



ISSN: 0975-833X

Available online at <http://www.journalcra.com>

INTERNATIONAL JOURNAL
OF CURRENT RESEARCH

International Journal of Current Research
Vol. 11, Issue, 01, pp.952-957, January, 2019

DOI: <https://doi.org/10.24941/ijcr.34056.01.2019>

RESEARCH ARTICLE

DERADICALIZATION COMMUNICATION OF NATIONAL POLICE AS AN EFFORT TO PREVENT TERRORISM CASE IN POSO REGENCY

¹Andi Febri Herawati, ¹Jenny Ratna Suminar, ¹Edwin Rizal and ²Ninis Agustini Damayani

¹Lecturer in Communication Studies Program, Faculty of Social and Political Sciences, Tadulako University, Indonesia

²Lecturer in Communication Studies Program Padjadjaran University, Indonesia, St. Raya Jatinangor, Kab. Sumedang

ARTICLE INFO

Article History:

Received 11th October, 2018
Received in revised form
28th November, 2018
Accepted 23rd December, 2018
Published online 31st January, 2019

Key Words:

Communication, Deradicalization, National Police, Former Terrorism Prisoner.

ABSTRACT

This Research Discusses Problems in Forms of Deradicalization Communication of the Indonesian National Police as an effort to prevent terrorism Cases in Poso Regency. Data of this qualitative research was collected through observation, in-depth interview (Indepth Interview), and documentation study. Research Informants was selected due to considerations that the informants engage directly to the deradicalization programs. Target of this research were formerprisoner, family and sympathizer. The results of this research shows that "The Police Deradicalisation Communication as an effort to prevent terrorism Case in Poso Regency conducted through: 1) Open and Inclusive Inter-Human Communication, on problems faced by former terrorism after leaving the prison both economical and social problems as well as national insights, 2) Persuasive communication related to the understanding substance of former Terrorist Prisoners of beliefs in promoting nonviolent dialogue, and not violating individual rights or degrading the dignity of someone (human) who is suspected committing crimes / terrorists, 3) Supporting the involvement of former terrorist prisoner onderadicalisation program through the making of Short Films. 4) Interaction carried out through door to door system, where the Indonesian National Police directly visited homes of former terrorist prisoner to establish friendships so that they could be more open to the Indonesian National Police until the Police make an efforts to deradicalizationin aim of helping former terrorist prisoners not to be affected again by radicalism and acts of terrorism.

Copyright © 2019, Andi Febri Herawati et al. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Citation: Andi Febri Herawati, Jenny Ratna Suminar, Edwin Rizal and Ninis Agustini Damayani, 2019. "Deradicalization communication of national police as an effort to prevent terrorism case in poso regency", *International Journal of Current Research*, 11, (01), 952-957.

INTRODUCTION

Society is a portrait of life of how human beings in a country and / or between countries interact with each other to meet their life needs that are not separated from problems: Ideology, Politics, Economics, Social Affairs, Culture, Defense and National Security (IPOLEKSOSBUDHANKAMNAS). Based on ideology, politics, economics, social, culture, defense and national security, a country and the lives of its people built from time to time. The ultimate goal is to create a sense of security, peace, justice and prosperity, in the order of personal life, community, nation and state. The context prioritize the issue of security and order, the dynamic condition of society as one of the prerequisites for the implementation of national development processes in order to achieve national goals

which are marked by the security, order and upholding of law, and the establishment of peace, the ability to develop and community's potential and strength in preventing, deterring and overcoming all forms of violations of law and other forms of disturbance that troubling the community. Terrorism is an act of violence which is conducted by individuals who are influenced by radicalism, and until now it is still a hot issue, because terrorism cases still occur frequently in several regions of Indonesia. Deradicalisation program is a program created by the government as an effort to counter terrorism. Deradicalization is all efforts to neutralize radical understanding through interdisciplinary approaches, such as law, psychology, religion and socio-culture for those who are influenced by radical notions and / or pro violence. The radicalization process prioritizes dialogue of physical actions so that it is more appealing and safe from human rights violations. The Deradicalization of Terrorism is realized by the Reorientation Program of Motivation, Re-Education, Resocialization, and striving for Social Welfare and Equality of other Communities who have been involved in Terrorism as

