

Analysis of the Anti-Radicalism and Terrorism Socialization Program on Students in Bandar Lampung Influence to Prevent and Overcome the Doctrines of Radicalism and Terrorism

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Abstract

The increasing spread of cases of violence in the name of religion is now more visible, one of which is among students who have been indoctrinated to participate in radicalism and terrorism. Many students in Bandar Lampung in particular do not understand what radicalism and terrorism are. This is what causes many students to fall into radical/terrorist groups. Therefore, outreach is needed for universities in Bandar Lampung. The socialization aim to overcome the notion of radicalism and terrorism that has occurred among students in Bandar Lampung. The method of implementing activities includes steps, determining participants, determining service activities based on agreement, and providing socialization materials, feedback, identification exercises, questions, and answers. The anti-radicalism and terrorism outreach activities carried out are a form of prevention and control of terrorism and radicalism movements in universities, especially in Bandar Lampung. This socialization is also a form of defending the country and eradicating these ideas.

Keywords: Radicalism, Socialization, Terrorism

INTRODUCTION

The rise in violence that has occurred in recent years has become a very worrying phenomenon for the Indonesian people. Violence that occurs is often caused simply because of differences in understanding of beliefs. Long before that, this country had given guarantees to its citizens to embrace and practice religious teachings by their respective beliefs as stated in the law. In several cases, violence based on arguments of faith was carried out by radical groups who on various occasions described their actions as an effort to defend religious teachings or as an effort to purify religious teachings. This can be seen from several cases that occurred, the founder of the NII Crisis Center, Ken Setiawan, admitted that he received reports from the public regarding the involvement of the NII (Indonesian Islamic State) group, (Ken Setiawan, 2021) from students, students, workers and even from among artists and state officials. There are even victims from Master's degree students at universities in Lampung who are still depressed after deciding to leave the NII network because they were terrorized by various threats.

Several cases show how violence then becomes something normal and even seems 'allowed' if it is related to religious issues. An interesting thing to note is the existence of 'double standards' carried out by radical groups regarding terrorism and radicalism (Muhammad Iqbal Suna, 2014). Usually groups that have

radical tendencies reject all forms of terrorist acts that occur, but on the other hand carry out terror when carrying out their actions.

Religious radicalism in a religious context is something that usually appears in any religion. It is almost certain that every religion has radicals within themselves, even godless atheist groups have radical atheist groups (Marjan Miharja, et. al, 2023). Then what needs to be understood is that radicalism does not emerge from a vacuum, but instead arises due to social facts that occur around it. A book released by the LIPI team entitled "Islam and Radicalism in Indonesia" states that radicalism is closely related to fundamentalism.

Fundamentalism itself is defined as an ideology that makes religion a way of life for society or individuals (Syamsul Garib Alif, 2021). In another sense, Islamic fundamentalism is defined as a 'return to Islam' movement that aims to make Islam a guide to life and values that become a reference for behavior for society. Terrorism in this connection is defined as acts of violence or threats to commit acts of violence directed at random targets (no direct connection to the perpetrator) which result in mass damage, death, fear, uncertainty and despair (Muhammad Mustofa, 2002). These acts of terrorism are carried out to impose their will on parties who are considered opponents by the terrorist group, so that their interests are recognized and respected.

Students are the main actors and agents of change in renewal movements which means that they are a group of intellectual students, who looking at everything with a clear, positive, critical mind that is responsible and morally mature (Muhammad Nur Yamin, 2021), because students will be required to academic responsibility, in producing works that are useful for environmental life.

However, in reality, many students in Bandar Lampung have been exposed to and exposed to the doctrines of Radicalism and Terrorism. Many of them were exposed because they entered the wrong study group and made them become indoctrinated slowly without realizing it from the study they usually follow, in this study the ideas of radicalism and terrorism are usually included to hate the country and the country's leaders.(Muammar Arafat Yusmat, 2020). What is even more worrying is that groups of this type are widely spread among students, not to mention that they are spreading their "Da'wah" secretly. This is what worries us as Constitutional Law academics because this can erode the values of love for the country and the sense of nationality and statehood.

Therefore, we want to launch an outreach program for students, especially in Bandar Lampung, so that the doctrine of radicalism and terrorism does not spread among students, who are potential academic successors and agents of change. By destroying their sense of citizenship, the main foundation of a country is damaged. With this outreach, we hope to have an impact on students so that they understand the dangers of radicalism and terrorism in national life.

