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**DERADICALIZATION IN INDONESIA : IMPLEMENTATION AND
CHALLENGE**

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Abstract

Deradicalization is a very long and ongoing process. Deradicalization in Indonesia depends on the role of prisons and post-prison reintegration management. Deradicalization in Indonesia has to deal with several obstacles, for example, limited human resources in prisons, lack of coordination between government agencies, the legal frameworks regarding to terrorism crimes have not been comprehensive yet, and others. This can trigger the failure of the process of deradicalization which can lead to recidivist events, community resistance and increasing numbers of radicalism in Indonesia. This study used qualitative research methods with interview data collection techniques and literature study techniques. This research found that the process of deradicalization in Indonesia should be carried out by all levels of society. The process of deradicalization in Indonesia must continue to develop following current patterns of terrorism and it is not limited to deradicalization which is only carried out by terrorist groups based on right-wing ideology. Apart from these problems, the current deradicalization program has also provided many benefits for combating terrorism in Indonesia.

Keywords: Deradicalization; Indonesia; Non-Government Organization

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INTRODUCTION

The deradicalization program is one of the efforts of the Indonesian government in conducting counter-terrorism policies through a soft approach. Based on Law No. 5 of 2018 concerning Eradication of Terrorism Crimes, deradicalization is a planned, systematic, integrated and continuous process to eliminate or reduce and reverse the radical understanding of terrorism that has occurred. In Indonesia, it consists of several stages of coaching, mentoring and empowering on an ongoing basis. The deradicalization program in Indonesia is carried out continuously. The implementation of deradicalization begins with the investigation process to the judiciary and even until one becomes a former convict of terrorism (Shodiq, 2018). Deradicalization emphasizes two main aspects, including: (1) disengagement, which aims to encourage radical groups to re-assess themselves through social change, therefore they abandon the radical understanding they believe to beliefs in new norms and not return to radical beliefs and understandings; and (2) deideologization is the abolition of the ideology of religion to not to be used

as an ideology in politics but to bring a message of peace to all (Shodiq, 2018).

The deradicalization program is aimed at terrorism offenders, former terrorism offenders, families of terrorism offenders, terrorism networks and radical communities. The exposed groups are divided into several categories such as core groups, militants, supporters and sympathizers. All this time, the deradicalization program in prison touched more on support groups and sympathizers; while the core and militant groups certainly have not been touched yet by this deradicalization program. Many variables cause them to be left out of the deradicalization program. For one thing, their attitude was much more closed. It might also be because the level of seriousness of the government in dealing with their closure is not yet optimal. Deradicalization activities include counter radicalism, lowering the level of radicals, neutralizing radical ideas and actions, and inviting terrorists to abandon radicalism. Deradicalization is also intended to change the way of viewing ideology, rejecting the use of violence and accepting diversity.

The deradicalization program carried out by BNPT (Badan Nasional

Penganggulangan Terorisme/ National Counter Terrorism Agency) is divided into two types: (1) Programs intended for ex-convicts of terrorism who are outside prison and their families who are vulnerable to radicalism. The program focuses on economic development and economic and family independence, the process of integrating ex-convicts of terrorism into the social community environment and prevention so that ex-convicts of terrorism do not relapse into previous condition (residivism); and (2) Programs intended for prisoners of terrorism in prison. The deradicalization program is concentrated on the radical ideology change of prisoners of terrorism through several stages; such as: phase identification, rehabilitation, reeducation and resocialization (Shodiq, 2018). The identification stage is the initial stage and the most important stage for determining a terrorist program. The identification program is an effort to identify terrorist suspects who have been arrested and have not yet been tried or have no legal certainty, which are identified as terrorists. Not only limited to terrorist suspects, but also includes families and networks that are indicated as radical. After the identification program has been carried out clearly, completely and

comprehensively, the next stage is a rehabilitation program that has just begun in prison. (BNPT, 2014).

The success of deradicalization of terrorist prisoners depends on the role of prison as the main place of guidance. In 2016, based on data from the Directorate General of Corrections, the number of convicted terrorists was 256 people and spread, most of terrorists are in several prisons under the guidance of regional offices in Jakarta, Banten, Central Java, West Java and East Java (Firdaus, 2017).

