

Volume 10 Number 2 (June 2026) | Pages 851 – 876

Doi: <https://doi.org/10.33650/jhi.v10i2.15458>

Submitted: April 12, 2026 | Revised: May 31, 2026 | Accepted: June 10, 2026 | Published: June 30, 2026

A COUNTER-RADICALISM MODEL BASED ON THE RESILIENCE OF THE FAMILY OF FORMER TERRORISM CONVICTS: INTEGRATION OF THE LEGAL SYSTEM BY LAWRENCE M. FRIEDMAN AND *MAQASHID AL-USRAH* JAMALUDDIN ATHIYAH

Handoko Budi Prasetyo¹; Umi Sumbulah²; Musataklima³; Zaenul Mahmudi⁴;
Khairul Umam⁵; ⁶Prayudi Rahmatullah

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

Email: ¹240201310008@student.uin-malang.ac.id; ²umisumbulah@uin-malang.ac.id; ³musa@syariah.uin-malang.ac.id; ⁴zenmahmudi@as.uin-malang.ac.id; ⁵khairulumam@syariah.uin-malang.ac.id;
⁶prayudirrenggaing@uin-malang.ac.id

ABSTRACT

Post-deradicalization radicalism remains a serious concern, particularly when former terrorism convicts return to their families and communities. This article analyzes the strengthening of family resilience as a counter-radicalization model for former terrorism convicts in Sampang Regency, Indonesia. This study employed an empirical qualitative approach with a case study design. Data were collected through observation, in-depth interviews, and documentation involving former terrorism convicts, family members, local government officials, security actors, religious leaders, and socio-religious organizations. The data were analyzed using Lawrence M. Friedman's legal system theory and Jamaluddin Athiyah's *Maqashid al-Ushrah* perspective. The findings reveal that family resilience plays a strategic role in preventing the risk of re-radicalization through the strengthening of family communication, economic stability, moderate religious education, psychosocial support, and social acceptance. From Friedman's perspective, the effectiveness of counter-radicalization depends on the synergy between legal structure, legal substance, and legal culture. Meanwhile, the *Maqashid al-Ushrah* perspective affirms that family strengthening is aligned with the protection of religion, life, intellect, lineage, family institutions, and family economic stability. This article offers a family resilience-based counter-radicalization model that integrates the legal system approach and *Maqashid al-Ushrah* as a conceptual contribution to the prevention of violent extremism in the post-deradicalization phase.

Keywords: counter-radicalization; family resilience; former terrorism convicts; Friedman's legal system; *Maqashid al-Ushrah*.

ABSTRAK

Radikalisme pasca-deradikalisasi masih menyisakan persoalan serius, terutama ketika mantan narapidana terorisme kembali ke lingkungan keluarga dan masyarakat. Artikel ini menganalisis penguatan ketahanan keluarga sebagai model kontra-radikalisme bagi mantan narapidana terorisme di Kabupaten Sampang. Penelitian ini menggunakan pendekatan empiris-kualitatif dengan desain studi kasus. Data diperoleh melalui observasi, wawancara mendalam, dan dokumentasi terhadap mantan narapidana terorisme, keluarga, pemerintah daerah, aparat keamanan, tokoh agama, dan organisasi sosial-keagamaan. Data dianalisis menggunakan teori sistem hukum Lawrence M. Friedman dan perspektif *Maqashid al-Ushrah* Jamaluddin Athiyah. Hasil penelitian menunjukkan bahwa ketahanan keluarga berperan strategis dalam mencegah risiko re-radikalisasi melalui penguatan komunikasi keluarga, stabilitas ekonomi, pendidikan keagamaan moderat, dukungan psikososial, dan penerimaan sosial. Dalam perspektif Friedman, efektivitas kontra-radikalisme ditentukan oleh sinergi struktur hukum, substansi hukum, dan budaya hukum. Sementara itu, perspektif *Maqashid al-Ushrah* menegaskan bahwa penguatan keluarga sejalan dengan perlindungan agama, jiwa, akal, keturunan, kelembagaan keluarga, dan ekonomi keluarga. Artikel ini menawarkan model kontra-radikalisme berbasis ketahanan keluarga yang mengintegrasikan pendekatan sistem hukum dan *Maqashid al-Ushrah* sebagai kontribusi konseptual dalam pencegahan ekstremisme kekerasan pasca-deradikalisasi.

Kata Kunci: kontra-radikalisme; ketahanan keluarga; mantan narapidana terorisme; sistem hukum Friedman; *Maqashid al-Ushrah*.

INTRODUCTION

Radicalism and terrorism are still a problem that occurs not only in Indonesia, but also around the world. Several incidents related to acts of terrorism have become the world's spotlight and have given rise to negative views aimed especially at Muslims who basically become a religion that *rahmatan li al-'alamin* has turned into a brutal, anarchic and inhumane religion (A. D. Wahid, 2011).

This is a factor that makes the emergence of a negative stigma that the Muslim-majority Indonesian nation is seen by the world as an anarchist nation, the benchmark can be seen from several incidents that trigger anarchist actions that violate humanitarian norms and human rights violations, such as the Bali I bombing incident on October 12, 2002 which left 209 people injured and 202 people died (W. B. Indonesia, n.d.). The Bali I bombing incident is classified as the largest terrorism incident in Indonesia from several cases that occurred. Next was the incident at the J.W. Marriott hotel on August 5, 2003 which was recorded to have claimed 12 lives and 150 injuries. This incident makes people who know nothing about the mission and what the terrorists aim to become victims (A. D. Wahid, 2011).

The factor that affects the act of terrorism itself is an excessive understanding of religion, which is often called radical extreme understanding. This is triggered by an understanding of religious principles that is understood with a perspective that violates human norms and considers that his understanding of religion is the most correct. So that people who have this ideology do everything possible to realize their thoughts by committing acts of terrorism.

Talking about the problem of terrorism is not only about the perpetrators, groups and networks, but what is more than that, which is an ideology that is rooted in a faith and dogma that spreads to the civilization of society. The growth of extreme ideology also depends on the environment in which the extreme ideology is developed, if it is developed in an environment that does not have radical fundamental tendencies, it is unlikely that the extreme ideology will develop, while if in an environment that has radical ideological tendencies, extreme ideology can develop fertile and spread (Hendropriyono, 2009).

The factors that influence these ideologies are usually in the form of fundamental ideologies that are infiltrated with doctrines that contain elements of violence. The ideology doctrine is instilled by a leader who has charisma so that the ideology can be infiltrated into the group's followers. So that the followers believe and make what the leader says considered a commandment that cannot be violated. Not only that, the followers are also made as

missionaries who spread this understanding to their environment (Hendropriyono, 2009b).

