DEVELOPING A COMPREHENSIVE METHOD IN COUNTERING RADICAL-TERRORISM

(A Study of Policies Applied in Indonesia and the United States in Countering Radical-Terrorism’s Movement and Influence)

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CHAPTER I

INTRODUCTION

A. Background

Interestingly, the United States (US) Media, TIME, on June 17, 2014 writes that ISIS does not contain Middle Eastern people, but Indonesians. The media began its report with descriptions of militants carrying Kalashnikov rifles. They shot the camera when they were somewhere in Syria. They are students, businessmen, former soldiers and even teenagers. TIME also completed its report by releasing a video about Indonesian men in Syria, shortly before ISIS captured cities in Iraq such as Mosul and Tikrit on 10 and 11 June 2014. The seizure of the two main cities in Iraq claimed to be the success of ISIS has been used by the militants to recruit other Indonesians.

Indeed, ISIS is not only dominated by Indonesian volunteers, some countries have representatives as reported by CNN (September 2014), citing the US intelligence agency CIA, predicting the number to reach 20,000 to 31,500 people. Among these, more than 15,000 are estimated to be foreigners, including about 2,000 Westerners and 80 other countries. The team collected material obtained online, court documents, met with a number of government officials, and interviewed those who returned to the US after joining ISIS.

About 50 Americans were arrested while trying to leave the country, and never made it out of the United States, while 64 of them reached Syria or Iraq. Among them is Zulfi Hoxha, a New Jersey citizen of Albanian descent. He went to Syria in 2015. The US authorities described him as "ISIS senior commander". He appeared in two ISIS propaganda videos. Including video where he beheaded an ISIS prisoner.

Of the 12 former ISIS members who returned, nine of them were in jail. The other two have been known by law enforcement officials, but have not been detained. The 12th man returned to Syria for the second time and launched a suicide bomb attack. Although no one has launched an attack yet, one in between, Abdirahman Sheik Mohamud, the Ohio citizen once planned it. He joined the Al-Nusra Front in Syria, a group affiliated with Al-Qaeda. One of his commanders sent Mohamud to Ohio with orders to attack US military facilities. Mohammed returned to Ohio in 2015. Shortly thereafter detained. He
pleaded guilty to having planned the attack in January and he was sentenced to 22 years in prison.

ISIS claims some terror in some countries, including in the United States, an attack in Manhattan, Tuesday evening, October 31, 2017 killing 8 people carried by Sayfullo Habibullaevic Saipov. Several media reports said Saipov shouted "Allahu Akbar" or God is Great Most before crashing pickup trucks into crowds on bike lanes. CNN in 2014 reported, citing the CIA's US intelligence agency, that the number of ISIS combatants from Europe is estimated at 20,000 to 31,500. His position is increasingly declined in Syria when they make terror attacks in various parts of the world.

In France (07-09 / 1/2015) two people armed with Kalashnikov rifles attacked the office of the satirical magazine Charlie Hebdo; (11/13/2015) nine people blasted bombs near the Stade de France stadium and attacked bars and restaurants in Paris and Bataclan concert venues; (14/7/2016), a two-kilometer (1.3-mile) barrel truck through a crowd of Promenade des Anglais in Nice after Bastille Day fireworks, killing at least 77 people and injuring dozens more; and the latest one is terror at the Las Vegas United States music festival (01/10/2017) which speaks 58 people and injures more than 400 people. Paying attention to the latest developments that occur Syria, then only a matter of time until the ISIS base will end.

World leaders condemn all the ISIS’s attacks, particularly, the United States that has launched more than 100 air strikes on ISIS targets in Iraq, including a series of recent attacks called the military as something unusual for killing many ISIS militants. According to military spokesman Major Curtis Kellogg, the Central Command said the attack targeted Haditha Dam, killing between 50 and 70 ISIS members. In fact, after the beheading of two US journalists, the US government considered the expansion of air strikes to Syria, which has been the hiding place of ISIS. January 21, 2017 (Reuters), the new US government, President Trump says that it wants to eradicate radical Islamic groups threatening the US including ISIS. He promised to unite the civilized world, to fight all the radical groups that often spread terror. He will take the means by deploying troops and cutting the fund line to fight in the cyber world.