Placement of prisoners of terrorism in prisons raises new problems for prisons. Terrorist prisoners have different characteristics and backgrounds from other public prisoners; therefore, they require special and extra attention, especially from prison officers. The different characteristic that often appears is that terrorist prisoners tend to be exclusive and difficult to cooperate. It is feared that terrorist prisoners will spread their radical ideology to all components contained in prison (Firdaus, 2017). Based on the specificity of the terrorist prisoners, the Directorate General has made mandatory guidelines for prison officers in the detention branch and prisons in organizing terrorist prisoners'

development. The guideline is based on the Decree of the Directorate General of Corrections of the Ministry of Law and Human Rights of the Republic of Indonesia No: PAS-172.PK.01.06.01 of 2015 concerning the Guidance on Terrorist Prisoners Development (Firdaus, 2017).

In prison, when terrorist prisoners are placed, they will undergo rehabilitation stages with three approaches, namely ideological moderation, treatment patterns, and fostering the terrorist prisoners and their families (BNPT, 2014). The ideological approach in prisons is carried out with discussions and dialogues aimed at changing the perspective of the prisoners of terrorism. In addition, counter narrative activities are also carried out on an ideological approach involving religious leaders, psychologists and other related parties (BNPT, 2014). The humane treatment approach to prisoners of terrorism is intended, so that they have a positive view of themselves as human beings in the community at large (BNPT, 2014).

The development approach covers several major aspects, namely fostering diversity for terrorist prisoners

and their families; personality development for terrorist prisoners and their families; fostering independence for terrorist prisoners and their families (BNPT, 2014). After the terrorist prisoners get all the programs and activities, an assessment will be conducted to proceed with the reeducation stage. The reeducation program emphasizes the strengthening of religious understanding, the personal approach to the development of ethics, norms and law in order to be able to accept the situation of other parties outside the group; approach to personality with skills and expertise training programs so that terrorism prisoners can be independent after being released from prison (BNPT, 2014).

The stage of resocialization is the final stage which is usually addressed to terrorist prisoners who are ready to be returned to the community or even to be former terrorist prisoners (BNPT, 2014). This resocialization emphasizes ongoing development in terms of religious aspects, personality and independence. This program also prepares communities so that they are not resistant to terrorism prisoners who will integrate with the community by conducting lecture, dialogue and seminar programs.

Furthermore, they will be directed to participate in post-prison development programs such as fostering independence and economic development activities (BNPT, 2014). After they've been prisoned, these ex-terrorist prisoners are obliged to report as a part of the rehabilitation process in the deradicalization program. Outside prison, it is continued with the identification of radical potential, and continued with the development of nationalism, religion and independence (Shodiq, 2018).

Based on the results of the study (Firdaus, 2017), a series of deradicalization processes in prisons experienced several obstacles including limited resources of prison officers, excess prison capacity, lack of competence of prison officers in deradicalizing. Mareta added that excess prison capacity does not infrequently make other prisoners mixed with terrorist prisoners, therefore it can trigger a process of radicalization and recruitment in prisons (Mareta, 2018). According to Mareta, prison officers do not have the capacity to conduct development (Mareta, 2018). Based on the result of research conducted by RAND, until 2010 Indonesia does not have a centralized, Coordinated and structured

deradicalization program yet, with various state instruments, and good capacity.

Deradicalization is in principle only carried out by elites such as the police, not a program that is carried out across sectors (Febriane, 2013). Mareta also added that these conditions made the de-radicalization program stagnate, causing boredom and eventually refused to continue the deradicalization program (Mareta, 2018). The deradicalization program undertaken by the government is considered by Yasir Alimi to be limited to only a few focus such as groups (which are divided into several categories) (Shodiq, 2018). The deradicalization program running so far has not been designed in an integrative, comprehensive and systemic way so that this program is still difficult to measure. Based on data from the Institute for International Peace Building in 13 Correctional Institutions in research (Usman, 2014) prisons are often used by prisoners as a school of radicalism (Usman, 2014). The deradicalization program was also criticized because there is still recidivism of 22 people (Usman, 2014). In addition, for the post-prison program, especially in preparing the community to be not resistant, it has not

yet been successful. The community will remain resistant and continue to provide a negative stigma against ex-convicts of terrorism. The post-prison program also lacks systematic and monitored activities, especially for economic development.