*Corresponding author: *Andi Febri Herawati*

Lecturer in Communication Studies Program, Faculty of Social and

for the society, until a sense of Nationalism and Want to Participate Well as Indonesian citizens arise. Deradicalization is a program to prevent and to overcome the dangers of terrorism; Institutions in charge are National Agency for Combating Terrorism, National Police in cooperation with religious figure, and community leaders. National Agency for Combating Terrorism itself undertakes deradicalisation efforts to terrorists in prison. Permanent Deradicalisation Program continues after the the terrorist released and becoming former prisoner. National Agency for Combating Terrorism is not the only institution that plays a role but Local Police (Bhabinkamtibmas) in Poso District. Bhabinkamtibmas knows more of characteristics and lives of former prisoner, families and sympathizers, because Bhabinkamtibmas interact frequently and provide services needed directly in all aspects. This has made Bhabinkamtibmas in Poso Regency as the front guard in implementing the Deradicalization program. The legality of the implementation of the deradicalization program by National Police contains in the Commander Wish of Chief of National Police point 4, mission of the Chief of National Police point 7 and Chief of National Police Program points 3 and 8, and Quick Wins Chief of National Police point 2 which the Poso Regional Police put it in "Madago Raya" program as reinforcement role of local police officers of Poso in deradicalisation activities, namely Mapping radicalism area, Building synergies in handling radicalism with stakeholders, and Optimizing the role of religious leaders, community leaders and traditional leaders. Meanwhile, counter-radicalization works to determine classification / district / Village with the characteristics of threats of radicalism, collect data on victims of radicalism, Conducting Police Copyright Operations. Furthermore, related Rehabilitation of Poso District Police treat ex-terrorist prisoners, treat families of prisoners who are still in prisons, and treat the "wanted" families who have died as a result of Polri law enforcement. The main focus in this research is deradicalization communication of the Indonesian National Police as an effort to prevent terrorism case in Poso Regency.

In this case, how does the National Police carry out the communication process to former terrorist who have committed acts of violence which are motivated by the revenge of communal conflicts and ideological factors. Therefore this research is in the constructivist paradigm or often referred as interpretive tradition (Mulyana: 2013). Paradigm according to Guba and Lincoln (1994: 105) is as a set of basic beliefs in looking at the world that will direct researchers. That is, how researchers understand a problem, and testing criteria as a basis for answering research problems. Questions about paradigms must be asked first, before questioning methodological choices. Interpretive paradigm views reality as something that is subjective and interpreted, humans create a series of meanings in facing their lives, science is based on daily life, is inductive, idiographic and aims to understand social life. Paradigms oriented to subjective approaches are humanistic research models, which place humans as the main subject in social and cultural events.

MATERIALS AND METHODS

Research was conducted in Poso Regency, especially the city of Poso (Kayamanya sub-district), and Coastal Poso (Tabalo, Tamanjeka, and Towu villages). The area was selected because it is the area where the former prisoner of terrorism and their family live. This research uses an interpretive

(qualitative) paradigm data (Creswell, 2014: 138). Data was collected through in-depth interviews, observations and documentation studies. The research informants were selected based on research interest (purposive), they come from research area in Poso Regency consisted of the city of Poso (Kayamanya sub-district), and coast of Poso (Tabalo, Tamanjeka, and Towu villages). Informants were selected through several main criteria such as: member of National Police ((binmas units located in 2 police stations namely the City of Poso and coastal Poso police station, which are the base of residence of former terrorists and their families as well as sympathizers. The next informant is former prisoner of terrorism, family and sympathizers involved in process of deradicalization who knows the phenomenon of research, have an interest in understanding and exploring its meaning, want to participate in in-depth interviews, and allow researchers to record interviews, and publish it for scientific purposes (Moustakas, 1994: 107).

