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SYNERGY OF RELIGIOUS FIGURES WITH THE INDONESIAN ARMED FORCES AND THE REPUBLIC OF INDONESIA POLICE IN OVERCOMING RADICALISM MOVEMENTS TO SUPPORT STATE DEFENSE IN EAST JAVA

Rini Windiyawati

Indonesia Defense University

IPSC Area, Sentul, Sukahati, Citeureup, Bogor, West Java, Indonesia 16810

[windiyawati@gmail.com](mailto:windiawati@gmail.com)

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Abstract

The synergy between religious figures, community leaders, the Indonesian Armed Forces (TNI), and the Republic of Indonesia Police (POLRI) is urgently needed for the government is facing radicalism movements in Indonesia. Entering the reformation era, radical ideologies have the possibility more to threaten national security. This study aims to describe the synergy between religious figures, the Indonesian Armed Forces, and the Republic of Indonesia Police to ward off radical movements in East Java. Radicalism is closely related to terrorism, both of which are acts of violence or threats to people's lives. Therefore, it is necessary to have synergy from several parties. The research approach in this research uses qualitative phenomenological research. According to the results of the study, it shows that 1) the factors that cause the rise of radicalism movements in East Java are the greatest lack of education and poverty and 2) the synergy between religious figures, Indonesian Armed Forces, and the Republic of Indonesia Police has been running quite well. It can be seen from good cooperation in carrying out duties and responsibilities in maintaining national integrity, especially in preventing radicalism movements by the religious figure by carrying out various activity agendas as socialization in preventing radicalism movements in East Java.

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INTRODUCTION

Radicalism is closely related to terrorism, both of which are acts of violence or threats to people's lives (Keles et al., 2018). This crime is frequently committed by a minority group who rejected and did not believe in the existing democratic system and process. The existence of radicalism is one of the responsibilities for government to fight for it, especially for the Indonesian Armed Forces (TNI) and Republic of Indonesia Police (POLRI). However in the implementation of the efforts done, sometimes are viewed to not have optimal synergy (Verjans et al., 2018).

The phenomenon of violence in the name of religion, known as radicalism, is increasingly visible and eventually becomes the background for various terrorist movements that threaten the lives of various countries in the world, including Indonesia. In addition Verjans et al., (2018) define that radicalism as an act of a person or group who wants to overhaul or change a government order they disagree with or are contrary to the group. There are several factors behind the emergence of this phenomenon including theological, cultural, socio-economic, and political factors.

The increasingly vulnerable spread of radicalism is reinforced by the findings of the Jakarta Institute for the Study of Islam and Peace from 2010 to 2011 towards junior and senior high school students, in which 48.9% of these students expressed approval of radicalism (Baequni et al., 2019). Inspector of the National Counter-Terrorism Agency (BNPT), Amrizal revealed (Weichselgartner & Kelman, 2015) the results of research by the Wahid Institute that National resilience as a dynamic condition of the nation is the resultant output of all national efforts at certain times in the context of realizing national goals and national ideals. To solve problems using the perspective of National Resilience as a conception through the approach of eight aspects of national life, namely *asta gatra* which consists of three

natural aspects, namely geography, demography, and natural resources as well as five social aspects such as ideology, politics, economy, socio-culture, and defense (Sebastian, 2006).

One aspect needed in the continuity of life in society and as a state to achieve national goals and ideals is the assurance of the stability of Indonesia's domestic security. If the stability of Indonesia's domestic security is disrupted, the dynamics of national development will also be reduced, thus, national goals and ideals will be difficult to realize (Praditya, 2016).

In the Indonesian context, acts of radicalism that occur in Indonesia have ideological, historical, and political links in which those are part of the influence of the strategic environment at the global and regional levels (Turmudi & Sihbudi, 2005). Even though the acts of radicalism that occurred in Indonesia in the last few years are mostly carried out by Indonesians in which only a few people as intellectual actors from abroad, it cannot be denied that acts of terrorism are currently a combination of domestic actors.

Historically, radicalism colored by religion is nothing new in this country, especially those associated with radical Islamic groups (Supriadi, 2018). The radical Islamic movement is currently reappearing, although in a different context, not much different religious ideas and understandings (Uygur et al., 2017). As a country that has become the target of acts of international terrorism, Indonesia has been implementing various strategies and efforts to counter-terrorism. However, until now, the strategies and approaches taken have mostly used the hard power approach aimed primarily at law enforcement.

