

Prevention of Activities of Misusing the Mind in Religion

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Abstract--- *Terrorists are not ordinary forms of destructive violence, but crimes that can damage world peace and human security (crimes against peace and security of mankind). One of the countries that produces many terrorism offenders is Indonesia. The majority of Indonesia's population is Muslim and is used by a group of people by spreading misguided and misleading religious understandings to undermine the Islamic faith among Muslims in Indonesia. One of the main causes of terrorism is a wrong understanding of the teachings of Islam. Therefore a de-radicalization approach is needed aimed at sympathizers, supporters and militants both in the midst of the community and in Penitentiary who are serving sentences. The purpose of deradicalization is to turn off the source of terrorism's fire, namely a radical religious understanding that is incompatible with the purity of the teachings of Islam it self.*

Keywords--- *Causes, Terrorism, Efforts, Prevention.*

I. INTRODUCTION

Radicalism is the embryo of the birth of terrorism. Radicalism is an attitude that craves total change and is revolutionary by overturning existing values drastically through violence and extreme actions. There are several characteristics that can be identified from radical attitudes and understandings such as intolerant attitudes and actions (do not want to respect the opinions and beliefs of others), fanatics (always feel right themselves; consider others wrong), exclusive (distinguish themselves from Muslims in general) and revolutionary (tends to use violent means to achieve a goal) (Badan Nasional Penanggulangan Terorisme (BNPT), 2017).

If radicalism becomes the embryo of the birth of terrorism, the eradication of the theory cannot only use the method repressively. During this time, the eradication of terrorism has always used the approach of enforcing penalties by carrying out arrests and detention, shooting dead and severely punishing criminal offenses. According to Muladi, overcoming crime by using criminal law is the oldest method, as old as human civilization itself (Muladi, 2002). However, this does not mean that the use of crime as a way to deal with crime. The repressive steps taken by the government in the context of overcoming the crime of terrorism are as follows (Firmansyah, 2011):

- a. Establishment of the Counter Terrorism Crime Agency, as well as the formation of a special unit as a step to eradicate criminal acts of terrorism;
- b. The invasion of terrorist hideouts;

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- c. Imposing strict criminal sanctions against those who have been proven guilty of terrorism based on the available evidence.

Crime prevention by using repressive methods, the approach used is punishment or punishment. To stop the crime of terrorism, we need a law that can truly deter the perpetrators because terrorism is a crime against humanity and human civilization. the crime of terrorism is one of the serious threats to the sovereignty of each country because terrorism is an international crime that poses a danger to world security and peace and harms the welfare of the community so that it needs to be planned and sustainable eradication.

The magnitude of the negative impact caused by the crime of terrorism, the Indonesian government applies imprisonment and death to the perpetrators of terrorism in Indonesia (Hatta, 2012). In Law No. 5 of 2018 concerning Amendment to Law Number 15 of 2003 concerning Establishment of Government Regulations in lieu of Law Number 1 of 2002 concerning Eradication of Terrorism Acts into Laws, the death penalty is determined in several provisions namely related to the current criminal act of terrorism, capital punishment can be imposed for a crime that fulfills the elements of articles 6, 8, 9, 10, 10A paragraphs 1, 14, 15, and 16. For example, Article 10A paragraph (1) determines that any person who unlawfully enters into the territory of the Unitary Republic of the Republic Indonesia, makes, receives, obtains, hands over, controls, carries, has inventory in it or has in its possession, stores, transports, hides, or exits from the territory of the Unitary Republic of Indonesia chemical weapons, biological weapons, radiology, microorganisms, nuclear, radioactive or its components, with a view to committing a Terrorism Criminal offense shall be the most imprisonment for 3 (three) years and a maximum of 20 (two) years, life imprisonment, or capital punishment.

Although the punishment of the perpetrators of theoretical crimes is very high, namely to the death penalty, the number of terrorism crimes actually increases with an increasingly widespread network. Based on this reasoning, Supriyadi is of the view that the use of capital punishment in terrorism cases is not appropriate, given that the application of capital punishment will actually perpetuate the label of terrorists as ideological heroes and is a great honor to die while carrying out tasks believed by his group as ideological acts. This will create new inspiration for perpetrators and other terrorist activities and will hamper the development of deradicalization programs (Eddyono, 2016).

