



ADDIN

<https://journal.iainkudus.ac.id/index.php/Addin>

ISSN: 0854-0594; E-ISSN: 2476-9479

Volume 15, Number 2, August 2021: 259-280

DOI: <http://dx.doi.org/10.21043/addin.v15i2.14352>

Rethinking Humanity for Counter Terrorism: a Method of Deradicalization in Lingkar Perdamaian Foundation

Aditia Muhammad Noor

Universitas Brawijaya Malang, Indonesia

maditia608@ub.ac.id

Abstract

Deradicalization is carried out as a form of fostering former terrorists so that they can be rehabilitated both in their actions and in the paradigm they adhere to. Deradicalization should be carried out as far as possible to find out the background of the involvement. The formulation of the problem in this study; how the deradicalization strategy and the implications of the program. This study used the descriptive qualitative method. This study shows that Abraham Maslow's hierarchy of needs is a strategic step taken by the Lingkar Peace Foundation through ideological development, assistance to convict families and economic recovery. So this step has implications for the love of the country and respect for every difference.

Keywords: *Deradicalization, Radicalism, Terrorism, Humanism.*

Abstrak

MEMIKIRKAN KEMBALI KEMANUSIAAN UNTUK PENANGGULANGAN TERORISME: METODE DERADIKALISASI DI YAYASAN LINGKAR PERDAMAIAN. Deradikalisasi dilakukan sebagai bentuk pembinaan mantan teroris agar dapat direhabilitasi baik dalam tindakannya maupun dalam paradigma yang dianutnya. Deradikalisasi harus dilakukan sejauh mungkin untuk mengetahui

latar belakang keterlibatannya. Adapun rumusan masalah dalam penelitian ini; bagaimana strategi deradikalisasi dan implikasi dari program tersebut. Penelitian ini menggunakan metode deskriptif kualitatif. Studi ini menunjukkan bahwa hierarki kebutuhan Abraham Maslow merupakan langkah strategis yang diambil Yayasan Perdamaian Lingkar melalui pengembangan ideologi, pendampingan keluarga terpidana dan pemulihan ekonomi. Sehingga langkah ini berimplikasi pada rasa cinta tanah air dan menghargai setiap perbedaan.

Kata Kunci: *Deradikalisasi, Radikalisme, Terorisme, Humanisme.*

A. Introduction

Terrorism is an extremist ideology with a religious label. The adherents of this ideology claim to be callers of "jihad". The terror they carried out was also considered a jihad against injustice. Although acts of terrorism throughout 2018 to 2020 have decreased¹, these actions are still *hit and run* which need to be watched out for. Whereas religion is the regulator of norms, the order of life so that they can coexist with one another.² Religion is nothing but the teachings of love that can give peace to every adherent.³ So that the threat of terrorism is increasingly penetrating into various sectors, one of which is education⁴, preventive efforts must be made with

¹ This 57% decline does not mean it is considered safe, acts of terrorism will always continue as long as religion is only interpreted as a mere political foundation. For this reason, efforts to counteract this movement require a religious understanding that prioritizes tolerance and promotes unity in the midst of a pluralistic society. The Government Needs to Prevent This terrorism. Action Through Regulations That Are Considered Effective. In addition, the role of religious leaders must provide harmonious and tolerant religious lessons. See , <https://www.Bnpt.Go.Id/> .

² Laode Monto Bauto, "Perspektif Agama dan Kebudayaan dalam Kehidupan Masyarakat Indonesia (Suatu Tinjauan Sosiologi Agama)," *Jurnal Pendidikan Ilmu Sosial*, 2016, 26 26 <https://doi.org/10.17509/jpis.v23i2.1616>.

³ Aditia Muhammad Noor, "Pendidikan Islam Rahmat Li Al-'Alamin Dan Implikasinya Terhadap Karakter (Studi Pesantren Metal Mulim Al-Hidayah Pasuruan)," *Jurnal Penelitian Pendidikan Islam* 9, no. 1 (2021), 7 <https://doi.org/10.36667/jppi.v9i1.603>.

⁴ In Research Released From Center for the Study of Islam and Society UIN Jakarta, in 2018 then conducted a survey on teachers throughout Indonesia as many as 2,237 religious teachers. From the results obtained that there are at least 37.77% of intolerant attitudes and 41.26% have radical understanding. Then the views of these teachers regarding religious and social relations, there are 56% of non-Muslim teachers disagree with

steps of deradicalization and terrorism. This effort is made to stop the seeds of religious extremism that lead to acts of terrorism.

Deradicalization efforts are not limited to fostering an understanding of religious extremists towards an inclusive understanding, but rather to protecting the right to be rehabilitated and the right to life. Deradicalization also provides a change in attitudes that are considered effective for terrorist actors. All of this will lead the community towards what it means to be plural⁵ and have a more multicultural perspective. So that the deradicalization program is important to understand multiculturalism and also inclusiveness to the community, especially terrorists.