Indonesia is recommended to complete a strategy and approach that relies on a soft power approach to deal with the development of terrorism in Indonesia through synergies from related stakeholders which are TNI and Polri (Cleaveland et al., 2017). The synergy between TNI and Polri in deradicalization is necessary for the

success of this program in the framework of early warning, early detection, prevention, and countering the development of terrorism in Indonesia. TNI has intelligence capabilities and territorial capabilities as stipulated in Article 7 paragraph (2) of Regulation Number 3 the Year 2004 and has a chain of command up to the village level through *Babinsa* (Village Leadership NCO). Likewise, Polri, who has been the foundation for enforcing the law on combating terrorism and taking preemptive actions, preventive, and repressive against the threat of terrorism. With the synergy between TNI and Polri in countering radicalism movements, it is hoped that it will be able to minimize the development of the radicalism movement in Indonesia.

In addition, community leaders such as village officials also play an important role in the early prevention of radical ideologies and movements (Kartodirdjo, 2019). It is because community leaders can provide understanding and socialization about the development of radical acts of terrorism, and the dangers it causes as well as practical steps in taking precautions against acts of radicalism so that society at large has the understanding and ability to reject and oppose all forms of radicalism.

East Java Province is a province that is quite densely populated, with a heterogeneous society, apart from having a dense and heterogeneous population (Ananta et al., 2016). The people of East Java tend to be easily influenced by this radical understanding because the people of East Java are prone to social conflicts, as reported by the daily *bhirawa* online news, that the East Java Provincial Government, based on data from the National and Political Unity Institution (Bakesbangpol) of East Java Province, explains that there are 6 potential social conflicts and radicalism in East Java, namely issues of regional election and election disputes, the establishment of places of worship, problems of belief, mining conflicts, agrarian issues (land), and conflicts

between mass organizations/ Non-Governmental Organizations (NGO)/Pencak Silat colleges/supporters (Diprose & Azca, 2020).

The Head of the National Counter-Terrorism Agency (BNPT), Komjen Suhardi Alius, also said that three provinces are in a vulnerable zone where the population is easily influenced by radicalism, intolerance, and terrorism, which are Central Sulawesi, West Nusa Tenggara, and East Java. In addition, he also explained that there is a need for accountability to the government of the Coordinating Minister for Political, Legal, and Security Affairs to the National Counter-Terrorism Agency (BNPT) to solve the root causes of the radicalism, intolerance, and terrorism movements in the three provinces. At the end of the explanation, he also conveyed that the three provinces are areas considered to be of concern (Ali, 2018).

Therefore, it is necessary to have synergy between religious figures, community leaders, the Indonesian Armed Forces (TNI), and the Republic of Indonesia Police (Polri) in eradicating radicalism movements in Indonesia, especially in East Java. The radicalism movement has the most tangible impact on the formation of politicization within religion, where religion is very sensitive. Most easily ignites fanaticism becomes the loudest fan to carry out various very harsh actions, both in social life between individuals and groups, called a radical Islamic group (Herdi, 2019). In this case, it is necessary to have synergy between religious figures, community leaders, the Indonesian Armed Forces, and the Republic of Indonesia Police to ward off radicalism in the Province of East Java.

Therefore, from the explanation above, this study aims to determine the importance of the synergy of the religious figure with the Indonesian Armed Forces and the Republic of Indonesia Police in overcoming radicalism movements to support state defense in East Java.

METHODS

This research uses a qualitative approach with the type of research used is phenomenology. According to Denzin & Lincoln (2008), phenomenology is research that focuses on phenomena. It is the study of phenomena, such as appearances, things that appear in our experiences, the way we experience things, and the meanings we have in our experiences. The focus of attention on phenomenology is not just a phenomenon, but a conscious experience from the point of view of the first person or who experienced it directly (Bevan, 2014).

The data collection technique used is from a literature study. According to Creswell (2006), a literature study is research conducted by examining qualitative documents such as books, journals, newspapers, magazines, reports, and other documents relevant to the research.

