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The Disengagement Phenomenon of Terrorist from the Fundamental Groups and Radical Terrorists in Lamongan, East Java Indonesia

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Abstract. Disengagement from terrorism in English is called disengagement is an attempt to divorce from radical movements and terrorism. Terrorism arises because of the problem of radical-fundamental understanding that exists in a group of Islamic societies. Prevention efforts have been carried out by both the government and the private sector. This study aims to: (1) to find out the phenomenon of disengagement of terrorist criminals from radical terrorist groups. And second, to know the process of disengagement of terrorist criminals from radical terrorist groups. This study uses a social definition paradigm, a qualitative approach, with a phenomenological type of research. The results are expected to find propositions related to the disengagement phenomenon of terrorist criminals.

Keywords. Disengagement, Terrorist, Fundamental, Radical

Introduction

Studies in disengagement so far have focused on internal and external factors of terror actors. Internal factors can be exemplified as the desire of terrorist actors to marry, have children, work, and have a life like ordinary people (Horgan, 2009). Meanwhile, external factors such as conflict with group members regarding the violence they have chosen as a jihad strategy is another factor in the perpetrator's disengagement (Horgan, 2009). Internal and external factors play an important role in disengagement. Internal factors are driving factors and external factors are factors that pull someone out of acts of terror and turn to the peaceful path in fighting for their ideology (Bjorgo, 2009). Slightly different from the opinion above, Harris and Harris (2010) argue that there are three factors a person leaves the path of violence, namely normative factors, affective factors, and continuity factors. The normative factor is related to the ideology of the terrorists. There has been a shift in understanding and direction of the perpetrators' struggle, namely switching from using violent methods to peaceful means in fighting for the ideology of jihad (Harris & Harris, 2010). Examples of normative factors are the perpetrator's internal conflict with the ingroup, feeling constrained by the ingroup, or the ingroup unable to convince the perpetrator of the path of terror that has been chosen as the truth. Affective factors

are related to the doubts and concerns of perpetrators seeing the suffering of innocent victims and feelings of guilt that cling to their minds (Imron, 2010; Jacobson, 2010). The sustainability factor is related to the perpetrator's desire to start a new life like normal humans in general, such as continuing school, looking for work, building a household, and having children.

Some experts agree that contact with outgroups or enemy figures can reduce the level of radicalism of terrorists (Garfinkel, 2007; Bjorgo, 2009 and Choudhury, 2009). Contact with former mentors or friends who have different understandings of jihad can support and reinforce peaceful behavior (Garfinkel, 2007; Demant, Sloodman, Buijs, & Tillie, 2008; Jacobson, 2010). Sarwono (2012) stated that the force of weapons cannot be used in the prevention and handling of terrorism. On the other hand, heart-to-heart dialogue with an emotional approach is considered more effective in the rehabilitation of terror perpetrators (Hendropriyono, 2009; Sarwono, 2012). One of the more effective humanist approaches is by rebuilding the perpetrator's closeness with the family that they have considered as an outgroup.

Among Muslims, conducting a study condemns what is called "terrorism", without conducting an in-depth study of the term which has actually been engineered for its meaning and purpose by the West, especially America. Maybe Muslims are already in a cornered position because the word "terrorist" has been perceived by the public as an "evil act" as the words "fundamentalist Islam", "militant Islam", radical Islam, and so on.

Freely translated, every nation now has only two choices, join America or be with terrorists. Nations that protect terrorism will be put under the category of "evil government". It was a threat to the rulers of the world at that time. America has won the war of opinion by imposing the term "terrorism" in the sense of "crimes committed by America's enemies". The world can't help but be dragged away. Those who do not support American policy will be punished: boycott or no economic aid is stolen.

According to Husaini (2001) [2], these global conditions have attracted Muslim countries with Muslim populations to carry out various reactions. In Indonesia, the Bali bombings I and Bali II bombings could not be separated from the reaction to these global events carried out by "jihadists" or popularly called "terrorists" and a series of other incidents that followed. Until now, the government continues to monitor and comb places or cities that are suspected to have terrorist bases. In fact, according to Arifin and Hasnan (2013 [3]), radicalism and terrorism have always emerged lately. Several mass and electronic media, often report about terrorists. Meanwhile, about radicalism, currently it is not only carried out by old groups such as the Mujahideen Council. Indonesia (MMI), the Islamic Defenders Front (FPI), Jamaah Islamiyyah (JI) and lascar jihad, but brutal ideas and violence have spread in many Muslim communities across the archipelago. by terrorists.

This research was conducted to find out and describe how the phenomenon of disengagement of terrorist criminals from radical terrorist groups and how the process of disengagement of terrorist criminals from radical terrorist groups. The aims of this research are: (1) to describe the phenomenon of disengagement of terrorist criminals from radical terrorist groups. (2) Describing the process of disengagement of terrorist criminals from radical terrorist groups.