METHOD

The activity implementation method includes the following steps:

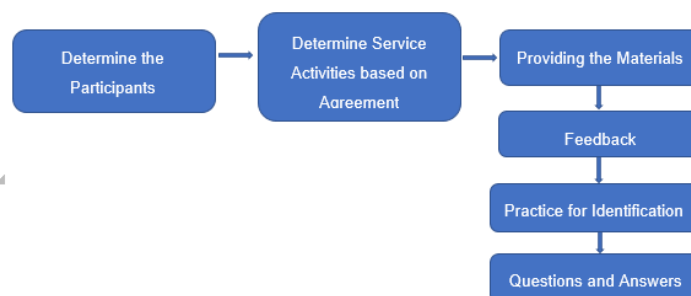


Figure 1. Implementation Method

RESULTS AND DISCUSSION

Understanding BNPT's version of radicalism. The National Counterterrorism Agency (BNPT) has its way of interpreting terrorism. According to this agency, radicalism is an attitude that desires total and revolutionary change by drastically overturning existing values through violence (Safarudin, 2022). In short, radicalism is the embryo of the birth of terrorism. BNPT has several ways to identify individuals who adhere to radical beliefs; First, they are intolerant or unwilling to respect other people's opinions and beliefs; Second, they are fanatical or always feel right about themselves and think that others are wrong (Mhd. Teguh Syuhada Lubis et.al, 2021). Then, they are exclusive or differentiate themselves from other people. Lastly, they are revolutionary or tend to use violence to achieve their goals.

BNPT (National Counterterrorism Agency) has 4 (four) identifiable characteristics. First, is intolerance, namely not wanting to respect other people's opinions and beliefs. Second, fanaticism, namely always feeling right and thinking that other people are wrong. Third, exclusive, namely differentiating oneself from Muslims in general and fourth, revolutionary, tending to use violent methods to achieve goals. The radical criteria according to Law Number 5 of 2018 state that the criteria are:

- Anti-Pancasila.
- Anti-diversity, anti-NKRI
- Anti-Constitution Law 45 (Rachmat Bahmim Safiri, 2021)

Wilkinson then provides several characteristics that differentiate terrorism from other forms of violence and conflict. Firstly, terrorism hurts a number of norms contained in disputes, protests and differences of opinion. A further characteristic is that it is designed to create a state of extreme fear. The intended target is broader than certain victims who are vital targets. It also involved several random attacks on symbolic targets, including civilians. Specifically, but not exclusively, acts of terrorism seek to influence the political behavior of several governments, communities and certain social groups. (Firstyarinda Valentina Indraswari et.al, 2017)

Terrorism linguistically comes from the Latin word 'terrere' which means to frighten. This term developed during the Industrial Revolution in France, namely around 1793 (Firstyarinda Valentina Indraswari et.al, 2017). At that time, the French Revolution made the state a perpetrator of terror in fighting terror from rebel groups who wanted freedom and equal rights. More than 20,000 people faced the death penalty in just a few months. Similar things happened in Germany during the Nazi era, the Soviet Union during Stalin's era and China during Mao's era.

Terrorism in this connection is defined as, acts of violence or threats to commit acts of violence directed at random targets (no relation directly with the perpetrator) which results in damage, death, fear, uncertainty and mass despair (Muhammad Mustofa, 2002). These acts of terrorism are carried out to impose their will on parties who are considered opponents by terrorist groups, so that the interests of democratic politics provide equal opportunities for the emergence of various religious sects, including anti-mainstream religious beliefs (Fuadi Isnawan, 2018). Within the framework of democracy, a tolerant attitude is a fixed price for responding to differences with all their derivative impacts.

Ironically, immaturity in socio-political attitudes has given rise to many contradictions and tragedies in diversity (Jalwis, 2021). Coercion of will often thickens in the collective consciousness of radical groups. When the aspirations of a radical group have not been achieved, symptoms of violence become a common phenomenon. Suicide bombing has become a style of jihad for marginalized militants who have lost hope of fighting openly to voice their aspirations politely, peacefully and tolerantly (Wahid Khozin, 2013). This mental and spiritual anxiety strengthened and became increasingly thick with the mass publication of books that taught the ideology of the jihad movement and a return to the Islamic khilâfah system. Their interests are recognized and respected.

