

DERADICALIZATION STRATEGIES TO DEAL WITH THE THREAT OF TERRORISM AND RADICALISM IN INDONESIA

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Abstract

Terrorism and radicalism have resulted in instability in various aspects of people's lives. Therefore, a synergistic participation among all elements is required. This study analyzes the viewpoints from various aspects of efforts to prevent terrorism and the spread of radicalism in Indonesia. Handling of these crimes often creates problems in society, so preventive efforts are needed to prevent terrorism and understand radicalism. Strategies to deal with the threat of terrorism and radicalism can use two strategies, namely: First, counter-radicalization, namely efforts to instill Indonesian values and non-violent values. The second is deradicalization. The field of deradicalization is aimed at sympathetic, supporter, core and militant groups so as to abandon violent and terror methods in fighting for their mission and moderating radical ideas.

Keywords: Strategy, Handling, Terrorism, Radicalism, Deradicalization

A. INTRODUCTION

Terrorism is a crime that has roots and a complex network that can not only be approached with an institutional approach through law enforcement alone. The involvement of the community, especially the environment of educational institutions, families and community environments as well as the younger generation itself in preventing terrorism is very important. Therefore, it requires the involvement of all components of society in fighting terrorism for the survival of the beloved nation and state that is peaceful, just and prosperous.

Terrorism is not a matter of who the perpetrators, groups and networks are. However, more than that, terrorism is an act that has roots of beliefs, doctrines and ideologies that can attack people's consciousness. The flourishing of terrorism depends on which land it grows and develops. If he lives in arid lands, then terrorism is difficult to find a place, on the contrary, if he lives on fertile land then he will quickly develop. According to Hendropriyono, these fertile fields are people who are polluted by extreme fundamentalism or religious radicalism.¹

Radicalism is the embryo of the birth of terrorism. Radicalism is an attitude that yearns for total change and is revolutionary by rejecting existing values drastically through *violence* and extreme actions.

There are several characteristics that can be recognized by radical attitudes and understandings, including:²

- 1) *Intolerance* (not wanting to appreciate the opinions & beliefs of others),
- 2) *Fanaticism* (always feeling right on their own; thinking others are wrong),
- 3) *Exclusive* (distinguishing oneself from Muslims generally) and
- 4) *Revolutionary* (tends to use violent means to achieve goals).

Radicalism and terrorism are often an integration between military and nonmilitary threats, with a combination of not only conventional threats, but also asymmetric with the use of cyber devices or other technologies. In the midst of the existence of press freedom and information that more or less spreads radical understanding, it is necessary to build a culture that the people have the right to know the right information with credible and responsible sources of information.

The paradigm of terrorism and radicalism that develops in society cannot be avoided as a result of technological advances, one of the things that stands out is the propaganda efforts of terrorism and radicalism in society. In Muladi's view, terrorism is an extraordinary³ *crime* that requires handling by utilizing *extraordinary measures* for various reasons:

1. Terrorism is the *greatest danger* to human rights, in this case the human right to *life and the human right to be free from fear*.
2. Targets of terrorism are *random or indiscriminate* that tend to sacrifice innocent people.
3. The possibility of using weapons of mass destruction by utilizing modern technology. The possibility of cooperation between terrorist organizations with both national and international nature.
4. It could endanger international peace and security.

National Instability as a result of the birth of terrorism and radicalism movements has an impact on social, economic and cultural sustainability in society. The main problem arising from terrorist crimes is social, economic and political confusion in society.

Acts of terrorism are nothing new. From the beginning of independence to the reform of acts of terrorism has always existed in different forms, motives and movements and with different countermeasures strategies. During the Old Order policy, counterterrorism policies and strategies were implemented with a security approach through military operations on the basis of the Subversive Law. Almost the same as the Old Order, counterterrorism during the New Order period was also based on the Subversive Law with more emphasis on intelligence operations. In the era of reform, democratization, freedom and human rights perspectives in various sectors have also influenced counterterrorism policies and strategies that prioritize law enforcement aspects, for example the birth of Law Number 15 of 2003 concerning the Eradication of Criminal Acts of Terrorism after the 2002 Bali Bombing I tragedy in Legian Bali.

