

Civic Defense as A Method to Prevent The Threat of Radicalism in Indonesia**Raden Mas Jerry Indrawan* Efriza****

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Terrorism, rooted in radical movement post 9/11 event in the United States, began to grow rapidly also in Indonesia. Radical movements, especially those based on religion, evolved into terrorist movements that threaten state security and defense. Civic education is part of the implementation of state defense and security system. Radicalism, both as a movement and an ideology or a growing notion among Indonesians, is a threat to the state, that has a non-conventional nature. Therefore, civic education can be a program that can change people's culture to put the love of the nation and the country as the main thing, thereby preventing the development of radical movements and ideology in Indonesia. The elements of religiosity (religion) can also play an important role in counteracting the threat of radicalism if it is integrated into the civic education curriculum. This paper will look at how civic education program can be used as a means of preventing the threat of radicalism in Indonesia.

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Terorisme, yang berakar pada gerakan radikal pasca peristiwa 9/11 di Amerika Serikat, mulai tumbuh pesat juga di Indonesia. Gerakan radikal, terutama yang berbasis agama, berevolusi menjadi gerakan teroris yang mengancam keamanan dan pertahanan negara. Pendidikan kewarganegaraan merupakan bagian dari implementasi sistem pertahanan dan keamanan negara. Radikalisme, baik sebagai gerakan dan ideologi atau gagasan yang berkembang di kalangan orang Indonesia, merupakan ancaman bagi negara, yang bersifat non-konvensional. Oleh

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karena itu, pendidikan kewarganegaraan bisa menjadi program yang bisa mengubah budaya masyarakat untuk mengutamakan cinta bangsa dan negara sebagai hal utama, sehingga mencegah berkembangnya gerakan radikal dan ideologi di Indonesia. Unsur-unsur religiusitas (religius) juga dapat memainkan peran penting dalam menangkal ancaman radikalisme jika diintegrasikan ke dalam kurikulum pendidikan kewarganegaraan. Makalah ini akan melihat bagaimana program pendidikan kewarganegaraan dapat digunakan sebagai sarana untuk mencegah ancaman radikalisme di Indonesia.

Introduction

Terrorism became an important term at the beginning of the 21st century, especially since the events of 9/11 of 2001 in the United States. Terrorism according to Thornton (2007), is

“the creation of a deliberate fear, usually through the use of symbolic acts of violence, to influence the political attitudes of certain groups (the threat of use of symbolic acts of violence, to influence the political behavior of a target group). Meanwhile, according to Bowyer Bell, terrorism is a weapon of the weak, but is a very powerful weapon.”

Terrorism is closely linked to violence and radicalism. Since entering the new millennium, or more precisely since 9/11 in the United States, the world is facing a new kind of threat, the threat of radical

movements spreading like a virus to the whole world.

An intangible threat, almost identical to the characteristic of the Cold War, is ideological warfare, but has a much broader impact and spectrum of threats, targeting individuals, no longer a country like the Cold War.

Therefore, understanding this radical, fundamental, or terrorist movement requires a different approach, namely through the approach of human security rather than state security.

In Indonesia, in this global era, various social phenomena, including religious-based movements with all forms of manifestation and the complexity of the problem increasingly prevalent.

Radicalism and terrorism often trigger polemics, and pros cons in society. There are still some people who see as if religious-based radicalism and terrorism is an event or condition deliberately created and engineered by certain parties. However, on the other hand, many people are feeling uneasy with the growing outbreak of this religious-based radical movement (Ruth, 2010).

This phenomenon unfortunately brings Islam as a religion identified with violence, as many of these radical movements generally seek to enforce Islamic law. So many Islamic movements were later acquired as radical organizations.

In addition, the rapid flow of media and information enriched the society's terms and knowledge about radicalism and terrorism. Again, this confronts Islam in a negative position because the construction that develops seems to lead to such a thing (Ruth, 2010).

Furthermore, in Indonesia, Wahid Institute Executive Director Yenny Wahid, said many national

surveys have been conducted by the Wahid Institute on religious radicalism.