The goal of the ideological-political religious radicalism movement is to make comprehensive religious doctrine the ideology and political foundation of the state. In the Indonesian context, ideological radicals want to replace the ideology of Pancasila with a comprehensive doctrine of the religion they adhere to. Radicals believe that their religion's comprehensive doctrine can overcome various problems in the country. Research results from the Setara Institute and Ade Armando, a researcher at the University of Indonesia, reveal two forms of religious radicalism movements in universities, namely the form of religious puritanism and the form of political ideology (Felix Tawaang, 2021) . In the form of religious puritanism, the religious radicalism movement emphasizes a strict way of religion by religious doctrines. Religious puritanism is also visible in the perspective and attitude toward scientific knowledge (Khaled Abou El Fadl, 2005). For Puritans, science must be built on the basis and developed within the framework of religious doctrines. In other words, the methods and content of science are manifestations of the methods and content of religion.

As a student, of course, you can access various information available both online and offline. However, it is not uncommon for many students to still not use these accesses to enrich their knowledge. According to information, several students who had attended the "religious study" admitted that they were less critical and were looking for more in-depth information regarding the "religious study" at the place where they studied religion. Most of them follow their friends and they don't look critically at what kind of "recitation" they are following.

In addition, the student did not want to tell his parents or people outside the "recitation" so he did not know that he had got into the wrong place. Usually, this type of "recitation" model is not known by campuses or universities because they are still trying hard to avoid being detected by the academic community.

Students who take part in this recitation usually reduce interactions with people around them and try to avoid it to protect their identity as a member of the "recitation"(Md Shodiq, 2023). Until, in the end, this student disappeared without a word or even took part in more extreme activities such as starting to learn how to make bombs, planning suicide bombs and so on.

Given this, we should provide more outreach regarding the dangers of radicalism and terrorism among students. Many of them are unaware that they have entered into "religious studies" based on radicalism and terrorism and this is one of our obligations as an academic community to carry out socialization to overcome and prevent this understanding from developing among students and the community.(Center for Ideological Development, Institute for Research and Community Service, Surabaya State University, 2019)

Fundamentalism plays an important role in the construction of this reality. Characterized by a longing to return to the earliest ideal era of Islam with the khilâfah system, and a tendency to treat sacred religious texts literally, Islamic fundamentalism invites its citizens to reject compromise on the interpretation of religious teachings to overcome all contemporary and modern challenges.

The National Terrorist Countermeasures Agency (BNPT) uses two strategies in preventing, first, counter-radicalization, namely efforts to instill Indonesian values and non-violent values. In the process, this strategy is carried out through both formal and non-formal education. Counter-radicalization is directed at the general public through collaboration with religious leaders, educational leaders, community leaders, traditional leaders, youth leaders and other stakeholders in providing national values (Najahan Musyafak, 2020). The second strategy is deradicalization. The field of deradicalization is aimed at sympathizers, supporters, and coreilitant groups carried out both inside and outside prisons. Deradicalization aims for; The core group, militant sympathizers and supporters to abandon the methods of violence and terror in fighting for their mission and moderate their radical ideas in line with the spirit of moderate Islamic groups and by national missions that strengthen the Republic of Indonesia (Ali Muhtarom, 2018).

Synergy in strengthening democracy and eradicating radicalism needs to include elements of religious moderation which contains four national consensuses namely; NKRI, Pancasila, UUD 1945 and Unity in Diversity, Of course, this is an important issue that must be handled very seriously and is a joint task for the community so that acts of radicalism can be quickly prevented so that it cannot spread widely (Susanti Hasibuan , 2023).

Thus, the anti-radicalism and terrorism outreach activities carried out are a form of preventing and overcoming terrorism and radicalism movements in universities, especially in Bandar Lampung. This socialization is also a form of defending the country and eradicating these ideas. Students are the main actors and agents of change in renewal movements which means that they are a group of intellectual students, who looking at everything with a clear, positive, critical mind that is responsible and morally mature (Muhammad Nur Yamin, 2021), because students will be required to academic responsibility, in producing works that are useful for environmental life.

CONCLUSION

The anti-radicalism and terrorism outreach activities carried out are a form of prevention and control of terrorism and radicalism movements in universities, especially in Bandar Lampung. This socialization is also a form of defending the country and eradicating these ideas.

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APPENDIX



Figure 2. Filling in Activity Materials at Private Higher Education



Figure 3. Filling in Activity Materials at State Universities



Figure 4. Filling in Activity Materials in Public Schools