

QUO VADIS IN HANDLING THE SPREAD OF RADICALISM: PERSPECTIVES AND CHALLENGES OF POLICE PREVENTIVE APPROACH

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Abstract:

Across the latter half of 2022, Indonesia became the focus of world attention as it was rocked by a wave of increasingly violent confrontations between police and protesters. Both inside and outside the territory, several powerful political actors have argued that the paramilitary-style police interventions. The results show that Countering radicalism by the Police considers that the prevention and control of radicalism, namely programs established by the government and previously implemented by the National Police through the stages of counter-radicalism, counter-narrative and deradicalization are not considered effective enough. For this reason, another effort that is needed is the Human Rights approach. The human rights approach is seen as a human rights approach which is expected to make people aware of the rights of others around them so that the potential for spreading radical ideas can be minimized or even eliminated. The ideal concept of tackling radicalism begins through an early detection strategy with stages from gathering information to the method of direct approach to victims exposed to radicalism with the help of community leaders and community leaders. Furthermore, to raise Police Intelligence by providing assistance to exposed victims who are motivated by the family's economic. Last but not least, conducting surveillance with the aim of monitoring and controlling victims so that they no longer join radicalism movement organizations.

Keywords: Radicalism; Separatism; Police; Preventive; Human Rights

1. INTRODUCTION

Across the latter half of 2022, Indonesia became the focus of world attention as it was rocked by a wave of increasingly violent confrontations between police and protesters. Both inside and outside the territory, several powerful political actors have argued that the paramilitary-style police interventions (Stott et al., 2021). In the era of globalization, developments occur so rapidly, thinking patterns and technological progress are increasing. Indonesia is faced with various challenges, and lately relates to the issues of radicalism. Radicalism comes from the word radical in Latin called "radix" which means root/source. In English the word radical can mean extreme, comprehensive, fanaticism, revolutionary, ultra and fundamental. Meanwhile,

radicalism means the doctrine or practice of adherents of radicalism or extreme understanding (Hussein, 2017). In its development, the notion of radicalism created groups that could disrupt security, order and even disintegrate the unitary state of the Republic of Indonesia.

Radicalism is a radical ideology in politics that wants social and political change or renewal through violence or drastic (Alonso, 2012). In another understanding shows that radicalism as a view of the desire to make radical changes in accordance with the interpretation of religion and ideology adopted through physical violence or symbolic violence, even to suicide leading to the meaning of life they believe in (Rokhmad, 2012). Meanwhile, those who are categorized as radicals are those who understand a teaching fundamentally to its sources so that they will adhere to the principles firmly compared to people who do not understand it fundamentally to its sources.

According to philosophical studies, the meaning of thinking radically is something that has a positive connotation because someone thinks deeply to the sources (root). This will prevent someone from making mistakes in making decisions because they do not only consider phenomena that are phenomenal, but also consider the noumenon or essence as well as a deeper and more comprehensive meaning. Currently, the term radical has shifted its meaning so that the word has a negative meaning, namely a movement that is synonymous with violence, cruelty and does not hesitate to take lives and cause chaos. This is contrary to the principle of the state of Indonesia which is a state of law. However, in reality the development of radicalism or understanding of radicalism in Indonesia still exists and is increasingly widespread and can even be said to be difficult to control.

The Indonesian state is known to have a group belonging to the ideology of radicalism, which has recently been known as Hizbut Tahrir Indonesia (HTI) and Organisasi Papua Merdeka (OPM). These two groups have different basic understandings or problems, where Hizbut Tahrir Indonesia emerged with a religious orientation while Organisasi Papua Merdeka (OPM) emerged because of ethnic or racial issues, but these two groups have the same goal of establishing a system or state based on their wishes or ideologies they believe in.

The history of various radicalism movements in Indonesia has many versions and backgrounds for its emergence (Hadiningrat & Wibowo, 2022). Initially, the radicalism movement was more directed at militant groups who tried to carry out a coup and change the ideology of a country, but this understanding later got a “re-definition” in its current development, that radicalism is more aimed at religious groups who make violent efforts and methods to impose an ideology will for religious reasons. In general, there are two typologies of religious radicalism in Indonesia, namely critical radicalism and fundamentalist radicalism (Mustofa et al., 2019).

