

# Projections Supporting Radicalism-Terrorism Groups

written by Harakatuna



Highlighting 100 days of Jokowi-Ma'ruf's performance did not reduce the receding optimism for combating radicalism and terrorism. Their sincere and sincere intention makes their attitude in leading a country appear to have seriousness and partisanship to state institutions that will contribute to building a narrative of anti-radicalism and terrorism.

From the outset it was firm in Jokowi's state address during the 2019 DPR - DPD RI session. That, "in the field of defense and security we must also be responsive and ready. Facing cyber war, facing intolerance, radicalism and terrorism, as well as facing the threat of other crimes both at home and abroad that threaten the unity and integrity of our nation ".

The vision of "Indonesia Forward" if we translate it is a necessity to innovate not just in the field of economic development. However, the construction of strongholds in the country's defense and security system from external or internal threats or threats, especially in relation to terrorism groups.

Terrorism so far has not stopped carrying out acts of violence and suicide bombings. As a side effect, many innocent people are victims of violence due to the impact of the bomb vibrations used by terrorist groups. Not only bombs, they also use long-barreled weapons to legalize murder.

The phenomenon of terrorism arose not only in the tragedy of the bombing of the twin buildings of the World Trade Center (WTC). However, it occurs in various

urban areas. In Indonesia, the Bali and I bombings tragedy, the JW Marriot bombing, the Australian Embassy bombing, the Ritz Carlton bombing, the Az-Dzikra Mosque bombing, the Sarinah bombing, the Solo Mapolresta bomb, the Kampung Melayu bomb, the church bomb in Surabaya and Sidoarjo. (Compass: 5/14/18)

From various bomb tragedies, it shows that the temperature of terrorism groups in Indonesia is still dominantly strong. Moreover, the network of marajalela terrorist groups everywhere to the international world is also very massive, after the birth of ISIS, Al-Qaeda, Jemaah Islamiyah, and other terrorist groups from the Middle East in the name of Islam, certainly damage the image of religion itself.

### **Dismantling Radicalism-Terrorism Group Donors**

The escalation of terrorist groups' actions does not merely frighten the face of the world community. On the other hand, terrorism is a danger or threat to the country's security system. Therefore, the role and responsibility of the state must protect the people from the dangers of terrorism who like to do violence everywhere.

The motive for terrorist group violence is due to several factors. First, fight injustice. Second, revenge. Third, the capitalization of religious and economic radicalism doctrines. This parameter, of course, has established effective political communication between terrorism groups in Indonesia and terrorism networks in the Middle East.

The issue of capitalizing religious doctrine has the potential to make less prosperous societies more radical. So, it could be a product of the growth of a new generation of terrorists. Economic radicalism is a tool for those interested in entering Indonesia. So, terrorist groups cannot exist without their investors.

Reporting from PAKAR, that since the last few years many figures, activists and Muslim communities in Indonesia have established and managed charitable institutions. However, not a few of them actually use the community's donation funds to support the activities of members and sympathizers of terror groups. During the 2015-2020 period, there were at least nine charities that supported terrorist groups, namely Infaq Dakwah Center (IDC), Baitul Mal Ummah (BMU), Azzam Dakwah Center (ADC), Anfiqu Center, Thousand Day Movement (GASHIBU), Aseer Cruce Center (ACC), Alms Ummah Charity Hut (GSAU), RIS Al

Amin, and Baitul Mal Al Muuqin. These nine charitable institutions are affiliated with the Jama'ah Ansharud Daulah (JAD) group and Jama'ah Ansharul Khilafah (JAK), both directly and indirectly.

Observing the alleged involvement and role of the amil institution seems dangerous. More than that, the notes related to the threat of terrorist groups from within are actually capable of damaging the religious and state order. Why is that? Because the jihad of terrorism is actually not jihad, but rather acts of violence and crimes against humanity.

On the other hand, followers of terrorist groups in Indonesia make it easy for people to be interested and join the militant groups. Then, the potential for violence and crime occurs by using religious sentiments with the mission of jihad. In fact, jihad is not against the state and killing people without causes.

Jihad is a struggle to protect the country, because the state has an obligation to maintain a security system that threatens our society. In addition, even though there are difficulties in dismantling the group terrorization project through economic radicalism and religious doctrine, it must still be dammed and fought by the state.

### **Participation of Law Enforcement Officials and Islamic Organizations**

The state has great authority to revoke licenses of charitable institutions exposed to radicalism and terrorism. There are roles of several institutions whose task is to cover the potential for violence and terrorism so that it does not happen again. Starting from the National Police, BIN, BNPT, Ministry of Religion, The Coordinating Ministry of Politics, Law and Security of the Republic of Indonesia, and moderate Islamic organizations.

In the theory of the approach of power or the state, any institution that is at odds with the ideology of Pancasila, especially charitable institutions supporting products of radicalism and terrorism. Thus, the National Police and BIN have the rights and responsibilities in the security system to prevent and dissolve the institution.

Even in Indonesia, moderate Islamic organizations have been scattered everywhere, not only that. In fact, many moderate ulemas protect and encourage the public to reject the declaration of anti-radicalism and terrorism narratives.

That is, we have the ability and confidence to ward off violence before taking many victims.

In addition, the participation of state institutions such as the National Police and BIN will at least further study its steps in tracing the map of charities supporting terrorism. Therefore, it could be a donor tool for disbursement for their groups to buy weapons and bomb-making equipment. Really this is very dangerous for the country.

Moreover, violence and terrorism crimes always use religious sentiments. This problem is certainly the main task of moderate Islamic organizations to preach tolerant for the sake of creating peace, because each religion teaches people to love one another, be compassionate, and respect one another. Especially Islam.

And Islam is one of the religions used by them in jihad. Jihad terrorism is an enemy of the state and all religions, any religion in the world does not legalize violence and murder. Especially without the slightest. At the very least, the program of religious de-radicalization and moderation can be a belief for charitable institutions supporting terrorism, especially terrorism groups themselves, to migrate to the true essence of religion. Namely, peace.