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INSTILLING THE DANGERS OF RADICALISM AND TERRORISM AND LOVE FOR THE MOTHERLAND IN CITIZENSHIP EDUCATION

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Abstract

The threat of extremism and terrorism continues to increase in Indonesia. Groups that are vulnerable to this extremist movement include elementary and high school students, campus academics and the general public. This preventive action can be implemented in various ways, including building community resilience. The aim of this research is to instill the dangers of radicalism and terrorism and foster a sense of patriotism in students' civics education. The research method used is *literature review* by using analytics to describe the phenomenon of extremist movements and terrorist acts in Indonesia and analyzing early prevention efforts that the government can take. Research results: There are two patterns of spread of radicalism in Indonesia, namely first, through NGOs (Non-Government Organizations) or NGOs (Non-Governmental Organizations). The development of state defense awareness to combat several of the above phenomena has not been implemented comprehensively by state administration institutions, including the use or utilization of infrastructure to develop state defense awareness initiated by ministries and organizations such as state defense. Therefore, citizenship education has a very important role in efforts to combat the spread of extremism and terrorism in Indonesia. Because, through this education, the basic cultivation of nationalism and love of the country can be instilled in students who are a group that is most likely to be the target of communist indoctrination which means progressive. Conclusion: to instill the dangers of radicalism and terrorism in students can be done by instilling a spirit of nationalism and love for the country; enriching a moderate, open and tolerant religious vision ; building self-confidence by always being alert to provocation, incitement and forms of terrorist recruitment both in society and in cyberspace; and building networks with peace communities, both offline and online, to increase insight and knowledge.

Keywords : Extremism, Terrorism, National Defense, Students, and National Security

Introduction

Efforts to defend the country are the attitudes and actions of society that are imbued with a sense of love for the unitary state of the Republic of Indonesia, based on Pancasila and the 1945 Constitution which guarantee the survival of the nation and state. State protection efforts depend on all citizens' awareness of their rights and responsibilities. The commitment to defend the country is not just a basic human obligation, but is an honor for all citizens, which is carried out with full recognition, responsibility and sacrifice in order to serve the state and nation. This can only be achieved through the use of weapons and military force (hard power), but it can also be achieved in other areas, namely non-military power (soft power), and, as is the case in practice, politics and political struggle. can also be achieved through diplomacy. December 19, 1948. War was originally a form of direct contact, be it armed contact or physical contact, but in its development it has expanded to include not only military war, but also non-military war which includes the danger of psychological threats. This type of threat refers to the influence of mindset, and the intended target is the younger generation. Attitude towards the goals of war refers to the desire to change the ideology that aims to destroy the nation and state. Threats in the 2015 White Paper on Defense

Science are the main factor in preparing the country's defense system. Based on strategic analysis and identification of the nature of threats, it is possible to combine various types of threats. One type of threat that is currently still a concern on a national, regional and global scale is radicalism which can then motivate the emergence of terrorism. In the case of terrorism, for example, efforts to detect early terrorism in Indonesia, according to the author, still need to be improved, considering that there are still many acts of terror occurring in Indonesia. Based on data from the Global Terrorism Index, Indonesia is ranked 35th out of 138 countries affected by terrorism. Terrorism is a very dangerous crime and is included in the category of extraordinary crimes, so it requires serious handling and involvement of all parties in overcoming this threat. Overcoming this threat requires serious handling and participation of all parties.

Since 2004/2005, and especially after the attacks on the WTC Twin Towers in the United States, known as September 11 2001, world attention has been focused on the causes of radicalism. Based on these events, politicians collected various causal hypotheses regarding the emergence of radicalism which led to the emergence of terrorism. Academic researchers identified more than 50 different causes of extremism in the Routledge Handbook of Terrorism study. among others are:

- a) Terrorism is rooted in political discontent
- b) A culture of alienation and humiliation can act as a kind of growth medium where the process of radicalization begins and extremism comes and kills the dynamics of development., where the process of radicalization starts and extremism comes and destroys the engine of development
- c) The desire for collective or individual revenge for acts of oppression may be sufficient motive for carrying out terrorist activities
- d) Failure to mobilize public support for a radical political program may lead to the decision to use terrorism to provoke violent confrontation against the authorities
- e) The choice of terrorist represents the result of a learning process from one's own experience and the experience of others (Schmid: 2011).