This extreme understanding also has an impact on the families of extremists. This is triggered by the dominance of the head of the family over family members with the hegemony carried out and the instillation of extreme ideologies. So that family members will sooner or later have the same ideology as the head of the family. Therefore, the role of the family in efforts to counter radicalism is the first and main role in the development of the character of children by being able to provide knowledge and knowledge based on ethical behavior, integrity, the spirit of never giving up and the spirit of respecting diversity which can be packaged simply in the sense of *Bhineka Tunggal Ika* as well as the values of Pancasila. Furthermore, women have a vital and effective role in deradicalizing child terrorism, as well as being at the forefront of educating children within the family scope. Efforts to counteract radicalism are carried out in partnership between the roles of fathers and mothers, and the harmonious relationship between the two is an effective collaboration in instilling deradicalization values in children (Wahyuni, 2022).

The arrest incident of a suspected terrorist on July 31, 2024 in Batu City - East Java is in line with this phenomenon where a 19-year-old child with the initials HOK planned to bomb 2 churches in Batu City using a *high explosive* category bomb of the TATP (*Triacetone triperoxide*) type. (DetikNews, 2024) It is an interesting fact that the perpetrator planned his actions independently where his family (father, mother and brother) were not involved, and the perpetrator who was still a teenager was indicated to have committed allegiance to ISIS (*Islamic State of Iraq and Syria*) to the extent that he had the ability to be skilled in concocting bombs that he learned through social media. Here it appears that the role of the family does not run as it should, especially in terms of supervision of children's behavior so that radical ideas can infect the family environment. Counteracting radicalism towards children will be easier if collaboration between fathers and mothers in the family unit is carried out effectively based on the Quran and sunnah as well as an understanding of the nation and state in accordance with the values of Pancasila. With the note that there is no shift in the values of the Qur'an and Sunnah that leads to harm the nation and state or tries to *stereotype* that groups outside of the Islamic religion are halal to be hurt and/or killed in order to achieve the desired radical system change.

Not only in Batu City and Surabaya, the perpetrators of terrorism are also spread in several other areas in East Java, including areas that are famous for their religious nature such as Madura. Areas on Madura Island where there are also terrorism perpetrators, one of which

is Sampang Regency. Sampang Regency is an area with very strong Islamic religious characteristics, especially the application of deep-rooted Nahdlatul Ulama (NU) cultural values, so it is feasible if Sampang Regency gets the nickname as the City of Santri. However, besides the strong roots of Islamic culture in Sampang Regency, the fact is that in Sampang Regency there are 2 former terrorism convicts (ex-prisoners) of which both are the heads of households. It is interesting that in the midst of the very religious life of Sampang Regency, it turned out to be able to enter radical beliefs into the City of Santri, even though Sampang Regency is famous for its fanaticism and strong adherence to the role of ulama, so it should be difficult for Sampang Regency to be able to enter radical beliefs. Therefore, the prevention of the entry of radical ideologies must start from the smallest scope, namely the family, especially the Islamic family.

Some of the existing research related to counter-radicalism, while most of the research only focuses on the role of the family in general in countering radicalism or Islamic education, there has been no research that specifically explores *the family resilience of former terrorism prisoners* and counter-radicalism efforts centered on the families of former terrorism prisoners which have unique challenges and dynamics that have not been touched by the literature that exists.

In addition, existing research focuses more on moral, educational, and communication aspects in the family, but there has been no study that analyzes efforts to counter radicalism through increasing the resilience of the families of former terrorism convicts using the *perspective of Maqashid Al Usrah* Jamaluddin Athiyah. This perspective can provide a deep philosophical and ethical foundation regarding the ideal family goals and principles in the context of Islam, which is relevant for building resilience to radical ideologies.

Therefore, this research tries to integrate two key elements proposed: (1) focusing on the resilience of the families of former terrorism prisoners, (2) an analysis of Lawrence M. Friedman's legal theory and the perspective of *Maqashid Al Usrah* Jamaluddin Athiyah. The combination of the two in one study will make a significant original contribution.

RESEARCH METHOD

This study employed an empirical qualitative approach with a case study design (Mahmud Marzuki, 2005). This approach was selected because the research did not aim to measure causal relationships between variables, but rather to understand in depth the practice of family resilience-based counter-radicalization among former terrorism convicts in

Sampang Regency. A qualitative approach enables the researcher to explore social experiences, family dynamics, institutional support, and reintegration processes that cannot be adequately captured through quantitative measurement.

The research was conducted in Sampang Regency, East Java, Indonesia. This location was purposively selected because Sampang is widely known as a region with a strong Islamic socio-religious tradition, deep respect for religious authorities, and a dominant pesantren-based cultural environment. However, despite this strong religious character, the region has also become home to former terrorism convicts who have returned to society after completing deradicalization and correctional processes. This condition makes Sampang a relevant empirical setting for examining how family resilience functions as a counter-radicalization mechanism in the post-deradicalization phase.

The data sources consisted of primary and secondary data (Mahmud Marzuki, 2005). Primary data were obtained through field observation, in-depth interviews, and documentation involving actors directly related to the reintegration of former terrorism convicts. Research informants were selected purposively based on their involvement, knowledge, and relevance to the research focus. They included former terrorism convicts, family members, local government officials, security actors, religious counsellors, religious leaders, community leaders, socio-religious organizations, and other stakeholders involved in local counter-radicalization assistance.

Data were collected through three techniques. *First*, observation was conducted to obtain an empirical understanding of the social condition of former terrorism convicts' families, family interaction patterns, and community acceptance during the reintegration process. *Second*, in-depth interviews were carried out to explore informants' subjective experiences regarding supporting and inhibiting factors, forms of assistance, and strategies for strengthening family resilience. *Third*, documentation was used to examine regulations, institutional records, policy documents, and other relevant materials related to counter-radicalization, deradicalization, and family strengthening.

The data were analyzed descriptively and analytically through the stages of data reduction, data presentation, and conclusion drawing. Field data were classified according to the main research focus, namely the forms of family resilience strengthening, supporting and inhibiting factors in counter-radicalization, and the construction of a family-based counter-radicalization model. The analysis was conducted using Lawrence M. Friedman's legal system theory, which consists of legal structure, legal substance, and legal culture. This framework

was used to examine the effectiveness of institutional support, regulatory substance, and socio-legal culture in the reintegration process of former terrorism convicts.

In addition, this study applied Jamaluddin Athiyah's perspective of *Maqashid al-Ushrah* as a normative-philosophical analytical framework. This perspective was used to assess the extent to which the strengthening of family resilience contributes to the protection of the fundamental objectives of family life, including the protection of religion, life, intellect, lineage, marital harmony, family institutions, and family economic stability. Thus, the analysis in this study is not merely sociological and empirical, but is also directed toward formulating a conceptual contribution to the development of a family resilience-based counter-radicalization model.

Data validity was ensured through source triangulation and technique triangulation (Wiraguna, 2024). Source triangulation was conducted by comparing information obtained from former terrorism convicts, family members, government officials, religious leaders, and members of the community. Technique triangulation was carried out by comparing the results of observation, interviews, and documentation. These validation strategies were used to strengthen the credibility, reliability, and academic accountability of the research findings.

