

Research Article

Deradicalization Concept of Islamic Extremists to Maintain Law and Order of West Java Area

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ORCIDSyahroni Syahroni: <https://orcid.org/0000-0002-0280-4024>**Abstract.**

This study aims to develop a deradicalization concept for Islamic extremists within the jurisdiction of the West Java Regional Police (Polda Jabar). The understanding of this concept is developed using qualitative descriptive methods and research and development (RND) designs. The research was prompted by data from the Global Terrorism Index in 2020, which ranked Indonesia fourth in the Asia Pacific region for its high terrorism index. This ranking is consistent with the factual conditions in Indonesia, where acts of terrorism and radicalism carried out by groups affiliated with Islam are prevalent.

In the West Java Regional Police area, acts of radicalism and extremism affiliated with Islam are primarily concentrated along the south coast in places such as Garut, Tasikmalaya, and Sukabumi. Recently, a declaration of the Islamic State of Indonesia was discovered in the Garut region of West Java. The investigation conducted by the Garut Resort Police revealed significant community support for this declaration. If left unaddressed, this support poses a serious threat to the security and public order within the jurisdiction of the West Java Regional Police.

Therefore, the focus of this research is to develop a deradicalization pattern for extremists associated with Islamic groups. The ultimate goal is to ensure security and public order within the jurisdiction of the West Java Regional Police. By implementing effective deradicalization measures, it is hoped that the threat posed by extremist elements can be mitigated, contributing to a safer and more stable region.

Keywords: deradicalization, ilslamic extremists, security, West Java

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1. Introduction

Since the pre-independence era, the southern region of West Java has been known as the base of Islamic fighters who have played a significant role in helping the independence of Republic of Indonesia. Many prominent Islamic fighters are recorded to have participated in helping the Indonesian National Army, who fought on the front

lines against Dutch colonialism [1]. With such a historical background, the community in the South West Java region has been formed with a reactive character to carry out resistance actions in the name of religion when facing social realities that are not following the beliefs of Islamic religious values. Meanwhile, the Unitary State of the Republic of Indonesia is a country that has nationally agreed on Pancasila as the basis of the state. In other words, the Indonesian state is run based on values based on Pancasila and not based on Islamic teachings. In practice, the management of the Republic of Indonesia is sometimes perceived as an act that deviates from the norms of Islam. The act triggered a strong reaction from extremist Islamic groups in various parts of Indonesia, including in the southern part of West Java. This condition is, of course, a threat that can disrupt the integrity of the Republic of Indonesia, which is formed from various ethnic groups, religions, races and between groups. On that basis, this paper will describe the concept of deradicalization of extremist Islamic groups to maintain law and order in the jurisdiction of the West Java Regional Police can be guaranteed. Many studies related to the deradicalization of extremist groups in Indonesia have been carried out, including by Saleh & Astiana with the title '*The perspectives of Islamic scholars On religious deradicalization and social media roles.*' In this study, Saleh & Astiana normatively reveal the perspectives of Islamic scholars regarding the concept of religious deradicalization through the role of social media [2].

Furthermore, [3]highlighted applying the pesantren-based deradicalization model in Central Java. On a larger scale, [4] researched the concept of deradicalization which is actualized in the education system in Southeast Asia. In addition, research conducted by (Asdira) [5] reveals the development of a deradicalization model for terrorist convicts in prisons in Indonesia. (Widya) [6] research reveals the obstacles and challenges in implementing deradicalization in Indonesia. [7] research reveal the interpretation related to the concept of deradicalization in Indonesia. Considering the various studies carried out in Indonesia related to deradicalization, the writer concludes that research related to deradicalization in Indonesia is conceptually always associated with cognitive aspects. In this case, the concept of deradicalization is directed at changing the mindset of terrorists to not act with violence in people's lives. Meanwhile, the research developed focuses more on the welfare approach to eliminate radicalism for extremists in the South West Java region. Therefore, this research has a strategic and novelty that is very urgent to do.

2. Method

The method used in this study is a qualitative descriptive method with content analysis techniques used to develop a deradicalization model for extremists in the southern part of West Java.