Despite some problems and shortcomings, the government's efforts to deradicalize can be said to be good because it has succeeded in suppressing the number of terrorism. Indonesia is often used as an example for other countries in implementing deradicalization. Time magazine in (Febriane, 2013) considers Indonesia to be an example in the international arena in terms of counter-terrorism. Simmon College in (Febriane, 2013) states that there are no other countries that are reasonably worthy of being considered successful in addition to Indonesia in terms of counter terrorism capabilities. The author sees great potential for the de-radicalization program if carried out with good coordination and preparation. The author sees that the advantage in the deradicalization program in Indonesia is the use a humanistic approach, and there are various kinds of assessments before one continues the deradicalization stage.

Based on the explanation of the problem of deradicalization in Indonesia at this time, this study aims to provide input to the government in the efforts of deradicalization in Indonesia.

METODOLOGY

The method used in this research is a qualitative research method using a phenomenological approach. The qualitative method emphasizes more on phenomena and focuses on researching the substance of the meaning of the phenomenon. The results of the analysis of qualitative research are highly dependent on the strength of the words and sentences used (Ardianto, 2019). Basri (2014) stated in Ardianto (2019) that qualitative research emphasizes writer's interpretation to the research topic. According to Mohamed, Abdul Majid & Ahmad (2010) qualitative methods are usually more focused on research that has human elements, institutions and objects, as well as the relationships between these elements, in an effort to understand an event (Ardianto, 2019). The use of this qualitative research methodology encourages understanding of rich descriptions in a study. The type of data in this study is primary data based on the

results of the author's interview with Ali Imran, the Bali Bombers. The interview is defined as an interaction between the questioner and the resource person to conduct data. According to Lexy J. Moleong, interviews occur with specific objectives between the interviewer and the interviewees face-to-face to obtain information related to the research objectives (Kurniawan, 2019).

Conceptual Framework: Radicalism and Deradicalization

Radicalism is defined as a movement to make changes quickly through the use of violence or to make changes drastically (KBBI, 2019). The meaning of the word extreme jihad is carried out by radical groups in an inhuman way, for example by killing the government and the people who support the government, carrying out actions, suicide bombings, slaughter and acts of violence, theft, kidnapping, etc. Many factors motivate a person to become a terrorist. In brief, these factors can be summarized into three factors as follows: (1) Internal factors, namely domestic conditions that are not in line with expectations such as poverty, injustice or feeling disappointed with the government; (2) External factors, namely

getting encouragement from foreign parties which led to religious sentiments such as global injustice, arrogant foreign policy, and modern imperialism of superpowers; and (3) Cultural factors that are strongly related to shallow religious understanding and narrow and lexical interpretation of the holy book (harfiyah) (BNPT, 2016). According to Louis Richardson, there are no independent factors that can cause a person to become radical (BNPT, 2016). Radicalism is the forerunner to the birth of terrorism, although not all radical people will lead to acts of terrorism.

Deradicalization is defined as all forms of efforts to neutralize radical understanding through interdisciplinary approaches such as social, religious and educational approaches. This program is intended for people who are exposed to radicalism. Deradicalization is not a foreign safekeeping program or de-Islamization effort (Idris, 2018). The purpose of the deradicalization program is that there are no more acts of residivism by ex-convicts of terrorism and these ex-convicts of terrorism can be beneficial to many people (agent of change) (Shodiq, 2018).