In France, President Emmanuel Macron in front of ambassadors and 220 friendly country diplomats at the Elysee Presidential Palace in 29 August 2017, asserted that the war on terrorism is a priority of his foreign policy. He will also work with key countries
including the Middle East, such as Iran and Saudi Arabia, which are still in dispute. Macron also said France will host the conference in early 2018, which will discuss how to cut the flow of funds to terrorist groups such as ISIS.

Notwithstanding the United Nations Security Council's (UNSC) unanimous response, which unanimously approved a resolution to 'double' action against the ISIS militant group following a series of attacks in Paris, as set out in Resolution 2249 urging all UN members to 'take all steps needed in the fight against ISIS as well as eradicate its shelter and other militant groups operating in parts of Iraq and Syria. In Indonesia, the government represented by TNI Commander, General Gatot Nurmantyo, is worried about the ISIS movement in Indonesia. According to him, sympathizers of this radical movement spread across 16 regions in Indonesia, such as in NTB Bima, Central Java, East Java.

Another problem faced by the world, especially Indonesia that volunteers and ISIS members who have been practicing and plunged in the battlefield gradually returned home to their respective countries. Their return is identified as a means to continue their struggle to develop and disseminate their ideology and perform terrorist acts in order to develop its mission and show its existence.

Police since 2000 have made many arrests and prosecutions (n=500) against the perpetrators of terror cases. However, the number of days of fishing is increasing continuously. The number of citizens in Indonesia is also more and more that want to join ISIS, even ISIS propaganda, both brightly and covertly, is becoming more and more intense. Thus, arrest and prosecution will not be able to cope with terror problems in Indonesia and around the world. The more terrorists arrested are also not a measure of success in addressing ISIS terror problems. The handling of ISIS with violent and criminal approaches will never succeed in overcoming their crimes. Therefore, a new comprehensive method is needed as a solution to the radicalism and terrorism launched by ISIS.

B. Problem Formulation

The main problem in this research is developing a model of handling radicalism and terrorism triggered by the movement and understanding of ISIS or others based on the experiences and policies of the governments of the United States and Indonesia.
The scope of this study specifically examines the approach of the five countries in handling the ideology and actions of radicalism and terrorism, in response to the development of radical-terrorism movement in the form of prevention, rehabilitation, reeducation or deideologization, reintegration or resocialization.

This research begins with a conceptual formula with regard to research themes, such as:

1. **Terorism**:
   a. “The act of terrorizing, use force or threats to demoralize, intimidate, and subjugate”.¹
   b. Terrorism is purposeful human political activity which is directed toward the creation of general climate of fear, and is designed to influence, in ways desired by the protagonist, other human beings and, through them, some course of events”.²
   c. PBB dalam International convention for the suppression of the financing of terrorism:
      “Any other act intended to cause death or serious bodily injury to a civilian, or to any other person not taking an active part in the hostilities in a situation of armed conflict, when the purpose of such act, by its nature or context, is to intimidate a populations, or to compel a government or an international organization to do or abstain from doing any act”.

All terrorism’s definitions above are used as specific terms in this research.

2. **Radicalism**
   a. Favoring major changes: favoring or making economic, political, or social changes of sweeping or extreme nature.³
   b. Radicalism is the growing willingness to pursue and/or support far-reaching changes in society which may constitute a danger to (to continued existence of) the democratic methodologies (means) that may harm the functioning of the democratic legal order (effect). This definition therefore implicates much more just terrorism and violence but also a democratic dimensions.⁴

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³Encarta Dictionaries, Microsoft Student (2007)[DVD]. Redmond, WA: Micrisoft Corporation, 2006
⁴The Dutch General Information ans Security Agency (2008)
3. Counter-radicalism-terrorism means fight against radicalism and terrorism.

