

## **SYNERGY OF RELIGIOUS LEADERS AND THE YOUTH IN LOCAL WISDOM-BASED PROGRAMS ON LEGAL ASPECTS OF TERRORISM ERADICATION AND RADICALISM**

**Khadijah**

University Of Bangka Belitung  
[khadijah@ubb.ac.id](mailto:khadijah@ubb.ac.id)

**Bahjatul Murtasidin**

University Of Bangka Belitung  
[bahjatul@ubb.ac.id](mailto:bahjatul@ubb.ac.id)

**Sarpin**

University Of Bangka Belitung  
[sarpinfaras@gmail.com](mailto:sarpinfaras@gmail.com)

---

### **ABSTRACT**

*The current condition of Indonesia is being hit by problems of radicalism and terrorism, the problem of terrorism is a universal problem with doctrines under the guise of religion such as al-Qaeda and ISIS. The image of a peaceful Islam has been tarnished by the many acts of intolerance and radicalism carried out by members of other groups in the name of Islam. There are many factors that cause moral damage that arises due to radicalism and terrorism, but there are many ways to prevent it, one of which is the approach of local cultural wisdom because this is a source of strength and moral control that can be implanted to improve attitudes. The purpose of this study is to explore in detail the wisdom of local culture, especially religious leaders and youth, in order to create a moderate, peaceful, and calm society. The method in this research is by reviewing the literature and answering research questions using dictionaries, books, magazines, interpretation bibles, the internet, and other sources. The results obtained in this study are effective strategies to prevent and overcome radicalism and terrorism by developing a community culture based on equality, solidarity, and cooperation. Meanwhile, local wisdom has several informative and educative functions. Contributions to the formation of a harmonious civilization structure, social networks, mutual trust, and interaction norms are important roles in local wisdom and legal culture to overcome radicalization.*

**Keywords:** *Prevention; Radicalism; Religious Leaders; Synergy; Terrorism; Youth*

---

### **INTRODUCTION**

Christina Parolin stated Indonesia has recently been plagued by the problem of radicalism. This terrorist problem is a universal problem based on religious doctrines that is resulting in the existence of new sects and schools under the guise of religion, such as al-Qaeda and ISIS. Thus, the target of the development of radicalism is the majority of the Indonesian population, Muslims<sup>1</sup>.

The concept of radicalism is contrary to all religions, including Islam. According to Afif Muhammad, the origin of the word radical is the “root” of something. This epithet implied

a particular concept, emerging with the term radical thought and a movement. Therefore, radicalism is defined as ideological extremism, a rigid political stream or sect that wants socio-political change and reform assertively or exceptionally<sup>2</sup>.

Indicated by diversity, especially in Indonesia, there have been phenomena of radicalization in recent years. The understanding of some Indonesians about religion is not quite correct. The culture and actions of Indonesian Muslims are criticized and viewed as far from righteousness and authentic Islam. The province of Indonesia is one of the specific research targets for research on religiously motivated violence in the Asian region. From 421 acts of terrorism detected in Indonesia between 1970 and 2007, more than 90% were committed in 2007, when former President Suharto's term ended, within the era of democracy<sup>3</sup>.

Many opinions derived from radicalism come from religion. From that time, many parties have considered radicalism to be conducted by hard-line Islamists, such as ISI (Daesh), Boko Haram, Al-Qaeda, and others. However, in the reality, acts of terrorism are also conducted by other religious groups. For example, on September 29, 2008, >80 people were injured in the Megalodon, Modasa, and Maharashtra bomb blasts of India and Gujarat. According to local authorities, the attack was carried out by a Hindu hardline group in India.

Something similar happened in Myanmar, where some Buddhist monks committed violence and discrimination against Rohingya Muslims by committing forced expulsions from their homes. Ironically, the Myanmar government seems to agree with and even support the movement of radical Buddhist groups. Similarly, terrorist groups such as God's Army and the Ku Klux Klan in the United States and radical Christians often engage in violence and even murder those who believe they are not Christians. Other radical Christian groups exist in several countries, including Uganda's God's Resistance Army (LRA) and Tripura's National Liberation Front<sup>4</sup>.

The case is an act of terrorism that has become a common phenomenon in several countries, is organized, and has a wide network that threatens national and international peace and security. The Indonesian government, in line with the mandate of the fourth paragraph of the preamble to the 1945 Constitution of the Republic of Indonesia, especially on the function of protecting the entire Indonesian nation and the entire homeland of Indonesia, is obliged to protect its territory and its citizens from every threat of crime, both national and international. The government is also obliged to maintain sovereignty and maintain national integrity and integration from every form of threat, both from outside and from within. For this reason, it is absolutely necessary to enforce law and order consistently and continuously.

