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DERADICALISM AS A HUMANISTIC APPROACH TO MANAGING RADICALISM IN INDONESIA

Wahyu Hadingrat¹

Kurniawan Tri Wibowo²

¹Faculty of Law, Padjadjaran University, Jl. Ir. Soekarno KM 21 Jatinangor, Kab. Sumedang

²Faculty of Law, University of 17 Agustus 1945 Semarang

ABSTRACT

Radicalism is thought based on beliefs about the values, ideas, and views held by someone who is judged to be the most correct and considers others to be wrong. Social media is now an important factor in the spread of radicalism in Indonesia, this is supported by the use of the internet in Indonesia which shows an increasing trend from year to year. This research is intended to build the concept of Islamic boarding school radicalism as a humanistic approach in tackling radicalism in Indonesia Indonesian. The results of the study stated that deradicalization pesantren are reeducation, rehabilitation, resocialization, and reintegration. With pesantren, perpetrators exposed to radicalism can be temporarily separated, but not imprisoned. The actors can also interact and even add religious knowledge. Thus the thirst for understanding about religion will be channeled properly, through the guidance of ustad and kyai who are certainly pro-nationalism and loyal to the Unitary State of Indonesia. After the perpetrators exposed to radicalism have understood their mistakes and are loyal to the Unitary State of the Republic of Indonesia, resocialization will be carried out, and reintegration into society will be carried out. Deradicalization boarding schools are, of course, currently a humanist discourse in tackling radicalism. Radicalism is sometimes not only overcome through repressive legal means, but can also use humanist and persuasive methods. Therefore, deradicalization pesantren is an answer for mapping as well as de-radicalizing perpetrators exposed to radicalism without committing terrorism.

Keywords: Islamic Boarding School De radicalism, Humanistic and Radicalism

INTRODUCTION

Radicalism is the process of inculcating an ideology (*non-mainstream*) that departs from certain values and intentions involving individuals and groups. Seen from the point of view of the militant or extremist faction, this process is generally accompanied by ideological socialization that is more oriented towards radical or extremist ideology.³

¹Faculty of Law, Padjadjaran University, Jl. Ir. Soekarno KM 21 Jatinangor, Kab. Sumedang, email: one_agp@yahoo.com

²Faculty of Law, University of 17 Agustus 1945 Semarang, email: kurniawantri@gmail.com

³Shodiq, 2018, *Deradicalization Paradigm in Legal Perspective*, Harakatuna, Jakarta, p. 124.

Radicalism is thought based on beliefs about the values, ideas, and views held by someone who is judged to be the most correct and considers others to be wrong. There is also radicalism of actions and movements characterized by extreme actions that must be taken to change a situation as desired. ⁴Thus, the radicalist movement aims to establish a system that is in accordance with the aspired value, which is different from the existing one.

M. Dawam Raharjo, stated that the phenomenon of radicalization that occurred in Indonesia was closely related to the event of the proclamation of the Islamic State of Indonesia in West Java on August 7, 1949 under the command of Kartosuweryo. ⁵This movement aspires to establish an Islamic State of Indonesia (NII) with Islamic law as its legal basis. NII Kartosuweryo emerged when West Java was controlled by the Dutch because of the agreement between the Indonesian government and the Netherlands through the Renville agreement, where Indonesia recognized Dutch sovereignty over West Java. At that time, the "Holy Jihad" was announced for the independence of West Java from the Netherlands, but in Indonesian history, NII Kartosuweryo was accused by the nationalists of being a rebel movement, and was discontinued in the 1960s. ⁶

Social media is now an important factor in the spread of radicalism in Indonesia, this is supported by the use of the internet in Indonesia which shows an increasing trend from year to year. Data shows that internet users in Indonesia in 2019 were around 170 million, now in 2020 there are 175.2 million. In fact, Indonesia is now the fourth largest country in the world that uses the *Facebook social media application the most*. ⁷

ease with which people are exposed to radical ideas through social media is illustrated by the results of research conducted by the Survey Institute of the State Islamic University (UIN) Sunan Kalijaga, Yogyakarta. The study, with around 2,500 students, showed that students were more easily exposed to radicalism issues through social media. This study also found the phenomenon that students were not interested in moderate Islamic sites or websites belonging to the religious institutions of Nahdlatul Ulama (NU) and Muhammadiyah. ⁸Ironically, many people are not aware that they are accessing sites that spread the notion of radicalism or terrorism because the content on these sites is very well packaged and touching. ⁹