The Lingkar Perdamaian Foundation (YLP) is an institution that consistently implements deradicalization and terrorism programs. This institution has a strategy for implementing deradicalization and terrorism that is different from other institutions, namely promoting ideological development, family assistance and economic improvement. Deradicalization in maenstream institutions does not provide significant implications, so it is only an ideological development. In fact, deradicalization must also be seen from the background of the joining of these terrorist groups. For example, the Poltak Partogi notes that one of the reasons this terrorist group arose was due to social inequality and economic injustice.⁶ So that it becomes a logical consequence when handling terrorism is not only ideological development but also family psychological assistance and economic improvement.⁷

establishing schools, 21% disagree with non-Muslim neighbors, 33% encourage people to fight for the establishment of an Islamic state and more ironically 29% agree to Jihad in Syria, Palestine and other Islamic countries. Syaugi Syaugi, Badrian Badrian, And Faisal Mubarak, "Peran Kearifan Lokal Dalam Upaya Deradikalisasi Faham Radikal Di Kalimantan Selatan," *Khazanah: Jurnal Studi Islam Dan Humaniora* 18, No. 2 (2020): 72.

⁵ M. Zainuddin, *Merawat Keberagamaan Dalam Keragaman* (Yogyakarta: Magnum Pustaka Utama, 2019).66

⁶ Poltak Partogi Nainggolan, "Mengapa Indonesia Sangat Rawan Dari ISIS/IS?," *Jurnal Politika Dinamika Masalah Politik Dalam Negeri Dan Hubungan Internasional* 7, no. 2 (2018). 10

⁷ Richard Schwing, "A Mental Model Proposed to Address Sustainability and

In Sukawarsini's notes, Djelantik stated that he did not agree that terrorism was caused by economic inequality. According to him, these changes are not absolute and do not always result in acts of terror. Poverty and economic problems are different things and can be solved by a separate and non-violent mechanism, namely social escapism.⁸ However, Olaniyi Evans also denies that a weak economy and social inequality are a reflection of the injustice of the prevailing system. That is why economic marginalization, social inequality, hopelessness and frustration give birth to extremism movements and lead to terrorism.⁹ In line with Hamisu Salihu, the economic factors of poverty, unemployment, illiteracy and uncontrolled population growth cannot be ruled out as possible causes of terrorism.¹⁰

For this reason, the concept of *Hierarchy of Need* that was promoted by Abraham Maslow became important to answer anxiety in overcoming the group. The hierarchy of needs according to him is as follows: (1) physiological (basic), (2) needs for safety and security, (3) needs to be loved and loved, (4) needs for respect and (5) needs for self-actualization. Change through deradicalization will not run optimally if aspects of one's needs are still not met. So that it allows someone to return to their activities as a terrorist¹¹ because of desperation and not meeting basic needs.

Terrorism Issues," *Risk Analysis*, 2002,215 <https://doi.org/10.1111/0272-4332.00051>.

⁸ Sukawarsini Djelantik, *Terorisme: Tinjauan Psiko-Politis, Peran Media, Kemiskinan, Dan Keamanan Nasional* (Jakarta: Pustaka Obor; 2010).172

⁹ Olaniyi Evans and Ikechukwu Kelikume, "The Impact of Poverty, Unemployment, Inequality, Corruption and Poor Governance on Niger Delta Militancy, Boko Haram Terrorism and Fulani Herdsmen Attacks in Nigeria," *International Journal of Management, Economics and Social Sciences* 8, no. 2 (2019), 11 <https://doi.org/10.32327/ijmess/8.2.2019.5>.

¹⁰ Hamisu Salihu, "Is Boko Haram a 'Child' of Economic Circumstances?," *International Journal of Social Economics* 45, no. 8 (2018), 9 <https://doi.org/10.1108/IJSE-12-2017-0573>.

¹¹ Mikhail Zelenkov Et Al., "How To Lower The Possibility Of Terrorism Development In Democratic Society?," *Justicia* 26, No. 39 (2021), 15 <https://doi.org/10.17081/Just.26.39.4909>.

Maslow believed that the human soul grows and moves as much as possible. To that end, he developed a theory of human needs in the form of a tiered hierarchy. In the general view of needs, humans should be prioritized based on the lowest level, but it is possible if the needs are inversely proportional. For example, past experiences, encourage him to need a sense of security. Including someone who has talent but there is no encouragement from people around him, so what he needs is recognition and social involvement to actualize himself. This shows that the above case prioritizes certain ideas or needs even though they have to ignore their physiological needs. So that a person's change must be supported based on his needs. This is what Maslow identified with humanistic change.