Creswell (2014: 122) states that the most important thing is that individuals (informants) experience the phenomena being studied and are able to articulate their conscious experiences. Bodgan and Taylor (in Sjafirah, 2010: 90) states that informants are chosen purposively, where 1) Must be considered research subjects who are willing to accept the presence of researchers well compared to others. 2) Their ability and willingness to express past and present experiences. 3) Anyone who is considered attractive, for example has special experience. 4) it would be wiser to avoid selecting subjects who have professional relations and other special relationships, who have specific assumptions or presumptions that characterize their interpretation of what is revealed.

Literature Review

Islamic radicalism as a historical phenomenon - sociology is a problem that is often discussed in the discourse of politics and global civilization due to the power of media that has great potential in creating perceptions of the world community. Many labels were given by Western Europeans and the United States to call the radical Islamic movement, from the term hardliners, extremists, militants, right Islam, fundamentalism to the term of radicalism to make the hardline groups seem appropriate. Fundamentalism itself has interpreted meaning in the tradition of religious theology thought; fundamentalism is a movement to restore all behavior in the order of life of Muslims to the flow of fundamentalists. Radicalism is an understanding that requires changes, turnover and the breakdown of a community system to its roots. Radicalism wants a total change in a condition or all aspects of people's lives. Radicals assume that plans used are the most ideal plans. This radicalism often based on a narrow understanding of religion which led to the act of terror.

The concept of deradicalisation has not been much defined, but basically deradicalisation is an attempt to invite terrorists and their supporters to abandon the use of violence. Like a public diplomacy effort that aims to "win hearts and minds" (ICG, 2007: 1). Deradicalization has become popular in the counter-terrorism cycle, which can also mean a counseling process that aims to modify the interpretation of religious texts, distance or disengage someone from a particular jihadist group, or support to rehabilitate and reintegrate terrorist prisoners into society. (ICG, 2007: 7). The de-radicalization of terrorism is manifested by a reorientation program of motivation, re-

education, socialization, and seeking social welfare and equality with other communities for those who have been involved in terrorism and sympathizers. Golose further emphasized that the deradicalisation program must be able to let go of ideologies in the terrorist, or stop the spread of the ideology. So that in its implementation (de-radicalization) it needs to be done together with deideology. This deideology is the main key in awareness and the process of reorienting terrorist ideology to return to the true teaching. The process of deradicalisation is actually a reversal of the radicalization process that starts from recruitment, self-identification, indoctrination, and understanding misled jihad. So, the deradicalization process starts from the identification and classification of prisoners and former prisoners, focusing on integrated handling, management with humanist approaches, soul approaches and deideology, multiculturalism and independence (Septian, 2010: 115-116).

Soft approaches are commonly carried out through deradicalisation programs such as promoting the functions of intelligence and community development at the regional level which include partnerships, as well as policies based on agreement and public legitimacy, not only implementing regulations. The deradicalization program basically departs from the assumption that terrorism originates from radicalism. Therefore, efforts to fight terrorism are more effective through de-radicalization. The essence is to change the understanding or mindset that is considered wrong and deviant. Prevention of terrorism through the concept of deradicalization is a proactive step and requires careful consideration of the diversity of Indonesian society and the plurality of vulnerabilities to social conflict. The concept of deradicalisation must be used as a "counter-ideology of terrorism" and institutionalize in everyday life to the lowest layers of society, but the implementation of a program is not effective if it is not well communicated to the target audience. The word terror comes from the Latin "ter" or less "which means fear (fright) or feeling very afraid (Great Fear). Terrorism means "policy of getting what one wants in politics by using murder etc. In Webster's New School and Office Dictionary by Noah Webster, Fawcett Crest Book (in Carver et al., 1974; 112), it is mentioned that terror means Extreme fear, one who excites extreme fear, or that understanding can also be interpreted as the systematic use of violence, as a murder, by a party or faction to maintain power, promote, political, etc.