The application of punishment is considered not always effective in overcoming a crime. Therefore, there is a renewal of thought towards criminal and criminal punishment by implementing efforts to prevent criminal acts of theory through a deradical approach with an emphasis on the interests of the community and individuals of the perpetrators of criminal acts of terrorism.

II. METHOD

This study uses a qualitative approach with a purpose to gather facts that occur in society as a basis for getting a reality in people's lives (Rowe, 2009). If it is related to the object of research, this research will explore the facts about criminal acts of terrorism and overcome them through the deradicalism approach. Data obtained using the mechanism of documentation study (literature study).

Data collection techniques such as this aim to get books, journals, reports, archives, court decisions and other research results both print and electronic related to the object of research namely the causes and efforts to prevent criminal acts of terrorism in Indonesia. Furthermore, the data is processed and analyzed qualitatively in order to understand, arrange and systematically compile these data and make a conclusion (McCall, 1986). Conclusions are formulated by the deductive method, which describes in general and so specifically formulated conclusions.

III. LITERATURE REVIEW

The study of the causes of terrorism crimes is always interesting to observe. This is caused by the many views of various experts from various different disciplines. Some say terrorism is caused by poverty and ignorance. But there are also those who say that terrorism arises from groups that aim to liberate themselves from the colonial countries. There is also a link that acts or acts of terrorism are motivated by a primordial attitude towards a particular religion that orders to carry out acts of terror against groups that are different from the religion they believe. Some even believe that terrorism exists because of the political interests of certain groups to defeat other groups.

When viewed from a series of historical sequences, the initial emergence of acts that resembled acts of terrorism were not motivated in relation to certain ideologies or religions. In the aftermath of World War II, terrorism was used to refer to violent revolution by anti-colonial nationalist groups such as in Asia, Africa and the Middle East during the 1940s and 1950s. At that time, Third World countries believed that every struggle against colonialism was not an act of terrorism but was a countermeasure against the violence committed by the colonial countries themselves. During the late 1960s and 1970s, terrorism continued to be viewed in a revolutionary context. But its scope was extended to include ethnic separatist groups and radical ideological organizations. Groups such as the PLO, Quebec FLQ (Front de liberation du Quebec), Basque ETA (Euskadi ta Askatasuna) adopted terrorism as a way to attract world attention, sympathy and international support. But lately terrorism has been used to refer to broader phenomena. In the 1980s for example, terrorism was considered a calculated means to destabilize the West who was accused of taking part in a global conspiracy to dominate developing countries.

At that point, terrorism was still used as a "model" in the political struggle to free a group from colonialism. Grant Wardlaw said that during the French revolution, terrorism was used by the authorities to scare their people, but in subsequent developments, terrorism was actually used as a tool against a government that was considered authoritarian (McAlister, 2002). In *The Prevention of Terrorism* of 1984 it is more clearly stated that terrorism is the use of violence for political purposes, including the use of violence that aims to put the public or public groups in fear. According to Jainuri, terrorism is used as a person or group to attack his political visit. In addition, terrorism is a form of resistance to the unjust and repressive political, social and economic treatment that befell a certain person or group.

One that agrees with the causes of terrorism is political interests is Thornton who mentions that terrorism is designed to influence political policy and behavior in extra-strict ways, especially with the use of violence and the

threat of violence. James Adams explained that Terrorism is the use or threat of physical violence by individuals or groups for political purposes, both for the sake of or against the existing power, if acts of terrorism are intended to shock, paralyze or intimidate a target group that greater than its immediate victims. Terrorism involves groups that are trying to subvert certain regimes to correct national grievances, or to undermine existing international political order. Philips Jusario Vermonte argues that, in subsequent developments, terrorism then expanded and also involved subnational groups and primordial groups by bringing elements of radicalism (such as religion or other political agendas), which created insecurity not only in the domestic sphere, but also in the domestic sphere, but also beyond the boundaries of sovereign territory (Junaid, 2013).

Acts of terrorism connoted by understanding the ideology of a religion after the explosion of the World Trade Center and the Pentagon in New York, United States on September 11, 2001 which claimed the lives of 5,000 people died (Hung, 2003). After that incident, there was a lot of speculation regarding the motive or purpose of the terrorist attack. The United States government accuses the line Islamic organizations of being the main perpetrators of the terrorist act. In addition, the Amarika Serika government accused several Islamic countries that protect, facilitate and fund these terrorist organizations to carry out their actions. (Johannen, 2003). Since then, "Islam" has always been identified with terrorists, "Islam" is synonymous with "violence" and Muslims are equated with fanaticism (Noor, 1997).