C. Goals and Benefits

1. The purpose of this research is as follows:
   a. In general, this study aims to develop a new model in response to the radical-terrorism movements that have been and are being conducted by the governments of Indonesia and the United States of America.
   b. In particular, this study aims to formulate the following:
      • The prevention model of radical-terrorism influence and movement by two countries, both on its dissemination to other citizens as well as the limitation of freedom of sympathizers and activists of radical-terrorism.
      • Rehabilitation model for people exposed to radical-terrorism thinking, as well as rehabilitation for people who have been involved in the radical-terrorism movement
      • The model of reeducation through educational patterns to provide alternative insights and narratives, as well as radical deformation changes into moderate ideologies for sympathizers and activists of the radical-terrorism movement
      • Reintegration and resocialization model in the form of efforts by related government in restoring sympathizers and activists of radical-terrorism become part of the general public

2. The benefits are as follows:
   • As reference of researchers, lecturers, and students in studying radicalism and terrorism
   • Being a reference for the government in handling terrorism and radicalism in general and especially in Indonesia.

D. Theoritical Framework

Reforms by Muslim rulers and European colonial governors in the second half of the nineteenth century have led to new social groups. Centered on modern institutions such as bureaucracy, schools, armed forces, etc., this group wants to expand the scope of the changes made, especially the establishment of a more stable public security system,
increased agricultural expansion, and population growth, and the necessity of political
demands.

Nevertheless, the Islamic world has gradually integrated into a Western economic
system. Consequently, it loses the ability to respond effectively. The reaction of middle
class members is more political. However, the approach of Islamic reformism will
undoubtedly accelerate its transcendence. The reality shows that the failure that
accompanies a particular program of Islamic reformers has opened up new avenues in
formulating perceptions of Islam.

The transitional period led to the rise of Islamic radicalism, essentially a struggle to
escape from colonial rule. It was pioneered by Western-educated figures. However, the
subsequent journey has turned toward patriotic aspirations, the application of
parliamentary democracy, and the adoption of European law.

After 1920 and the Ottoman Empire collapsed, Islamic reformism lost its
association. Patriotism affirms itself as a major movement and parliamentary democracy
becomes a marvelous solution to all the problems of the state. Furthermore, Islamic
reformism is transformed into Salafism. This attitude is supported by various circles.
Modern interpretations proposed by Islamic reformers have been integrated into new
institutions in order to achieve independence. In this phase Islam is no longer a political,
economic, or philosophical system.

Islam is no longer a reference or source to state legislation. This resulted in religion
only seen as a spiritual belief embodied in certain rituals such as Friday prayers,
performing pilgrimage to Mecca, fasting, and charity. In other words, Islamic history has
become a cultural heritage that must be respected, used as an inspiration for literature and
used in positive ends for the sake of national identity of various Islamic countries,
including personal affairs, such as marriage, divorce, and state heritage hold the highest
responsibility in determining the relevance of Islamic law to the spirit of the changing
times.

In Pakistan, Muhammad Ali Jinnah as founder states, the state of Pakistan is entirely
based on secular laws. People are free to go to a mosque or any other place belonging to
any religion, caste or belief that has nothing to do with the affairs of the state, based on
the fundamental principle that all are equal in a country. The Hindus let go of their longing
and the Muslims released their Muslimity - not in the sense of religion because religion
is a personal belief, but more in the political sense as a citizen.

Since the second decade of the 20th century, a Syrian nationalist and salafist admitted, the Arabs have adopted all modern concepts and institutions from the West. Among other things are the meaning of patriotism, parliament, government constitution, journalism, magazine publishing, schooling, offices, military, etc.. The Arabs would not gain a position in the world without adopting nationalism since religion could not get them out of the difficulty of the moment.

Egypt is basically still a feudal society, in which wealth is calculated based on the area of land that can be planted. While the adoption of the Western constitution and the governmental apparatus did not give much change to the feudal political base of Egyptian society.

