



MASS COMMUNICATION PARADIGM IN THE CONSTRUCTION OF FATWA ON TERRORISM

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ABSTRACT

The purpose of this qualitative research with a philosophical normative approach is to identify the paradigm of mass communication function in the construction of the 2004 fatwa of the Indonesian Ulema Council on Terrorism. The research data was obtained through documentation techniques. Meanwhile, the analysis approach uses content analysis, and the data is analyzed through reduction, presentation and verification. This study concludes that there is a paradigm of mass communication functions in the construction of the fatwa on terrorism, including the function of social supervision in formal forms such as government regulations and informal laws such as social norms and values held by the community. Then, the function of social transmission in the positive aspects of attitudes, values, beliefs, and habits taught to the public on the importance of human values, and internalized through strict laws against perpetrators of terrorism. This research confirms that preventive efforts against terrorism can be internalized through religious literacy as a social communication tool.

Keyword: Mass Communication, Fatwa, Indonesian Ulema Council, Terrorism

A. Introduction

Recent acts of terrorism have stigmatized Muslims, especially in Indonesia. In addition, terrorists are Muslims who claim their actions are jihad fisabilillah, which is a struggle against injustice and oppression experienced by Muslims by foreign (western) powers, especially the United States and its allies in several parts of the world such as Afghanistan, Iraq, and Palestine (Arsyad, n.d.). The spread of the phenomenon of terrorism is characterized by the escalation of fanaticism that leads to the killing, either individually or by groups, of rulers who are considered as tyrants. Considering the history of modern terrorism, the killing of individuals can be considered as a pure form of terrorism. Despite the fact that the terms "terror" and "terrorism" only became popular in the 18th century, the phenomenon it addresses is not new. In his book *Political Terrorism* (1982), Grant Wardlaw states that terrorism had emerged systematically long before the French Revolution, but only came into existence in the 19th century. In a 1798 addition to the French Academy dictionary, terrorism is described more as a system of reign of terror (Wajdi, n.d.).

In this case, there is an effort to try to understand the understanding of terrorism. Terrorism is often associated with bombing, but bombing is only one of the ways that terrorists spread it. Terrorists are Muslims who have misconceptions; they are not infidels and they also read a lot of the Qur'an. Islam does not teach terrorism. Muslims who do not practice their Islam. In this case, there is a misunderstanding about three things: disbelief, jihad, and understanding the laws of the country. Terrorists are Muslims, and anyone who believes in Allah, his god, the Prophet Muhammad, and the ka'bah as qibla, they are Muslim brothers. the view of Muslims towards them is like the affection of a brother to his brother who may be on the wrong path.

Regarding the importance of building a Muslim attitude of diversity as a sensitivity to the many people who have different views and opinions in Indonesia. straighten out misunderstandings. In this case, Pancasila plays an important role in organizing us in the state, and we can follow Pancasila because Pancasila does not conflict with Islam, in fact the state rules are in accordance with Islam. In Pancasila many Islamic values are contained in it. The majlis also has an important role as a space for preaching, and also plays a role in improving the quality of a good Muslim person, religious, with deep religious knowledge, pluralist, humanist, and maintaining the integrity of state life.

Taken as a whole, the above variations in orientation may correlate with a number of indicators of religious moderation created by the Ministry of Religious Affairs of the Republic of Indonesia. These moderation indicators include national commitment, tolerance, anti-radicalism, and accommodation to local wisdom. Therefore, the initial rationale built into this study is that the value of religious moderation should be incorporated into the regulations governing the orientation

of majelis taklim so that, in addition to serving as a space for preaching, the majelis can also serve as a bridge to teach the importance of tolerance.

From the islamic perspective there are resolutions on international conflicts with debate and theology on the palestinian peace process, "The bureaucratization of fatwa in indonesia: majelis ulama indonesia and its legislative control", Fatwa and democracy: majelis indonesia (MUI) and its rise in islam in indonesia. There are conflicts in Palestine and Gaza that have resulted in serious human tolls, especially in terms of fatalities, injuries, and missing persons. these conflicts are not just political tensions. These numbers represent real human beings, living in daily fear and suffering. The fatwa states that supporting the Palestinian struggle for independence against Israeli aggression is obligatory. Such support can be in the form of distributing zakat, infaq, and sadaqah to support the struggle of the Palestinian people (Anam & Sulaeman, 2024).