According to Adams (1986: 6) terrorism is the use or threat of physical violence by individuals or groups for political purposes both for the sake of and against the existing power, if acts of terrorism are intended to be shocking, crippling, or intimidating a target of group that is bigger than its direct victims. Terrorism involves groups that seek to foster certain regimes to correct group / national complaints, or to undermine existing international political arrangements. In defining terrorism, difficulty faced is the changing face of terrorism from time to time. At certain times terrorism is an act carried out by the state, at other times terrorism is carried out by non-state groups, or by both. Walter Laquer stated that there would not be a definition that could cover the variety of terrorism that has ever appeared in history. The Black Law Dictionary gives the definition of terrorism as The Use of Violence to Intimidate or Cause Panic; especially as a means of Effective Political Conduct. According to T. P. Thorntondalam Terror as Weapon of Political Agitation (1964) terrorism is defined as the use of terror as a symbolic act designed to influence political wisdom

and behavior in extra-normal ways, especially with the use of violence and threats of violence. Terrorism is a notion that argues that the use of methods of violence and causing fear is a legitimate way to achieve goals.

RESULTS AND DISCUSSION

Based on data from the Central Bureau of Statistics in Poso, the area of Poso Regency is 8,712.25 Km² or 12.81 percent land area of Central Sulawesi Province. Administratively, Poso Regency is divided into 19 sub-districts covering 142 villages and 28 sub-districts. The largest subdistrict is in West Lore Subdistrict, which is 976.37 Km² or 11.18% of the total area of Poso Regency, while the District with the smallest area is in the City of Poso District which is 12.08 Km² or 0.14% of total area Poso Regency. Based on the latest population data update published by the Poso Regency Central Bureau of Statistics in 2017, the population of Poso Regency amounted to 245,993 people, consisting of male population of 127,310 people, and female population of 118,683, spread over 58,891 neighbourhood, on average population of each household is 4 people. There was an increase compare to previous year of 2.14% to 5,046 people / year. The sub-district that has the highest population is the city of Poso District, with population of 22,815 people, with a density of 1,888 people / km², while the sub-districts with the fewest population are West Lore District with population of 3,164 people and in density of 3 people / km². Geographically, Poso Regency is located on the southern coast of Tomini Bay, at the coordinates of 1o06'44,892 "- 2o12'53,172" South Latitude and 120o05'96 "- 120o52'4,8" East Longitude. Poso Regency, which is one of the regencies on the east coast of Central Sulawesi Province with distance of 220 Km from the Capital of Central Sulawesi Province (Palu), can be passed by using road and air transportation. The boundary of the land area of Poso Regency covers by forest area and mountain valley. It is also located on Folds Mountains, namely the Fennema and Tineba Mountains in west, the Takolekaju Mountains in the southwest, the Verbeek Mountains in the southeast, the Pompangeo Mountains and the Lumut Mountains in the Northeast. Some of the land is located along the coast of Tomini Bay; the region is very strategic as a hiding place for radical groups because of its condition of mountainous regions and along with mountains of other regions.

The communal conflict in Poso Regency was reason of violent acts of terrorism, because certain parties/people felt that their brothers and sisters who did not know anything were brutally murdered. This is what triggers revenge through acts of terrorism. Following is a brief chronological story of communal conflict in Poso Regency. People in Poso have long history and civilization background in the past that is usually traced through the inheritance of the megalithic cultural heritage. Culturally, people in Poso who use Bare'e in communication, bind their kinship with the syntax of Sintuvumaroso (strong unity) which persisted until the social conflict occur in late 1998 which continued until the end of 2001. People in Poso Regency are classified as very heterogeneous. Before the conflict occurred, various ethnicities and religions lived in harmony. Although the Pamona tribe, which can be said to be indigenous to Tanah Poso dominated the tribal entities in Poso but inter-ethnic friction almost never existed. Conflicts in Poso can be illustrated as a three-story pyramid. At the most basic level there are two main transformations that have fundamentally changed this region.

