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## DECONSTRUCTION OF CONTENT AS PREVENTION OF TERRORISM: SOCIAL MEDIA STUDY OF THE NATIONAL AGENCY FOR COUNTERTERRORISM (BNPT)

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**Deconstruction of Content as Prevention of Terrorism: Social Media  
Study of the National Agency for Counterterrorism (BNPT)**

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**Abstract**

The role of government and society in social media is urgently needed as a counter-narratives of propaganda from terrorist group to against the spread of narratives of hoax, intolerance, extremism and radicalism. However, there is still a bias in building narratives against terrorist groups. It is necessary to carry out deconstruction efforts to prevent terrorism through the media. This study uses a virtual ethnographic approach to see how far the construction of counter-narratives, counter-propaganda is made by the government, so we can see things that need to be deconstructed. The results of the study show that in some BNPT social media, the counter-narrative content towards radical groups is more dominant, so it is giving rise to stigma, secondary deviation, and the difficulty of understanding the diction that appears in a counter-narrative content by the society. So that later it can be classified what can be consumed by the public and not. The public wants practical and instant content, short videos, and information that can be understood by all people.

**Keywords:** deconstruction of content, prevention, social media, BNPT

**Abstrak**

Melawan penyebaran narasi hoaks, intoleran, ekstrimisme, dan radikalisme, peran pemerintah dan masyarakat di media sosial sangat dibutuhkan sebagai kontra dari narasi dan propaganda kelompok teroris. Akan tetapi, masih terdapat bias dalam membangun narasi guna melawan kelompok teroris. Perlu dilakukannya upaya dekonstruksi pencegahan terorisme melalui media. Penelitian ini menggunakan pendekatan etnografi virtual ini adalah untuk melihat sejauh mana konstruksi kontra narasi, kontra propaganda yang dibuat oleh pemerintah, sehingga dapat melihat hal-hal yang perlu dilakukannya dekonstruksi. Hasil penelitian dijelaskan bahwa dalam beberapa media sosial BNPT yang berisikan konten kontra narasi kepada kelompok radikal lebih dominan, sehingga memunculkan *stigma*, *secondary deviance*, dan juga pemahaman yang sulit oleh masyarakat akan diksi yang dimunculkan dalam sebuah kontra narasi. Sehingga nantinya dapat diklasifikasikan apa yang dapat dikonsumsi publik apa yang tidak dapat diberikan kepada publik. Publik menginginkan konten yang praktis, instan, video singkat, tidak bertele-tele, dan info yang dapat dipahami seluruh kalangan.

**Kata Kunci:** dekonstruksi konten, pencegahan, sosial media, BNPT

## INTRODUCTION

Since its emergence in 2013, the Islamic State in Iraq and Syria has successfully utilized sophisticated digital media communication technologies to spread propaganda content globally that fosters communication among its members, especially images and videos. This aims to generate fast and massive recruitment of members. In the context of ISIS, the group managed to generate millions of dollars and ISIS is referred to as one of the most massive terrorist organizations from 2013 to 2018 (Ozeren, 2018: 105).

ISIS has fundamentally replaced the actions of Al Qaeda which has become one of the most dominant regional actors to exploiting the chaos in Syria and Iraq. The aspect that is rarely practiced by violent groups is their competent communication strategy and the use of the media to facilitate propaganda and recruitment activities. They professionally designed social media, videos, and magazines. Through the media, ISIS can spread messages of extreme ideology and destructive messages to the world. One of the countries affected by the destruction of ISIS is Indonesia. According to IPAC, in 2013, there were 8,000 fighters (jihadis)

from 74 countries involved in the conflict in Syria and around 50 people were Indonesian citizens.

The driving factor of people to join this group is ideology. ISIS is campaigning for enthusiasm for Syria related to the end times battle that will take place in Sham. Then the book entitled *the two arm strategy* which guides the combatants, where many people really believe that the chaos and suffering felt by Muslims leads to the restoration of Islam, then there are atrocities committed by the government against Sunni Muslims in the local media, including websites radical web, propaganda (IPAC, 2014: 1). As a result, some individuals who were entangled with these factors tried to go to Syria.

