

Evaluating Indonesia's De-Radicalization Program: A Non-Punitive Approach to Countering Terrorism

Syarif Saddam Rivanie¹, Dian Anggraece Sigit Parawansa², Toetik Rahayuningsih³, Ulil Amri⁴, Ismail Iskandar¹, Afif Muhni¹, Akhmad Afif Athaullah¹, Muhammad Chafidz Ali Wafa⁵

¹Faculty of Law, Hasanuddin University, Indonesia

²Faculty of Economy and Business, Hasanuddin University, Indonesia

³Faculty of Law, Airlangga University, Indonesia

⁴Faculty of Law, Mulawarman University, Indonesia

⁵International Islamic University Malaysia (IIUM),
Malaysia

syarifsaddam@unhas.ac.id^{1,2,3,4,5,6,7}

Corresponding Author: syarifsaddam@unhas.ac.id

Article Info

Received: 2025-08-13

Revised: 2025-09-25

Accepted: 2025-10-03

Keywords:

De-radicalization;
counter-terrorism;
radicalism, soft power;
BNPT; rehabilitation.

Abstract

The most significant bombing incident in Indonesia was in Bali in 2002, resulting in the deaths of 202 individuals. After the bombing attack, Indonesia enacted Law Number 15 of 2003 about the Eradication of Criminal Acts of Terrorism. This Law exclusively governs criminal consequences, omitting other forms of penalties expressly targeting offenders of terrorism. The objective of this research is to identify alternative forms of sanctions that may be imposed on future perpetrators of terrorism. This research employs a normative methodology, utilizing both primary and secondary materials about legal rules concerning the eradication of terrorist criminal activities. Furthermore, it employs many legal methodologies, specifically the statutory and conceptual approaches. The findings indicated that deradicalization in Indonesia is critically necessary through the imposition of sanctions that must be enforced on terrorists in the future. Current deradicalization is not a punitive measure imposed on terrorists; instead, it seeks to eradicate their radical ideologies.

I. Introduction

Indonesia is a legal state as stipulated in Article 1, Paragraph 3 of the 1945 Constitution of the Republic of Indonesia. In Indonesian literature, the terms "rechtsstaat" and "rule of law" are frequently translated as "legal state".

Historically, the terms "rechtstaat" and "rule of law" originate from distinct legal systems. The term "rechtsstaat" gained prominence in the 19th century, while the phrase "rule of law" became widely, "Introduction to the Study of the Law of the Constitution."

Terrorism in Indonesia is intricately linked to historical factors, political components, and particularly ideology. The terrorist attacks that have transpired in various parts of Indonesia in recent years are predominantly executed by Indonesians influenced by ISIS ideology.

The issues of radicalism and terrorism continue to attract attention from many parties around the world, including Indonesia, because they cause considerable damage to human life (Probowati, 2023). Terrorism is classified as an extraordinary crime that is very alarming because it threatens public safety through various forms of action (A. Fauzi, 2021). Terrorists are movements or networks of groups born out of radical ideology (Amin & Windiyastuti, 2023). Ideology is the root cause of radicalism (Syahputra & Sukabumi, 2021). Perpetrators of terrorist acts in Indonesia always claim to be carrying out jihad in order to enforce the law of Allah SWT and follow the teachings of the Prophet Muhammad SAW (Irfanda, 2022). Lack of education, political change, poverty, or low cultural and social standards can trigger radicalism, which can lead to terrorism (Restiana et al., 2021). Piazza's study on terrorism and radicalism, referenced by Syed Mohammad Adha Aljuneid, concludes that the emergence of terrorism is rooted in minority discrimination, focusing on political participation and representation, economic status, and rights related to religion and language (Ad'ha Aljunied, 2011).

The research by Aljunied, titled "Countering Terrorism in Maritime Southeast Asia: Soft and Hard Power Approaches", elucidates the government's approach to combat terrorism and radicalism in Maritime Southeast Asia.

Aljuneid asserts that there are two measures to combat terrorism: first, hard power, which employs military and destructive tactics; and second, soft power, which utilizes intellectual approaches by Islamic leaders. Terrorism, characterized by widespread and indiscriminate casualties, poses a significant threat to human security, thereby categorizing such acts as extraordinary crimes. Terrorism is regarded as the adversary of humanity, or "hostes humanis generis," necessitating extraordinary measures.

The definition of terrorism is outlined in the 1999 Convention of the Organization of the Islamic Conference on Combating International Terrorism. Muliadi (2002) defines terrorism as any acts of violence or threats thereof, regardless of motives or intents,

executed to implement an individual or collective criminal scheme aimed at instilling terror, threatening harm, or jeopardizing the lives, dignity, freedoms, security, and rights of individuals. Muliadi, 2002. Currently, the lives of the Indonesian populace are perpetually endangered by religious extremism, particularly extremist and jihadist ideologies. Radicalism is the perspective that transforms into an ideology. The term "Radicalism" is derived from "Radix" (root), indicating a process aimed at addressing the fundamental issue, combined with the suffix "ism," which denotes a social, political, or religious ideology. This ideology originates from a specific cognitive framework designed to effect fundamental and comprehensive transformations. In a religious setting, radicalism refers to a transformative attitude or ideology that engenders profound change. Within the framework of Islam, radicalism constitutes a response to the hegemony and dominance of Western nations, particularly the United States. Radicalism is dismissed as it is perceived to subvert the Islamic ethos derived from the Al-Quran and Hadith. Radicals reject secularism as it weakens the religious and political unity that is fundamental to Islam. Hedonism is dismissed due to its advocacy for unrestricted sexual practices.