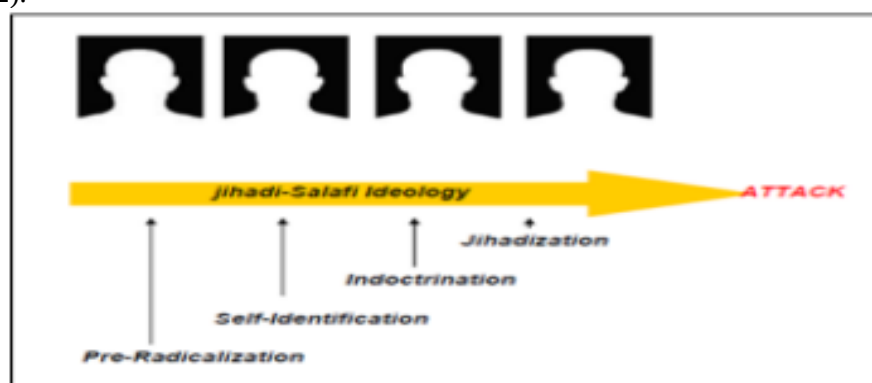
Based on the list of causes of radicalism above, it can be concluded that the emergence of terrorist movements in a country is caused by the dissatisfaction of some groups of society from a political perspective. This dissatisfaction led to the formation of extremist groups, which carried out terrorist attacks aimed at opposing the government. Radicalism generally arises from ideological movements with certain motivations. All of these ideological movements compete with each other, and at some point some of them may even develop tactical relationships. In this way, many ideological movements were born over the decades. And with the political liberalization that occurred after the Reformation, all these ideological movements, including previously buried ideologies such as communism, found the means and momentum to grow and develop. This large typology of political ideology and its variants has emerged rapidly since the reform era and has indeed become the political orientation of different movement groups in Indonesia from the reform period until now (Schmid: 2011). The targets of this radical group movement are high school students, campus academics, and to a certain extent the general public. The distribution pattern is divided into several stages, initially among students. The spread of understanding occurs through activities carried out in a structured and methodical manner. They tend to develop patterns of movement development in all aspects related to research, and some of their communities are exclusive or even very closed, so that it is not uncommon for small conflicts with the community to occur. Second, this distribution pattern is carried out within the campus academic community through opinion formation in the mass media and extra-parliamentary activities, because it directly deals with the struggle against the state. In the first pattern, many social and political movement networks originate from secular values, while in the second pattern, which are rooted in religious values, especially those originating from Islam, are the main choice of political and political movements. Third, the last pattern that occurs in society is generally greater than the first (Sahid Ali: 2018).

National defense is an interesting topic to discuss in the era of globalization, especially in an era where the concept of threats changes depending on the current national situation. The development of globalization and the current technological era forces all citizens to think, act, fight and try to defend their country. A nation must be maintained so that its existence is maintained and free from threats that could damage its unity and unity. Hans Kohn's theory of nationalism states that "nationalism is the product of forces that live in history and is therefore variable, never rigid." From this definition, nationalism is a product of historical life. Something that fluctuates and is never static. This means that a nation's past always experiences fluctuating developments, therefore it is necessary to pay close attention so that the younger generation can understand and appreciate the history of their nation, especially the history of its struggles. Because this is where nationalism emerges as a product of the nation's historical life. Kohn further explains that nationalism is a feeling, idea or opinion in which an individual's highest

loyalty is towards the nation-state (Kohn: 2016). This sense of nationalism will then manifest into an attitude of love for the country, patriotism and willingness to sacrifice for the sake of the nation and state which is the ultimate goal of efforts to defend the country. As quoted from the National Defense Council, efforts to defend the country can be carried out both physically and non-physically. Physically, national defense can be defined as a defense effort in the face of physical attacks or what is called aggression from other countries that threaten the existence of that country. Meanwhile, what is meant by defending the country through non-physical efforts is an active role in advancing the nation and state through education, morals, social, or the welfare of its people (National Resilience Council of the Republic of Indonesia, 2019). Legally, Indonesia's state defense is stated in the state constitution, Article 27 Paragraph 3 of the 1945 Constitution which states that every citizen has the right and obligation to participate in state defense efforts. This article is also strengthened by Article 30 Article Paragraph 1 of the 1945 Constitution which states that every citizen has the right and obligation to participate in state defense and security efforts. These two articles show that state protection efforts are a constitutional duty and therefore cannot be separated from society itself. Soepandji and Farid (2018) stated that state defense efforts as intended in the 1945 Constitution can be carried out through:

1. Civic education;
2. Compulsory basic military training;
3. Service as a soldier in the Indonesian National Army voluntarily or compulsorily; And
4. Devotion in accordance with the profession.