Groups that are classified as radical in Indonesia refer to groups that are Muslim because the majority of the population is Muslim, which is at 87.2% or around 207.2 million people, according to data released by the Central Statistics Agency in 2017 (Kemenpupr, 2017). The historical aspect is that in Islam there are radical groups and it cannot be denied, even though Islamic teachings do not teach violence and acts of terror that harm others. The act of using violence/takfiri itself is contrary to the Al-Quran and Hadith which are guidelines for Muslims

in the world. Indonesia's population, which is predominantly Muslim is the main reason why radical groups are identified with Islam. Another factor is that Islam has the ideology of jihad.

The next problem is in the eastern part of Indonesia, namely Papua. Papua has a radical group where they have a desire to liberate Papua as a Papuan state. The group responsible for this is Organisasi Papua Merdeka (OPM). This movement was formed from the integration process and Perpera 1969 which is an example of how historical manipulation according to Organisasi Papua Merdeka (OPM) is something the Indonesian State did to annex Papua, homogenize and impose Indonesian nationalism and bury Papuan local history which is full of dynamics and heterogeneity. Indonesia in the view of the Papuan people imposes nationalism which states that Papua is part of the territory of the Republic of Indonesia with various manipulations to intimidation. It is the basis for strengthening Papuan nationalism and refusing to integrate with the Unitary State of the Republic of Indonesia (Ilmar, 2017).

Radical understanding is different from terrorism because both have different practical implications. Where terrorism is a transnational crime and organized (organized crime) against humanity, peace and national security as well as detrimental to the welfare of the community, so it is categorized as an extraordinary crime, thus requiring an extraordinary measure pattern (Khamdan, 2020). However, acts of terrorism have a close relationship with radicalism and fundamentalism. Fundamentalism according to Rubaidi (2008) is an ideology or understanding that seeks to restore the basic or basic principles of religious teachings as in the early days of religion being revealed so that it becomes pure and emphasizes the authenticity of the sacred texts. Fundamentalism psychologically gives birth to attitudes of exclusivism and considers anyone outside the group to be wrong and needs to be returned to the right religious path in accordance with what is believed.

In its development, fundamentalism often forms a culture that deviates from mainstream religion. The exclusive, extreme, and puritan attitude that emphasizes the attitude of literal obedience to religious principles often contradicts the attitude of society which respects differences (Joshua, 2020). This has triggered the emergence of widespread horizontal friction and conflict. If radicalism actualized in the form of state political interactions and triggering extremism movements using violence and terror, it is called terrorism.

There are several examples of cases of radicalism, which eventually led to unlawful acts such as the bombing of Imam Samudra and his friends that occurred in several places such as Bali (Bom Bali 1) on October 12, 2002, the bombing that occurred at Philippine Embassy in Jakarta (1 August 2000), bombing in Jakarta and three churches in Mojokerto (2 December 2000), bombing in atrium Senin, J.W Marriot Hotel, Australian Embassy (bombing in Kuningan and Bom Bali 2) (Mufid, 2013). The events that occurred were based on an ideology or belief based on radical doctrines originating from PUPJI as well as a theological understanding with the style of Jihadist Salafism (Marks, 2013).

Various events that occurred and their impact on the violation of the law are actions that are very contrary to the Law and Pancasila. Although there has been a positive law that regulates the issue of radicalism and there have been regulations and police action, but the problem has

not ended (Triananda, 2021). This shows that there are still various weaknesses that occur in overcoming problems related to radicalism or radicalism itself. This can be in the form of a lack of coordination between the security forces and relevant government agencies, both central and regional or private and civil elements, clear regulations to avoid doubts by law enforcement officers to act (penal), as well as in terms of education, both formal, religious and ideological (non-penal).

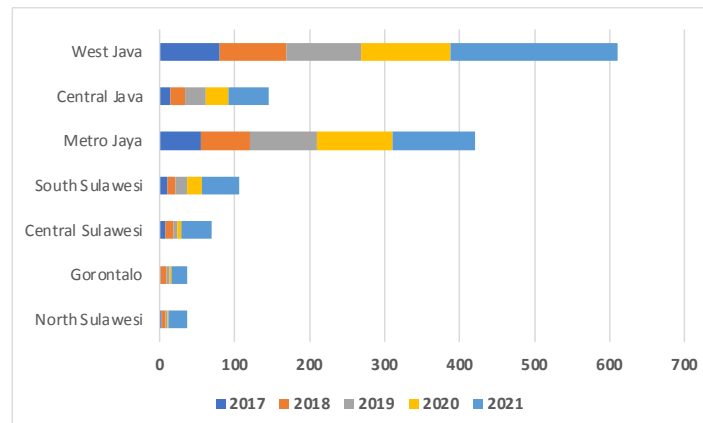
Based on the legal construction, it can be concluded that the “common thread” is the root of the current radicalism problem. One of them, there are still some weaknesses related to overcoming radicalism which causes the flow of radicalism to continue to develop in Indonesia. In this study, the authors limit the research to the function of the police in dealing with the problem of radicalism in order to create security and order.

