A new decade
for social changes

Deradicalization and strengthening of the state existence

Rosmawati [1], Yulianti Bakari [2], Harifuddin [3]

[1]Anthropology, Tadulako University Palu, Indonesia. [2]Anthropology, Tadulako University Palu, Indonesia. [3] Sociology, Universitas Bosowa Makassar, Indonesia

rosmatadulako@gmail.com

Abstract. The purpose of this study is to reveal the strengthening of the government's role in anticipating radicalism. For this reason, a study of literature related to radical movements and government efforts to anticipate them was conducted. Data sources of this research are articles or papers as secondary data. Therefore, data collection uses literature study techniques. Data analysis used Three-Track techniques, namely reduction, categorization, and drawing conclusions. The results obtained are (1) the role of the government or the state is to create a sense of security for its citizens, (2) strengthening the security sector in the form of main task and function's improvements, and improving of security. (3) reorienting education towards multicultural education. (4) public-based social cultural campaign in the form of building public awareness to stop radicalism. Conclusion is the government needs to build public awareness through state defense and multiculturalism education in anticipation of radicalism..

1.   Introduction

The issue of radicalism and fundamentalism which in recent times experienced massive development[1] has caused social unrest. The same thing happened in Europe caused by the emergence of the Islamophobia and anti-immigrant movements[2]. Various streams that burst one after another on the surface resulted in social turmoil, especially among ordinary people and the younger generation, who only received an understanding of Islam from what the preachers delivered at mosques. This is allegedly that among Muslims the tendency of religious radicalism occurs in the community, mosque or mushalla officials and teachers, as well as students[3].

Furthermore, the proliferation of radical Islamic groups among students is part of an effort to regenerate intellectual groups within Islamic fundamentalists in developing their group networks[4]. The strategy taken is conducting ideological-based brainwashing that makes students committed to this group. This reality continues continuously which eventually gives birth to a new model of radical Islamic youth movement among campus students. In this context radicalism becomes a serious problem for democracy[5].

In this regard, puritans who are often called radicals do not actually go directly with intolerance and violence. The reason is precisely the problem of manipulation of Islam for political purposes[6] and the weak enforcement of law and justice by the state[7]. This

movement aims to weaken political authority through jihad in achieving its goals[8]. Therefore, it became clear that radical movements emerged from authoritarian regimes, unjust distribution of resources, and the development of the Salafi Wahabi movement [9,10]. This movement is also referred to as the search for identity and recognition[11].

Basically, fundamentalism exists in all religions but not religious movements. It is a socio-political view, which is a matter that concerns the affairs of the state, society and the political world. This is emphasized as Islamic radicalism in three aspects, namely: violence and contention, networks and alliances, and culture and framing[12].

Furthermore, in understanding terrorism can be done through increasing economic welfare and social protection that is carried out in conjunction with religious actions. In this context, there is a new perspective of terrorism, namely: terror is a heretical activity, terror is a barbaric activity, terrorism is carried out by a few people with a lot of dedication, and reporting channels and mechanisms must be made flexible and open by governments and international institutions without discrimination against any religion.

A number of studies on radicalism and fundamentalism have been carried out, among others: first, research on the "Social Movement of Lampung Salafi Fundamentalism Group" found that the fundamentalist movement was oriented towards the upholding of Islamic law[13]. Second, the article on "Fundamentalism and the Deradicalization Efforts of Understanding the *Qur'an* and *Hadith*" concludes that the root of radicalism is the interpretation of the doctrine of holy war or *jihad* according to the Qur'an[14]. Third, the writings on "Classical and Contemporary Islamic Radicalism: Comparing *Khawarij* and *Hizb ut-Tahrir*" conclude that (a) the two movements equally emerged as a form of resistance to the surrounding social order which he disagreed with. Both use religion as a source of justification for resistance. (b) Khawarij and HT tend to understand Islamic texts literally without elaborating on the context, purpose and purpose. (c) the adherents of the two groups hold their respective teachings fanatically without compromise and dynamics[15]. As a result, they tend to judge the 'others' as *kufr* or do not understand Islam in a *kaffah*, and claim themselves as the truest bearer of Islam.