In 1949, Mustafa al-Siba'i, leader of the Syrian Muslim Brotherhood had autonomy and became an MP to form the Islamic Socialist Front to reinforce the party's appeal. He called for close cooperation between the Soviet Union and Syria to compensate for US and European commitments in defending Israel. The suggestion of positive neutrality is one indication of the emergence of political configuration throughout the third world. Under his leadership, the Islamic Socialist Front opposed the political and economic manifestations of feudalism and emphasized the importance of social justice, social solidarity, and the building of a strong economy.

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In Bosnia, orthodox, Catholic, and Muslim communities kill each other. In Northern Ireland Catholics and Protestants are hostile to one another. In the Middle East, the three grandchildren of Abraham (Jews, Christians, and Muslims) use the language of violence. In Kashmir, followers of the Hindu religion and the people of Muhammad are at war with each other. In Sri Lanka, Buddhists and Hindus are clawed. The heartbreaking thing is that religion becomes the main element in human destruction machine, a reality that is very contrary to the teachings of all religions on the surface of this earth.

The rise of radical Islam in the Islamic state is a testament to Islam's ability against the dominance of discourse and movement brought by the West. They realize that Islam in Iran is able to overthrow the power that is not aspirational to Islam as well as replace it with the Islamic regime that implements Islamic Shari'a. The victory of Iran became the beginning of the rise of Islam in the contemporary era, which is demanded using modern systems, such as democracy, human rights, and gender equality.
The development of Islam in Indonesia is very rich in polarization. Since the pre-independence era, Islam has shown its diverse faces, represented by Islamic mass organizations. This brings out many names, including traditionalist Islam, modernist Islam, abangan Islam, puritanical Islam, scriptural Islam, substantive Islam, literal Islam, extreme Islam, and militant Islam.

However, interesting momentum occurred when the New Order fell from power, mushrooming militant, militant, radical, and fundamental Islamic movements. The emergence of this group on the national stage has actually begun since the change of state policy in the 1980s, from the marginalization of Islam to Islamic accommodation. New to the era of openness and political freedom, the Islamic movement showed its long-lost character in the New Order regime.

The Islamic trend that brought about the post-New Order era was the birth of radical Islam, represented by several Islamic organizations such as Laskar Jihad (Forum Komunikasi Ahlussunah Waljamaah), Islamic Defenders Forum (FPI), Majelis Mujahidin following previous Islamic organizations such as KISDI. The characteristics of this group is based on the pattern of diversity that is integralistik between Islam and the state, so that this group put forward the Islamic legal-formal style in total. The main issue that is carried out is the establishment of Islamic law in the country of Indonesia.

Laskar Jihad in his report entitled “Radical Islamic Movement Not a Threat”, said that most people still think radical Islamic movement as a threat, this movement is always perceived with anarchism. According to Laskar Jihad, the fear of various circles against the development of radical Islam is not unreasonable. The emergence of various Islamic movements themselves, when viewed historically, would appear to be a reaction to socio-political injustice. The resistance of Laskar Jihad Ahlussunah Waljamaah to various phenomena that occurred is more encouraged because of the government's attitude that does not want to respond positively to the oppression of the Muslims.

While the emergence of radical Islamic movement in Indonesia emphasizes two factors, namely: first, internal factors from within Muslims themselves. This is based on the internal condition of Muslims has happened deviation of religious norms. Secular life has penetrated in the life of Muslim, as a result encourage Muslims to re-move on the authenticity of Islam. This attitude is sustained by a totality and formalistic understanding of religion that is being rigid in understanding religious texts referring to the Prophet's
behavior in Makkah and Medina literally. Hence its religious identity is literalistic, rigid, and tends to resist social change. In turn they are frustrated at the rapidly changing world, while the Islamic response is very slow and lagging behind Western-secular society. They also reject radically modern concepts, such as democracy and human rights considered them as Western products.