Not only from religious-based terrorist groups, but ethnonationalist terrorist groups also often spread separatist doctrines through social media. Sitorus (2021) reveals that Benny Wenda is the Chairperson of the United Liberation Movement of West Papua group which is the central figure that promotes Papuan independence to separate from Indonesia. Benny Wenda through his social media, Twitter, was able to influence approximately 175,000 people to support the liberation of Papua

from Indonesia. Sitorus revealed that Benny Wenda's development narrative focused on injustice and the marginalization of the Papua. As a result, the actions taken by Benny Wenda can cause divisions among the people and threaten the sovereignty of the Indonesian state.

McQuail (2010) describes visual images and articles constructed by terrorist groups caused negative impact on society and the country. This is referred to by McQuail as a media effect. In the context of terrorism, indoctrination that is instilled by terrorist groups through social media contains a belief that is implanted in the minds of the people (ideology). The cultivation of ideology is aim to influence the community to against the government by violence.

To counter the spread of hoax narratives, intolerance, extremism and radicalism, the role of government and society in social media is urgently needed as a counter to the propaganda of terrorist groups. This is because the ideology of terrorist groups has the potential to damage diversity and the spirit of unity in diversity, so the government needs to work with various actors to prevent the younger generation

from the terrorist propaganda. However, there is still a bias in building narratives against terrorist groups. Umar explained that people in Indonesia often associate the bombings with "Radical Islam". This then creates the negative stigma of Muslim groups. Umar also explained that in several places, people who have a strong Islamic identity and an identical way of dressing (veil for women and cropped pants for men) are accused of being "terrorists" or "fundamentalists" who can endanger society (Umar, 2010).

The government through the National Counterterrorism Agency (BNPT) has provided various social media platforms that contain the content that brings the value of diversity, nationalism, messages of peace, and moderation in religion, one of which is through the @damailahri account on Instagram. The media is expected to be a comparison as well as a shield of self-defense for internet users against exposure to radicalism. However, the BNPT still focuses on religious radicalism from Islamic groups without providing an alternative discourse that shows there are terrorist groups outside of Islam, such as terrorist groups of other religions, ethnonationalists (Armed Criminal Groups), and others. For

example, @damailahri's upload on Instagram uses the term *Hubbul Wathan Minal Iman*. Furthermore, on August 19, 2022, there was an upload that Pancasila refers to several verses of Al-Quran.

Therefore, deconstruction efforts to prevent terrorism are needed through BNPT social media. The effort is needed to avoid the stigma that Muslims as embryos of terrorist groups. MCQuail (2010) revealed that the media can form positive or negative attitudes in assessing things such as emotional reactions to an issue; the development of feelings towards an issue exposed by the media and behavior. Thus, the excessive use of diction regarding Islamic religious terrorist groups is feared to create Islamophobia and disunity among the society.

## **METHODS**

This study used qualitative approach with ethnographic methods. Ethnography use to describe things systematically from human behavior and cultural organization based on observations (Charnet, 2008). The qualitative research methodology covers social processes in achieving an understanding of data analysis in microsociology. The ethnographic perspective strengthens the commitment

of researchers in obtaining data. In the context of social media deconstruction, an ethnographic approach allows monitoring to obtain content construction in preventing terrorism.

The use of this virtual ethnographic approach is to see how far the construction of counter-narratives and counter-propaganda created by the Agency that coordinates counter-terrorism. So that later the researcher can analyze the suitability of the right construction regarding counter-narrative, counter-propaganda, and so on.

## **Theory of Deconstruction**

Some experts have the definition of deconstruction. For example, Royle defines deconstruction as something that not many people think about, the impossible experiences, a way of thinking that shake up what is already established and what makes identity not an identity and the imaginary future. (Royle, 2003).