The problem is that the regulation of the spread of radicalism through social media has not been comprehensively regulated in Indonesian positive law. Article 12B paragraph (3) of Law 5 of 2018 concerning Amendments to Law 15 of 2003 concerning Stipulation of Perppu 1 of 2002 concerning the Eradication of Criminal Acts of Terrorism only talks about the dissemination of writing or documents, both electronic and non-electronic for use in training, while Article 43A of the Law 5 of 2018 only talks about deradicalization and counter-radicalization. Law 5 of 2018 also does not regulate the definition of radicalism, therefore there is a legal vacuum in regulating radicalism, especially radicalism through social media.

The current government can only take action against terrorism if the radicalism has actually become an act of terrorism. Meanwhile, the radicalism that is spreading on social media cannot be tackled, even if it is tackled, it will only be carried out by *taking down*. With these problems the author sees a gap that law enforcement does not only have to use criminal. Law enforcement of radicalism on social media can be done by tracking and collecting data. Then the perpetrators who have been identified can be assessed for radicalization, the result is a clear mapping and if terrorism has indeed occurred, criminal law enforcement can be carried out. What about those who have been recorded, it is the government's obligation to de-radicalize perpetrators who have been exposed to radicalism through radicalism boarding schools.

⁴Achmad Jainuri, 2016, *Radicalism and Terrorism*, Intrans Publication, , Malang, p. 5.

⁵M. Dawam Raharjo, 2007, *Islamic Arguments for Secularism* (Progressive Islam and Its Discourse Development), PT. Gramedia Widiasarana Indonesia, Jakarta, p. 118.

⁶Mahatma Hadhi, Rizky Argama, Shinta Rishanty, Taufik Hidayat. 2005, *The Islamic State of Indonesia: Historical Facts and Its Development*. Faculty of Law, University of Indonesia, Jakarta, p. 7

⁷See <https://gatra.com>., "Fourth Largest Indonesian Facebook User in the World." Retrieved 28 July 2021.

⁸"Millennials Are Easily Exposed to Radicalism Because Moderate Islamic Organization Sites Lose Crisp", <https://bbc.cpm/indonesia/> Accessed July 02 2022

⁹Head of Public Relations Bureau of Kominfo, "Kominfo Blocks 1,500 Sites and Social Media for Radicalism-Terrorism Content", <https://antaranews.com/berita/1004072/>. Retrieved 28 July 2021 .

RESEARCH METHODS

This research is a *legal research* with a normative juridical approach and an empirical juridical approach. The normative juridical approach is used to examine legal principles, law *in abstracto*, *in concreto*, vertical and horizontal synchronization, legal comparisons, and legal history,¹⁰ in which through this research the authors identify various rules (norms) that are related to the spread of radicalism, while empirical juridical research starts from the author's efforts to find various phenomena that occur in the community related to the spread of radical ideas, especially by using social media. These two approaches were chosen considering that aspects related to the spread of radicalism by using social media are not only within the scope of legal norms (juridical) but also empirical in which the community becomes the target of dissemination. In addition, an empirical juridical approach is used to sharpen the analysis by using data on the spread of radicalism officially issued by various institutions in Indonesia, such as the National Counter-Terrorism Agency and the Indonesian National Police.

This research was conducted through several stages, namely library research and field research. Field research was conducted to obtain primary data through interviews (*interviews*) with respondents/source persons law enforcement officers, perpetrators and victims in cases related to the spread of radicalism as well as experts in criminal law and criminology. The instrument used in the interview is an *interview guideline*, in which the instrument is prepared with reference to the legal issues to be studied. Field research was carried out in several police areas and institutions, namely the North Sumatra Regional Police (Polda), Polda Metro Jaya, East Java Police, South Sulawesi Police, Ministry of Communication and Information, and the National Counterterrorism Agency (BNPT).