Liberalism is dismissed for promoting individual freedom from religion, whereas pluralism is criticized for positing all religions as equivalent truths (Arif, 2018). Radicals are individuals who repudiate the national and political systems established by Indonesia's founding fathers, deeming them incompatible with Islamic beliefs. Radicals perceive Islam as a threat; hence, they dismiss the contemporary social structure to preserve Islamic ideals. Regrettably, they attempt to revive the prominence of Islam through religious means. Islam can become radical under three specific conditions: (Muliadi, 2002)

1. Disavowing the incumbent government;
2. Disavowing the dominant Islamic doctrine adopted by the populace of a nation;
3. Disavowing the political and national ideology;
4. Disavowing the political engagement of the majority of Muslims within a democratic framework.

Radicalism is defined by four conditions:

1. Possessing strong ideological convictions;
2. Frequently employing severe measures in activities;
3. In socio-cultural and socio-religious contexts, they exhibit robust personal or group relationships and demonstrate unique qualities or rituals.
4. Radical Islamic groups frequently operate overtly or in guerrilla formations.

Radicalism can be delineated by various markers, specifically:

1. Zealotry towards a singular viewpoint, rejecting alternative perspectives;
2. Inflexible and abrasive demeanor in inappropriate circumstances;
3. Pessimistic perceptions of others.
4. Assessing an individual as a nonbeliever.

The Indonesian government currently employs both hard and soft power strategies to prevent and battle terrorism. Hard power employs military force, specifically the TNI (Indonesian Army) and Polri (Indonesian Police); nonetheless, this strategy has proven ineffective in eradicating or reducing the escalating incidence of terrorism. Soft power employs development initiatives, specifically de-radicalization programs.

De-radicalization encompasses two definitions: disengagement and de-ideologization. Disengagement refers to the process of prompting radicals to realign their perspectives through social transformation by relinquishing outdated norms, behaviors, and values in favor of new ones. De-ideologization entails the eradication of comprehension regarding religious ideology, thereby removing religion as a justification for acts of terrorism.

2. Research Method

This type of research used normative legal research using a legal approach such as a statute approach, and a conceptual approach.(Marzuki, 2013) Sources of legal materials used in this research are Primary legal dan secondary legal materials are the 1945 Constitution of the Republic of Indonesia, Law Number 12 of 1995 concerning Corrections, Law Number 15 of 2003 concerning Stipulation of Government Regulations in Lieu of Law Number 1 of 2002 concerning the Eradication of Criminal Acts of Terrorism into Law, Law Number 5 of 2018 concerning Amendments to Law Number 15 of 2003 concerning the Eradication of Criminal Acts of Terrorism, Government Regulation Number 99 of 2012 concerning Second Amendment to Government Regulation Number 32 of 1999 concerning Terms and Procedures for Implementing the Rights of Correctional Assistants, Government Regulation Number 77 of 2019 concerning Prevention of Criminal Acts of Terrorism and Protection of Investigators, Public Prosecutors, Judges, and Correctional Officers, Presidential Regulation Number 12 of 2012 concerning Amendments to Presidential Regulation Number 46 of 2010 concerning the National Counterterrorism Agency, Regulation of the Minister of Law and Human Rights of the Republic of Indonesia Number 21 of 2013 concerning Terms and Procedures for Granting Remissions, Assimilation, Family Visiting Leave, Parole, Leaving Towards Free and Conditional Leave, Regulation of the Minister of Law and Human Rights of the Republic of Indonesia Number 3 of 2018 concerning Terms and Procedures for Granting Remissions, Assimilation, Family Visiting Leave, Parole, Leaving Near-Free, and Conditional Leave

Table 1. Research Method

Research Aspects	Description
Type of Research	Normative legal research
Legal Approaches Used	1. Statute approach 2. Conceptual approach
Sources of Legal Materials	1. Primary Legal Materials: a. Constitution of the Republic of Indonesia b. Law Number 12 of 1995 concerning Corrections c. Law Number 15 of 2003 concerning the Stipulation of Perppu Number 1 of 2002 concerning the Eradication of Criminal Acts of Terrorism into Law d. Law Number 5 of 2018 concerning Amendments to Law Number 15 of 2003 concerning the Eradication of Criminal Acts of Terrorism e. Government Regulation No. 99 of 2012 concerning the Second Amendment to Government Regulation No. 32 of 1999 concerning the Implementation of the Rights of Correctional Facility Inmates f. Government Regulation No. 77 of 2019 concerning the Prevention of Terrorism and Protection of Law Enforcement Officials g. Presidential Regulation No. 12 of 2012 concerning Amendments to Presidential Regulation No. 46 of 2010 concerning the National Counterterrorism Agency (BNPT) h. Regulation of the Minister of Law and Human Rights No. 21 of 2013 concerning Requirements and Procedures for Granting Remission, Assimilation, Family Visitation Leave, Parole, Pre-Release Leave, and Conditional Leave i. Ministry of Law and Human Rights Regulation No. 3 of 2018 concerning the Requirements and Procedures for Granting Remission, Assimilation, Family Visitation Leave, Parole, Pre-Release Leave, and Conditional Leave 2. Secondary Legal Materials:

	Legal literature, journals, and opinions of legal experts relevant to the research topic.
--	---

3. Results and Discussion

Law on Combating Terrorism

The 2002 Bali Bombing prompted the Indonesian government to implement a regulation regarding terrorism offenses in Indonesia, specifically through government rules rather than Laws No. 1 and 2/2002. October 18, 2002, clearly illustrates that the implementation of this legislation has been applied retrospectively, violating the principle of non-retroactivity.