Besides that, the peaceful image of Islam has been tarnished by many acts of intolerance and radicalism carried out by members of other groups in the name of Islam. Radicalism and terrorism are facts. Since the post-terrorist era, the destruction of WTC in the US on 11-09-2001 has been an issue for the past decade. In 2002, an explosion occurred at the Marriott Kuningan Hotel in Jakarta. The next ball of Bali II occurred in 2005, the Tentena bombing in 2005, and the independent bombings in 2011 and 2012<sup>5</sup>. Meanwhile, three mosques in Surabaya were bombed in 2018. Church of Santa Maria, Christian Church of Indonesia, Pentecostal Church. Forty-nine people died, and 40 people were seriously injured<sup>6</sup>. The incident was seen

<sup>2</sup>NP Damayanti and I Thayibi, "Radikalisme Agama Sebagai Salah Satu Bentuk Perilaku Menyimpang: Studi Kasus Front Pembela Islam," ... *Kriminologi Indonesia*, 2012.

<sup>3</sup>M. Zaki Mubarak, "DARI NII KE ISIS: Transformasi Ideologi Dan Gerakan Dalam Islam Radikal Di Indonesia Kontemporer," *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 2015, <https://doi.org/10.21274/epis.2015.10.1.77-98>.

<sup>4</sup>(Sudirman, 2017)

<sup>5</sup>Ahyar Fadly, "GERAKAN RADIKALISME AGAMA; PERSPEKTIF ILMU SOSIAL," *El-Hikan Volume IX Nomor 1 Januari - Juni*, 2016.

<sup>6</sup>Fuadi Isnawan, "Program Deradikalisasi Radikalisme Dan Terorisme Melalui Nilai-Nilai Luhur Pancasila," *FIKRI : Jurnal Kajian Agama, Sosial Dan Budaya*, 2018, <https://doi.org/10.25217/jf.v3i1.275>.

as an increasingly hostile Islam, teaching violence and division. Many acts of intolerance and radicalism committed by a group of people in the name of Islam have tarnished Islam's peaceful image.

There are various variables that emerge the radicalization and terrorists who are the ensign of jihad in the name of Islam. First, study the religious side of the teaching process. Second, the literal understanding of religion is only external. Third, Muslims tend to forbid anything that makes them feel difficult to do. It is a small thing, but its influence affects the lifestyle and patterns of society, from being fine to being fanatical. Based on the previous explanation, efforts are being made to strengthen the violence of radical groups, which is increasingly worrying. It can be attempted to prevent radicalization for the following reasons: First, the approach to local cultural wisdom is very flexible and adaptable, making it easy for change to occur<sup>7</sup>. Second, the reality of local culture is a source of strength and moral control that can instill excellent and proper attitudes in civilized humans.

From the previous problem, the authors want to dig deeper into the wisdom of local cultures, especially religious leaders and youth, about how to eradicate radicalism and terrorism. In addition, the authors want to provide solutions to instill local cultural values for generations, especially the Indonesian people. The goal is to invent moderate, peaceful, and calm people in accordance with the legal aspects of eradication of terrorism and radicalism.

## METHOD

The author uses the literature research method in writing this article and answers research questions using dictionaries, books, magazines, the Bible, interpretation, the internet, and other sources.

## DISCUSSION

### Things That Affect Radicalization

The groups that claim to adhere to radicalism are unique. In general, the characteristics of a radical group can be distinguished into three things; since the group that declares the truth is single, it is easy to mislead other groups who disagree with it. Then, prioritize the *furu'iyah* (secondary) problem to address the primary problem. For example, phenomena such as merely elevated pants, men's beards growing longer, women's veils, etc. Thirdly, religious extremism sometimes fails to show context and circumstances<sup>8</sup>.

The reason for declamation in medicine is strongly emphasized in political and social activities. How followers understand and practice often obscures the lessons. The BNPT also presented recognizable characteristics, including 1) intolerant, 2) fanatical (3) different from Muslims in general, and 4) revolutionary (violence to achieve the goal)<sup>9</sup>. From the above, it is concluded that radicalism has essentially the same feature: the affirmation of truth as a singular, so anyone who opposes it is considered heretical.