DISCUSSION

Regulation of the Spread of Radicalism in Indonesian Criminal Law

Radicalism and Terrorism are things that go hand in hand so that they cannot be separated from one another. However, it is the regulation of terrorism that has so far become a positive law in Indonesia. A number of laws and regulations in Indonesia that regulate terrorism, starting from the Government Regulation in Lieu of Law no. 1 of 2002 concerning the Eradication of Criminal Acts of Terrorism and Law 15 of 2003 does not regulate radicalism, only Law no. 5 of 2018 concerning Amendments to Law No. 15 of 2003 which regulates some aspects of radicalism.

Law on terrorism in the era of Government Regulation in Lieu of Law no. 1 of 2002 concerning the Eradication of Criminal Acts of Terrorism and Law 15 of 2003 at that time still prioritized the existence of a real action. According to Sudikno Mertokusumo, the content of the rule of law is aimed at the outward attitude of humans. The rule of law prioritizes external actions, namely visible actions. In essence, the rule of law is inwardly, not in the mind, and most importantly, outwardly does not violate the rule of law. People will not be punished or given legal sanctions just because of what they think or what is in their mind, meaning that no one can be punished for something that is thought or crossed in their mind (*cogitationis poenam nemo patitur*).¹¹

Basically, terrorism is not only visible, but also inside, namely about radicalist ideology which actually needs to be watched out for and becomes a warning for law enforcement. The results of an interview with the Deputy Head of the Anti-Terror Special Detachment (Densus) Brigadier General. Pol. Drs. Sentot Prasetyo, SIK stated that the Bali Bombing I incident was still using PP 1/2002 because Law No. 15 of 2003 was retroactive. At that time, the task force was playing. Detachment was formed according to regulations per-Law 2003. In 2004 there was already a Densus, but its strength is still backed up by the Task Force. This condition continued, until 2018, we thought about why after the new terror incident was arrested. The idea came up to revise the law, because from the old rules there were many problems where we couldn't catch people who wanted to plot power. We cannot do *law enforcement*. Finally, Law No. 5 of 2018 was revised.

¹⁰Soerjono Soekanto, 1986, *Introduction to Legal Research*, UI Press, Jakarta, p. 51

¹¹Sudikno Mertokusumo in Wawan Muhwan Hariri, 2012, *Introduction to Legal Studies*, Librarian Setia, Bandung, p. 32.

Radicalism through social media is basically just a concept, not a rule of law that has an address, let alone the threat of punishment. This can be seen from the absence of a clear definition of radicalism. The results of an interview with the Kasatgaswil of East Java Densus 88 AT Polri Kombes (Pol) Iwan Ristiyanto stated that, an understanding of the roots that tend to claim to be the most correct, is different from the others and is the basis for carrying out violent activities based on his opinion.¹² Meanwhile, the results of an interview with the Deputy Head of the Anti-Terror Special Detachment (Densus) Brigadier General. Pol. Drs. Sentot Prasetyo, SIK stated that, in Article 1 of Law No. 5/2018, it is clear about terrorists. Radicals have not yet been regulated, but we can see that in general, globally there are stages, from being intolerant, continuing to have a radical understanding, then implementing themselves so that they enter the terror network. Must use social science theories, such as psychology and sociology. There are various theories by which ordinary people can become terrorists. So usually Densus 88 uses expert approaches whether it is categorized as radical or not.¹³

In general, Law no. 5 of 2018 concerning Amendments to Law No. 15 of 2003 has not regulated the problem of radicalism, let alone radicalism on social media. However, Article 43B paragraph (4) of the latest Terrorism Law states as follows:

"National preparedness as referred to in paragraph (1) is carried out through community empowerment, capacity building of the apparatus, protection and improvement of infrastructure facilities, development of terrorism studies, and mapping of areas prone to radicalism."

In addition, in 2018, the Constitutional Court issued a decision with register number No. 55/PUU-XVI/2018 regarding a judicial review regarding the addition of the phrase "terrorism is against Pancasila" and an explanation of the definition of radical, which was proposed by Zico Leonard Djagardo and William Aditya Sarana who acted as the petitioners. The material objects of the test are Article 1 point 1, Article 43A paragraph (3) letter b, Article 43C paragraph (1), paragraph (2), paragraph (3), paragraph (4), Article 43G letter a of Law 15/2018.