A vicious accusation stating that Islam is a religion that teaches violence is instinctively publicized in various western media both print and electronic media. Even the western media formed an opinion that the noble Prophet Muhammad SAW was a terrorist (Majid, 2003).

“Muhammad was a terrorist. Based upon Muhammad’s actions and teachings, Islam justifies terrorism. Today, Muslims use that justification to attack and murder those who differ from them. Muslim terrorists follow in Muhammad’s footsteps.”

The accusation is very tendentious and brutal. One group that carried out the violence was considered representative of Muslims around the world. This accusation is unfair and is not supported by strong evidence. If you want to judge fairly, similar actions have also been carried out by a person or group of Jews in Palestine but no one has said that Jews are a hard-line religion that justifies the killing of innocent civilians. In the historical aspect, terrorist movements do not only occur in Islamic countries and are carried out by adherents of Islam, but terrorist phenomena have occurred in the United States, South America, East Asia and the European Continent (Thukiman, 2013).

In the study of history, terrorism arises not because of ideology stuck or has nothing to do with certain religions. all religions teach goodness, guide life and give punishment to people who violate religious teachings. religious teachings are not only limited to the interests after life but religion regulates before life, the continuation of life and after the end of life. Ball and Dagger stated that when viewed from an ideological perspective, terrorist movements can be understood from religious interpretations of values and teachings that reflect moral, social and political interests and commitments. (Rhee, 2005). However, this understanding is misunderstood by his followers so that gave birth to actions that are not justified by the teachings of religion itself.

But it cannot be denied also that there are some groups of people who misunderstand the teachings of their religion so that the misguided and misleading understanding is justifying to kill, detonate, kidnap, torture, abduct others who are judged to have different beliefs from themselves. Terrorists generally refer to themselves as separatists, liberation fighters, crusaders, militants, mujahideen, and other terms in accordance with their religion. In the context of Islam, the term most often used is "jihad" or "mujahidin. Both concepts of Islamic teachings are used as motivation or cause someone to carry out acts of terrorism in the name of a command of the teachings of Islam. Such justification is then used as an opportunity for a person or group of people to seek unilateral fortune by justifying terrorism (Kusumah, 2002).

In Islamic discourse, many people associate the ideology of terrorism with the doctrine of jihad, which in Christianity is equated with the crusade (Junaid, 2013). The interpretation of jihad as practiced by some hardliners in the Muslim community is also a common tendency among Western Orientalists to link terrorism to the concept of jihad. The latter are trapping themselves in understanding the concept of jihad, which only bases on the limitations of subjective abilities and interests. So actually, between Muslim hardliners and Western Orientalists have the same understanding of jihad. They understood it literally and only took one meaning from the many interpretations of jihad. Such understanding is very contrary to their own scientific traditions, which uphold the breadth of views and the spirit of plurality in understanding something (Junaid, 2013).

Jihad is always negative connotation as resistance to non-Muslim groups with different beliefs and interests. This understanding is shared by western orientalists such as Pipe and Mac Arthur who hold that jihad is the same as fighting non-Muslims (Pipe, 2002). The tendency of understanding like this used to be one of the prominent characteristics of the Orientalists in understanding Islam. This inaccurate understanding of Islam and Muslim societies has been used as a foothold by the ruling regimes of Western countries in establishing relations with the Muslim world. As a result, the East-West relations in a very long period are more prominent marked by conflict and mutual suspicion. This fact makes several Western academic groups criticize this imbalance of relations and try to align the Western understanding of Islam and Muslim communities proportionally and objectively. Even though they are a small group, their influence continues to grow and develop, especially in the university environment.

In the course of time, many people from both world organizations, western Orientalists themselves reject acts of terrorism caused by certain religious teachings. However, they generally agree in one picture that a person or group of terrorists who are motivated to carry out such inhumane actions is caused by a false and misleading understanding of religion. UN Secretary General Antonio Guterres said terrorism should not be linked to any religion, ethnicity or race. Whatever forms of terrorism cannot be justified because of consideration of the political, philosophical, ideological, racial, ethnic, religious, or the like (Dikarma, 2017).

