

Collaboration Between The State And Nii Crisis Center In Containing Religious Extremism And Terrorism In Indonesia

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Abstract

The article in front of the reader is the result of research related to the role of the State and the Indonesian Islamic State Crisis Center or abbreviated as the NII Crisis Center in efforts to overcome religious extremism and terrorism in Indonesia. Through religious moderation is also a good way in efforts to overcome religious radicalism and terrorism in Indonesia. The diversity of ethnicity, race, religion and culture is a characteristic of the heterogeneous Indonesian nation. This diversity is an integrating force to bind society in the framework of the united ummatan. However, lately the problem of radicalism and extremism in Indonesia is still rampant and even almost difficult to contain if not supported by a support system in efforts to overcome it, both in government circles or elements of society. As in the incident in the Garut area of West Java, there has been an oath of allegiance to dozens of children carried out by the radical NII group. Even after being investigated, there were as many as 59 teenagers who had been exposed to the radical ideology of the NII. The issue of religious extremist movements in Indonesia has begun to emerge again, such as the recruitment process of the Indonesian Islamic State (NII) organization carried out through religious studies under the pretext of religion, so that the role of the state and Islamic mass organizations is greatly needed. The method used in this article is to use the rule theory related to the role of the state and the NII Crisis Center in efforts to overcome radicalism, extremism, and terrorism in Indonesia.

Keywords: *State, NII Crisis Center, Radicalism, Extremism, and Terrorism*

INTRODUCTION

Religious moderation is a good way to combat religious radicalism and terrorism in Indonesia. Ethnic, racial, religious and cultural diversity is a characteristic of the heterogeneous Indonesian nation (Nurpratiwi et al., 2024). This diversity is an integrating force to bind society in the framework of ummatan wahidah (Akhmadi, 2019). However, lately the issue of radicalism and extremism in Indonesia is still rampant and even almost difficult to contain if not supported by a support system in efforts to overcome it, both in government circles or community elements. As in the incident in the Garut area of West Java, there has been an oath

of allegiance to dozens of children carried out by the radical group NII. Even after being investigated, there were as many as 59 teenagers who had been exposed to the radical ideology of NII (Ghani, 2021).

The issue of religious extremist movements in Indonesia has begun to emerge again, such as the recruitment process for the Indonesian Islamic State (NII) organization, which is carried out through religious studies under the pretext of religion, so that the role of the state and Islamic mass organizations is very much needed. The Indonesian Ulema Council asked community leaders to be active in supervising a number of religious studies. Extremism is identified with "terrorism", violence and hatred towards people who are considered infidels (anti-Islam), extremism and violent movements in the name of religion need serious attention from the government and religious organizations such as NU, Muhammadiyah, and other organizations that are in line with the values of Pancasila (Ba'abduh, 2002). These extremist movements and ideological tendencies often occur in universities, Islamic boarding schools, religious institutions, malls and the general public.

The history of religious extremism movements in Indonesia is very varied. Initially, the religious extremism movement was initially part of a militant society, but gradually wanted to change it with the Islamic Caliphate which ultimately wanted to organize the Islamic State of Indonesia (NII). All of these religious extremism groups adhere to anti-Pancasila ideology and consider it a taghut/idol, but this understanding then began to shift, namely extremism and radicalism by destroying the state ideology, namely Pancasila and Law 45 as the state ideology, replaced with the Islamic State of Indonesia (NII) which is the goal of the group (Bosworth, 1997).

In this case, the author sees this phenomenon as the initial reason that the Indonesian Islamic State Crisis Center, which is a rehabilitation center for NII victims, is very important to study, because the role of the NII Crisis Center is very large in helping the role of the state in building a more friendly religious moderation, full of love and affection for others, not in the direction of violent movements in the name of religion or even in the name of God (El Fadl, 2004). Therefore, the researcher sees that the NII Crisis Center is very trusted by the community, and also synergizes with the government quite well in building good communication between the state, law enforcement and the community.

In addition, Indonesia, which adheres to a democratic legal state, needs to formulate policies on the prevention and eradication of radicalism and terrorism. The policies taken must not conflict with human rights values and the precautionary principle (Hariyanto et al., 2024). Therefore, in an effort to prevent and eradicate terrorism, the National Counterterrorism Agency (BNPT) was formed. A non-ministerial government agency that is responsible to the President, while in carrying out its duties it coordinates with the Coordinating Minister for Political, Legal and Security Affairs.