Second, external factors outside the Muslim community, whether committed by the ruler or Western hegemony. The repressive attitude of the rulers against Islamic groups, as did the New Order, has generated Islamic radicalism. Likewise, the leadership crisis that occurred after the New Order was demonstrated by the weakness of law enforcement, has prompted the Islamic movement to implement Islamic law as a solution to the crisis. In turn Islamic radicalism was made the answer to the weakness of the legal apparatus in settling cases related to Muslims.

Radicalism also occurs in the form of resistance against the West. The reaction is in the form of violent opposition to Western interests or multinational corporations. The United States’ embassies and companies are often subjected to violence inspired by radical understanding as a religious struggle. In this case, “Jihad” became a symbol of effective resistance to wage war against the West. This condition led to continued hostility between Islam and the West. In fact, radical Islamists see the West as in eternal struggle against Islam.

In addition, radical Islam in Indonesia was born due to the change of power and the uncertain situation. In this context, the West fears the widespread Islamic radical movement in Indonesia. This stems from the view and image of the phenomenon of radical Islamic movements in the Middle East. For the group of Islamic radicalism is not only trying to oppose and subvert the state domination by the secular and hostile regime against Islam, but also the Western power which they believe to be the patron of secular and anti-Islam government.

The radical Islamic movement has given a different color to the journey of religious patterns in Indonesia. For example, in the experience of Muslims, there is a very sharp polarization between moderate Islam and radical Islam in the present. After moderate Islam has gained a place in the hearts of the rulers since the 1980s, now in the era of reform, they are faced with serious challenges from radical Islamic movements that burst into the social fabric of society. They have won limited public sympathy by building
public opinion and movement organizations. Then, it is not questionable if their voices on the national stage so loud sounded.

Therefore, the development of Islamic radicalism in Indonesia is a socio-historical reality within a pluralistic state, but it can also pose a threat to the future of pluralism in Indonesia. Then, it is necessary to extend a moderate, pluralist, and inclusive Islamic movement in the midst of society.

The idea of moderation is based on two things. Firstly, discursively, the moderation movement of the ummah is believed to support the creation of social harmonization of the society in the era of multicultural. Because of how, multiculturalism is a historical reality in society that must be positively responded. Thus, religious exclusivity is believed to be totally religious truth as an ideological stumbling block to solve the problem of pluralism in Indonesia. That is why pluralist education is a priority in bridging the exclusive doctrine.

Secondly, the practice of religious life still dictates the claims of truth and salvation in every religious community to be eradicated in order to avoid mutual blame between one religion and another. The problem of pluralism is often caused by religious fanaticism that leads to radical attitudes. Therefore, concrete efforts to build inter-religious tolerance continue to be undertaken as part of a sustainable social process.

E. Literature Review

ISIS is no longer a problem that is limited only in its emerging countries, such as Iraq and Syria, but has also globalized. That is why its response is massive in almost all countries. The number of victims who fell due to the brutal actions of ISIS sparked the attention of any citizen to react. The acts of terrorism in Paris (November 2015) and Brussels (March 2016), and in addition to the continuous spread of propaganda are just a few bloody events that invite the attention of terrorism reviewers to unravel them.

A number of studies about the development of ISIS and counter-radicalism movement in several countries including research on ISIS that has been done by many academics with various approaches or research focus. For example, Scott Jasper and Scott Moreland (2014) wrote an article entitled Islamic State is a Hybrid Threat in "Small Wars Journal". In the article, both identify the ISIS movement, ideologically as well as a criminal movement. He describes the seven characteristics of the ISIS movement that is
a combination of a number of motion patterns, thus causing ISIS as a dangerous movement that requires creative handling in counteracting it.

The University of Macedonia Thessaloniki in Greece also collects research results on ISIS with the topic "The Situation in the Middle East: Religious Terrorism as a Possible Threat to International Peace and Security" compiled in Thessismun 2015. The important point is that ISIS movement is terrorism cloaked religion (religious terrorism) is very incentive to spread its wings in various countries. The terrorism in this religion is on a religiously patterned surface, whereas a particular ideology or a certain nationalism is the inspirational basis of its movement. This ideology also spread to the community and academic world.