Various factors cause the concept and spirit of radicalism. Elements of radicalism in this field are colored with the following motives:

#### a) Nationalism factor

<sup>7</sup>A Faiz Yunus, "Radikalisme, Liberalisme Dan Terorisme: Pengaruhnya Terhadap Agama Islam," *Jurnal Online Studi Al-Qur'an*, 2017, <https://doi.org/10.21009/jsq>.

<sup>8</sup>Tamat Suryani, "Terorisme Dan Deradikalisasi: Pengantar Memahami Fundamentalisme Islam Dan Strategi Pencegahan Aksi Terorisme," *Jurnal Keamanan Nasional*, 2017, <https://doi.org/10.31599/jkn.v3i2.57>.

<sup>9</sup>Kun Wazis, "PERLAWANAN AHLI HADIS TERHADAP GERAKAN RADIKALISME DALAM KONSTRUKSI MEDIA ONLINE," *Jurnal Al-Hikmah*, 2019, <https://doi.org/10.35719/alhikmah.v17i1.12>.

Radicalization caused by nationalistic factors usually occurs in countries or territories under colonial rule, where its people believe that the defense system is so cruel and unfair that they cannot change their lives for the better in any way other than radicalization. Led by a group of radicals, the people protested against the ruler in various ways and methods, hoping to change the government and position.

b) Religious Factor

Radicalism caused by religious factors usually operates under the above provisions<sup>10</sup>. Religion itself is widely interpreted by society. Some people in Islamic countries think Islam is a religion that wants peace, but some give an interpretation that the religion contains provisions that prohibit all acts that are not allowed by this religion. The existence of a judgment in society that it is necessary to eliminate or seek to eliminate by all means any circumstances contrary to religious norms. Another factor according to Jean-Paul Sartre, another factor is that religious radicalism is rooted in a solid adherence to religious teachings and the view that radical religious practices are an excellent way to achieve goals<sup>11</sup>.

### **The Synergy of Religious and Youth Leaders in Local Wisdom-Based Programs in Legal Aspects of Combating Terrorism and Radicalism**

Legal regulations specifically regarding the eradication of terrorism as well as radicalism only emerged after the Bali Bombing I with the issuance of Government Regulation instead of Law of the Republic of Indonesia Number 1 of 2002 concerning Eradication of Criminal Acts of Terrorism (which was later stipulated as Law through the Law of the Republic of Indonesia) Number 15 of 2003 concerning Stipulation of Government Regulation in Lieu of Law of the Republic of Indonesia Number 1 of 2002 concerning Eradication of Criminal Acts of Terrorism into Law). The Criminal Code (KUHP) and the Criminal Procedure Code (KUHAP) are deemed unable/inadequate to eradicate terrorism, although in practice the Criminal Procedure Code is still used in the practice of criminal acts of terrorism.

In 2006, as a form of war against terrorism, the Government of the Republic of Indonesia ratified the international convention on Eradicating the Financing of Terrorism through Law Number 6 of 2006 on Ratification of the International Convention for The Suppression of The Financing of Terrorism, 1999 (International Convention on the Eradication of the Financing of Terrorism, 1999). In the Explanation Section of this law, the Government of the Republic of Indonesia states that “the eradication of terrorism and its funding will be more effective if it is carried out through international cooperation in the formation of an international rule that becomes a common reference”, this is the basis for consideration for the Government of Indonesia to participate as one of the party to the convention. Regarding this convention, the Government of the Republic of Indonesia also provides reservations, namely Article 24 paragraph (1). The Government of the Republic of Indonesia does not agree with the contents of the article which essentially regulates the provisions for the settlement of differences in interpretation or disputes over the implementation of the Convention, namely the International Court of Justice has the authority to adjudicate the dispute upon request a State Party to the dispute. Concerning this Article, Indonesia states the requirement not to be bound because Indonesia thinks that the submission of a dispute to the International Court of Justice can only be made on the basis of the agreement of the disputing parties.

<sup>10</sup>Bambang Wiji Asmoro Sadarusalam and Khoirul Hasan, “KONTRA PROPAGANDA BADAN NASIONAL PENANGGULANGAN TERORISME DALAM MENANGGULANGI PERKEMBANGAN RADIKALISME DI INDONESIA,” *THE INDONESIAN JOURNAL OF POLITICS AND POLICY (IJPP)*, 2019, <https://doi.org/10.35706/ijpp.v1i1.1648>.

<sup>11</sup>Julian C. H. Lee, “Barisan Nasional – Political Dominance and the General Elections of 2004 in Malaysia,” *Journal of Current Southeast Asian Affairs*, 2007.