Several studies related to the topics discussed in this study have been carried out by several researchers, especially regarding the radicalism movement. As the research conducted by Achmad Jaenuri. The results of his research explain that radicalism movements appear in the form of ideas and movements, especially those carried out by conservatives, traditionalists, and fundamentalists, so that in this study that radical movements that lead to terrorism movements come from the wrong ideological roots, thus giving rise to action. Therefore, this research is very important to continue and even need to have field research (action research) in the community in Indonesia. In this case, Banyumas Regency is very important to be researched (Jainuri, 2016).

Research conducted by Zuli Qodir. The results of the purchase are, first; The radicalism movement is influenced by globalization and religious political radicalism. Second; Radicalism and terrorism movements occur a lot among young people. Third; Radicalism and terrorism are influenced by religious education, both in salaf Islamic boarding schools and universities, so

the role of stakeholders in Islamic boarding schools and universities is very important to make efforts to counter the occurrence of radicalism and terrorism movements (Qodir, 2014).

The research was conducted by Bilveer Singh and Abdul Muni Mulkhan. The result of his research is that the influence of radicalism and terrorism movements is in the influence of the genealogy of jihad ethos with puritan Islamic jihad and radical Islam. Then there was also the emergence of martyrdom theology by exploring the beliefs of martyrdom and radicalism, so that with these two understandings there were many misunderstandings in understanding the concept of jihad in Islam. The last discovery in this study is the empirical fact of the suicide bomber which is the bargaining power of the results of this study (Singh & Munir Mulkhan, 2012).

Thus this research is different from previous research, and is not a plagiarism of existing researches, so that the research that we have compiled really departs from the results of reading, observation, and empirical observations in the field that radicalism and terrorism movements in Indonesia really occur, so that this research in order to provide an understanding of religious moderation for the Indonesian people is feasible.

Based on the background above, the author is interested in conducting research on "The Role of the State and the NII Crisis Center in efforts to overcome religious extremism and terrorism to create religious moderation in Indonesia which is currently trending and organized by the government through the Indonesian Ministry of Religion". In this case, the author needs to map the formulation of the problems to be used as a reference in this article.

RESEARCH METHOD

This research method uses field research with a qualitative research approach (Sugiyono, 2006). The approach model in this research is more on empirical observations that occur in the field (Ashshofa, 2004), and also on efforts to observe the synergy between law and society, so that the negotiation process between law and society can run proportionally (Ali, 1992). A qualitative approach is considered important, because in order to obtain in-depth data, empirical data related to social symptoms regarding the phenomenon of religious extremism, radicalism and terrorism movements that are really occurring in Indonesian society today.

This action research will be conducted together with Ken Setiawan, the founder of the NII Crisis Center in an effort to deradicalize and moderate diversity. The NII Crisis Center, founded by the former extremist (Ken Setiawan), is an institution for the rehabilitation of victims of the influence of religious extremism, radicalism, and even terrorism ideology. Therefore, the results of this study can be useful for the community and higher education institutions, assisting the role of the government and efforts to overcome religious extremism, radicalism and terrorism movements in an effort to moderate religion that is more tolerant, friendly, and peace-loving. The data obtained will be presented in the form of narrative text, tables and/or charts (Moleong, 2017). This study uses the Content Analysis Method. Content analysis is used to extract the meaning contained in the data from the research results, in order to explain the symbolic meanings implied in the sound of each data by referring to the main objective of the study (Soekanto, 2005), which is then linked to a theory so that it becomes a series of meaningful words.

DISCUSS AND ANALYSIS

A. Tracing the Roots of Radicalism and Terrorism Movements

In Arabic, terrorism is known as Al-Irhab which means (causing) fear. Irhabi (terrorist) means a person who makes other people afraid, a person who scares other people.

Meanwhile, in the Big Indonesian Dictionary, terrorism is the peak of violent action, terrorism is the apex of violence. In another sense, terrorism is the use of violence to cause fear, in an effort to achieve a goal (especially a political goal). While a terrorist is a person who uses

violence to cause fear (usually for political purposes), terror is an arbitrary, cruel, savage act, in an effort to create fear, horror by a person or group.