This research aims to explore the root causes and behavior patterns of terrorism, so that it can help more effective prevention and countermeasure efforts. In addition, an in-depth understanding of the criminal factors that influence terrorism is also important to develop appropriate law enforcement policies and strategies. important considering that terrorist crime is a global threat that affects many countries and societies, with the potential for very detrimental negative impacts, both physically and psychologically . Through this research, the research data uses primary and secondary data. Primary data comes from research results, documentation. While secondary data is obtained from related literature. The methods used include normative legal research (doctrinal) which is used by examining library materials and qualitative analysis, namely analysis carried out by managing and analyzing data related to the object of research, so as to obtain research results that will be arranged systematically to get an overview of the problems studied (Muhammad Nahdhodin, Kuku Sudarmanto, Ani Triwati, 2024). Previous studies that are correlative to the subject of this study, among others, Arsyad in his study said that Islamic fundamentalism is different from radicalism, because fundamentalism is the real jihad (Arsyad A, n.d.). Next, studies by Susanto and Verawati reveal the differences between jihad and terrorism in the perspective of the Qur'an (Verawati, 2019). Suriati in her study also describes the Islamic view of terrorism. According to Ali Mubarak, there is actually no connection between religion and violence (terrorism). Religious conflict in cases of violence anywhere is nothing more than a factor that adds to its weight. If exemplified, it is only a seasoning that only aggravates the conflict situation that has occurred due to other factors. Indeed, it is difficult to explain that this factor is triggered independently between religions. Moreover, Islam itself doctrinally upholds peace. This opinion is corroborated by Galib's study on the legitimization of violence: the intersection of radicalism and terrorism (Putri, 2021).

Previous studies have shown that Islamic fundamentalism and radicalism have fundamental differences. Arsyad emphasized that fundamentalism is rooted in a deep understanding of Islamic teachings, while radicalism is often misinterpreted as a legitimate form of jihad. Suriati added that terrorism is incompatible with the basic principles of Islam that prioritize peace. Ali Mubarak argues that religious conflict is an additional factor in violence, not the main cause. This is in line with Galib's view that the legitimacy of violence is often misused by radical groups to justify their actions, while Islam doctrinally rejects violence. In this context, it is important to understand that radicalization is often triggered by complex social and political factors.

B. Mass Communication Function

1. Social Monitoring Function

The supervisory function is a mechanism applied by society to control the behavior of its members to be in line with the prevailing norms or rules. Social supervision can take formal forms such as government laws and regulations or informal, such as social norms and values held by the community (Putri, 2021). The supervisory function is needed to ensure that what has been planned and conditioned runs properly. This process also involve (Syafi'i, 2009). corrective action against ongoing activities to ensure that the objectives that have been prepared are still achieved. with supervision, we can monitor the extent of deviation, abuse, leakage, shortage, waste, wastefulness, fraud and various other obstacles that may occur in the future.

The social control function aims to prevent the emergence of deviant behavior including extremism. With social surveillance in place, society can identify and respond to deviant behavior or ideologies before they develop into a bigger threat (Wardhani, 2020)(Generation., 2020). Surveillance ensures that things are in order, running along prescribed lines, existing theories, reliable foundations and objectives. Oversight ensures that things are in order, running according to prescribed lines, existing theories, trustworthy foundations, and its purpose is to uncover weaknesses and mistakes and correct them and prevent their recurrence (Nurul Huda, 2015).

2. Social Correlation Function (interpretation and evaluation)

The social correlation function refers to providing interpretation and information that connects one social group with another or between one view and another with the aim of reaching consensus (Sendjaja, 2015). The correlation function is a function that links elements of society so that they are in harmony with their environment. This is related to the function of the important role of mass media as a link between various components of society. For example, news presented by a reporter will be connected between sources and newspaper

readers. Charles R. Wright said that the correlation function is to interpret messages related to the environment and certain behaviors in responding to various events (Perantami Putri Pujiastuti, n.d.).