But in a certain case, especially a terrorism case in law on combating terrorism act, the implementation of this non-retroactive principle has been arranged previously in the government regulation in lieu of a law, article 46 no 1/2002. On April 4, 2013, the two government regulations that had been established in place of a law were enacted as Law No. 15/2003 and Law No. 16/2003, respectively, regarding criminal acts of terrorism.

Nevertheless, the Constitutional Court, in its verdict MK No. 013/PUU-1/2003, dated July 23, 2004, has invalidated the government regulation in favor of Law No. 2/2002. The court has ruled that the regulation is in violation of the Constitution of the Republic of Indonesia of 1945 and lacks binding legal force the government regulation is, instead, a law. As of January 2002, Indonesia has officially adopted regulations on the prevention and combating of terrorism. This regulation was stipulated in Law No. Law No. 15/2003 regarding the eradication of terrorist acts was subsequently amended by Law No. 5/2018, which also addresses the eradication of terrorist acts in Indonesia. Despite this, the punishment for terrorism perpetrators has not yet been clearly outlined in the penal code. Law no 5/2018 concerning the eradication of criminal act of terrorism explains the criminal sanctions used in this law, namely

Main Penalty:

- a) Prison penalty
- b) Death penalty
- c) Fines
- d) imprisont penalty

Additional Penalty:

Revocation of the right to have a passport within a certain period of time and a cross-border passport is stipulated in article 12B paragraph 4 and the implementation of this additional penalty is carried out after the convict has received main penalty.

Counter-terrorism Agency

To prevent and combat terrorism, the government must establish policies and implement concrete measures, both directly and indirectly. Initially, the government must establish a robust instrument to combat terrorism. Secondly, the government is required to establish a suitable agency for the prevention and combat of terrorism. Indonesia has already established the Indonesian National Counter-Terrorism Agency (BNPT).

Thirdly, the prevention and combat of terrorism necessitate the collaboration and specialized expertise of stakeholders from various fields. Consequently, the utilization of soft and physical power is crucial at this time.

Fourth, the state needs to increase the level of national resilience against foreign influences that want to spread radicalism which will become the basis of thinking for terrorists to do their action.

De-radicalization Definition

Deradicalization is derived from the term "radical," which bears the prefix "de" and the suffix "ion" in its etymological structure. The English term "radical" is the root from which the word "deradicalization" originates. "Root" is the meaning of the Latin word "radix," which is where the word "radical" comes from.

Deradicalization is generally the antithesis of radicalization, which uses religion to fight for its mission despite having a very shallow, limited, and rigid understanding (Adawiah, 2022). The need for deradicalization programs has emerged as a consequence of the growth of radicalism (Z. A. Fauzi & Muhammad, 2023). Deradicalization is a very central policy and program to prevent and combat terrorism (Hardiogo & Syafrinaldi, 2022). Therefore, efforts to combat terrorism are more effective through deradicalization (Saragih, 2025). Human resource development programs carried out through deradicalization efforts for former terrorism convicts cover ideological, economic, and empowerment aspects (Jundulloh & Arifin, 2021). One approach is to change the interpretation of terrorism convicts regarding the meaning of jihad and the concept of takfir. Another approach is to distance individuals from terrorist groups. The third approach is to help reintegrate these individuals into normal society (Safira, 2022).

Deradicalization is an effort aimed at changing an individual's thinking to leave behind their ideology that may or may not lead to violence, according to Horgan, whom Jason quotes in the journal "Deradicalization of Terrorists." Deradicalization is a process that refers to the change in an individual's roles or functions related to a decrease in violence.

According to Webster's Third New International Dictionary, deradicalization can be defined as either the act or process of becoming radicalized or the state of being radicalized. De-radicalization is an act to stop, abolish, or neutralize the radicalism.

De-Radicalization Program

The motif for terrorism is religious ideology, which ranks first with a percentage of 45.5%, according to research conducted by INSEP in 2012 and cited by Hamli. This is followed by communal solidarity, which ranks at 20%, mob mentality, which ranks at 12.7%, revenge, which ranks at 10.9%, situational, which ranks at 9.1%, and separatist, which ranks at 1.8%. According to the Terrorism Act of 2000, terrorism is defined as the use of threats to instill fear, and below are some of the qualities that define terrorism. Moreover, Waldon (2013)

Violence directed toward an individual or group that results in the destruction of property and the loss of life, with the intention of causing the electronic system to become unstable.

1. The goal or purpose of terrorist acts is to exert influence over the policies of the government through their actions.
2. Terrorism is employed for a variety of reasons, including political, religious, racial, and ideological motivations.

A deradicalization program in Indonesia is an alternate approach to prevent terrorism that the old age of Ir has already carried out. Soekarno to the reformation era in this moment in time. However, the perpetrator was a non-state actor. This was because the strategy employed by DI/TII was to recruit members to serve as combatants in order to counter Indonesian military power. In the past, deradicalization was often carried out through the use of military action, which demonstrated that the government continued to employ traditional methods to combat terrorism.