Some experts argue that terrorism is not an ideology, but rather an activity and action. In other words, terrorism is a practice in which various communities from various groups and organizations - both continuously and temporarily - are involved in it. Sometimes this action occurs temporarily and sometimes continuously and with different models and modes. Based on this definition, terrorism is an act of violence that is politically motivated (Plano & Olton, 1988).

Terrorism originates from religious radicalism and often thrives and develops in three environments: First, an environment where the opportunity to enjoy democracy is very limited. Second, an environment where social justice is not realized, and the gap between the strong, capital owners, and the rich with the weak and poor is very wide, this condition is exacerbated by the subordination they must accept in obtaining their rights legally. Third, an environment without the supremacy of law and many violations of basic individual rights in cases related to accusations and sentences accompanied by repressive actions and torture, thus giving rise to a desire to rebel against the law and society as a whole (Chirzin, 2006).

Western circles consider that Islam is a religion that is spread through violence. The tradition of martyrdom that is echoed in Islamic teachings is a military tradition, Muslims only know and are proud of martyrs who died in war. Disputes involving Muslim communities with Muslims or Muslims with non-Muslim forces must use Jihad as the easiest language to attract support, social unrest in any scope always uses the language of Jihad. The unilateral accusations given by non-Muslims certainly cannot be underestimated. Western circles, for example, from the beginning have provided two pieces of evidence supporting the bad stigma on Muslim communities, namely the theological framework and empirical practice. The theological framework of Islam accommodates jihad as a legitimate form of war is concrete evidence of the stereotype that considers Islam as a religion that legalizes violence (Goddard, 2000). This stigma influences the assumption that the doctrine of war contained in religious teachings triggers Muslims to like fighting and thirst for blood. On the other hand, some historical facts contained in the historicity of Islamic wars are understood as a pattern of annexation policies taken by Islam to expand territorial power as well as a method used to spread religious influence (L. Esposito, 1995).

Some western assumptions that view Islam as a religion of conflict are influenced by their understanding of the basic concept of social conflict. Western society considers large-scale social conflict to be usually distinguished into holy war (jihad) and civil war. Civil war is defined as a war that occurs among civilians without using the label of religion as a justification for war, while holy war is a war that uses the spirit of religion, this war is also usually translated as a war for justice (Azra, 1996; See to Turner Jhonson, 2002).

However, the construction of holy war is not only known in the history of western war dogma. Holy war is known in many human civilizations because of the abstract ideas raised, the basic idea of the western holy war was obtained from the process of mixing Greco-Roman thought and medieval Christian practice. At that time, holy war was translated into a war to uphold the standards of justice that were based on religion entirely. The assumption that the term holy war has the same meaning as jihad in the Islamic tradition is more due to the spirit contained in Islamic war based on religious doctrines (Firestone, 1999).

The above accusation is certainly not true, holy war (jihad) is not a method used by Islam to spread religion. Islam does not allow religious values to be spread through violence. The spread of religion can only be done by exemplary behavior, polite messages and the creation of peaceful conditions, all forms of differences in theological doctrine in life must be addressed peacefully. The author will discuss this in the point of terrorism from an Islamic perspective (dissecting the meaning of jihad) in the sub-point of the concept of jihad during

the time of the Prophet. As for terrorism known to Western circles, it is actually a word that comes from Western literature, therefore in ancient dictionaries of the Islamic world, we do not find words like this. However, some contemporary linguists include this term in their language dictionaries, one of which is Dekhoda who in his dictionary when defining the word 'terror' he wrote, "Terror comes from the word" Tlerreur "which means politically motivated murder using weapons, which has been commonly used in Persian, and contemporary Arabic linguists use the words 'ihraq' (bloodshed) instead of the word terror. These words (Terror) in French mean panic or fear, and terror became the principle of the revolutionary government in power in France after the fall of the Gironde regime (from May 31, 1793 to 1794) which carried out many executions for political reasons. " Terrorism is an organized action full of violence that usually carries out sudden attacks on individuals, certain communities or even countries. In this case, the Western view of terrorists leads to the Muslim identities carried by terrorists and the jargon used by terrorists.