Questioning the issue of radicalism, there are at least three aspects related to the process of formation, namely: (1) Individual Processes, where radicalization is part of the process of finding young people's identities in general. (2) Interpersonal Dynamics, where this aspect is the internal dialectic of young people towards radicalization. (3) Environmental Influence.

Furthermore, there are several factors that enable the emergence of radicalism among young people in religion, including: (1) Mental health. According to Michael McCullough and Timothy Smith, that this is related to the condition of young people who are easily depressed. (2) Unequal economy. this context can involve young people in fighting against systematic economic injustice. (3) Socio-political conditions that affect changes in behavior and forms of religious organizations, this context leads to political globalization and then significantly fostering religious-political movement, including among young people who are still economically and emotionally unstable. (4) Religious commitment from religious understanding. This is where young people are often the target of jihadists who interpret jihad as resistance to violence and physical war. Young people can be tempted for reasons of religious commitment that are constructed as defenders of God's justice on earth, and those who defend them are religious heroes who will have a glorious place on God's side[16].

2. Literature review

2.1. *Radicalisation and Deradicalisation.*

Radicalism is an understanding that wants an extreme change or change of a system of society to its roots. Radicalism is one of the social problems that haunt people's lives in Indonesia and the world. The existence of globalization is one of the triggers for the emergence of radicalism, both in social and political life. The word Radicalism comes from the Latin language, namely Radix which means root. The term is intended for fundamental things, fundamental principles, subject matter and the essence of various symptoms.

According to the Big Dictionary of Indonesian, there are three meanings of radicalism. First, radicalism is a radical school or understanding in politics, second, radicalism is a school or understanding that wants drastic social and political change, and third, radicalism is a political stream that is extreme. While according to the Oxford Reference, radicalism is the beliefs or actions of people who advocate a thorough or complete politics.

In the socio-political concept, radicalism is an ideology that wants change, change, and break-in of a system of society to its roots. So, basically radicalism it refers to the political doctrine embraced by certain parties that support individual and collective freedom. According to experts, the notion of radicalism is an ideology (idea or idea) and understanding that wants to make changes to the social and political system by using violent / extreme methods. The essence of radicalism is the attitudes and actions of a certain person or group that uses extreme means and even violence in carrying out the desired change. Radical groups generally want such changes in a short period of time and drastically that are often at odds with the prevailing social system. Radicalism is often associated with terrorism because radical groups can do whatever it takes to achieve their wishes, including terrorizing parties who disagree with them. Although many associate radicalism with a particular Religion, radicalism is essentially a political problem and not a Religious teaching.

In general, adherents of this ideology want to be known and want to get more people's support. That is why radicalism always resorts to extreme means. Characteristics of radicalism: (1) Radicalism is a response to the conditions that are happening, the response is then manifested in the form of evaluation, rejection, and even resistance with a bang. (2) Make constant attempts at rejection and demand that the desired drastic changes occur. (3) People who adhere to radicalism usually have a strong belief in the program they want to run. (4) Adherents of radicalism do not hesitate to use violent means in realizing their wishes. (5) Adherents of radicalism have the presumption that all parties who differ in view of him are guilty [17].

Factors Causing Radicalism, including: (1) Factors of Thought. Radicalism can develop because of the idea that things should be returned to religion even in a rigid and violent way. (2) Economic Factors. Economic problems also play a role in making radicalism appear in various countries. It is human nature to survive, and when pressed because of economic problems, humans can do anything, including terrorizing other humans. (3) Political Factors. The idea of some people that a state leader only sided with a certain party, resulted in the emergence of groups of people who seemed to want to uphold justice. These groups can be from social, religious, or political groups. Instead of upholding justice, these groups often aggravate the situation. (4) Social Factors. It is still closely related to economic factors. Some people in the weak economic class are generally narrow-minded so it is easy to believe in radical figures because they are considered to be able to bring drastic changes to their lives. (5) Psychological Factors. Bitter events in a person's life can also be a contributing factor to radicalism. Economic problems, family problems, love problems, hatred and resentment, all

this has the potential to make a person radicalist. (6) Educational Factors. Wrong education is a contributing factor to the emergence of radicalists in various places, especially religious education. Educators who give teachings in the wrong way can cause radicalism in a person [18].

