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Deradicalization Program in Indonesia

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Abstract

The deradicalization program arises because of the Indonesian government's anxiety or concern about the increasing number of understandings of radicalism and acts of terrorism that occur during society. The government chose to use a soft approach in the deradicalization program because they believed it could effectively rehabilitate former terrorist groups and their families from a radical mindset. The government hopes to live a peaceful life with the people in their neighborhood and will not repeat the acts of terror they have previously committed or become agents of radicalism. This study uses a qualitative method. The qualitative method will end in relevant conclusions, especially in the social and political fields, because of their complexity. The results of this study Efficient rehabilitation requires individual evaluation, systematic planning, and effectiveness benchmarks that we can look at in the preparation, implementation, and follow-up steps. The participation of convicts and facilitators, the availability of training methods and materials, and evaluation of the success of rehabilitation are part of the rehabilitation method.

Keywords: Deradicalization, Radicalism, Terrorism, Soft Approach, Rehabilitation

INTRODUCTION

The acts of terrorism in various countries show that terrorist organizations continue to grow and adapt to global phenomena. According to Salahuddin Wahid, terrorism occurs due to various factors, including religious impulses, ideology, the will to be independent, the

willingness to break away from injustice and pursue specific interests.

In tackling terrorism, Golose believes that Indonesia is currently choosing the soft approach instead of abandoning the hard approach. This strategy is because the use of violence to combat acts of terror does not effectively address the root causes of terrorism. Thus,

the Indonesian government is trying a deradicalization program to resolve acts of terrorism using a soft approach in formulating various strategies and their implementation (Golose, 2009). In the problem of terrorism in Indonesia, repressive laws can strengthen the notion of radicalism. Therefore, to achieve the goal of eradicating terrorism through punishment, it is necessary to eradicate the radical thoughts of perpetrators through deradicalization.

RESEARCH METHODS

This study uses a qualitative method. The choice of using this method is based on the opinion of Uwe (2006:35), that the qualitative method will end in relevant conclusions, especially in the social and political fields, because of their complexity. Some researchers believe that this method can be a tool for developing hypotheses and exploring existing phenomena (Flick, 2006).

RESULTS AND DISCUSSION

explained that the deradicalization efforts carried out in Indonesia, particularly the reorientation and re-education of terrorists and their sympathizers and citizens in general, are significant. Their aggressive and deviant actions must be channeled and encouraged to do more positive actions. On the other hand, it gives them religious or otherwise learning that

Deradicalization is all efforts made for early detection, early prevention, and touching various potential lines in various ways relevant to each target group (SETARA Institute for Democracy and Peace, 2012). The Counter-Terrorism Implementation Task Force (CTITF) believes that deradicalization is a policy for individuals or groups with radical thinking patterns. This policy aims to assist these individuals in reintegrating into society or reducing their intention to commit crimes.

Rehabilitation is an effort made to change the radical thinking of terrorist actors. According to the rehabilitation theory, punishment on criminals has a specific purpose other than as retaliation for harmful actions. Criminal behavior is interpreted as a symptom of mental discord or emotional imbalance, requiring counseling and spiritual practice. According to Petrus Reinhard Golose, to overcome the limitations of rehabilitation terminology, he

expands their views and gives them freedom and independence (Golose, 2009).

Some researchers have tried to examine how this program deals with terrorism regarding deradicalization. For example, Mochamad Nurhuda Febriyansah's research entitled Efforts to Deradicalize Terrorist Convicts in Kedung Pane Prison Semarang describes the rehabilitation efforts carried out by

correctional institutions, which include personality development and independence development. During the rehabilitation process, there were many obstacles, including limited equipment and infrastructure, lack of staff, lack of cooperation with other institutions, and the closed nature of convicts in Kedung Pane Prison (Febriyansah, Khodriah, & Kusuma, 2017). According to Usman's study, *Deradicalization Model for Terrorism Convicts: A Comparative Study of Deradicalization in Yemen, Saudi Arabia, Singapore, Egypt, and Indonesia*, the deradicalization model implemented in Indonesia is more comprehensive when compared to several other countries. However, there are still many cases in the application of terrorism deradicalization in prisons, including the absence of a particular training program for convicts and the non-optimal function of the Correctional Service (BaPas) as the agency that works to monitor and empower former terrorist prisoners to carry out their duties by integrating into society (Usman, 2014).