This fundamental transformation is actually the root of conflict in Poso. At the next level, several ethnic and religious factors which are interrelated with political factors operate. At the top level there are trigger factors (provocateurs), stereotypes, labeling and revenge that are getting stronger along with prolonged violence that is increasingly out of control. In this basic layer of Poso conflict pyramid found a variety of fundamental transformations that changed Poso's face forever. This transformation has two types, namely:

First is demographic transformation. Although Poso has been entered by Christian and Muslim immigrants since pre-colonial times, a significant proportion of migration has only occurred in the New Order era since the construction of the Trans Sulawesi road infrastructure and the construction of various sea and air ports. These migrants came from the North and the South; as a result the proportion of migrants, especially Muslims, grew closer to the proportion of Christians both in coastal Poso and in South Pamona. Second is economic transformation. Trading activities are slow, but certainly begin to take over the role of agricultural economics. The trade sector is concentrated in urban areas which are dominated by Muslim migrants. This situation is increasingly thickening the sense of urgency of indigenous people who are agricultural-based and Christian. Second layer of the illustration of conflict pyramid in Poso shows the reality that competition in political and economic transformation has involved two religious in Poso face to face diametrically. The reality of structural transformation then settles in collective consciousness of each religious community. This situation has made Poso community compete with one another based on ethnicity and religion. In the top layer only trigger factor exist not the root of the problem. Fights between youth from both sides are only triggers that provoke structural magma to move to the surface. This was later repeated by provocateurs. As a result, violence has become increasingly widespread and uncontrollable. The spirit of solidarity and diversity are two causes that move people of each religious community. Victims also occur from both sides. Even innocent and ignorant people are also becoming victims of conflict.

People in Poso during the conflict even after the post-conflict finally split into 3 (three) groups, namely:

- Islamic groups that mostly live in coastal area of Poso, the city of Poso, East Lage sub-district and the South Pamona region.
- Most Christian groups lives in South, East, West, and South Pamona Subdistricts, North, Central and South Lore Districts, West Lage Districts and several villages in the coastal Poso.
- Other Religious Groups (Hinduism) spread in ex-transmigration areas in Coastal Poso District (North, Central) and South Pamona Subdistrict, West Pamona, North Lore District. This group was relatively uninvolved and involved in Poso conflict.

Targets on the implementation of deradicalisation program are directly contacted to individuals who have unusual backgrounds, so that in carrying out interaction, the national police needs right communication pattern. Tubbs and Moss say that "communication patterns or relationships can be characterized by complementary or symmetrical. In complementary relationships one form of dominant behavior from one participant bring submissive behavior and others.

In symmetry, the degree to which people interact on the basis of similarity. Domination meets domination or obedience to obedience" (Tubbs, Moss, 1996: 26). Here we begin to see how the interaction process creates a system structure. How people respond to each other determines the type of relationship they have. From the above understanding, a communication pattern is a form or pattern of relations between two or more people in the process of sending and receiving messages that are associated with two components, namely a picture or plan that includes steps in an activity with components that are an important part of the occurrence communication relationship between humans or groups and organizations. <https://ngopibro.blogspot.com/2015/06/pola-pola-komunikasi.html> (accessed 10 September 2018 at 10:59 a.m.). The result of interview of Police Chief of Poso "AKBP. Bogiek Sugiarto. SH. SIK shows that: the National Police (Poso Police) in the process of handling deradicalization in Poso district has made several efforts including good-hearted police who lift the local wisdom programs "mandagoraya", especially for terrorist prisoners and their families, former terrorists and their families. The target is do an early early through communicating well with terrorism prisoners and their families and also former terrorists and their families as well as involving bhabinkamtibmas, because the local police (bhabinkamtibmas) are more aware of the condition of their territory and characteristics of their citizens. Persuasive approach was conducted through facilitating the wife of a terrorist to be able to meet her husband. Bhabinkamtibmas take them (wife of prisoner) to prison and pay attention to the needs of their family while her husband is in prison. Another program is house repairing and the LAPERA program (Traffic Police Care for Radicalism) they provide families of terrorists the making of licence so they could obeyed the law carried out by the Indonesian National Police, The National Police directs and facilitates the families of terrorists or former terrorists to work and be productive in terms of their positive economic welfare. But now the Kodim does not yet exist as does BNPT for the handling deradicalisation in an integrated manner along with Poso police station, (Interview 22 September 2017). Statement above was confirmed by police chief of Poso City AKP. Robi Utomo. SH. MH that the strategy carried out by the National Police to deal with radical groups and sympathizers was to prioritize the function of Bhabinkamtibmas as the spearhead in absorbing the aspirations of radical groups through a persuasive approach and placing bhabinkamtibmas in the regions in accordance with their respective cultural characteristics.