Horgan states that deradicalization is the softening of one's views by marking that the person accepts the views of others who state that his views are wrong (Horgan, 2008). Tore believes that deradicalization is a constant process. It is natural for an individual to try to stay away from terrorist groups, but still maintain his radical views in society (Bjørge & Horgan, n.a). Tore states that there needs to be a difference between cognitive aspects of deradicalization and behavioral aspects (Bjørge & Horgan, n.a). In the process of deradicalization, the theological debate method will not work, if it is not combined with other activities in a symphonic manner that can change social behavior (Bjørge & Horgan, n.a)

Arie Kruglanski and other researchers stated that there are at least three phases in which a person can be radical (1) the sensitivity phase, this stage is a macro level that emphasizes the factors of one's self-search, personal uncertainty and discriminatory feelings; (2) the group membership phase, in this phase someone decides to join a terrorist group. New members will usually show loyalty to the group. At the meso level, the bond between a person and a group

will be strengthened by training and coaching; and (3) the action phase, in this last phase, people turn to use violence against other groups (Kruglanski, Feddes, Mann, Doosje, & Bertjan, 2016).

According to the International Crisis Group, deradicalization is the process of changing the beliefs of radical groups to abandon using violence by creating an environment to prevent the growth of radical movements in a comprehensive manner and touch the grassroots problem (International Crisis Group, 2007). According to Amirsyah, deradicalization is defined as the process of rectifying a narrow, fundamental religious understanding to become more moderate (Shodiq, 2018). Deradicalization program requires an approach in accordance with the characteristics of the radicalization process that occurred and experienced by these actors, the program must be more personal (Shodiq).

DISCUSSION

The less than optimal results of the deradicalization program are caused by many aspects. One of them is the lack of a comprehensive legal framework in counter-terrorism, so it needs a review of several laws and regulations that become

the legal framework in overcoming terrorism in Indonesia by clarifying the model of guidance and deradicalization programs as part of the Anti-Terrorism Law (Bahtiar & Sumari, 2017). In addition, there must be coordination between institutions by considering the priority scale of problem resolution agreed by all actors relating to the handling of terrorism. This priority is a consideration in preparing clear rules on the deradicalization program in the law (Bahtiar & Sumari, 2017).

In implementing the deradicalization, BNPT as a coordinating body must have operational procedures guidelines that can be learned by all executors, both inside and outside prison, with the aim of providing a clear understanding to executors when implementing programs, so that the quality of implementation will be more equal (Bahtiar & Sumari, 2017). BNPT must increase cooperation and coordination with prisons as one of the places for the prisoner of terrorism to deradicalize (Suarda, 2016). Before increasing cooperation between institutions, the structure of the state apparatus is still weak and corrupt so that Indonesia needs to fix the structural

chaos in the legal system and institutions (Febriane, 2013).

Meanwhile, with regard to facilities and infrastructure, the government must be serious in planning the addition of special prisons for terrorists. The government already has a special prison for terrorist prisoners in Sentul, Bogor, West Java; however, the existence and functioning of this special prison in the deradicalization program needs to be evaluated comprehensively. Starting with the criteria for selecting convicts of terrorism from various public prisons throughout Indonesia to be placed in this special prison; about the pattern of fostering terrorism inmates; governance of a prison in accordance with applicable standards to coordination, especially between BNPT and the Directorate General of Correlations of Ministry of Law and Human Rights. The current condition of terrorist prisoners is placed in the same prison as general prisoners, because there are not enough prison facilities specifically available for perpetrators of criminal acts of terrorism (Sumarlan, 2016).

The method of deradicalization should begin with psychological

intervention before offending or fostering the ideology of terrorist prisoners, especially when confronting terrorism with the ideology of takfiri. Development of ideology in the process of deradicalization in Indonesia currently only focuses on groups of right-wing organizations, known as religion-based terrorism (Islam). In a record, it just touched on the perpetrators of criminal acts of terrorism belonging to support groups and sympathizers; while the core and militant groups have not been touched at all. This means that deradicalization in Indonesia has only been engaged in individuals in the periphery; has not touched the intellectual brain, thinkers or ideologists who are in the core circle of terrorism; even though it was they who made the decision to carry out acts of terrorism.