One of the main purposes of interpretation and prescription is to avoid unintended outcomes of news dissemination as mentioned earlier. The most important selection, assessment and interpretation of environmental news is to avoid too much societal push and mobility. Dysfunctionally, it may lead to a reduction in the right to criticize individuals due to news editing. In addition, people become less rational because others have processed the information beforehand.

3. Social Transmission Function

According to the Big Indonesian Dictionary, transmission is the sending or passing of a message from one person to another. Transmission can be defined as the process of transmission and dissemination. In the Cambridge Dictionary, transmission is described as the process of moving something from one person or place to another. Transmission according to Cambridge Dictionary is the process of passing (feeding, conveying, sending) something from one person or place to another. So it can be defined that transmission is the process of conveying knowledge, culture, skills, and so on from the previous generation to the next generation. This process can be used as a way to pass on culture, knowledge and skills from one generation to the next. One example of transmission is cultural transmission.

Cultural transmission is the method by which aspects of culture, such as attitudes, values, beliefs, and behavior patterns, are shared and taught to individuals or groups. As such, cultural transmission is a process associated with elements of culture, such as attitudes, values, beliefs, and habits. This process involves channeling and learning to individuals or groups. As mentioned, cultural transmission aims to pass on the same attitudes, values and habits to other individuals or groups as those of the previous individual.

Based on Bery, Poortinga, Segal, and Dasen (in Lestari, 2016), cultural transmission has three types, namely vertical transmission (from parents to children), horizontal transmission (from peers), and oblique transmission (from other adults). Rokeach (in Lestari, 2016) revealed that values are learned through the socialization process. Each individual is affected by personality development, life experiences, and socio-cultural concepts. Koesoema (in Agoes and Ardana, 2014) defines value as the quality of things that can be liked, desired, useful and appreciated so that it can become a kind of object for certain interests (in Bery R dkk, 2016).

In life, value gives meaning to something, as a point of departure, content, and purpose in life. Ismail and Mutawalli (in Agoes and Ardana, 2014) state that value is a measure or norm used to measure something. There are several types of value laws that correspond to different types of values. There are materialist values that are related to the size of possessions in the self, and also health values that show the significance of health in the view of the self. There are ideal values that express justice and loyalty in the heart, and sociological values that show the significance of success in practical life. Then, there are other values as well.

According to Sorokin (in Agoes and Ardana, 2014), there are three basic value systems that underlie all manifestations of a culture, namely sensual, ideational, and idealistic. The sensual value system prioritizes the view of ultimate reality and spiritual phenomena as manifestations of matter, making ethical values relative, while believing that sensory perception is the only origin of knowledge and truth. Ideational value systems are at the other extreme where true reality is beyond the material world or in the spiritual realm, and that true knowledge can be obtained through inner experience. Within the idea value system, there is a belief in absolute ethical values as well as extraordinary standards of justice, truth and beauty (in Sorokin, 2014).

Based on the explanation of the concept of value transmission, it can be concluded that value transmission is a process related to the positive aspects of attitudes, values, beliefs, and habits that are channeled and taught to individuals or groups.

C. Jihad in Islam

Jihad is a sensitive and controversial word in Islam. In the beginning, the word had many meanings, but in the end it always referred to one meaning: physical resistance and warfare. When people hear the word "Jihad", they think of drawn swords, military aggression, fighting, and other forms of violence. If true, Islam recognizing jihad would be considered the same as violence, even if there is a connection between Islam and violence (Ade Ihwana Ilham, 358 C.E.). However, if one does not understand the true teachings of Islam, they will definitely confuse jihad with terrorism just because they see some fanatical groups using the term jihad to protect their actions.