For this reason, it is hoped that deradicalization will have an interesting strategy and pattern, not only dealing with ideological issues, but also all aspects behind the former terrorists. This is not only because of humanitarian issues, but will cause turmoil from his followers to take even greater action.¹² Efforts to overcome terrorist actors can be completed in humanist ways, so that apart from rehabilitating to become real human beings, we will find out how the movement and doctrine of the terrorist group is intensified, so that in the future it becomes a more preventive measure.¹³

The locus of this research is a community organization that carries out deradicalization activities for former terrorism at the Lingkar Peace Foundation (YLP), where this institution was established as a forum for former terrorists to have an inclusive and tolerant religious understanding. In addition, so that every perpetrator of the Minister of Agriculture of terrorism does not experience acts of discrimination in the community. This institution

¹² Muhammad R Bakashmar, "Extremist Deradicalisation Programmes: A Comparative Perspective," *International Journal Of Political Science, Law And International Relations* , 2015. 25

¹³ Rafika Nurul Hamdani Ramli, "The Eradication Of Terrorism Acts: Effectiveness And Human Rights Violation," *International Journal Of Global Community* , 2018. 8

that oversees religious understanding has succeeded in becoming a representation of a deradicalization program with a more humanist understanding of religion, not by punishing ex-terrorists to death.

This foundation has succeeded in creating a positive stigma that treatment of ex-terrorists must be carried out in a humane way, through religious understanding, training and national insight, so that there is no more discrimination and negative views for ex-terrorists in the community.¹⁴ The existence of former terrorism requires special attention through moral rehabilitation and inclusive religious understanding. In addition, the interesting reason why the researcher chose this object is that the Lingkar Perdamaian Foundation was founded by a former terrorist, so deradicalization becomes more measurable according to experience.

The formulation of the problem in this research is; (1) what is the deradicalization strategy at Lingkar Damai Foundation (YLP); (2) what are the implications of the deradicalization program at the Lingkar Damai Foundation (YLP)?. While this research uses a qualitative research approach with a descriptive type. Informants consist of the chairman of the foundation, management, and several members. Then data collection techniques using interviews, documentation, and observation. The analysis in this study uses Miles and Huberman's interactive analysis with several elements, namely: data reduction, data presentation, and drawing conclusions. This reduction is used as a process of concentrating data from the results of field findings, then entering the presentation of structured data in a structured manner so that it is easy to understand that conclusions can be drawn.

This study uses a qualitative research approach with a descriptive type. This research was conducted at the Lingkar Peace

¹⁴ Jerry Indrawan and M. Prakoso Aji, "Efektivitas Program Deradikalisasi Badan Nasional Penanggulangan Terorisme terhadap Narapidana Terorisme Di Indonesia," *Jurnal Pertahanan & Bela Negara* 9, no. 2 (2019), 19 <https://doi.org/10.33172/jpbh.v9i2.561>.

Foundation, Lamongan Regency. The informants consisted of the head of the foundation, management and several members. Then data collection techniques using interviews, documentation and observation. The analysis in this study uses Miles and Huberman's interactive analysis with several elements, namely: data reduction, data presentation and conclusion drawing.¹⁵ This reduction is used as a process of concentrating data from the results of field findings, then entering the presentation of data that is structured in a structured manner so that it is easy to understand so that conclusions can be drawn.

The Lingkar Perdamaian Foundation is an institution engaged in deradicalization and terrorism. This activity is carried out by those who have joined national and international terrorist groups. The formation of the Lingkar Perdamaian Foundation (YLP) was pioneered by Ali Fauzi, who is the younger brother of Ali Ghufron, Amrozi and Ali Imron. Historically, the Lingkar Peace Foundation (YLP) started after the release of former terrorist acts in the Bali Bombing I tragedy, which consisted of: Ali Fauzi, Anis Yusuf alias Haris and other ex-convicts who were also part of the terrorism circle. Of course, their existence cannot be separated from the influence of other top terrorists such as the world's terrorist leader Osama bin Laden; Iqbal Hussein Thoyib who was the figure behind the planning to bomb the National Police Headquarters and the supplier of weapons to take down the police; and Sumarno who is Ali Fauzi's nephew and neighbor who once stockpiled thousands of weapons for terrorist acts in several planned places.

After experiencing a long criminal sentence from which the formation of the YLP was initiated, Ali Fauzi and other colleagues formed this institution to provide guidance to other former convicts. YLP was founded on November 29, 2016 that is located in

¹⁵ Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2009), 99.

Tenggulun Village, Solokuro District, Lamongan Regency, East Java. The location distance from the city center is about 42 km, it can also be reached across Sukodadi District with a distance of about 16 km and 14 hours if crossing Drajat to the south.

“Lingkar Perdamaian Foundation is a foundation founded by former combatants and former terrorist convicts in Lamongan, East Java on November 29, 2016. It was spearheaded by Ali Fauzi Manzi, the younger brother of the Bali bombing trio, Ali Ghufron, Amrozi and Ali Imron. In 1994 Ali Fauzi Manzi was sent by Hambali to the Abu Bakar camp and the Hudaibiyah camp to enter the Moro Islamic Liberation Front (MILF) military academy in South Mindanao, Philippines. His last position in the Jama’ah Islamiyah group was the head of the bomb assembly instructor in East Java province. The founders of the Lingkar Perdamaian Foundation have different backgrounds, some were trained in the Afghan military camps, Mindanao military camps, Ambon and Poso. After leaving prison and conflict areas they realized that what some of their comrades were doing had gone too far and had to stop.”¹⁶

As the name implies, YLP hopes to build peace structurally and sustainably by building communication with those involved in acts of terrorism in Indonesia. It was established so that those with ex-terrorist status can become agents of change and peace in society so that they do not fall into the trap of terrorism through activities that encourage positive change in the future.