2. RESULTS AND DISCUSSION

2.1. Normative Review of Resolve Radicalism by the Police: Challenges and Developments

Nowadays, the number of cases of radicalism has continued to increase, especially in the last year. The total number of cases of radicalism in the last 5 years in several areas of the Regional Police shows 1.411 cases. The following is number of cases from 2017-2021.

Chart 1: Number of radicalism cases in several regional police areas



Source: Secondary data, 2022 (processed).

The increase in the number of cases indicated by radicalism has continued to increase in recent years. The growth of radicalism organizations spread very quickly in several areas in Indonesia and was detected by several regional police areas. The absence of a basic rule as a legal basis that specifically regulates the prevention and overcoming of radicalism has resulted in weak law enforcement by the police so that it cannot suppress the spread of this radicalism.

In principle, Rusli et al (2019) argues that the definition of radicalism is same as terrorist. But he himself uses radicalism by distinguishing between the two. Radicalism is a policy and terrorism is part of that radical policy. Definition as explained is more evident that radicalism

contains an attitude that leads to actions aimed at weakening and changing the order and replacing it with new ideas. This last meaning, radicalism is a negative and even dangerous understanding of the extreme left or right. Can refer to extremism, in politics it means belonging to radical left groups, extreme left or extreme right. Radicalization is the transformation from passivity or activism to a more radical, revolutionary, extremist, or militant attitude. While the term “radical” is usually associated with extreme leftist movements, “radicalization” makes no such distinction.

Radicalism itself is the embryo of the emergence of terrorists. According to H. Mursyidi, Member of Forum Kerukunan Umat Beragama (FKUB) to Timlo.net, Friday (24/1), the difference, radicalism is an ideology, idea or understanding that is owned by individuals/groups by wanting to make changes in the social system and politics by using violence (extreme) drastically and briefly and even contrary to the prevailing social system (Timlonet, 2021). It also explained that the notion of radicalism is often associated with terrorism because radical groups can use any means to achieve their wishes, including terrorizing those who disagree with them. Even though many connect radicalism with a particular religion, basically radicalism is a political problem and not a religious teaching (Akbar & Nita, 2022). Radicalism is an attitude that wants total change and is revolutionary by changing existing values drastically through violence and extreme actions.

There are several characteristics that can be recognized from radical attitudes and understandings, including intolerant (do not want to respect the opinions and beliefs of others), fanatical (feeling right about themselves; thinking others are wrong), exclusive and revolutionary (tends to use violent means to achieve goals). The element of violence has entered the definition of radicalism. The purpose of using violence is to drastically change socio-political conditions (Vidino & Brandon, 2012). This element of violence is also closely related to terrorism, “terrorism” is defined as “the use of violence to create fear in an effort to achieve goals (especially political goals); the practice of acts of terror.”

Countering terrorism through laws with severe criminal sanctions will not be able to eliminate terrorism crimes (Hafrida et al, 2022).. On the other hand, it will create sustainable radicalism that is ready to carry out its actions with different modes so as not to be suspected by the police and state intelligence (Daud, 2021). The concept of deradicalization is a breakthrough in tackling terrorism crimes. The implementation of the concept is an effort to build humanist awareness and the integrity of people’ thinking, especially for terrorists. However, its realization is certainly not easy because this is directly related to personal beliefs whose existence is to be realized in the form of a state policy. The attitude of fanaticism is the source of radical attitudes that affect behavior in the midst of society. Prevention of terrorism through the concept of deradicalization is a proactive step and requires careful consideration of the plurality of Indonesian society and the vulnerability of institutionalized pluralism in the daily life of society to the lowest levels of society. The concept of deradicalization needs to be strengthened by the government commitment to eliminating social and economic injustices for the wider community.

The results of analysis of the human rights perspective regarding the prevention of radicalism by the Indonesian National Police are the first, the human rights approach is seen as an effort to prevent and overcome radicalism other than the deradicalization program by the government which is considered not effective enough. The human rights approach is expected to make people aware of the rights of others around them so that the potential for spreading radical ideas can be minimized or even eliminated (Setiabudhi et al., 2020). The steps that have been implemented by the Indonesian National Police are the stages of counter-radicalism, counter-narrative and deradicalization. However, in reality, these steps are considered to have not been effective in tackling radicalism in Indonesia.