Based on the results of the survey, radical understanding in Indonesia is increasing. Yenny (2017) said the increase in radical action was quite a lot and it was caused by several factors. Thus, people who have taken radical action in Indonesia are about 600 thousand people or 0.4 percent of the total population of Indonesia.

If project it in the population it is about 600 thousand people, than population who already have the right to vote (above 17 years). The respondents above 17 years old, who have the potential to take radical action in the future amount to about 7.7 percent of the total population of Indonesia, or about 11 million people (Yenni, 2017).

This data shows that it is not surprising that quite several terror events have occurred in Indonesia, especially since the 2000 Christmas Eve Incident, and of course post Bali Bomb I which killed more than 200 people.

Starting from al-Qaeda, ISIS, to Jamaah Ansharut Daulah (JAD), radical movements are still circulating in this earth. A hazardous condition that is very threatening, both the security of the country, as well as the security of every Indonesian Citizens.

Related to defending the country, the Ministry of Defense (Kemhan) proposal program has often been a pros and cons in Indonesian society, especially since it was launched by Defense Minister Ryamizard Ryacudu.

Defending the state itself is part of the approach of human security, even using the term "state". This is because state defenses can only be applied in an individual context, rather than a collective compulsory military service.

The military still has the state security dimension because the interests of the state are the main medium of implementation. Meanwhile, defending the state uses another dimension, namely the individuals. Defending the state plays at the psychological level, namely to alert citizens to defend their state

because by defending their state, then it indirectly helps defending themselves.

Defending the state is not the same as conscription, even though it is regulated in Article 27 paragraph 3 of the 1945 Constitution. In defending the state there are no matters concerning military at all. Matters related to nationalism, the love of the homeland, and matters on how to deal with future threats, are more dominant than military matters. In addition, the state defending program takes about a month. During this time, participants will get various knowledge and physical exercises, but not too heavy as a conscription (Imanda, 2017).

On that basis, facing the threat of radicalism in Indonesia, a micro-approach is needed, focusing on individuals within the country itself, not generalizing, or mobilizing for an interest.

Radical ideology also plays in the same realm, even more massive because it is done through mass media, whether in the form of radio, books, magazines, internet. In addition, direct communication, in the form of lectures, da'wah, and

discussions; kinship and family relationships; and through educational institutions, both public and pesantren, are also conducted.

The writer considers this nation's future problem to be a non-conventional threat, such as radicalism. Radical ideology itself is rooted in misunderstandings and religious fanaticism or false beliefs (Zen, 2012).

Therefore, it is necessary to use a more appropriate method or approach in dealing with this type of threat, where the writer feels that defending the country is the right program to be used as an effort to prevent radicalism in Indonesia.

Thus, this paper would like to discuss about how the state defense program which has been continuously echoed by Ministry of Defence since 2015, can be used as a method or approach in facing the threat of radicalism in Indonesia.

Definition of Radicalism

Before beginning to discuss how state defense can play a role in preventing the threat of radicalism, here are some definitions related to radicalism. Allen argues, the term

radicalization is defined as the process of adopting an extremist belief system, including the willingness to use, support, or facilitate violence, as a method to effect societal change (Rabassa, et.al, 2011). In general, the use of violence and its effects in social life are the hallmarks of radicalism. Radical ideology is rooted in misunderstandings and religious fanaticism or false beliefs (Zen, 2012).

An influential radicalization model was introduced by Quintan Wiktorowicz in 2005. In his research on Muslim extremist communities in the UK, Wiktorowicz found that those who are vulnerable to engaging in terrorist groups are individuals whose understanding of religion is less profound (Schmid, 2013).

Wiktorowicz (in Schmid, 2013) states that the beginning of the process of radicalization is when a person begins to open himself to new ideas and new worlds that are considered true, leaving behind his old view.

This stage is called as cognitive opening. According to Wiktorowicz, political, economic,

social, cultural, and personal complaints are external factors that encourage individuals to join radical groups.

The next stage is religious seeking. At this stage one begins to seek the meaning of religion. They began to actively participate in religious activities such as discussions and lectures, both open and closed (Schmid, 2013).

In the context of Indonesia, one of the roots of terrorism is the idea of radicalism embodied in the form of radical action imposing their will. Radicalism is a view that wants to make a fundamental change in accordance with the interpretation of the ideology adopted or existing social reality.