In subsequent developments in 2010 the government issued Presidential Regulation No. 46 of 2010 concerning the establishment of the National Counterterrorism Agency (BNPT) which in 2012 was amended by Presidential Regulation No. 12 of 2012. The establishment of the BNPT is a state policy in carrying out terrorism in Indonesia as a development of the Coordination Desk for Combating Terrorism (DKPT).

B. DISCUSSION

1. Deradicalization Strategies to Deal with the Threat of Terrorism and Radicalism in Indonesia

Terrorism comes from the Latin *terrorem* which means extreme fear, while terrorism comes from the verb *terrere*, which means to scare or scare. Webster's New World College Dictionary mentions that terrorism comes from the French *terrorisme* used by the ruling government in 1793 – 1794. ⁴B.J Habibi defined terrorism as terror through systematically carried out violent attacks. According to Laquer, terrorism has a very prominent feature, namely violence and threats of violence against certain objects. ⁵

Provisions in Article 1 number 2 of the Law of the Republic of Indonesia Number 9 of 2013 concerning the Prevention and Eradication of Terrorism Financing Crimes (stating that terrorism is an act that meets the elements of a criminal act in accordance with the provisions of the law governing the crime of terrorism. This is also stated in Article 1 number 1 of the Government Regulation in Lieu of Law of the Republic of Indonesia Number 1 of 2002 concerning the Eradication of Criminal Acts of Terrorism.

Some of the most prominent characteristics of criminal acts of terrorism in legislation are:

- 1) The existence of a plan to carry out acts of terrorism,
- 2) Performed by a specific group
- 3) Using force
- 4) Taking its toll from civil society
- 5) Carried out to achieve certain goals, both social, political and religious.

According to Wahyu Wiriadinata⁶, terrorism and radicalism have the following characteristics:

- 1) Using violence or threats of violence to create an atmosphere of widespread fear
- 2) Focusing on the consequences, namely the atmosphere of terror, causing widespread casualties and using means of depriving others, or loss of life and property of others
- 3) Using violence to vandalize vital objects or public facilities or facilities

Strategies to deal with the threat of terrorism and radicalism in Indonesia can use two strategies, namely:

The first strategy, counter-radicalization, is an effort to instill Indonesian values and non-violent values. In the process, this strategy is carried out through both formal and non-formal education. Counter-radicalization is directed by the general public through cooperation with religious leaders, educational leaders, community leaders, traditional leaders, youth leaders and other stakeholders in providing national values.

The second strategy is deradicalization. The field of deradicalization is aimed at sympathizers, supporters, core and militant groups carried out both inside and outside prisons. The purpose of deradicalization is that; the core group, militant sympathizers and supporters abandoned the means of violence and terror in the fight for their mission and moderated their radical ideas in line with the spirit of moderate religious groups and matched the national missions that strengthened the Republic of Indonesia.

Terrorism as an extraordinary crime and an activity that can be national and international as the root of the crime, it is necessary to have significant handling and the role of all elements of society. On another aspect, that acts of terrorism in Indonesia are currently declining since the early 2000s. But

the root of terrorism, namely religious radicalism, continues to flourish and gain a position in some societies.

In addition to religious radicalism, acts of terror are also still at risk of appearing due to other frictions, such as anti-unity, separatism, and others. Therefore, immunity must always remember that we live in Indonesia, a country consisting of diversity. If we are not tolerant and open-minded, then the roots of radicalism can freely influence us. The government also needs to be a locomotive in the development of national unity and welfare in order to prevent this country from the threat of radicalism that exploits the loopholes of injustice. This should concern all elements with the reality that exists in society. In the study analyzed related to how is the synergy of all elements in the prevention of terrorism and radicalism? With the aim of exploring forms of prevention against terrorism and radicalism.⁷

The most obvious impact of radicalism is the formation of politicization in religion, where religion is indeed very sensitive in nature, the easiest to burn fanaticism, to be the loudest fan to carry out various very harsh actions, both in social life between individuals and groups, so that a so-called radical Islamic group is formed (Emna Laisa, 2014).