The peace ring was established for former terrorism so that they can become cross-sectoral peace ambassadors across sectors¹⁷, particularly with regard to radicalism and terrorism. The activities carried out by YLP are deradicalization and terrorism

¹⁶ Document Profile of the Lingkar Perdamaian Foundation (YLP).

¹⁷ Interview with Ali Fauzi Who is the Head of the Lingkar Perdamaian Foundation (YLP) at the YLP Secretariat.

which are important agendas in providing an understanding of the threat of terrorist groups. In addition, YLP also provides education, interspersed with dark stories of those who were caught by terrorist members, bombings, shootings and robberies under the pretext of property.¹⁸

Not only that, this situation creates a negative stigma for the families of former terrorists and gets discriminated against in the community.¹⁹ If this is done without assistance, it is feared that the victim's family will become a new seed and axis to follow in the footsteps of the head of his family.²⁰

With this concern, Ali Fauzi, who is also a former terrorist, took the initiative to establish an institution engaged in deradicalization activities in Lamongan, namely the Lingkar Peace Foundation (YLP). As the name implies, this institution is expected to be an agent of peace.

B. Discussion

1. Deradicalization Development Strategy at YLP

The efforts made by YLP in the deradicalization program are certainly not easy. The religious approach taken is certainly varied, there are still many of them who are still relatively strict. This is

¹⁸ Terminologically Fai' assets are assets obtained from non-Muslims in a peaceful manner without war. The treasures obtained from the results of the war are called Ghonimah. The difference is that Fai' property is given voluntarily, while Ghonimah is identified with the plundered property. In the issue of religious-based radicalism, the issue of Fai' wealth is often misinterpreted with robbery to take Fai' property from infidels. As Happened In Some Areas; Medan Attack and Other Places That Are Targets for Property confiscation under the pretext of Fai' Assets. They assume that Indonesia is a country led by an "infidel" or the thogut government, so that this country is a battlefield to fight for and enforce Islamic law. That means, the property owned by non-Muslims becomes lawful to be owned even though it is obtained in non-halal ways.

¹⁹ Ridho Firmansyah, "Rehabilitasi Dan Deradikalisasi Terhadap Anak Pelaku Tindak Pidana Terorisme," *Jurist-Diction*, 2019,14 <https://doi.org/10.20473/jd.v2i2.14258>.

²⁰ Zora A. Sukabdi, "Psychological Rehabilitation For Ideology-Based Terrorism Offenders," *International Journal Of Neurorehabilitation* , 2017, 22; Zora A. Sukabdi, "Terrorism In Indonesia: A Review On Rehabilitation And Deradicalization," *Journal Of Terrorism Research* , 2015, 5; Zora A Sukabdi, "Building Community Resilience: Strategic Role Of Police With Bombing Victims," *Police Practice And Research* 17, No. 2 (March 3, 2016): 70, <https://Doi.Org/10.1080/15614263.2015.1128162>.

possible when the rehabilitation period in prison is not optimal, so the seeds of radicalism are still in their minds and actions. To respond to ex-convicts who have not completely let go of their original ideology, YLP puts forward a dynamic and humanist approach. Do not want ideological change by means of coercion because it will have an impact on the failure of the ideological recovery plan.

a. Strengthening the Inclusive Paradigm

As the initial purpose of the establishment of the YLP is to provide guidance for convicts and combatants to become better. Because after the release of the crime all former convicts get a bad view in the community. They assume that ex-convicts are still not fully a good person and are still impressed as bad humans. All convicts experience difficulties in blending in with the community, this skepticism of the community makes it difficult for former convicts and combatants to live in their environment. For this reason, YLP was established as a bridge to provide an optimal assimilation process.²¹

Before ex-terrorists mingle with the general public, YLP directs them to provide insight, emotional approaches and a change in the mindset from exclusivity to inclusiveness. ²²So that they no longer act as if they are the most correct in religious matters. There are at least some steps to internalize an inclusive paradigm for ex-convicts; identification of convicts, development of counter-radicalization and evaluation. Although different from prisons that use deradicalization strategies in the form of

²¹ Interview with Ali Fauzi Who is the Head of the Lingkar Perdamaian Foundation (YLP) at the YLP Secretariat.

²² Interview with Ali Fauzi Who is the Head of the Lingkar Perdamaian Foundation (YLP) at the YLP Secretariat.

identification, rehabilitation, reeducation, resocialization and monitoring²³, the prison stages are longer but basically both prisons and YLP have the same hope that ex-convicts can become better individuals.