Articles related to criminal procedural law and Human Rights Law are also issues of substantive weakness in Terrorism Law. For example, Article 25 paragraph (1) of the Terrorism Law states “Investigations, prosecutions, and examinations in courts in cases of terrorism crimes are carried out based on the applicable procedural law, unless otherwise stipulated in a Government Regulation in Lieu of Law”. Thus, the Criminal Procedure Code is used for proceedings in the handling of criminal acts of terrorism. Continued in Article 26 paragraphs (1), (2) and (3) of the Terrorism Law, it is stated that in order to obtain preliminary evidence, investigators may use any intelligence report in which the intelligence report is examined by the Chairman or Deputy Chairperson of the District Court in a closed manner to determine whether, in the report in this intelligence, there is preliminary sufficient evidence to be followed up in the investigation process. The problem is that in the closed examination process, this could lead to the arbitrariness of the apparatus in arresting or determining the suspect of a criminal act of terrorism without any control from other parties (society), if this happens then there is a violation of human rights.

Countering radicalization through violence cannot overcome the root of the problem, thus persuasive efforts such as using local wisdom methods are needed to prevent more radical movements. In this case, the survival of indigenous peoples is a special social institution based on peaceful values and morals, namely adherence to the rules (laws) and principles of life (morality)<sup>12</sup>. The existence of *Sedulur Sikep* values relate to uniqueness and social cohesion based on the concept of “totokoro sikep.” Coordination, communication, and interaction are carried out jointly to develop good things in the life of the nation and state. Ethics is based on three fundamental values of life: justice, justice, and truth<sup>13</sup>.

The identity of *Sedulur Sikep* is reflected in the socio-cultural construction of discourse (*jejagongan, ngakoni, openness, tolerance, egalitarianism*) which comes from the determination of the citizens of the community to adhere to the teachings of *Sikep*<sup>14</sup>. The politics of the state (*kebangrehprajaan*) and the practice in the daily life of *Sedulur Sikep* are summarized in the book *Kepek Pandoming Laku Gesang* (life guidelines), and the ideal form of government is based on two criteria, with the state and the people taking leading positions in science, namely: (i) scholarship-based state development; (ii) harmony based on a citizen’s loyalty to his country. The religion or age of the citizens of *Sedulur Sikep* manifests itself in three dimensions: faith, worship, and behavior. Its form can be seen in the social principle (ethics) of treating everyone as relative and behaving in line with the environment. Local wisdom and legal culture are principles of respect for nature, moral responsibility for nature, love, and cosmic harmony, not destroying nature, the principle of living in harmony with nature, the principles of democracy, justice, and moral integrity<sup>15</sup>.

The rise of horizontal conflicts under the guise of religion among the people of Surakarta has raised concerns among interfaith leaders to re-implement peace-loving religious slogans<sup>16</sup>. An alternative solution to prevent radicalization and terrorism based on the formation of local culture through language is to model interfaith leaders through local cultural activities and adhere to the following social principles: First, organizing leaders’ meetings. Meetings of

<sup>12</sup>Lisa A McConnell, “Global Leaders Speak: Investigating Specific Strategies Required to Neutralize and Successfully Reduce Radicalization and Extremism,” *ProQuest Dissertations and Theses* (2019).

<sup>13</sup>Daniel Eko Saputro and Daniel Gunadi, “Ekoteologi Komunitas Sedulur Sikep,” *Jurnal Abdiel: Khazanah Pemikiran Teologi, Pendidikan Agama Kristen Dan Musik Gereja*, 2021, <https://doi.org/10.37368/ja.v5i1.243>.

<sup>14</sup>Agustin Ellaelatun Nurul, Rifqi Ishlah Fadli, and Nikmah Rochmawati, “Pemaknaan Pakaian Khas Masyarakat Sedulur Sikep Sebagai Identitas Sosial,” *Jurnal Psikologi Perseptual*, 2021, <https://doi.org/10.24176/perseptual.v6i1.5661>.

<sup>15</sup>Arif Hidayat and Laga Sugiarto, “STRATEGI PENANGKALAN & PENANGGULANGAN RADIKALISME MELALUI CULTURAL REINFORCEMENT MASYARAKAT JAWA TENGAH,” *JURNAL USM LAW REVIEW*, 2020, <https://doi.org/10.26623/julr.v3i1.2203>.