B. The Role of the State and the NII Crisis Center in Preventing Radicalism and Terrorism

In the diagnostic review, violence occurs because of the desire to make changes or occurs because of the change itself (Maridjan, 2000) . In a democratic country, violence is argued as an expression of the desire to realize freedom and liberty, independence and freedom. In the diagnostic perspective, violence can occur due to, among other things, first, institutional weaknesses (weaknesses institution). Existing institutions are unable to accommodate the dynamics of society, so that society vents it outside the institution. Second, violence also arises because of the absence of norms. Even if there are norms, they do not have legitimacy. In sociological terms, it is said that old norms are no longer recognized but new norms have not yet emerged. So norms are not recognized by society. Third, violence can also be caused by injustice. It can only be suppressed when the sense of justice demanded has been obtained. Unfortunately, this is rather difficult to realize in society, so that violence due to injustice is usually difficult to avoid. In the individual review, violence occurs because of individual pathology. This violence occurs and is carried out by people who psychologically appear to be trouble makers.

There is a kind of personality trait that people like to destroy, easily rebel, have a destructive personality in both the social environment category and the larger category. This pathological disease is a psychological problem that can be found everywhere. In the review of social pathology, violence is not only about a person's personality, but also concerns the personality of society. For example, in that society there are structural problems, there is structural injustice, there are unfair class relations. A small group of people who are very rich but a large group next to them are very poor people. So there is a very asymmetrical power relationship, then there is an economic-political relationship that is considered very unfair. This condition allows the emergence of a sense of dissatisfaction in people to demand justice, so that oppressed/poor groups can carry out violent actions. Or maybe the violence is not carried out by the oppressed group, but is carried out by the oppressive group because they want to maintain their position (status quo). So the oppressive group carries out exploitation, violent behavior, such as arresting students or people who are considered dangerous to the political system.

Institutions that should regulate public relations, law, police, and TNI are no longer respected. People no longer trust the justice system, therefore they tend to solve their own problems. In conditions like this, the role of formal leaders in government or the state is questioned in society. Likewise, the position of religious figures or leaders. Are they still informal leaders recognized by their communities (legitimate)? They cannot always be relied on to reduce violence that occurs in society. There is a gap between formal figures and their

people, as well as a gap between informal figures and their communities. What community leaders want is not necessarily followed and becomes the will of the community. And what the community wants is not necessarily what the leader wants.

What happens is a gap, so that no matter how much community leaders try to get involved in resolving cases of violence, the results are less meaningful. An important step that must be taken to control violence is to rebuild institutions or institutions that can be trusted and believed in by the community. Not only formal institutions such as legal institutions, a professional military, rulers who are just and do not side with the rulers but with the people, an honest and fair judicial system, but also political parties and community organizations that can bridge the interests of the state and the interests of its people.

Religion and religious figures also have a fairly strong function in moderating religion, on the one hand religion can bring grace and peace, but religion should not be the cause of violence that does not reflect the values of the teachings of the religion itself. Likewise, religious figures can play a strategic role. Personally, religious figures who have commitment and consistency in their preaching path can be considered as role models and examples for society. They can also play a greater role in sowing the values of noble, peaceful, polite, moderate religious teachings, far from violence, and bringing grace to everyone through educational and religious institutions or institutions that they have.

The NII Crisis Center has long been known as a community organization founded by Ken Setiawan in order to help the state in its efforts to combat radicalism and terrorism in Indonesia. It still exists today, even without direct financial support from the State or government. Including the role of Islamic boarding schools as a media and educational institution typical of Nahdlatul Ulama, it is not automatically the same as the character of NU itself (Kuntowijoyo, 1990). First, according to Zamachsari Dhofier because Islamic boarding schools as preservers of traditionalism are very slow and not easily observed even though they experience dynamics (Dhofier, 1982). Second, NU as the largest religious mass organization in Indonesia has experienced ups and downs in its journey. from a socio-religious organization to a political party, and after several years of joining through fusion in the PPP, then returning to khittah 26 as a jam'iyah (Rahman, 2008).