The approach taken by YLP in Abraham Maslow's language is included in the category of *self-conscious need*, namely the need for security. That the group of former convicts experienced a fairly large trauma in the form of punishment and even had to witness their colleagues being sentenced to death. In order for this need for security to be fulfilled, it is necessary to have a climate that guides them to the right path, namely strengthening the inclusive paradigm. It is intended that the past track record can be replaced with a better mindset and gain a sense of security.

b. Terrorist Convict Family Development

YLP was established not only to tackle the ideological issues of former terrorism, but also to embrace terrorist children to be nurtured and involved in deradicalization programs. Starting from educating, taking care of to meet their daily needs. YLP feels sorry if the children and their families who have been left behind or have been detained have to live in hardship. For this reason, YLP helps to solve this problem as a form of concern for them. In addition, this protection is carried out so that they feel safe to live in the midst of society and do not experience discrimination.²⁴

²³ Insan Firdaus, "Penempatan Narapidana Teroris Di Lembaga Pemasarakatan," *Jurnal Penelitian Hukum* 7, no. 1 (2017): 25.

²⁴ Muslim Hidayat and Sabiqotul Husna, "Resiliensi Keluarga Teroris A : Kekuatan Menghadapi Stigma Negatif , Rasa Malu Dan Psychological Distress Sebagai Keluarga Teroris," *Jurnal Penelitian Dan Pengembangan Kesejahteraan Sosial* 10, no. 2 (2021), 23 ; Siti Nur Asiyah et al., "The Social Discrimination against Former Terrorist Convicts and Their Families: Psychological Perspectives," *Journal of Indonesian Islam* 8, no. 1 (2014), 19 <https://doi.org/10.15642/JIIS.2014.8.1.71-90>.

Because so far, before the YLP was established, the families of terrorists had always received intimidation in society. It is even considered a threat because it is considered to have the potential to carry out terror. This behavior not only affects the psyche of children and their families, but also becomes a strategic step.²⁵

At least there are several reasons why YLP provides guidance to the children of convicts, which is different from handling under the auspices of the government. *First*, the negative stigma attached to children in society. *Second*, the magnitude of the absorption of radical ideology taught by his parents, thus allowing the growth of new seeds of terrorism. *Third*, their chances of being recruited by these terrorist groups are very large.²⁶

For this reason, YLP tries to break this chain by educating children with the correct understanding of religion as well as providing a decent life. This action is also said to be in the category of *at risk groups*, children born due to regional conflicts, children of terrorist actors or those who have experienced acts of violence.²⁷ Their age is relatively early in the formation of identity, so that their unstable attitude will affect their growth and development. So far, the number of children under YLP's care is 20,²⁸ this number could continue to grow and YLP is happy to provide training for them.

²⁵ Sukabdi, "Terrorism In Indonesia: A Review On Rehabilitation And Deradicalization"; Milda Istiqomah, "De-Radicalization Program In Indonesian Prisons: Reformation On The Correctional Institution," 2011. 21.

²⁶ Mary Beth Altier, Emma Leonard Boyle, And John G. Horgan, "Returning To The Fight: An Empirical Analysis Of Terrorist Reengagement And Recidivism," *Terrorism And Political Violence* 33, No. 4 (2021), 61 <https://doi.org/10.1080/09546553.2019.1679781>.

²⁷ Saleh Dhumad Et Al., "Risk Factors For Terrorism: A Comparison Of Family, Childhood, And Personality Risk Factors Among Iraqi Terrorists, Murderers, And Controls," *Behavioral Sciences Of Terrorism And Political Aggression* 12, No. 1 (2020), 22 <https://doi.org/10.1080/19434472.2019.1591481>.

²⁸ Document Lingkar Perdamaian Foundation (YLP).

Maslow categorizes this need as *love and belonging need*, a sense of being loved and not experiencing discrimination in society. That failure to create a climate of love and belonging in social life is the reason for emotional disturbances or maladjustments.²⁹

c. Economic Recovery

After their release from prison, it was confirmed that their economy was very crippled, let alone to support their families, it was very difficult to support themselves.³⁰ So that this economic recovery is a special concern³¹ for YLP to help ease the burden on former convicts to be able to survive amidst the difficulties of those who are former terrorists. It was at this point that Ali and his colleagues founded the YLP, because they saw that their economy and friends were struggling and it was difficult to find jobs because the label of ex-terrorist was still attached. Thanks to Ali's hard work, YLP finally asked the police to ensure that the company to which the YLP member was applying was given a certificate that he was free from terrorist ideology.

Through this letter, the company no longer needs to be afraid of YLP members if someone applies to become an employee of the company. If the establishment of YLP is not carried out, the chances of them being accepted into the company are very small.³² The written support emphasized

²⁹ Syamsu Yusuf and Juntika Nurihsan, "Landasan Bimbingan Dan Konseling," *Bandung: Remaja Rosdakarya* 30 (2007), 84.

³⁰ Interview with Sumarno, who is Treasurer of the Lingkar Perdamaian Foundation (YLP) at the YLP Secretariat.