The data analysis technique used in this study consists of three steps, namely data collection, data presentation, and concluding/verification (Miles et al., 2014).

RESULT AND DISCUSSION

Radicalism Movement

Radicalism is understanding or flow that wants to change politics violently or drastically. Radicalism is the concept of the attitude of the soul in bringing about change. Meanwhile, Radicalism According to Galland & Muxel (2021) is an understanding that is made-created by a group of people who want drastic social and political changes or reforms by nuse method-violent way.

Someone does not immediately become radical, because to be radical requires a process. According to Gøtzsche-Astrup, (2018), this process is called radicalization, which means the process by which individual changes from passivity or activism to becoming more militant, or extremist. In this case, radicalism can of course be grouped into two forms, namely thought and action. At the level of thought, radicalism is still an abstract idea that is still

an initial concept but has led to all forms of activities that support violent means to achieve a goal. Meanwhile, at the level of action, radicalism has been carried out through a series of anarchic actions in the political, social, cultural, and religious spheres.

Meanwhile, Allen, stated that radicalization is the process of adopting an extremist belief system, including the willingness to use, support, or facilitate violence, as a method to affect societal change (Allen, 2013). In simple terms, radicalism is a thought or attitude that is characterized by four things which are also its characteristics, namely, first, intolerance and disrespect for the opinions or beliefs of others. Second, fanaticism, which is always feeling right for yourself and seeing other people as wrong. Third, an exclusive attitude, which is to differentiate oneself from the habits of the average person. Fourth, a revolutionary attitude, which tends to use violence to achieve goals.

The radicalization process goes through several stages. The process begins with changing an individual from someone with a non-radical understanding to an individual with a radical understanding who can be used as a cadre of an organization that has a radical nature and can even become a cadre of a terrorist organization (Sirry, 2020). The process begins with recruitment, in this stage, there is a process of selecting or selecting individuals to become cadres with some set criteria. Then proceed to the self-identification stage, in this stage, the target is made to lose his identity so that he is in an unstable condition. The indoctrination stage is the stage where the target is given an intensive understanding of the ideology and ideology of terrorists so that the target becomes fully convinced and convinced of the teachings received. The next stage is the stage where the target has a personal obligation to carry out jihad by joining a radical or terrorist group. The transformation process is also not the only individual in nature, but also groups or organizations (Hwang, 2017).

The National Defense

National defense is a dynamic condition of a nation that contains tenacity and toughness, as well as the ability to develop national strength in dealing with and overcoming all challenges, threats, obstacles, and good disturbances coming from internal or external, either directly or indirectly. The Big Indonesian Dictionary of the word defense comes from the word '*tahan*' which means to remain in a state, or remain in its position (Setiawan, 2019). So thus defense means striving so that it remains unchanged from its original state, or guarding and protecting it so that it is safe. Meanwhile, what is meant by state defense is all efforts to defend the sovereignty of the state, the territorial integrity of the state, and the safety of the entire nation from threats and disturbances to the integrity of the nation and state (Anggoro, 2003). Meanwhile, the definition of state defense according to Regulation No. 34 the Year 2004 concerning the Indonesian Armed Forces article 1 paragraph 5 is all efforts to uphold state sovereignty, maintain the territorial integrity of the Unitary State of the Republic of Indonesia (NKRI), and protect the entire nation from threats and disturbances to the integrity of the nation and the state, structured by taking into account the geographical conditions of Indonesia as an archipelagic country (UU No 34 Tahun 2004, 2004).

This defense includes defense in the face of military and non-military threats (such as other elements that can disrupt the Unity of the Republic of Indonesia) (Prasetyo, TB, & Berantas, 2018). Efforts to implement state defense are regulated in Chapter III and the state defense system is regulated in Chapter IV of Regulation No. 3 the Year 2002. In particular, the rights and obligations of every citizen in national defense are also regulated in Regulation No. 3 the Year 2002 in Article 9. Besides, Article 24 explains that the House of Representatives shall supervise the implementation of general

policy on national defense (Lai & Kang, 2014).