In the shar'i context, jihad has a broad and specific definition. Devoting oneself to Allah with all one's heart and all one's abilities is the general sense. In this way, jihad covers a broad spectrum and encompasses all types of jihad, including jihad of passions, political jihad, verbal jihad, jihad of worship, jihad of knowledge, and jihad of da'wah, among others. However, the specific jihad is holy war in the way of Allah swt. As mentioned in the Qur'anic verses that discuss jihad. The jurists define jihad in the shar'i (sharia) sense as the effort to mobilize all forces in the war fi sabilillah, either directly or through financial assistance,

opinions, logistical improvements, and other elements (to win the battle). Hence, jihad is a war to exalt the word of Allah (Ade Ihwana Ilham, et al, n.d.).

Apart from various dictionaries, the meaning of the word jihad can also be found in several verses of the Qur'an. The Qur'an contains 36 verses related to jihad or contain elements of the word jihad. There are three examples of the meaning of jihad, which include war jihad, moral jihad, and da'wah jihad in the Qur'an. War jihad is found in Surah al-Tahrîm verse 9, Moral Jihad is found in Surah al-Ankabût verse 69, and da'wah jihad is found in Surah al-Nahl verse 110 (Rif'at Husnul Ma'afi, 2013). Jihad in Islam has a broad meaning, not only limited to war. It includes the struggle of passions, education, and other positive actions to achieve Allah's pleasure. Any effort to uphold goodness and justice can be considered jihad, including helping others and spreading knowledge. A more comprehensive understanding of jihad can reduce the negative stigma often attached to it and affirm that Islam teaches peace and tolerance (Amri Rahman, 2018).

The issues of terrorism and radicalism are two of the most important topics of discussion among politicians and experts. Due to the importance of these issues, many writings and ideas have been written in various ways to study the problem. Terrorism is an enemy of human life, nation and state in Indonesia. The rapid change and revolution in the world of technology, information and communication is believed to be the biggest cause of the growth and development of terrorism ideologies. The majority of mass and digital media, on the other hand, sit on the lap of capitalists who profit from the news of world terrorism, like a symbiotic mutualism (Ridho, A., Aksan, N. I. S., 2022).

The number of acts of terrorism in Indonesia has become a very important issue. Several news portals, have often raised the issue of terrorism as the main topic, not least among the media. The media continues to campaign the theory of terrorism, stating that terrorism movements still exist and will continue to occur (Alfiana Yuniar Rahmawati, 2020).

The Indonesian Ulema Council (MUI) has a big role in shaping public opinion on modern issues, such as terrorism. In 2004, the Indonesian Ulema Council issued a fatwa on terrorism, which made efforts to eradicate terrorism and radicalism in Indonesia unnecessary. MUI uses this fatwa not only as a religious guideline, but also as a social monitoring tool against the phenomenon of terrorism that is often associated with Islam. Through this fatwa, MUI attempted to construct mass communication to clarify Islam's position on terrorism, as well as to refute the false perception of jihad and violence in Islamic teachings.

In addition, MUI's 2004 fatwa on terrorism performs an important social transmission function to help Muslims respond to terrorism. This fatwa is used to teach and spread Islamic values, which support peace and oppose any form of religious-based violence. Through its fatwa, the Islamic Ulema Council (MUI) aims

to spread the correct understanding of jihad as well as provide guidelines on how Muslims should handle the issue of terrorism. This is crucial to stop the spread of radical ideology and build social resilience against propaganda spread by terrorist groups. Therefore, the fatwa issued by the Indonesian Ulema Council (MUI) not only serves as a reference for Islamic law, but also serves as an effective mass media to shape public opinion and strengthen society's resilience against the threat of terrorism (Sitti Aminah, 2016).

To see people's response to MUI's fatwa, there are several things that become attention. Some of these things are public trust in Ulama and MUI, socio-political cultural factors in the religious frame, and changes in the view of the concept of Islamic law in the Muslim community in the modern era. By paying attention to these things, it is expected to know how people respond and react to MUI's fatwa. Talking about people's trust to ulama, especially MUI, it is generally understood that ulama are the heirs of the Prophets. As the heir of the Prophet, of course MUI has duties, roles, and responsibilities in guiding and leading the people. This task aims to realize religious life and society that is blessed by God. So MUI in carrying out such a mandate is theoretically expected to provide religious advice and fatwa (Rasyid, 2012: 224). Ideally, fatwa should not only be able to answer the problems of the people but also be able to provide solutions, recommendations, advice and or concrete recommendations both to Muslims, as well as to society, nation and state (Danu Aris Setiyant[o, 2018).

