



The Strategic Role of The TNI in Preventing The Development of Radicalism in Indonesia in The Perfective Law 34 of 2024

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Abstract: The purpose of state defense is to maintain and protect state sovereignty, maintain the territorial integrity of the Republic of Indonesia, and protect the safety of the entire nation from all forms of threats, both from outside and from within the country. 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 threats in question are divided into military, non-military, and hybrid. Meanwhile, according to the priority scale, threats are divided into 2: actual 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, 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, terrorism is deeply rooted in radicalism.

Keywords: Strategic Role, TNI, Radicalism, Law

INTRODUCTION

The Indonesian National Army (TNI) has the main tasks regulated through the Law of the Republic of Indonesia Number 34 of 2004 as a state instrument operating in the field of defense, including upholding state sovereignty, maintaining the territorial integrity of the Republic of Indonesia based on Pancasila and the 1945 Constitution. Protecting the entire nation and all Indonesian bloodshed from threats and disturbances to the integrity of the country and state following the law, the main tasks of the TNI are carried out through Military Operations for War (OMP) and also 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 Centre 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 link between terrorism and radicalism then encourages the emergence of deterrence and countermeasures strategies and effective and holistic countering of terrorism and radicalism.

Based on the dynamics of the development of the issue of terrorism and radicalism that occurred in Indonesia, the Government of Indonesia has made efforts to anticipate by referring to long-term action plans and medium prevention of radicalism through Government Regulation Number 77

In 2019, a law was passed to prevent terrorism, and Law Number 5 of 2018 concerned 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 during this time 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, functions as the Leading Sector in handling terrorism and radicalism, with one of its duties being to carry out deradicalization.

But the reality is that 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, they still have not recognized and are loyal to the Unitary State of the Republic of Indonesia and are still in the category of high levels of radicalism 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.

METHODS

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

The qualitative method of research is carried out by asking questions and using procedures, collecting specific data from participants, performing data analysis, 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.

RESULT AND DISCUSSION

Radicalism

Within the sense of dialect, radicalism implies an understanding or stream that needs social and political alter or recharging by rough or exceptional implies. In any case, in another sense, the quintessence of radicalism is the concept of mental demeanour in bringing alter. In the interim, radicalism, according to Wikipedia, is a thought made up of a gathering of individuals who need extreme social and political changes or recharges by utilizing savage implies. Seen from a devout point of see, it can be deciphered as an otherworldly understanding that alludes to a principal devout establishment with exceptionally tall devout devotion, so it isn't unprecedented for disciples of these convictions or streams to utilize viciousness against individuals of diverse convictions or factions to actualize the devout convictions they declare and accept to be acknowledged persuasively. Radicalism is the developing life of fear-mongering. Radicalism is a demeanour that longs to add up to alter and is progressive by upsetting existing values definitely through viciousness and extraordinary activities. A few characteristics can be recognized from radical demeanours and understandings, among others: 1) Bigoted (unwilling to regard the conclusions and convictions of others); 2) Aficionados (continuously self-righteous, considering others are off-base); 3) Elite (recognizing themselves from Muslims for the most part); and 4) Progressive (inclined to utilize savage implies to realize objectives). Radicalism, when faced with the conditions of Indonesian society, will mean different; this understanding can refer to the problem of SARA (Tribe, Custom, Race, and Religion), as we know, the emergence of conflicts that occur in several regions in Indonesia mainly indicates the root of the problem comes from the existence of radicalism that develops 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. In Law of the Republic of Indonesia No. 37 of 2004 concerning Bankruptcy and Suspension of Debt Payment Obligations (UU K-PKPU), it is not explained in detail what is meant by Suspension of Debt Payment Obligations (PKPU). However, we can understand from Article 222 of the K-PKPU Law.

