Terrorist groups also provide the environment, facilities and equipment for teenagers who want prowess and launch their violent agenda.

Critical issues according to Ahmad Asori were lifted from his research on "*reducing religious extremism and the reintegration of ex-terrorists in society.*" Therefore, in this critical note I specifically point to one of the impacts of religious extremism that we know best and feel that is terrorism. Research carried out in Jakarta and Surakarta with qualitative (public

survey) and qualitative approaches—interviews with ex-terrorists, government officials and civil society. Here are some issues: if the government expressly states that it will not compromise on the violent actions of Government relations and media institutions, it needs to be clarified by stating the following points (Intan, et.al., 2015). The government needs media cooperation to handle terrorism cases (Prajartol, 2004). Deradicalization can be started directly from the root of radicalism which is intended as preventive deradicalization and preservative deradicalization of moderate Islam. With this model, de-radicalization is proactive and does not wait until it happens, for example terrorism. In addition, the first model can also be used for early detection of whether a person or group of people has the potential to think and act radically. The actors involved in the de-radicalization of the first model are the state, government and all levels of society (Rokhmad, 2014).

Furthermore, rehabilitation as one of deradicalization effort, in which as for rehabilitation, it has two meanings, namely fostering independence and personality development, self-reliance is training and fostering former prisoners to prepare skills and expertise, the point is that after they leave the correctional institution, they already have expertise and can open employment (Febriansyah, et.al., 2017). As for rehabilitation, it has two meanings, namely the development of independence and personality development, independence development is training and fostering former prisoners to prepare skills and expertise, the point is that after they leave the correctional institution, they already have expertise and can open jobs. terrorists are declared parole, so they return to the community where they live (*habitus*). When they return, understand they must change. This is what is meant by rehabilitation. Without a change in their mindset in a better direction (restoration). Rehabilitation can be

interpreted as an effort to help people return to their normal position or status. Reintegration for some is identified with rehabilitation but some are stated as a follow-up process after rehabilitation. We as conscious sociological beings need awareness of unwanted consequences. We must consider the lateness of the function of our actions, and the ideas we use to justify them, not just real or intended ones (Mc Queeney, 2014).

## **V. IMPLEMENTATION OF DEVELOPMENT OF FUTURE DERADICALIZATION WITH WELFARE APPROACH**

Deradicalization is considered to still prioritize a security approach compared to welfare. Based on their research they want welfare. Why do many former terrorists return to action again, one of them because they failed to find work to support their families. Because of this difficult situation, they returned to their old network because they were the ones who were willing to supply their needs. This is then what gave birth to the theory of economic approaches in overcoming religious terrorism and extremism. The field of deradicalisation is aimed at sympathizers, supporters, core and militant groups carried out both inside and outside prison.

In order to implement an ideal deradicalisation program, of course it requires appropriate strategies and planning from the government. Moreover, the condition of Indonesia's social environment is clearly different from other neighboring countries. The government cannot just take the example of a deradicalization program from another country that was declared successful. According to Hikam, there are four ideal de-

radicalization development programs for Indonesia as emphasized by Hikam (2016), namely: The Strategy for Developing the First Deradicalization is by increasing political support for the de-radicalization program of all elements of the nation, both from state administrators and citizens throughout Indonesia. Optimization of improvements is carried out through the support of political organizations and institutions, as well as civil society at the central and regional levels in the context of integrated, comprehensive, integral-integrative, and sustainable terrorism prevention. Strategy for the Development of Second Deradicalization by forming various new laws and regulations, amending and / or revising various existing laws and regulations to support counter-terrorism, including deradicalization programs, which are integrated, comprehensive, integral-integrative and sustainable. The norm aspects, related to agreement on the rules of the game (group rules) in the group, or if group members stick to the norms and "*rules of the game*" (Utari, 2017).

We cannot end terrorism without democratic alternatives to constitutional institutions that respect citizens and involve them in decision making; improve economic, social and cultural levels; reduce class differences and disseminate social peace (Baker S, et.al., 2017). The implementation of laws and regulations is an important part of law enforcement, this involves the willingness of law officers and the general public to enforce the law to maintain social order and to uphold justice because the law is not only for law. Law is for the progress of society. Without the application of laws and regulations, the law will not be meaningful. Communities need justice and social welfare through the application of law. The application of law also makes people aware that legal certainty really exists in society. The government makes laws and

regulations for the community, and they need to enforce the law to ensure that the rule of law is in the community (Muhtada, 2018).