Then, talking about deconstruction, it cannot be separated from Jacques Derrida as an important figure in deconstruction. He is an Algerian Jew who later became a philosopher and literary critic in France. According to Derrida (in Mutiara, 2022)

deconstruction is a process of seeing or reading a text by reveal what is not in the text. Text or language is considered as a tool that reflects a certain reality, a medium for conveying ideas that contain various interests. Derrida also said that explaining a text will produce a new text. Then the compilation of the text is carried out by revealing other texts. So deconstruction according to Derrida means making an effort to go beyond a text by saying something that is not said in the text, so deconstruction rejects legocentrism which sees the absolute truth. (Bertens, 1996). .

Based on this explanation, it can be seen that Derrida has his own characteristics in interpreting deconstruction. First, deconstruction aims to understand a text has contradictory meaning, departs from the original meaning. Second, the reading of the text in order to fight against the domination of the signified which binds the text itself. So, these two characteristics show the existence of a phenomenon which has its own meaning based on the interpretation by the reader, because the existing structure has been dismantled. (Al-Fayadl, 2009). However, in implementing deconstruction it must be carried out by

bringing up the new and strong arguments that can be accepted by society (Suneki and Haryono (2018).

### **Terrorism in Indonesia**

The movement of terrorist groups is very massive in the globalization era. This is because terrorist groups use technological sophistication as an opportunity to spread out propaganda and recruit individuals. Lesser, et al (in Bergensen and Lizardo) said this phenomenon as a new form of terrorism.

In the era of globalization, terrorist group use media social as the medium to communicate, conveying the message of jihad, and recruiting members. Hoskins et al (2011) revealed that the media is also a place to show how the credibility of a jihadist is in carrying out propaganda with deeds. Haris Amir Falah revealed that after being influenced by these individuals or groups, the group leaders would bravely take online allegiance (*baiat*)

Hoskins et al (2011) describe that since the beginning of technological developments entering the 2.0 era, which people from all over the world can easily exchange the data, it also used by terrorist groups to campaign their missions. This phenomenon is considered by Hoskins et al as the cause

of self-radicalization. An individual can get caught up in the doctrine of violence and terrorism that has been shared by the Al Qaeda group. In carrying out their actions, Hoskin et al (2011) revealed that terrorist groups often use basic evidence to do metanarratives. For example, spread information about the oppression of Muslims, complaints, and documentation of mujahid activities aimed at mass mobilization. In the early era of the emergence of jihadist media such as Al-Jihad which was initiated by Sheikh Abdallah Azam emphasized several things, including:

1. The role of terrorist groups in providing humanitarian assistance to the Afghan.

2. Criticize the brutality committed by Soviet troops against Muslims in Afghanistan.

3. Calling out all the afghan to do *Jihad* in defending Muslim lands. Residents who join

the jihad will be facilitated with various kinds of equipment such as war equipment and financial assistance.

### **The Manipulation of Information in the Media**

The media plays a role in spreading information to the public. The relationship between media producers and audiences causes socialization.

However, nowadays media users, both producers and consumers, have their own authority in making or spreading information or issues to publics. For example, In the case of ISIS, this group has propaganda. The propaganda is one of the strengths to survive and is multidimensional, multi-vector, and also signifacantly targeted. They actively communicate through their media center which has grown significantly since the official proclamation of the caliphate in 2014. They not only have a website, online journal and chat rooms, but also through social networks, blogs, messengers, video sites, *Twitter*, *Facebook*, *Instagram*, *WhatsApp*, and so on. The accuracy of targeting aims to exploit the social, economic, political and cultural vulnerabilities of certain communities (Vilmer, 2018). Therefore, the media has great potential as an agent for spreading information manipulation related to the issue of terrorism.

This manipulation of information also exploits intellectual laziness, which is characterized by the failure to critical and systematically thinking and decide to receive and spread information without proving supporting evidence against that information. People tend to like the information that supports and

confirms their assumptions, not those that contradict and offend (Vilmer, 2018: 31). Research shows that hoax spreads faster than trusted news for psychological reasons. The trusted news is often not news, but only confirmation of what we already know or suspect.