The advantages and disadvantages of radicalism. (1) Advantages: (i) adherents of radicalism have a clear goal and are very confident in that goal. (ii) Adherents of radicalism have enormous loyalty and fighting spirit in realizing their goals. (2) Disadvantages: (i) Adherents of radicalism cannot see the real reality because they assume that all opposing opinions are false. (ii) Generally use violent and other negative means in an effort to realize its purpose. (iii) Adherents of radicalism consider all parties who differ in views with it to be enemies to be eliminated. (iv) Adherents of radicalism do not care about Human Rights [19].

Deradicalization is a planned, integrated, systematic, and continuous process implemented to eliminate or reduce and reverse the radical understanding of terrorism that has occurred. Deradicalization is carried out to: (a) suspects, defendants, convicts, and convicts of terrorism crimes; and (b) former terrorism convicts, persons or groups of persons who have been exposed to radical terrorism. Deradicalization of suspects, defendants, convicts, and convicts of terrorism crimes is carried out by relevant ministries/agencies jointly. The least relevant ministries include: (a) Ministry of Law and Human Rights; (b) Indonesian Attorney General Office, and (c) Indonesian National Police. The implementation of deradicalization is coordinated by The National Counter Terrorism Agency. In the implementation of deradicalization, The National Counter Terrorism Agency involving academics, practitioners, religious leaders, and/or community leaders. Deradicalization carried out on former terrorism convicts, persons or groups of people who have been exposed to radical terrorism is carried out by The National Counter Terrorism Agency in collaboration with ministries/agencies and local governments. In the implementation of such deradicalization, The National Counter Terrorism Agency can include the private sector and the public.

2.2. *The Government Against Radicalism*

In the face of radicalism, the government takes hard and soft approaches to overcome the terrorism, by arrested the terrorist, convictions, and guidance and also empowerment programs [20]. The government also carries out several anticipatory activities such as through the field of education, namely: (a) Equal distribution of education, namely: primary and preschool education programs, secondary education programs, and higher education programs. (b) Improving the suitability of education to development needs. (c) Improving the quality of national education. (d) Development of national education in supporting the quality of human resources. (e) Improvement of educational efficiency. Specifically, the field of multicultural education has objectives in education, including namely: (a) Develop ethnic and cultural literacy. (b) Facilitate learners that all cultures are the same, thus giving rise to the confidence of each learner to interact with others. (c) Elevate values derived from the principles of human dignity, justice, equality and democracy. (d) Creating equal opportunities for each learner regardless of the differences that exist. (e) Assist students to gain knowledge covering all domains, both cognitive, affective and psychomotor. (f) Obtaining equality and quality of education. (g) Make learners agents of social change in the context of discrimination over cultural differences. (h) Have a solid insight into nationality or statehood [21].

In addition to education, the government also carries out state defense actions. State defense is the attitude and behavior of citizens imbued with their love for the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution of the Republic of

Indonesia, in ensuring the survival of the nation and state, not only as a basic obligation of citizens, but also as an honor of citizens as a form of devotion and willingness to sacrifice to the nation and state [22].

3.   Research Method
This article is the result of secondary data-based research. The focus of his study is articles on radicalism, and articles on strategies to anticipate them. Data collection uses literature study techniques. Data analysis uses reduction, categorization, and conclusion drawing techniques.

4.   Results
4.1.   *Strengthening State's Role*
Listening to state theory, from the most classical to the most modern state theory, it seems clear that one of the most essential tasks of the state is to provide security for its citizens. As a form of 'political goods', a sense of security can certainly be used as a parameter or indicator of the success of a country. A successful country, for example, can be seen in part from its performance in providing security for its citizens..

In this regard, realizing a sense of security for its citizens is the main function of the state. This perspective will later develop into (a) the function of internal security, which among others is carried out by the Justisia apparatus, especially the police; (b) references for the further formulation of the functions of the police which include the functions of protection, law enforcement and public order.