The teachings of God contained in the scriptures including the teachings of proselytizing, jihad and amar makruf nahi munkar are neutral. Gergen is of the view that religion contains many rules that are the result of the construction of religious thinkers and believers, as a consequence of the teachings in the scriptures that are basic in nature, contain only doctrinal points and are not detailed. Therefore, understanding religion must be based on the values of tolerance for differences of beliefs, so as not to cause beliefs that give birth to the roots of terrorism and radicalism in religion. This needs to be built in the understanding of religion with the role and synergy of all elements⁸

Deradicalization is not new to Indonesia. In the context of radical Islamic movements, deradicalization of former NII, Jihad Command, Kanyamaya Mujahideen, Laskar Jihad, and others, is an example and learning for the performance of deradicalization that is currently being vigorously carried out. Deradicalism⁹ is an effort to detect early, counteract from the start, and target potential layers with a variety of forms and variants that are relevant to each of the targeted groups. The main objective of deradicalization, not only erodes radicalism, eradicating the potential for terrorism but the main thing is to strengthen people's belief that terrorism has a bad impact on national stability and can even give the State a bad image for the international world.

In order to realize national goals, it is necessary to consistently and continuously enforce the law to protect its citizens from any disturbances and threats or destructive actions, both from within the country and from abroad. Terrorism is an international crime that endangers world security and peace and is a gross violation of human rights, especially the right to life. The series of terrorism crimes that occurred in the territory of the Unitary State of the Republic of Indonesia has resulted in the loss of life regardless of the victims, fear of the public at large, and property losses so that it has a broad impact on social, economic, political, and international relations. Efforts to eradicate criminal acts of terrorism have been carried out conventionally, namely by punishing the perpetrators of terrorism crimes.

To be able to prevent and eradicate criminal acts of terrorism to the fullest, it is necessary to follow other efforts by using systems and mechanisms for tracking the flow of funds because criminal acts of terrorism cannot be carried out without the support of funds for these terrorism activities. Terrorism financing is cross-border so that prevention and eradication efforts are carried out by involving Financial Service Providers, law enforcement officials, and international cooperation to detect a flow of funds used or suspected to be used to fund terrorism activities as contained in the Explanation of

Law No. 9 of 2013 concerning the Prevention and Eradication of Terrorism Financing Crimes. With these efforts, it minimizes the loopholes of terrorism.

The practice of terrorism crimes, it can be seen from the types of terrorism, including two, namely:¹⁰

First, State Terrorism is a policy instrument of a ruling regime and a state. In politics, the term terrorism often loses its true meaning and becomes part of the painful rhetoric between warring politicians. A warring person or group usually accuses their political opponents of terror, and if this terror objective is successful, then they do not hesitate to repeatedly commit acts of terror against the opponent. As a result, "once a person is accused of being a terrorist then the accusing person and others feel they have the freedom to attack and punish him with harsh and painful measures." The use of the term terrorism, as a tool of political terror, is now a symptomatic and very unpleasant practice viewed from a moral and legal point of view.

Second, Non-State Terrorism is a form of resistance to unfair and repressive political, social, and economic treatment that afflicts a person or group of people. With this is an effort to eradicate terrorism

The country's defense development policy in terms of *soft power*, needs to be directed to increase higher deterrence by fostering defense capabilities through intelligence capabilities, regional empowerment, and diplomatic capabilities considering that the problems of radicalism and terrorism are increasingly cross-border. Nirmiliter defense is key to countering radicalism and terrorism. In this regard, the Ministry of Defense (in accordance with Permenhan No. 19/2015 concerning the country's defense implementation policy for 2015-2019 and the 2015 Defense White Paper) is obliged to assist ministries/institutions/local governments in the development of a nonmilitary defense posture to deter nonmilitary threats with ideological, political, socio-cultural, economic, technological, public safety, and legislative dimensions both at the local, regional, and national levels.

