



THE ROLE OF BHABINKAMTIBMAS IN ANTICIPATING THE SYMPTOMS OF RADICALISM IN COMMUNITY EMPOWERMENT TO REALIZE INTERRELIGIOUS HONOR IN THE CITY OF BANDAR LAMPUNG

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Abstract:

The growth of religious thought with a radical character has developed rapidly in Indonesia and has become a serious threat to religious harmony. The purpose of this study is to find out and analyze how the role of Bhabinkamtibmas is active, passive and participatory in anticipating radicalism symptoms in community empowerment in order to create inter-religious harmony in the city of Bandar Lampung. This research method is descriptive qualitative which collects primary and secondary data by means of observation, interviews and documentation. Then the role of Bhabinkamibmas is the spearhead of the police at the lower level with 3 functions, namely an active role, a passive role and a participatory role.

Keywords: *Role, Bhabinkamtibmas, Active, Passive, Participatory, Radicalism, Community Empowerment, Harmony*

INTRODUCTION

Indonesia as one of the largest countries in the world with various aspects of socio-cultural pluralism will remain a phenomenon that must always be taken into account in realizing national integrity and unity. This union no longer discriminates against religion, ethnicity, class, interests, and the like. Religious harmony is a relationship among religious communities that is based on tolerance, mutual understanding, mutual respect, respect for each other in equality in the practice of their religious teachings and cooperation in the life of society and the state. Religious pluralism in Indonesia has been going on for a long time and has preceded other countries in the world in general. As a descriptive fact, pluralism is a natural fact as are other facts such as different cultural, ethnic or gender differences (Ropi, 2017).

Inter-religious harmony is guaranteed in the 1945 Constitution. Religious harmony is very much needed, in order to be able to live a religious and social life in Indonesia with a sense of peace, prosperity, and away from suspicion of other groups, so inter-religious cooperation must be carried out, such as eradicating poverty, fighting ignorance, preventing corruption, forming a clean government, and advancing the nation can be done as well as possible (Hamdan, 2019). Religious harmony contains three important elements: first, the willingness to accept differences in beliefs with other people or groups. Second, the willingness to allow others to practice the teachings they believe in. And third, the ability to accept differences, to feel the beauty of a difference and practice its teachings.

The nobility of each religious teaching that becomes the role model of everyone. More than that, every religion is a way of life for mankind which originates from the teachings of God. In the terminology used by the government officially, the concept of harmony between religious communities there are three harmony, which is referred to as the "Harmony Trilogy" namely: 1) Internal harmony of each people in one religion. That

is harmony between the schools / schools of thought that exist within a nation or religious community. 2) Harmony among people / different religious communities. Namely harmony between followers of different religions, namely between Muslims and Protestant Christians, Catholics, Hindus and Buddhists. 3) Harmony between people / religious communities with the government. Namely harmony so that there is harmony and harmony between adherents or religious officials and government officials by understanding and respecting each other's duties in order to build a religious society and nation of Indonesia.

However, in the life of a state society, the diversity of religions from each of the teachings that are ordered has a very visible difference, because the religion that is believed by every person in Indonesia, namely: Islam, Christianity, Hinduism, Buddhism, Confucianism, and others . In each of these religions there are also various schools of thought, because of the different teachings, prohibitions, and orders of the various religions, making the followers of the existing religions argue with each other to prove which is right and which is wrong. which is evident in life. This creates misunderstandings between religious communities and makes minority groups feel insecure in carrying out their teachings and the activities of these minority groups because they are not free and especially when they receive threats from the majority groups. Because the majority groups think they are right and the minority groups are wrong (Ropi, 2017).

In addition, the authors found problems related to radicalism in society. There are six areas where FKPT research is prone to understanding radicalism namely, Bandar Lampung City, Pringsewu Regency, Central Lampung, North Lampung, South Lampung, and East Lampung. Most of them are in the city of Bandar Lampung. The issue of terrorism in Bandar Lampung explains that the area prone to radicalism in Bandar Lampung is because it is a crossing point for Java and Sumatra and the population is diverse. As the reason, it was mentioned because of the easy mobility of the population, making it easier for teachings or streams that understand radicalism to develop in the area. The notion of radicalism such as ISIS followers, as well as heretical sects such as Gafatar, is very developed. Various acts of terror which often result in fatalities seem to be the main way and weapon for perpetrators of radical understanding in conveying their understanding in an effort to achieve the goals of these perpetrators. Various propaganda for radicalism is still seen in several places, such as universities, religious groups, mosques, community organizations, and even within the scope of the government, it has now entered its territory.