The description of national defense efforts regulated in the 1945 Constitution is also related to the social contract theory of the British philosopher John Locke, who is considered an intellectual giant who contributed to national documents in British national history. : "... *the man was an intellectual titan, one whose thoughts and ideas can be found throughout our country's earliest political documents, including and especially the Declaration of Independence* " John Locke also agreed with his two predecessors, Thomas Hobbes and JJ Rosseau, in explaining his ideas about the formation of the state. The basis for state formation is the social contract. The state's mission in the social contract is to protect and preserve the property rights of its citizens. The new government can operate based on the consent of the people and not based on the sacred rights of the rulers. The people have the greatest opportunity to limit or revoke the powers given to government representatives, because they often abuse them in carrying out their duties. Factors that motivate someone to join a terrorist network. First , domestic factors: domestic conditions such as poverty, injustice, and disappointment with the government. Second , international factors, namely the influence of the global environment which stimulates the growth of religious sentiment, such as injustice, arrogant foreign policies and modern imperialism of superpowers. Third , cultural factors are closely related to shallow religious understanding and narrow and lexical (literal) interpretation of holy scriptures. Extremist attitudes and understandings that are motivated by more than one factor often cause someone to take part in terrorist actions and networks (Schmid: 2013). The radicalization process generally goes through the following steps (Chismann: 2012):



Picture 1. Radicalization Phase

(Source: NYPD (2007). Radicalization in the West: The Homegrown Threat, 2012)

- a) Pre-radicalization: This initial stage describes the state of a person's life before radicalization and before exposure to and adoption of jihadist-Salafist Islamic ideology
- b) Self-identification: this stage involves a person's initial discovery of Salafi Islam, and gradually moving away from his previous identity, starting relationships with like-minded individuals and accepting this ideology as his own. "Opening of Consciousness" provides a catalyst for this, where the religious search is an opening, or crisis of consciousness, that shakes a person's certainty in their previous beliefs and causes them to adopt a new view of the world.

- c) Indoctrination: This third stage sees a person further solidifying his beliefs and eventually fully adopting the Jihadist-Salafi ideology. This leads to the belief that there are conditions and circumstances in which action is necessary to support and advance Jihadist goals. This stage is often facilitated and encouraged by “applicants spiritual”. Relationships with like-minded people are very important at this stage to “deepen” the indoctrination process. The group's role became increasingly formalistic to encourage and strengthen hardline opinions.
- d) Jihadization: this is the final operational stage of radicalization, where 4,444 members of the group received individual assignments to participate in Jihad, appointing themselves as holy warriors or mujahideen. Ultimately, this indicates that the group carried out a terrorist attack, including planning, preparation and execution (i.e. leading to level 4 - active lawlessness).

There is nothing inevitable in this process, not everyone who starts completes all the steps and they may stop or abandon the radicalization process at different times. However, those who progress are considered people who are “highly likely” to have been involved in planning or carrying out terrorist acts.

Research Methodology

This research using the literature review concept uses the *Systematic Literature Review* (SLR) technique. The *Systematic Literature Review* technique is carried out in five stages, namely: formulating research questions, mapping and finding articles that are in accordance with the research questions asked, classifying and evaluating the articles that have been collected, summarizing the articles, interpreting the findings in the articles. (Khan et al., 2003). This is in accordance with the opinion that *Systematic Literature Review* is conducting a review of articles that are appropriate to the topic of the research question and then making an in-depth study of the articles that have been reviewed (Triandini et al., 2019). The search for articles carried out by researchers is about : instilling the dangers of radicalism and terrorism and a sense of patriotism in citizenship education. . The database used is based on databases found on Google Scholar, ERIC, Taylor and Francis and Springer. After carrying out the search, a classification is made using the criteria determined as follows: literature according to aspects of the research question asked, literature is journal articles published in the period 2011 to 2021. The articles that were the focus of this research were then reviewed and analyzed so that they provided an explanation of the research questions discussed in this research.