Slightly different from the previous view, according to Farouk Muhammad, there are two causes of acts of committing terrorism crimes, namely, first, terror is an evil reaction to actions deemed "more evil" by the perpetrators, so it is not an independent crime (interactionism) and can be grouped into the crime of revenge (*hate crimes*) (Manik, 2007). The "more evil" view itself is more a perception than a fact, because the main prerequisite for the occurrence of terror is the attitude or actions of a person and group of people and even the policies of the

authorities which are viewed subjectively by the perpetrators or groups of perpetrators as arbitrary, discriminatory and / or non-acts. fair to other parties. Second, the perpetrators do not have the ability to react directly and openly while on the other hand there are no legitimate means or means available to correct the attitudes, actions and policies of the intended government. These two conditions are the root of the problems that foster attitudes and acts of terror to reflect the attitudes and goals of the terrorism group.

It is worth considering the view that states that the causes of terrorism crimes do not stand alone but are multi-motivated, such as injustice, poverty, ignorance and the ease of getting information from various media in the virtual world so that a person or a particular group is influenced by radicalism and terrorism. McAlister said that the cause of terrorism flourished in Indonesia because of ignorance, poverty, the existence of political interests and understanding of deviant religion (McAlister, 2002). Al Chaidar said that terrorism crimes are heroic crimes committed by intellectual orders of violence that sprinkle religious aromas in vicious acts of killing humans because of differing ideologies and political views (Chaidar, 2019). If this cause is known, the government must be able to overcome the cause first. Besides repressive efforts are also needed against groups of theorists who exist and are massive in carrying out their actions.

IV. RESULT AND DISCUSSION

There has not been a single agreement about the factors that cause the birth of radical attitudes and behavior, but clearly radicalism cannot be separated from acts of violence such as terrorism. In fact, radical understanding by various countries including Indonesia is considered as the root of the problem of the emergence of terrorism. It is this radical understanding which has developed the ideological struggle which has transformed into a religious movement that has given rise to many terms used interchangeably, namely fundamentalism, revivalism, Islamism and radicalism. Of course the mention of these various terms is based on identification of the characteristics of each movement and its ideological orientation.

Nazih Ayubi has made the taxonomies of the orientation of the Islamic movement into six types, namely Islamic reformism or modernism, salafism, fundamentalism, neo-fundamentalism, Islamism, and political Islam (Ayubi, 1991). The taxonomy refers to Muslim movements or thinkers who have links and affiliations with certain contemporary Islamic movements in the Islamic world, such as the Middle East, North Africa, Pakistan and Southeast Asia. From these various regions, common characteristics are also found as well as the peculiarities of various radical Islamic movements..

According to Nazih Ayubi, there are several types of organizational movements based on the adherents of Islam, viz (Ayubi, 1991):

1. The Islamic reformism movement or Islamic modernism was represented by Jamaluddin al-Afghani (1838-1897) and Muhammad Abduh (1849-1905) as students of his ideology. The idea being developed is to reconcile Islam and the modern era by providing new interpretations of Islam that are suited to the modern context and are very flexible to accommodate the development of modernity.

2. A salafism movement that emphasizes authentic Islamic sources from the Qur'an, the Sunnah of the Prophet, and the traditions of the early Muslim generations who are free from all kinds of traditions. This group came to be known as the salafī. Therefore, the core teachings of the salafis are the purification of Islamic teachings, returning to the Qur'an and the hadith with the example of the Salaf as-salih (the first three generations of Muslims), and finally to do ijtihad.
3. The fundamentalism movement emphasizes the refinement of Islamic teachings or a return to the Qur'an and hadith, but is less sympathetic to fiqh because it does not want a legal tradition that is more commonly referred to as conservative Islam. This thinking has implications for the affirmation of all that is not God and not from a false, polytheistic, infidel, and wrongdoing God. According to fundamentalism, Islam is a unity between religion, the world and the state (din, dunya, dawlah), so it is necessary to establish an Islamic state led by a caliph to be able to walk the religion purely and kaffah.
4. The Islamic neo-fundamentalism movement which is a continuation of fundamentalism, with the tendency of a more radical and militant religious political orientation in an effort to establish an Islamic state because in the view of this movement there is no separation of religion from politics so that it defines Islam as a political system (ideology) that the same and being opposed to other big ideologies.
5. True Islamism refers to three categories, namely salafi, fundamentalism, and neo fundamentalism. Islamism not only emphasizes Muslim identity, but also the realization that Islam as a doctrine and ideology is so obsessed with the establishment of an Islamic state. But in practice, the Islamist movement tends to be dominated by issues of private space such as women's headscarves, ban on alcoholism, prostitution, and the ability to read and write the Qur'an.
6. The political Islam movement (political Islam) which often leads to the fundamentalist and neo-fundamentalist categories by emphasizing the political character of Islam and can even be involved in anti-state activities directly. Political Islam builds its aspirations based on religious equality and struggle through political parties with Islamic principles, names, goals and symbols. This has been the case in Pakistan since separating from India.