Pesantren is not like the dynamics in NU, if NU when acting as a political party directly faces the issue of the nation-state, then pesantren is relatively free and independent from political bargaining when in contact with the nation-state. The reality of pesantren still exists in modernity, pesantren has been able to show itself as an institution that is able to adapt to the development of the times without losing its own identity. On the other hand, pesantren is known to have a classical intellectual treasure, the work of leading and authoritative Islamic scholars in their respective fields. It contains pluralistic thoughts that are all valued equally (Dhofier, 1982). Fiqh books in Islamic boarding schools almost always mention the words “Fihi Qaulani” (there are two opinions on this matter), “Fihi Aqwal” (there are various opinions on this matter), “Ikhtalafa al-Ulama fihi” (the scholars have different opinions on this matter), and the like. The founders of the fiqh schools always conveyed their moderate stance that; “my opinion is correct but may be wrong, and the other opinion is wrong but may be right”. Even Imam Abu Hanifah was even more emphatic; “this is my best opinion. If there is a better opinion than this, I will follow it”.

It is undeniable that in the course of Indonesian history, Islamic boarding schools have played a role in social and cultural transformation. Islamic boarding schools have always shown appreciation for local culture. Islamic boarding schools have an accommodating attitude towards local cultures and traditions, without losing their belief in Tawhid (Rohman et al., 2025). Through their Sufi teachings, Islamic boarding schools consider that traditional practices and cultural expressions in society are not issues that must be debated endlessly, as long as they are based on the principle of Tawhid. The format can change but the essence does

not. It is not always possible or certain to say that people who wear koko or blangkon shirts have the same beliefs as the owner of the koko or blangkon culture. Wearing any clothing, including "robes" is not a matter of principle. It is a cultural creation of a community that can change and develop. Indonesians usually say the word "bhakti" which is in fact a Hindu vocabulary. The word "Pesantren" is used by scholars to refer to a place to study religion for "santri" even though this is a Sanskrit vocabulary.

It is clear that Islamic boarding schools see these issues from the aspect of their substance, not merely the format and mechanism or formalistic rules. Therefore, they firmly reject the attitudes and perspectives of puritan-radical groups who understand religious texts from a literalistic and formalistic reading perspective. And reject the assumption of an accommodative-comprehensive religious perspective as heresy or polytheism. The views of Islamic boarding schools as above have theological roots, namely Ahlus Sunnah wal Jama'ah. Ahlus Sunnah Wal Jama'ah is a religious understanding that upholds the principles of moderation in ways of thinking, acting, and behaving. Its forms are al-Tawasuth (moderate), al-Tawazun (balance), and al-Tasamuh (tolerant). With this basis, Islamic boarding schools can truly accept knowledge based on rationality from wherever it comes, but also continue to respect conservative religious understanding as long as it provides benefits for their progress and welfare (Yusuf et al., 2023). This is the jargon that exists in the Islamic boarding school tradition; "Al-Muhafazhah 'ala al-Qadim al-Shalih wa al-Akhdzu bi al-Jadid al-Ashlah" (maintaining good old traditions/thoughts and adopting better new traditions/thoughts).

The religious decisions produced by the above Islamic boarding school scholars are believed by many to be relevant to addressing the political problems of Indonesian Muslims who are currently in a worrying situation. The Aswaja ideology that is the adherent of Islamic boarding schools is what can provide a definitive answer to the accusations of being "extremist" or terrorists addressed to Islamic boarding schools and Islam. Ahlus Sunnah Wal Jama'ah (Aswaja) in the interpretation of Islamic boarding schools never recognizes the use of radical methods or violent methods in the name or symbol of religion against others even though they have different religious beliefs, even against those whose religions (Muslimin et al., 2023). Aswaja for Islamic boarding schools does not encourage its followers to start a war against infidels/non-Muslims in their environment. War (physical/military) can only be carried out in order to defend themselves from their (physical/military) attacks. If what happens is a non-physical/non-military attack, it must also be balanced with non-physical/non-military self-defense. The Aswaja doctrine teaches "Amar ma'ruf nahi munkar" through "hikmah" (knowledge), mau'izhah hasanah (polite advice), and mujjadi billati hiya ahsan (arguing in the best way). Another way is through fair legal rules that are implemented consistently. Fair law is the main pillar for the life of the nation's society.

Thus it is clear that Islamic boarding schools, more broadly Aswaja adherents reject methods of spreading religion through violence, whether physical, psychological or character assassination. The movement of radical Islamic groups is currently a global issue that is not only spreading in big cities but has begun to enter small towns and even rural areas. In Indonesia, radicalism can be felt and seen easily. Since Democracy after the 1998 Reformation opened up, it has provided opportunities for the development of all ideologies in our country, including the ideology of radicalism.