Another research by Bas Hendrikse et al. entitled "ISIS in the Eyes of the Dutch" (2017) provides an overview of the ISIS viewpoint in cyberspace. This study focuses on posting Dutch society on Twitter by classifying the text of the posts used. Masdar Hilmi also wrote an article entitled Genealogy and Influence of Islamic Jihadism Ideology of Islamic State of Iraq and Syria (NIIS) in Indonesia in "Theosophy: Journal of Sufism and Islamic Thought" (Vol.4, 2nd, December 2014). This paper focuses on the history of the birth of ISIS which he calls a splinter of al-Qaeda which also berideologi Ahlu Sunnah wal-Jamaah. The interesting side of this research is that ISIS's influence in Indonesia has a place to remember Muslims in Indonesia, having an organic solidarity that is not owned by Muslims in other countries. This Masdar Hilmi paper produces a conclusion that ISIS is not a copy-paste of the al-Qaeda movement.

Another scholar is Christoper Boucek writing an article of Saudi Arabia's "Soft" Counterterrorism Strategy: Prevention, Rehabilitation, and aftercare. (http://www.carnigieendowment.org). This study concludes that Saudi Arabia's method of dealing with radicals and terrorists is preaching for the awareness of former terrorists. An initiative taken by the Saudi Arabian government is to develop counter terrorism design through rehabilitation and re-education program. The program became a series of counter-terrorism acts with the aim of counteracting radical ideas that spur an act or act of violence in the form of terror. The government of Saudi Arabia by preaching teachings and correct understanding of Islam that radical ideas or extreme acts is haram law, misleading and excluding the teachings of Islam. From May to December 2003, Saudi Arabia has received a suicide bomb attack (special) from terrorists. Deadly bomb attacks
with less than thirty times. The incident, directly addressed the Saudi Arabian kingdom by disseminating the slogan eradication of crime theorists. Arab government Suadi himself states that the root problem of the movement of theorists that occur in his country is a result of irregularities in interpreting the teachings of Islam ".

Attention to the ISIS movement still has pulling power, especially with the increasingly urgent situation in its home country (Iraq and Syria) due to the expertise of government troops fighting them. ISIS sympathizers and followers from various countries began exodus to a number of countries, including their home countries. Indonesia became one of the countries that became the origin of some ISIS followers. Of course, the deradicalization program must prepare a measurable and targeted agenda of activities to respond to the situation.

In relation to the efforts of deradicalisation, a number of countries that implement it show the uniqueness of each program. Research conducted by Gregory D. Johnsen and Christopher Boucek focuses on the country of Yemen. He concludes that Yemen faces radicalism and terrorism by dialogue to rationalize the way terrorist thinking. The use of the dialogue method is aimed at subverting the intellectual reasons and causes held by terrorists, because terrorists have wrong thoughts. The terrorism prisoners' implementation strategy in Yemen is divided into two stages: (1) dialogue between ulama and terrorists, (2) the reintegration process or assisting prisoners who have been released from prison can return to life and be accepted by the wider community. This second stage strategy is more help each individual to get a job, educate, or find a spouse.

Jarret Brachman wrote “Leading Egyptian Jihadist Sayyid Imam Renounces Violence” (http: www.cicentre.com). The research explained Egypt in the face of terrorist prisoners by exploiting former terrorists who repent to discuss with terrorist prisoners. For instance, the figure of Sayid Imam al-Sharif is a former terrorist who insyaf by writing a book: Tarshid al-Jihad fi mishr wa al-alam (rationalization of jihad in Egypt and the world). The book is very influential on the thought of the mujahideen in Egypt Shafi warned that killing based on differences in citizenship and color of skin, be it against the target women, the child is a misconduct according to the Quran. This arduous operation is considered very destructive and must be stopped. He was well aware that the acts of keke and others are not the essence of an essential Muslim.
Similar research was conducted by Muhammad Faisal in his research entitled Challenges in Countering Terrorism and Islamist (2010). By making Singapore the subject of the study, he concludes that the country deals with community-based non-governmental terrorists. The Muslim community is volunteered to form a non-governmental organization (NGO) or a community-based social organization free from the organization's governance element called the Religious Rehabilitation Group (RRG) established in 2003. The elements of RRG members are the pious scholars and religious teachers who are living in Singapore.