Deradicalization refers to counterterrorism preventive measures or strategies to neutralize ideas that are considered radical and dangerous through a non-violent approach. [8], This deradicalization aims to return the involved actors with a radical understanding to a more moderate path of thought. Terror acts carried out by extremist groups have become a serious problem for the international community because, at any time, they will endanger the country's national security. Therefore, deradicalization programs are needed as a formula for overcoming and preventing radical understandings such as terrorism.

[9] explain that in extremism and terrorism, deradicalization aims to persuade terrorists and extremists to abandon the violence they commit. Neutralization is the main goal and focus of the program for the groups or individuals with radical and extreme ideologies to have counter-radicalism. As a reference to the concept, Counter-Terrorism Implementation Task Force (CTITF), a deradicalization program, is a policy that provides social, legal, political, economic and educational assistance packages aimed at extremists. This is an action that uses soft power. The meaning of deradicalization still needs to be broadened so that it is not only intended to fight acts of terror. However, it must be more inclusive, namely to elevate the humanity of Islamic extremist groups in the South West Java Region so that they can be responsible for maintaining the conduciveness of security and public order in the region.

[10]states that there are three subjects of deradicalization, namely as follows:

1. The superstructure refers to the role of the central and local governments. This superstructure role is supported by various counterterrorism laws such as Law no. 15/2003 on Combating Acts of Terrorism, Law no. 15/2003 on the TNI, which mandates dealing with threats to the state from non-state actors, Law no. 3/2002 on National Defense, Presidential Regulation No. 12/2002 on National Defense for Countering Terrorism, until Law no. 17/2013 on Social Organizations that prohibit the ideology of counter Pancasila.
2. Infrastructure refers to deradicalization implementing agencies, both from the government and the community.

3. Substructures are individuals who are involved in the deradicalization infrastructure.

At least there are two meanings in deradicalization, namely disengagement and *deideologization*, namely:

1. *Disengagement* can mean encouraging radical/extremist groups to orient themselves through cognitive and social changes so that they leave the radical understanding they previously held towards a new norm in the sense of returning to peaceful or non-radical thinking.
2. *Deideologization* means that the abolition of the ideology of religion and religion is not seen as a political ideology but can be understood as noble values that sow the message of peace. The emergence of the Islamic State of Iraq and Syria has given rise to the perception that when religion is made into a political ideology, it becomes easy to recruit new members whose religious thoughts align with theirs.

3. Result And Discussion

By paying attention to the data objects in this paper, it is identified that there are Islamic extremist groups in the South West Java region who view the government as the opposite party to them because they are considered not to implement Islamic values in their government. In line with Cherney et al (2021) that people who joined terrorist group perceived that the government does not follow the Islamic law. In several cases, many Islamic groups in the South West Java region were influenced by extremist thoughts, so they wanted to break away from the Unitary State of the Republic of Indonesia by declaring the establishment of a new state, namely the Islamic State of Indonesia.

Based on the research data collected, several acts of violence perpetrated by extremist groups in the southern part of West Java have become a national issue that is seen as a threat to security in the region. Extremist groups in the southern part of West Java are affiliated with the Indonesian Islamic congregation group, mostly followed by students on the island of Java. Based on the results of observations, it was found that there was a tendency for acts of violence carried out by their groups to be a form of resistance to the government of the Republic of Indonesia, which was considered dzalim and not pro-Islamic. In addition, the resistance carried out is generally triggered by a sense of injustice and less prosperous conditions felt by extremist groups in the southern part of West Java. Therefore, they fight for justice and equitable welfare distribution based on Islamic ideology.

4. CONCLUSION

By looking at the fact that the actions carried out by extremist groups in the southern part of West Java are based on injustice, and the lack of equitable distribution of welfare, the deradicalization model developed in this study is soft power; how efforts must be made to persuade extremist groups to want to participate in acknowledging that the ideological basis that the Indonesian people have agreed upon is Pancasila and the 1945 Constitution. Thus, through the welfare approach, they are expected not to be fanatical about the values of Islamic teachings, especially in the life of the nation and state.

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