Result & Discussion

In recent decades, the international world has faced a real threat of radicalism and terrorism, with the emergence of the Islamic State of Iraq and Syria (ISIS) group. ISIS or also known as ISIL (Islamic State of Iraq and the Levant) is a Sunni jihadist group with a strong ideology and this group claims to have strong authority over all Muslims (The Islamic State (Terrorist Organization)). ISIS remains an Islamic terrorist group radical and represents a major transnational terrorist threat to the United States, despite ongoing efforts by the United States and its coalition to reduce the group in Iraq and Syria, killing thousands of its members, and limiting its expansion. ISIS has the financial resources, material, and expertise to carry out attacks abroad, including against US interests, and its senior leaders continue to call for attacks against the US. The group's global reach can be said to be very strong, as there are eight official affiliates and more than two dozen networks that routinely carry out terrorist and insurgent activities in Africa, Asia, Europe and the Middle East. Despite many obstacles, ISIS maintains a media presence within a complex and long-standing network that allows them to encourage and enable their followers around the world to carry out their actions. Dozens of attacks targeted target countries, including the United States. If we relate it to the history of the Indonesian nation, similar cases of extremism and terrorism have often occurred since this country became independent in an effort to establish an Islamic state, a religion in Indonesia. During the Old Order, Indonesia faced the threat of rebellion by the Darul Islam/Tentara Islam (DI/TII) movement group led by Kahar Muzakar in South Sulawesi, the Ibnu Hajar rebellion in South Kalimantan, the Kartosuwiryo rebellion in South Sulawesi. West Java and the Daud Beureueh Rebellion in Aceh. This act of rebellion of course threatens the existence and sovereignty of the state because it is contrary to the Constitution and Pancasila. As stated in Article 1 paragraph (1) of the 1945 Constitution, Indonesia is a unitary state in the form of a Republic and the first and third principles stipulate that Indonesia recognizes religious diversity, religious beliefs and maintains unity. The rebellion case at the beginning of Indonesian independence made Indonesia fertile ground for the growth of radicalism. This is a warning for Indonesian citizens to respond to predictions that Indonesian citizens involved in the ISIS movement will return to Indonesia to carry out terrorist and extremist activities. Therefore, an effective way to fight this threat is to strengthen all sectors of civil society in Indonesian society. Starting from Political Parties, Non-Governmental Organizations, Mass Organizations, Religious Organizations and other Community Organizations dialogue, exchange information and unite to prevent terrorist acts (Fitriani, et al.: 2018).

There are two patterns of spreading radicalism in Indonesia, namely first, through NGOs (Non-Government Organizations) or NGOs (Non-Governmental Organizations). The NGO phenomenon in Indonesia has actually existed since the 1970s. However, as a critical group movement *vis a vis* the state, it has only developed since the early 1990s. NGOs or NGOs, in carrying out their various program activities, receive funding support from international donor agencies which are formed by foreign countries or non-state international agencies. As usual, all of these donor institutions in carrying out their missions have certain ideological tendencies, from liberal democratic, social democratic, to the far left. Or, in terms of economic ideology, starting from the far right such as neoliberalism, to radical socialism. In relation to cooperation with Indonesian NGOs, we can note that since the first half of the 1990s, apart from the increasing amount of international funding entering Indonesia, the programs implemented have also experienced significant changes. If previously the program was mostly in the form of community development (community development) to improve community skills in various fields, on the other hand, this decade the focus has been on advocacy and development of CSOs (Civil Society Organizations) whose mission is more political. In carrying out these programs, Indonesian NGOs become a kind of agent to sow critical ideas towards community groups; and since this decade the target group has increased to strategic and selective groups, such as journalists, legislative members, community figures, and educated circles, especially students. Second, through the formation of study groups or recitation groups such as *liqo'* or *usroh*, and/or forming informal community organizations, including congregations. Just as NGOs are part of an international movement network centered in Western countries, these think tanks or lecturers are also part of an international movement network concentrated in Middle Eastern countries. The ideologies of the movements adopted are varied, ranging from non-political ideologies such as the Tablighi Jamaah, political ideologies such as the Muslim Brotherhood and HTI, to radical ones such as Jihadi Salafis. Apart from Islamic movements, many new religious movements ranging from Christianity, Hinduism and Buddhism, both moderate and radical, also emerged in the mid-1990s. National Defense is the state's fortress to maintain the continuity of national life. According to John Lock's social contract theory, the state has an obligation to protect the property rights of the state and its citizens. Fulfilling the obligation to protect the property rights of the state and its citizens, including national defense and protecting the Republic of Indonesia from threats coming from within and outside the country, is the right and obligation of every Indonesian citizen. This is stated in the 1945 Constitution Article 27 paragraph (3) which states that "Every citizen has the right and obligation to participate in national defense efforts". Article 30 paragraphs (1) and (2), that "Every citizen has the right and obligation to participate in national defense and security efforts. National spirit, love of the homeland, and love for the Motherland are the main factors that give birth to the national spirit. Protecting the Motherland becomes very important in facing the strong influence and negative impacts of strategic environmental development. Therefore, the formation of a sense of state protection needs to be carried out as soon as possible through defense programs, fostering a sense of love for the homeland, awareness of the nation and state, and a willingness to sacrifice for the interests of the state. and stating, living and practicing Pancasila in order to have the right mental attitude. aware of their rights, obligations and responsibilities as citizens of the country.