Terrorism, in academic discourse, is an action that does not refer to any religion. It means, in every religion in the world there is a small group of radicals. They carry out acts of violence and terror in the name of religion. Thus, certain religion that is assumed and accused to have radical character give birth to terrorists. Their teachings that justify the notion of terrorism are basically groundless. Such an assumption is only

possible in those who do not understand terrorism comprehensively.

Terrorism can be divided into two types: religion-based terrorism and secular terrorism. Secular terrorism includes terrorist movements carried out by separatist groups aimed to separate themselves from the territory of a country without connecting with any religion. They commit crimes that harm the community by committing destruction, murder, ill-treatment and threats aimed to innocent people to cause fear and intimidation in a structured manner in formal and informal organizations in the community, in order to influence the public in gaining political or tactical advantages. In other words, the threat of terrorism in Indonesia is not only limited to the threat of right-wing terrorism, but also allows the development of left-wing terrorism or having an ideology without a religious basis. For example, the bomb that occurred at Alam Sutera, which was carried out by Leopard, was one of the economic-based acts of terrorism. Thus, fostering ideology in the process of deradicalization must also involve leaders of all religious figures in Indonesia, through emotional expression and flexible thinking training before

ideological discussion. In emotional expressions and flexible thinking, it will direct them to be more open so that they become better equipped for ideological discussion (Muluk, Umam, & Milla, 2019).

The deradicalization program in Indonesia must also prioritize the six dimensions of the critical fields needed to rehabilitate including contextual insight, providing vocational or skills, spiritual maturity, personal skills, social skills, and household skills (Sukabdi, 2015). The program is expected to meet the basic needs of terrorist prisoners and teach the values of positive attitudes to others, acceptance, being able to work with heterogeneous people, social skills, understanding basic ethical and social norms, empathy for others, critical thinking, open mindedness, self-introspection (admitting one's mistakes), affection for others and the environment (Sukabdi, 2015). Apart from these methods, counseling methods must be varied and not only by dialogue with religious scholars or religious leaders (Widagdo & Istiqomah, 2019). The importance of involving families or relatives of terrorism prisoners, deradicalization must also touch the wife and children (closest family) of terrorist

prisoners, therefore the role and involvement of the wife as a companion to "husband" in deradicalization is very important. Although the relationship between husband and wife is in an unbalanced or subordinate position, the wife is considered to have better understanding about the character of the terrorist prisoners (Fikriyati, 2017).

One of the problems faced is the quality and quantity of human resources handling the de-radicalization program. Human resource management (HR) is the most important part in implementing a deradicalization program (Bahtiar & Sumari, 2017). For example, in prisons, prison staff must be equipped with various training and ways to get closer or socialize with the terrorist prisoner or even those who believe in takfiri. All deradicalization officers must reflect a good attitude, especially if they want to get closer to terrorism prisoners who believe in takfiri. Based on the theory of social application, prison staffs are role model for ex-convicts of terrorism. (Sumarlan, 2016).

To improve the capacity of prison officers, there must be regular and ongoing training on deradicalization programs. In addition, overlapping tasks

assigned to officer who handle the deradicalization program must be avoided, so that the officer can be focus on the deradicalization program. The officers who play a role in the deradicalization program should understand very well the ideology or organization and the perpetrators of the criminal acts of terrorism; even they should understand Islam's path in depth (Sukabdi, 2015). The deradicalization officers should demonstrate the quality and integrity of their noble morals before terrorist inmates by treating human inmates humanely by respecting their rights as human beings so that their respect for the deradicalization officers grows. (Suratman, 2017).

In addition, it can also be added that in the deradicalization program, it is very important to involve ex-convicts of terrorism who have turned into role models and as agents of change. Based on an interview with Ali Imran, he stated that: *"Because being a terrorist is also like a thug, if there are people who are more experienced in raising others, that will be better than NGOs in general without any ex-convicts terrorism..."*

Budget issues are also very important in conducting the

deradicalization program. The lack of a budget for the deradicalization program can lead to new problems in dealing with deradicalization such as accountability, failing to provide the promised assistance to them during the deradicalization program which will later lead to feelings of disappointment (Schulze, 2008).