The term radical in Law 5/2018 is aimed at counter-radicalization, de-radicalization and mapping of areas prone to radical understanding of terrorism. The problem that then occurs is how radical is defined in Law 5/2018, in addition to how radical standardization is and how to determine radical status in groups identified as radicals.

The use of the term radical in Law 5/2018 is more intended in an effort to counter radicalization, deradicalization and mapping of areas of radical understanding contained in Article 43A paragraph (3) point c, Article 43B paragraph (4), Article 43C and Article 43D. However, this limitation in terms of the definition of radicals is not found in Law 5/2018 or Law 15/2003. In addition, the definition and meaning of the radical is not found in the general explanation or explanation of the article in the attachment of Law 5/2018. So the problem that arises is how to interpret the radical context that will be directed to groups that are considered to have the potential to commit acts of terrorism.¹⁴

The term radical in Law 5/2018 has previously been tested in the Constitutional Court through the decision No. 55/PUU-XVI/2018 which one of the points examines the phrases 'deradicalization' and counter-deradicalization' which are considered to have formed a paradigm in society where radical people are considered terrorists. which is also associated with radicals in terms of faith. This was then deemed by the applicant to have hindered and caused constitutional losses in an effort to carry out worship in earnest and in depth according to his religious orders. The Petitioner in the decision considered Article 43A to Article 43D of Law 5/2018 which contained the phrases radical, deradicalization, counter-deradicalization and the area of radical understanding as contradicting Article 28D paragraph (1) of the 1945 Constitution of the Republic of Indonesia relating to legal certainty in terms of the right to worship according to religion. and his beliefs.

The Constitutional Court in its consideration stated as follows:

¹² interview with Kasatgaswil East Java Densus 88 AT Polri Kombes (Pol) Iwan Ristiyanto on December 30, 2021

¹³ interview with the Deputy Head of the Anti-Terror Special Detachment (Densus) Brigadier General. Pol. Drs. Sentot Prasetyo, SIK on November 4, 2021.

¹⁴ Aji, Ahmad Mukri. 2013. "Eradication of Criminal Acts of Terrorism in Indonesia ." *Journal of Cita Hukum* 1, p. (1)

a quo Law is not enough to only be done textually but must also be done contextually. Keeping in mind the title of the *a quo* Law, namely "Law 5 of 2018 concerning Amendments to Law No. 15 of 2003 concerning Stipulation of Government Regulations in Lieu of Law Number 1 of 2002 concerning Eradication of Criminal Acts of Terrorism into Law" then contextually what is meant by the terms 'counter-radicalization' and 'deradicalization' in the *a quo* Law is counter-radicalization and deradicalization in criminal acts of terrorism. Thus, without the need to add the word 'terrorist' behind the two terms, it has automatically covered what the Petitioners wanted, so that technically the legislation if it is added to the word 'terrorism' such a formulation becomes very redundant and *overbodied*."

The radical phrase contained in Law 5/2018 applies automatically to criminal acts of terrorism without having to add the term terrorism behind the term radical because it will be considered excessive and *overbodied*. Amar Decision No. 55/PUU-XVI/2018 rejected the applicant's application on the grounds that it was not grounded according to law. The absence of a determination of how the radical concept is seen is a problem in itself. Determination and criteria for an object is seen as vital. Determining how something is seen and determining whether or not something is done.

BNPT Prevention Director Brigadier General Ahmad Nurwahid¹⁵ stated that Law 5/2018 on Anti-terrorism has not been able to reach radical ideas unless they have entered a terror network and are ready to act with a number of indicators. "For example, based on the results of *surveillance* and intelligence analysis, they already have firearms, bombs, or *iddad* (paramilitary training) which indicate that they are strong enough to carry out terrorist acts, then they can only take action (arrest) or preventive *strike*. "People who have radical ideas that have been declared by the government, such as HTI and FPI, cannot be approached through Law 5/2018 on Anti-terrorism, this is because they have not yet joined a terror group. Talking about radical terrorism cannot be partial but must be holistic from upstream and downstream. Downstream is a terrorism network, upstream, which needs to prevent and take action against radicalism, both in writing and on social media.

