

BUILDING SOCIAL COHESION AND IDENTITY AGAINST RADICALIZATION AND TERRORISM

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Abstract

The aim of this research is to build the social cohesion and identity against radicalization and terrorism activities in the multicultural society of Kampung Pondok in Padang City. The subject of this study was the entire of youth society at Kampung Pondok. Data of this research collected by using the open ended interview form, observation and focus group discussion. The personality and identity of subject was measured by using Big Five Inventory. The Analysis data of this research used explorative analysis. Research findings reported that there are many ways in building social cohesion and identity against radicalization and terrorism those are involving all youth into positive local custom activities and build a trust framework, equal citizenship, and inclusion. The good manner for youth can be conducted by 1) reconstructing the deradicalization strategy to counter terrorism trough a civic education service, 2) outreaching youth by understanding Islamic teaching well and respecting other religious norms in the regional community of multicultural, eroding the bonds of trust and goodwill among multicultural society in Kampung Pondok.

Keywords: *social cohesion, identity, radicalization, terrorism*

Introduction

The Indonesia region has been making some progress, although it has been uneven across and within countries, towards reducing poverty and inequality, strengthening democratic governance,

protecting the environment and building resilience to conflicts. However, maintaining whatever has been achieved and expanding the coverage of the success is complicated by the recent political reformation, compounding the effects of other existing conflicts and historically rooted social tensions. The old and new conflicts, crises, and transitions threaten human security on multiple levels and even appear any kinds of radicalization and terrorism.

Radicalization continues to be a dangerous issue for the countries in the world and become an important concern, especially in conflict countries such as in the Middle East and the developed countries that trigger conflict and dissatisfaction due to their policies. The radicalization movement that originally is appeared in the conflict countries of the Middle East and then spreading to other Muslim countries, including Indonesia as the largest Muslim country in the world. Yet western countries were not spared from their attacks. The increase in casualties caused by suicide bombing terror appeared tragic trauma to the community (Broussaud, 2010). The radicalism movement continued to cause hostility as a form of dissatisfaction with American policies and its allies and the emergence of rebellion over the countries in the (Middle East a violent Editorial, 2015)

Terrorism is a threat to all States and to all peoples; terrorism poses a serious threat to security, to the values of democratic societies and to the rights and freedoms of citizens, especially through the indiscriminate targeting of innocent people. Indonesia has been victim of some of the largest and most significant terrorist attacks of the last several decades. MailOnline is reported that the current terror attacks and killings in Indonesia since 2005 up to 2016 among other Series of suicide bomb and a series of car bombs exploded at two sites in Jimbaran Beach Resort and in Kuta, Bali (MailOnline, 2005). The terrorist attack claimed the lives of 20 people and injured more than 100 others. The three bombers also died in the attacks on October 1, 2005, JW Marriott and Ritz-Carlton Hotels in Jakarta, were hit by separate suicide bombings five minutes apart. Three of the seven victims who were killed were Australians, two from the Netherlands, and one each from New Zealand and Indonesia (CNN.com, 2009). More than 50 people were injured in the blast on 17 July 2009 up to January 14, 2016 there are four militants reportedly detonated explosives in or near a Starbucks cafe in central Jakarta. Militants destroyed a nearby police post with grenades, killing at least 3 men. Gunfire ensued when police arrived shortly afterwards (The Indian Express, 2016).

Traditionally the militias that politically opposed to Indonesian government interest were held responsible for series of terrorism attack in Indonesia. Separatist movements operating in Indonesia, such as the Darul Islam (Indonesia), Fretilin (East Timorese independence militia during Indonesian occupation of East Timor), Gerakan Aceh Merdeka, and Organisasi Papua Merdeka are often held responsible on terrorist attacks, such as bombings and shootings, in Indonesia. Recent terrorism in Indonesia can in part be attributed to the

al-Qaeda-affiliated Jemaah Islamiyah Islamist terror group or ISIS.