<sup>16</sup>Abdulloh Hadziq, “Nasionalisme Organisasi Mahasiswa Islam Dalam Menangkal Radikalisme Di Institut Agama Islam Negeri (IAIN) Surakarta,” *Jurnal Pendidikan Agama Islam Al-Thariqah*, 2019, [https://doi.org/10.25299/al-thariqah.2019.vol4\(1\).2791](https://doi.org/10.25299/al-thariqah.2019.vol4(1).2791).

religious leaders can take the form of activities such as workshops, focus group discussions, and panel discussions. This activity appeals to the people of Surakarta to stop and reject all forms of violence for any reason, not to provoke the people of Surakarta to cover up the climate, and to call on law enforcement officials to act decisively, measurably and measurably, so those collective solutions can be found to solve all problems fairly. Acts of violence in the name of gangs and religion, the results of this event can be used as advice and support to determine appropriate and fair policy measures for the city government<sup>17</sup>.

Second, promote religious harmony. In the current reform era, harmony and concord in associations, especially in inter-religious life in Indonesian society, are declining. The reason is, some regions in Indonesia, such as Solo, have never been separated from various actions and riots, such as sweeping. Forced closure of places of worship and public facilities and acts of intimidation against minorities. The series of events invited religious leaders and the entire surrounding community to express their concerns through various discussions on the theme of religious harmony<sup>18</sup>. The prominent role of interfaith leaders is to protect their people to create a pattern of harmony since they have a position of authority and honor in the structure of the society of each religion. These people were seen as representatives of religious groups and as reliable agents capable of bringing about religious harmony within their religious communities. However, along with the dynamics of this field, there are difficulties and obstacles posed by people with different views in interpreting the meaning of the word “get along” in religious people to strengthen religious harmony<sup>19</sup>.

Third, it creates a network of interfaith relations. Interfaith leaders initiated this Interfaith Network to open the tap of interfaith dialogue to address issues, especially concerning religious sensitivities. One of the results of implementing the interfaith relationship network is interfaith dialogue activities with the participation of all components, which is a form of strengthening relations in forums in the form of forums and institutions from various components of society. KH Dahlan, the pastor of Semangi village, responded to the Gandekan conflict some time ago: “Relations between religious groups must be built so that the resolution of the problem can be adequately discussed without doing it yourself, which later led to anarchist activities<sup>20</sup>.”

The purpose of creating interfaith networks is to influence ideological stability by raising public awareness against the increasingly hidden threat of radicalism and then by uniting people who make up fundamentally different religious theologies. Fraternity is getting stronger and even able to change paradigms that lean towards other religions. The next goal is the creation of awareness and personal affection for interaction with adherents of other religions to their impact on socio-cultural stability and the occurrence of a level of religious harmony<sup>21</sup>.

Fourth, counseling and training. This activity aims to provide resources that allow local leaders and citizens to peacefully manage conflicts between communities in their territory so that communities are not intimidated by conflict actions that disturb local residents. Another activity is that interfaith leaders act as mediators of conflict. Interfaith leaders have the qualities

<sup>17</sup>Oki Wahyu Budijanto and Tony Yuri Rahmanto, “Pencegahan Paham Radikalisme Melalui Optimalisasi Pendidikan Hak Asasi Manusia Di Indonesia,” *Jurnal HAM*, 2021, <https://doi.org/10.30641/ham.2021.12.57-74>.

<sup>18</sup>Umi Sumbulah, “Pluralisme Dan Kerukunan Umat Beragama Perspektif Elite Agama Di Kota Malang Pluralism and Religious Harmony in Religious Elites Perspectives in Malang City,” *Journal of Social Science and Religion*, 2015.

<sup>19</sup>Ida Umami, “Peran Tokoh Agama Dalam Pembinaan Harmonisasi Kehidupan Dan Akhlak Masyarakat Di Kota Metro Lampung,” *FIKRI : Jurnal Kajian Agama, Sosial Dan Budaya*, 2018, <https://doi.org>

<sup>20</sup>Laurentius Yananto, Andi Prasetyo, and Akademi Militer Magelang, “PERAN TOKOH LINTAS AGAMA DALAM MENANGKAL GERAKAN RADIKALISME AGAMA DAN IMPLIKASINYA TERHADAP KETAHANAN WILAYAH (Studi Pada Komunitas Tokoh Lintas Agama Di Kota Surakarta, Jawa Tengah),” *Jurnal Ketahanan Nasional*, 2013.

