



The Strategic Role of the TNI in Preventing the Development of Radicalism in Indonesia in the Perspective of Law 34 of 2004

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Abstract. In the Law of the Republic of Indonesia number 3 of 2002 concerning national defense, it is said that national defense is prepared early to face existing threats. The purpose of state defense is to maintain and protect state sovereignty, maintain the territorial integrity of the Republic of Indonesia, and maintain the safety of the entire nation from all forms of threats both from outside and from within the country. The threats in question are divided into 3: military, non-military, and hybrid. Meanwhile, according to the priority scale, threats are divided into 2: actual threats and potential threats. One of the actual threats that occur in Indonesia can be seen from the problems of terrorism and radicalism that still often occur in various regions and communities in Indonesia. In the Law of the Republic of Indonesia number 34 of 2004, it is stated that the TNI in carrying out its primary duties is carried out through war military operations and military operations other than war, where in more detail in article 7 paragraph (2) point (b) states that one of the military operations other than war (OMSP) is to overcome acts of terrorism, which according to the Center for Studies The TNI strategy in its study on the role of the TNI in preventing the development of radicalism, terrorism is deeply rooted in radicalism.

Keywords: Strategic Role, TNI, Indonesia, Radicalism, Law

INTRODUCTION

As a state instrument operating in the field of defense, the Indonesian National Army (TNI) has the main tasks regulated through the Law of the Republic of Indonesia Number 34 of 2004, including upholding state sovereignty, maintaining the territorial integrity of the Republic of Indonesia based on Pancasila and the 1945 Constitution, and protecting the entire nation and all Indonesian bloodshed from threats and disturbances to the integrity of the nation and state. By the Law, the main tasks of the TNI are carried out through Military Operations for War (OMP) and Military Operations other than War (OMSP). In Article 7, paragraph (2) point (b), it is explained that one of the tasks carried out in military operations other than war is to overcome acts of terrorism; where according to the TNI Center for Strategy Studies in its study on the role of the TNI in preventing the development of radicalism, terrorism is deeply rooted in radicalism.

Terrorism and radicalism have a strong relationship, where radicalism is an understanding and expression that requires a complete change in social and political order using practical or extreme methods, which can often interfere with the sovereignty of a country. The basis of radicalism is fundamentalism, a radicalization of community religious beliefs that construct the meaning of radical Salafism that is exclusive and tends to be extreme. In contrast, one end of radicalism is terrorism, which is an understanding that contains the use of legitimate means to achieve specific goals in the name of religion or theology. The linkage between terrorism and radicalism then encourages the emergence of effective and holistic strategies to deter and counter terrorism and radicalism.

Based on the dynamics of the development of the issue of terrorism and radicalism that occurs in Indonesia, the Government of Indonesia has made efforts to anticipate by referring to the long-term and medium-term action plans for preventing radicalism through Government Regulation Number 77 of 2019 concerning the prevention of criminal acts of terrorism and also the Law- Law Number 5 of 2018 concerning the Eradication of Criminal Acts of Terrorism. However, in its implementation, the results of research conducted by LIPI on efforts to prevent intolerance, radicalism, and terrorism revealed that the prevention of radicalism and terrorism has not been well integrated between Ministries and Institutions (K / L) so far, each element runs its program.

In tackling acts of terrorism and the development of radicalism in Indonesia, the Government of Indonesia established the National Counterterrorism Agency, which, according to PP Number 77 of 2019 and Law Number 5 of 2018, has a function as the Leading Sector in handling terrorism and radicalism with one of its duties carry out deradicalization. However, the reality is that in the field, even though the terrorist perpetrators who have served their sentences in prisons have received guidance and guidance from the BNPT and Lapas after being released from detention, there are still those who have not recognized and are loyal to the Unitary State of the Republic of Indonesia and still In the category of radicalism is high. So that countering terrorism and the development of radicalism cannot be imposed on just one agency.

There is a need for the integration and synergy of various elements in Indonesia, which is essential in successfully countering terrorism and radicalism. In line with government policy, the TNI proactively participates in preventive efforts against acts of terrorism and radicalism that occur in society. This is by Article 7 paragraph (2) point (b) of Law of the Republic of Indonesia Number 34 of 2004, which explains that one of the tasks carried out in military operations other than war is to overcome acts of terrorism, where according to the TNI Center

for Strategy Studies in its study on the role of the TNI in preventing the development of radicalism, terrorism is firmly rooted in radicalism.

METHOD

This research uses a qualitative research approach, a standard scientific method used by researchers in the field of social sciences. This research approach is a type of research that produces findings that cannot be achieved using statistical procedures or other quantitative means. Qualitative research is a way or method to explore and explore meaning based on several individuals or groups of people considered to start from the emergence of social problems or things related to humanity.