This study also observed research ethics, particularly because the research subjects were former terrorism convicts and their families, who are vulnerable to social stigma. Therefore, informant identities were anonymized where necessary, informed consent was obtained before the interviews, and sensitive data were treated with confidentiality and caution. These ethical considerations were essential to protect informants, avoid reproducing social stigma, and ensure that the research was conducted responsibly.

FINDINGS AND DISCUSSION

The Meaning of Radicalism

The term radical has the meaning of fundamentally understanding, thinking ahead, or acting to the extreme, which means the desire or effort to make a major political, economic, and social change that is broad and extreme, while its ideas/understandings, ideologies, and/or actions seek to make fundamental changes in the life order of society, nation, and state in opposition to Pancasila and the constitution NKRI (Hikam, 2020a). An understanding of this kind of school is known as radicalism. Radicalism means an old-fashioned, extreme, and normalized understanding of violent acts to achieve their goals. Meanwhile, terrorism means acts of intimidation on a heavy scale and a massive number of

victims such as bombings in public spaces.

Yusuf Qardhawi argues that the term radicalism is rooted in the word “*al-tatharruf*” which means “standing at the end, far and middle”. It can also be interpreted as “excessive in responding to something, such as excessive in religion, thinking and behavior” (M. A. Wahid, 2018). In more detail, it is quoted by Azyumardi Azra, that:

“The term radical refers to the ideas and actions of groups that move to subvert the established political order; states or regimes that aim to undermine the political authority and legitimacy of other states and regimes; and countries that seek to adjust or change the existing power relations in the international system. The term radicalism, therefore, is intrinsically related to the concept of political and social change at various levels” (Azra, 1996).

The outline that can be deduced from this presentation on radicals illustrates that both have the goal of religious purification by focusing on the text of the norm directly and wanting an ideal Islam according to the Quran and Hadith. Radicals usually resist the reality of local traditions. Resist anyone who is considered to be outside or different from the limits of their ideology and religious beliefs.

Nash Shari’a mentions extreme attitudes towards religion with the term *ghullun* which means exceeding the limit, *tanatthu*’ which means pretentious, and *tasydid* which means to make it difficult (Qardhawi, 2017). Initially, this extreme attitude came from the interpretation of nash in pieces. Meanwhile, if you examine in more detail the global meaning of nash itself refers to the attitude *of i’tidal* which means moderate. With such conditions, in the context of Islam, for example, radicalism is referred to as extremism (*tatharrufiyyah*).

Radicalism and the Family

In the face of radicalism and thoughts that are prone to infiltrate Islamic teachings in society, the Prophet Muhammad PBUH in his time has given many appeals and suggestions to take preventive measures. Preventive measures are carried out to provide limits for oneself so as not to be exposed to radicalism, these preventive actions can also be carried out by the family sphere which plays an important role in the daily socialization process.

Radical ideologies that support action occur in family relationships and kinship (Golose, 2009). As a clear example, in the case of the Bali I bombing, then followed by several cases of criminal acts that occurred in Indonesia in recent years, such as a series of terrorist crimes that occurred in the Surabaya and Sidoarjo areas in May 2018, the perpetrators of terror involved minors in carrying out their actions. In a series of bomb attacks carried out at the Catholic Church of Santa Maria Immaculate carried out by two

children who are still brothers and sisters (Chairunnisa, n.d.). The bomb attack that occurred at GKI Diponegoro was carried out by a woman with two children (B. Indonesia, n.d.), in addition to that the bomb terror that was detonated at the Surabaya Police also involved a child in one of the rooms in the Wonocolo Sidoarjo rusunawa which contained explosives and also a terrorist.

After an investigation was carried out into the relationship between the perpetrators of the terrorism crime, it turned out that the perpetrators of the series of bombs at the church in the Surabaya area were one family, so that children to parents were involved in the crime of terrorism (Chairunnisa, n.d.). Likewise, in the terror case carried out at the Surabaya Police Headquarters and Wonocolo Flats, it turned out that the perpetrators still had family relations (Faizal, n.d.).

Family relationships do indeed have a great influence on a person's behavior, because the greatest interaction is with family. The childhood implications of family relationships are also reflected in the future, because the family is a place to learn how to interact with others (Baron, 2004). The interaction of various personality characteristics has an effect that will be reflected in a person.

The interpretation of the above case is an illustration of the interpretation of ideology embedded in a person's mind. When a family relationship has an influence on an ideology, it will more or less have a reflected effect on the person's behavior. However, not all characters are formed from family, but also through education and culture.

The role of education by the family unit has a great contribution to the deradicalization process, through the important role of education that can be exemplified directly by the family will influence and/or shape the mindset of children through the process of instilling love and affection for all beings. This departs from the essence of the sense of concern for others and affection fostered by each human being as a people. These values are grown through the family since a human being is still early and learn a lot from various things around him. In fact, the Islamic religion strictly prohibits violent behavior against other living beings, as stated in the following verse (Tuasikal, 2015):

... مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ... (المائدة : ﴿٣٢﴾)
... Whoever kills a human being, not because that person (kills) another person, or not because he causes harm on the earth, then it is as if he has killed all mankind ... (QS. Al Maidah: 32).

In addition, there is also a command to teach good things in a family and underline the role of the family in the education of children and determine the mindset in their adulthood, which is contained in the verse (Haderani, 2019):

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (التحریم : ٦)

O you who have believed, protect yourselves and your families from the fire of Hell whose fuel is men and stones; His guardians are angels who are harsh, harsh, and do not disobey Allah in what He commands them and always do what He commands. (QS. At Tahrim: 6).

The role of the family in deradicalization efforts lies in its function as the main and first educational forum for human beings. To prevent and overcome the infiltration of radicalism, a family unit must teach things that are linear with the teachings of Islam. For example, by providing education about empathy and sympathy for fellow human beings regardless of their background.

The medium of radicalization can be realized in several ways, such as from family, friends, and education. This radical ideology can also be instilled through family relationships. Usually, a person with a radical ideology will attract his family to have the same ideology as him, especially in the nuclear family. A husband or head of the family has great dominance in shaping the mindset in his family, this kind of dominance effect is usually used by radical networks in recruiting individuals to get more time. Moreover, when the patriarchal culture dominates the stigma about the submission of a wife to her husband, this is also used by radicals to spread their ideology.

Social interaction in the context of formal education is essentially an ideal forum to support the educational process that has been carried out within the family scope. However, the formal education sector is also at risk of infiltration of radical teachings considering the many actors involved in the teaching and learning process in the formal education environment. The main task of the family to anticipate deviations in the path of social interaction through formal education is to actively interact with children and other family members regarding the course of the teaching and learning process in the school and campus environment. The family is expected to correct and review the values that are channeled through the formal education process, in this case the family acts as a “filter” for family members who are still vulnerable to being exposed to radicalism ideology at a young age (Muchith, 2016).