However, the management of national resources and infrastructure or the development of non-military defense capabilities, including early vigilance capabilities, state defense capabilities, diplomatic capabilities, science and technology capabilities, economic, social, moral or support for the implementation of state defense seems to have not been a full concern.

The dynamics of the defense environment demand rapid as well as advanced change in thinking or acting, in other words, demanding radical change. This positive "radical" action seems to need to be enforced as an act of resistance to radicalism by terrorist groups. In this case, inevitably the Ministry of Defense as a policymaker in the defense sector is required to develop soft power full of vision for the future, understanding of the existing situation and conditions, control over real activities carried out with ministries and other institutions and supported by community participation, and always be quick to respond and be able to control the culture of terrorism and violence both from within and from outside as an influence of globalization.

On the other hand, the development of a peaceful culture based on national identity (Pancasila, Bhinneka Tunggal Ika, UUD45, and Wawasan Nusantara) is crucial to build the Indonesian nation into a confident and independent nation. The development of this culture needs to be the main concern in the development of a non-military force, considering the potential of a large defense force in terms of human resources, and being able to make direct use immediately of a number of existing infrastructure, both within the Ministry of Defense, or within other Ministries / Institutions / Local Governments. The continuous development of a culture of peace is the development of the ability to resist the nation and state against radicalism and terrorism in the true sense. In this regard, the government's political will and the awareness of all stakeholders about the vulnerability of Indonesia's

defense environment situation in the face of the threat of radicalism and terrorism can be the starting point for the sustainable development of Indonesia's peaceful culture.

2. Cooperation in Dealing with the Threat of Terrorism and Radicalism in Indonesia

Strategies in dealing with anaman terorism d a radikalism di Indonesia include joint coordination between the Government, Educational and Religious Institutions, and Civil Society. Each party has its own rights and responsibilities in preventing terrorism and radicalism efforts with the following explanation:

a. The Role of Government

There must be a distinction about the role (policy) of the government related to (1) religious extremism and (2) violence that arises due to *extremism (religious extremism-based violence)*. For the first, the government's policy in tackling religious extremism is seen as relative.

In general, the government's policy on reducing violence is clear because we have an anti-terrorism law. However, religious extremism cannot be said to be clear because if extremism has not manifested into an act of status, it cannot be ignored by our laws. There are actually mechanisms that can be used to tackle the problem of religious extremism through hate speech but our laws have not specifically regulated that problem. Although it is not yet an action, this hate speech is what we often encounter everywhere. We commonly find in many recitations, grand tablighs, social media and even on TVs that contain hate speech against others.

b. Educational and religious institutions

Religious and educational institutions play a role in tackling the impact of religious extremism, so it is voluntary in supporting government policies in tackling the impact of religious extremism. Religious institutions such as islamic boarding schools and religious schools can play a role in overcoming the impact of religious extremism through the provision of religious learning materials that prioritize Islamic ideas that are rahmatal lil alamin and tolerant.

c. Indonesian National Army (TNI)

Based on Law No. 34 of 2002 article 7, the Indonesian National Army (TNI) as a means of state defense has the task of overcoming acts of terrorism in the title of Military Operations Other Than War (OMSP) pattern². In an effort to overcome terror acts carried out by terrorist groups, the TNI is required to be able to act quickly and proactively through various efforts that have been made so that the task can be carried out properly. The effectiveness of carrying out this task depends largely on the intelligence strength of the TNI in responding to any threat that may be posed by national and international terrorism movements by establishing an Anti-Terror Desk (DAT), cooperating with ASEAN and international countries and with related agencies in overcoming terrorism, the efforts that have been made in dealing with terrorist attacks are still repressive meaning acting after the terror act occurs, We have not been able to take effective preventive measures to comprehensively expose terrorism networks.¹¹

d. Indonesian National Police (POLRI)