From these series of problems, Bandar Lampung, where the majority of the population is Muslim, often becomes the target for the growth of radicalism instilling Islamic teachings. Even in children's studies, radicals have infiltrated them. One of them is the object of reciting the Koran for children or often called the Qur'an Education Park (TPQ). The potential of Koran teachers and TPQ teachers, if their capacities are continuously fostered and empowered, will become a major force in the process of immunizing the ummah from the harmful influences of extreme ideas which have now spread into chronic diseases in society. As an example of the case regarding the suicide bombing terror attack at the Headquarters of the Medan Police, North Sumatra, on Wednesday (13 November 2021), The Joint Special Detachment (Densus) 88 Anti-terror team at the National Police Headquarters has arrested a number of people and is pursuing several people, including the Koran teacher from the suicide bomber. This case proves that the teacher of the Koran is very influential in the formation of character for the younger generation. which is feared allows the recruitment of members from various parts of society, to then develop networks both in groups and as single actors as a social and religious crisis (Azca, 2013).

This crisis then allows for cognitive opening so that they are able to accept new ideas that are radical. Another path that allows young people to become participants in radical movements is the existence of "moral shock". In Bandar Lampung there are 640 Koran teachers (Wahid, 2021) This teacher of the Koran must be our concern in the context of deradicalization. There should not be a teacher of the Koran who teaches

lessons or understands radicalism. The Koran teacher must teach moderate teachings, which are wasathiyah.

Signals of the radicalism movement in Bandar Lampung began to be detected in 2017. This was discovered when the Head of Sub-Division of the National Counterterrorism Agency (BNPT) Andi Intan Dulung conducted a monitoring session with the Lampung Province Terrorism Prevention Coordination Forum (FKPT). According to him, from the results of a survey by the BNPT Prevention Directorate together with the Center for Research and Development of the Ministry of Religion, and The Nusa Institute and Daulat Bangsa, Lampung is included in the category of the five largest provinces that have the potential for radicalism, especially the City of Bandar Lampung. The results of this survey are related to the community's deterrence against radicalism both in the dimensions of understanding, attitudes and actions. The results of the BNPT survey in 2017 stated that radicalism in Bandar Lampung reached 58.38%.

Founding father NII Crisis Center, Ken Setiawan claims there are thousands of radical groups based in Lampung Province. Radical groups believed to be based in Lampung, namely NII, HTI, Ikhwanul Muslimin and Khilafatul Muslimin. according to data NII Crisis Center radicalism groups in Lampung have reached thousands," Ken said in his statement to Tribunews.com, Wednesday, November 20 2021. In Sidodadi Asri village alone, the initial data was 30 victims, after being expanded to hundreds. Even though there are 21 villages in Jatiagung District, and in the Jatiagung sub-district there are all the terrorists who were arrested some time ago, there are the NII, HTI, Ikhwanul Muslimin and Khilafatul Muslimin.

The Wahid Foundation in collaboration with the Indonesian Survey Institute (LSI) conducted a national survey in 2016 regarding the potential for social-religious intolerance and radicalism among Indonesian Muslims. This survey involved 1,520 respondents in 34 provinces with the criteria of being Muslim aged 17 years and over. The survey on potential intolerance was carried out using three indicators, namely, unwillingness to have neighbors, unwillingness to accept members with different opinions, and unwillingness to accept members of groups they do not like to occupy public positions. The survey results showed that 59.9% of them had a group they didn't like, while the other 38.7% had no problem with any group (neutral). The results of the potential intolerance survey can be seen in the following table (Wahid, 2021).