Such radical change can be done in a peaceful persuasive way, but also by physical violence or symbolic violence. In the end, radicalism tends to be synonymous with violence even to suicide toward the meaningfulness of life it believes (Golose, 2009).

Definition of Defending The State

Defending the state is an interesting concept if it is associated

with the context of Indonesia's defense system, because it is different from conscription, as is commonly known in the context of military defense systems.

Thus, we should first understand the definition of defending the state in accordance with the rules of law in Indonesia.

According to the explanation of the Law of the Indonesian Republic Number 3 of 2002 Article 9 Paragraph 1 concerning State Defense,

“defending the state is the attitude and behavior of citizens who are imbued with their love of the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution of the Republic of Indonesia ensure the survival of the nation and state, not only as a basic obligation of the citizens, but also the honor of the citizens as a form of devotion and willingness to sacrifice to the nation and state”.

State defense by citizens is a right and duty to defend the independence and sovereignty of the state, territorial integrity, and the safety of the whole nation from all threats. The defense embodied with participation in state defense efforts is the responsibility and honor of every citizen.

Therefore, citizens have an obligation to participate in the defending the state, unless otherwise provided by law. Thus, there is a sense that state defense efforts must be based on an awareness of citizens' rights and duties, as well as confidence in their own strengths.

This is stated in the state defense law, Article 1 Paragraph 1, namely "The defense of state security is every efforts to defend the state, the territorial integrity of the Unitary Republic of Indonesia, and the nation's safety from threats and disturbances to the integrity of the nation and state".

The aim of the state defense program is to be part of the implementation of the state defense and security system. The implementation of state defense and security is the responsibility of the TNI (Indonesia National Army) as a key component of the state defense system.

For that, the TNI must have optimal strength and combat capability. The development of TNI forces is carried out gradually and continuously, drawn up in a five-year

strategic plan, and adapted to national systems and policies, country capabilities, and global, regional, and national strategic environmental situations.

Achieving the realization of professional capabilities and skills, as well as the power structure of the TNI that characterizes the technology, by itself requires the personnel and the main tool of the weapon system (alutsista) (Poerwadi, 2001).

National Defense is an act to eliminate all threats of foreign enemies, in whatever form, threatening and endangering the sovereignty, salvation, and existence of the nation and state.

According to Law no. 3 of 2002 on State Defense, the State Defense System is a universal defense system that involves all citizens, regions and other national resources, and is prepared in advance by the government and is held in total, integrated, directed and continuous manner to uphold the sovereignty of the state, territorial integrity and the safety of the whole nation from all threats (Indrawan, 2015).

State defense is also one of the fundamental elements of a country because it involves the interests of protecting its citizens, territories and political system from the threats of other countries.

This is in line with the opinion of Holsti (1981) where defense is a national interest that is considered as core value or something that is considered most vital for the state and concerning the existence of a country.

A country's defense policy should already exist in a blueprint (blue print) which is a major defense strategy. This great defense strategy is a political policy produced by two institutions, namely the president and the parliament. This great defense strategy in principle is the foundation of the principles of democracy in the context of defense in Indonesia (Muradi, 2012).

Widjojo (2012) argues that in the conceptual approach to drafting a state defense concept, we can not be separated from the trend of strategic environment development, the characteristics of future conflict, the nature of threats from abroad and

within the country, as well as Indonesia's national interests. From the information obtained to answer all these trends, then we determine the national strategy to achieve the national interest, especially to get the translation of strategies and targets in areas of state defense.

Methods

In this paper, the authors use qualitative data analysis, by conducting in-depth analysis and presenting brief and logical findings (Clifford, 1997). The process of data analysis is used to identify emerging themes, identify ideas and materials obtained from the literature. The findings are presented as briefly as possible and logical, describing the definition of the category through the use of detailed data and incorporating relevant additional literature.

Results

Defending The State and Radicalization

As the previous writer has mentioned, defending the country is closely linked to a human security approach. This human security is an effective method to counteract threats

categorized as non-conventional threats.