These variables incorporate Social and legislative issues. Indications of "devout" savagery are more precisely seen as a sociopolitical wonder than a devout one. The development, which the West erroneously alludes to as Islamic radicalism, is more precisely seen from the point of see of the sociopolitical setting within the system of human historicity in society. Generally, ready to see that the clashes created by radicals with their set of rough apparatuses in restricting and clashing with other bunches are more established in sociopolitical issues. In this case, radicalism sees the authentic reality that Muslims don't benefit from worldwide civilization, giving rise to resistance to ruling strengths. By carrying dialect and devout images and mottos, radicals attempt to touch devout feelings and rally powers to attain the "respectable" objectives of their legislative issues. Of course, this cannot continuously be called controlling religion since a few of their behavior is established in devout elucidation: Religious and emotional factors. It must be conceded that one of the causes of radicalism is devout assumption variables, counting devout solidarity for comrades who are persecuted by certain powers. But typically more precisely said to be a calculation of devout feeling and not religion (outright heavenly disclosure) indeed even though the radicalism development continuously flies devout banners and images such as the guise of protecting religion, jihad, and affliction. In this case, religion is implied by devout feeling as an interpretive understanding of reality, so it is relative and subjective; and social variables. This, moreover, includes a considerable share behind the rise of radicalism. This can be normal since

socially, as communicated by Musa Asy'ari that in society, there's continuously an exertion to elude from the ensnarement of specific social networks that are considered inappropriate. Whereas what is implied by social components here is the direct opposite to the culture of secularism. Western culture could be a source of secularism that's considered an adversary that must be dispensed with from the soil. Whereas verifiable realities appear as the dominance of the West from different viewpoints over Muslim nations and cultures.

Western civilization is presently the prevailing and widespread expression of humankind that has intentionally carried out the method of marginalization of all viewpoints of Muslim life so that Muslims ended up in reverse and abused. The ideological calculate of anti-westernism. Westernism is an thought that imperils Muslims in applying Islamic law. So that Western images must be devastated for the purpose of maintaining Islamic law. In spite of the fact that anti-Western inspirations and developments cannot be faulted on devout convictions, the rough way taken by radicals appears their failure to position themselves as competitors in culture and civilization.

Government policy factors. The disappointment of governments in Islamic nations to act to move forward the circumstance is due to the developing disappointment and outrage of a few Muslims due to the ideological, military, and financial dominance of the major powers. In this case, governments in Muslim nations have not been able to discover the root causes of viciousness or radicalism, so they cannot overcome social issues. confronted by the individuals. In addition, the factor of mass media goods that always corner Muslims is also a factor in the emergence of violent reactions carried out by Muslims. Propaganda through the press does have tremendous power and is very difficult to counteract, so some extreme radical behaviors are in response to what is inflicted on the Muslim community. Indonesia is a Muslim-majority country, so it needs socialization and guidance through a religious approach to avoid excessive fanaticism towards religion that does not necessarily follow religious teachings. Every religion teaches peace, so a radical attitude is an attitude that is opposed by all faiths, including religions Islam.

Silver 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 and simple 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, observed and observed 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 interesting and a big question to study and research, not from the trigger for someone to dare to be the bride and willing to die but from ideology or radical teachings or brainwashing processes that inspired him. According to Asroni (2008) UIN Sunan Kalijaga Yogyakarta which raised the title of research 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, of course, the results will never be satisfactory because the factors behind it are so diverse and related between one factor and another. Therefore, religious radicalism needs to 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 essentially 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 causes the concept of radicalism is always 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. Other factors 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 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 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 chairman of the People's Consultative Assembly or the Golkar party deputy chairman, Mr. Bambang Susatyo said that 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 only treated instantly because they do not necessarily solve the root of the problem.

Agreeing to David (2011), methodology could be a implies to attain long-term objectives. According to Ciptono (2006), the term procedure comes from Greek, to be specific procedure, which implies craftsmanship or science to ended up a common. Strategy can too be characterized as a arrange for partitioning and utilizing military drive in certain regions to realize particular destinations. In national arrangement, BNPT is the driving division authorized to compile and make approaches and methodologies and arrange within the field of countering psychological warfare and radicalism. In carrying out its arrangements and techniques, BNPT carries out a all encompassing approach from upstream to downstream. The determination of psychological warfare and the improvement of radicalism is completed by law authorization, but the foremost imperative thing is to touch the upstream of the issue with avoidance endeavors. In dealing with radicalism, two methodologies can be utilized: counter-radicalization, which is an exertion to instill Indonesian and non-violent values. This methodology is carried out through formal and non-formal instruction. The common open coordinates counter-radicalization through participation with devout pioneers, instruction pioneers, community pioneers, innate pioneers, youth pioneers, and other partners to supply national values. The moment methodology is Deradicalization. This field of deradicalization is pointed at bunches of sympathizers, supporters, centers, and activists, and it is carried out both interior and exterior Lapas. The reason of deradicalization is so that center bunches, aggressors, sympathizers, and supporters desert the implies of savagery and dread in battling for their mission and balance of their radical thoughts in line with the soul of direct Islamic bunches and per national missions that fortify the Republic of Indonesia.