The issue of purifying Islam developed by a number of figures or alumni who received religious education in Middle Eastern countries or alumni of mujahids from Afghanistan is being felt by native Muslim communities in the regions.

They accuse the Ahlus Sunnah wal Jama'ah (Aswaja) ideology of being an ideology that is not purely Islamic and the cause of backwardness. They assume that the Aswaja ideology has been mixed with local religious cultures, such as Hinduism. Activities among

NU Banyumas such as tahlilan, talqin, commemoration of Isra' Mi'raj, Nuzulul Qur'an, and reciting sholawat together are considered heretical.

The attacks are increasingly being carried out, through radio networks, television, social media and websites on the internet, and other printed media such as books, magazines, bulletins. Including holding lectures or halaqah in mosques or prayer rooms owned by local Muslim communities without permission and ethics. They use all kinds of media to attack the Aswaja ideology. With their financial strength, they build Islamic boarding schools that specifically educate radical Islamic cadres, Integrated Islamic Kindergartens (TKIT), Integrated Islamic Elementary Schools (SDIT), Integrated Islamic Junior High Schools (SMPIT), and Integrated Islamic High Schools (SMAIT). The Salafist ideology education movement has begun to flourish in Indonesia. In this case, the State and the NII Crisis Center have a role in overcoming radicalism and even terrorism movements. The issue of terrorism and radicalism cannot only be resolved by the Government and security forces through formal and military approaches. In this case, togetherness between various components of the nation, both formal figures in the government or umara and informal figures in society and religious figures must work together to find solutions to problems and make comprehensive efforts to resolve the root causes of the emergence and development of violent thoughts, attitudes, and behavior in the name of religion. In addition, the role of the State in overcoming the occurrence of radicalism and terrorism is very important. Therefore, with the role of the State in providing human resources who study Islamic law and consistently practice it in the midst of society, Realizing humans who are morally upright, physically and mentally healthy, who can be role models in the lives of society, nation and state, Realizing Muslim people who have depth of knowledge and breadth of insight, obediently practicing, developing and disseminating in their daily lives, and Preparing prospective leaders who have adequate skills along with the development of science and technology.

C. Problems in efforts to rehabilitate religious understanding in dealing with extremist and terrorist movements in Indonesia

From the results of the interview with Mr. Ken Setiawan, many students and kiai are now found to be infected with radicalism. The results of the observation found several student activists who were suspected of being involved in radical Islamic networks and even terrorism, so that the NII NII Crisis Center that I built can provide rehabilitation for former terrorists to return to the right path. Most of the radicals are local residents who have been influenced by the beliefs of this radical ideology. The characteristic of the way of dressing, robes for men and veils for women, is often found around the Petanahan sub-district city area. Likewise, men with beards and short pants (cungklang) can be easily found in certain places. In social interactions, they seem to be a little more exclusive and more intense in gathering with fellow congregants of the same sect. Their young children appear to have an appearance that is not much different from their parents, wearing short pants and veils. In my opinion, with this understanding of religious moderation, it is very good in overcoming the understanding of radicalism and terrorism by studying the principles of tolerance and pluralism, so that a person's understanding will be more tolerant and not too far from Islam to the left and Islam to the right (Setiawan, 2022).

Usually the characteristic of the appearance of these radical perpetrators is that the way they dress and appear clearly implies the teachings or beliefs they adhere to, namely radical groups such as Salafism and Wahhabism. Although there are also certain groups that are truly lay and brainwashed, so that they lead to extremist and radical movements, even terrorists (Setiawan, 2022). The rights and freedoms of association, assembly and expression of opinion are the rights of every citizen in the life of society, nation and state which are guaranteed by the 1945 Constitution of the Republic of Indonesia. Mass organizations are a forum for

association and assembly to realize the collective responsibility of citizens to participate in development. Mass organizations are the potential of society collectively, which must be a positive energy in the life of society, nation and state. So the state is obliged to recognize the existence of mass organizations, provide protection in their activities and guarantee the survival of mass organizations. On another occasion, the researcher also had time to interview a former terrorist, Mr. Ken Setiawan, who is currently often invited to events and forums for harmony between religious communities and also coincidentally filled the Banyumas MUI event. Ken Setiawan explained related to the phenomenon of radicalism and terrorism movements in Banyumas. This is an international network that began with the history of the al-Qaeda movement which then the Bali Bombing and so on. This movement is a movement of preaching and jihad.