### **Prevention of Terrorism**

Prevention of terrorism is regulated by non-ministerial institution called BNPT as mentioned in Presidential Decree no. 46 of 2010. BNPT has responsibility to formulate policy; coordinate related Ministries/Institutions; and implement policies of counter-terrorism. In countering terrorism, BNPT have to prevent criminal acts of terrorism. The government is taking comprehensive anticipation and is also based on the protection of human rights. In Article 43A of Law no. 5 of 2018, states that this prevention is carried out through national preparedness; counter radicalism; and deradicalization.

The forms of prevention are counter-propaganda and also community empowerment. BNPT has a prevention program called PMD (Peace Media Center), FKPT (Terrorism Prevention Communication Forum) which are spread throughout Indonesia. In

addition, BNPT also conducts community empowerment to prevent criminal acts of terrorism by 453 peace ambassadors throughout Indonesia. In *antaranews.com* (2021), the peace ambassador program is part of counter-radicalism: counter-narrative, counter-propaganda, and also counter-ideology. As a forum for prevention, the BNPT has also created a peace website that contains counter-narratives, propaganda, and also radicalism, called *damailahindonesiaku.com*, *jalandamai.org*, peace website *dutadamai.id*, Instagram @damailahri, YouTube: Damailah Indonesiaku.

### **Social Media as a Counter Terrorism Platform**

The media is the main space where power has been determined, but it also has a broad ability to create a public opinion (Castells, 2007). Among other media, online and cyber media instruments are the leading construction agencies for groups, individuals as well as institutions. Especially social media platforms like *Facebook*, *Twitter*, *Tumblr*, *YouTube*, etc. Media helps create new forms of public space where people can interact without sharing the same space or directing physical contact (Ozeren, 2018: 107-108).



There is an almost symbiotic relationship between terrorism and the media as terrorism provides violent stories that help the media to sell the news product and the media give terrorist groups the space to spread their message and create fear among the public (Spencer, 2012: 6).

### **The Deconstruction of Terrorism Prevention**

One of the contents that is often promoted by terrorist groups is hate speech on social media. Terrorist groups usually use content that includes intolerance, SARA and so on which has the potential to cause a conflict. For this reason, the cooperation is needed to counter the narrative or propaganda by terrorist groups. Suneki and Haryono (2018) explain that the deconstruction of preventing terrorism includes aspects of diversity that focus on the spirit of nationalism. It aims to prevent the younger generation from terrorism in cyberspace.

According to Barry deconstruction is not a synonym for "Destruction". In fact, this word is much closer to the original meaning of "analyze", which etymologically means "to cancel". The deconstruction of a text does not take place through random suspicion or arbitrary subversion, but rather by

carefully drawing out the forces of significance that are at war with each other in the text (Barry, 2010). Barker also expressed his opinion that deconstruction means separating, disassembling, to find and expose various assumptions, rhetorical strategies and empty spaces in the text (Barker, 2004).

## **RESULT AND ANALYSIS**

### **Countering Terrorism in Indonesia**

As a democratic state, Indonesia prioritizes criminal justice in counter-terrorism, with the main hitter coming from the anti-terrorism police, Densus 88. This approach through Densus 88 resulted in the death of a large number of terrorists in shootouts with Densus 88, which shows application of extra-judicial acts from Indonesia. Even though the law that is applied is different from the preventive detention laws applied by Malaysia and Singapore, Indonesia's policy towards threats of terrorism is quite reactive. Following the attacks by the Islamic State on Jakarta in January 2016, Indonesia began negotiations to strengthen its anti-terrorism laws, in Law no. 5 of 2018 concerning Eradication of Criminal Acts of Terrorism. With this latest regulation, it is hoped that Indonesia will be able to

eradicate terrorism to ensure the nation's security (Zulfikar, 2020: 131). Besides, Indonesia also establish BNPT, the non-ministerial institution as a coordinator to make synergies with other institutions in conducting early detection of activities and/or movements that are indicate as terrorism.