The orientation of the Islamic movement as described by Nazih Ayubi can be used as a basis for understanding the development of fundamentalist movements throughout the world, including Indonesia. Therefore, fundamentalism movement organizations build transnational international networks because these groups have international leadership, work across networks across countries and continents, and carry the same ideals to re-establish ideal Islamic leadership. The emergence of the transnational Islamic movement can certainly be understood from the rise and struggle of the founders for the suffering of Muslims in various countries due to Western colonialism over Muslim-populated countries. In its development, the transnational Islamic movement actually understood Islam monolithically and rejected local variants of Islam because they were considered polluted and needed to be purified again. The infiltration of this transnational movement which later gave birth to a number of radical movements and organizations in Indonesia, both radical in their thinking and radical in their weapons actions.

Radicalization is basically a term to describe the process of a person doing a transformation of thought and understanding of the normal conditions of society towards abnormal conditions, namely the ability to commit acts of violence. The irrationality (irrationality) of the act of terrorism in the presence of violence that led to the killing in the name of defending God is considered an immoral (sinful) act, whereas God is the source of morality (goodness). Therefore, it is not possible for God to command people to commit sin themselves by killing or committing suicide for resistance.

The peak of the disorganization of radicalism which later became known as an act of terrorism can certainly be seen by the existence of suicide as a rejection of the occupation of Western countries against Islamic countries or disapproval of Western support for repressive regimes. Radical organizations in the Middle East or in Western countries carry out suicide bombings to force Western countries to withdraw their combat troops from Islamic territory. It is this anti-Western sentiment which then fosters radical movements that are strongly associated with acts of violence (Jurgensmayer, 2001).

If terrorism is driven by the Islamic movement fundamentalism with the understanding and thought of radicalism, the eradication of terrorist criminal acts cannot be done only through a repressive method with a punitive approach but must be accompanied by a preventive method. These prevention efforts are carried out to correct misconceptions that are false, misguided and misleading towards Islam. This approach is referred to as deradicalism, which means an effort to reduce radical activities and neutralize radical understanding for those involved with terrorists and sympathizers and members of the public who have been exposed to radical terrorist ideas.

Deradicalization is all efforts to transform from radical beliefs or ideologies to non-radical ones with multi and interdisciplinary approaches (religious, social, cultural, and others) for people who are affected by radical beliefs. For this reason, deradicalization is more an attempt to make cognitive changes or moderate one's thoughts or beliefs. Thus, de-radicalization has a long-term program. He works at the ideological level with the aim of changing the doctrine and interpretation of religious understanding of terrorists.

The current policy of deradicalizing the prevention of terrorism in Indonesia is a process of renewing criminal law. Renewal of criminal law includes renewal of formal criminal law, material criminal law and criminal enforcement law. All three fields of law are jointly or integrally improved so that there are no obstacles in their implementation (Mulyadi, 2007). One of the triggers for changes in criminal law is technological and information advancements (Anwar, 2008). As part of criminal law policy, the renewal of criminal law is basically aimed at making criminal law better in accordance with the values that exist in society.

According to Barda Nawawi Arief, the meaning and nature of criminal law reform can be seen from (Arief, 1996):

1. The angle of policy approach

- a. As part of social policy, criminal law reform is essentially part of efforts to overcome social problems (including humanitarian issues) in order to achieve or support national goals (community welfare and so on);

- b. As part of criminal policy, criminal law reform is essentially part of the effort to protect the community (specifically crime prevention efforts); and
- c. As part of the law enforcement policy, the renewal of criminal law is essentially part of the effort to renew the legal substance in order to make law enforcement more effective.