The end of the year 2016 terrorist bombings targeting the city of Padang, Ibn Sina hospital in Padang. The bomb was successfully failed by police so as to avoid explosions and casualties (Pkiran Rakyat, 2017). Earlier in the year of 2009 the police had arrested the suspected terrorists namely Sony who hiding in the guesthouse of Takana Juo, Ulak Karang Padang (viva.co.id , 2006). In 2017 the police again arrested dozens of residents of West Sumatra are suspected of involvement in a terrorist network in Batam (Fajar. Co.Id, 2017). Subsequent arrested by Pollice Headquarter of Dharmasraya to two teenagers suspected of involvement in a terrorist network that burning the Police office in Dharmasraya (Liputan6.com.Padang, 2017). The previous year in the Padang city was surprised by knowing the identity of six suspected terrorists were arrested in Batam two of them came from the city of Padang. It means that the city of Padang which was once a friendly, safe and quiet with a religious community life is no longer shows the conducive situation, because many of the terror and the emergence of the hidden terrorist movement from the young people in the city of Padang.

Many emerging of radical movement that terrorized West Sumatra residents, especially in the capital of Padang city, it cannot be separated from the influences of hard-line Islamic are targeted to young people in the city of Padang as the actor for bombing suicide. It is the duty and responsibility of local government to seriously find the reconstruction strategy to prevent the radicalization and terrorist movements among young people in West Sumatra, especially in Padang.

Misunderstanding of *jihad*, is likely make the younger is easy to indoctrination by teaching of *jihad* itself to bring their struggle for establishing the religion of Allah in a way against the

legitimate government, and if necessary perform chaos, terror and scare people with terrorist bombings that makes the atmosphere of the people become tense, and interrupted local and national stability. Misunderstanding of *jihad* has sparked young people trapped in radicalism and terrorism to fight those violates the law of God, hoping martyrdom and paradise.

The unique thing is regarded the suicide bombing as a jihad movement, but their bombs target not only people from different religions with them and innocent, nor Muslims. Suicide bombings and indiscriminate lethal that seemed cruel. This is the negative impact of indoctrination of religious teachings over hateful and discordance to instead uphold *Islam Rahmatan lil Alamin*, even create chaos, terror and radical movement that causes people's lives insecure. True meaning of *Jihad* in the view of Islam is the Muslim groups that attack the enemy, when Islam is attacked, or when Muslims in the pressure by enemy, Islam does require his people to defend the religion of Allah although life-threatening. In view of Islam, the defense of Islam religion and Law of Allah is a form of his faith and obedience to Allah, that every injustice in the world should be removed and immediately followed by building a clean government and authoritative. Based on the efforts to build a harmony and dignity community, the writer interested to examines the role of local government in Padang City to prevent the radical and terrorism movement in Kampung Pondok with multiethnic, multicultural and multi-faith through building the social cohesion and a strong nation identity in order the local society of Kampung Pondok can fight the hidden radicalism and terrorism movement in their circumstance.

Many studies on radicalization and terrorism studied by expert started from epistemology, axiology and etiology of radicalization in public life. In addition the study of radicalization and effort to

fight the terrorism is an important issue of worldwide trying to explore in the academic line, causing factor of radicalism born out, growing a group of terrorists who bring their identity as a colonized group and then against the government hegemony, causing conflicts and various acts of violence. Some studies on risk factors of radicalization and terrorism in a country in terms of psychopathological disorders in people who are potentially damaging to peace and personality that society tend to be fragile with strong issues of *jihad* come from the outside (Bézénech, 2016); disruption of the individual personality as a result of conflict and violence in society (Fekih, 2015 Kacou, 2010); the birth of the mujahedeen who tend to choose suicide as the ultimate weapon against their enemies (Lankford, 2010); increasing psychosocial disorders (Gill P, 2012). Spreading the violent radicalism in the Arab countries (Loza, 2007, Orbach, 2007); spreading to the Europe and Asia countries against their movement (Beck, 2002); including to the largest Muslim population of Indonesia.

Method of Research

Setting of this study was all youth of Kampung Pondok in Padang City. This research approach is qualitative research with an exploratory design (Creswell, 2016). Data were collected by using depth Interview with open-ended interviews form, observation and focus group discussion. The subject of this study was the entire of youth society at kampung pondok as much as 250 people were divided into 100 young females and 150 young males. Data analysis was performed by classifying the data, interpretation of data, data validity checking, verification and drawing the conclusions. To test the validity of the data used in the study extension of participation techniques, triangulation, and discussions with religious and official local leaders.