BNPT was ratified in Presidential Decree No. 46 of 2010. This agency was initiated because terrorism is a serious threat, so it is necessary to establish an institution to counter terrorism. BNPT established in 2010 could become a hub for the 'soft approach' activities. In countering terrorism, BNPT focuses on deradicalization and counter-radicalization through its alignment with moderate Islamic groups in Indonesia, approaching religious leaders, community leaders, and so on (Arrobi, 2018).

In practice, the deradicalization program is carried out in several stages, for community development programs, the deradicalization program begins with identification, then gradually fosters religious insight, national insight, and ends with an entrepreneurship training program.

Identification is an attempt to obtain basic information and follow-up

profiles of each deradicalization target which will become the basis for policy making and determination of appropriate assistance and empowerment programs for deradicalization targets. Identification is use to make the deradicalization program more effective. Identification is also need a guide or guidelines as a reference.

National Insight is an effort to foster the target group to create positive mentality, mutual respect and acceptance of the Unitary State of the Republic of Indonesia as a legitimate form of state and must be maintained. Fostering national insight is a process of transforming national values so that they have a more positive and constructive understanding and behavior society life, nation and state. This aims to raise awareness of radical and violent ideological orientations to a peaceful and inclusive national ideological orientation. Whereas Religious Insight aims at the process of raising awareness of radical and violent ideological orientations to an ideological orientation that is inclusive, peaceful, and tolerant. The training is carried out through dialogue and a persuasive approach by developing methods and approaches according to the level of radicalism. It

applied in various ways including regular meetings, lectures and discussions involving religious leaders, community leaders, psychologists and others.

Now days, Indonesia's counter-terrorism has been considered as one of the best counter-terrorism in the world because of its good and effective performance in arresting, investigating, prosecuting and eradicating terrorists. It is not only the BNPT that is mandated to carry out counter-terrorism, but also other institutions like Densus 88 AT Polri in the enforcement role, the Ministry of Religion, the Kesbangpol Agency, and so on have a supporting role.

### **The Prevention of Terrorism by BNPT**

The pattern of propaganda of radicalism and terrorism has experienced dynamic patterns and actions through online media by posting content that influences others to commit violence, hatred, hostility that creates fear and disrupts the integrity and security of the nation. Terrorist groups have long exploited cyberspace by creating thousands of websites in various languages promoting their radical messages and activities. When viewed from the level of online media, there are

three stages in the development of radical-terrorism groups in their use as propaganda tools. The first stage is with the website, then the second is with forums and chat rooms. Last, there is the website, combined with social media such as *YouTube*, *Facebook*, *Twitter* and others.

Therefore, media-based efforts are needed to prevent terrorism in Indonesia. The BNPT as the counter-terrorism coordinator has the responsibility to organize coordination in prevention and activities in countering radical-terrorist propaganda. BNPT carried out the prevention by creating various social media which can influence the ESTOM (emotions, attitudes, behavior, opinions, and also motivation) of readers, so that they are not dissolved in the notion of radical-terrorism.

Prevention is aimed to to protect the nation from all forms of threats and acts of radical-terrorism in Indonesia. In the BNPT work program it is explained that these prevention efforts are carried out with the spirit of nationalism, the existence of Pancasila values, religious moderation, and the strengthening of traditional and cultural values, and based on welfare. In Government Regulation 77 of 2019 explained that preventing

terrorism is carried out through national preparedness, counter-radicalism and deradicalization.

### **National Preparedness**

National preparedness can be carried out through coordination meetings, exchange of data and information, as well as conducting monitoring and evaluation with n related agencies. Starting from empowering the community by conducting training for families, housewives, youth, and so on so they have appropriate skills in the world of work, and mapping areas prone to radical-terrorism. This mapping made by involving private institutions, academics, and related parties so that they are able to map the area regularly and accurately.