In order to counteract the threat posed by DI/TII, which was classified as a separatist threat that utilized military force in conjunction with militant recruitment, the Indonesian government employed a military approach, also known as hard power. One of the factors that led to the rise of DI/TII in certain places was discontent with the economic progress occurring in remote locations far from the seat of government. DI/TII's actions of terror and support for Kartosoewirjo's pledge to establish an Islamic state in Indonesia were motivated by the immense economic disparity that existed between the two groups. There were still additional measures that continued to promote the Islamic state in Indonesia, even though the government was successful in stopping the military power from doing so.

This new era marked the beginning of a new strategy for the radical organization, which involved recruiting individuals from the modern community. They were activists of a contemporary Islamic organization, such as Muhammadiyah, Nahdlatul Ulama, or other organizations that may lend new authority to modern groupings. The bulk of modern people were members of these organizations. In the process of recruiting new members through religious concepts, it was believed that the new strength, known as soft power, had a more substantial influence. Typically, the thought that was offered was to steer public opinion in the opposite direction of the Pancasila doctrine. At the same time that the people concluded that the Pancasila ideology was not feasible and was in conflict with

Islamic values, the number of people who supported extreme concepts continued to increase. The Broad Guidelines of State Policy (abbreviated as GBHN) and a program of directives for the realization and implementation of Pancasila (abbreviated as P4) were the two components utilized by the government to carry out the deradicalization campaign. When the P4 program was first introduced, it was intended for everyone worldwide.

Regarding the radical ideas that had the potential to undermine national integration, the stipulation of the Broad Guidelines of State Policy and P4 had a significant impact on combating them. The purpose of the P4 program was to convey that Pancasila served as the foundation of the state, which affected the way people viewed themselves as new citizens. The GBHN intended to monitor Indonesia's growth in order to improve it and make it more equitable. This was done with the intention of reducing regional economic inequality as a justification for rebelling against the government.

Not only is deradicalization directed toward terrorists, former terrorists, and prisoners during the reformation era, but it is also directed toward civil society organizations that are in a strategic position. Aisy, in 2021, the necessity of implementing new strategies in the fight against terrorism is reflected in this notion (Aisy, 2021). Deradicalization constitutes a rehabilitation initiative for individuals engaged in terrorism, instituted by the government through the BNPT, which holds the responsibility of addressing the issue of terrorism in Indonesia. The prior strategy, characterized by a predominance of hard power, is now harmonized with elements of soft power, leading the Indonesian government to devise a rehabilitation program for individuals involved in terrorism (Famela, 2013). Religious leaders, psychiatrists, community leaders, and academics have been working together since 2011 to build a deradicalization program in Indonesia's 68 prisons. The initiative's goal is to rehabilitate convicted terrorists.

In alignment with the BNPT's initiatives to eradicate radical ideologies among terrorists and to thwart the emergence of novel forms of terrorism within Indonesia, this program is a structured endeavor being implemented nationwide. The journey of deradicalization initiates with the individuals during their time of incarceration and persists until their eventual release from prison. The deradicalization program, aimed at individuals who have engaged in terrorist activities, encompasses the participation of the government, religious leaders, academics, community leaders, traditional leaders, youth leaders, community social institutions, and the media (Indrawan & Aji, 2019). Because it is only geared toward terrorist detainees, the families of terrorists, and the organization that recruits terrorists, the current deradicalization program is still weak in its effectiveness.

The design of deradicalization programs in Indonesia may be broken down into seven distinct approaches, which are as follows (Bakti, 2016):

1. The process of reducing identification
2. Restoration of health
3. Iterative resocialization

4. Increasing awareness on a national scale
5. Establishing a moderate religious practice
6. Acts of Entrepreneurship

Any individual or group that possesses radical terrorist ideology is eligible to participate in the present deradicalization program. This includes terrorist perpetrators, suspects, inmates, and former prisoners.

However, with the commencement of the deradicalization program in 2011. On the other hand, this initiative began operating in its entirety in 2015. The presumption of innocence, which holds that individuals are presumed innocent until proven guilty in court, was violated by this program from the moment it was implemented. At the same time, the perpetrator was detained and remained in custody until they were released into society. This plainly violated the principle of the presumption of innocence.

Radicalization, whether through direct indoctrination, digital propaganda, or structural injustice, creates a fertile environment for recruiting new members (Budi et al., 2025). Therefore, a deradicalization program is needed to neutralize radical ideologies through an interdisciplinary approach, such as law, psychology, religion, and socio-culture for those who are influenced by radical and/or pro-violence ideologies (Samud, 2021). To address this complex security threat, terrorism requires a holistic and integrated approach. The deradicalization measures implemented by the BNPT in prisons include identification, rehabilitation, re-education, and resocialization (Nahdhodin et al., 2024). In carrying out its duties and functions, the BNPT uses two methodologies, namely the Hard Approach and the Soft Approach (Putri et al., 2022). The Hard Approach is used to recognize acts of radicalism and terrorism with violence or coercion. This is in contrast to law enforcement, which works with reputable institutions or organizations. Conversely, the Soft Approach is the prevention of terrorism and radicalism through the use of persuasive language and individual consideration. The purpose of this letter is to address issues related to socio-cultural, political, ideological, religious, and other conditions (Prakoso et al., 2024). The role of educators in deradicalization is to instill values of diversity, equality, humanity, justice, and democracy (A. Irawan & Runturambi, 2022). Deradicalization achievement indicators are divided into two categories: influential indicators and fundamental indicators, as well as family life story indicators (Astuti, 2024).