<sup>21</sup>Galih Puji Mulyono and Galih Puji Mulyoto, “RADIKALISME AGAMA DI INDONESIA (Ditinjau Dari Sudut Pandang Sosiologi Kewarganegaraan),” *Citizenship Jurnal Pancasila Dan Kewarganegaraan*, 2017, <https://doi.org/10.25273/citizenship.v5i1.1212>.

and role models to seek solutions to existing problems with a cool head, prioritizing reason and heart over anger, and prioritizing persuasion over opportunistic emotions to create harmony.

Fifth, develop cooperation with regional stakeholders. The problem behind the synergistic concept arises from the fact that radicalization is a complex problem with various factors contributing to the growth of radicalization, which requires a standardized and directed form of cooperation according to its potential. It is the responsibility of all components of society and government. For example, addressing the issue of violence and acts of terrorism in the name of religion in some areas.

Young people are the main targets of radicalization because they are easily provoked. However, in reality, young people have an essential role in eradicating the problem of radicalization in Indonesia. Indonesian youth can create an atmosphere that is safe, comfortable, and conducive in the midst of what arises in the life of the state and nation. Indonesia needs a vital role of youth in unifying Indonesia's diversity<sup>22</sup>.

The youth work with formal educators to inform them of authentic religious values. The youth should not only provide information but also play an important role in instilling valid religious values in the minds of the nation's children. In addition, the flow of information on the global radicalization movement that is easily accessible to the nation's children is the focus of young Indonesians. Youth should be a filter for negative things that reach the nation's children<sup>23</sup>. The younger generation must play a role in advising and socializing with the public about radicalization. Information will easily reach the community when young people take to the field to mingle with society to convey the dangers of this perception. With this advice, people no longer wonder if there is such a concept around so that people can avoid this concept.

Social paradigms that treat differences as distractions must also be eliminated from popular memory. The younger generation must be able to play a role in the paradigm change process through various activities that can strengthen relations between community groups. Social differences between one group and another can quickly disappear when bonds of friendship are closely established. Radical movements in society play a key role in spreading this understanding. Therefore, it is important to guide the youth on various quality activities in diversity, culture, art, society, and sports that can motivate youth with positivity and insightfulness<sup>24</sup>. The youth demands the creation of humanitarian organizations that can include the community in positive actions. Through the formation of this humanitarian organization, young people become the driving force in caring for others affected by disasters and disasters, as well as providing an opportunity to re-establish bonds between social groups<sup>25</sup>.

These roles will gain significant results when young people are tolerant and caring in the time of conflicts or there are social divisions. If this attitude is instilled in the youth, the desire to unite the Indonesian nation will continue to be supported, and youth will become the most critical element in this regard.

## CONCLUSION

<sup>22</sup>Nala Auna Rabba, "Peran Guru Pendidikan Agama Islam Dalam Upaya Mencegah Radikalisme Di SMA Khadijah Surabaya," *UIN Sunan Ampel Surabaya*, 2019.

<sup>23</sup>Ari Rochmah, "ISLAMISM AND THE EMERGENCE OF ISLAMIC POPULISM THE ROLE OF DA'WAH MEDIA IN MASS MOBILIZATION ON 'BELA ISLAM' ACTION: CASE STUDIES OF DAKWAH SYARIAH RADIO (RDS FM) SOLO," *Jurnal Ilmu Sosial Indonesia*, 2020, <https://doi.org/10.15408/jisi.v1i1.17105>.

<sup>24</sup>Anastasia Yuni Widyaningrum and Noveina Silviyani Dugis, "Terorisme Radikalisme Dan Identitas Keindonesiaan," *Jurnal Studi Komunikasi (Indonesian Journal of Communications Studies)*, 2018, <https://doi.org/10.25139/jsk.v2i1.368>.

<sup>25</sup>Nurdin Kaso et al., "Penguatan Mitigasi Radikalisme Melalui Pembelajaran Berbasis Kearifan Lokal Pada Taman Kanak-Kanak Di Kota Palopo," *Madaniya*, 2021, <https://doi.org/10.53696/27214834.68>.

Terrorism is a threat to every country in the world which requires joint efforts and cooperation to eradicate it. Indonesia as a country that had been rocked by terrorism has legal norms to participate in efforts to eradicate terrorism, but there are some substantive weaknesses in the Terrorism Law, especially those related to the detailed definition and classification of terrorism as well as its procedural law which is felt to lead to violations of human rights. The existence of legal culture and local wisdom (divided into three main centers, namely indigenous peoples, cultural communities, and Islamic boarding schools) formed in the life of Indonesian people is the basis of the identity and uniqueness of the People of Central Java. Both cultural and social capital make a positive contribution to the stability of the nation and the state. Local wisdom and legal culture can be used as the basis for building the character of the nation: (i) changing attitudes towards the value of Pancasila as the philosophy and ideology of the nation; (ii) Filling in the limitations of policy instruments to implement the vital value of Pancasila; (iii) strengthening moral and ethical values in the life of the nation and state; (iv) raise awareness of national cultural values; (v) strengthening the integration of states and nations.