2. The value approach angle

The reform of criminal law is essentially an attempt to review and re-evaluate the sociopolitical, socio-philosophical and socio-cultural values of the Indonesian people which underlie and provide content to the normative and substantive content of the idealized criminal law.

Renewal of criminal law (penal reform) is part of criminal law policy (penal policy). The meaning and nature of criminal law renewal is closely related to the background and urgency of the renewal of the criminal law itself. The background and urgency of holding criminal law reforms can be viewed in terms of sociopolitical, sociophilic, social-cultural aspects, or from various aspects of policy (specifically social policy, criminal policy, and legal policy). This means, the meaning and nature of criminal law reform is also closely related to these various aspects. This means that the renewal of criminal law also in essence must be an embodiment of changes or updates to various aspects and policies that are behind it. Thus, the renewal of criminal law is essentially meaningful, an attempt to re-orient and reform criminal law in accordance with the central values of sociopolitics, sociophilophropology, and sociocultural culture of the Indonesian people which underlie social policies, criminal policies, and law enforcement policies in Indonesia.

Given the limitations of the penal effort, it is necessary to deal with crimes that are not only penal, but can also use non-familiar means or policies. This nonpenal effort is a crime prevention, which is done before the crime occurs, so that this effort is better known as efforts that are preventive or preventive in nature. This should take precedence over repressive measures. There are opinions that say that prevention is better than cure. According to Bonger, when viewed from the efficiency and effectiveness of prevention efforts is better than repressive measures. In the world of criminal medicine it has been agreed that the thought that preventing crime is better than trying to educate criminals to be good again, better here also means easier, cheaper and more achieve their goals (Bonger, 1995).

The aim of non-penal efforts is to improve certain social conditions, but indirectly have a preventive effect on crime. In general, crime prevention can be done by combining several methods. The first method is the doctrinal and moralistic way carried out by the dissemination of true religious and moral teachings, the socialization of legislation that prohibits such wrongdoing and other means that can curb the desire to do evil. Whereas the second way is the abiliostinistic way which seeks to eradicate the cause. For example, it is known that the economic pressure factor is one of the causal factors, so the effort to achieve prosperity to reduce crime caused by economic factors is an abiliostinistic way. As for crime prevention through a social approach, commonly called Community Based Crime Prevention, involves all its activities to improve community capacity to reduce crime by increasing informal social control (Firmansyah, 2011).

Another approach that can be done is the de-radicalization of perpetrators of acts of terrorism. Deradicalization is a preventive measure carried out so that prisoners and ex-convicts as well as other parties who are potentially involved in criminal acts not to commit or not to commit violence or acts of terrorism. Experience shows that by being arrested, detained and sentenced through a trial in the Court does not deter or stop the perpetrators of terrorism from returning to acts of violence or terrorism. In the opposite case with law enforcement or enforcement activities and accompanied by de-radicalization activities for prisoners and ex-convicts as well as other parties who have the potential to be involved, show positive or significant results in order to prevent the recurrence of acts of violence or terrorism because they are aware of returning to their lives. in fact.

Deradicalization is also often interpreted as a counter-ideological method of terrorism. The perpetrators of crimes often interpret the actions or actions they do are religious orders they adhere to. This misguided and misleading ideology is not only caused by ignorance but the deliberate, systematic and structured terrorism group to indoctrinate its followers or sympathizers to spread and instill ideologies that deviate from the real truth. In addition to the ideological approach, increasing prosperity and intensive equity in the field of education to all corners of Indonesia absolutely must be realized by the government. The role of intellectual groups, religious leaders, ethnic groups and all levels of society must be increased to complete the counter ideological strategy against terrorist groups in Indonesia.

According to Petrus Reinhard Golose, there are three key de-radicalization programs that are very important, namely (Golose, 2009):

1. Humanist means efforts to eradicate terrorism must be in accordance with efforts to uphold human rights. In addition, the eradication of terrorism, according to him, must be able to create prosperity, equality, and justice for the entire community, for suspects, or convicted of terrorism;
2. Soul approach means eradicating terrorism through a good and educating communication between law enforcement officers and suspects or convicts of terrorism, not by means of violence and intimidation;
3. Touching the grass roots, is a program that is not only aimed at suspects or convicted of terrorism, but this program is also, according to him, directed at sympathizers and community members who have been exposed to radical ideas, and instill multiculturalism to the wider community.