2.2. Ideal Concept of Countering Radicalism: A Human Rights Approach

The Indonesian National Police in dealing with radicalism has used deradicalization efforts in accordance with existing regulations. However, the rule of deradicalization does not completely and specifically discuss radicalism. This implementing deradicalization is also considered to have not been effective in reducing the level of spread of radicalism in Indonesia so that the police as law enforcers need to work together with local governments and the community. Meanwhile, in some areas the regional police are still experiencing difficulties in carrying out law enforcement as well because there are no special rules governing radicalism.

Until now, the police have only referred to the existing regulations, namely the regulation on terrorism, so that the police can only act more when terror is detected. Judging from the previous data regarding the increase in the number of cases indicated by radicalism from the last 5 (five) years, it shows that the methods applied by the police so far have not been effective in suppressing and preventing the spread of radicalism and arguably have not been able to provide a deterrent effect on perpetrators of radicalism. Judging from the theory of legal effectiveness, every rule of law that contains norms as a rule of law that regulates behavior and people's lives is binding and must be obeyed and implemented obediently by the community. In terms of handling radicalism, to ensure the effectiveness of the law, the police act as law enforcers and guarantor of security and public order.

Handling cases of radicalism is very difficult and complex. The easiest way of prevention is to carry out early detection and identify potential terrorists in our environment or maybe even within our own family members. If the early detection can be done prevention efforts can be done quickly and well. Apart from that, good early detection can prevent the influence or persuasion of radicalism on other young generations in our environment. According to Triwaskito & Puteh (2018) that the actual threat of terrorism, radicalism and separatism in the perspective of intelligence must be prevented through early detection and prevention measures. If the threat has been materialized, for example a bombing of an innocent person, then the results of the investigation are aimed at preventing the incident from happening again.

According to Koehler (2022), someone who often interacts with groups with radical ideas, either directly or through cyberspace will be very easily influenced to have radical ideas and have the motivation to take radical actions. The influence of a very dominant environment will become a kind of legitimacy for actions that are carried out in accordance with what is expected

by the environment in which he is located. Behaving in accordance with environmental expectations is an effort so that an individual is recognized for his existence in that environment and feels recognized as a part of that environment.

So far, radical ideology has spread through a closed circle of friends and has links with strong religious circles. The spread of radicalism is carried out through closed studies and carried out in places of worship. For Muslims, the mosque functions as a means of worship as well as social so that the activities carried out in the mosque are very diverse. For radical groups, the mosque is a place that is considered safe and effective in spreading radical ideas. The internalization of radical ideas is carried out slowly, subtly, but massively. Hardliner ideas began to be spread through religious lectures. Instead of spreading the message of peace through Islam, the religious sermons given are actually full of radical content wrapped in arguments or verses that are only understood textually.

In this research, the ideal early detection stages for the author are: First, starting from community reports regarding the existence of radicalism movements in an area; Second, the police dispatched a special team, namely Densus 88, including intelligence agent, who then headed to the intended location; Third, collecting information from local residents including nearest neighbours; Four, if information about the victim is exposed radicalism is found to be incomplete, so it can seek information from the closest family through neighbours; Five, if the information is complete, the team can approach in a friendly manner and initiate a gentle approach to the victim. The process of this approach aims to persuade victims to repent and no longer join radical movement organizations; Last but not least, it would be nice in the process of this approach, the police can work together with religious leaders and community leaders.

In the early detection process, in addition to approaches through religious leaders and community leaders, the police also approached them by asking why they wanted to sacrifice themselves for the sake of radical understanding. Economic backgrounds and religious misunderstandings about going to heaven are usually the reasons victims want to join the radicalism movement. One of the tactics that can be used for intelligence-raising activities by the police is in the form of providing assistance to victims exposed to radicalism. This is intended to persuade victims and change their perception of police law enforcement officers. The state has budgeted for its own funds to combat radicalism.

3. IMPLICATIONS AND RECOMMENDATIONS

Countering radicalism by the Police considers that the prevention and control of radicalism, namely programs established by the government and previously implemented by the Indonesian National Police through the stages of counter-radicalism, counter-narrative and deradicalization are not considered effective enough. For this reason, another effort that is needed is the human rights approach. The human rights approach is seen as a human rights approach which is expected to make people aware of the rights of others around them so that the potential for spreading radical ideas can be minimized or even eliminated. The ideal concept of tackling radicalism begins through an early detection strategy with stages from gathering information to the method of direct approach to victims exposed to radicalism with the help of

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DECLARATION OF INTEREST

Authors declare there are no competing interests in this research and publication.

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