The restoration of religious essence in accordance with the precepts of the Quran and Hadith constitutes a tactic applied in deradicalization efforts through the use of soft power. Souls are interlinked, and the activities undertaken have resulted in a significant misjudgment, culminating in the loss of innocent lives. The government's deradicalization initiative does not amount to the mandatory rehabilitation that the offender must undergo. This is governed by Government Regulation No. 32/1999, which outlines the criteria and procedures for allocating inmates' rights. This regulation was subsequently amended by Government Rule No. 99/2012, representing the second change to

Government Regulation No. 32/1999. This modification pertains to the regulations and procedures governing the allotment of prisoners' rights. The Indonesian Minister of Law and Human Rights Regulation No. 21/2013, as updated by No. 3/2018, outlines the criteria and procedures for granting remission, assimilation, family visitation leave, parole, compassionate leave, and conditional leave.

The claim that participation in the deradicalization program is not mandatory for a convicted terrorist is based on the provision that the rights of the prisoner do not require its fulfillment, as outlined in Government Regulation No. 99/2012. This statute is articulated in Article 34 A, which specifies that "Remission for inmates convicted of terrorism, narcotics, psychotropic precursors, and corruption, pursuant to Article 34, may be conferred if the subsequent criteria are satisfied:

- a) Willing to cooperate with law enforcement to aid in the resolution of the committed crime;
- b) Has already paid the fine and restitution as ordered by the judge for the convicted individual due to corrupt acts;
- c) Has engaged in the deradicalization program conducted by the prison or the Indonesian counter-terrorism agency and has made a formal declaration;
- d) He/she will articulate loyalty to the Indonesian government in writing, or
- e) He/she will not.

To get "remission, assimilation, family visitation leave, parole, compassionate leave, and conditional leave" approved, you have to follow these steps and meet these requirements, as laid out in the regulation of the Indonesian Minister of Law and Human Rights No. 21/2013 (State Gazette of the Republic of Indonesia No. 832/2013), amended by the regulation of the Indonesian Minister of Law and Human Rights No. 3/2018:

1. A prisoner who has succeeded in meeting the standards listed below may be eligible for remission:
 - a) has a positive attitude.;
 - b) has been serving a sentence of six months;
2. The subsequent elements are the foundational requirements for exemplary conduct and disposition as established in Article 1 A:
 - a) the absence of disciplinary punishment for the preceding six months, which is considered prior to the date of granting remission;
 - b) not having been subjected to any further disciplinary action in the past six months. The individual has already enrolled in the foster care program that is carried out within the confines of the correctional facility.

While Article 6 stipulates that "the giving of remission for the prisoner who has committed the terrorism act should fulfill not only the requirements based on article 3 but also the requirements are as follows," the following requirements must also be met

in order for the remission to be applied.

- a) Demonstrating a readiness to collaborate with law enforcement to aid in resolving the crime committed;
- b) Having previously enrolled in a deradicalization initiative administered by a correctional facility or an Indonesian counter-terrorism organization, accompanied by a formal pledge that;
- c) He or she will express loyalty to the Indonesian government in written form for Indonesian prisoners; or
- d) His or her acts of terrorism, as articulated in writing for Indonesian prisoners, will not recur.

It is made very clear in both rules that participation in a deradicalization program is required solely to be eligible for remission and parole provisions. Moreover, suppose the person who committed the act of terrorism does not participate in a program designed to de-radicalize them. In that case, indeed, they will not be granted the parole that is legally theirs. The Indonesian counter-terrorism agency has categorized the levels of radical ideology among terrorism inmates according to their degree of cooperation:

Tabel 2. The Levels of Radical Ideology

Level	Description
Level I	Unwilling to engage, resistant to communication with the officer, exhibiting a high degree of radical ideology, poor social interaction, a tendency towards isolation, rejection of the NKRI ideology, argumentative behavior aligned with personal desires, noncompliance with applicable regulations in Indonesia and within the prison system, and a refusal to acknowledge personal wrongdoing.
Level II	Amenable to engagement and communication with the officer, possesses a significant degree of radical comprehension, exhibits moderate social interaction capabilities, can be conversed with albeit limitedly, demonstrates compliance with regulations yet lacks appropriate behavioral conduct, unable to acknowledge personal errors, displays a contrarian stance towards the Indonesian government, tends to congregate in

	groups and remains passive in prison activities, and expresses dissent regarding the NKRI ideology.
Level III	Willingness to engage with the officer, possessing a moderate degree of radical comprehension, maintaining an open mindset, demonstrating emotional regulation, readiness to participate in all prison activities, capability for interaction, susceptibility to influence, recognition of errors without a commitment to positive action, opposition to ISIS, and awareness of the Indonesian government, albeit not all its policies, are characteristics of Level 3.

Participants at the fourth level exhibit a nuanced comprehension of complex issues, demonstrating a capacity for emotional regulation and an awareness of legal frameworks as mediators. They demonstrate a commitment to being catalysts for constructive and harmonious change, while also respecting, understanding, and adhering to established laws and regulations. Furthermore, they express a readiness to collaborate in support of initiatives related to terrorism rehabilitation, anti-ISIS governance, and pro-Indonesian efforts.