In addition to the social interaction pathway above, interaction in the association group of children and other family members, especially in the context of interaction through the internet, also needs to be considered. Both paths are informal interaction paths that are easier to channel various understandings of values and norms believed by each individual. The massive and rapid transfer of information through the internet has also become a *wetland* for radical groups to distort religious rules and cause *misinterpretation* and misinformation. Therefore, families need to not only supervise but also instill a critical thinking pattern to help children anticipate radical thoughts and actions (Sunarto, 2017).

Radicalism as a Religious, Cultural and Political Phenomenon

Terrorism in Indonesia is mostly based on religious beliefs that some individuals twist in order to fulfill the goals of a radical and terrorist organization. This is based on the understanding of radical organizations that interpret that the practice of Islam as a whole must take the form of a state based on Islamic law (Hikam, 2020). These organizations also want a world order in one *caliphate*. Based on this goal, in realizing it, it is necessary to legalize all means in the name of fighting in the way of God. This results in their ideology considering all those who oppose their ideology to be considered enemies whose blood is lawful, even if they are their relatives or brothers of faith (Qardhawi, 2017). The twisting of verses and the postulates used is carried out comprehensively and aims to realize the goals of the organization. In its implementation, they actually do what is actually prohibited by their own religion, such as robbing, kidnapping, killing, and committing suicide (Golose, 2009).

Social issues that are still very thick with SARA elements also appear in the problem of terrorism. Indonesians, who are majority Muslims, are considered to have a lower level of education and economic status than non-Muslim minorities. With higher levels of education and a more established economy than Muslims, they are considered to have political power and can obtain justice. This sentiment can be seen from acts of terrorism that occur in places of worship of other religions, during the celebration of holidays of other religions and attacks on leaders of other religions.

When viewed from a cultural perspective, terrorist organizations become solid and strong by forming their own sub-cultures with distinctive characteristics. The intensive communication, traditions, strong sense of brotherhood among them, and the oath of allegiance of the members show that they have a deeply rooted culture in their group.

Behind that, communication with the outside community is also covered by a barrier wall and the distance caused, so this becomes a cultural alienation. The members of the

organization themselves had no sense of connection when they destroyed public facilities and took the victims of innocent people, their feelings were not disturbed by it (Golose, 2009).

The reason why an organization takes radical action is because of political aspirations that are not conveyed through formal political channels based on applicable legal rules, so they make breakthroughs that they hope can convey the organization's message (Golose, 2009). Besides this, there are other things that organizations do by forming mass organizations, in the history of the reform period they began to appear on the surface after the new order period, the organization took advantage of the right to freedom of opinion, assembly and politics (Azra, 1996). Some organizations do things that are not in line with the rules of the law enforced in Indonesia, such as *sweeping* nightlife venues and not hesitating by using violence. Moreover, they stated that democracy is a western product that violates Islamic law (Golose, 2009).

The Rise of Radicalism

Radicalism means an old-fashioned, extreme, and normalized understanding of violent acts to achieve their goals. Radicalization is the process of spreading and absorbing radical thoughts, including terrorist organizations (Golose, 2009). The radicalization process aims to gain sympathy from the community or to find member cadres. Members here are needed to carry out the agenda of activities that are used as the goals of the organization. This can be marked by the process of spreading radical ideas in society as an effort to recruit new members. The media used in the radicalization process varies, ranging from mass media, direct communication, family relations, and educational institutions. The development of radical thinking used is also varied, such as; radio, internet, books, pamphlet magazines, da'wah, discussions, meetings, marriage, kinship, to educational institutions such as Islamic boarding schools.

Counter-radicalism itself is one of the preventive strategies in countering terrorism which aims to prevent the development of radical terrorism in individuals and groups of people who are vulnerable to exposure. According to Schmid, counter-radicalization is a systematic effort by the government and society to reduce the appeal of extreme ideologies through strengthening democratic values, tolerance, and respect for the law (Schmid, 2013).

In Indonesia, there is a special institution, namely the National Agency for Counter-Terrorism (BNPT) which is an entity authorized to formulate policies and form strategies to tackle acts of terrorism and radicalism through the framework of counter-radicalism

(Abdullah et al., 2024). Counter-Radicalism is carried out by relevant ministries/institutions coordinated by BNPT, and can involve local governments in accordance with the provisions of laws and regulations. Counter Radicalism is carried out directly or indirectly through: a. counter narrative; (b) against promiscuity; and c. counter-ideology.

BNPT as a crisis analysis and control center is authorized to request data and information from ministries/institutions, and relevant ministries/institutions are obliged to provide information data as requested by BNPT. Meanwhile, BNPT is obliged to maintain the confidentiality of data and information submitted by ministries/institutions in accordance with the provisions of laws and regulations (Humas Sekretariat Kabinet RI, 2019).

The Concept of Family Resilience

In the Great Dictionary of the Indonesian Language, endurance is described as the strength of the heart and body that involves patience. Family resilience, in this context, refers to the condition in which a family has the physical and mental ability to live independently by developing individual potential within the family. The goal of family resilience is to achieve a prosperous and happy life, both physically and emotionally, both in this world and in the hereafter. In this case, family resilience includes the ability to face challenges and maintain the harmony and overall well-being of the family (Kamus Besar Bahasa Indonesia, 2023).

By performing these functions, roles, and duties, the family can achieve the desired resilience, so that each family member can live in harmony, prosperity, and happiness, both in this life and in the hereafter. According to the National Family Planning Coordinating Board (BKKBN) and Government Regulation No. 21 of 1994, the family has several functions which include (Nasional, 2017).

- a. **The function of religion** is to introduce and invite family members, including children, to live a religious life. The head of the family has the task of designing the belief that there are other forces that govern this life and this life after this world.
- b. **The socio-cultural function** is carried out by fostering socialization in children, forming behavioral norms according to their development, and continuing family cultural values.
- c. **The function of love**, given through the provision of affection, security, and attention among family members.
- d. **Protective function**, aims to protect children from bad actions, so that family members feel protected and safe.
- e. **Reproductive function**, which aims to pass on offspring, nurture, and raise children, and care for family members.

- f. **The function of socialization and education** is carried out by educating children according to their level of development, including sending them to school. Socialization in the family also aims to prepare children to become good members of society.
- g. **Economic functions** are a series of other functions that cannot be separated from the family. Its functions include finding sources of income to meet family needs, regulating the use of family income, and saving to meet the family's needs in the future.
- h. **The function of environmental development**, which involves the role of the family in fostering a good relationship with the surrounding environment.

Thus, the family has an important role in religious, socio-cultural, love, protection, reproduction, socialization and education, economy, and environmental development (Azizah, Husmiaty Hasyim, Fal Arovah Windiani, 2018). The concept of family resilience has a wide scope, including physical needs, behavioral values, discipline, morals, motivation, reproduction, and resource utilization owned by each family member. The division of tasks together is also an important factor in strengthening the family. The values of behavior, order, and morals applied by family members reflect important religious functions that need to be considered.