Islamic Boarding School Radicalism as a Humanistic Approach in Overcoming Radicalism in Indonesia

There are two types of radicalization in the process. First, as a result of the identity crisis which was resolved by understanding the belief that violence is the solution, where this started from conditions of globalization such as foreign policy, political, cultural, and global economic developments. Second, it is generated through social interactions that are influenced by the media, peers, group leaders, family members, or the surrounding environment, so that they receive an understanding that something must be done to deal with things that threaten the flow of beliefs they believe in.¹⁶

radicalism is the first step to become terrorism, although that's not all. As stated by Ahmad Fuad Fanani that "*Radicalism is only one step short of terrorism*"¹⁷, and as evidenced by the many perpetrators accused of being terrorists, legitimizing their actions with religious understanding, they are sometimes also referred to as neo-khawarij because of the opinion of other people who are not their group. as a threat and must be eradicated.

Director of the National Counter-Terrorism Agency, Irfan Idris stated that, Countering the rise of radicalism and terrorism movements must go through two ways; "First, *Soft Approach-Deradicalization* through *counter radical ideology* (Dakwah bil wisdom, establishment of study centers in universities and Islamic boarding schools), rehabilitation programs (perpetrators, families and victims) and reintegration

¹⁵ Farouk Arnaz, *BNPT: The 2018 Anti-terrorism Law Has Not Been Able to Touch Radicalism*, <https://www.beritasatu.com/nasional/681171/bnpt-uu-antiterorisme-2018-belum-capable-sentuh-paham-radicalism>, accessed on 25 April 2022.

¹⁶ Adi Sulisty, 2014, *Religious Radicalism and Terrorism*, Faculty of Defense Strategy, Indonesian Defense University, Jakarta, p. 4.

¹⁷ Ahmad Fuad Fanani, 2013, *The Phenomenon of Radicalism Among Young People*, Maarif Journal Vol. 08, No. 1, Jakarta: Maarif Institute for Culture and Humanity., p. 06

(perpetrators and families). Second, *Hard Approach-Law Enforcement* which includes the strictest action against the perpetrators, in accordance with the applicable laws and regulations and breaking the terrorist network.¹⁸

The development of the deradicalization of terrorism is one of the programs that are considered to be able to assist efforts to eradicate terrorism. In fostering deradicalization, there are three very important keys, namely *humanism*, *soul approach*, and *touching the grassroots*. Humanist means that efforts to eradicate terrorism must be in accordance with efforts to uphold human rights. The eradication of terrorism, according to him, must be able to create prosperity, equality, and justice for the whole community, for the suspects or convicted of terrorism. *Soul approach* means that the eradication of terrorism is carried out through good and educational communication between law enforcement officers and terrorism suspects or convicts, not by means of violence and intimidation. The last key, which is touching the grassroots, is a program that is not only aimed at terrorism suspects or convicts, but this program is also, according to him, directed at sympathizers and community members who have been exposed to radical ideas. As well as instilling multiculturalism to the wider community.¹⁹

On a non-penal basis, there are actually two crime prevention efforts that can be categorized as non-penal countermeasures, including the following:

1. Pre-emptive Crime Prevention Efforts

According to AS Alam, Pre-emptive efforts are the initial efforts made by the police to prevent criminal acts from occurring. Efforts made in crime prevention pre-emptively are instilling good values/norms so that these norms are internalized in a person. Even if there is an opportunity to do so there will be no crime.²⁰

Pre-Emptive Efforts are the efforts made by the police to prevent the occurrence of criminal acts. Efforts made in crime prevention in a Pre-Emptive manner are to instill good values, norms so that these norms are internalized within oneself. someone. Even if there is an opportunity to commit a crime but there is no intention to do so then there will be no crime. So in the Pre-Emptive effort the intention factor will be lost even though there is an opportunity.²¹

Pre-emptive efforts include socialization activities on forest security as well as instilling awareness in the community around the forest about the meaning and importance of forest functions for the benefit of many people. Pre-Emtif efforts are the initial efforts made by the police to prevent the occurrence of criminal acts. Efforts are made in pre-emptive crime prevention is to instill good values/norms so that these norms are internalized within a person. Even though there is an opportunity to commit a crime/crime but there is no intention to do so, then there will be no crime. So, in the pre-emptive effort the intention factor is lost even though there is opportunity.

