



Indonesian Political Communication Response in the Face of Radical Terrorists

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Abstract. Radical movements are often aimed at Muslims in Indonesia. This movement is growing rapidly and has even become a serious threat to the integrity of the Unitary State of the Republic of Indonesia (NKRI). This type of research is descriptive qualitative research. The results of this research show that; 1). Political communication carried out by Indonesian ulama to ward off radical preachers through interpersonal communication, by strengthening and strengthening the Pancasila doctrine as the official ideology of the Indonesian nation. 2). Organizational communication through the involvement of ulama and the government by sitting together. Get involved in socializing anti-confidence beliefs or making other people infidels. Instilling the Islamic doctrine of washatiyah for preachers who are involved in radicalism at all levels.

Keywords: Political Communication, Deradicalization, Indonesia.

1 Introduction

Indonesian radical movements are often directed at Islam. The Islamic community is trapped by the behavior and practices of radical movements. This movement grew fruitful and even posed a serious threat to the integrity of the United States of the Republic of Indonesia. (NKRI). From the variation of movements and models in Indonesia, these movements have developed very varied and well managed.

In the ideological approach, there are two models of the development of the radical Islamic movement in Indonesia. First, the radical movement called the ideological followers of the Indonesian Hezbollah Tahrir movement (HTI), Tarbiyah-Ikhwanul Muslim (IM) and Wahabi-Salafi. Second, a radical movement whose ideology is linked to trans-national groups and centered in the Middle East. [1]. This model of radical Islamic movement in Indonesia is due to the emergence of extremist organizations. Just in the last six years, this organization has been dissolved by the Indonesian government, such as the Islamic Defence Front (FPI), the Indonesia Mujahidin Assembly (MMI) and Laskar Jihad. (LJ). This Ormas is dissolved insisting on each of its doctrines and its movement is exposed to radical and in the perspective of the government, this movement is strongly indicated anti-pancasila movement.

The doctrine of the radical Islamic movement stems from the organization held by Yusuf Qardhawi. Qardhawi himself is known as a figure of the Muslim Brotherhood, even to this day continues to support their struggle movement [2]. The movement of Yusuf

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Qardhawi does not criticise specifically Islamic rivals, such as the Muslim Brotherhood, Hizbut Tahrir, the Islamic Church and the Salafists [2]. But, in the Islamic rival groups themselves often mention the ways they disbelieve. Most importantly, do not oppose the revivalists. The criticism of Yusuf Qardhawi against the group of Takfir wal Hijrah was considered reasonable and the act was not considered exaggerated [2].

In the context of contemporary Indonesia, the extent and pattern of the radical movement is interesting for us to look at. Interesting is not only the focus on the doctrine developed by this forbidden organization, but it has entered the realm of Islamic religious figures who have recently grown to radical speakers. The term "radical speakers" was reinforced by the statement by President of the Republic of Indonesia Joko Widodo in his speech at the TNI/Polri Leadership Meeting in Mabes TNI Jakarta on March 1, 2022. Joko Widodo asked that the wives of TNI /Polri should not invite radical speakers in the name of democracy [3]. The president's statement, considered not to reassure the people, instead triggered a religious political atmosphere in Indonesia. The term "radical speaker" is directed against the ustadz-ustadz, and has received varied responses from many communities, especially from religious figures who come from many social organizations in Indonesia, such as the Indonesian Parliament (MUI), the Nadhlatul Ulama (NU) and the Muhammadiyah.

President Joko Widodo's speech as head of state, responded quickly to the National Counter-Terrorism Agency (BNPT). The BNPT is one of the non-ministerial agencies of the government that is directly accountable to the president. The agency's job description sphere is conducting an interrogation on the counter-terrorism aspects. Through its duties and functions, BNPT coordinates with the Minister Coordinator for Political Affairs, Law and Human Rights. [4].