Table 1.2
Percentage of Potential Intolerance

No.	Disliked Group	Percentage
1.	LGBT groups	26.1%
2.	Communist Group	16.7%
3.	Jewish group	10.6%
4.	Christian group	2.2%
5.	Shia group	1.3%
6.	Wahhabi group	0.5%
7.	Chinese group	0.4%
8.	Buddhist group	0.4%
9.	No own problem with any group	38.7%

Source: Wahid Foundation National Survey Results - LSI, 2021

In addition, in a survey on the potential for socio-religious radicalism, 7.7% of respondents said they were willing to take radical action if the opportunity arose and 0.4% of the total respondents said they had taken radical action. Even though only 7.7% said they were willing to take action, this percentage is still worrying. If it is projected that 7.7% of the approximately 150 million Muslim population in Indonesia means that there are around 11 million people who have the potential to be willing to take radical action. The amount can be seen in the following table (Wahid, 2021).

Table 1.3
Percentage of Potential Socio-Religious Radicalism Scores

No.	Radicalism Potential	Percentage
1.	Rejecting Radical Action	72%
2.	No Attitude	19.9%
3.	Have Taken Radical Actions	0.4%
4.	Willing to Act Radically When Available Chance	7.7%

Source: Wahid Foundation National Survey Results - LSI, 2021

The findings of these various surveys show that the threat of radicalism in Indonesia is very real and continues to occur. According to Anwar Khoir, there are several factors that lead to the emergence of Islamic radicalism, including: 1) Oppression and discrimination against Muslims in several countries where the majority of the population is non-Muslim, thus provoking the anger of Muslims living in Islamic countries such as Iraq, Afghanistan and so on. 2) Ignorance or misunderstanding of some Muslims regarding issues of religious law, especially the issue of jihad. Thus opening up opportunities to spread doctrines and heretical sects to commit acts of terrorism. In this case, the role of Islamic scholars and professors is urgently needed to prevent the emergence of radicalism. 3) Lack of oversight from law enforcement authorities in overseeing the movements of groups that have the potential to commit acts of terrorism.

Based on the explanation and problems mentioned above, it is explained in article 1 number (1) joint regulation of the Minister of Religion and the Minister of Internal Affairs No. 9 and 8 of 2006 concerning guidelines for carrying out the duties of Regional Heads / Regional Representatives in maintaining religious harmony, empowering forums for religious harmony, and building houses of worship. Inter-religious harmony is a relationship among religious communities that is based on tolerance, mutual understanding, mutual respect, respect for equality in the experience of religious teachings and cooperation in social, national and state life within the unitary state of the Republic of Indonesia based on Pancasila and the Constitution of the Republic of Indonesia. 1945 (Tholhah, 2017). For this reason, the authors want to conduct research on "The role of Bhabinkamtibmas in anticipating symptoms of radicalism in community empowerment in order to create inter-religious harmony in the city of Bandar Lampung".

RESEARCH METHODS

This research method is descriptive qualitative which collects primary and secondary data by means of observation, interviews and documentation. After that, data analysis is carried out by means of reduction, display and verification of data so that it can be a conclusion at the end of the analysis.

RESULTS AND DISCUSSION

The Active Role of Bhabinkamtibmas in Carrying out Duties in the City of Bandar Lampung

Bandar Lampung city is a social structure that has a value system in it. In a smaller scope, there are 297 villages/kelurahan. The village/kelurahan in this case is a system in which the National Police as the party responsible for maintaining security and public order uses the Polmas strategy to influence the social system of the village/kelurahan community through Bhabinkamtibmas. This will certainly have an influence or impact on efforts to deal with radical groups nationally.

Radicalism as explained in the concept is a social problem that society as a system does not want. Social problems are an indirect effect of behavior patterns and existing social systems (Hapsin, 2017). Therefore radicalism must be seen as a result of the value system and social structure. In a social structure, there must be found people

who can adapt and people who cannot adapt so that they are classified as deviant. Radicalism is a socially deviant behavior.

On the other hand, with the differentiation shown by Ade Puji Kusmanto which indicates that he got radical doctrines from the internet and magazines, this is in line with the emergence of the term lone wolf terrorism. This should be accompanied by an increase in Polri's ability to deal with radical groups, especially with an increase in mastery of technology, and in this case Bhabinkamtibmas should have formulated an action plan for countering the threat of terrorism with this new model. This structural and functional change which is increasingly differentiated requires efforts to generalize values, but in practice it often does not run smoothly because it is faced with resistance from groups that implement their own narrow value system. In this case, in the city of Bandar Lampung there are several groups that often carry out sweeping of places considered immoral during the fasting month. This shows religious intolerance when the sweeping is carried out on food stalls that open their shops during the fasting month.