Whether or not the deradicalization of terrorist convicts is efficient depends on the penitentiary's function as a place for fostering terrorist convicts. There are several weaknesses why deradicalization in prisons is inefficient, including the capacity of prisons that exceeds the limit, the combination of perpetrators of general

crimes and convicts, who initiates the recruitment of potential terrorist actors, the attitude of terrorist detainees who are uncooperative, do not want to take part in training, and close themselves off. The inability of prison officials to carry out coaching affects the success of deradicalization. Officers are still confused about breaking the domination of prisoners with extreme ideologies against other prisoners who are vulnerable to radical teachings. This situation is made worse because of the lack of coordination between institutions implementing the deradicalization program, which is stagnant and unclear. Finally, prisoners do not believe in the program, become bored, and finally refuse to participate. Ex-convicts who return to acts of terrorism show the failure of criminal-based deradicalization.

Deradicalization as a Response to Terrorist Radicalism

According to the International Crisis Group, deradicalization is a way to ensure that radical groups renounce the use of violence. This program can also limit the development of radicalism by addressing the "root causes" of the movement's growth. Meanwhile, the RAND Corporation defines deradicalization as the process of changing one's belief system, rejecting extreme ideologies, and adhering to the values prevailing in society.

Deradicalization covers a wide range of issues, from religious beliefs to the administration of law, to prisons, in an attempt to replace "radicals" with "non-radicals." Thus, deradicalization attempts to neutralize radical ideas that carry out acts of terrorism and their sympathizers to abandon future acts of violence.

In understanding the teachings of Islam, Muhammad Harfin Zuhdi views deradicalization as an attempt to eradicate radical interpretations of the verses of the Qur'an and Hadith, especially verses or hadiths that discuss the concept of jihad, or war against infidels. Deradicalization, in this sense, is not an attempt to convey a "new understanding" of Islam, nor is it a weakening of faith. However, to rehabilitate and realign people's perceptions of what and how Islam is.

From some perspectives regarding the meaning of deradicalization, it is clear that deradicalization begins with a distorted design of radicalism, aiming to change or rectify those who hold radical views and engage in radical behavior into non-radicals. Deradicalization includes law enforcement, re-education, rehabilitation, and resocialization activities to deradicalize those involved in terrorist acts. The International Center for the Study of Radicalization and Political Violence (ICSR) uses the terms "De-radicalization"

and "Disengagement" to estimate radicalization.

Deradicalization and disengagement refer to how individuals (or groups) distance themselves from violent terrorism. While deradicalization intends to influence substantive changes in the outlook on life and actions of individuals or groups, disengagement focuses on providing a shift in attitudes away from violent methods.

Definition of Deradicalization According To BNPT

Deradicalization comes from the term "radical," which means to reduce or minimize, and the term "basic" behind the word radical means a method, procedure, or action. Deradicalization is all efforts made to reduce radical activities and neutralize radical ideas in terrorist groups and their sympathizers and community members exposed to radicalism (Deradicalization Nusantara, ASB).

Deradicalization covers all efforts to transfigure people with radical views into non-radicals by using a multi-interdisciplinary approach (religious, social, customary, Etc.). Therefore deradicalization is a long-term program. Deradicalization works at an ideological level, seeking to change the teachings and understanding of terrorist religious beliefs (Barrett & Bokhari, 2009; Boucek, 2008; Abuza, 2009). The implementation of deradicalization can take the form of

identifying, rehabilitating, re-educating, and re-socializing people or groups of citizens who are affected by radicalism by always emphasizing empowerment, human rights, the rule of law, and equality.

The implementation of deradicalization can take the form of identifying, rehabilitating, re-educating, and re-socializing people or groups of citizens who are affected by radicalism by always emphasizing empowerment, human rights, the rule of law, and equality.

1. Convincing terrorists to abstain from acts of terrorism and violence.
2. Radical groups agree with moderate and tolerant thinking.
3. Terrorist groups can help develop national programs that aim to improve the quality of life for the nation and state within the framework of the Unitary State of the Republic of Indonesia (NKRI).

Deradicalization Program

Deradicalization is an interesting discussion when it comes to countering terrorism. Countries that have often experienced terrorism problems use deradicalization to reduce and eliminate repeated acts of terrorism. Saudi Arabia, Yemen, Egypt, Singapore, Malaysia, Colombia, Al-Jazeera, Tajikistan, and Indonesia are just some countries. While

some of these countries have implemented deradicalization as a program, each has done differently.

With difficulty in dealing with terrorists who are skilled at taking opportunities, deradicalization programs require various approaches adapted to the character of the radicalization process felt by special people or groups. Implementing a deradicalization program with the idea that terrorism begins radically will be more efficient to end the radicalization process rather than fighting terrorism.