More broadly, de-radicalization is all efforts to neutralize radical notions through interdisciplinary approaches, such as law, psychology, religion and social culture for those who are influenced by radical and / or pro-violence ideas (Golose, 2009). Whereas in the context of terrorism that arises as a result of radical religious understanding, de-radicalization is interpreted as a process to align religious understanding that is narrow, fundamental, moderate, comprehensive and comprehensive (Amirsyah, 2012). Deradicalization as a prevention strategy becomes an alternative to counter terrorism strategies that tend to use violence (hard measure). The de-radicalization approach cannot be carried out with the mobilization of military force and the imposition of the maximum sentence because terrorists will feel like a hero and will be followed by other actors. John Horgan said that deradicalization which was intended to change radical thinking could actually trigger radicalism itself, so that

what was needed was life independence in the form of economic access and efforts to keep someone away from violence (disengagement from violence) and radical group identity (Khamdan, 2015).

Deradicalisation program requires many approaches in accordance with the characteristics of the radicalization process that occurs and is experienced by a particular person or group. The implementation of the deradicalization program starts with the understanding that terrorism starts from the process of radicalization, so that to combat terrorism, it is more effective to break the process of radicalization. Related to the process of radicalization is the process of understanding or mindset that legitimizes the implementation of acts of violence, then what must be done is to improve the thinking in accordance with the background that shaped it through different approaches based on the respective cause factors. Thus, combating terrorism through deradicalization programs will certainly be different in each region and in each country.

The prevention of terrorism in Indonesia is not merely a matter of law and law enforcement but is also a social, cultural, economic problem that is closely related to the problem of national resilience so that policies and measures to prevent and overcome it are aimed at maintaining a balance in the obligation to protect sovereignty the state, the rights of victims and witnesses, and the human rights of the accused. The prevention of terrorism with the above three objectives shows that the Indonesian nation is a nation that upholds the civilization of humanity and has a strong commitment to keep the integrity of the sovereign Republic of Indonesia amidst the tidal waves of world peace and security. Countermeasures against terrorism activities carried out by the government are carried out with a pattern of preventive and repressive approaches to achieve integrated law enforcement efforts..

V. CONCLUSION

Acts of terrorism should not be new. From the beginning of independence to the reform of acts of terrorism there have always been different forms, motives and movements and with different coping strategies. During the Old and New Order policies and strategies to counter terrorism were implemented using a security approach through military operations on the basis of the Subversive Law with more emphasis on intelligence operations. In the era of reform, policies and strategies to combat terrorism that prioritize aspects of law enforcement based on the Law of the Republic of Indonesia Number 5 of 2018 concerning Amendments to Law Number 15 of 2003 concerning the Establishment of Government Regulations in lieu of Law Number 1 of 2002 concerning Eradication of Acts Criminal Terrorism.

In 2010, the Indonesian government established a special institution for handling criminal acts of terrorism by issuing Presidential Decree No. 46 of 2010 concerning the establishment of the National Counterterrorism Agency (BNPT) which in 2012 was amended by Presidential Regulation No. 12 of 2012. The formation of the BNPT was a state policy in committing terrorism in Indonesia as a development of the Counter Terrorism Coordination Desk (DKPT) made in 2002.

But overcoming terrorism with the punishment approach was not entirely successful, so prevention efforts were needed by first understanding the causes of terrorist acts in Indonesia. Although there has not been a single agreement about the factors that cause the birth of radical attitudes and behavior, but clearly radicalism cannot be

separated from acts of violence such as terrorism. In fact, radical understanding by various countries including Indonesia is considered as the root of the problem of the emergence of terrorism.

For this reason a de-radicalization approach is needed aimed at sympathizers, supporters, nucleus and militants carried out both inside and outside prison. The purpose of deradicalization is to kill the source of terrorism, which is a radical religious understanding that is incompatible with the purity of the teachings of Islam. In addition, the aim of deradicalization is for core groups, sympathizers and supporters to abandon methods of violence and terror in fighting for their mission and to moderate their radical ideas in line with the spirit of moderate Islamic groups and to match national missions that strengthen the unity and integrity of the State Republic of Indonesia.

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