Friedman's Legal System Theory

Lawrence Meir Friedman is one of the most influential figures in the development of modern legal sociology and the study of contemporary legal systems. Through his work, Friedman succeeded in developing an interdisciplinary approach that combines law with social science so that law is no longer understood solely as a collection of prescriptive norms, but as a social system that lives and develops in society. This approach became widely known as *Legal System Theory*.

Friedman's thinking is influenced by tradition *Legal Realism* that is growing in the United States, which emphasizes that legal practice is often different from the formal sound of regulations. Nevertheless, Friedman developed a broader approach by including the cultural dimension of the law as one of the main elements of the legal system. According to him, the success of a legal system does not only depend on the quality of regulations and institutions, but also on people's attitudes, values, trust, and awareness of the law. In Friedman's view, law cannot be understood only through the analysis of the text of laws and regulations, but must be analyzed based on how the law works in society (*law in action*) (Friedman, 1975a). Thus, law is understood as a social mechanism that functions to regulate people's behavior through the interaction between legal structure, legal substance, and legal culture.

According to Friedman, law is a social system that consists of three main components, namely: 1) *legal structure* describes who implements the law; 2) *legal substance* explains what is regulated by law; and 3) *Legal culture* explains why people obey or ignore the law. The three components have interdependent relationships. Changes in one component will affect the other components so that the effectiveness of the law can only be understood through an analysis of the entire system. This approach distinguishes Friedman's theory from normative legal theory, which focuses more on the validity of legal norms (Friedman, 1975b).

Friedman explained that the legal structure is an institutional framework that carries out legal functions, such as legislative, executive, judicial, and law enforcement agencies. The substance of law encompasses all norms, principles, policies, and regulations that govern people's lives. Meanwhile, legal culture includes attitudes, values, perceptions, and the level of trust of the public towards the law. The three elements work simultaneously so that the failure of one of the elements will affect the effectiveness of the legal system as a whole (Friedman, 1984).

Maqashid Syariah and Maqashid Al Ushrah Jamaluddin Athiyah

The essence of *Maqashid Syariah* is to achieve benefits by doing good and avoiding all evil. A mukallaf will be able to get benefits if he is able to maintain five things, namely maintaining religion, maintaining the soul, maintaining reason, taking care of offspring, and safeguarding property (Al-Ghazali, 1983). On the contrary, he will get harm if he is not able to maintain these five things.

Ibn Assyria's opinion is very close to the explanation of the laws of branches or divisions in the scope of family relations which are likened to three bonds, including the explanation of *maqashid ammah* or general to sharia in the theme, and this is very much in accordance with the narrative in this description, namely the explanation of *maqashid* in one of the sharia parts.

Five main elements in *Maqashid Syariahb: Hifz al-din* (Protection of religious beliefs); Islamic Sharia teaches to create an attitude of respect and maintain existing beliefs, so that in a society that is under the auspices of Islamic Sharia, various religions can coexist peacefully, take care of each other and respect each other, there is no mutual intervention and interpolation of teachings.

Hifz an-nafs (Protection/care of the soul); Preserving the soul is maintaining the right to live honorably and preserving the soul to avoid acts of persecution, both in the form of

murder and in the form of injury. (Zahra, 1957) Safeguarding the soul lies at the second level after religion, which is the purpose of establishing customary gatherings, and the law of jinayah.

Hifẓ al-aql (Protection / safeguarding of reason); Maintaining reason is intended so that humans can use reason like humans, far from the bad traits of animals because roughly speaking, it can be said that humans are thinking animals.

Hifẓ al-Mall (Protection/safeguarding of property); Safeguarding property is one of the purposes of legal sharia in the field of *muamalah* and *jinayah*, safeguarding property is maintaining property from actions that can damage the halalness of property and its safety.

Hifẓ al-Nasl (Protection / Safeguarding of Offspring), Jamaluddin Athiyah provides his new ideas through a way of reorienting the concept of *Maqashid Syariah* that is tailored to the needs of individuals to larger groups. This is useful to make it easier when performing istibath.

The reorientation of the *Maqashid Syariah* with the elaboration of Jamaluddin Athiyah will greatly support the role and function of a state and the obligations of the state, namely protecting and providing protection to citizens, starting from the smallest scope, namely the household, to those in the form of large associations. Athiyah reorients the five *maqashid dharuriyah* into four more specific scopes, namely in the scope of the individual, the scope of the family, the scope of society and the scope of humanity. (Fanindy, 2020)

Focusing on *Maqashid Al Ushrah*, Athiyah describes her thoughts in the scope of the family, including: Regulating male and female relationships; Protecting Offspring; Reaching Sakinah Mawaddah Warahmah; Protecting Nasab; Protecting the Religion of Family Members; Organizing Family Institutional Aspects; and Organizing family finances.

Maqashid Al Ushrah, or the goals of sharia in the context of the family, is one of the important branches of *Maqashid Syariah* that aims to maintain the continuity and stability of the family institution as the basic unit of society. In general, *Maqashid Al Ushrah* includes various efforts to ensure the rights of married couples, the protection of children, and family harmony through the principles of justice, compassion, and shared responsibility. Jamaluddin Athiyah in his view, explained that *maqashid* in the family realm aims to regulate the relationship between men and women, maintain offspring, and create a family that is sakinah, mawaddah, wa rahmah. This view is in line with the *Maqashid Syariah* which places the protection of religion, soul, intellect, descent, and property in a more specific scope in family life.

Discussion

Increasing Family Resilience as an Effort to Counter Radicalism for Families of Former Terrorism Prisoners in Sampang Regency

The results of the study show that family resilience is the main determinant in building a sustainable counter-radicalism process in the families of former terrorism prisoners. Radicalism not only has an impact on the individual perpetrator, but also produces family dysfunction which includes economic vulnerability, psychological trauma, disruption of communication patterns, weakening of social relations, and distortion of religious understanding. Therefore, the counter-radicalism strategy is not enough to be carried out through a security approach, but must be integrated with a *family resilience approach* that is able to restore basic family functions simultaneously.

The findings of the study show that the social reintegration process of former terrorism convicts in Sampang Regency is greatly influenced by the family's ability to rebuild dialogical communication, strengthen economic resilience, internalize the values of religious moderation, and obtain social support from the community and religious leaders. This condition confirms that the family functions as an informal deradicalization agent that has a greater capacity than state intervention alone, because the process of ideological change takes place through intensive and sustained emotional relationships within the domestic environment. These findings are in line with the concept of *family resilience* developed by Walsh, which places the family as an adaptive system that is able to transform crises into opportunities to strengthen family functions through effective communication, shared beliefs, and the use of internal and external resources (Walsh, 2016).

On the other hand, the study also found that economic resilience is a protective factor against the risk of re-radicalization. Job loss, social stigma, and limited post-liberation economic access increase the vulnerability of families to the exploitation of radical networks that exploit financial dependency as an instrument of re-recruitment. Therefore, productive economic empowerment programs are an integral part of the counter-radicalism strategy, not just a social welfare program. These findings support the argument that socio-economic factors are one of the important determinants in the process of *disengagement* and reintegration of former perpetrators of terrorism in Sampang Regency.