After ex-convicts have been jailed, they must be rechecked by the government by continuing to provide a moderate ideological understanding; but the most important thing is to carry out the economic empowerment of the families of ex-terrorist prisoners on a regular basis. Periodic family economic empowerment is essential for former terrorist prisoners to meet the basic needs of themselves and their families. There are indeed a number of ex-convicts of terrorism who get help from the government; however, many also find it difficult to find permanent employment to build their economic independence on an ongoing basis.

Based on in-depth interviews with Ali Imran, we need a place to help our friends of ex-terrorism prisoners in planning and implementing sustainable economic empowerment programs. Ali Imran gave an example that when ISIS

proclaimed the *Khilafah* or Islamic State, at that time the ISIS bureau that oversees all Muslims worldwide offered to Muslims in Indonesia that they would get 40 million rupiah per person for anyone who supported and fought for victory and glory. ISIS.

This offer is very interesting and encourages former terrorist prisoners to rejoin terror groups. Therefore, Ali Imran and Ali Fauzi took the initiative to establish the Circle of Peace Foundation as one of the platforms to develop the economy of former terrorist prisoners. The presence of the Circle of Peace Foundation is due to two important things, namely (1) The background of terrorism as a former criminal is an obstacle for them to find and get a job; and (2) the stereotype of ex-convicts of terrorism is an obstacle for them in social interaction with the community (Sholeh, Hutagalung, Alting, Wahyudi, Asrori, & Sholehuddin, 2018). This foundation supports the values of peace and love. It is hoped that with this Foundation, they can form a new community that loves peace (Sholeh, Hutagalung, Alting, Wahyudi, Asrori, & Sholehuddin, 2018). The Foundation's program does not only focus on empowering economy of ex-convict terrorism families, but also on

fostering their ideology towards ideologies that uphold moderation in religion and state. Based on the results of an interview with Ali Imran, he stated that *"So the activities are routine in nature, there is weekly recitation, and it was taken from various sources. Last month, the source was the victim of a bomb so to introduce "this is the victim". Also sports include cycling, cycling is related to the local police station, with the term officials, then what is done every day is Ali Fauzi and the treasurer sees the economic journey of the members, especially ex-convicts of terrorism because it is very important that there is confusion, it's a confusion like that if, for example, you meet a radical person again then there is a big possibility to become a 'bride', so that's the importance of us ..."*

Indonesia's participation from non-governmental organizations tends to be ignored because the approach used by BNPT tends to be a top-down approach, awareness of non-governmental organizations on terrorism issues such as the empowerment of ex-convicts of terrorism and prevention of terrorism in Indonesia is also still very low. In fact, as mentioned earlier in several countries the role of non-governmental organizations

is actively involved in prevention and empowerment strategies whose results have the potential to have a significant impact. Seeing the complexity of solving the problem of terrorism, it is necessary to have synergy from the parties including the community and work in a coordinated manner.

The importance of the involvement of non-governmental organizations, community organizations, mass media, private parties and families to help the government because the government has limitations in implementing strategies to prevent and overcome terrorism. According to (Golose, 2009) the role of non-governmental organizations in terrorism prevention programs includes (1) Assist in funding; (2) Assist in monitoring the implementation of deradicalization programs and social campaigns; (3) Participating in the deradicalization program; and (4) Participating in the danger of radicalism and terrorism. In addition, the government needs special institutions to supervise and coordinate so that the parties can work together in efforts to prevent and combat terrorism (Golose, 2009). In addition to governments that continue to strive to improve politics and social economy for

the better, approaches through non-governmental organizations in preventing terrorism and empowering ex-convicts of terrorism must continue to be involved (Rahmakrisma, 2014). Generally, the role of non-governmental organizations in efforts to prevent terrorism is (1) As a vehicle in the counter narrative mechanism; (2) Conducting campaigns on the internet and social media; and (3) Looking for alternatives by involving creative industries and social enterprises in order to increase public awareness (Rahmakrisma, 2014). In a previous study conducted by (Siebert, 2013) stated that civil society was able to provide counter-extremist services by showing alternative ideas and voicing differences of opinion without resorting to violence.