Cultural strengthening is an effective strategy to prevent and overcome radicalization by developing a civic culture (network of civic participation) based on equality, solidarity, and cooperation. Local wisdom and legal culture have several informative, educational, and prophetic functions to guide the nation's society's collective direction and respect brotherhood and diversity. Contribute to the formation of a harmonious civilization structure. Social networks, mutual trust, and norms of interaction are essential roles of local wisdom and legal culture in overcoming radicalization. It can develop a civic culture based on equal rights, participation, cooperation, and solidarity.

## BIBLIOGRAPHY

### Jounal Articles:

- Budijanto, Oki Wahju, and Tony Yuri Rahmanto. "Pencegahan Paham Radikalisme Melalui Optimalisasi Pendidikan Hak Asasi Manusia Di Indonesia." *Jurnal HAM*, 2021. <https://doi.org/10.30641/ham.2021.12.57-74>.
- Damayanti, NP, and I Thayibi. "Radikalisme Agama Sebagai Salah Satu Bentuk Perilaku Menyimpang: Studi Kasus Front Pembela Islam." ... *Kriminologi Indonesia*, 2012.
- Fadly, Ahyar. "GERAKAN RADIKALISME AGAMA; PERSPEKTIF ILMU SOSIAL." *El-Hikan Volume IX Nomor 1 Januari - Juni*, 2016.
- Hadziq, Abdulloh. "Nasionalisme Organisasi Mahasiswa Islam Dalam Menangkal Radikalisme Di Institut Agama Islam Negeri (IAIN) Surakarta." *Jurnal Pendidikan Agama Islam Al-Thariqah*, 2019. [https://doi.org/10.25299/al-thariqah.2019.vol4\(1\).2791](https://doi.org/10.25299/al-thariqah.2019.vol4(1).2791).
- Hidayat, Arif, and Laga Sugiarto. "STRATEGI PENANGKALAN & PENANGGULANGAN RADIKALISME MELALUI CULTURAL REINFORCEMENT MASYARAKAT JAWA TENGAH." *JURNAL USM LAW REVIEW*, 2020. <https://doi.org/10.26623/julr.v3i1.2203>.
- Isnawan, Fuadi. "Program Deradikalisasi Radikalisme Dan Terorisme Melalui Nilai-Nilai Luhur Pancasila." *FIKRI : Jurnal Kajian Agama, Sosial Dan Budaya*, 2018. <https://doi.org/10.25217/jf.v3i1.275>.
- Kaso, Nurdin, Subhan Subhan, Dodi Ilham, and Nurul Aswar. "Penguatan Mitigasi Radikalisme Melalui Pembelajaran Berbasis Kearifan Lokal Pada Taman Kanak-Kanak Di Kota