³¹ Pujiyono and Bambang Sugeng Rukmono, "Ex-Terrorist Deradicalization in Indonesia through Economic Empowerment," *International Journal of Advanced Science and Technology* 29, no. 3 (2020), 11; Sugiarto Sugiarto, "Communication Strategy Of The National Counter Terrorism Agency In The Deradicalization Program In Indonesia," *Jurnal Pertahanan & Bela Negara* 10, no. 2 (2020), 8 <https://doi.org/10.33172/jpbh.v10i2.898>.

³² Interview with Sumarno, who is Treasurer of the Lingkar Perdamaian Foundation

that the company where the former terrorist worked not to be afraid because of accusations of helping terrorists, especially with the stigma of society. This guarantee makes YLP members able to work independently, strengthening their economy even though the work they find is rough.³³

At least the guarantee for the police was able to help open up access to jobs, although in several other companies the letter was deemed not strong enough to ensure that they were free from the snares of terrorism.³⁴In this case, in Maslow's argument, it falls into the category of physiological needs and self-actualization needs, needs that are based on because the most basic aspects in humans are not met.³⁵In addition, self-actualization is also the reason for the change in former convicts for the better.

2. The Efficiency of this Strategy

If you look at the deradicalization program carried out by YLP, this is more efficient and does not have an impact on forced changes, but is gradually implemented in depth with the background of their involvement. It is different from the method or approach in several other places which is more of an aspect of punishment to provide a deterrent effect but has substantial aspects and factors that influence it.

Although the strategies used by YLP are different, the main goal of this deradicalization is to change the paradigm from exclusivity to inclusivity. This effort is considered more nurturing

(YLP) at the YLP Secretariat.

³³ Ahmad Ah. Ali Arifin Jundulloh, "Implementasi Strategi Pelatihan Dan Pengembangan Sumber Daya Manusia (Studi Kasus Deradikalisasi Terhadap Mantan Napi Terorisme Di Yayasan Lingkar Perdamaian Kabupaten Lamongan)," *Journal of Islamic Management* 1, no. 1 (2021), 13.

³⁴ Interview with Sumarno, who is Treasurer of the Lingkar Perdamaian Foundation (YLP) at the YLP Secretariat.

³⁵ Feist & Feist, *Theories of Personality*. (New York: McGraw Hill, 2006), 241.

than releasing him without post-criminal assistance which actually has a negative impact on the psychology of the perpetrator. If this is allowed, they will be discriminated against and described in society and allow them to perform similar actions as a result of this treatment. For this reason, the author assumes that what YLP is doing is actually an effort to humanize humans and change them for the better.³⁶

3. Implications of the Deradicalization Strategy at YLP

YLP's task is to succeed in making people fully human through programs that are quite heavy amid threats from ISIS sympathizers. This success has implications for two things; *First* , return to the Unitary State of the Republic of Indonesia. *Second* , the attitude of religious tolerance.

a. Reaffirming the Unitary State of the Republic of Indonesia

YLP's success through deradicalization and deterrence gave birth to new hope in the form of awareness to recognize the Unitary State of the Republic of Indonesia as their homeland. The process to be able to return them to the fold of the Republic of Indonesia requires a long process and dialectic. Even his journey was punctuated with threats from the ISIS group. YLP's success in proclaiming former terrorist members did not only occur in Lamongan, but also in several areas in Indonesia.³⁷

The return of YLP to the Unitary State of the Republic of Indonesia certainly needs something concrete, so that they

³⁶ Aditia Muhammad Noor and Nailul Fauziyah, "Humanistic Deradicalization By Abraham Maslow Approach:(Terrorism Counter-Measures Strategy in Lingkar Perdamaian Foundation)," *TAJDID: Jurnal Ilmu Ushuluddin* 21, no. 1 (2022): 49.

³⁷ Interview with Ali Fauzi Who is the Head of the Lingkar Perdamaian Foundation (YLP) at the YLP Secretariat.

show this by taking part in nationalism activities; flag ceremony, 17 August celebrations to reflecting on historic days in the struggle of the Indonesian people. This activity was carried out with full awareness and without the slightest coercion, they just wanted to prove that YLP and its members will continue to fight for the Unitary State of the Republic of Indonesia. The attitude of nationalism in this activity is deliberately carried out solely as a form of submission and love for the country.³⁸ Because so far they have never shown respect for the state, they only see that the state is nothing more than a system that is kufr and is not in accordance with religious teachings.

Therefore, the main goal of deradicalization is simply not to erode the ideology of radicalism that might do it, what is more important is how to actualize the four pillars of life as a nation and state to achieve the goals of national ideals.

b. Religious Tolerance

In addition to their return to the Unitary State of the Republic of Indonesia, changes in their religious ways must also be considered. Because some of them commit acts of terrorism because of a lack of religious understanding and textual impression.³⁹ The doctrine of the radical paradigm is so strongly believed to be a single truth. Meanwhile, radical groups will continue to accommodate their strengths to spread extremism-terrorism ideas and dominate the world.