Qualitative method research is carried out by asking questions and procedures, collecting specific data from participants, analyzing data, and interpreting the data. Research that uses this method tries to get inductive by describing specific things towards general things and understanding a phenomenon based on the opinions or views of sources or people involved in the events studied. It can be understood that qualitative research is research and understanding efforts that focus on observing a social phenomenon that occurs.

DISCUSSION

Radicalism, in the sense of language, means an understanding or flow that wants social and political change or renewal by violent or drastic means. However, in another sense, the essence of radicalism is the concept of mental attitude in bringing change. Meanwhile, radicalism, according to Wikipedia, is an idea made up

of a group of people who want drastic social and political change or renewal by using violent means. Viewed from a religious point of view, it can be interpreted as a religious understanding that refers to a fundamental religious foundation with very high religious fanaticism, so it is not uncommon for adherents of these

beliefs or streams to use violence against people who have different beliefs or sects to actualize the religious beliefs they profess and believe in to be forcibly accepted.

Radicalism is the embryo of terrorism. *Radicalism* is an attitude that yearns for total change and is revolutionary by overturning existing values drastically through violence and extreme actions. Several characteristics can be recognized from radical attitudes and ideas, including

1. Intolerant (unwilling to respect the opinions and beliefs of others);
2. Fanatics (always self-righteous, thinking others are wrong);

3. Exclusive (distinguishing oneself from Muslims generally), and
4. Revolutionary (inclined to use violent means to achieve goals).

Radicalism, when faced with the conditions of Indonesian society, will mean different; this understanding can refer to the problems of SARA (ethnicity, custom, race, and religion), as it is known that the emergence of conflicts that occur in several regions in Indonesia mainly indicates that the root of the problem comes from the growing radicalism in society. Radicalism is not a movement that just emerged but has a background that is also a driving factor for the emergence of radicalism movements.

These factors include:

1) Socio-political.

Symptoms of "religious" violence is more accurately seen as sociopolitical symptoms than religious symptoms. The movement, which the West mistakenly refers to as Islamic radicalism, is more accurately seen from the point of view of the socio-political context in the framework of human historicity in society. Historically, we can see that the conflicts generated by radicals with their set of violent tools in opposing and clashing with other groups are more rooted in socio-political problems. In this regard, radicals view the historical fact that Muslims do not benefit from global civilization to cause resistance to dominating forces. By carrying language, religious symbols, and slogans, radicals try to touch religious emotions and rally forces to achieve the "noble" goals of their politics. Of course, this cannot always be called manipulating religion because some of their behavior is rooted in religious interpretation.

2) Religious emotional factors .

It must be admitted that one of the causes of radicalism is religious sentiment factors, including religious solidarity for comrades who are oppressed by specific forces. However, this is more accurately said to be a factor of religious emotion and not religion (absolute holy revelation), even though the radicalism movement always flies religious flags and symbols such as the pretext of defending religion, jihad, and martyrdom. In this case, what is meant by religious emotion is that religion is an interpretive understanding of reality, so it is relative and subjective.

3) Cultural factors.

This also has a considerable share behind the emergence of radicalism. This is natural because culturally, as expressed by Musa Asy'ari in society, there is always an effort to escape from the entanglement of certain cultural webs that are considered inappropriate. What is meant by cultural factors here is as an antithesis to the culture of secularism. Western culture is a source of secularism that is considered an enemy that must be eliminated from the earth. Historical facts show the dominance of the West from various aspects over Muslim countries and cultures. Western civilization is now the dominant and universal expression of humanity, which has deliberately carried out a process of marginalization of all aspects of Muslim life so that Muslims become backward and oppressed.

4) Factor ideologis anti-westernism.

Westernism is an idea that endangers Muslims in applying Islamic law. So, Western symbols must be destroyed for the sake of upholding Islamic law. Although anti-Western motivations and movements cannot be blamed on religious beliefs, the violent path taken by radicals shows their inability to position themselves as competitors in culture and civilization.

5) Government policy factors .

The inability of governments in Islamic countries to act to improve the situation is due to the growing frustration and anger of some. Muslims due to the significant powers' ideological, military, and economic dominance. In this case, governments in Muslim countries have not been able to find the root causes of violence or radicalism, so they cannot overcome the social problems faced by the Ummah. In addition, the factor of mass media goods that always corner Muslims is also a factor in the emergence of violent reactions committed by Muslims. Propaganda through the press does have tremendous power. It is tough to counteract, so some extremes are radical behavior in reaction to what is being inflicted on the Muslim community. Indonesia is a Muslim-majority country, so it needs socialization and guidance through a religious approach in order to avoid excessive fanaticism towards religion that is not necessarily by religious teachings. Every religion teaches peace, so a radical attitude is an attitude that is opposed by all religions, including Islam.