Police in Poso took the initiative to conduct a deradicalization program without waiting for the follow-up from the BNPT program, because BNPT so far was not optimal in implementing deradicalisation programs, especially in Poso region, they went to concentrated location of former terrorism prisoners, families and sympathizers and only provides assistance and being unattended as a result several former terrorist never been touched by the deradicalisation program even though their data is already in BNPT. This then motivated the Poso police to not remain silent by optimizing the role of Bhabinkamtibmas through persuasive services and approaches, because when the omission occurred, the seeds of terrorism would reappear. This was confirmed by the statement of Poso Police Chief AKBP Bogiek Sugiarto. SH, SIK that if only looking at BNPT which had a role in the deradicalisation program it was a big mistake because in the national police deradicalization program and even stakeholders had the same

Data on terrorism prisoners, former terrorism prisoners and sympathizers in 2018

Numb	Wilayah	Napiter	Simpatisan	Mantan Napiter
1	Tamanjeka hamlet Masani village Coastal Poso sub-district	3 People	7 People	4 People
2	Ueralulu village Coastal Poso sub-district	1 People	7 People	5 People
3	Tabalu village Coastal Poso sub-district	2 People	9 People	4 People
4	Kayamanya village City of Poso sub-district	1 People	13 People	14 People
5	Lape village Coastal Poso sub-district	-	2 People	4 People
6	Tokorondo village	-	3 People	2 People
7	Kalora village North Coastal Poso sub-district	3 People	13 People	3 People
8	Gebang Rejo Village City of Poso sub-district	6 People	24 People	22 People
9	Labuan Village Lage sub-district	2 People	5 People	4 People
10	Tambarana Village North Coastal Poso sub-district	-	1 People	4 People
11	Masamba Village Coastal Poso sub-district	1 People	3 People	3 People
12	Moengko Village City of Poso sub-district	1 People	5 People	8 People
13	Sayo Village Kec. South City of Poso sub-district	-	4 People	2 People
14	Bone Sompe Village North of city of Poso sub-district	-	7 People	3 People
15	Lawanga Village North of city of Poso sub-district	-	5 People	3 People
16	Tegal Villagerejo North of city of Poso sub-district	-	7 People	-
17	Mapane Village Coastal Poso sub-district	-	5 People	2 People
18	Bega Village Coastal Poso sub-district	-	6 People	2 People
19	Landangan Dusun Lanto Jaya Village Coastal Poso sub-district	-	4 People	5 People
20	Toini Village Coastal Poso sub-district	-	3 People	2 People
21	Tiwa'a Village Coastal Poso sub-district	-	2 People	4 People

Source: Data of Police Station in Posoin 2018

role as BNPT. I do understand how BNPT works in Poso area, they work not optimal that is why Police in Poso have to create their own programs, using their own concepts where the concept involves Bhabinkamtibmas who understand more about the characteristics of former terrorists. It was proven when the program was running, the police in the eyes of former terrorism convicts, families and sympathizers they are nota Thogut (Syetan) anymore and I was able to stay in touch with former terrorists, families and sympathizers facilitated by Bhabinkamtibmas. (Interview May 17, 2018). From the above explanation of the performance of BNPT in the Deradicalization program, police creates their own program, using their own concept where the concept involves the Bhabinkamtibmas who understand more about the characteristics of former terrorists. It was proven when the program was running, the police in the eyes of former terrorists, families and sympathizers they are not a Thogut (Syetan) anymore and could stay in touch with former terrorists, families and sympathizers facilitated by Bhabinkamtibmas.