Not long after, precisely March 5, 2022, the BNPT released the characteristics of a radical speaker. The characteristics presented are precisely warming up the religious political atmosphere in Indonesia, especially for religious figures who have been involved in delivering the message to the public. The five characteristics of the radical speaker released by the BNPT are similar to those attached in the table below:

Table 1. The five characteristics of the radical speaker

Radical Speaker Properties	Description
Teaching anti-Pancasila, pro Trans-National Khilafah ideology	Creating a diversity of views, opposed to the values of Pancasila
He teaches disbelief, or disbelieves, and is unbelieving, if he does not belong to his congregation.	An orientation of disobedience, directed at whose group
To infuse an anti-leader attitude, to defame a legitimate government, to spread false news. (hoax).	Like giving misleading material and defaming legitimate leadership.
Having an exclusive attitude toward the environment, spreading intolerance to the environment in which they live.	Spreading intolerance or hating groups other than their own.
Teach local anti-cultural views and local wisdom	Doesn't like even hate local wisdom, which ends in the illicit mentioning of the local Wisdom.

Source: Dial from various trusted sources (2022).

The BNPT release, as shown in the table above, gives an inclined assessment of the religious atmosphere in Indonesia. The BNPT is not to be blamed, let alone its duty and functions are involved in drawing up a massive deradicalisation programme by coordinating between government agencies especially in terms of dealing with radicalism and terrorism [5].

The traits of the radical speaker that the BNPT released, spread to the person of the speakers whose note was the ustadz who gave religious material in the midst of the people. A total of 180 religious speakers circulated on many social media accounts in delivering radical scented material. The names of the radical speakers include the names of popular speakers, such as Ustadz Abdul Somad, Felix Siau, Khalid Basalamah and Ustadze Adi Hidayat. At one of the private stations, Ustadz Abdul Somad clarified the charges to himself as a radical speaker. He asked all sides to make sure the defence of the radical speaker is what it is. According to him, the term "radical speaker" would be biased and could provoke public anger. So, make sure the name of the radical speaker is a hoax or true. (haq). Abdul Somad conveyed if there were any radical speakers, prove and show his mistake. "Our society is currently sick. They're easily overwhelmed with sensitive issues. So, show me where the radical speaker's mistake is," Abdul Somad said.

The circulation of the names of the 180 radical speakers of the version of the BNPT, is directly contested by BNPT itself. The BNPT has never released the names of radical religious speakers as they circulate in many mainstream media and social media accounts. BNPT only releases the traits or characters of the radical speaker. BNPT Director of Deradicalisation Irfan Idris also denied that BNPT released the names of radical speakers. The BNPT has never issued the name of a radical speaker at all, which is the characteristic of a radikal speaker. Its purpose is to remind all the elements of the nation, especially the religious figures in conveying religious messages does not dissociate from the characteristics of the radical speaker delivered by BNPT.

Despite the pro-contra-traits of the radical speaker, then circulated a number of popular ustadz in the category of radical speakers "hit" the comfort of the activity of the accused speakers. The reactions of scholars vary in terms of the characteristics of the radical speaker version of the BNPT. The question is, is the criterion true, or is it just a warning to the speakers in Indonesia, to be careful in delivering their material to the public.

DPR of the PKS faction Bukhori Yusuf criticize the list of names characterized by radical speakers that have been issued by the BNPT (Tempo, 2022). He revealed that the circulation of the names of those radical speakers could trigger a division of the public. The indicators displayed by the BNPT, tend to be less clear, so can trigger a wild interpretation for the public, because there is no complete and comprehensive explanation on every point of the indicator. Besides, badly influenced by radical speakers, the interim response of the government urged the public not to invite the radical speaker to shut down democratic freedom. This reaction does not educate our society. Society tends to be set up and not free to invite radical speakers according to the characteristics that BNPT spreads. Concerned if that happens, the government's

dictatorship reappears and prohibits speakers from freely delivering their speeches to the public.

Starting from the background of the problems outlined above, and the growing argumentation against the characteristics of the radical orator as well as the personal orator, the writer is interested in studying the focus on the problem of radical orators. What's more, it's warming up in the middle of Indonesian society nowadays. The author explores how "Indonesian Political Communications Respond to Denying Radical Speakers".