D. The Construction of Mass Communication in the Fatwa of the Indonesian Ulema Council on Terrorism

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1. The Social Surveillance Function Related to the Rise of Terrorism Phenomenon About Islam

Islam is a religion of mercy and tolerance. It upholds human dignity, freedom and is passionate about justice and peace. As the bearer of the message of Islam, Prophet Muhammad SAW is the apostle who was sent to perfect morals, according to the Qur'an the art of Islam has characteristics that are peaceful and full of grace, therefore there is no place for violence and radicalism (Wahyu Misbach, 2022). However, not a few of the issues of terrorism are many in the name of Islam. This is contrary to the characteristics of Islam. In fact, there is religious terrorism, which is influenced by religious factors related to certain situations, whether political, social or ideological; for example, when religion is combined with violent expressions of social goals, personal pride, and efforts to change politics. It is in this context that social control functions, which should prevent acts of violence and extremism. But in some cases this function has not run optimally. The goal is for the public to understand and not just swallow information or events at face value (Wahyu Misbach, 2022).

These facts and data show that terrorism has endangered society and the existence of the state as a whole. In fact, there is a quite striking difference between them and the political goals of terror where they are now. Terrorist groups in countries that have a strong democratic system and rule of law aim to change policies, while terrorist groups in countries that do not have a strong democratic system and rule of law aim to overhaul the political structure. Terror is a tool to "suppress" or change the balance. Muslims are encouraged and justified to fight, wage war (harb), and use violence (qital) against oppressors, enemies of Islam, and others who show hostility or are unwilling to coexist peacefully with Islam and Muslims. However, Islam does not justify making innocent people as victims or costs of struggle. The right to human life must be prioritized as a right to be respected and protected from all dangers that seek to disturb or damage it. stopping human rights violations is the same as stopping human death. Therefore, nonpenal means can be used to combat crime, such as social assistance and education that builds social responsibility of citizens; increased efforts for the welfare of children and adolescents; development of mental health programs through formal education, religion, patrol activities and other supervision, and so on.

Islam, as a religion of rahmatan lil 'alamin, highly values human values and does not teach violence or terrorism. Islamic teachings actually reject and prohibit the use of violence to achieve goals, including goals that are considered good. Terrorism, as an act that ignores humanitarian principles, cannot be attributed to a particular religion, nation or ethnicity. Throughout history, terrorism has been committed by various groups and individuals regardless of their backgrounds.

The Indonesian government, through Law No. 15/2003 on the Eradication of the Crime of Terrorism, shows its commitment to eradicate terrorism. The Indonesian Ulema Council (MUI) also issued a fatwa stating that acts of terrorism are haram, emphasizing that terrorism is against Islamic values. This shows that both the government and religious institutions in Indonesia firmly reject terrorism and support efforts to eradicate it (Fuad Isnandar, 2004).

Social transmission, or da'wah in the Islamic context, acts as a bulwark against extremism and acts of terrorism. The main function of social transmission in this context is to reinforce moderate, tolerant and peaceful Islamic values. This is done through comprehensive religious education, recitation, and other religious activities. In addition, ulama and religious leaders play an important role in correcting distorted understandings of Islamic teachings, to prevent the misuse of these teachings by extremist groups.

Through social transmission, individual characters can be shaped with noble values, empathy, and humanitarian values. This helps individuals to avoid violence and radical understanding. Social transmission is also important for strengthening solidarity and unity among Muslims, as well as preventing the recruitment of new members by extremist groups. To increase the effectiveness of social transmission in tackling terrorism, steps such as developing a comprehensive religious education curriculum, utilizing information technology, involving religious scholars and leaders, and building synergy between the government and NGOs can be taken. By strengthening moderate values, correcting misconceptions, and strengthening the solidarity of the ummah, social transmission can be a strong bulwark against extremism and acts of terrorism.