Lawrence M. Friedman's perspective of the legal system shows that the effectiveness of counter-radicalism in the Sampan district is influenced by the synergy between the legal structure, the substance of the law, and the legal culture. Research shows that the success of

fostering families of former terrorism convicts in Sampang Regency is not only determined by the existence of national regulations, but also by cross-agency collaboration, the involvement of local governments, religious leaders, community organizations, and local communities in building an inclusive social environment. On the contrary, weak coordination between institutions, the lack of specific regional regulations, and the still strong stigma of the community are factors that hinder the success of social reintegration.

Supporting and Inhibiting Factors of Counter-Radicalism Through Increasing Family Resilience A Review of the Friedman Legal System

In the perspective of Lawrence M. Friedman's Legal System Theory, the effectiveness of a legal policy is determined by the interaction of three main components, namely *legal structure*, *legal substance*, and *legal culture*. The three components do not work separately, but influence each other in determining the success of the implementation of a policy. The results of this study show that this concept is relevant in explaining the dynamics of counter-radicalism at the local level.

There are several supporting and inhibiting factors in efforts to combat family-based radicalism of former terrorism inmates in Sampang Regency using the analysis of the Friedman Legal System, including: The *first* dimension that is of concern is the *legal structure*, which is the entire institution that has the authority to formulate, implement, and supervise counter-radicalism policies. In the Indonesian context, the structure involves the National Counterterrorism Agency, the National Police of the Republic of Indonesia, the Ministry of Religion of the Republic of Indonesia, local governments, correctional institutions, village officials, community organizations, and religious leaders.

The results of the study show that each institution has carried out its functions according to its own authority, but coordination between institutions is still sectoral. Deradicalization programs in correctional institutions are often not systematically connected with local government economic empowerment programs and social development at the village level. As a result, after former inmates return to society, there is no coordination mechanism that can ensure the sustainability of the rehabilitation process.

This condition shows the existence of *institutional fragmentation*, which is a situation when various institutions work based on their respective mandates without adequate integration. In Friedman's perspective, an effective legal structure is determined not only by the existence of institutions, but also by the quality of coordination, communication, and

division of functions among those institutions. Thus, weak coordination is not just an administrative problem, but a structural weakness that directly affects the effectiveness of counter-radicalism policies. The following factors affect the attempt at contradictionism in terms of legal structure:

Supporting Factors	Inhibiting Factors
The Role of BNPT and Densus 88 AT, the formal structure of the state shows a paradigm shift towards <i>proactive-humanist policing</i>. Through the East Java Regional Task Force unit, the apparatus actively provides post-liberation psychosocial assistance, provides compensation at the moment of national/religious holidays, and assists the sociological assimilation process of subjects in the field. The Role of the Regional Government (Bakesbangpol), The Sampang Regency Bakesbangpol acts as the local bureaucratic director who facilitates the management of the subject’s civil rights (KK, KTP, and SIM at the Sampang Police) in order to restore their state legal status. The Role of the Ministry of Religion, The Ministry of Religion of Sampang mobilized a network of functional religious extension workers at the sub-district level to provide inclusive religious guidance in a dialogical manner, straightening out extreme doctrines without a judgmental nature. The Role of Social, Educational, and Mass Organizations, Local campuses such as Nazhatut Thulab University	Coordination between institutions is not optimal, Formal inter-agency work relations in Sampang Regency are still infected with bureaucratic sectoral ego disease, where the work programs of BNPT, the Ministry of Social Affairs, the Regional Government, and the Police are still running in fragmentation without a <i>one-gate integrated system</i>. Limitations of Family Assistance Programs, The majority legal intervention structure still places the individual figure of former terrorism convicts as the sole object of coaching, while the special psychological strengthening needs of wives and children often miss the blueprint for long-term program planning Regional Budget and Human Resources Limitations, Local autonomous religious organizations such as PCNU, Muslimat, and Fatayat NU Sampang admitted that their involvement in counter-radicalism assistance is still running naturally and informally because it has not been supported by the allocation of special budget stimulus from the regional budget. Weak Monitoring and Evaluation (M&E System), Local bureaucratic

(NATA) and the Sampang Da'wah apparatus does not yet have a scientific Community are actively providing moderate instrument to measure the family resilience study forums and material assistance that index to monitor the development of family accelerate the recovery of family social cognitive recovery after the provision of capital. physical assistance, so the sustainability of post-ceremonial programs tends to weaken.

The *second* component in Friedman's theory is *legal substance*, which is the overall norms, regulations, and policies that are the basis for implementing counter-terrorism. Indonesia already has a relatively comprehensive regulatory framework, including through Law Number 5 of 2018, Government Regulation Number 77 of 2019, and Presidential Regulation Number 7 of 2021.

However, the results of the study show that the substance of the law still focuses more on the aspects of prevention and enforcement of perpetrators, while strengthening family resilience has not received adequate arrangements. Most family programs are still placed as part of social assistance activities, rather than as a major component of the national counter-radicalism strategy.

These findings show that there is an *implementation gap*, which is a gap between the normative goals of the policy and the reality of its implementation. The regulations have recognized the importance of rehabilitation and social reintegration, but have not explicitly set out mechanisms for strengthening family resilience, indicators of success, or the cross-sectoral coordination needed to support the process. As a result, the implementation of the program is highly dependent on the initiative of each region and the capacity of the implementing institution.

From a public policy perspective, this condition shows the need for a policy reformulation that places the family as the main subject in the counter-radicalism strategy. Thus, the regulation not only regulates individual rehabilitation, but also integrates aspects of strengthening the family economy, psychosocial services, parenting education, digital literacy, and fostering religious moderation as part of national policies. The following factors affect the attempt at contradictionism in terms of legal substance:

Supporting Factors	Inhibiting Factors
Law No. 5 of 2018 as the main legal	Lack of Regulatory <i>Gap</i> , Both at the East

umbrella, This regulation lays a progressive normative basis by requiring the state to prioritize non-coercive prevention strategies (<i>soft approach</i>) through national preparedness, counter-radicalization, and deradicalization.	Java Province and Sampang Regency levels, there has been no codification of local legal substance in the form of Regional Regulations (Perda) or Regent Regulations (Perbup) that specifically operationalize family protection and resilience restoration
Government Regulation Number 77 of 2019, This legal product provides operational details regarding the implementation of counter-radicalization that specifically targets clusters of vulnerable community groups, including the domestic environment.	schemes specifically for vulnerable groups of terrorism radicalism. The existing Family Resilience Regional Regulation is still abstract-general.
Presidential Regulation No. 7 of 2021 (RAN-PE), This Presidential Regulation substantially places the mainstreaming of religious moderation and the prevention of extremism as an integrated national action plan across ministries/institutions.	Latent Repressive-Oriented Legal Norms, The architecture of the special criminal law for antiterrorism at the applicable level in several clauses still reflects retributive bias. Formal rules regarding the guarantee of the right to restoration of good name (<i>rehabilitation</i>) and civil destigmatization for the children of former terrorism prisoners have not been strictly regulated.
BNPT Regulation Number 1 of 2025 concerning Counter-Radicalization; This contemporary regulation provides rigid technical guidance on the implementation of counter-narrative, counter-propaganda, and counter-ideology by opening up a space for multi-stakeholder partnerships between civil and private parties.	Lack of Community and Private Based Technical Rules, There is no positive economic regulation that contains legal incentive clauses for private corporations (MSMEs/CSR) in Sampang that are willing to open special jobs for former terrorism convicts, because they are hit by the rules that risk the company's reputation and security.