Two strategic positions are included in the Pancasila-based deradicalization approach. The first position is to immediately undermine the radical critics of Pancasila as the basis of the state ideology.

Secondly, regarding the elucidation of the relationship between religion and state within the Pancasila framework, which aims to guide radical individuals who view the NKRI as a secular entity in opposition to Islam towards a more aligned understanding. Through the deradicalization program, advice is provided not just within the confines of the prison but also outside of it. It is not only when someone is appointed as a prisoner that the phases of the present deradicalization program are initiated; it is also when someone is arrested, when an investigation is conducted, and when a court proceeding is initiated. Conducting an investigation is the method by which the deradicalization program is achieved. The process will advance into a rehabilitation program focused on transforming the ideology of radicalism into one of peace, contingent upon the court's verdict. The reduction program will then be implemented with a focus on national and regional insight as the primary concern. This constitutes the concluding phase in the procedure of rehabilitating a terrorist inmate for societal reintegration. Upon completion of all these phases, the cooperative prisoner of terrorism who supports the Indonesian government will be transferred to a deradicalization facility (BNPT) as part of the resocialization program.

These internal and external obstacles indicate the need to improve human resource management, enhance training, and strengthen collaboration between institutions in supporting the effectiveness of deradicalization programs in prisons, so that the goals of social reintegration and prevention of radicalism recidivism can be achieved in a sustainable manner (V. Irawan, 2025). The dissemination of deradicalization programs must be carried out continuously, starting from formal educational institutions at the elementary level to higher education. Non-formal educational institutions, as well as organizations within the community (Nugrahajati & Suparno, 2023). Deradicalization can be carried out using several approaches, such as legal, psychological, religious, economic, and socio-cultural approaches. Deradicalization efforts will be carried out by the National Counterterrorism Agency (BNPT) and will focus on renewing and modernizing people's mindsets (Yosevin & Anwar, 2022). Strategic leadership in facing this challenge involves not only eradicating violence, but also developing comprehensive strategies that involve various aspects of society (Putra & Rulloh, 2023).

Following the release of the prisoner, they will continue to receive supervision known as "fostering out of jail." This supervision will focus on fostering the ex-prisoner's faith, nationality, and independence, as well as the ex-prisoner's family and society, which are all susceptible to being influenced by the ideology of terrorism. The year 2016's Bakti

In order for the person who committed the act of terrorism to be able to meet the day-to-day requirements of his or her family, the working fostering program is also carried out after the prisoner's release.

Programs designed to de-radicalize individuals are implemented both within and outside of correctional facilities. This program requires significant emphasis and ongoing oversight for individuals involved in terrorism to prevent the emergence of new terrorists stemming from the incarceration of those who have committed acts of terrorism and related offenses. Fostering in prison is very important for determining whether or not the deradicalization program has been successful in attempting to de-radicalize the perpetrator of terrorism. A unique and comfortable location is required for the individual who is being held as a prisoner of terrorism. Through the process of deradicalization, an ex-prisoner of terrorism can engage with other people in his or her community without feeling unusual because he or she has ever joined the ideology of radicalism.

4. Conclusion

The conclusion that can be taken from this article is Indonesian government uses de-radicalization program as a coaching program to prevent a terrorism act in Indonesia.

It is proved by establishing an agency to prevent the terrorism act in Indonesia namely Indonesian Counter-Terrorism Agency (abbreviated as BNPT) based on presidential regulation no 46/2010 as amended into presidential regulation no 12/2011 concerning the establishment of BNPT.

But de-radicalization program is not the government program that must be carried out by the perpetrator of terrorism by an implementation rule that is launched by the government namely government regulation no 99/2012 concerning the requirements and procedures of giving the prisoner's right and the regulation of minister of law and human right no21/2013 as amended into regulation of minister of law and human right no 3/2018 about the requirements and procedures of giving remission, assimilation, leave to visit family, parole, leave before being released from the prison, and conditional leave.

Fostering program launched by the government in this time is not the obligatory program that must be carried out by the perpetrator of terrorism, but it is only the option for the perpetrator of terrorism to get remission and parole from the government. For the future hope, the government can make this program as an obligatory program that must be carried out by not only the perpetrator of terrorism act but his/her family and his/her organization. Besides, the judge who handles the terrorism act punishes the perpetrator of terrorism act not only by main sanction, imprisonment, but also fostering program, de-radicalization program.