Today, non-military (non-conventional) issues can be highly security-related issues, thereby being categorized under “national security” status. The change in the nature of security is increasingly apparent, especially after the Cold War, where the role of state is diminishing.

The non-conventional threat is also related to the terminology of human security. Transnational phenomena, such as terrorism, drugs, human trafficking, environmental degradation, population increase, food and energy scarcity, corruption, refugees, identity crises, and threats from radical movements, have both short-term and long-term security risks.

Security concerns the issues of identity and culture of a particular society, community, or culture. The nature of threats is not always physical, propaganda or speech examples, whose effects can lead to resistance to regime change (Indrawan, 2015).

These non-military security-related issues are called

securitization. These issues may involve the military in its handling efforts, such as fighting drug crimes, assisting humanitarian operations, to combat terrorism. Military and non-military domains also influence each other.

Therefore, the issue of terrorism, in which there is a problem of radicalization, we can classify as a non-conventional issue because it has experienced the process of securitization (Indrawan, 2015).

The problem of defense is now becoming mixed with security, especially related to non-conventional threats. That is, the battlefield is expanding, ranging from the physical war (hard power), to the invisible (soft power) (Samego, 2015).

Thus, it is not just military preparedness that a state must make in its defense, but also things beyond military threats, from ideology, economics, to radicalism. Speaking of radicalism, of course the threat that comes today is no longer a conventional threat, such as military attacks from other countries. Threats in today's globalized era are very non-

conventional, such as the threat of these radical movements.

Radicalism undermines the social fabric of society so that Indonesian people who love peace and love their homeland can be manipulated by narrow thinking that justifies the removal of human life.

For that reason, Indonesia's defense system should be designed to adapt to this type of threat. One of the ways is with the implementation of state defense program. The radical movement is not just an ordinary crime, but a great threat to the wholeness and safety of the nation. Related to that issue, the state institutions responsible for state defense must take maximum action against radicalization because it threatens the country's defense.

Non-military threats or conventional threats such as radicalism are new challenges for the TNI, Ministry of Defence, and the Police as well, of course, as an effort to defend the country. On the one hand, the TNI must maintain its neutrality in the civil sphere in order not to play social-political as in the New Order era.

However, the threat to the defense and security of the country is now very complex, as I have explained above. Relying on the Police alone is certainly an impossible thing. TNI should position itself as the guardian of the nation, shoulder to shoulder with Ministry Of Defence and Police to overcome this problem.

As part of national defense, it is important to teach the country to defend as early as possible for all components of the nation, whoever it is. A fundamental understanding of the values of nationality and love of the motherland should be nurtured as early as possible. Do not let millennial generation that engages with gadget every day loses their identity as an Indonesian Citizen.

Technological advancement is not forbidden, it is used to disseminate the country's defense program. Children should be introduced as early as possible with the concepts of state defense, one of which can be done through applications in their gadgets.

The younger generation is the most vulnerable generation affected, let alone in the nuances of

radical movements as discussed in this paper. The targets of radical actors are certainly young people of technological literacy, but blind to faith and piety.

The younger generation who no longer instill the noble values of the nation and state, such as Pancasila, are an easy target for the influence of radicalism. That is why the state defending program should be targeted to the younger generation because in addition to being vulnerable to doctrine, they are also the successors of this nation.

Without them, the future of the Indonesian nation will be exhausted. No wonder, that today's war does not start from outside, but from within the country itself. This nation is decayed internally, attacked by the young generation, so that the foundation of the fragile nation and can be mastered without having to shoot a bullet.

We can imagine how great the non-conventional threat facing this nation today, in today's global era. Globalization actually presents a spectrum of threats that are difficult to

detect because of playing in the intangible level.

If this nation is not smart in playing its role in globalization, then globalization will swallow up the generation of this nation. Radicalism will enter and spread in Indonesia through globalization if we can not afford to filter against it.

That is why the state defending program must be able to filter out the malignant influences that wants to destroy the livelihood of our nation and state.

The noble values of the Indonesian nation strongly disagree with the movements of radicalism, let alone bringing, even the use of certain religions. Radicalism in Indonesia is now regarded as one of the nation's main enemies, besides corruption, as opposed to the core values of the nation, against national interests, threatening the existence of the nation, and not in accordance with the noble values of the Indonesian nation in accordance with the mandate of the founders of the nation.