The concept of a cultural system in villages/kelurahans in Bandar Lampung City is inseparable from the norms and values that live in Indonesian society in general. In this case, of course, the values of Pancasila as outlined in the form of norms or regulations bind the people of Bandar Lampung City. This shows that there are values that have been internalized through da'wah activities given by religious leaders and community leaders who are non-radical or adhere to the ideology of Pancasila. Nevertheless, based on the findings of the research results, there is still the influence of radical groups that threaten and this is exacerbated by the economic conditions, level of education and geographical location of the city of Bandar Lampung. In terms of personality systems, radical groups can be classified in the second type as stated in the concept.

Bhabinkamtibmas in this case plays a role in internalizing the values and norms that are owned by the community system. Bhabinkamtibmas in this case should pay attention to Parsons' way of connecting the personality system with the social system in order to support the socialization process being carried out. This is done by internalizing the values of Pancasila as a national identity that must be defended by its people, so that in this case terrorist groups can see themselves in a way that is in accordance with the place they currently occupy, namely Indonesian citizens. Furthermore, the role that should be internalized to the actor, in this case the radical group, so that the role carried out is in accordance with the position of the social structure.

The Participatory Role of Bhabinkamtibmas In Carrying Out Tasks In The City of Bandar Lampung

Basically, all the main tasks and functions of the Police can be qualified into 3 (three) main functions, namely, preemptive, preventive and repressive functions (Meliala, 2017). The function is intended to eliminate the intention of the perpetrator. The preventive function is intended as early prevention, while the repressive function is when there has been a violation of the law. Operationally, these functions can be carried out in a way, for example, for the preemptive policing function, the Intelligence Unit and the Bimmas Unit are the ones who carry it out. Meanwhile, the Sabhara Unit and the Traffic Unit are units that primarily carry out preventive tasks. Finally, the units that carry out the repressive function of the police are the Investigation Unit and the Mobile Brigade Unit as police paramilitary units (Meliala, 2017). The efforts of the Indonesian government and society in fighting radicalism and intolerance, including terrorism, should be mitigative and long-term in nature. One thing that can be done is strengthening the understanding of Pancasila values which is carried out structurally by state institutions, because in a state, Pancasila law has the characteristics of (1) a close relationship between religion and the state (2) relying on one supreme God; (3) freedom of religion in a positive sense; (4) Atheism is not justified and communism is prohibited; and (5) The principle of family and harmony (Rakia, 2018).

Polri is tasked with providing security and order services to the public,

including in eradicating radical groups and intolerance in Indonesia. In general, the steps prepared by the National Police are aimed at preventing the emergence of violence that leads to social conflict. The handling of radical and intolerance groups is one of the action optimization programs towards a more professional, modern and trusted Polri (Promoter) through the function of the Bintara Pembina Security and Community Order, abbreviated as Bhabinkamtibmas.

Bhabinkamtibmasor Bhayangkara Pembina Security and Public Order is the spearhead of the Police in maintaining security. Of course a problem arises starting from a small thing and then it becomes big. This is where the role of bhabinkamtibmas is put forward, one of which is anticipating symptoms of radicalism and maintaining inter-religious harmony.

Bhabinkamtibmasmingling with residents in monitoring the situation in their respective target areas. Not only community service, but also Bhabinkamtibmas as early detection as well as prevention of understanding the symptoms of radicalism. Of course, with sambang, guidance and counseling carried out in villages or sub-districts it is hoped that it can minimize the occurrence of radicalism. Bhabinkamtibmas also invites all citizens to maintain tolerance and harmony between people in order to create a safe and conducive situation.

BhabinkamtibmasBhabinkamtibmas invites residents to continue to maintain this conducive condition. Residents should not be easily swayed by incitement that can cause unrest in the implementation of a life of tolerance and mutual assistance. Residents are expected to continue to cooperate with government & security officials who are in the village to the sub-district.

The police through the Bhabinkamtibmas field have the authority if they receive reports or complaints if there is concern from the public to be followed up immediately. The first thing that must be done is to help resolve community disputes that can disrupt public order by prioritizing deliberation to reach a consensus as outlined in a collective agreement.