Paying attention to the conditions that give rise to conflict, giving rise to violence in the era of globalization and information, if the state structure is not managed intelligently and wisely, it will result in the erosion of the spirit of solidarity, the fragility of harmony, a decline in solidarity and give rise to the possibility of state disintegration which will result in a decline in the price and power of the state. nation and the Unitary State of the Republic of Indonesia. The transition phase of an identity crisis among the younger generation is likely to experience what Quintan Wiktorowicz (2005) calls cognitive openness, a micro-sociological process that brings them closer to being more accepting of new and more radical ideas (Colin: 2015). These reasons make them very vulnerable to the influence and invitations of violent and terrorist groups. At the same time, terrorist groups are also aware of the psychological problems of the younger generation. Terrorist groups target people who feel dissatisfied, easily angry and disappointed with social conditions and the government. They also provide what they need in terms of learning, solutions, and the right strategies to achieve change and ownership. Terrorist groups also provide the environment, facilities and equipment for young people who want to be brave and carry out their violent agenda. The development of national defense awareness to combat several of the above phenomena has not been implemented comprehensively by state administration institutions, including the use or utilization of infrastructure to develop national defense awareness initiated by ministries and organizations such as national defense. educational institutions, therefore there is a need for coordination between ministries and government agencies. Because awareness of national defense is an inseparable part of the national development process, its implementation is not only the responsibility of the Ministry of National Defense but is the joint responsibility of ministries/institutions as well as all other state components. There are three social organizations that have a very important role in protecting the younger generation. First ; educational institutions, through the role of educational

institutions, teachers and programs in strengthening national insight, peaceful and tolerant attitudes of the younger generation. Second ; family, through the role of parents in instilling love and affection in the younger generation and by transforming the family into a consultation and discussion unit. third ; community: through the role of community leaders in the community in creating a conducive space for creating a culture of peace among the younger generation.

Conscious and well-planned efforts are needed to instill in citizens the following foundations and values of defending the country, namely:

- a) Love the country. This self-defense program will also emphasize the importance of cultivating patriotic attitudes and behavior. This is in accordance with the meaning of National Defense, namely the attitudes and behavior of Indonesian citizens who are imbued with a sense of love for the country based on Pancasila and the 1945 Constitution to ensure the survival of the nation, family and state.
- b) The conscience of the nation and state. Defending the country is often associated with the army or militarism, as if the duties and responsibilities of defending the country are entirely in the hands of the TNI. The State Defense Program also emphasizes the awareness of State Defense which is very important and must be possessed by every Indonesian citizen, as a form of implementing their rights and obligations in national defense efforts. The feeling of protecting the country is the basic capital and strength to maintain the integrity, sovereignty and survival of the Indonesian nation and state.
- c) Belief in Pancasila as the state ideology. The values developed in the National Defense Program are belief in Pancasila as the state ideology, one of the strategies aimed at building national defense strength in facing the complexity of threats. This strategy will be realized if there is integrated implementation in all fields, as a form of shared responsibility in developing human resources to achieve the integrity and survival of the Republic of Indonesia. Hopefully everyone understands that awareness of defending the country is an effort to build the identity of the Indonesian nation.
- d) Willing to sacrifice for the country and Indonesia. The national defense program also trains citizens to have a spirit of sacrifice for the nation and state, that is, people are willing to sacrifice their time, energy and thoughts for the progress of the nation and state, ready to sacrifice their bodies. and the spirit of defending the Motherland and State from all threats, actively participating in the development of society, nation and State, happily helping fellow countrymen facing difficulties and believing that sacrifices for the Motherland and country are not in vain.
- e) Has the initial capacity to protect the country. Psychologically, it means having emotional intelligence, spiritual intelligence, always taking care of your body and soul, and having the virtues of discipline, perseverance, perseverance and endurance. Meanwhile, on the physical side, there are especially problems with health and physical skills. The five fundamental values of national defense should be considered as important virtues that must be followed by citizens at all levels (Tippe: 2017).

If you look at the pattern of the spread of extremism and terrorism in Indonesia, one of the prevention efforts that plays a very important role is citizenship education in schools and universities. This is strengthened by the law of numbers. Decree Number 20 of 2003 concerning the National Education System Article 37 paragraph (1) letter b which, among other things, regulates that primary and secondary education programs must include citizenship education. Likewise, paragraph (2) letter b states that higher education programs must include citizenship education. The scope of citizenship education regulated in this law is education that includes Pancasila, the 1945 Constitution of the Republic of Indonesia, the Unitary State of the Republic of Indonesia, and Bhinneka Tunggal Ika to educate students. Citizens of this country have a national spirit and love of the land. water. Citizenship education aims to develop students into human beings who have national awareness and love for their homeland and country, as stated in Law Number 20 of 2003, Clarifying Article 37. In studying citizenship, students will first gain an understanding of Indonesia by studying the country's history, laws, society, and national culture. Second, students understand efforts to develop national awareness. Third, know the expressions and contributions that numbers can make from feelings of love for one's country. Fourth, determine efforts to become an intelligent and good citizen by clearly understanding the rights and obligations of citizens. Fifth, understand the importance of efforts to protect the country and how to apply these efforts to your behavior as a citizen. Therefore, citizenship education has a very important role in efforts to combat the spread of extremism and terrorism in Indonesia. Because, through this education, the basic cultivation of nationalism and love of the country can be instilled in students who are a group that is most likely to be the target of communist indoctrination which means progressive. As previously mentioned by Soepandji and Farid, national defense efforts can be achieved through civic and professional education. It is hoped that through this education in the future students will be able to understand the

signs in making efforts to defend the country to maintain the survival of the nation and state, as well as understand the dangers of these threats. extremism and terrorism that are contrary to civil values.

Conclusion

From the description above regarding defending the country in citizenship education as an effort to overcome and prevent the spread of extremism and terrorism in Indonesia, the following conclusions can be drawn: Yes, there are several things that everyone in the younger generation can do. generation, in order to avoid the influence of radical ideologies and teachings, in particular: (1) instilling a spirit of nationalism and love for the country; (2) enriching a moderate, open and tolerant religious vision; (3) build self-confidence by always being alert to provocation, incitement and forms of terrorist recruitment both in society and in cyberspace; (4) building networks with peace communities, both offline and online, to increase insight and knowledge; and (5) join Peace.id as a community media to flood cyberspace with messages of peace and love for the Republic of Indonesia. Second, the vulnerability of the younger generation to global environmental changes makes the younger generation, especially students, easy targets and entry points for radical ideologies. Therefore, we must strengthen them by understanding the social contract as citizens who protect the country. Defending the country is based on the determination, attitudes and actions of the people in an orderly, comprehensive, integrated and sustainable manner, based on a sense of love for the homeland, the conscience of the Indonesian nation and state, as well as belief in the divine figure of Pancasila. State ideology and willingness to make sacrifices to eliminate all threats from abroad and within the country that endanger the independence, sovereignty, unity and integrity of the country. Territorial integrity and national law, as well as the values of Pancasila and the 1945 Constitution.

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