2. Preventive Crime Prevention Efforts

These preventive efforts are a follow-up to pre-emptive efforts that were still at the level of prevention before the crime occurred. In preventive efforts, the emphasis is on eliminating opportunities to do so. For example, there are people who want to steal a motorbike but the opportunity is lost because the motorbikes are placed in a motorbike storage place, thus the opportunity becomes and there is no crime.

¹⁸Dudi, *Establishment of the Center for the Study of Religious Deradicalism*, <http://pewarta-indonesia.com/berita/nasional/5558-pemunjukan-center-kajian-deradicalisme-agama.html>, accessed on July 1, 2022.

¹⁹NN, *Deradicalization of Terrorism, Program for Combating Terrorism*, <http://edukasi.kompas.com/read/2009/08/20/11080199/Deradikalisasi.Terrorisme..Program.Pemberantasan.Terrorisme>, accessed on April 1, 2022.

²⁰AS Alam, 2010, *Introduction to Criminology*, Reflection Library, Makassar. page. 67

²¹Kunarto. 1997, *Police Ethics*. Single Creation. Jakarta. H lm. 111

Preventive action is an action taken to prevent or maintain the possibility of a crime occurring. According to A. Qirom Samsudin M, in relation to taking preventive action, preventing crime is better than educating criminals to become good again, because it is not only calculated in terms of costs, but this effort is easier and will get satisfactory results or achieve goals.²²

Furthermore, Bonger argues that the most important ways of tackling crime are:

- a. Crime prevention in a broad sense, includes reform and prevention in a narrow sense;
- b. Crime prevention in a narrow sense includes:
 - 1) Moralistic, namely disseminating means that can strengthen one's morals so that they can avoid lust misbehave.
 - 2) Abalionistic, namely trying to prevent the growth of evil desires and eliminate factors that are well known as the cause of crime, for example improving the economy (unemployment, hunger, increasing civilization, etc.);
- c. Trying to supervise and control crime by trying to create:
 - 1) Good police organization and equipment systems,
 - 2) Objective justice system
 - 3) Good law (law).
- d. Prevent crime with regular surveillance and patrols;
- e. Prevention of juvenile delinquency as the main tool in crime prevention efforts in general.²³

Preventive can also be interpreted as prevention efforts made so that crime does not occur. Because as we all know crime is a complex phenomenon that occurs around us and is very disturbing to society. Compared to repressive measures, preventive measures are much better because before a crime occurs, these efforts are considered so that the crime does not occur. There are many ways to prevent the crime from occurring, one of which is to disseminate information about a statutory regulation that if someone commits a crime, they will be threatened with criminal sanctions that can make them imprisoned. Because of this, people are afraid to commit crimes.

Then also, as we all know, one of the factors of crime due to social inequality, namely the large number of poverty rates in the area so that the efforts made, such as the government or local government to open up a job opportunity for them so as not to do things that deviate, and there are many other preventive measures that can be taken to prevent these crimes from occurring.

Deradicalization or Disengagement, was published by *the Journal of the Terrorism Research Initiative*. The contents of the work have shown that there are differences in the use of the term deradicalization (in Indonesian) or the word deradicalization that has been used by the Counter-Terrorism Implementation Task Force (CTITF), according to Horgan the term that should be used is deradicalize. The term deradicalize is intended as a combination of two terms that have different meanings, but the end goal is the same, namely to make terrorists want to leave or release acts of terrorism in the form of violence.²⁴

Deradicalization is all efforts to neutralize radical ideas through interdisciplinary approaches, such as law, psychology, religion, and socio-culture for those who are influenced or exposed to radical and/or pro-violent ideas. The deradicalization of terrorism is realized through motivational reorientation programs, re-education, resocialization, as well as seeking social welfare and equality with other communities for those who have been involved in terrorism or for sympathizers, so that a sense of nationalism arises and is willing to participate properly as Indonesian citizens.