The Role of the Indonesian National Police to Counter Radicalism

The existence of increasingly sophisticated technological developments related to social situations still leaves discrimination and marginalization that results in violence. However, the resolution of these problems cannot be solely highlighted in the assumption of security as a threat that needs to be eradicated because they are the victims of the community or the assumption of religion as a form of struggle of a group in the name of *jihad* which results in acts of violence and hatred between people and their Religion, but rather the basic cause of the state's failure to create a just and humane social order.

According to Yunus (2016), national stability cannot be separated from the objectives of national development and security. To safeguard the life of the nation and state, national stability must be placed above the interests of groups, groups, and individuals. National stability is dynamic and is strongly influenced by the conditions of the strategic environment that are constantly evolving and changing.

National stability cannot be separated from the stable condition of national security followed by sustainable development (Usman, 2018). If we look at the definition of national stability, it can be interpreted as a stable state of a country from disturbances or turmoil that is ideological, political, economic, military, and others. National stability is strongly influenced by strategic environmental conditions that are constantly evolving and changing (A'raf, 2015).

The dual function of the Armed Forces of the Republic of Indonesia (ABRI) is a basic military concept in carrying out its socio-political role in Indonesia (Firdaus, 2017). Where the military intervenes in important political, social, and economic issues that concern the lives of many

people. In essence, ABRI was also placed in strategic positions in the government to manage the country, including advancing national development. The dual function concept of ABRI is essentially total dedication to the nation and state, both in the defense and security sector as well as in the non-defense and security sector.

Entering the reform era, there was a separation of the Indonesian Armed Forces and Republic of Indonesia Police (Polri) within ABRI with Presidential instruction No.2 of 1999 which stated that the Police (Polri) were separated from ABRI. Then proceed with TAP MPRS No. VI/2000, where the independence of the Police is directly under the President and immediately carry out bureaucratic reforms towards an independent, useful and professional Police. From this, it has been determined that the National Police have to handle all problems in the security sector, while the special military manages the defense sector, especially those concerning disturbances in the sovereignty of the state. Although in Regulation No. 34 the Year 2004 concerning the Indonesian Armed Forces (TNI), it is stated that the TNI has the duties of Military Operations other than War (OMSP), including dealing with the threat of terrorism (UU No 34/2004, 2004). However, it can be done if there is a request for assistance from the Police.

Factors Causing the Movement of Radicalism in East Java

In general, in the historical context of the spread of radicalism, it can be read in two ways. First, the historical legacy of Muslims who are conflicted with the regime, because there are modes of Islamic political oppression that occurred in several historical fragments, especially the New Order (Muqoyyidin, 2013). This historically marginalized group, with historical awareness, tries to restore the political position of Islam using non-state and structural means. In a global context, the marginalization of Islamic politics by hegemony in international politics (the

United States) has led to awareness to restore Islamic political sovereignty. Transnationalism brought this awareness to Indonesia in the form of Islamic political movements (Umar, 2010). Second, a political economy phenomenon. Apart from the existence of political oppression, the second argument of this article is the existence of economic-political oppression. With this argument, radicalism arises because access to capitalism creates those who do not have access to sources of capital (Bandura, 2010; Mulyono, GP, & Mulyoto, 2017). Whereas in Indonesia, Zachary (2005) explains that the fall of Soeharto's authoritarian regime triggered the birth of massive civil society forces which in turn gave space to certain groups including radical groups (uncivil) who expressed their interests by spreading hatred and intolerance using methods way of violence.

The discourse of radicalism was getting hotter after the outbreak of the September 11, 2001 incident following the destruction of the two twin buildings of the World Trade Center (WTC) and the Pentagon Defense Building in the United States. Many western circles think that the bombers were carried out by the militant Islamic group or Al-Qaida extremists led by Osama Bin Laden (Turmudi, E., & Sihbudi, 2005). Practically since then, many western countries have seen Islam as a religion that is synonymous with violence. This stereotype is reinforced by the existence of follow-up bombings that are rife in almost all parts of the world, such as Indonesia (Bali Bombings I and II), Middle Eastern countries (Afghanistan and Pakistan bombs), and even Europe (Mauliza, 2018).