Finding and Discussion

Building social cohesion and identity against radicalization and terrorism activities in the Kampung Pondok aims to support the social cohesion movement and identity, especially in recovery settings in the West Sumatera region. Regional integration involves the integration of ethnic communities and the different cultures into supra-cultural entity. At the local level supra-cultural entity requires integration between the communities, Muslim, Christian, Hindu, Buddhist, and Confucian who come from different ethnic, such as Minang, Javanese, Batak, China and India who live together in Kampung Pondok. Of the society belief, Islam and Christianity as two majority belief in a multicultural society in Kampung Pondok, while Confucian and Hindu as minority that live together with the majority group. At the local level supra-cultural entity in Kampung Pondok require the integration of Confucian and Hindu with different ethnic and culture become part of Padang cultural society. The output of building local cohesion in Kampung Pondok is in line with the Indonesia Strategic Plan against radicalization and terrorism activities, especially to young generation from the influence of terrorism dogma and in order to make a sustainable peace development in west Sumatra community living based on Indonesian Identity.

This study intends to look into the factors that impact the state's (in)ability to connect with its citizenry (vertical axis), as well as factors that enable or inhibit different groups and sub-groups within society to connect with each other (horizontal axis) as part of a framework of trust, equal citizenship, and inclusion. This framework has been used to design a program in response to a situation in the region where states react to an unprecedented wave of transformative socio-political forces. As defined in the situation analysis, these responses get complicated and are often

limited due to the persistence of the past practices of exclusionary processes and institutions, often implemented in the name of restoring security and stability in West Sumatera Region. For that reason in Kampung Pondok, the local government continued to erode the bonds of trust and goodwill in multicultural community between Islam Society and non Islam.

From the observation result can be known that the indoctrination of *jihad* to the young generation develop was caused by lack of their understanding about the truly Islamic concepts of *Jihad* related to Islam Teaching, besides lack of social cohesion and identity among Kampung Pondok community. This condition should be handling as soon as possible in order to avoid the unequal citizenship. This finding of study has the following specific outputs focusing on supporting the work of governments and civil society actors in promoting tolerance and diversity, strengthening citizenship, and increasing public participation of women and youth in the region.

In kampung Pondok to realize the social cohesion in the multicultural community of Kampung Pondok through strengthening national identity among youth against radicalization and terrorism by supporting their positive activates, promote equal citizenship, and inclusion. This strategy can be conducted by 1) reconstructing the deradicalization strategy to counter terrorism trough a civic education service, 2) outreaching youth by understanding Islamic teaching well and respecting other religious norms in the regional community of multicultural, eroding the bonds of trust and goodwill among multicultural society in Kampung Pondok for planning and evaluation the situation of multicultural society communication (Hopson, 2012).

By reconstructing the deradicalization strategy to counter terrorism trough a civic education service, the multicultural society of Kampung Pondok and Local Government

of Padang City support regional knowledge and advocacy platforms to promote social cohesion and identity. By this way, simultaneously local government with local multicultural society of Kampung Pondok by 1) establishing and maintaining regional mechanisms through experience sharing, capacity development and dialogue on social cohesion and identity, 2) Provideing capacity support to key regional institutions in their mandates and functions for promoting conflict prevention and social cohesion and identity, 3) Provideing capacity development support to representatives of rule of law institutions, human rights based organizations, and security institutions resulting from focus group discussion.

The realization of social cohesion and strengthening local community identity is possible to Multicultural Community of Kampung Pondok to be more tolerance, respectful for existing diversity in their circumstance and prefer to live together peacefully. Besides, in order to avoid the youth from the radicalization movement, local government also can provide them by promoting social entrepreneurship event, economic citizenship like Collaborative Leadership Training for Youth and Learning the Art of Dialogue (LAD) as well as involving them into public participation in the marginalized groups particularly for youth and women activities.