Efforts to punish terrorists require exceptional guidance. Combating terrorism is an act of resistance against terrorist ideology and its spread. The deradicalization program is essential because it aims to free radical terrorists from their ideology by replacing them with the ideology of Pancasila.

The program is not limited to prisoners but also their families. Because when the convict returns to the community, environmental conditions can support the changes within him. Therefore, ex-convicts can enlighten many people close to them and help the government end the spread of radicalism.

The deradicalization program can persuasively overcome the limitations of criminal law. This program does not violate human rights protected by international

law. By providing social programs to the families of perpetrators and sympathizers who do not participate directly in acts of terrorism, they must be part of a program to prevent latent terrorism.

The program can also include other coaching programs, such as reorientation of encouragement and re-education through dialogue, open discussion, or the creation of special classes for intensive treatment. Consult a psychiatrist for psychiatric or mental coaching. In addition, religious leaders or former terrorist convicts are aware of their role and participation in the re-education program.

BNPT divides the deradicalization strategy into two components. First, the deradicalization strategy aimed at core groups and terrorism militants through deterrence, rehabilitation, re-education, and resocialization activities. Second, the deradicalization strategy aimed at groups, sympathizers, and the community through preventive activities such as surveillance of people, firearms, explosives, protection of vital goods, transportation, VVIP, and public areas and facilities.

Specifically, the strategy in the field of deradicalization aimed at achieving important objectives, namely;

1. Core groups and militants do not use violence and terror.

2. Core groups, militants, and supporters moderate their radical thinking according to the enthusiasm of moderate Islamic groups and the national goal of strengthening the Unitary State of the Republic of Indonesia.

The stages of deradicalization in Indonesia contain comprehensive, integrated, and long-term programs. This program consists of two parts. First, deradicalization outside prisons includes identity recognition, development of counter-radicalization, and control and assessment. Furthermore, deradicalization in prisons includes the stages of introduction, rehabilitation, re-education, resocialization, and control and assessment.

It is necessary to change the view of radicalization, where the understanding or mindset legitimizes carrying out acts of violence from the conditions that influence it. The government can approach in various ways that are most appropriate to the various aspects that influence the emergence of radicalism. Therefore, the eradication of terrorism through the deradicalization program is not the same in each country.

This religious and ideological perspective places religion as a source of calm and compassion because no religion

directs violence. Islam comes from the Arabic root *salam* means "peace" or "shalom" in Hebrew. Therefore, if many accuse Islam of teaching radicalism and terrorism due to war doctrine, that must be straightened out. There are no verses of the Qur'an or hadith that invite terrorism or radicalism, but a description of a person or group interpreting the Qur'an and the hadith.

Terminologically, the deradicalization program includes eliminating radical interpretations of the verses of the Koran and hadith, especially those related to jihad and the war against infidels. Therefore, deradicalization does not mean creating a new understanding of Islam but instead restoring the view of Islam as a religion that loves peace. Moreover, the basic teachings in the Qur'an have moral principles that uphold human values, not the law. As a result, it is essential to study the Qur'an in terms of inspiration and socio-historical conditions as stated in "*asbab an-nuzul and asbab al-wurud.*"

To prevent the spread of radicalization in society, the government should use an approach from a religious point of view. Because this approach model will facilitate the deradicalization process in the thoughts of some believers regarding concepts such as jihad, *dar al-Harb*, infidel, and *taghut*, therefore, a deradicalization

program aimed at core groups, militants, and supporters must be developed together with a counter-radicalization strategy directed at sympathizers and the general public. For example, the approach through religion is like presenting a Jordanian cleric named Sheikh Ali Hasan al-Halabi and two Egyptian clerics named Sheikh Hisham an-Najjar and Sheikh Najib Ibrahim, who were all former *Jama'ah Islamiyah* leaders from Egypt during the 1970 and 1980 and whose fatwas have become the basis of reference for various terrorist acts to date.

We can use a psychological perspective to examine the personality characteristics of terrorist actors, terrorist network members, and radical sympathizers. We can see these personality traits from the motivation of terrorism, the process of joining a terrorist group, the desire to die as a *syahid*, the existence of orders to carry out the group's goals, and the rationalization of justification for the use of violence.

This economic strategy results from self-identification in pursuing involvement in terrorist networks. This involvement can affect one's understanding of radical religion because of the meaning of life in the context of jihad in the initial state of a person's lack of wealth or economic urgency.