As described earlier, reform gave birth to many religious movements including militant Islamic groups (radical Islam) which consolidated themselves and called for the implementation of Islamic shari'ah and even Islamic State (Daulah Islamiyah) in Indonesia. Some of the organizations included in this group are the Islamic Defenders Front (FPI), Hizbut Tahrir Indonesia (HTI), Laskar Jihad (LJ), the

Indonesian Mujahidin Council (MMI), and Jamaah Islamiyah (JI). In general, these organizations often take the streets (demonstrations) to demand that the government impose Islamic law and it is not uncommon for these militant Islamic groups to carry out their actions using violent means. One of the methods used by this group is to conduct raids to cafes, discos, casinos, and others, especially during the month of Ramadan (Wahab, 2019).

This phenomenon in turn provoked a lot of criticism from the public because its existence not only disturbed the public but also created public fear of the threat of terror that could occur at any time. Radicalism is a notion that wants changes to the system in society to its roots, if necessary, using violence. Radicalism calls for a total change in a condition or all aspects of life in society. This certainly endangers the integrity of the Republic of Indonesia because Indonesia is a multi-religious and multicultural country that has been proclaimed to be a non-religious state, as well as not a country without religion besides that the existence of radicalism is also certainly anxious for the people (Sarbini, A., Effendi, DI, Lukman, D., & Herman, 2019).

On the other hand, emerging after radicalism in Indonesia became real, along with changes in the social and political order, the presence of young Arabs from Hadramaut Yemen to Indonesia who brought a new ideology to their homeland helped change the constellation of Muslims in Indonesia (Rabasa, Pettyjohn, Ghez, & Boucek, 2010). The new ideology they brought was tougher and did not recognize tolerance, because it was heavily influenced by the Maliki school of thought and introduced by Muhammad bin Abdul Wahab or Wahabi which is currently the official ideology of the Saudi Arabian government. In addition to the historicity of radicalism in Indonesia and its rapid growth, and this is an evil, the anthropology of the ideology in question must be carried

out wisely and carefully (Karell & Freedman, 2019).

Furthermore, the historicity of the emergence of radicalism in Indonesia is caused by three basic factors, namely the first developments at the global level, where radical groups use the situation in the Middle East as an inspiration to take up arms and act of terror. What happens in Afghanistan, Palestine, Iraq, Yemen, Syria, and so on is seen as the interference of America, Israel, and their allies. The second factor is related to the increasingly widespread Wahhabi understanding that glorifies an activated Arabic-style Islamic culture. In terms of radicalism, Wahhabism is considered not a school, thought, or ideology, but a mentality. These mental characteristics include liking to draw narrow group boundaries from the Muslims so that it is easy for them to say that outside their group they are infidels, enemies, and must be fought. Meanwhile, the third factor is poverty, although this does not directly affect the spread of radicalism. The main thing that might make the connection between poverty and radicalism is the feeling of being marginalized. Such a situation becomes a suburban nursery for radicalism and terrorism. The State Islamic University (UIN) Jakarta as quoted by Karell & Freedman (2019) outlines four radical criteria, including the following:

1. Have high ideological and fanatical beliefs that they strive to replace the existing value order and system. such as a sense of pride that is too high for the group and tends to underestimate what other people believe.
2. In their activities, they often use violent actions, even if they are rude to the activities of other groups that are considered contrary to their beliefs. such as blasphemy and terror against groups considered to have different beliefs
3. In socio-cultural and socio-religious terms, radical groups have strong group ties and display distinctive features of personal appearance and rituals. such as overly highlighting the appearance,

character, and distinctive activities that are different from the habits

4. 'Radical Islamic' groups often move in a guerrilla manner, although many also move openly such as giving statements or many studies on radicalism describe that radicalism is caused by various factors such as economics and politics. From an economic perspective, in West Java, Djelantik (2006) states that one of the supporting factors for radicalism and terrorism is public dissatisfaction with government policies that are not fair to the common people. In line with Rialti et al., (2020) also describes that in liberal economic theory, every individual has the motivation to live material well-being. In this connection, those who have material sufficiency will receive a system in which they live and work peacefully.

This is in line with the opinion of Anshori, A. B., & Nurhasanah (2020) which states that poverty will allow someone to easily commit radicals and carry out acts of terror because they are interested in obtaining charity from other parties. Anshori, A. B., & Nurhasanah (2020) also provides an example that several Islamic groups and political parties, including the Al-Qaeda movement, can widen their influence only by assisting the poor. According to Hipel, radical groups have expanded their influence and gained many followers because of the charity they provide.