The passive role of Bhabinkamtibmas in carrying out tasks in the city of Bandar Lampung

In anticipating symptoms of radicalism, the Bhabinkamtibmas unit always carries out activities, one of which is visits to the community. Sambang activities carried out by bhabinkamtibmas are under the direct control of each Kapolsek. However, Kasatbinmas continues to guide and supervise the performance of the Kapolsek, Kanitbinmas Polsek, Polmas officers, and Bhabinkamtibmas. It's just that the capacity of the Kasatbinmas is to oversee the function of Binmas, especially in this case the sambang which is owned and carried out by Satbinmas. So that in its implementation there is always coordination between officers in the sub-district or village area and the Bandar Lampung City Police Satbinmas.

Besides that, The implementation carried out by the Head of Satbinmas Polresta Kota Bandar Lampung in the sambang program is in accordance with the legal basis, namely by fulfilling the needs of Bhabinkamtibmas officers in every village within the jurisdiction of Polresta Kota Bandar Lampung. This is in accordance with the Letter of the Chief of Police number B/4550/XII/2011/Baharkam dated 19 December 2011 concerning the establishment of a Pilot Project for the "one village and one police" program. Because of the personnel, Bhabinkamtibmas in the area.

The Bandar Lampung City Police is in accordance with the number of sub-districts in the City of Bandar Lampung, namely 51 sub-districts. The Bhabinkamtibmas in the Bandar Lampung City Police have been divided into all sub-districts in the City of Bandar Lampung. This is one of the conveniences that can support the implementation of sambang by Bhabinkamtibmas because each Bhabinkamtibmas is only on duty in one village, so the area that is the responsibility of a Bhabinkamtibmas in Bandar Lampung City is not too wide.

The role of Bhabinkamtibmas in this case is for early detection as initial information to members of the police at the Bandar Lampung City Police to anticipate if at any time the radical group will take an action that disturbs the community.

Bhabinkamtibmas is also at the forefront of conveying Kamtibmas messages to the community, especially those related to the understanding of radicalism in the city of Bandar Lampung, both for people who are not members of radical groups, and can even be used to approach groups - the radical group. The purpose of this approach is to generate sympathy for members of the Indonesian National Police as custodians of security and order, especially in the city of Bandar Lampung.

In the Polda Lampung area itself, there is already a smile police program in which there is an e-bhabinkamtibmas feature to monitor the performance of bhabinkamtibmas. So the results of the activities of bhabinkamtibmas will be immediately visible in this feature, including sambang activities carried out in preventing radicalism.

The role of Bhabinkamtibmas in carrying out sambang here is very important because Bhabinkamtibmas is one of the executors of Polmas tasks in accordance with the Chief of Police Regulation number 3 of 2015 concerning Polmas. Moreover, Bhabinkamtibmas is responsible for the village or kelurahan being fostered. More broadly, in preventing radicalism within the jurisdiction of the Bandar Lampung City Police as a whole, Satbinmas also plays a role.

The implementation of the sambang conducted by Bhabinkamtibmas in the Bandar Lampung City Police area will be analyzed with the management theory put forward by George R. Terry, namely planning, organizing, implementing, and controlling.

In the first stage, namely planning, before Bhabinkamtibmas conducts sambang, an assignment order will be made. Then after the warrant was made, Bhabinkamtibmas carried out sambang activities in accordance with the monthly activity plan to be carried out. In addition to making warrants and other administration, Bhabinkamtibmas must also coordinate with relevant agencies when carrying out sambang activities at official events. For example, such as counseling in schools, Bhabinkamtibmas coordinates in advance with the schools that will be visited so that activities can run smoothly.

Next is organizing, after carrying out the planning stage, the Kapolsek as the person in charge of carrying out the Bhabinkamtibmas task provides a description of the tasks in accordance with the plans that have been made. In this case, Kanitbinmas is responsible for the implementation of sambang which is carried out by Bhabinkamtibmas then reports it to the Kapolsek.