References

- Ad'ha Aljunied, S. M. (2011). Countering Terrorism in Maritime Southeast Asia: Soft and Hard Power Approaches. *Journal of Asian and African Studies*, 47(6). <https://doi.org/https://doi.org/10.1177/0021909611427252>
- Adawiah, R. Al. (2022). Deradicalization of The Children of Terrorists. *Sosio Informa*, 7(3). <https://doi.org/10.33007/inf.v7i3.2714>
- Aisy, R. (2021). Non-Penal Deradicalization of Former Terrorist Prisoners (Study at Lingkar Perdamaian Foundation). *Journal of Law and Legal Reform*, 2(2), 243–262. <https://doi.org/10.15294/jllr.v2i2.46487>
- Amin, S., & Windiyastuti, F. (2023). Deradikalisasi Sebagai Bentuk Pencegahan Tindak Pidana Terorisme di Indonesia (Studi Kasus Putusan Mahkamah Agung Nomor 4345K/Pid.Sus/2022). *PESHUM: Jurnal Pendidikan, Sosial Dan Humaniora*, 2(4). <https://doi.org/https://doi.org/10.56799/peshum.v2i4.2114>
- Arif, S. (2018). *Islam, Pancasila dan Deradikalisasi : Meneguhkan Nilai Keindonesiaan*. Kompas Gramedia.
- Astuti, S. A. (2024). Pendekatan Komunikasi Sosial Budaya Dalam Deradikalisasi Terhadap Mantan Narapidana Terorisme Di Kehidupan Masyarakat Sosial Indonesia. *AKSARA: Jurnal Ilmu Pendidikan Nonformal*, 10(1), 113–128. <https://doi.org/http://dx.doi.org/10.37905/aksara.10.1.113-128.2024>
- Bakti, A. S. (2016). *Deradikalisasi Nusantara :Perang Semesta Berbasis Kearifan Lokal Melawan Radikalisasi dan Terorisme*. Daulat Press.
- Budi, S. W., Amzidil, Susilo, T., Marpaung, B., & Saroso, B. (2025). Terorisme dan Keamanan Global: Perspektif Singkat Hukum Humaniter. *Jurnal Sosial Dan Teknologi (SOSTECH)*, 5(5). <https://doi.org/https://doi.org/10.59188/jurnalsostech.v5i5.32127>
- Famela, J. A. (2013). *Pro dan Kontra Pelaksanaan Program Deradikalisasi Badan Nasional Penanggulangan Terorisme*. Universitas Indonesia.

- Fauzi, A. (2021). Program Deradikalisasi Sebagai Upaya Reintegrasi Sosial Bagi Narapidana Terorisme di Indonesia. *JUSTITIA: Jurnal Ilmu Hukum Dan Humaniora*, 8(1). <https://doi.org/https://doi.org/10.31604/justitia.v8i1.1-10>
- Fauzi, Z. A., & Muhammad, A. (2023). Peran Pembimbing Kemasyarakatan Dalam Proses Deradikalisasi Klien Terorisme. *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial*, 1(3). <https://doi.org/10.5281/zenodo.10045002>
- Fitrianto, I. (2024). Critical Reasoning Skills: Designing an Education Curriculum Relevant to Social and Economic Needs. *International Journal of Post Axial: Futuristic Teaching and Learning*, 245-258.
- Fitrianto, I. (2024). Innovation and Technology in Arabic Language Learning in Indonesia: Trends and Implications. *International Journal of Post Axial: Futuristic Teaching and Learning*, 134-150.
- Fitrianto, I. (2024). Strategi Guru Pai Dalam Mengatasi Kesulitan Belajar Pada Mata Pelajaran Hadis Kelas 8 MTS Ibadurrahman Subaim. *IJER: Indonesian Journal of Educational Research*, 356-363.
- Fitrianto, I. (2025). Beyond Competence: Rethinking Education for Holistic Well-Being and Happiness. *International Journal of Post Axial: Futuristic Teaching and Learning*, 1-11.
- Fitrianto, I., & Abdillah, F. M. (2018). MODEL PEMBELAJARAN PROGAM PEMANTAPAN BAHASA ARAB DAN SHAHSIAH (KEMBARA) KE 4 MAHASISWA KOLEJ UNIVERSITI ISLAM ANTAR BANGSA SELANGOR (KUIS) TAHUN 2018. University of Darussalam Gontor 15-16 September 2018, 121.
- Fitrianto, I., & Farisi, M. (2025). Integrating Local Wisdom into 21st Century Skills: A Contextual Framework for Culturally Relevant Pedagogy in Rural Classrooms. *International Journal of Post Axial: Futuristic Teaching and Learning*, 109-121.
- Fitrianto, I., & Layalin, N. A. (2025). The Paradigm of Physical Punishment from the Perspective of Islamic Education and Its Implementation in Indonesia and Malaysia. *International Journal of Post Axial: Futuristic Teaching and Learning*, 147-156.
- Fitrianto, I., & Saif, A. (2024). The role of virtual reality in enhancing Experiential Learning: a comparative study of traditional and immersive learning environments. *International Journal of Post Axial: Futuristic Teaching and Learning*, 97-110.
- Fitrianto, I., Al-Faruqi, M. R., & Hanifah, N. A. (2025). The Contributions of Ibn Malik to Arabic Language Education: A Historical and Pedagogical Analysis. *IJAS: International Journal of Arabic Studies*, 1-11.
- Fitrianto, I., Hamid, R., & Mulalic, A. (2023). The effectiveness of the learning strategy" think, talk, write" and snowball for improving learning achievement in lessons insya'at Islamic Boarding School Arisalah. *International Journal of Post Axial: Futuristic Teaching and Learning*, 13-22
- Hardiogo, D., & Syafrinaldi. (2022). Terorisme Dan Pemasyarakatan: Problem Hukum Pendidikan Deradikalisasi Bagi Terpidana Terorisme di Indonesia. *Jurnal Kajian Ilmu Hukum*, 1(2). <https://doi.org/10.55583/jkih.v1i2.294>
- Indrawan, J., & Aji, M. P. (2019). Efektivitas Program Deradikalisasi Badan Nasional Penanggulangan Terorisme Terhadap Narapidana Terorisme di Indonesia (The Effectiveness Of Deradicalization Program Of The National Counterterrorism Agency For Terrorist Inmates In Indonesia). *Jurnal Pertahanan & Bela Negara*, 9(2),

1–20.