The *third* component in Friedman's theory is *legal culture*, Friedman explained that legal culture is the values, attitudes, beliefs, and orientation of society towards the law. The

effectiveness of regulations does not only depend on the quality of norms, but also on the level of public acceptance of these norms (Friedman, 1975b).

Research shows that the legal culture of the people of Sampang Regency has unique characteristics. On the one hand, the community has strong religious ties, high respect for the *kiai*, and relatively high social solidarity. This characteristic is a very important social capital in supporting the reintegration of former terrorism convicts. When religious figures provide moral legitimacy that ex-convicts have changed and deserve to be readmitted as members of society, the level of social acceptance increases significantly.

But on the other hand, the study also found that legal culture is still influenced by stigma against the families of former prisoners. Identity as a “terrorist family” often remains inherent even after individuals have completed their criminal term and participated in deradicalization programs. This stigma has an impact on limited access to work, reduced social participation, and the emergence of a lack of confidence in building relationships with the community.

This phenomenon shows that the legal culture has a paradoxical nature. Legal culture can be a source of reinforcing reintegration when it is based on the value of inclusivity, but it can also be an obstacle when dominated by social stereotypes and exclusion. Therefore, changing the legal culture is an important prerequisite for the success of family-based counter-radicalism. The following factors affect the attempt at contradictionism from the point of view of legal culture:

Supporting Factors	Inhibiting Factors
Traditional Moderate Religious Values, The characteristics of the external legal culture of the Sampang people which are rooted in the religious tradition of <i>Ablussunnah wal Jama’ah</i> (NU) inherit a value system that is moderate, tolerant (<i>tasamuh</i>), and rejects radically anti-cultural transnational doctrines.	Strong Inherent Communal Social Stigma, The negative collective judgment of the “terrorist family” label remains a fertile <i>sociological stigma</i> beneath the surface, creating a wall of prejudice that makes the subject’s family feel “always suspected and watched”.
The Tradition of Mutual Cooperation in Madura, The sociological philosophy of the Madurese society which prioritizes social harmony facilitates the re-acceptance	Cyberspace Exclusivism, The low critical digital literacy index of grassroots communities makes cyberspace vulnerable to being used by online radical cells to silently spread takfiri hate propaganda to

of individuals who suffer from social the younger generation of families of dislocation, as long as they show sincere former terrorism convicts. intent to restore the balance of communal relations.

Authoritative Support of Religious Leaders (Kyai Sepuh), Sampang's mass legal culture places dawuh kiai as the highest legal reference. When the kiai issued an inclusive narrative that guaranteed the return of former terrorism convicts, the sociocultural resistance of the villagers was immediately dissolved.

Efforts to Counter Family-Based Radicalism Through Increasing Family Resilience Perspective of *Maqashid al-Usrah* Jamaluddin Athiyah

Analysis using the perspective of *Maqashid al-Usrah* of Jamaluddin Athiyah reinforces the finding that radicalism is a multidimensional threat to the basic goals of the family (*maqāṣid al-usrah*). Radicalism undermines the protection of religion (*hifẓ al-dīn*) through exclusive religious understanding, threatens the protection of the soul (*hifẓ al-nafs*) through the legitimacy of violence, weakens the protection of reason (*hifẓ al-aql*) through ideological indoctrination, interferes with the protection of posterity (*hifẓ al-nasl*) through the inheritance of trauma and extreme ideology to children, as well as threatening the protection of property (*hifẓ al-māl*) through the disruption of the family's economy. Thus, strengthening family resilience is a strategic mechanism to comprehensively restore the functions of the *maqashid*. In this case, radicalism in the family is a reflection of the anti-*maqashid* condition, because it damages religion, soul, intellect, descendants, and property at the same time. On the contrary, family resilience is the process of returning the family order to the *Maqashid Syariah*.

Athiyah's view of *Maqashid Al Usrah* through: 1) regulating the relationship between men and women; 2) taking care of the offspring and maintaining the lineage; 3) Creating a family of *sakinah mawaddah wa rahmah*; 4) Safeguarding the family's religion, soul, and intellect; 5) Maintaining diversity in the family and regulating basic aspects of the family; and 6) regulating the family's financial aspect, directly proportional to increasing family resilience

as the foundation of family-based counter-radicalism efforts, including for the families of former terrorism inmates in Sampang Regency.

Conceptually, this study produces a model that a resilient family is the main foundation in the prevention of radicalism because it is able to build a democratic parenting system, open communication, moderate religious education, economic stability, and an inclusive social network. This model expands the paradigm of counter-radicalism which has been dominated by a repressive approach towards a family- and community-based preventive approach that is more oriented towards building social resilience in the long term.

In general, it can be emphasized that the root of the problem of radicalism does not only lie in the ideological aspect, but also in the fragility of the structure and function of the family as a basic social institution. Therefore, any counter-radicalism effort that does not depart from strengthening family resilience has the potential to be superficial and unsustainable. On the other hand, when the family is successfully restored comprehensively, both in relational, spiritual, economic, and social dimensions, the family not only functions as a fortress of defense against radicalism, but also as an agent of social transformation that is able to reproduce the values of moderation, tolerance, and inclusive religiosity in society.

CONCLUSION

Radicalism is essentially an understanding that departs from the desire to make fundamental changes, but in its development it often manifests into an extreme attitude that rejects the middle ground and legitimizes violence. In the religious context, radicalism arises from a textual and partial understanding of religious teachings, thus giving birth to claims of a single truth and a tendency to disbelieve or be hostile to different parties. This attitude is contrary to the basic principles of Islamic teachings that emphasize compassion, justice, and respect for human life. When extremism (*Tatharruf*) develops uncontrollably, it can reach the most destructive point in the form of terrorism (*al-irhabiyah*), which not only undermines the social order, but also hurts the values of religion itself.

The phenomenon of radicalism cannot be separated from religious, political, social, cultural, and economic factors. Unchanneled political aspirations, social inequality, and manipulation of religious identities are often used to build a radical narrative of resistance. In many cases in Indonesia, radicalization even takes place through family institutions, education, networks of friends, and digital media. The family, which should be a moral fortress, can actually become a medium for the transmission of radical ideology if it does not

have the resilience of values and moderate religious understanding. The fact of one family's involvement in terror acts shows how strong the influence of kinship relationships is in shaping mindsets and actions.