Poverty is a double-edged sword; besides giving rise to crime, it can also

increase religious beliefs that rise to radicalism. The poverty factor that triggers the birth of terrorism, primarily motivated by feelings of injustice and the belief that poverty is God's wrath, is directed at the government for failing to implement Islamic law, forcing them to fight it.

Counter-terrorism policies must prioritize prevention. It is vital to understand the urgency of social issues that are the basis for disputes in acts of terrorism. Increasing public education is a component of social policy because it allows the spread of Islam rahmatan lil-Alamin, or public acceptance of multiculturalism and the threat of religious violence. The weakening of social and familial ties also recruits and indoctrinates youth into terrorist networks. The family has always been the initial area for the spread of radicalism. This condition can conclude that every terrorist figure in Indonesia is related to one another, and there is also a relic of the origins of radical understanding in the parents' circle.

Therefore, there is a need for deradicalization based on a social approach among young people. We have to admit that the youth have a higher resistance and critical thinking spirit than older people. However, the youth are lack experience with geopolitics and maturity. The youth must channel their resistance into constructive energy beneficial to society,

especially in achieving peace. In addition, the emergence of videos of allegiance to the Islamic State radical group in Indonesia is booming among school-age children and students.

In implementing a law-based deradicalization program, it is essential to pay attention to the implementation of human rights in dealing with acts of terrorism. Human rights and democracy are undoubtedly interpreted differently in Indonesia than in other countries because of the origins of human rights and democracy. At the very least, the implementation of human rights is identical to the implementation of democracy, implying that democratization has taken place.

The political approach only looks at the causes of terrorism from the political perspective itself. Initially, there was a feeling of dissatisfaction with the performance of government law enforcement in fighting immorality or religious values. A closely related phenomenon is the perception of religious blasphemy, which is the catalyst for developing radical actions by radical organizations such as sweeping entertainment venues. Especially if we have embraced non-mainstream religious beliefs, there is an assumption that religion has blasphemy. So that when facing radical actions, the government must be more assertive in responding to social realities

that are contrary to religious values under applicable law.

Second, there is an intention to establish a state system based on Islamic law. We cannot separate this aspect from each person or group's view of life or faith. For example, in Jamaah Islamiyah under the guidance of Mantiqi I, with the guidance for Hambali and involving cadres such as Imam Samudra, Dr. Azahari, and Noordin M. Top. They prefer to carry out their ideological actions through violence than other Jamaah Islamiyah factions, which do not agree with acts of violence and terrorism.

On the other hand, some choose politics in the struggle to establish a state system and an Islamic government system. The discourse on rebuilding Islamic ties and the Indonesian constitutional system through implementing the Jakarta Charter or the full implementation of Islamic law is a statement of dissatisfaction with the government's performance. The existing legal system is considered inefficient, and followers of this understanding have the intention that the Islamic government system is the solution to all problems. This discourse shows the importance of the government's firmness in law enforcement to mitigate the risk of radicalization that leads to acts of terrorism.

Third, the solidarity of the Muslim community in the world over the injustice

of the Palestinian-Israeli dispute. Most radicals have consistently made Palestinian-Israeli clashes the central theme of their struggle against Jewish and Western conspiracies as if it were flammable oil that could easily ignite enthusiasm for radicalism in the name of religion. Middle East issues seem to clarify a clash of civilizations or irreconcilable clashes of religion.

Recognizing that political factors play a role in the birth of radicalism, the deradicalization program must pay attention to the effectiveness of the state in law enforcement, along with the availability of institutions that can democratically express political expectations well like political opportunities in parliament.

Efforts to reintegrate ex-terrorists into society are not accessible. The difficulties that arise refer to the negative stigma attached to prisoners either by residents or their own families. The social identity created makes residents fear and worry because former convicts are seen as those who must be suspected and will make similar mistakes in the future.

The phenomenon of people's rejection of the funerals of terrorist acts shows that people still find it difficult to accept the existence of ex-convicts even after they die. We can see this phenomenon from the residents' antipathy to Bagus Budi

Pranoto's funeral, a.k.a Urwah in Bulu, Kudus. Likewise, Ario Sudarso alias Aji also experienced rejection in Kutasari, Purbalingga, and rejection at the funeral procession of Hadi Susilo alias Adib in Kagilan Solo.

The most formidable challenge facing former terrorists is adjusting to life outside prison. As with ex-terrorist convicts, it will be difficult for them to fully re-enter the original terrorism network because the terrorist network will suspect it, whether they are exposing the secrets of a terrorist group or becoming secret agents of the government.