To succeed in the strategy of handling radicalism, it can be described as follows: First, Counter Radicalization carried out through efforts: 1) Utilization of all government agencies such as: a) Local Government officials control related groups or networks that are suspected of radicalism and immediately follow up on the possibilities that occur. b) TNI and Polri make

early detection efforts and immediately report to the Regional Government or BNPT for immediate action. 2) Striving to fortify young people from the influence of teachings and calls for violence becomes a common task. Three social institutions are critical in protecting the younger generation. To begin with, instruction, through the part of instructive educate, instructors, and educational programs in fortifying national understanding and direct and tolerant states of mind within the more youthful era. Moment, the family, through the part of guardians in instilling love and love within the more youthful era, makes the family a unit of meeting and talk. Third, Community, through the part of community pioneers within the community in making a conducive space for creating a culture of peace in the more youthful era.

In expansion to the part carried out foundations through instructive teach, families, and community situations, the more youthful era is additionally required to have strong immunity and discouragement within the confront of radical fear-based oppression impacts and solicitations. The more youthful era can do a few things in arrange to check the effect of radical thoughts and lessons. To be specific, I want to instill the soul of patriotism and cherish the Republic of Indonesia. b) Enhance direct, open, and tolerant devout experiences. c) Brace self-confidence by continuously being alert to incitements, prompting, and fear-monger enlistment designs within the community and the internet. d) Construct systems with serene communities offline and online to extend knowledge and information. 3) Social communication procedure in initiating a coordination forum to avoid radicalism (FKPR) within the community.

By Article 7 paragraph (2) point (b) of Law of the Republic of Indonesia Number 34 In 2004 it was explained that one of the tasks carried out in military operations other than war was to overcome acts of terrorism, where according to the TNI Center for Strategic Studies in its study on the role of the TNI in preventing the development of radicalism, this task was carried out through several things. First, by utilizing territorial units scattered throughout the country. Second, by always embracing. Third, it will maintain and increase solidity with ministries/institutions and other elements of the nation as partners in overcoming terrorism and radicalism (TNI Strategic Studies Center, 2020).

The implementation of the use 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 (Kodam) 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 (Kodam) and its ranks are the main command of development and operations of a territorial nature and is the Strategic Compartment of Land Matra. One of the functions of Kodam is to uphold state sovereignty, and carry out the main function, the organic function of the military and the organic function of coaching. The main functions are carried out through combat, force preparation and territorial formation. The organic functions of the military are carried out through intelligence, operations, personnel, logistics, territorial, planning and surveillance and inspection. While the organic function of coaching is carried out through the implementation of Education and Training. In the organic function of the military, especially in the field of intelligence, through activities such as investigations of community organizations affiliated with radicalism is very helpful, 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. and also through raising activities by the TNI in this case all personnel in the ranks of the TNI throughout Indonesia play a lot of roles in order to reduce and overcome the development of radicalism in Indonesia. In addition to the field of intelligence, in the field of territorial activities have also been carried out activities such as social communication by all levels of TNI personnel in the field, especially to 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 always embracing and taking into account the role of the TNI big family, this is done by always maintaining and fortifying the TNI big family from being affected by the danger of radicalism that continues to grow in society. While 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 continually working together and coordinating with all existing components of the nation where each agency already has its different roles and responsibilities. Still, the goal is the same: to prevent or overcome the development of radicalism in society.

With the granting of legal authority to the TNI by With 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 important part in most cases of terrorism that occur in Indonesia. The military's contribution in 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 eliminate terrorism and prevent the growth of radicalism continue to be pursued by the Indonesian people to maintain the unity and integrity of this nation. The community itself also has a critical role in maintaining the stability of this union. The community must not only rely on the security and defense apparatus but must also 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 the nation of 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 success of the program, 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, always strives with all available capabilities and will continue to cooperate and synergize with other institutions. So that the handling of radicalism can be carried out optimally So the author suggests that the policies taken by BNPT as the Leading Sector in handling terrorism and radicalism, then the policies taken are always input and views from all stakeholders involved in handling radicalism. In addition, the decisions and policies taken are weighed appropriately and have data and facts tested. Thus, writing about the strategic role of the TNI in preventing the development of radicalism is hopefully useful 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 ability to make writing in the future.

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