Every defense stakeholder in Indonesia must be involved in efforts to eradicate radical movements, while

building an effective state defense system to deal with this threat. For that, the state defending program should be encouraged as part of the prevention of rapid development of radical understandings.

Eradicating radical movements can not only be done by methods of repression, but how to prevent them is far more important because the spectrum is wider and has a big impact.

The threat of radicalism spread like an unreal ghost and has no form, but has a significant impact. We can only detect radicalism when the perpetrator has done something. Manifestations of their actions may be subject to criminal acts, both general and terrorism, but their dissemination is not.

Similar to the latent danger of communism that is hard to detect, the spread of doctrine, cults or radical understanding and ideology, which is usually accompanied with violence, is difficult to detect.

According to Azra (2017), one of the channels of radical dissemination is religious lectures and education in high schools through

teachers, who convey hard-line Islamic teachings that do not accommodate diversity.

There are teachers who are influenced by the radical understanding that spread this understanding to their students. It is found in a number of high schools in major cities in Indonesia such as Jakarta, Surabaya, and Makassar.

For this reason, preventive methods should be the centerpiece for the eradication of radical movements in Indonesia. The state defending program is expected to change and positively influence the mindset of the Indonesian people not to be influenced by false religious doctrines, perverted thought, and lead to radicalism.

The program initiated by the Ministry of Defense should be implemented seriously and comprehensively, and followed by all components of society. Effective national defense can be realized if all components of the nation have followed the state defense program. They will place the state as the main thing, so as not to be influenced by

sedition or persuasion to join in radical movements.

On that basis, in this paper the authors provide narratives and arguments that to face the growing threat of radicalism in Indonesia required a program that can change the culture of society to put the love of the nation and the state as the main thing.

With the vastness of radical doctrines already emerging in the country, resulting in the great loss of life from a series of terror events, it is imperative that the state defense program be one of the foundations for the radical prevention methods in Indonesia.

In practice, in accordance with the defend the state program ran by the Ministry of Defence, or the TNI, doctrine of Pancasila values, nationalism, love of the homeland and the state, and of course religious values will be more widely applied in this program.

The state defending program will emphasize the dissemination of these values to students, adapted to prevent the development of radical ideologies. The values embedded in

the defend the state program are expected to prevent radicalism from spreading to everybody.

The content of the defend the state curriculum must be based on religious teaching to correct the doctrine of obscene radicalism using religious arguments. Therefore, in the matters presented in the defend the state program, the above will be more conveyed.

Author stated that the process of delivering such matters will be effective because the target of the defend the state program is the young people in Indonesia, which vary from elementary to university level.

An understanding of the dangers of radical movements must begin early, together with the teaching of defend the state programs. It's just that for elementary and high school levels, it does not have to have too heavy content.

The newly taught matters are related to religious values, nationalism and the love of the homeland and the nation first. Children at this age are similar to white paper ready to be inked. If we

teach good behavior, they will practice it until adulthood.

Meanwhile, at high school and college levels, where this generation is particularly vulnerable to radical influences, the content in the defend the state program will be reproduced with content related to radical movement prevention efforts.

Some radical actors also points to the interesting fact that most of the perpetrators are still young. The involvement of young people in the ideological spiral of radicalism and religious terrorism is an indisputable fact. There is always a group of young people who are actively involved in any incidents of violence or religious terrorism, both in the homeland and in other parts of the world (Hilmy, 2015).

According to Silber and Bhatt (2007), ideology is a driver that motivates some young people in the West to become terrorists where they are born and raised. Ideology guides their movement, identifies issues, drives recruitment, and as the basis of their actions. Ideology has inspired several local terrorist groups such as

bombers in Madrid in March 2004 and bombers in London in July 2005.

Thus, in order to anticipate the increasingly widespread involvement of young people in the radical ideological vortex, the state needs to consider the following points.

First, design the matters and methods of defend the state that are relevant to the psychological characteristics of young people.