Literature Review

In the literature review, the researcher will describe the problem of terrorism and radical-fundamentals. The theoretical framework used is phenomenology.

1. *Terrorism*

What exactly is an act of terrorism? The word "terror", in Arabic is called the term "irhab". Kamas Al-Munawwir defines rahiba—ruhbatan, waruhbanan, wa rahaban, wa ruhbanan—as khaaf 'fear'. While the word al-irhab is translated as "intimidation, threat", the Oxford Advanced Learner's Dictionary of Current English defines the word terror as great fear; terrorism is defined as use violence and intimidation; and terrorism is defined as a supporter of terrorism or a participant in terrorism.

According to Jainuri (2006) [5], [6], [7] the terms terror and terrorism have become a very popular social science idiom in the 1990s and early 2000s as a form of religious violence. Although terrorism, actually is not a new term. Acts of terror have appeared throughout the history of mankind. How Adam's son, Qabil terrorized Abel, because he was considered an obstacle to Cain's wishes. Some forms of terror have become a common way to intimidate opponents. People who believe that violence can intimidate enemies or opponents into fear As a label for acts of violence, this term reflects a negative meaning for those who are labeled terrorists. In this sense, terrorist is equated with other painful terms in the political language, such as racist, fascist, or imperialist. Terrorism is one of the many terms and concepts in the social sciences that are full of controversy and debate. This cannot be separated from the fact that efforts to define terrorism cannot be separated from various interests, including ideological and political interests. So controversial, (Tibi, 1993) [8] to the point that a comprehensive definition of terrorism does not exist or will not be found in the future. In fact, the definition of terrorism is quite important, not only for academic purposes, but also for practical purposes, namely how to overcome it. Combating organized terrorism, for example, must have clarity on whether the organization being fought is a terrorist or not. Such clarity, of course, must come from a clear definition as well. Without clarity, efforts to combat it can have a counter-productive impact. As a linguistic term, terrorism should be understood very carefully, not be an instrument of propaganda. Therefore, it is important to provide a clear definition of terrorism. With the clarity of this definition, people will understand the true meaning of the term terrorism, and then design the appropriate punishment for the perpetrators of terror.

One of the neutral definitions according to Wardlaw (1989) [9], political terrorism is the use, or characterized by the use of, violence by individuals or groups, either acting on behalf of the government or against the government, when those actions are designed to create extreme fear. and/or fears of a bigger target than the victims who are directly targeted with the aim of pressuring the targeted groups to fulfill the political demands of the perpetrators. Apart from different boundaries, there are dimensions of terrorism that have been used as a basis for limiting terrorism. First, the legality dimension, namely understanding terrorism as a group action carried out against the authorities. Here, terrorism is considered as something illegal. Limitations like this have drawbacks, including not seeing whether the action is an "action" or a "reaction" against the authorities or groups that previously carried out terrorism. Second, the dimension of violence, namely understanding terrorism is always associated with violence. Third, the objective dimension, namely understanding terrorism, is always associated with efforts to achieve goals, whether in the form of ideology, violence, or others. However, there is also terrorism whose purpose may be unclear. Fourth, the military dimension is understanding terrorism associated with operations through military means. Judging from the types of terrorism, there are two, namely: First, State Terrorism which is a policy instrument of a ruling regime and a state. In the world of politics, the term terrorism often loses its true meaning and becomes part of the painful rhetoric between warring politicians. A person or group in conflict usually accuses their political opponent of committing terror, and if this goal of terror is

successful, then they do not hesitate to carry out repeated acts of terror against the opponent. As a result, “once someone is accused of being a terrorist then the accuser and others feel they have the freedom to attack and punish him with harsh and painful measures.” The use of the term terrorism, as a tool of political terror, is now a symptomatic practice and very unpleasant from a moral and legal point of view. Second, Non-State Terrorism is a form of resistance to unfair and repressive political, social and economic treatment that befalls a person or group of people.

The emergence of the terrorist movement is a symptom of the rise in the fight against injustice, oppression, and slander committed by some local communities and the world against other parts of society. However, the question that arises remains the question, why was terrorism chosen? The key to understanding terrorism actually lies in careful research on the history of terrorism and its relation to certain contemporary conditions that gave rise to terrorism. Therefore, the reason why terrorism appears is the most important aspect to understand. The doctrine of jihad and the conditions of the problems in the field seem to be an important motivation and factor that inspires terrorists, who often show their willingness to separate themselves from the wider community and their courage to carry out suicide bombings.

In this verse the word *turhibuu* is used. Raghīb al-Asfahani in *Mufradaat Mu'jam Lialfaadhil Qur'an*, provides an explanation of the word *irhab*, with *makhafatun ma'a taharruzin wa idlthirobin* fear accompanied by caution and panic. If the word *irhab* in modern Arabic is used instead of the word "terror", it is usually concluded that Allah ordered the Muslims to become "terrorists", that is, to cause "fear" and "trepidation" to the enemies of Allah and the enemies of the Muslims.