The role of NGOs of civil society-based is emphasized in several resolutions relating to the Global Strategy. The Resolution on the UN's Global Anti-Terrorism Strategy states that it is necessary to encourage non-governmental organizations and civil society to engage, as appropriate, in an effort to improve and implement the strategy (ICCT, 2012). In his most recent research discussion, the EU Anti-Terrorism Coordinator, Mr. Gilles de Kerchove in (ICCT, 2012) also

emphasized the importance of cooperation with civil society as a key factor when implementing effective strategies. The roles of non-governmental organizations and civil society organizations are (1) Generating a social basis for democracy; (2) Promoting political accountability; (3) Generate trust; (3) Creating and promoting alternatives; and (4) Supports the rights of citizens and the concept of citizenship.

The advantages of involving non-governmental organizations and civil society include (1) Many civil society organizations deal with issues such as conflict transformation, peace building, issues of good governance, development, political participation, interfaith dialogue, youth programs, human rights, victims' rights, women's rights, and internet freedom. These problems provide answers to complaints in society that can potentially develop into radicalization or even violent extremism; (2) Civil society organizations are not about representation, but about the participation and distribution of various voices in society; and (3) Civil society organizations can function as facilitators between government and citizens, and often seen as carriers of more credible alternative narratives that avoid or fight

radicalization. But on the other hand, the involvement of civil society can be a risk or threat factor for the government. Non-governmental organizations are suspected of being more vulnerable to terrorist infiltration and manipulation and the bias of interests of the non-governmental organization itself on a particular issue. (LL.M., 2012).

Another example is the Peace Inscription Foundation. The foundation is also active in counter narrative on the internet in order to provide information to the public and increase public awareness. The Lingar Peace Foundation also has several projects such as the making of a film titled Jihad Selfie 2016 and Prison and Paradise Movie 2014, in addition to release several films, the foundation is also actively publishing articles or research related to terrorism, short videos and campaigns on other social media (Yayasan Prasasti Peace, 2018). Social media campaign with film media is a unique campaign, in the launch of films made by the foundation, they usually do a film review and the foundation also conducts a book review seminar.

In addition to the Peace Inscription Foundation, the Civil Society

against Violence Extremism (CSAVE) is another example that cares about the issue of terrorism. CSAVE has a mission to build a national network of civil society organizations to combat pro-violent radicalism by synergizing with the government and other parties (CSAVE, 2017). To realize CSAVE's vision and mission, CSAVE conduct several alternatives such as providing social media campaigns by actively publishing information and research related to terrorism issues, providing input on the formulation of laws related to terrorism, continuing to work with several other foundations to continue educating the public and empowering former terrorism convicts and former combatants. The role of social media campaigns carried out by several of these foundations has a positive impact on society. The public needs educative information related to the issue of terrorism. Besides it, some of the foundations also strive to increase public awareness related to the issue of terrorism. It is as one of the efforts to increase public awareness in order to prepare the community so that they are not resistant to support socialization process of ex-convicts of terrorism.

CONCLUSION

The deradicalization program is a continuous and on-going process. In fact, the process of deradicalization must be carried out from the beginning of the legal process until the convicts of terrorism have been completed through the legal process and returned to the community. Deradicalization in Indonesia is carried out by several related agencies or institutions including BNPT (National Counterterrorism Agency), Densus (Special Detachment), Lapas (Prison), Ministry of Social Affairs and Ministry of Religion. Although there are many institutions that handle the process of deradicalization, coordination between institutions has not gone well.

Many obstacles occur in the process of deradicalization in Indonesia. These obstacles include, for example, the lack of skilled human resources related to the issue of terrorism, the lack of an interesting methodology in the process of deradicalization, and deradicalization in Indonesia which only focuses on groups of right-wing terrorist organizations.

Despite the many obstacles in the process of de-radicalization in Indonesia, the government must embrace more people to be actively involved in counter-

radicalism, counter-terrorism and deradicalization represented by non-governmental organizations. The involvement of non-governmental organizations is considered capable of answering the problem of a more humanist and strategic approach in deradicalization especially in post-prison and terrorism prevention.

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