The duties and functions of the police are closely related to society. According to Mardjono, the main task of the police is as a criminal law enforcer and also as a guard of order. Then in its development, the duties and functions of the police increased, namely to make efforts to prevent the occurrence of crime by carrying out community activities.¹²

Article 2 of the Law of the Republic of Indonesia Number 2 of 2002 concerning the National Police of the Republic of Indonesia (Polri Law) states that the function of the police is one of the functions of

the state government in the fields of maintaining public security and order, law enforcement, protection, protection and service to the community, while the duties of the National Police are regulated in Article 13 of the Police Law.

Article 13 of the National Police Law states that the main task of the national police of the Republic of Indonesia is to maintain public security and order, enforce the law and provide protection, protection and services to the community. Furthermore, Article 13 of the National Police Law outlines clearly and in detail the three main duties of the police.

e. Society of Sipil

Society is a translation of the Greek term, which means friendship. According to Aristotle, *community* is a group of human beings who live together in a bond of cooperation to meet the basic needs and meaning of life. In addition, another definition of *Community* is a social group in a certain territory with the same culture and history and the smallest settlement. Civil Society referred to here is a community that is not part of the *state* and is also not part of the business and economic institutions (*the economical*). Examples of Civil Society are mass organizations such as NU, Muhammadiyah in addition to NGOs

In addition, based on Article 11, Law of the Republic of Indonesia Number 9 of 2013 concerning the Prevention and Eradication of Terrorism Financing Crimes, efforts to prevent terrorism financing crimes are carried out through:

- a. Application of the principle of recognizing Financial Service Users;
- b. Reporting and supervision of CHD compliance;
- c. Supervision of remittance activities through the transfer system or remittance through other systems; and
- d. Supervision of the carrying of cash and/or other payment instruments into or out of the Indonesian customs area.

Institutionally, based on Article 41, Law of the Republic of Indonesia Number 9 of 2013 concerning the Prevention and Eradication of Terrorism Financing Crimes where in preventing and eradicating terrorism financing crimes, law enforcement agencies, PPATK, and other institutions related to the prevention and eradication of terrorism financing crimes can cooperate, both nationally and internationally. In addition, in Article 41, where in preventing and eradicating terrorism financing crimes, law enforcement agencies, PPATK, and other institutions related to the prevention and eradication of terrorism financing crimes can cooperate, both nationally and internationally.

With systematically built cooperation, it will suppress the occurrence of non-criminal terrorism and radicalism. Synergistic participation among all elements is needed to counteract the dangers of terrorism and radicalism, be it the government, religious institutions, educational institutions, as well as civil society as well as the TNI and POLRI.

C. CONCLUSION

The terrorism and radicalism that develops in society cannot be avoided as a result of technological advances, one of the standouts is the propaganda efforts of terrorism and radicalism in society. In Muladi's view (2004), terrorism is an extraordinary *crime* that requires handling by utilizing *extraordinary measures*.

Radicalism is the embryo of the birth of terrorism. Radicalism is an attitude that yearns for total change and is revolutionary by rejecting existing values drastically through *violence* and extreme actions.

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The preparation of State Defense to deal with the threat of terrorism and radicalism in Indonesia can use two strategies, namely: *The first strategy*, counter-radicalization, namely efforts to instill Indonesian values and non-violent values. Counter-radicalization is directed by the general public through cooperation with religious leaders, educational leaders, community leaders, traditional leaders, youth leaders and other stakeholders in providing national values. *The second strategy* is deradicalization. The field of deradicalization is aimed at sympathizers, supporters, core and militant groups that are carried out in order to abandon violent and terror methods in fighting for their mission and moderate their radical ideas in line with the spirit of moderate Religious groups and fit into national missions that strengthen the Republic of Indonesia.

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Footnotes

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