Deradicalization is realized through a program that has the same characteristics in several countries. The equation of the program is known by *the Counter-Terrorism Implementation Task Force* (CTITF) that there are eleven types, namely: (a) involvement and cooperation with the general public, (b) implementation of special programs in prisons, (c) educational programs, (d) development cross-cultural dialogue, (e) the pursuit of social and economic justice, (f) global cooperation in countering terrorism, (g) surveillance of cyber

²²A. Qirom Samsudin M, Sumaryo E., 2005, *Child Crime A Review from a Psychological and Legal Perspective*, Liberti, Yogyakarta, p. 46

²³Bonger, 2001, *Introduction to Criminology*, PT. Development of Ghalia Indonesia, Jakarta, p. 15

²⁴Petrus Reinhard Golose, 2009, *Deradicalization of Humanist Terrorism, Soul Approach and Touching Grassroots*, Foundation for the Development of Police Science Studies, Jakarta, p. 79-82.

terrorism, (h) improvement of legislation, (i) rehabilitation programs, (j) development and dissemination of information both regionally, and (k) training and qualification of agents involved in implementing counter-radicalization policies.²⁵

The development of deradicalization has multiple objectives for overcoming the problem of terrorism as a whole, such as: (a) carrying out counter terrorism, (b) preventing the process of radicalism, (c) preventing provocation, spreading hatred, hostility between religious communities, (d) preventing people from being indoctrinated, (e) increasing public knowledge to reject the notion of terror (terrorism), and (f) enriching the treasures of comparative understanding. Efforts to implement the program are aimed at: terrorism convicts, terrorism suspects, families of terrorism convicts and suspects, members of terrorist organizations (such as JI) who have not been involved in acts of terror, sympathizers, and the wider community.²⁶

The de-radicalization design has four components, namely re-education, rehabilitation, resocialization, and reintegration. Reeducation is a deterrence by teaching enlightenment to the public about radical understanding so that there is no escaping the development of that understanding. For convicts of terrorism cases, re-education is carried out by providing enlightenment related to deviant doctrines that teach violence so that they are aware that committing violence such as suicide bombings is not jihad which is identified with acts of terrorism.²⁷

The deradicalism pesantren approach is basically intended as a *half soft approach*, this is because the perpetrators of the radicalism utterances that are collected will be taught about the right things, thus eroding and destroying the radicalist understanding that has been exposed in it. The approach is dialogical, but centered and far from prison. In the deradicalism pesantren, the perpetrators will be fostered directly, and of course an assessment will be carried out whether they are allowed to go home or have to study at the pesantren.

Commitment to a radical movement itself can refer to a person's level in the organization according to Golose divided into:

- 1) First, *Hardcore* described as those/members with the highest or deepest commitment, they have been with the organization for a long period of time and are usually involved in planning or carrying out violent activities.
- 2) Second, *Activist* points to members who often engage in violent activities, but may not be long-standing members, and not every aspect of their lives is linked to the group.
- 3) Third, *Newcomer* is a group new members join the group for a short period so they tend not to have closeness between layers and groups of the organization.
- 4) Fourth, *Supporters* are those who have fewer ties to the organization. They are not permanent members, only occasionally helping radical groups, for example, by protecting or housing members or providing them with funds.
- 5) Fifth, *Symphathizer* is referring to those who are not actively involved with radical organizations, but they identify the goals and ideology of the group and so can passively help the group, for example, by not sharing the information they know with law enforcement officials.

After *the assessment*, it turned out that there were perpetrators who were in the *hardcore category*, he had recruited, was able to make bombs, had affiliation with other terror organizations and had scheduled amaliyah, so the criminal justice process could be carried out. Thus, the law is used clearly, namely to deter the perpetrators of radicalism. By cutting radicalism, the fruit of radicalism, namely terrorism, can also be suppressed, so that security stability can be created.

Perpetrators who are acted on through the criminal justice process must also be de-radicalized, this of course as a correctional process, where the convicts are also re-washed with the right thoughts. So that when he is released he will not do the same thing a second time. The *soft approach* taken is also about *counter*

²⁵*Ibid.*, p. 86.