Bilver Singh (2011), in a book entitled *Islamic Radicalism Networks in Indonesia, The Bride's Footprint*, explores the history of radicalism movements in Indonesian territory, starting with acts of jihad and terror that occurred in Indonesia. Starting from a simple question, how can a person become radical and be willing to die a martyr for the teachings he understands? The answer to this question is not easy to answer. For the public, it may be difficult to understand how a young man voluntarily makes himself a martyr who is part of a message of terror addressed to the world. The perpetrators of terror dared to die martyrs as the bride.

The phenomenon of suicide bombing motivated by such a religious understanding is interesting to be observed, observe and observe to find solutions for the good and welfare of humanity universally. This extreme and radical view can give birth to acts of violence that lead to horizontal conflict. This is an exciting and big question to study and research, not from the trigger for someone to dare to be the bride and be willing to die but from the ideology of radical teachings or brainwashing processes that inspire her.

According to Asroni (2008), UIN Sunan Kalijaga Yogyakarta raised the research title on Islamic radicalism in Indonesia. The offer of a solution to overcome it states that the movement of religious radicalism is a complete socio-religious pathology. If only analyzed from one perspective, the results will never be satisfactory because the factors behind it are so diverse and related between one factor and another. Therefore, religious radicalism must be studied through various approaches, such as religious, political, economic, social, cultural, and other perspectives.

Sutapa (2004) states that religious radicalism is a movement within religion that seeks to completely overhaul an existing social and political order by echoing violence. The terminology of radicalism may vary, but there is a sharp conflict between the values championed by certain religious groups on the one hand and the prevailing value order at that time. The existence of sharp opposition always causes radicalism to be associated with radical attitudes and actions, which are then connoted with physical violence.

Muhammad (2004) stated that the emergence of radical groups in Islam was due to socio-political developments that marginalized and subsequently experienced disappointment. However, such socio-political developments are not the only factor. Apart from these factors, there are still other factors that can give rise to radical groups, such as economic inequality and the inability of some members of society to understand such rapid changes. The emergence of this radical faith-based movement is an expression of sacred anger against racial, ethnic, and religious discrimination, economic policy injustice, corruption and hypocrisy in government, state or private policy, systematic violence, and security.

TNI's Efforts to Prevent the Development of Radicalism in Indonesia

The tangible manifestation of the role of the TNI in preventing the development of radicalism in Indonesia is manifested in the form of carrying out proactive activities to participate in preventive efforts against acts of terrorism and radicalism in Indonesia; this is by orders from the Chief of Army Staff (KSAD) general of the TNI Dudung Abdurrahman who ordered the ranks of the Indonesian Army to work hard to anticipate the spread of radicalism in Indonesia. Of course, by doing early detection and fast handling. TNI General Dudung Abdurrahman asked the ranks of the Army to use all their potential to deal with the spread of radicalism. Including through active.

Coordination with the National Police and other related parties. Meanwhile, according to the People's Consultative Assembly chairman or the Golkar party deputy chairman, Mr. Bambang Susatyo, the strategy to ward off the threat of radicalism and terrorism requires a soft power approach. According to him, deradicalization efforts will not be practical if they are only carried out repressively or treated instantly because they do not necessarily solve the root of the problem.

According to David 2(011), strategy is a means, together with long-term goals, to be achieved. According to Ciptono (2006), the term strategy comes from Greek, namely strategy, which means art or science to become a general. *Strategy* can also be defined as a plan for dividing and using military force in certain areas to achieve specific objectives. In national policy, BNPT is a leading sector authorized to formulate and make policies and strategies and a coordinator in countering terrorism and radicalism. In carrying out its policies and strategies, BNPT carries out a holistic approach from upstream to downstream. The resolution of terrorism and the development of radicalism is completed by law enforcement, but the most important thing is to touch the upstream of the problem with prevention efforts. In the strategy of handling radicalism can use two strategies:

First, counter-radicalization is an effort to instill Indonesian values and non-violent values. In the process, this strategy is carried out through formal and non-formal education. Counter-radicalization is directed by the general public through cooperation with religious leaders, education leaders, community leaders, indigenous leaders, youth leaders, and other stakeholders in providing national values. *The second* is deradicalization. This field of deradicalization is aimed at groups of sympathizers, supporters, cores, and militants, and it is carried out both inside and outside Lapas. The purpose of deradicalization is so that core groups, militants, sympathizers, and supporters abandon the means of violence and terror in fighting for their

mission and the moderation of their radical ideas in line with the spirit of moderate Islamic groups and national missions that strengthen the Republic of Indonesia.