On the basis of the above, then security then develops into a core state function. It becomes: (a) the reasons why the state exists (b) the basis for the acceptance of the principle that the state is the holder of legal use of force (c) the prohibition of the transfer or use of this authority by other actors outside the country (d) the reason for the establishment of state security institutions, namely the army, police and intelligence. This expansion of meaning then brings security to a more detailed level with two main features. First, security must be prepared impersonally by the state and cannot be privatized or allowed to be managed by the community itself. Second, security is the right of every citizen to enjoy it. With this theoretical assumption, the role of the state in ensuring the security of citizens is vital and central.

4.2.   *Improvements to Security Sector and Security Regulations*
Security sector reform assumes simultaneous complementation of main task and function of security institutions. Coordination of the main tasks and functions of security institutions is important so that authority does not overlap with each other. This arises because up to now the handling of terrorist acts has prioritized a partial anti-terrorism and repressive security approach. In fact, the most up-to-date approach should instead put forward a counter terrorism approach which is more preventive than repressive anti-terrorism methods.

A study shows that legislation in the defense and security sector still has a number of weaknesses. In terms of the legal framworks framework, there are three main weaknesses. First, it is unclear about the conception of security. Second, there is no synchronization between existing laws and regulations. Third, there are still "gray" areas that are not yet covered by existing regulations. Problems such as crarity, detail, obscurity, and incompleteness at the regulatory level can produce problems at the implementation level. It is not surprising then that various kinds of conflicts arose between security institutions as the latter often occur, especially between police and military units. Therefore, efforts to reform security regulations become

urgent.

4.3. *Building New Directions For Education*

Education is often the most effective means of social engineering or even "cultural invasion" for specific purposes. In this connection, the birth of radical 'jihadist theology' as a terrorist cadre can be produced from the wrong education as the history of conflict in the Middle East.

In a pluralistic Indonesian context, a multicultural education model is considered appropriate to anticipate radicalism[23]. As an integral part of efforts to tackle radicalism and terrorism in the country, educational activities should be oriented towards efforts to give birth to critical awareness so as to encourage members of the public to be able to think logically and analytically, while not being trapped in dangerous radical thought patterns and behavior.

At the university level, this must be supported by strengthening the role of lecturers in supervising and engaging in student activities and always building good communication with them. The ultimate goal is that young people and students have a strong national outlook and a spirit of unity and tolerance that is formed based on awareness and knowledge[24].

4.4. *Social-Cultural Campaign Public Based*

Even though security issues are the duty of the government, the community also needs to be proactive in controlling constructively. Through the agency of "Terrorism Watch" the public can carry out a comprehensive supervision of the de-radicalization program. This needs to be done so that the community feels they have a responsible program [25].

In addition, it is also important to build awareness that to break the chain of radicalism-terrorism it is necessary to complement the broader dimension of human security. This is realized because radicalism and terror often originate from various factors including injustice in many ways. Therefore, an important human security approach is voiced in building a new paradigm to stop radicalism.

4. Conclusion and Suggestion

State defense is a very urgent thing, especially in fortifying the country from radicalization and especially terrorism. To anticipate this, all components must be deradicalized, especially citizens, they need to be given an understanding of the dangers of radicalism for themselves and the crowd. Therefore, each individual must have awareness about it and campaign for all educational institutions and houses of worship so that it can be reduced.

References

[1]   THOYYIB, M: Radikalisme Islam Indonesia, *Jurnal Ta'Lim : Jurnal Studi Pendidikan Islam,* 1(1). 2018.

[2]   DURAN, B.: Violent Radicalisation & Far-Right Extremism In Europe. Turki: Seta Publications. 2018.

[3]   SUPARDI.: Pendidikan Islam Multikultural dan Deradikalisasi di Kalangan Mahasiswa. *Jurnal Analisis,* 8(2). 2013.

[4]   SAIFUDDIN. Radikalisme Islam Di Kalangan Mahasiswa (Sebuah Metamorfosa Baru), *Jurnal Analisis,* 9(1). 2011.

[5]   NURASARASTRIYA, Y. H.: Radikalisme Dan Terorisme Di Indonesia Dari Masa Ke Masa (Tinjauan Dari Perspektif Kewarganegaraan), Jurnal Humaniora Pax Humana 2(2). 2015.