It should be recalled that the prevention and eradication of terrorism in Indonesia requires careful monitoring of the culture, the state of society, and the political stability of the government. These three elements greatly affect the performance of the law. As the political situation in Islamic countries is very different from Indonesia in terms of background and development, Indonesia finds it difficult to accept concepts from the West and Islamic countries on the definition of terrorism. Likewise, the culture of the people in those countries and in western countries is different from the culture of the people in Indonesia. The Convention on the Prevention and Punishment of Terrorism on November 16, 1937 stipulates that state parties must consider terrorism as an international act, so that acts of terrorism committed in other countries can be punished by the criminal law of the

country concerned. After the terrorists were arrested, it was clear that the local terrorists had collaborated with the global terrorist network. Now we know and believe that to fight terrorism, we must work together in a comprehensive effort with a cross-sectoral and cross-country approach. So, to fight terrorism, a national strategy must be created. The convention also states that signatory countries should cooperate in policing. The number of terror incidents that have occurred in Indonesia shows that the country has been targeted by international and domestic terrorism organizations. Increasing physical vigilance is not enough to combat international terrorism groups because these groups have planned and prepared organizationally in terms of operations, personnel, and resources as well as funding.

2. Social Transmission Functions in Muslim Guidelines for Responding to Acts of Terrorism

Acts of terrorism are often associated with the misuse of religious teachings, such as the teachings of Islam. This can create a bad impression for Muslims and damage interfaith harmony. In this situation, it is important to understand how communication and transmission of values in Islam can be utilized to counteract radicalism. The role of social transition in the teachings of Muslims is very important to respond to acts of terrorism. By prioritizing education based on positive values, interfaith dialogue to reduce tensions and misunderstandings arising from terrorist acts and utilizing the media as a means of communication (M. Zakaria Al anshori, 2018). Muslim communicators around the world have taken steps to respond to terrorism in a constructive way by using a variety of media to be more effective. For example, classical media in religious lectures, art or through writings containing Islamic teachings derived from the Qur'an and Hadith as the main material in various forms of Arabic calligraphy.

The social transmission function in Muslim guidelines is an interactive and adaptive way of communicating to respond to acts of terrorism. Acts of terrorism are often associated with the misuse of religious teachings, including Islamic teachings, which can create a negative impression for Muslims and damage interfaith harmony. In this context, it is important to understand how communication and the transmission of Islamic values can be used to counter radicalization (Kurniawan, 2022). Social transmission plays an important role in guiding Muslims by promoting values of tolerance and harmony in response to acts of terrorism. In special situations, radical values can be spread among youth through educational institutions that promote moderate Islamic teachings, interfaith dialogue, and utilizing various media to spread messages of harmony. By doing so, Muslims can develop a better understanding of the teachings of their religion. This approach not only reduces misunderstandings and tensions between

religious communities, but also contributes to the fight against radicalism (Agus Santoso, 2023).

Previous studies that are correlative to the subject of this study, among others, Zaidan in his study said that the de-radicalization approach is a counterweight to the law enforcement approach using criminal law means (crime prevention with a penal approach). Through the non-penal approach, repressive actions against radicalism and various forms of terrorism are carried out from the upstream, namely starting from the root causes of the growth of various thoughts of radicalism and efforts to overcome them without using criminal law. Deradicalization according to Abu Rockhmad is further work after the roots of radicalism are known. But deradicalization can also be intended for anticipatory steps before radicalism is formed. As stated by Petrus R Golose, deradicalization is all efforts to neutralize radical ideas through an interdisciplinary approach. According to Petrus Golose, the deradicalization of terrorism is realized with motivational reorientation programs, reeducation, resocialization, and seeking social welfare and equality with other communities for those who have been involved in terrorism and for sympathizers, so that a sense of nationalism arises and they want to participate as befits Indonesian citizens. Deradicalization is an effort to reduce radical activities and neutralize radical ideas for those involved in terrorism and their sympathizers as well as members of the public who have been exposed to certain radical ideas. The general objective of deradicalization is to make terrorists or violent groups willing to abandon or disengage themselves from terrorist acts and activities. Specifically, the objectives of deradicalization are first, to make terrorists willing to abandon terrorism and violence. Second, radical groups support moderate and tolerant thinking. Third, radicals and terrorists can support national programs in building the life of the nation and state within the framework of the Unitary State of the Republic of Indonesia.