Therefore, counter-radicalism should be placed as a comprehensive strategy that does not rely solely on security approaches (*hard approach*), but also prioritizing a humanist approach (*soft approach*) based on education, empowerment, and strengthening inclusive religious values. State regulation through BNPT and terrorism prevention policies are important instruments, but their success depends heavily on community participation. In this case, the family holds a central position as the first and main educational unit. Family resilience (which includes religious, social, charity, protection, education, economic, and environmental development) is the main foundation in preventing the infiltration of radical ideologies, and this is in line with Athiyah's view in the elaboration of *Maqashid Al Ushrah*.

Strengthening family resilience will be more optimal through Pentahelix collaboration involving the government, the business world, academia, the community, and the media. The synergy of these five elements allows the creation of a counter-radicalism strategy that is holistic, research-based, sustainable, and touches the root of the problem. In the perspective of *Maqashid Syariah* Jamaluddin Athiyah, this effort is in line with the purpose of the sharia to preserve religion (*Hifẓ al-din*), soul (*Hifẓ al-nafs*), Sense (*Hifẓ al-'aql*), treasure (*Hifẓ al-mal*), and descendants (*Hifẓ al-nasl*), both in the scope of individuals and families. Thus, strengthening families based on *maqashid* values and cross-sector collaboration is a strategic key in building a moderate, peaceful, and civilized society.

REFERENCES

- Abdullah, Abidin, W., Pangestu, S. A., & Pawening, D. A. S. (2024). Pencegahan radikalisme dan terorisme melalui kerangka kontra radikalisme bagi pelajar SMA Malang. *Jurnal Pengabdian Masyarakat*, 3(2). <https://doi.org/10.21776/ub.wisesa.2024.03.2.8>
- Al-Ghazali. (1983). *AL-Mustafa min 'ilm al Usul, Juz I*. Al-Kutub Al-Ilmiyah.
- Azizah, Husmiaty Hasyim, Fal Arovah Windiani. (2018). *Ketahanan Keluarga Dalam Perspektif Islam*. Jakarta: Pustaka Cendekiawan Muda.
- Azra, A. (1996). *Pergolakan politik Islam: Dari fundamentalisme, modernisme hingga postmodernisme*. Paramadina.
- Baron, R. A. dan D. B. (2004). *Social Psychology terj. Ratna Djuita Psikologi Sosial Jilid 2*. Erlangga.
- Chairunnisa, N. (2024). "Pelaku Bom di Surabaya Satu Keluarga, Begini Pembagian Tugasnya." Dalam <https://nasional.tempo.co/read/1088460/pelaku-bom-di-surabaya-satu-keluarga-begini-pembagian-tugasnya>
- DetikNews. (2024). 5 Fakta Baru Terduga Teroris Batu yang Masih Berusia 19 Tahun. Dalam <https://news.detik.com/berita/d-7472359/5-fakta-baru-terduga-teroris-batu-yang-masih-berusia-19-tahun>
- Faizal, A. (2018). "Lagi, Satu Keluarga Diduga Terkait Ledakan Bom Sidoarjo." Dalam <https://regional.kompas.com/read/2018/05/14/01232301/lagi-satu-keluarga-diduga-terkait-ledakan-bom-sidoarjo>
- Fanindy, M. N. (2020). *Formulasi maqasid syariah perspektif Jamaluddin 'Atthiyah: Studi kasus Perda Daerah Istimewa Yogyakarta (DIY) No. 7 Tahun 2018 tentang ketahanan keluarga*. Islamitsch Familierech.
- Friedman, L. M. (1975a). *The Legal System: A Social Science Perspective*. Russell Sage Foundation.
- Friedman, L. M. (1984). *American Law*. W.W. Norton.
- Golose, P. R. (2009). *Deradikalisasi terorisme: Humanis, soul approach, dan menyentuh akar rumput*. Yayasan Pengembangan Kajian Ilmu Kepolisian.
- Haderani. (2019). Peran keluarga dalam pendidikan Islam. *Jurnal STAI Al-Washliyah Barabai*, XII(24).
- Hendropriyono, A. M. (2009b). *Terorisme: Fundamentalis Kristen, Yahudi, dan Islam*. Buku Kompas.
- Hikam, M. A. (2020b). "Dinamika Gerakan Radikalisme."
- Humas Sekretariat Kabinet RI. (2019). <https://setkab.go.id/pp-no-77-2019-pencegahan-tindak-pidana-terorisme-melalui-kesiapsigaaan-nasional-kontra-radikalisasi-dan-deradikalisasi/>.
- Indonesia, B. (n.d.). "Serangan bom di tiga gereja Surabaya: Pelaku bom bunuh diri 'perempuan yang membawa dua anak'."
- Indonesia, W. B. (n.d.). *Ensiklopedia bebas, Bom Bali 2002*.

- Kamus Besar Bahasa Indonesia. (2023). *Ketabanan*. Departemen Pendidikan dan Kebudayaan.
- Mahmud Marzuki, P. (2005). Penelitian hukum. *Jakarta: Kencana Prenada Media*, 55.
- Muchith, M. S. (2016). Radikalisme dalam dunia pendidikan. *ADDIN*, 10(1).
- Nasional, B. K. dan K. B. (2017). *Pembangunan keluarga berbasis 8 fungsi keluarga*. BKKBN RI.
- Qardhawi, Y. Al. (2017b). *Islam Jalan Tengah: Menjauhi Sikap Berlebihan dalam Beragama*. Mizan.
- Schmid, A. P. (2013). *Radicalisation, De-Radicalisation, Counter-Radicalisation: A Conceptual Discussion and Literature Review*. International Centre for Counter-Terrorism (ICCT).
- Sunarto, A. (2017). Dampak media sosial terhadap paham radikalisme. *NUANSA*, X(2).
- Tuasikal, M. A. (2015). *Islam benci Radikalisme*.
- Wahid, A. D. (2011b). *Kejahatan Terorisme Perspektif Agama HAM Dan Hukum* (Cetakan 2). PT. Refika Aditama.
- Wahid, M. A. (2018). “Fundamentalisme dan Radikalisme Islam (Telaah Kritis tentang Eksistensinya Masa Kini).” *Jurnal Sulesana*, 12(1).
- Wahyuni, S. et. al. (2022). Peran Ganda Ibu Rumah Tangga dalam Gerakan Anti Radikalisme. *Brawijaya Journal of Social Science*, 1(2).
- Walsh, F. (2016). *Strengthening Family Resilience* (3rd ed.). Guilford Press.
- Wiraguna, S. A. (2024). Metode Normatif dan Empiris dalam Penelitian Hukum: Studi Eksploratif di Indonesia. *Public Sphere: Jurnal Sosial Politik, Pemerintahan Dan Hukum*, 3(3). <https://doi.org/10.59818/jps.v3i3.1390>
- Zahra, A. (1957). *Ushul Fiqih*. Dar al-Fikr al-‘Araby.