After conducting an interview with Ken Setiawan, he explained about this phenomenon and suggested to be careful in absorbing religious knowledge. According to his explanation, someone can be influenced by the movement of radicalism and terrorism ideology starting from the case of a terrorist's da'wah which is disguised in distributing his da'wah. For example, when someone who is still a layman in religion and begins to study religion carelessly, then he will be consumed by the radical ideology that leads to the terrorist movement.

Still in Ken Setiawan's explanation, that the process of terrorists in recruiting their congregation who can join this network, they are fed with the teachings of jihad and for those who do not agree, they are considered not to be their group. The first stage, inviting reflection on what Islam is really like? What is Islam like the Prophet and his companions? Second, starting to enter the process of hypnotization under the impression that when did someone become Muslim? Unconsciously, when did someone become Muslim and read the shahada? Since childhood, when at school, when at TPQ, when at boarding school, or when? From here, the recruiters of this traditional movement began to open the subconscious about the concept of the shahada "I testify that there is no God but Allah, and the Prophet Muhammad is the messenger of Allah". Third, then entering the Content of the Jihad doctrine, that fighting infidels is obligatory, whereas in the context of Indonesia, what is an infidel? So according to Ken Setiawan, they (the perpetrators of terrorism) are already mentally unhealthy. In this case, finally because it is not in accordance with common sense, Ken Setiawan, who is currently non-active as a terrorist activist, because he received guidance to embrace the true Islam and shiratal mustaqim.

According to chairman Ken Setiawan, there are several things that need to be addressed regarding radicalism and terrorism in Indonesia. First, correcting the public's misunderstanding in interpreting the verses of Allah. Second, avoiding the ashobiyah ideology (fanaticism of schools of thought). Third, socializing fiqh tasamuh (moderate) to be more egalitarian and tolerant. Fourth, deepening the books of Ahlus Sunnah wal Jama'ah and religious moderation. It is very clear that acts of terror stem from a distortion of religious understanding. A deviant religious understanding and in giving meaning to jihad, so the concept of Jihad needs to be corrected. The MUI has also issued a fatwa regarding terrorism. According to the MUI, terrorism is an act of crime against humanity and civilization that can pose a serious threat to state security. "It was then declared as haram to carry out terror. Terror is not jihad. So in the fatwa it is stated that terror is destructive, anarchic, its purpose is to create fear. It is also stated that suicide bombings are not martyrdom, because it is not in the context of jihad". Therefore, the MUI prohibits radicalism and terrorism. In this case, it is very much in accordance with the maqahashid al-syariah in order to prevent the development of terrorism, the Central MUI developed the concept of moderate Islamic science (at-Tawasuth), which teaches politeness, tolerance (at-Tasamuh), and is not radical and extreme.

CLOSURE

Conclusion

The most fundamental conclusion of this article is that the role of the state and the NII Crisis Center in overcoming religious extremism and terrorism movements in Indonesia lies in the extent to which the government synergizes with the community, including the role of the National Police through its apparatus which is very important to improve. So far, the role of the state has concretely made efforts in playing the role of the National Police in collaboration with community institutions, including the NII Crisis Center founded by Ken Setiawan and his members, often conducting socialization and seminars on preventing radicalism and terrorism in Indonesia.

In essence, the extremist and terrorist movements in Indonesia are a misunderstanding of the people who are infected with radical religion and terrorism in interpreting religious texts, one of which is being influenced by religious doctrine by being hypnotized and brainwashed by emptying their minds and the wrong doctrine of the shahadah.

Suggestion

As a form of advice from this article, it is necessary for the state and the NII Crisis Center to work together to tackle religious extremism and terrorism movements in Indonesia to unite and work together in handling them by involving all elements. The main problem is that there is a misunderstanding of the community that is infected with radical religion and terrorism in interpreting religious texts, so religious leaders, both Kyai, Ustadz, religious figures should provide a good and moderate understanding by interpreting religious texts that are not textual but more contextual. While the government fully supports these moderate movements.

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