Former convicts will experience two scenarios outside the prison: re-entering the community or being readmitted by the previous group. There is no other choice but the residents and their families to welcome them back in this case. It keep them away from previous terrorist groups so that the social identity they have obtained does not repeat itself, and they do not make the same mistakes again.

Therefore, coaching outside prisons often uses a civil society approach to assist former terrorism convicts in resocialization. This approach will strengthen the neutrality of former convicts to prevent them from being suspected of being group secretaries or being seen as secret agents of the government. When ex-convicts are more inclined to be close to the government and

at the same time involved in deradicalization programs, suspicion of them as supporters and secret agents of the taghut government or supporters of infidelity keeps them from raising awareness about other people.

In this case, it is necessary to make substantial efforts from all parties, especially the state and society, so that the stigma does not discourage former terrorists from developing deradicalization patterns. The government and the community should help them pour the abilities and willingness of ex-terrorism convicts into activities that contribute to their lives in the future. The state must address the factors that contribute to acts of terrorism, whether they are economic, social, cultural, political, or otherwise.

Deradicalization as An Effort To Train Convicts Of Terrorism

According to Afif Muhammad, radical comes from the word radic, which means root, and radical (something) means the main thing or gets to the roots. This term can refer to any particular view, resulting in the assumption of that view or action. Therefore, viewing radicalism as violent teaching that advocates drastic social and political change and extreme political action. We can interpret radicalism as a mindset that seeks to replace the status quo by destroying it as a whole and changing it with a new one. Generally, the method used

is revolutionary, drastically distorting existing values through violence and extreme action (Mulyoto & Mulyono, 2017).

Implementation of Rehabilitation in the Deradicalization of Convicts of Terrorism

According to the Decree of the Minister of Justice No. M-02-PK.04.10 of 1990 concerning "Guidelines for the Development of Prisoners/Detainees," the guidance for terrorism convicts in prisons emphasizes two things:

a. Personality development includes the following: first, fostering religious awareness to instill an understanding of the consequences of right and wrong actions in prisoners. Second, understanding the nation and state is given to increase the convict's understanding of the nation and state. Third, develop intellectual abilities (intelligence) to increase prisoners' knowledge and thinking abilities to support the positive activities they need during the coaching period. Fourth, legal counseling fosters legal understanding to achieve high legal awareness during the coaching environment and after returning to the community. Furthermore, fifth, self-integration with the community aims to make former convicts accepted in society.

b. Self-reliance development includes: first, skills to support independent businesses such as handicrafts and home industries; second, expertise to support small industrial businesses such as processing agricultural raw materials and natural materials into semi-finished materials; third, developing skills that follow the abilities, successes, and abilities of each individual.

After examining the motivations for terrorism, it is clear that rehabilitating terrorists is not an easy job and requires proper planning. This rehabilitation plan aims to rebuild the capacity and function of former terrorists as members of society, and rehabilitation is also closely related to efforts to regain their former state.

In the rehabilitation process, we must perform the following steps. (1) the preparation stage, which includes determining rehabilitation goals, conducting surveys and gathering information, analyzing and verifying data, carrying out early evaluations and needs analysis, deciding on rehabilitation details, carrying out risk analysis and management, coordinating with related parties, and preparing convicts or prisoners, rehabilitation, and instructors or resource persons. (2) The implementation stage includes general development activities such as personality development, basic

economic skills, and self-empowerment and more specific development activities such as religious teaching, carpentry skills, and anger management skills. (3) The follow-up stage, which includes continuing guidance, friendship (discussion), evaluation of rehabilitation success, receiving feedback for good, as well as community or service participation. Design follow-up steps to identify prisoners who uphold ethical, social standards, demonstrate positive action, and desire to rejoin society. This action aims to maintain the improvements obtained by prisoners or former terrorists (Sukabdi, 2015).

The preparation of prisoners as participants, resource persons, or facilitators is essential during the preparation stage. According to research conducted by Istiqomah, the primary strategy for deradicalization in prisons is to build faith, moral participation, incentives, and access to family members (Sukabdi, 2015). A viral success story that attests to the success of this approach is that of Nasir Abas, a former Afghan militant who trained the perpetrators of the Bali bombings. He has participated in deradicalization and helped police track down and arrest several of his former friends since his 2004 release from prison. Nasir Abbas has visited several prisons in Indonesia to persuade his former colleague, who is serving a sentence

for committing terrorism, ending the violence.