In Qualitative research result entails two interrelated areas of work that define the programmatic entry points. These two areas of work are strategized to target social cohesion and identity along both the vertical (relationship between state and citizen) and horizontal dimension (relationship amongst citizens), for more detail can be explain as follows:

- 1) Strengthening Equal Citizenship through the Instruments of Law, Policy, and Institutions

This area of work concentrates on improving state-society relationships, building and expanding on the concept of equal citizenship. To provide this, the local government and local community of Kampung Pondok supporting the efforts to promote inclusion or discourage discrimination and exclusion-critical factors for pursuing equal citizenship. Related with this activities, multicultural society of Kampung Pondok and local Government supporting the constitutive political processes through national dialogues and constitution-making, elections to emphasize the equal citizenship among youth or individual, in order to generate them have greater trust in the state by strengthening their social cohesion and identity (Laaksonen, 2006)

Improving state-society relationships to generate greater trust would also require enhancing state responsiveness and strengthening the capacities of institutions to listen, consult and engage citizens in delivering law and policy. This would involve increasing awareness on reducing or neutralizing institutional biases in the implementation of laws, and strengthening capacities and mechanisms for mediation and conflict resolution through critical institutions. Rule of law and security institutions are considered two such critical institutions and as such the project will place an emphasis on working with them.

- 2) Reinforcing the Social Fabric to Rebuild Trust and Legitimacy as Foundations for Enhanced Social cohesion and identity against radicalism and terrorism activity in Multicultural Community of Kampung Pondok

The study explain about how to Reinforce the Social Cohesion to reconstruction deradicalization strategy as Foundations to strengthen people identity by bringing people by bringing people from different groups to support the social cohesion and identity (whether political, religious, identity based or other). This would include addressing the

implications of inter-generational gap and help define the role of youth in the future of the region to promote social cohesion and identity. As proposed by the participants of education, media, and civil society, as well as the religious leaders, constitute important avenues to provide this objective. Accordingly, the finding of this study can be explained that the local government should promote the social cohesion and identity among local people of Kampung Pondok in the realization of good interaction and engagement between leadership of confessional groups and networks with the institutions of the state; working with educational institutions and media to raise awareness and foster inter-cultural dialogue; developing/supporting relevant alternative dispute resolution mechanisms, or working with regional or local mediators, national facilitators and peace activists to resolve conflicts and reduce tensions, and linking these to the broader dispute resolution or mediation mechanisms.

3) Delivery Methodology and Partnerships

In terms of delivery methodology, the study was delivered in two phases. Given the need for further analytical understanding of the concept of social cohesion and identity, and then invest especially in knowledge generation and sharing as well as advocating on the ways and means to promote social cohesion and identity. Convening power of local government of course become an important asset that pushed the youth activities do the promotion of social cohesion and identity. In turn, will seek targeted efforts to provide technical assistance to government and non-government partners and support selected pilot initiatives that emerge from the analysis and the meetings of the key actors. Given the fact that faith has been dragged into many of the conflicts, the project puts a strong emphasis in identifying and working in consultation with religious leaders/ institutions to

agree on ways to promote messages of tolerance and social cohesion and identity, nothing stereotype in the society, respectful each other, living harmony in diversity and avoid the prejudice to others (Widler, 2007).

Conclusion And Implication

Social exchange between two or more ethnic groups, beliefs and cultures that coexist in a local community. Villagers living coexist with multiethnic, culture and beliefs, is clearly a threat if the local government is not aware of the development of social cohesion in the neighborhood. Local authorities should be aware that the different ethnic, cultural and religion in Kampung Pondok needs to be concerned by reconstruction the social cohesion and national identity in the local community so that it does not appear the conflict that led to the radical movements could threaten the integrity of the local and even the unitary of Indonesia state. The reconstruction strategy of building social cohesion and national identity are mutually respect ethnic, cultural and trust between people and to build a dynamic interaction of life through the strengthening of national identity of Indonesia based on Pancasila. The strategy taken in strengthening the social life and national identity in the Kampung Pondok community are 1) reconstructing the deradicalization strategy to counter terrorism trough a civic education service, 2) outreaching youth by understanding Islamic teaching well and respecting other religious norms in the regional community of multicultural, eroding the bonds of trust and goodwill among multicultural society in Kampung Pondok for planning and evaluation the situation of multicultural society communication in create local policy together and sharing each other in playing their each role in the community.

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