### **Counter-Radicalism**

Then, there is counter-radicalism to people or groups of people who are vulnerable to being exposed the radical-terrorism ideology. This counter-radicalism has derivative actions directly or indirectly by counter-narrative, counter-propaganda, and counter-ideology. The counter-narrative contains of the preparation and dissemination of narrative messages of peace both through electronic and non-electronic

messages. BNPT created social media content, articles and news. BNPT publishes its articles on [www.damailahindonesia.com](http://www.damailahindonesia.com), [www.jalandamai.org](http://www.jalandamai.org), the @DamailahRI account on YouTube, the @DamailahRI account on Instagram, and so on. In the guidelines for the working mechanism of the Peace Media Center by the Deputy for Prevention, Protection and Deradicalization of the BNPT it is explained that there are prevention activities related to media literacy called Peace Media Center which contains the website mentioned above.

Website [www.damailahindonesia.ku.com](http://www.damailahindonesia.ku.com) for informative content regarding the counter-narrative of radical-terror in Indonesia. The website contains studies on terrorism to forms of deradicalization by BNPT. Furthermore, there is news that includes domestic and foreign information. Then, the website contains activities about the younger generation and activities with religious leaders. There are also expert words, opinions on the issue of radical terrorism, books, magazines, and activity videos.


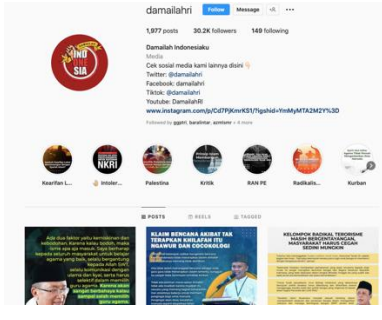
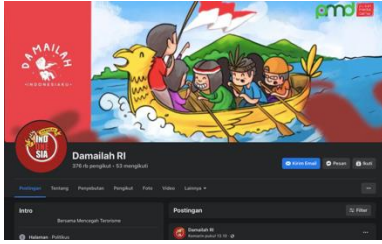
Selain itu, adapula media sosial yang digunakan oleh BNPT untuk



menjadikan masyarakat Indonesia kebal dari radikal-terorisme, yakni:

Then, the website [www.jalandamai.org](http://www.jalandamai.org) for educational

content. In addition, there are also social media used by the BNPT to prevent Indonesian people from radical-terrorism.

**Table 1. Social Media by BNPT Prevention**

Account	Notes
	<p>Twitter account @damalahri</p>
	<p>Instagram account @damalahri</p>
	<p>Facebook Account Damalah RI</p>

	<p>Wordpress jalandamai.org</p>
	<p>Website damailahindonesiaku.com</p>

From the five social media created by BNPT Prevention, we can see the similarity of the main/home view on each platform. This is used as an identifier/characteristic so that people know more about PMD. In their content, there are several media that only take news from articles that have been shared, for example on Twitter, the admin shares uploaded articles on jalandamai.org. The patterns on social media that are dominantly used by the BNPT are religious content, religious moderation, and news related to terrorism.

On the Instagram account @damailahri, BNPT is also taking prevention on that account. They provide counter-narratives against radical-terrorism groups, discussing current

issues associated with radical-terrorism, and also appreciating the performance of BNPT, especially in the prevention section.

### **Deradicalization**

The last stage of preventing terrorism in Indonesia is deradicalization. In the journal *Terrorism, Radicalization, and Deradicalization* (2016) explains that deradicalization is a process in which individuals reject the ideology they once adhered to. This is one step further from disengagement, which is characterized by changes in behavior (stop using violence and leave radical groups) (Doosje, 2016: 10).

Deradicalization occurs when the commitment of a terrorist and/or former

terrorist actor decreases to his/her group. Doosje (2016) reveals that there are micro factors that cause this deradicalization to occur, it indicates by the loss of attraction to ideology by experiencing major events, such as marriages, child births, and so on. Interpersonal closeness strengthens ties and terror groups are felt to lack that meaning.