The deradicalization program requires implementation of an appropriate communication strategy by the National Police (Bhabinkamtibmas) to former terrorists and families and sympathizers, because the communication process is a transaction, a symbolic process that builds relationships among humans through information exchange to strengthen the attitudes and behavior of others and try to change those attitudes and behaviors that used to be extreme became normal through persuasion approach of door to door system. The success of the National Police (Bhabinkamtibmas) in carrying out the Deradicalisation program can be seen in the incident in the Aspol Brimob Kelapa Dua and the Suicide Bombing in Surabaya Church turned out to have no radical impact in Poso District. The explanation above was corroborated by the statement of the informant of the former prisoner with the initials "HR", He said that I had said to friends from the police, God willing, we would not carry out movements as did groups in Surabaya and KelapaDua, because We Do Not Agree Again, And Indeed Our Background Used to Be Terrorism Actions Not Pure Because of Ideological Factors But Because of Revenge.

Conclusion

The Results of the research Shows That "Form of Communication for Deradicalization of Police as a prevention Efforts of Terrorism Cases in Poso Regency is carried out through: 1) Open and Inclusive Inter-Human Communication, on problems faced by former terrorism after leaving the prison both economical and social problems as well as national insights, 2) Persuasive communication related to the understanding substance of former Terrorist Prisoners of beliefs in promoting nonviolent dialogue, and not violating individual rights or degrading the dignity of someone (human) who is suspected committing crimes / terrorists, 3) Supporting the involvement of former terrorist prisoner on deradicalisation program through the making of Short Films. 4) Interaction carried out through door to door system, where the Indonesian National Police directly visited homes of former terrorist prisoner to establish friendships so that they could be more open to the Indonesian National Police until the Police make an efforts to deradicalization in aim of helping former terrorist prisoners not to be affected again by radicalism and acts of terrorism.

REFERENCES

- Adams, James. 1986. *The Financing of Terror: How The Groups That are Terrorizing The World Get The Money To Do It*. New York: Simon and Schuster.
- Apriliansa, Putri Della, dkk. 2017. Respons Mahasis water hadap Kebijakan Deradikalisasi Pemerintah. Jurnal of Multidisciplinary Studies. Vol. 1 No. 1 januari-juni.
- Assegaf, Nurcahaya Tandang, 2002, Terorisme Internasional, Indonesia Dan Dinamika Internasional, Penerbit Ombak, Yogyakarta,
- Creswell W. John, 2014. Penelitian Kualitatif dan Desain Riset: Memilih Diantara Lima Pendekatan (Terjemahan). Pustaka Pelajar. Yogyakarta.
- Hardiman, F Budi dankawan-kawan, 2003, Terorisme, Defenisi, Aksidan Regulasi, Penerbit Imparsialdan Koalisi Untuk Keselamatan Masyarakat Sipil, Jakarta. <https://ngopibro.blogspot.com/2015/06/pola-pola-komunikasi.html> (diakses 10 september 2018 pukul 10.59)

- Islami Nur Muhammad. 2017. Terorisme Sebuah Upaya Perlawanan. Pustaka Pelajar, Yogyakarta.
- Karnavian, Tito. 2008. *Indonesia Top Secret*; Membongkar Konflik Poso, Jakarta: Gramedia Pustaka Utama.
- Khairil, Muhammad. 2017. Mass Media Converage on Terrorism ini order to achive peace and Justice According to thr world Agenda of Substainable Development Goals (SDGs). Jurnal Internasional Institute. ISSN 1343-4500, eISSN 1344-8994.
- Mulyana, Deddy. 2006. *Metodologi Penelitian Kualitatif: Paradigma Barullmu Komunikasidan Ilmu Sosial Lainnya*. Remaja Rosdakarya. Bandung
- Philips J. Vermonte, 2003, *MenyoalGlobalisasidanTerorisme*, Penerbit Imparsial, Jakarta
- Purwanto, Wawan. H, 2004, *TerorismeAncamanTiadaAakhir*, Grafindo, Jakarta.
- Septian, Farid. 2010. Pelaksanaanderadikalisinarapidanater or is medilembagapemasyarakatankelas Cipinang. Jurnal kriminologi Indonesia. Volume 7.Nomor 1. Mei 2010 : 108-133.
- Usman (Jurnal 2014). Model Deradikalisasi Narapidana Terorisme Studi Perbandingan Deradikalisasi Di Yaman, Arab Saudi, Singapura, Mesir Dan Indonesia. Inovatif, Volume VII Nomor II Mei 2014.