Second, address the dislocation and social deprivation of young people through social inclusion programs. During this time, the cognitive and psychological processes of young people are poorly supervised by the adults around them. They become radical because their social communication with the closest people is cut off. The solution, young people should be often invited into dialogue and communicate with the adults.

Third, the instilment of religious insight (religiosity) which is integrated with national insight. Admittedly, the religious insight of young people has been separated from nationalism.

As a result, their religious insights becomes dry, literal, and antisocial. Under these conditions, religious understanding can lead to split loyalty among young people. Loyalty to religious values is negatively correlated with state and national loyalty.

Authors have pointed out earlier, the matters in defend the state must also include elements of religiosity in it. In this case of course the content of Islam will be more apperent because the majority of Indonesia's population is Muslim.

Bung Karno himself in his study found that Islam is a rational religion, and history proves that Islam is a humanist and tolerant religion.

With rationality and humanity, Islam was once the pioneer of world civilization, absorbing civilizations from outside Islam, from Greece, Rome, Persia, and others. Thus, Islam develops dynamically not in terms of halal, haram, sunnah, and makruh law, but has jaiz legal space, which gives space for the dynamics of life to flourish (Haq, 2011).

Rationalism, tolerance, and humanism can teach the students of

defend the state that radicalism is a very irrational act, because it can take the lives of others, even to spread terror to the wider community.

This is an act of intolerance and far removed from the element of humanism, let alone Islam itself teaches about ukhuwah wathaniyah (nationality). What is meant ukhuwah wathaniyah is a Muslim should understand the existence of views or even opinions that are different from his religious views, because it can not be outside the will of Allah.

Although they are different religions, but because they are a society, a country and a state, the ukhuwah among them must remain. The most appropriate principle in this ukhuwah is based on "altasamuh" (tolerance), namely the interaction of interfaith among religious believers, respecting religious freedom for people who disagree, do not disturb the worship and keep the ukhuwah wathaniyah (Pulungan, 2005).

Some Islamic movements and organizations, such as Hezbollah, Hizbul Wathan, Fisabilillah, to Nahdlatul Ulama (NU) and

Muhammadiyah, also based their teachings on the love of the country.

For example, the founder of NU, KH Hasyim Asyari, once issued a jihad fatwa, which came to be known as a jihad resolution against the Dutch colonialists on October 22nd, 1945. Because of the fatwa, the war erupted in Surabaya on November 10th, 1945.

According Zuhairi Misrawi, Hashim always communicates with Muslim figures from all over the world to fight against Netherland occupation (Merdeka, 2015).

This is an example in which religiosity can be used as a potent element against radicalism and instill the love of the homeland, and of course also defend the country.

When Bung Karno formulates Pancasila to, the values of religiosity are attached. Related to God, Bung Karno said (Soewarno, et al., 2005):

“Sila yang pertama tergalilah olehku hal perasaan ini: Ketuhanan di dalam arti: religieusiteit. Tetapi oleh saudara-saudara pihak Islam diusulkan supaya ditambah dengan perkataan: Yang Maha Esa. Dan itu kami terima dengan segala senang hati. Maka oleh karena itulah sila

yang pertama sekarang itu berbunyi: Ketuhanan Yang Maha Esa”.

(The first precept of this feeling of mine is: Godship in a sense: religieusiteit. But by the Muslim brothers it is proposed to be supplemented with the saying: The One and Only. And we welcomed it with pleasure. So that is why the first precepts now reads: Belief in the One and Only God)

For Bung Karno, Islam is a way of life, not just a religion. Islamic values should be the guideline of the nation's life. Islam is a way of human life towards God and towards fellow human beings, as well as a universal religion (Muzakkar, 2014).

That is why Bung Karno proposed the idea of nationalism because he understood that the religion of almost all humans in Indonesia teaches also the way of life of nation and state, not only the way of religious life.

That is why the author emphasizes the element of religiosity to be included in the state defense program, because the content of religion will always be the basis for the understanding and implementation of the spirit of nationalism, nationality and love of the homeland.

Although Islam is not the basis of the state of Indonesia, but the birth and development of this nation based on Islamic principles and values, which then integrated in a political entity called Indonesia.