Terrorism is one of the serious threats to state sovereignty, because it poses a danger to security, peace, and harms the welfare of society. The causes of terrorism are economic motives, revenge and based on certain beliefs of each individual. Terrorism, which is an extraordinary crime, requires handling by utilizing extraordinary methods. To prevent and combat terrorism, since before the rise of events classified as a form of terrorism occurred in the world, the international and regional communities and various countries have tried to carry out criminal policies accompanied by systematic and comprehensive criminalization of acts categorized as terrorism.

The supervisory function of police officers in the field is a strategy to preventive patterns that have been carried out by the police in dealing with various forms of terrorism crime development, which carry out preemptive efforts such as early detection and preventive efforts such as police patrol activities in

inhibiting and limiting the movement of potential terrorism perpetrators in the jurisdiction.

This research shows that the current policing strategy has not been optimal in dealing with the various factors that cause terrorism crimes, hence the need for a proactive policing strategy that can be a solution in preventing terrorism crime. The policing strategy needs to be implemented into structural, cultural and instrumental levels simultaneously and continuously.

So, the deradicalization approach is a strategy to prevent radicalism and terrorism that focuses on the root of the problem through motivational reorientation, reeducation, and resocialization without involving criminal sanctions. The goal is to create moderate thinking, tolerance, and participation in the life of the nation. Terrorism as a serious threat requires an extraordinary approach with systematic criminal policies to prevent and deal with acts of terrorism, which are generally caused by economic factors, revenge, and ideology. Policing and surveillance efforts such as early detection and patrols are necessary, but need to be enhanced with integrated proactive strategies to effectively prevent and address the causes of terrorism.

E. Conclusion

Referring to the subject matter of this study, it can be concluded that the Indonesian government, through Law No. 15/2003 on the Eradication of the Crime of Terrorism, shows its commitment to eradicate terrorism. First, the function of social supervision related to the rise of the phenomenon of terrorism on Islam. This can be seen from the emphasis on human values in Islam that does not teach violence or terrorism to its people. Second, the function of social transmission to guide Muslims in responding to acts of terrorism. This can be seen from the emphasis on education based on positive values, interfaith dialogue to reduce tensions and misunderstandings that arise due to terrorist acts and utilizing the media as a means of communication. In addition, in the formation of a meaningful personality, it is important to live and practice religious teachings well. This will further increase self-awareness to deal with misunderstandings in social and religious life.

The theoretical implications of the findings of this study show that the eradication of terrorism can be internalized through prioritizing education based on positive values, interfaith dialogue to reduce tensions and misunderstandings that arise due to terrorist acts and utilizing the media as a means of communication. The limitations of this study have not identified the effectiveness of the 2004 Indonesian Ulema Council on terrorism, which makes the means to eradicate terrorism and radicalism unimportant. This is an urgent object of research to be continued by the next research. Moreover, Law No. 15/2003 on the Eradication of the Criminal Acts of Terrorism shows its commitment to eradicate

terrorism. The Indonesian Ulema Council (MUI) also issued a fatwa stating that acts of terrorism are haram, emphasizing that terrorism is against Islamic values. This shows that both the government and religious institutions in Indonesia firmly reject terrorism and support efforts to eradicate it. This has received a pro-con response among the Indonesian government and religious institutions themselves. In response, people tend to have a perspective and antipathy towards radical Islamic terrorism, which is a form of their mindset towards something that is visible to the naked eye. This is a conflict for the community in living between groups, the antipathy is also used by the community as a form of sanction against criminals for deviating from the prevailing values and norms. This is what should make people more careful and cautious in assessing actions and events that have occurred in our environment, especially with the acts of terrorism.

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