2 Research Methods

The design of research and this type of research is qualitative research by conducting observations and scientific atmosphere (naturalistic setting). This research is the most munhkin understanding of the object being studied as it is, not manipulated but understood through scientific analysis. [6]. According to Creswell, as Basuki quotes, describing qualitative research is a research process to understand human or social problems by creating a comprehensive and complex picture presented in words, reporting detailed insights, obtained from sources of information and carried out in a natural setting [7].

The study of this research approach uses a phenomonological approach, because radicalism is included in the concentration of the study of interpersonal communication. This study belongs to non-verbal and verbal communication. Understanding radicalism means affecting the psychology, behavior, thoughts and actions of what is radicalized in the context of interpersonal communication. This study is becoming more interesting, when the word radicalism is associated with verbal and non-verbal communication, it means that phenomenological research is the selected part of this study. Research clearly explains the reality that happens without explaining the intervariable relationship (Rahmat, 2006).

There are two types of data collection in this study, primary data and secondary data. Primary data is the primary data that is used as a collector of primary material. The source of this research data comes from the National Agency for the Suppression of Terrorism (BNPT) in Jakarta, Secretary of the MUI of Amirsyah Tambunan Centre, the source of data is also taken from Ustadz Abdul Somad who has been circulating because he is referred to as a radical speaker. Same with college radicalism observers. Secondary data of this research is supporting data whose sources come from the general public, such as important documents, the results of supporting interviews such as results of journals, articles and other research results that are recognized as relevant and accountable.

Data collection techniques are carried out in three key categories, namely, first, in-depth interviews. (In depth interview). The researchers conducted direct interviews with informants regarding the research data required. The things interviewed relate to the question point, how the political communication of Indonesian scholars responded in rejecting radical speakers. Secondly, observation. Through observation, research performs direct observation (participant observation) as well as indirect observations (non participant observations) to victims called radical speakers. Then, observing in

detail the impact of the BNPT statement faces the characteristics of radical speakers in the middle of society. And third, documentation. To supplement the research data, the researchers used documentation data owned by mainstream media, for example, video documentation on youtube channels, newspapers, online media and others that supported the strengthening of data on the research.

3 Result and Discussion

The phenomenon of the emergence of radical movements in Islam in Indonesia lately, very disturbing Muslims. The emergence of a group of organizations that call themselves Islamic organizations but have a radical sense, triggered the growth of radical Islamic followers. From quantity to quantity it is not as much, but from a quality point of view, this radical Islamic group is able to penetrate the religious doctrines of the Islamic community.

The roots of the problem are believed to be strong in the background of the attacks that devastated the World Trade Center (WTC) building in the United States on September 11, 2001. It was followed by train bombings in Madrid-Spain and London-UK in 2004 and 2005, including suicide bombs in several countries such as Indonesia. This fact adds to the long list of terrorist incidents allegedly based on religious ideology. [8]. The doctrine of Islam does not teach extreme doctrines against its people, as is the case with the bombings and radical acts that have taken place over the years. The Islamic presence in Indonesia was peaceful and tolerant, although Indonesia adhered to many of the religions recognized by UUD 1945. Islam in Indonesia does not see differences, but rather similarity despite having different religious concepts [9]. From this understanding and differences of religion, the emergence of sects, mazhab-mazhab which indirectly adds a lot of length. Unfortunately, the mazhab and these groups have been able to match their jihad through jihad which is within the meaning of Islam. Therefore, it is not uncommon, on the basis of that, that the group many override the name of Islam. Islam has been used as a tool to develop the understanding that they cherish.

To get closer to the understanding of radicalism, then we need to explore the root of the word radicalism. Revised in terms of language (etimology) is derived from the Latin radix. Radix gives the meaning of the root [10]. In English the word radical means extreme, thorough, fanatical, revolutionary, ultra and fundamental. (Nuhriison, 2020). The term radicalism means the doctrine or practice of radical persons. Radicalism often differs between interest groups. In the religious sphere, radicalism is a religious movement that seeks to completely overthrow the existing social and political order by means of violence.