- Irawan, A., & Runturambi, A. J. S. (2022). Kebijakan Deradikalisasi Dalam Rangka Penanggulangan Terorisme Dalam Pandangan Beberapa Stakeholder. *Jurnal Kajian Stratejik Ketahanan Nasional*, 5(2). <https://doi.org/10.7454/jkskn.v5i2.10069>
- Irawan, V. (2025). Pembinaan Deradikalisasi Narapidana Teroris Pra Integrasi di Lembaga Pemasyarakatan Kelas II B Way Kanan. *Al-Zayn: Jurnal Ilmu Sosial \& Hukum*, 3(3). <https://doi.org/10.61104/alz.v3i3.1559>
- Irfanda, A. (2022). Terorisme, Jihad, dan Prinsip Hukum Islam: Alternatif Upaya Deradikalisasi. *Jurnal Wawasan Yuridika*, 6(1). <https://doi.org/10.25072/jwy.v6i1.490>
- Jundulloh, A., & Arifin, A. A. (2021). Implementasi Strategi Pelatihan dan Pengembangan Sumber Daya Manusia (Studi Kasus Deradikalisasi terhadap Mantan Napi Terorisme Di Yayasan Lingkar Perdamaian Kabupaten Lamongan). *Jurnal Ilmiah Manajemen*, 1(1). <https://doi.org/10.15642/jim.v1i1.389>
- Marzuki, P. M. (2013). *Penelitian Hukum*. Kencana Prenada Media Group.
- Nahdhodin, M., Sudarmanto, K., Triwati, A., & Arifin, Z. (2024). Efforts to Combat Terrorism Crimes from a Criminological Perspective. *Jurnal USM Law Review*, 7(1). <https://doi.org/https://doi.org/10.26623/julr.v7i1.8791>
- Nugrahajati, S. D., & Suparno, B. A. (2023). Program Deradikalisasi Dalam Perspektif Komunikasi Politik. *Jurnal Ilmu Komunikasi*, 21(3). <https://doi.org/10.31315/jik.v21i3.11440>
- Prakoso, L., Widjanarko, W., & Runtiko, A. G. (2024). Sinergisitas Stakeholder Dalam Penanggulangan Deradikalisasi. *MITZAL (Demokrasi, Komunikasi, Dan Budaya): Jurnal Ilmu Pemerintahan \& Ilmu Komunikasi*, 9(2). <https://doi.org/http://dx.doi.org/10.35329/mitzal.v9i2.5142>
- Probowati, D. (2023). Efektivitas Strategi Deradikalisasi Pada Narapidana Terorisme di Rutan Cikeas. *International Journal of PeGon*, 10(2). <https://doi.org/https://doi.org/10.51925/inc.v10i02.86>
- Putra, D. A., & Rulloh, A. (2023). Model Kepemimpinan Strategis Dalam Menghadapi Radikalisme Dan Terorisme. *MARAS: Jurnal Penelitian Multidisplin*, 1(3). <https://doi.org/10.60126/maras.v1i3.90>
- Putri, A. W. O. K., Widodo, P., & Suhirwan. (2022). Deradikalisasi Badan Nasional Penanggulangan Terorisme (BNPT) pada Teroris Wanita dalam Upaya Pertahanan Negara Terhadap Terorisme. *Community: Pengawas Dinamika Sosial*, 8(2). <https://doi.org/https://doi.org/10.35308/jcpds.v8i2.5865>
- Restiana, V. L., Susila, A., & Rofieq, A. (2021). Deradicalization Policy Strategy In Handling Radicalism At The National Counter-Terrorism Agency (BNPT). *Jurnal Kybernan*, 12(2). <https://doi.org/https://doi.org/10.33558/kybernan.v12i2.3143>
- Safira, K. (2022). Pencegahan Radikalisme Melalui Program Deradikalisasi. *Tanggon Kosala*, 11(2). <https://doi.org/10.70526/tk.v11i2.499>
- Samud. (2021). Deradikalisasi Dalam Penanggulangan Tindak Pidana Perspektif Undang-Undang Terorisme di Indonesia. *Mahkamah: Jurnal Kajian Hukum Islam*, 6(1). <https://doi.org/10.24235/mahkamah.v6i1.8275>
- Saragih, Y. M. (2025). Tindak Pidana Terorisme, Radikalisme dan Deradikalisasi di Indonesia. *Jurnal Riset Rumpun Ilmu Sosial, Politik Dan Humaniora*, 4(3).

<https://doi.org/10.55606/jurrish.v4i3.5647>

Syahputra, E., & Sukabumi, Z. A. (2021). Deradikalisasi Mantan Narapidana Terorisme: Studi Kasus MW Alias WG. *Journal of Terrorism Studies*, 3(2).
<https://doi.org/10.7454/jts.v3i2.1036>

Yosevin, P., & Anwar, U. (2022). Anak Terorisme Dalam Perspektif Perlindungan Anak. *Jurnal Pendidikan Kewarganegaraan Undiksha*, 10(2).
<https://doi.org/10.23887/jpku.v10i2.46850>