Defending the state is a relevant concept to foster the spirit of nationalism, nationality, and love of the homeland to foster awareness of anti-radicalism. However, without the contents of religiosity in it, the bulwark of self to face the threat of radicalism will be easily broken.

Religion will be a filter, as well as a reinforcement, to the basic of one's nationality and faith in order to be able to resist radical doctrines. The same analogy we apply to the context of the country, where the nationalism and the love of the homeland alone will feel dry without a strong foundation of religiosity.

Although Indonesia is not a religious country, but all its residents are religious. Religiosity not only belongs to Islam, but all religions have their own sense of religiosity and also, for 72 years of independence, this nation always put the values and norms of religion into

every human behavior, including in the life of nation and state.

For this reason, the synergy between religion and state defense is very important to make efforts to prevent radical movements. This nation's capital already exists, just need to be reminded again, one of them through this country's defense program.

Therefore, it is hoped that the defend the state program in the future will not only focus on strengthening national and state ideology, but assimilation with religious concepts must be done. Students should understand that defending the state can be an effective means of preventing radicalism, by disseminating ideas of nationality, nationalism, and religiosity. If this collaboration is smoothly and effectively maximized, then Indonesia will be able to eradicate the negative effects of radicalism.

Furthermore, according to Hikam (2016), in facing the threat of radical movement required some basic conceptions that became the pillar of the existence of the Indonesian nation so far.

Author can be stated that conceptions can be incorporated into the materials taught in state defense. Such materials, namely Pancasila as an ideological foundation; Constitution as the basis of the constitution; the insight of the archipelago as a visional foundation; sera concept of national resilience and the strengthening of nationalism in the global era.

The presence of radical movements is clearly the opposite of these conceptions. Radicalism that leads to violence is clearly a notion that can not stay in the order to the Indonesian society.

Finally, the defend the state program according to the authors is a very effective program to be implemented in Indonesia in the current global era, where threats emerging are no longer military dimensions. The threat of radicalism shows us all that prevention efforts that can not be done traditionally anymore, but must be done contextually.

Prevention should combine repressive measures to combat the perpetrators, but still focus on

preventive efforts through dissemination of the concepts of state defense, in which the values of religiosity become the main thing. Thus, the this spectral threat will be able to be overcome maximally.

Conclusion

The use of violence and its effects in social life are the hallmarks of radicalism, manifested through acts of terrorism. Terrorism since the 2000 Christmas Eve bomb incidents is increasingly occurring in Indonesia to this day. Then, defending the state is an activity undertaken by citizens is the right and obligation to defend the independence and sovereignty of the state, territorial integrity, and the safety of the whole nation from all threats.

Non-military threats or conventional threats such as radicalism are a new challenge in this global era for Ministry of Defence, TNI, and the Police as well, of course, as an effort to defend the country.

Every defense stakeholder in Indonesia must be involved in efforts to eradicate radical movements, while building an effective state defense system to deal with this threat.

Therefore, the state defending program should be encouraged as part of the prevention of rapid development of radical understandings.

Eradicating radical movements can not only be done by methods of repression, but how to prevent them is far more important because the spectrum is wider and has a big impact.

The state defense program is expected to change and positively influence the mindset of the Indonesian citizen so as not to be influenced by false religious doctrines and certainly also heretical. Defend the state must be implemented seriously and comprehensively, and followed by all components of society. Effective national defense can be realized if all components of the nation have followed the defend the state program.

In order to anticipate the widespread involvement of young people in the radical ideological vortex, the state needs to consider the following points.

First, design the material and methods of defend the state that are

relevant to the psychological characteristics of young people.

Second, address the dislocation and social deprivation of young people through social inclusion programs.

Third, the instilment of religious insight (religiosity) is integrated with national insight. The content of the state defending curriculum must be based on religious teachings to correct the doctrine of perverted radicalism using religious arguments.

The state defense program is a very effective program to be implemented in Indonesia in today's global era, where threats emerging are no longer of military dimension. The threat of radicalism shows us all that prevention efforts can not be done traditionally anymore, but must be done contextually. Prevention should combine repressive actions to combat the perpetrators, but still focus on preventive methods through dissemination of the concepts of state defense.

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