The assumption that radical movements dragging a group of people into his understanding can be said to be true. There are some things that bring our understanding of the characteristics of radicalism closer. First, in the doctrinal understanding approach, while the second is in the sociological approach. As for the

characteristics of radicalism, if we do an in-depth search identification, then it can be mapped into some parts:

- 1 It is as if there was no other truth except that of this group. It is the only truth that comes from God and the Prophet, because the Lord and Prophet are guidelines and free from sin [11].
- 2 Radical understanding closes tolerance, considering Sunnah worship as compulsory and makruh as being illegal. This means, radical understanding does not accept the attitude of toleration, even the intolerance attitude developed.
- 3 His followers are mostly exaggerated in practicing religions that are not in place. In the doctrine of prophecy, the teachings of Islam take precedence over methods, while radical understanding does not give much importance to them. Their fear of the wicked is not the same as that of the prophet Muhammad (peace and blessings be upon him).
- 4 When interacting with people, appear rude, emotional and like to blame others. This is the way the prophet (peace and blessings of Allah be upon him) was revealed. Allah encourages the Muslims to worship in a wise manner and to avoid harsh words. The Prophet (peace and blessings be upon him) said: "Allah loves tenderness in all things.
- 5 It's easy to think badly of other Muslims. The traits of a radical group are often badly conceived to others outside their circles. People who are not in the group are always wrong. This must be avoided by the Muslims, because the basis of radicalism is bad thought to others. Bad thought is the shape and attitude of humiliating others [11].
- 6 Understand disbelief, or easily disbelieve others who differ from their group. This model of understanding was used by the Khawarij, then in contemporary times identified with the term "Jamaah Takfir wa Bid'ah" and puritan groups.

3.1. Indonesian Civil Political Communications Response to Radicalization

The release of the BNPT related to the radical speaker delivered to the public, turned out to have received varied responses from Indonesian scholars. The characteristic of the radical speaker, spread to the person of the speakers whose note is the ustadz who daily provides religious material in the midst of the people. Around 180 religious speakers circulated on many social media accounts in delivering radical scented speeches. The names of the radical speakers include the names of popular speakers, such as Ustadz Abdul Somad, Felix Siau, Khalid Basalamah and Ustadze Adi Hidayat. In a private television broadcast Ustadz Abdul Somad strongly rejected the term radical speaker (TvOne, 2022). He clarified the charges to himself as a radical speaker. According to him, the term "radical speaker" would be biased and could provoke public anger. So, make sure the name of the radical speaker is a hoax or true. (haq). Abdul Somad conveyed if there were any radical speakers, prove and show his mistake. "Our society is currently sick. They're easily overwhelmed with sensitive issues. So, show me where the radical speaker's fault is," Abdul Somad said.

A Senate statement was also delivered to the Secretary-General (Secretary) of the Indonesian General Assembly (MUI) Amirsyah Tambunan. He criticized the five characteristics of radical speakers presented by BNPT. Amirsyah called the BNPT's move a blunder. One by one of the five radical speaker criteria presented by the BNPT are not entirely true. The meaning of radical is that teaches the teachings that are anti-Pancasila and pro-ideology of transnational khilafah. Amirsyah insults the doctrine that contradicts Pancasila like communism that has never been honestly explained.

Other notions that have caused the people's economy to collapse have never been called in contradiction to Pancasila. 2021 MUI recommends to the public and the government to understand Jihad and Khilafah not to be viewed negatively, because the 7th MUI Fatwa Commission Ulama, MUI affirms the values of sincerity (jihad) and leadership (khilafah) are the teachings of Islam to solve the problems of the people and the nation. Interestingly, the BNPT denies never exposing the characteristics of radical religious speakers as they circulate in many mainstream media and social media accounts. The question is, why are the indicators of radical speakers circulating in society. BNPT Director of Deradicalisation Irfan Idris said that BNPT never released the names of radical speakers openly. BNPT called the purpose of making the characteristics of the radical speaker to remind all elements of the nation, especially the religious figures in conveying religious messages does not circle from the characteristic of radical speakers delivered by BNPT.