Various aspects influence acts of terrorism, including cultural or customary aspects, economics (lack of community empowerment), education, wrong religious teachings, excessive fanaticism, indifferent actions of citizens to the authorities, and family aspects (radical descriptions are often growing as a result of kinship). Therefore, it is essential to link families in coaching activities.

It is necessary to involve community or religious leaders and psychologists to change the mindset of prisoners. Terrorists have a limited understanding of how religious values grow in society and how influencers can influence them to act terror against citizens. Psychologists are used to understanding the personality of terrorist prisoners; psychologists' intellectual direction allows for a more individualized approach to terrorists or followers of radicalism.

Model of Deradicalization of Convicts of Terrorism In Indonesia

The Indonesian government implements a deradicalization model through re-education, rehabilitation, resocialization, and reintegration. The first is re-education which goes through the deterrence stage, namely teaching or socializing to the public about the dangers of radical understanding. This socialization

aims to reduce or inhibit the development of radical understanding in society. Its implementation is a thorough briefing about the dangers of doctrines or teachings that encourage violence so that prisoners understand that committing suicide bombings is not jihad. Re-education can be religious education, national knowledge and peace extension, insight into dispute resolution, and character education.

The second is rehabilitation, of which two main components: independence and personality development; self-reliance is carried out through training and fostering ex-terrorist convicts for skills so that after their release, they can open employment opportunities. In the area of personality, the approach is to communicate with terrorists to straighten their minds and help them accept other people's beliefs that differ from theirs. The Rehabilitation Process must work closely with institutions such as the Indonesian National Police, Correctional Institutions, the Ministry of Religion, Social Organizations, and the Indonesian people to ensure provisions for ex-convicts after being released from prison.

The next step is to carry out social reintegration, namely by building self-confidence to return to the community without worrying or depending on their group or network, increasing understanding of how to interact with the community, increasing the social skills needed for the

reintegration process, and finally, improving the skills for reintegration needed to support themselves and their families. According to the National Counterterrorism Agency, the deradicalization program does not alienate Muslims or criminalize Islam. However, it brings Muslims closer to a moderate and humanist understanding of Islam, maintaining peace in a pluralistic environment.

Then the next step of deradicalization is cultivating national insight, religious insight, and entrepreneurship in ex-terrorist convicts who already have a radical understanding of terrorism. Fostering national insight can take the form of activities aimed at defending the country, defending the Unitary State of the Republic of Indonesia, preserving state ideology, practicing and living up to Pancasila, insight into the archipelago, and strengthening national values. Advancing religious understanding means increasing religious tolerance, social harmony in the context of national unity, and religious harmony. Entrepreneurship includes job training, collaborative business ventures, and venture capital.

More precisely, the goal of a deradicalization strategy is to: first and foremost, core groups and militants are obliged to abandon the use of violence and terror in carrying out their missions.

Second, the core group, militants, and supporters moderate their radical understanding following the enthusiasm of the moderate Islamic group and under the national goal of strengthening the Unitary State of Indonesia.

Regardless of the existing problems, we can see it as an integral part of counter-terrorism efforts that have reduced Indonesia's number of terrorist attacks. We can see this effort with the declining trend of terrorism in recent years.

CONCLUSIONS

Deradicalization is a form of exceptional guidance for convicts following the mission of the penitentiary, namely to rehabilitate prisoners to become productive citizens who can reintegrate into society. Many factors influence the occurrence of acts of terrorism in Indonesia, making it a unique problem that requires unique guidelines. The current standards for fostering terrorism convicts are considered ineffective in solving the problem of terrorism due to a lack of socialization, training for coaching officers on permanent procedures, and inadequate supporting facilities and infrastructure.

Efficient rehabilitation requires individual evaluation, systematic planning, and effectiveness benchmarks that we can look at in the preparation, implementation, and follow-up steps. The participation of convicts and facilitators, the availability of

training methods and materials, and evaluation of the success of rehabilitation are part of the rehabilitation method. Not only that, deradicalization carried out against radical groups or terrorist groups requires more specific regulations and the participation of various related institutions strengthened by a legal because structured deradicalization is very meaningful to avoid the continued growth of terrorist acts in Indonesia.

To ensure ex-convicts (terrorist convicts) do not commit recidivism, the government, through a deradicalization program, should pay attention to the development of convicts, facilitate their reintegration, provide support to them such as providing employment opportunities and providing counseling for those who have been released from prison (Institutional Penitentiary) and return to the community.

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