In the Middle East, Muhammad Alwusy writes of: Da'isy wa Akhwatuha: Min Qa'idah ila ad-daulah al-Islamiyah (ISIS and Genetics: from al-Qaeda to ISIS), defeating the reality of thought, politics and military of international jihadist which flourished in the Middle East. The research proposes formulation and develop new models in responding to and addressing the ideology, attitude, actions and influence of radicalism and terrorism of the ISIS group with reference to the development of its present movement. This study is important given that the change in the format of action and objectives of the ISIS movement also shows a different trend from the beginning of its emergence, especially when compared with the al-Qaeda movement that became its forerunner. Furthermore, this method can be applied to all levels of community life, especially in Indonesia.

F. Research Method

This research is developed using multidisciplinary approach, applying qualitative method. The data collection method consists of secondary data analysis and conducting interview. The first is conducted by studying necessary references and documents relating to the topic as a useful data source for testing and interpreting. At this point, the documents include data related to the issue of radicalism and terrorism and approach to handle them.

The interview will be conducted in data collection process by asking questions to the informant (governmental officers, practitioners, and organizations that has concern on the issue. The number of participants will be adjusted until reaching saturation. The interview process begins with preparing interview guidelines and questionnaires. The
researchers focus on data of steps and strategies regarding the new approach/es in handling radicalism and terrorism applied in both countries.

- **Types and Sources of Data**

  The data to be collected in this study is related to the methods and policies of the governments of the five countries in terms of prevention, rehabilitation, reeducation or re-ideology, reintegration or resocialization of ISIS terrorists and sympathizers.

  The source of data obtained from the study documentation related to the policies and regulations of the five countries (Indonesia and the United States). In addition, data related to the implementation of policies and regulations are obtained through interviews and discussions with relevant parties and conducting field observations.
CHAPTER IX
CLOSING

9.1 Conclusion

The soft Approach developed in Indonesia includes rehabilitation, reeducation, resocialization and reintegration. All of these stages involve religious values. The policy of countering radicalism-terrorism in the United States, meanwhile, focuses more on state authorities through strengthening laws and foreign policies.

9.2 Recommendations

It is a necessity for both government and non-government institutions to co-counter terrorism which is one of the government's priorities in the security sector, besides corruption and drugs. Acts of terrorism can be caused by deviant or radical teachings, including those linked to religious teachings manifested in destructive actions and disrupting security in the life of the nation and state. Therefore, appropriately, all factors causing radical teachings should be prevented and eradicated, so it could support to counter terrorism.

It is not an easy thing to change a belief on an understanding that has long been persisted, especially which is related to religion. However, efforts to straighten out a radical understanding need to be conducted, moreover understanding manifested in a destructive action which undermines security in the life of the nation and state. Actions of terrorism as one of the manifestations of destructive radical understanding require integrated solving by involving the government and all components of the nation. To straighten out a radical understanding, a joint concept is inevitable so the results can be obtained maximally.

This research is expected to be a guide for all related institutions in preventing and countering radical understanding, in which its implementation will be adapted to the situation and conditions in the field. The use of this blueprint book is expected to be able to optimally prevent the occurrence of criminal committing of terrorism originating from radical teachings, hence it will reduce the tendency of radical understanding and attitudes among the society which is likely to develop into a threat to the life of religion, nation and state.

All programs are designed based on current conditions and it is possible to be refined periodically in accordance with developments in the situation and needs in the future. To realize these programs of de-radicalization, it is expected that throughout each institution to include such programs in their budget items.
References