In the perspective of political communication, interpersonal communication between scholars and government needs to be strengthened. Even the ustadz in giving sermons to the community can be trusted and implemented in the lives of nations and nations.

3.2. Strengthening Organizational Communications in Combating Radical Speakers

Despite the pro and kontra characteristics of the radical speaker, scholars' responses vary in embracing the traits of radical speakers of the BNPT version. The question is, is the criterion true, or is it just a warning to the speakers in Indonesia, to be careful in delivering their material to the public.

At least the credibility and level of confidence of the accused radical speakers is polluted. The public will consider inviting the ustadz back to give a public lecture. MPs of the PKS faction Bukhori Yusuf criticize the list of names characterized by radical speakers that have been issued by the BNPT (Tempo, 2022). The indicators displayed by the BNPT, tend to be less clear, so can trigger a wild interpretation for the public, because there is no complete and comprehensive explanation on every point of the indicator. The government's interim response calls on the public not to invite radical speakers to shut down democratic freedoms. This reaction does not educate our society. Society tends to be set up and not free to invite radical speakers according to the characteristics that BNPT spreads. Another effect is the growing hatred of the people against the government, because it regulates the freedom of the speakers in delivering their material in the midst of the society.

Abdul Somad suggested that government and scholars should sit together. What's the weight of gathering scholars to talk about the traits of a radical speaker. NKRI and the philosophical foundation of Pancasila became the main reference of scholars in giving his speeches. There must be a clear logic, so that there is no internal conflict between the scholars and the government.

Political communication in this context needs to be implemented between scholars and government. Political messages are delivered through effective communication, with no offense between government and scholars. At least the communication of these two groups' organizations has become the standard in regulating radical speakers. Those who are called radicals, if they don't recognize the state of unity of the RI, who do not recognise the NKRI, they are radicals. So, what this accusation is, unproven, like Habib Riziq, Tengku Zulkarnain and Habib Smith. "We love NKRI," he said.

Abdul Somad suggested between TNI/Polri, sit together. Including the material presented by the scholars in delivering their speeches in the midst of the community. Amirsyah Tambunan Sheriff MUI criticized the criteria presented by BNPT about radical speakers is that teaches to understand takfiri or to disbelieve other parties that understand different or different religions. Do not be misunderstood about disbelief because in Islam, all other religions (non-Islam), it is called disbelievers. If you fight against the Muslims, they are called the Harbi, while if you live in peace with the Islamic people, they're called the Dzimmi. All this time there was no problem because internally for the Muslims.

The characteristics of the radical speakers presented by BNPT are those who infuse anti-leader or legitimate government attitudes with hatred attitudes and build public distrust (distrust) to the government or the state through propaganda of falsehood, sheep tribute, hate speech, and spreading false news. (hoax). On this point, Amirsyah calls for the buzzers who spread blasphemy and lambs to be severely sanctioned by the government.

In the approach of political communication, governments must respond to the aspirations expressed by scholars. MUI has been partnering with the government (shodiqul legalah) because it is the right government policy supported. If there is a policy that deviates from the constitution, that nations and nations should return to the right path through worship as proof of the love of the people to the rulers. It's basically calling, not mocking, educating, not screaming, and so on.

4 Conclusion

The release of the BNPT related to the characteristics of radical speakers, turned out to have received varied responses from Indonesian scholars. The political communication implemented by the government to the scholars is not going to the maximum. Many scholars do not accept the distribution of the characteristics of the radical speaker presented by BNT. But, on other aspects, the scholar is obscured and excluded. One of the strongest attempts to respond positively to the characteristics of these radical speakers is that political communication between governments like TNI/Polri is going well. Government and scholars must sit together. Thus, there is no

more mutual suspicion between scholars and governments in interpreting the characteristics of radical speakers.

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