In addition to the role carried out institutionally through educational institutions, families, and community environments, the younger generation must have strong immunity and deterrence in the face of radical terrorism influences and invitations. Several things can be done by the younger generation in order to counteract the influence of radical ideas and teachings.

1. Instill the spirit of nationalism and love for the Republic of Indonesia;
2. Enrich moderate, open, and tolerant religious insights;
3. Fortify self-confidence by always being alert to provocation, incitement, and terrorist recruitment patterns both in the community and cyberspace;
4. Build networks with peaceful communities offline and online to increase insight and knowledge.

By Article 7, paragraph (2) point (b) of Law of the Republic of Indonesia Number 34 of 2004, it is explained that one of the tasks carried out in military operations other than war is to overcome acts of terrorism; where according to the TNI Center for Strategy Studies in its study on the role of the TNI in preventing the development of radicalism, this task is carried out through several Among them is the use of territorial units scattered throughout the country. Furthermore, it maintains and increases solidity with ministries/institutions and other elements of the nation as partners in overcoming terrorism and radicalism (TNI et al. Center, 2020).

The implementation of territorial units as a preventive effort to overcome the threat of terrorism and the development of radicalism can be seen from the role of the Regional Military Command in each region. Based on the Regulation of the Chief of Army Staff Number: Perkasad / 13 / III / 2011 concerning the Organization and Tasks of the Military Regional Command Headquarters, the Regional Military Command and its ranks are the central command of development and operations that are territorial and are the Strategic Compartment of the Land Matra. One of the functions of Kodam is to uphold state sovereignty and carry out the primary function, the organic function of the military, and the organic function of coaching.

The main functions are combat, force preparation, and territorial formation. The organic functions of the military are carried out through intelligence, operations, personnel, logistics, territorial, planning, surveillance, and inspection. At the same time, the organic function of coaching is carried out through implementing Education and Training. In the organic function of the military, especially in intelligence, activities such as investigations of community

organizations affiliated with radicalism are beneficial, especially in recording and supervising these groups or CSOs in carrying out their actions to spread radicalism. This is done behind closed doors by intelligence officers in units throughout Indonesia. In addition to the field of intelligence, the field territorial activities have also been carried out activities, such as social communication by all levels of TNI personnel in the field, especially against groups and even to figures from these groups so that they are always loyal within the framework of the Republic of Indonesia.

The implementation of embracing and considering the TNI Big Family's role is done by constantly maintaining and fortifying the TNI Big family from being affected by the danger of radicalism that continues to grow in society. The implementation of maintaining and increasing solidity with Ministries / Institutions and other elements of the nation as partners in overcoming terrorism and radicalism has been and will continue to be done by the TNI by always cooperating and coordinating with all components of the existing national agencies already have their different roles and responsibilities, but the goal is the same, namely in order to prevent or overcome the development of radicalism in society.

With the granting of legal authority to the TNI, by Law Number 34 of 2004, especially stated in article 7 paragraph (2) point (b) that one of the tasks carried out in military operations other than war is to overcome acts of terrorism; the TNI takes an integral part in most cases of terrorism that occur in Indonesia. As has been done in several cases, such as in Poso, Lombok, Surabaya, and others, the TNI has become the frontline in efforts to eradicate terrorism. The military's contribution to eradicating terrorism in Indonesia is not only limited to the involvement of the TNI but, of course, the role of the TNI and POLRI is united to be able to jointly eradicate criminal acts of terrorism and also prevent the development of radicalism.

Efforts to eradicate terrorism and prevent the development of radicalism continue to be pursued by the Indonesian people to maintain the unity and integrity of this nation. The community also has a vital role in maintaining the stability of this union. Not only relying on the security and defense apparatus, but the community must be vigilant and careful and have a strong understanding of nationalism (Ashari, 2020).

CONCLUSION

Based on the description above, it can be concluded that radicalism is still a global threat to Indonesia. The strategy to deal with radicalism is carried out through two soft and hard approaches. The deradicalization program as part of the soft approach effort will be realized if

carried out massively and synergistically between government officials. Cooperation, coordination, and communication between the local government, TNI, and Polri, as well as BNPT, are the keys to the program's success, which is supported by the active role of the community. The TNI institution, as one of the most vital parts of the program to deal with the development of radicalism in Indonesia, constantly strives with all available capabilities and will continue to cooperate and synergize with other institutions.

For the handling of radicalism to be carried out optimally, the author suggests that the policies taken by BNPT as the leading sector in handling terrorism and radicalism are always input and views from all stakeholders involved in handling radicalism. In addition, the decisions and policies taken are weighed appropriately, and data and facts are tested. Thus, writing about the strategic role of the TNI in preventing the development of radicalism is helpful for all of us. The author realizes that there are still many shortcomings in this writing, so it is hoped that there will be suggestions and input to improve the author's writing ability.

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