As is the case in East Java, the factors that cause the rise of radicalism, one of which is poverty (Burhani, A. N., Muhammad, A., Sudarjat, E., Zada, K., & Hidayah, 2015). This is in line with the statement of the Minister of Religion General TNI (Ret.) Fachrul Razi S.IP., SH, MH revealed, that several things cause a person to be easily exposed to radicalism including economic problems and education, especially because of the economy. In his speech, in guest lecturing at UIN Malang, Thursday (21/11), he stated that poverty encourages someone to take

action outside the law. In addition, he also explained that another factor that causes the rise of the radicalism movement is the lack of education which causes a lack of knowledge and mistakes in understanding religious issues. It is because the way of learning is not correct, they only look for information in cyberspace so that they can interpret the verse without adequate knowledge.

The synergy of Religious Figure, Community Figure with Indonesian Armed Forces and the Republic of Indonesia Police in Determining Radicalism Movements in East Java

Religious radicalism and terrorism are resistance to the Pancasila ideology that has been embedded since the independence of the Indonesian nation. Not to mention that Indonesia's demographic factors have opened up opportunities for friction between people when SARA (Ethnicity, Religion, Race, and Intergroup) issues, especially religion, are used as a means of propagation (Praditya, 2016). The series of terror and the growth of radical organizations since the reform era have almost all carried elements of the Islamic religion so that some groups have labeled Muslims as loving the holy way of violence to spread their religion (Harahap, S., & Zulkarnaen, 2018). Indonesia is a democracy with the largest Muslim population in the world, which creates more opportunities for them to convey radical ideas, views, and principles (Mursid, 2016; Usman, S., Qodir, Z., & Hasse, 2014).

The fact that the spread of radical ideologies in Indonesia is also carried out in non-formal Islamic educational institutions, such as Islamic boarding schools. The place that should have been used to spread the seeds of Islamic values was used as the spread of fundamentalist and radical ideas for their students. Recently, the Chairman of Commission VIII DPR, Daulay Saleh, confirmed the indication of 19 Islamic boarding schools (Ponpes) which allegedly taught radicalism. Although the number is

very small compared to the total number of schools, which is almost 50 thousand Islamic boarding schools in Indonesia, this has enough influence to label Islamic non-formal education as a carrier of radical teachings. Not to mention, this is coupled with the fact that Islamic mass organizations often carry out acts and acts of violence related to SARA, as well as the increasing number of Islamic websites that support radical activities (Asrori, 2015).

Therefore, it is important to optimize the synergy between religious figures, the Indonesian Armed Forces, and Republic of Indonesia Police and Civil Society, to fight all acts of terror and radicalism. Second, the importance of increasing and evaluating deradicalization programs to break the chain of radicalism ideology in Indonesia (Praditya, 2016). Third, analyze the urgency of National Security through the formation of laws and regulations and the National Security Council in the future. These three things are important for the government to maintain its national security so that it can maintain its existence from all forms of threat from terror groups and other radicals (Faiqah, N., & Pransiska, 2018).

Tackling radicalism using violence (hard power approach) cannot touch the root of the problem so persuasive efforts are needed so that more radical movements can be prevented. The alternative solution is to improve the synergy of religious figures, community leaders, and other state apparatus such as the TNI, Polri, and the general public (Alexander & Eberly, 2018). The way to increase the synergy of a religious figure in warding off radicalism movements in East Java is to support and assist government work programs in eradicating radicalism, one of which is by formulating role models of existing religious figures through forming the following activities: First, organizing figure gathering events. The rise of horizontal conflicts under the guise of religion among the people of East Java has raised concerns from interfaith leaders to re-create an East Java Province that is free from the

Radicalism Movement (Fauzi et al., 2017). This Figure Gathering event is manifested in the form of activities such as a workshop, Focused Group Discussion, panel discussion, and so on. This activity can find common solutions to stop and reject all forms of violence for any reason, calling on the people in East Java not to be provoked by issues that will aggravate the atmosphere, asking law enforcement officials to act decisively, measurably, and fairly in terms of issues. handling all acts of violence on behalf of groups, religions, the results of this event can be used as advice and input to the city government in determining appropriate and fair policy steps (Laisa, 2018). Second, fostering religious harmony. In the current era of reform, harmony, and harmony, especially in the life between religious communities, the people of East Java have experienced a slight setback. This is because the province of East Java has never been separated from various actions and riots such as sweeping and other actions or activities that lead to radicalism. authority and respectable position in the community structure in every religion. These figures are considered representatives of religious groups who are seen as capable and credible agents of building religious harmony in their respective religious communities (Henrich, 2009).