After running the deradicalization program at YLP, many changes occurred in each individual ex-terrorist. The change is certainly based on many factors, ranging from ideological clashes, economics to discrimination against

³⁸ Interview with Ali Fauzi Who is the Head of the Lingkar Perdamaian Foundation (YLP) at the YLP Secretariat.

³⁹ Khalid Rahman and Aditia Muhammad Noor, *Moderasi Beragama Di Tengah Pergumulan Ideologi Ekstremisme* (Universitas Brawijaya Press, 2020), 166.

children and their families. For this reason, YLP's strategy of taking on this role is considered appropriate because the above problems show that they will live comfortably without pressure if these factors are no longer felt. But even though the YLP and its members have pledged and promised not to betray the state and abuse religion, public trust in this institution is still very minimal.

Individual change is the accumulation of the sufficiency of their needs, resulting in a total change from extremists to tolerant individuals. The ideal deradicalization is not merely changing ideology, but how institutions, agencies and communities are able to facilitate their post-criminal needs. Because it is certain that they are traumatized and will not return to their past.

Their aggressive and extreme behavior must be directed at more positive motivations, on the other hand providing tolerant religious knowledge or knowledge that can increase their horizons of thinking while at the same time forming independent personalities. . The concept initiated by Maslow is an approach that is quite ideal if applied in terrorism development institutions, both prisons and organizations such as the YLP. To be able to self-actualize to achieve positive change, it must be balanced with sufficient needs, not just brainwashing that takes precedence.

C. Conclusion

YLP's strategy for change is indeed different from other rehabilitation institutions in carrying out deradicalization and terrorism. YLP is the most ideal axis of change to change the attitude of former terrorists. YLP's strategy is not only ideological recovery, but also other preventive measures, such as availability of needs; assistance to convict families and economic recovery. Maslow

carries the concept of a hierarchy of need so that individuals or groups experience total change, including in the context of deradicalization at YLP.

This assistance and recovery is carried out so that the children and families of convicts are no longer involved in terrorist networks or become new seeds due to the harsh treatment of law enforcement in terrorist acts. This step has implications for several strategic aspects; the return to the Unitary State of the Republic of Indonesia and changes in attitudes of religious tolerance.

REFERENCES

- Altier, Mary Beth, Emma Leonard Boyle, and John G. Horgan. "Returning to the Fight: An Empirical Analysis of Terrorist Reengagement and Recidivism." *Terrorism and Political Violence* 33, no. 4 (2021). <https://doi.org/10.1080/09546553.2019.1679781>.
- Asiyah, Siti Nur, Nailatin Fauziyah, Siti Khorriyatul Khotimah, and Soffy Balgies. "The Social Discrimination against Former Terrorist Convicts and Their Families: Psychological Perspectives." *Journal of Indonesian Islam* 8, no. 1 (2014). <https://doi.org/10.15642/JIIS.2014.8.1.71-90>.
- Bakashmar, Muhammad R. "Extremist Deradicalisation Programmes: A Comparative Perspective." *International Journal of Political Science, Law and International Relations*, 2015.
- Bauto, Laode Monto. "Perspektif Agama dan Kebudayaan dalam Kehidupan Masyarakat Indonesia (Suatu Tinjauan Sosiologi Agama)." *Jurnal Pendidikan Ilmu Sosial*, 2016. <https://doi.org/10.17509/jpis.v23i2.1616>.
- Dhumad, Saleh, Philip J. Candilis, Sean D. Cleary, Allen R. Dyer, and Najat Khalifa. "Risk Factors for Terrorism: A Comparison of Family, Childhood, and Personality Risk Factors among Iraqi Terrorists, Murderers, and Controls." *Behavioral Sciences of Terrorism and Political Aggression* 12, no. 1 (2020). <https://doi.org/10.1080/19434472.2019.1591481>.
- Djelantik, Sukawarsini. *Terorisme: Tinjauan Psiko-Politis, Peran Media, Kemiskinan, Dan Keamanan Nasional*. Jakarta: Pustaka Obor, 2010.
- Evans, Olaniyi, and Ikechukwu Kelikume. "The Impact of Poverty, Unemployment, Inequality, Corruption and Poor Governance on Niger Delta Militancy, Boko Haram Terrorism and Fulani Herdsmen Attacks in Nigeria." *International Journal of*