²⁶*Ibid.*, p. 116.

²⁷Irfan Idris, *Deradicalization of Terrorism*, BNPT Journal, http://www.bnpt.go.id/article/deradicalisasi_terorisme.pdf, hlm.

terrorism. The government must always spread positive propaganda, and fight terrorist propaganda through social media.

Islamic boarding schools are basically reeducation, rehabilitation, resocialization, and reintegration. With pesantren, perpetrators exposed to radicalism can be temporarily separated, but not imprisoned. The actors can also interact and even add religious knowledge. Thus the thirst for understanding about religion will be channeled properly, through the guidance of uztad and kyai who are certainly pro-nationalism and loyal to the Unitary State of Indonesia.

The deradicalized Islamic boarding school becomes a platform opposite to prisons. In the case of terrorism, it is clear that the perpetrator will be deradicalized in prison. The question is how those who have just been exposed to radicalism and have not committed terrorism, will they be left alone, or is it better to collect data and straighten their mindset through the appropriate means, namely deradicalization pesantren.

Radicalism is an attitude of intolerance and it is easy to use violence. Therefore, the main curriculum that needs to be taught in deradicalism pesantren is an attitude of tolerance to respect and respect other people. Tolerance is very necessary in social life because in society there are many differences, both ethnicity, language, religion, and customs. Therefore, it is necessary to have mutual respect and respect for others.²⁸

Diversity is an inevitability of life that must exist because since ancient times nature and its contents were created differently. In this context, humans as leaders on earth are expected to have a sense of tolerance for existing differences. So that balance and harmony become a necessity in life that cannot be neglected.

Religious harmony is a tolerant and harmonious attitude and mutual respect in the internal environment of religious communities. For example in the Muslim community. We as people of the same religion are required to always respect and appreciate the existence of others so that the integrity of the Muslim community is maintained, although it cannot be denied that there are differences (schools, sects and beliefs) in Islam. Because if not, then these differences will be a source of conflict and division.

In the context of Indonesia, tolerance between religious communities is very much needed, considering that Indonesia was founded in the spirit of differences in religion. Although what is meant by tolerance here is limited to aspects of human relations). Thus, tolerance can be identified with several characteristics, including respecting the opinions of others, respecting others in carrying out their respective religious beliefs and beliefs, respecting other people's decisions, even though their decisions are different from our wishes, and so on.

The attitude of non-violence is also very important for every human being. Because if you look at the existing cases, violence is often used by certain elements to solve the problems they face. Even though there are many more friendly ways that can be used to solve problems in human life, such as deliberation. Deliberation or dialogue is certainly more humane and more effective in solving problems faced by humans. Because in this way human problems can be overcome without causing new problems.

Deradicalization boarding schools are, of course, currently a humanist discourse in tackling radicalism. Radicalism is sometimes not only overcome through repressive legal means, but can also use humanist and persuasive methods. Therefore, deradicalization pesantren is an answer for mapping as well as de-radicalizing perpetrators exposed to radicalism without committing terrorism.

CLOSING

Islamic boarding schools are reeducation, rehabilitation, resocialization, and reintegration. With pesantren, perpetrators exposed to radicalism can be temporarily separated, but not imprisoned. The actors can also interact and even add religious knowledge. Thus the thirst for understanding about religion will be channeled properly, through the guidance of uztad and kyai who are certainly pro-nationalism and loyal to the Unitary State of Indonesia. After the perpetrators exposed to radicalism have understood their mistakes and are loyal to the Unitary State of the Republic of Indonesia, resocialization will be carried out, and reintegration into society will be carried out.

²⁸Ibn Manzbur, 1998, *Lisan al-Arab*, Dar Shadir, Bairud, p. 95

Deradicalization boarding schools are, of course, currently a humanist discourse in tackling radicalism. Radicalism is sometimes not only overcome through repressive legal means, but can also use humanist and persuasive methods. Therefore, deradicalization pesantren is an answer for mapping as well as de-radicalizing perpetrators exposed to radicalism without committing terrorism.

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