[6]   NURAIDA,: Gerakan Radikalisme Islam Di Indonesia, *Jurnal Wardah* 23(22). 2011.

[7] ABDULLAH, A., SYAMSU KAMARUDDIN, HARIFUDDIN HALIM. :Networking Radical Islamic Group in Indonesia, *International Journal of Innovation, Creativity and Change,* 5(2). 2019.

[8] WAHID, M. A.: Fundamentalisme Dan Radikalisme Islam Telaah Kritis Tentang Eksistensinya Masa Kini*). Jurnal Sulesana* 12(1). 2018.

[9] ASRORI, A.: Radikalisme Di Indonesia: Antara Historisitas dan Antropisitas, *Kalam: Jurnal Studi Agama dan Pemikiran Islam*, 9(2). 2015.

[10] UMAR, A.R.M.: Melacak Akar Radikalisme Islam di Indonesia, *Jurnal Ilmu Sosial dan Ilmu Politik*, 14(2). 2010.

[11] SCHOECK, A.W.: The Rise of Religious Radicalism in the Arab World: Significance, Implications and Counter-Strategies. Amman: Friedrich Ebert Stiftung. 2015.

[12] SEFRIYONO, AND MUKHIBAT: Radikalisme Islam: Pergulatan Ideologi Ke Aksi, *Al-Tahrir*, 17 (1). 2017.

[13] QOHAR, A.: Arah Gerakan Sosial Kelompok Fundamentalisme Salafi Lampung. *Jurnal TAPIs,* **7**(13). 2011.

[14] ZUHDI, M. H. 2010. Fundamentalisme dan Upaya De-radikalisasi Pemahaman al-Qur'an dan Hadits. *Jurnal RELIGIA*, 13(1). 2010.

[15] MUHIC, E: The role of radicalism and extremism in political terrorism, *Technium Social Sciences Journal* Vol. 25 November, 2021, 590-603.

[16] RIJAL, S. 2010. Radikalisme Islam Klasik dan Kontemporer: Membanding Khawarij dan Hizbut Tahrir. *Jurnal AL-FIKR*, 14(2). 2010.

[17] QODIR, Z.: Deradikalisasi Islam Dalam Perspektif Pendidikan Agama. *Jurnal Pendidikan Islam,* I(2). 2010.

[18] PRAWIRO, M.**:** Pengertian Radikalisme, Sejarah, Ciri-Ciri, Penyebab Radikalisme. https://www.maxmanroe.com/vid/sosial/pengertian-radikalisme.html/retrieved September 8th 2022**.**

[19] NATALIA, A.: Faktor-Faktor Penyebab Radikalisme Dalam Beragama (Kajian Sosiologi Terhadap Pluralisme Agama Di Indonesia). *Al-AdYaN,* 11(1), 2016.

[20] NASUTION, S. SUKABDI, Z., PRIYANTO, S: Credible Voice of Sofyan Tsauri as The Deradicalization Strategy for Former Terrorism Prisoners, *Technium Social Sciences Journal* Vol. 25 November, 2021, 675-686.

[21] YANUARTI, E, KAROLINA, A, SARI, P: The Role Of The Government In Preventing Radicalism Actions Through Multicultural Education, *POTENSIA: Jurnal Kependidikan Islam*, 5(2). 2019.

[22] MAS, R, INDRAWAN, J, EFRIZA: Defend The State As A Method To Prevent The Threat of Radicalism In Indonesia. *Jurnal Pertahanan & Bela Negara*, 7(3) 2017.

[23] ALHAIRI: Pendidikan Anti Radikalisme: Ikhtiar Memangkas Gerakan Radikal, *Jurnal Tarbawi,* 14(2). 2017.

[24] TAMTANUS, A.S.: Pemikiran: Menetralisir Radikalisme Di Perguruan Tinggi Melalui Para Dosen, *Untirta Civic Education Journal* (UCEJ), 3(2). 2018.

[25] SALIM, N, SURYANTO, AGUS WIDODO: Pencegahan Paham Radikalisme dan Terorisme Melalui Pendidikan Multikulturalisme pada Siswa MAN Kediri I, *Jurnal Abdinus*, 2(1). 2018.