- Palopo.” *Madaniya*, 2021. <https://doi.org/10.53696/27214834.68>.
- Lee, Julian C. H. “Barisan Nasional – Political Dominance and the General Elections of 2004 in Malaysia.” *Journal of Current Southeast Asian Affairs*, 2007.
- McConnell, Lisa A. “Global Leaders Speak: Investigating Specific Strategies Required to Neutralize and Successfully Reduce Radicalization and Extremism.” *ProQuest Dissertations and Theses*, 2019.
- Mubarak, M. Zaki. “DARI NII KE ISIS: Transformasi Ideologi Dan Gerakan Dalam Islam Radikal Di Indonesia Kontemporer.” *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 2015. <https://doi.org/10.21274/epis.2015.10.1.77-98>.
- Mulyono, Galih Puji, and Galih Puji Mulyoto. “RADIKALISME AGAMA DI INDONESIA (Ditinjau Dari Sudut Pandang Sosiologi Kewarganegaraan).” *Citizenship Jurnal Pancasila Dan Kewarganegaraan*, 2017. <https://doi.org/10.25273/citizenship.v5i1.1212>.
- Nurul, Agustin Ellaelatun, Rifqi Ishlah Fadli, and Nikmah Rochmawati. “Pemaknaan Pakaian Khas Masyarakat Sedulur Sikep Sebagai Identitas Sosial.” *Jurnal Psikologi Perseptual*, 2021. <https://doi.org/10.24176/perseptual.v6i1.5661>.
- Parolin, Christina. *Radical Spaces : Venues of Popular Politics in London, 1790-c. 1845*. *Radical Spaces : Venues of Popular Politics in London, 1790-c. 1845*, 2010. [https://doi.org/10.26530/oapen\\_459482](https://doi.org/10.26530/oapen_459482).
- Rabba, Nala Auna. “Peran Guru Pendidikan Agama Islam Dalam Upaya Mencegah Radikalisme Di SMA Khadijah Surabaya.” *UIN Sunan Ampel Surabaya*, 2019.
- Rochmah, Ari. “ISLAMISM AND THE EMERGENCE OF ISLAMIC POPULISM THE ROLE OF DA’WAH MEDIA IN MASS MOBILIZATION ON ‘BELA ISLAM’ ACTION: CASE STUDIES OF DAKWAH SYARIAH RADIO (RDS FM) SOLO.” *Jurnal Ilmu Sosial Indonesia*, 2020. <https://doi.org/10.15408/jisi.v1i1.17105>.
- Sadarusalam, Bambang Wiji Asmoro, and Khoirul Hasan. “KONTRAPROPAGANDA BADAN NASIONAL PENANGGULANGAN TERORISME DALAM MENANGGULANGI PERKEMBANGAN RADIKALISME DI INDONESIA.” *THE INDONESIAN JOURNAL OF POLITICS AND POLICY (IJPP)*, 2019. <https://doi.org/10.35706/ijpp.v1i1.1648>.
- Saputro, Daniel Eko, and Daniel Gunadi. “Ekoteologi Komunitas Sedulur Sikep.” *Jurnal Abdiel: Khazanah Pemikiran Teologi, Pendidikan Agama Kristen Dan Musik Gereja*, 2021. <https://doi.org/10.37368/ja.v5i1.243>.
- SUDIRMAN, ARFIN. “MEMBANGUN KEAMANAN REGIONAL DI ASEAN DALAM MENANGGULANGI ANCAMAN TERORISME.” *Jurnal Wacana Politik*, 2017. <https://doi.org/10.24198/jwp.v2i1.11276>.
- Sumbulah, Umi. “Pluralisme Dan Kerukunan Umat Beragama Perspektif Elite Agama Di Kota Malang Pluralism and Religious Harmony in Religious Elites Perspectives in Malang City.” *Journal of Social Science and Religion*, 2015.
- Suryani, Tamat. “Terorisme Dan Deradikalisasi: Pengantar Memahami Fundamentalisme Islam Dan Strategi Pencegahan Aksi Terorisme.” *Jurnal Keamanan Nasional*, 2017. <https://doi.org/10.31599/jkn.v3i2.57>.

- Umami, Ida. “Peran Tokoh Agama Dalam Pembinaan Harmonisasi Kehidupan Dan Akhlak Masyarakat Di Kota Metro Lampung.” *FIKRI : Jurnal Kajian Agama, Sosial Dan Budaya*, 2018. <https://doi.org/10.25217/jf.v3i1.220>.
- Wazis, Kun. “PERLAWANAN AHLI HADIS TERHADAP GERAKAN RADIKALISME DALAM KONSTRUKSI MEDIA ONLINE.” *Jurnal Al-Hikmah*, 2019. <https://doi.org/10.35719/alhikmah.v17i1.12>.
- Widyaningrum, Anastasia Yuni, and Noveina Silviyani Dugis. “Terorisme Radikalisme Dan Identitas Keindonesiaan.” *Jurnal Studi Komunikasi (Indonesian Journal of Communications Studies)*, 2018. <https://doi.org/10.25139/jsk.v2i1.368>.
- Yananto, Laurentius, Andi Prasetyo, and Akademi Militer Magelang. “PERAN TOKOH LINTAS AGAMA DALAM MENANGKAL GERAKAN RADIKALISME AGAMA DAN IMPLIKASINYA TERHADAP KETAHANAN WILAYAH (Studi Pada Komunitas Tokoh Lintas Agama Di Kota Surakarta, Jawa Tengah).” *Jurnal Ketahanan Nasional*, 2013.
- Yunus, A Faiz. “Radikalisme, Liberalisme Dan Terorisme: Pengaruhnya Terhadap Agama Islam.” *Jurnal Online Studi Al-Qur An*, 2017. <https://doi.org/10.21009/jsq.013.1.06>.