Apart from religious figures, state apparatus such as the Indonesian Armed Forces and the Republic of Indonesia Police have an important role in eradicating the Radicalism Movement in Indonesia, especially in East Java. However, in reality, this role is only limited to the level of policymakers at the Headquarters or central level as in the scope of Ministry of Political, Legal, and Security Affairs (*Kemenko Polhukam*) and the National Counter-Terrorism Agency (BNPT), has not been able to be implemented to the level of front units such as in the Military District Command (*Koramil*) and *Bhayangkara* Trustees of Community Security and Order (*Bhabinkamtibmas*) (Damayanti, A.,

Mukhtar, S., Musoffa, M., & Andriyanto, 2013). The deradicalization program itself has been effective since 2005 and was spearheaded by the National Police, particularly the Police Bombing Task Force under the leadership of Brigadier General Pol. Surya Darma. The initial objective of this program is to make certain terrorist detainees cooperate with the Police and it is hoped that they can provide a variety of information that supports investigations and investigations (Dinansi, CIIK, & Wahyudi, 2018).

In fact, the influence of a person from the terrorism network depends on the level of vulnerability. There are three concepts in understanding this, namely vulnerability, resistance, and resilience. Vulnerability refers to environmental conditions and communities that are prone to terrorism or people who do not care about terrorist activities (Nurdin, 2016). Three of them can be maintained if the synergy between religious figures, the Indonesian Armed Forces, and Republic of Indonesia Police institutions runs well. In the end, synergy is the key for each civilian and security apparatus to work together without going beyond their respective obligations under applicable regulations. For example, entering the reform era, the task of state security was held by the National Police as the sole actor (Wahyudin, 2019). Furthermore, based on the applicable law, the Police have three important main tasks, namely (1) maintaining security and public order; (2) enforcing the law; and (3) provide protection, protection, and services to the community (Praditya, 2016).

According to the duties and powers, it is stated that the National Police is the sole security actor in the reform era. Even so, the TNI has a mandatory task outside of military operations that have the same duties as the Police. However, the TNI can only move if requested and needed by the Police. It needs to be underlined that the Police were included in the realm of civil emergency, while the TNI was included in the realm of military emergency. The TNI

has 14 main tasks for Military Operations Other Than War (OMSP), one of which is overcoming acts of terrorism (Siregar, 2016). Meanwhile, from the religious figure, there is no special place to empower against terrorism. However, what must be remembered is that religious figures are at the forefront of defense regarding the prevention of radicalism movements where understanding of religious issues should return to the ability to cooperate, provide understanding and education by religious figures to the community regarding the importance of tolerance in any aspect, especially regarding religion.

In addition, community leaders such as an urban village or *kelurahan* also play an important role in the early prevention of radicalism ideologies and movements, this is because community leaders are used as role models by the wider community, so that community leaders have emotional closeness to the community around their environment, and can provide real socialization. regarding the development of radical acts of terrorism, and the dangers they cause as well as practical steps in preventing acts of radicalism so that society at large has the understanding and ability to reject and fight all forms of radicalism.

CONCLUSION, RECOMMENDATION, AND LIMITATION

Based on the results of the study, it shows that 1) the factors that cause the rise of radicalism movements in East Java are the greatest lack of education and poverty, 2) the synergy between religious figures, Indonesian Armed Forces, and the Republic of Indonesia Police has been running quite well; It can be seen from good cooperation in carrying out duties and responsibilities in maintaining national integrity, especially in preventing radicalism movements by carrying out various activity agendas as socialization in preventing radicalism movements. With this research, it is hoped that it can provide insights to related parties such as religious figures, Indonesian Armed

Forces, Republic of Indonesia Police, and the public about the importance of national resilience to prevent radicalism to create a safe, harmonious, and tolerant lives.

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