Law No. 5 of 2018 explains that the stages of deradicalization are identification and assessment, rehabilitation, re-education and social reintegration. This activities of deradicalization is through fostering national insight, religious insight, and or entrepreneurship. In the book *Deradikalisasi di Masyarakat* (2021), it explains that all of these deradicalization principles uphold several principles: the principle of empowerment, the principle of human rights, the principle of rule of law, and also the principle of equality.

### Counter Narrative Deconstruction in Prevention of Terrorism in Indonesia

Deconstruction is a way of thinking that shake up what is already established and what makes identity not an identity and the imaginary future. (Royle, 2003). According to Derrida (in Mutiara, 2022) deconstruction is a process of seeing or reading a text by reveal what is not in the text. Text or language is considered as a tool that reflects a certain reality, a medium for conveying ideas that contain various interests.

In the BNPT's social media content, Instagram @DamailahRI, it can be seen that counter-narrative content towards radical groups is more dominant. The BNPT is the government's mouthpiece in tackling terrorism, both religion-based, left-wing, and separatist terrorism that has occurred in Indonesia. Even though religion-based terrorism is still a big issue, other issues must be considered.

**Table 2. Content in Instagram Account @DamailahRI**

No	Content	Date	Content Focus
1	Perspective of Rais Syuriah PWNU West Java regarding the factors of poverty and ignorance in Islam	9 <sup>th</sup> December 22	Counter narrative of radical-terrorism groups
2	Claims of disaster as a result of not implementing the caliphate ( <i>khilafah</i> ) by the Chairman of the Indonesian Dai-Daiyah Association	8 <sup>th</sup> December 22	Counter narrative of radical-terrorism groups

3	Radical Terrorist Groups are still around and society must prevent them as early as possible	7 <sup>th</sup> December 22	Remember to prevent radical terror as early as possible
4	People must be wary of radical groups who want to destroy a country that maintains peace and tolerance	6 <sup>th</sup> December 22	Counter narrative of radical-terrorism groups
5	The caliphate ( <i>Khilafah</i> ) is not a solution to national problems, but deception, delusion and destabilization and degradation	1 <sup>st</sup> December 22	The economic recession must indeed be faced, but the caliphate ( <i>khilafah</i> ) is not a solution

In an interview with the Senior Officer of Media and Communications, the Wahid Foundation explained that BNPT can spread positive messages, raise human values and values of diversity, goodness, and also build self-awareness in the community. In addition, when the focus is on counter-religious narratives, it will create a bad stigma for certain religions. A former terrorist said that there would be secondary deviance by former perpetrators who felt they

## CONCLUSION

The BNPT as the counter-terrorism coordinator has the responsibility to organize coordination in prevention and activities in countering radical-terrorist propaganda. BNPT carried out the prevention by creating various social media which can influence the ESTOM (emotions, attitudes, behavior, opinions, and also motivation) of readers, so that they are not dissolved in the notion of radical-terrorism. But in

were being constantly reviewed. Then, it is also important to explain what the message means, because not everyone understands what the meaning of *khilafah*, *jihad*, *jihad fii sabilillah*, *tabayyun*, and so on. So that later it can be classified what can be consumed by the public and what cannot be given to the public. The public wants practical, instant content, short videos, and information that can be understood by all people.

reality, terrorism in Indonesia is not just a religious group, but politically it has been determined that the KKB Papua is considered a terrorist separatist, which counter narratives should also be given to people who are vulnerable to being exposed to the notion of separating themselves from Papua by carrying out actions that frighten the surrounding community. .

From interviews with various elements such as former convicts,



academics, social media observers, it was explained that the counter narrative of the BNPT was more dominant on religious terrorism, the diction used was not understood by all groups, like *kafir*, *jihad*, *khilafah*, *khalifa*, *terrorist groups such as JAD, JAS, JAT, JI*, and so on, should be classified better. So that, we

know which content is right for consumption by the society. The public wants practical, instant content, short videos, and information that can be understood by all people. The public is not focused on terror groups, they are focused on their actions.

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