Then at the implementation stage, the sambang activities carried out by Bhabinkamtibmas in the Bandar Lampung City Police area were quite good. From the results of observations made by the author, Bhabinkamtibmas in carrying out sambang was quite well received by the community. There were many positive responses from the community when Bhabinkamtibmas attended events in the sub-district, as well as when Bhabinkamtibmas visited people who were gathering in places that were often used as gathering places by the community. During the sambang, Bhabinkamtibmas no longer introduced themselves because almost all the people were familiar with the Bhabinkamtibmas who served in their kelurahan. Except in formal events such as counseling in schools and so on, Then the last is the monitoring stage.

Supervision and control of the implementation of sambang by Bhabinkamtibmas in the Polresta area of Bandar Lampung City is carried out by the Kasatbinmas as the supervisor of the function as well as by the Kapolsek as the regional person in charge. The form of supervision carried out by Kasatbinmas can be written in the form of monthly reports or through documentation of activities sent via the WhatsApp application. The author attaches the Bhabinkamtibmas monthly report on the attachment page. Apart from that, Kasatbinmas also usually conducts direct supervision in the field, or asks residents whether Bhabinkamtibmas is active in carrying out its duties or not. Then the next activity in the supervision and control stage is to carry out analysis and evaluation.

In carrying out their duties bhabinkamtibmas has a role as described in Article 25 and article 26 of the Regulation of the Chief of Police of the Republic of Indonesia

No. 3 of 2015 among others are:

- a. Babinkamtibmas are appointed based on the decision of the Resort Police Chief (Kapolres)
- b. Babinkamtibmas is obliged to apply the principles of Polmas.
- c. Carry out visits to the community for
- d. Listening to complaints about kamtibmas problems and provide explanations and solutions,
- e. Maintain friendly/brotherly relations.
- f. Guiding and counseling in the field of law and security and order to increase awareness of law and order by upholding human rights (HAM).
- g. Disseminate information regarding the policies of the National Police leadership relating to the maintenance of public order and security (harkamtibmas)
- h. Encouraging the implementation of siskamling in protecting the environment and community activities,
- i. Providing police services to the community
- j. Motivating positive community activities
- k. Coordinate efforts to foster kamtibmas with village/kelurahan officials and related parties,
- l. Carrying out consultation, mediation, negotiation, motivation to the community in respect of social justice and solving crime and social problems.

CONCLUSION

Based on the description of the results of the discussion above, that the active role of Bhabinkamtibmas in carrying out tasks in the City of Bandar Lampung is played in 6 forms of activity. There are 5 activities that have been carried out but not optimally, and 1 activity that has not been carried out at the Bandar Lampung Police. 5 of which are as follows: a) supporting coordination and collaboration activities with the Polmas pillar in the village/kelurahan related to the single national radicalism mapping. b) The main executor for the policing action plan and its implementation in the pockets of pro-violence and intolerance radical groups. c) Support activities to mobilize the community (religious leaders and community leaders) to build an understanding and declaration of anti-terrorism and anti-Pancasila ideology;

The participatory role of Bhabinkamtibmas in carrying out tasks in Bandar Lampung City, namely: 1) Conducting cyber patrols, counseling or outreach, training and campaigns for wise use of the internet. 2) conduct education and communication to social media activists, netizens, universities, mass media and related institutions, cellular providers and others, 3) neutralize potential recruiters and identify key groups, supporters and sympathizers by blocking social media. 4) help resolve disputes among community members by prioritizing deliberations for consensus in order to prevent and overcome the growing symptoms of radicalism and social ills with the cooperation of religious leaders and the local community, 5) Supervise various kinds of sects that can cause divisions or threaten national unity and integrity by increasing participation active members of the community in maintaining harmony in their environment.

The passive role of Bhabinkamtibmas in carrying out tasks in Bandar Lampung City, namely: 1) Approaching radical groups with the aim of arousing their sympathy for members of the Indonesian National Police as custodians of security and order, 2) Carrying out a prevention strategy for the community with the following steps: a) Planning a program of training activities and outreach to prevent symptoms of radicalism. b) Organizing and coaching the community so that they are not influenced to participate in radical groups, c) Implementation of activities planned by Bhabinkamtibmas to convey Kamtibmas messages to the community through guidance and counseling and, d) Control and supervision by comparing the goals to be achieved during the process planning, with the implementation of its activities.

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