The third strategy of developing deradicalization is to increase and expand the implementation of deradicalization programs and their socialization by involving civil society throughout Indonesia and strengthening synergies with the government at both the central and regional levels in planning, implementing, evaluating and monitoring and financing. Strategy for the Development of Fourth Deradicalization by strengthening the coordination of all stakeholders in counter-terrorism at the central and regional levels, specifically to optimize deradicalisation programs in civil society. Synergy between government and civil society is also enhanced by strengthening effective coordination. According to Riant Nugroho in formulating national security, the most important thing to do is to build a thinking or framework for the formulation of national security policies. the approach used is sequencing: gathering back information, creating understanding, then developing a more robust policy framework (Nugroho, 2004).

Beside the policy framework, the education and learning process to minimize the radicalism should be promoted massively. The events of violence categorized as terrorism that occurred in the last few decades indicate that there are different types of violence from other forms of violence (Naharong, 2016). The curriculum has a central position in the entire educational process. The curriculum directs all forms of educational activities to achieve educational goals. Education does have to be dynamic and dialectical, so that it is not justified if Islamic religious education is only concerned with conserving and neglecting traditions to respond constructively to the demands of environmental needs on the Indonesian and global plains. Not only that, Islamic religious education must also

contribute to fostering solidarity between students, among elements of society, so that the atmosphere of harmony and togetherness becomes a reality even though they live their lives in a lot of diversity. The curriculum is also an educational plan that provides guidance and guidance on the type, scope, order of contents, and educational process. The curriculum is not just a written plan for teaching, but also something functional that operates in the classroom, which provides guidance and regulates the environment and activities that take place in the classroom. Methods and learning will affect the success or failure of the teaching and learning process (Ma'rifah, 2016). The research is an effort to highlight and promote the concept of a culture of peace from a perspective. Islamic Education and the United Nations. This illustrates the types of peace and obstacles faced by peace (Mawajdeh, et.al., 2017).

## VI. CONCLUSION

Radicalism and terrorism viewed from the perspective of citizenship come to the conclusion that radicalism and terrorism are problems for democracy. Radicalism and terrorism for Indonesia must be placed as a serious problem, because both in terms of ideology, the principle of a democratic state and the dassolent national state of law and character of Indonesia there is actually no place for radicalism and terrorism. According to the results of the discussion on deradikalization, ideology is a matter that is fundamental to them and therefore difficult to remove from their minds. The ability to think critically needs to be developed and familiarized by each individual. These critical thinking habits will be carried by students until they enter the workforce. This is what distinguishes higher education graduates from not being highly educated.

Critical thinking ability will help students in solving various problems that will be faced either those who are encountered now or in the future. Even though they - former terrorists - have returned to society (reintegration), but to say they have left their ideology is still very far away. For them, all forms of government efforts to soften them through ideological means will be difficult. Therefore, according to them, the government is better off prioritizing the welfare road. The ideology is very clear in Pancasila, there is the principle of Godhead, the principle of just and civilized humanity, the principle of unity, the principle of deliberation, and justice, while radicalism falls in a situation that is contrary to principles of democracy and fair and civilized humanity. Religion can be used as a unifying factor or even become a cause of division. To anticipate the return of terrorism in Indonesia, it is time for the government to evaluate and revise some of its security policy strategies. Of course all of this must be supported by the role of civil society in realizing universal defense and security. Then the evaluation of learning is not merely measured from the cognitive aspect, but more than that, the measure is the attitude and concrete actions of students in living and implementing the teachings of their religion, including respecting the people of other religions. The efforts made by Indonesia are based on Indonesia's identity as a country that has a free and active foreign policy. Indonesia prioritizes dialogue on cooperation with other countries without releasing national interests related to Indonesia's national security strategy. The national interest is based on the norms stated in the Indonesian state constitution. In fact, Indonesia is trying to communicate the national strategy for counter-terrorism through a forum for dialogue in the international cooperation that is followed. The Indonesian government has also consolidated recent political and economic progress and cares more, in regional strategic calculations.



Basically deradicalisation is the process of convincing radical groups to abandon the use of violence in action.

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*Everyone's worried about  
stopping terrorism. Well,  
there's really an easy way:  
Stop participating in it.*

**Noam Chomsky**

### ***Conflicting Interest Statement***

All authors declared that there is no potential conflict of interest on publishing this article.

### ***Funding***

None

### ***Publishing Ethical and Originality Statement***

All authors declared that this work is original and has never been published in any form and in any media, nor is it under consideration for publication in any journal, and all sources cited in this work refer to the basic standards of scientific citation.