- Management, Economics and Social Sciences* 8, no. 2 (2019).
<https://doi.org/10.32327/ijmess/8.2.2019.5>.
- Firdaus, Insan. "Penempatan Narapidana Teroris Di Lembaga Pemasyarakatan." *Jurnal Penelitian Hukum P-ISSN 1410* (2017): 5632.
- Firmansyah, Ridho. "Rehabilitasi Dan Deradikalisasi Terhadap Anak Pelaku Tindak Pidana Terorisme." *Jurist-Diction*, 2019.
<https://doi.org/10.20473/jd.v2i2.14258>.
- Hidayat, Muslim, and Sabiqotul Husna. "Resiliensi Keluarga Teroris A : Kekuatan Menghadapi Stigma Negatif , Rasa Malu Dan Psychological Distress Sebagai Keluarga Teroris." *Jurnal Penelitian Dan Pengembangan Kesejahteraan Sosial* 10, no. 2 (2021).
- Indrawan, Jerry, and M. Prakoso Aji. "Efektivitas Program Deradikalisasi Badan Nasional Penanggulangan Terorisme Terhadap Narapidana Terorisme di Indonesia." *Jurnal Pertahanan & Bela Negara* 9, no. 2 (2019). <https://doi.org/10.33172/jpbh.v9i2.561>.
- Istiqomah, Milda. "De-Radicalization Program in Indonesian Prisons: Reformation on the Correctional Institution," 2011.
- Jundulloh, Ahmad Ah. Ali Arifin. "Implementasi Strategi Pelatihan Dan Pengembangan Sumber Daya Manusia (Studi Kasus Deradikalisasi Terhadap Mantan Napi Terorisme Di Yayasan Lingkar Perdamaian Kabupaten Lamongan)." *Journal of Islamic Management* 1, no. 1 (2021).
- Moleong, Lexy J. *Metode Penelitian Kualitatif*. Bandung: PT. Remaja Rosdakarya, 2009.
- Nainggolan, Poltak Partogi. "Mengapa Indonesia Sangat Rawan Dari ISIS/IS?" *Jurnal Politika Dinamika Masalah Politik Dalam Negeri Dan Hubungan Internasional* 7, no. 2 (2018).
- Noor, Aditia Muhammad. "Pendidikan Islam Rahmat Li Al-'Alamin Dan Implikasinya Terhadap Karakter (Studi Pesantren Metal

- Mulim Al-Hidayah Pasuruan).” *Jurnal Penelitian Pendidikan Islam* 9, no. 1 (2021). <https://doi.org/10.36667/jppi.v9i1.603>.
- Noor, Aditia Muhammad, and Nailul Fauziyah. “Humanistic Deradicalization By Abraham Maslow Approach: Terrorism Counter-Measures Strategy in Lingkar Perdamaian Foundation.” *Tajdid: Jurnal Ilmu Ushuluddin* 21, no. 1 (2022): 125–49.
- Pujiyono, and Bambang Sugeng Rukmono. “Ex-Terrorist Deradicalization in Indonesia through Economic Empowerment.” *International Journal of Advanced Science and Technology* 29, no. 3 (2020).
- Rahman, Khalid, and Aditia Muhammad Noor. *Moderasi Beragama Di Tengah Pergumulan Ideologi Ekstremisme*. Universitas Brawijaya Press, 2020.
- Ramli, Rafika Nurul Hamdani. “The Eradication of Terrorism Acts: Effectiveness and Human Rights Violation.” *International Journal of Global Community*, 2018.
- Salihu, Hamisu. “Is Boko Haram a ‘Child’ of Economic Circumstances?” *International Journal of Social Economics* 45, no. 8 (2018). <https://doi.org/10.1108/IJSE-12-2017-0573>.
- Schwing, Richard. “A Mental Model Proposed to Address Sustainability and Terrorism Issues.” *Risk Analysis*, 2002. <https://doi.org/10.1111/0272-4332.00051>.
- Sugiarto, Sugiarto. “Communication Strategy of the National Counter Terrorism Agency in the Deradicalization Program in Indonesia.” *Jurnal Pertahanan & Bela Negara* 10, no. 2 (2020). <https://doi.org/10.33172/jpbh.v10i2.898>.
- Sukabdi, Zora A. “Psychological Rehabilitation for Ideology-Based Terrorism Offenders.” *International Journal of Neurorehabilitation*, 2017.

- . “Terrorism In Indonesia: A Review On Rehabilitation And Deradicalization.” *Journal of Terrorism Research*, 2015.
- Sukabdi, Zora A. “Building Community Resilience: Strategic Role of Police with Bombing Victims.” *Police Practice and Research* 17, no. 2 (March 3, 2016): 160–70. <https://doi.org/10.1080/15614263.2015.1128162>.
- Syaugi, Syaugi, Badrian Badrian, and Faisal Mubarak. “Peran Kearifan Lokal dalam Upaya Deradikalisasi Faham Radikal di Kalimantan Selatan.” *Khazanah: Jurnal Studi Islam Dan Humaniora* 18, no. 2 (2020): 155–72.
- Yusuf, Syamsu, and Juntika Nurihsan. “Landasan Bimbingan Dan Konseling.” *Bandung: Remaja Rosdakarya* 30 (2007).
- Zainuddin, M. *Merawat Keberagamaan Dalam Keragaman*. Yogyakarta: Magnum Pustaka Utama, 2019.
- Zelenkov, Mikhail, Elena Kruglova, Lyubov Ryabchikova, Mikhail Kibakin, and V. Remarchuk. “How to Lower the Possibility of Terrorism Development in Democratic Society?” *Justicia* 26, no. 39 (2021). <https://doi.org/10.17081/just.26.39.4909>.