So, according to this verse, people are commanded to inflict "fear" on the enemies of Allah and the enemies of the Islamic ummah, both visible and invisible (hypocrites). Can this be said that the Qur'an commands Muslims to be "terrorists" against the enemies of Allah and the enemies of Muslims. Imam Ibn Kathir in his Tafisr also defines *turhibuuna with tukhawwifuuna* to scare.

There is no doubt that Allah Almighty commands Muslims to "make fear" or "scare" the enemies of Allah and the enemies of Muslims so that they do not dare to attack or act arbitrarily against Muslims. In Arabic, "to frighten" is called "irhab" or "terrorism". So, academically, in a lexical or generic sense – which has not been mixed with political opinion – Muslims are ordered to become “terrorists”, whose job is to scare the enemies of Allah and the enemies of the Muslims. Imam Ibn Kathir said that the enemies of Allah and the enemies of the Muslims are the *minal kuffaar* of the infidels.

Actually, in everyday terms, committing terror against criminals or enemies of society is a common thing and is considered good by society. The police mentally terrorize robbers, or thieves, to be afraid of doing evil, for example with the threat of "shooting on the spot". The police also frighten Indonesians who carry out sweeps of Americans, with threats of strong action or arrest. It is also terror, scaring or causing a sense of trepidation to make something. Demonstrators also carried out terror against government officials so that they did not dare to corrupt arbitrarily. Therefore, the problem lies not in the terms "terror" or "terrorism", but in the "subject" and "object: the theory itself. Islam has given a bottom line that it is permissible to carry out acts of terror as long as it is carried out with the right methods and targets. The method has been arranged and the targets that can be terrorized have also been arranged, namely "the enemies of Allah and the enemies of the Muslims.

2. Radical

In the history of the Islamic movement at the end of the 18th century, for example, people know (cases) the Wahhabi Movement in the Arabian peninsula led by Muhammad bin Abduh Wahab (1703-1792) and Sayyid Ahmad Syahid (1786-1831). This movement (along with other figures such as Hasan al-Banna, Sayyid Qutb, Abul A'la Al-Maududi, Muhammad Abduh, Jamaluddin Al-Afghani, Rasyid Rida and a number of other names in various parts of the world) was triggered by the life of the Muslim community. which is considered to have deviated in many ways from Islamic principles. Islamic society at that time the practice of religious life has been penetrated by the notion of non-Islamic origin. The Islamic community of values has practiced customs and carried out habits that are far from the spirit of the teachings contained in the authentic sources of the Qur'an and Sunnah. Among the deviant beliefs in everyday life is that the ulama have been made and become direct intermediaries to God in serving the needs of the community. The graves of the ulama or those who are considered the guardians of Allah become a place for asking for something by the community members in solving the problems of their lives (Elshahed, 1992) [10].

The looseness of Islamic society in holding Islamic teachings in daily life to the extent of these deviations is inseparable from the weakening of the government of the kings who ruled in previous eras, both under the Ottoman, Safavid, and Mughal kingdoms (born around the 16th century). - faded at the end of the 18th century), as the successor to the glory of the two previous dynasties, namely the Umayyads and the Abbasids.

All these traditions or cultures are protested and strongly opposed by this movement. Religious actions that are actualized in the Wahabiyyah movement articulate their position verbally, but also with actions in applying this belief which are also carried out militantly, for example by destroying and flattening the gravestones of the ulama's graves, because the pilgrimage to the grave is considered a non-Islamic tradition which is a reflection polytheism. The graves of scholars are sacred, used as a place to ask or as an intermediary to Allah in asking for something. The predicate "*mushrik*" is given to a religious act that has a very negative value or is most disobedient to Allah.

The externalization of these Wahabiyyah figures was not only capable of effectively eradicating deviations from Islamic teachings which had legitimized the authority of the ulama at that time, they were also able to establish cooperation with local authorities, including being able to obtain support from the military forces in criticizing and protesting against traditions. deviant. The militant externalization and internalization efforts of the leaders of the Wahabiyyah movement succeeded in reaching the level of the objectification process in the form of the spread of their Islamic understanding throughout the Arab mainland. The thought and interpretation of this movement in understanding and practicing Islam eventually became a formal reference to the kingdom of Saudi Arabia (Tehrani, 1993) [11].

Methodology

1. Paradigm, Approach, and Type of Research

In accordance with the purpose and unit of analysis, this study uses the paradigm of social definition (social action) (Ritzer, 2003) [15], (Cerswell, 1998)[16]. Approach The research uses a qualitative approach (Guba, 1978) [17]. While the type of research is the type of phenomenology. The data collection methods are observation, in-depth interviews, and documentation

2. Location

The location of this research is the “Peace Ring” Education Foundation which is located in the village of Tenggulun, Kecamatan, Solokuro, Lamongan Regency. The starting place of the terrorist base that carried out the Bali I and Bali II bombings and a series of bombings in other places. Now in that place, non-formal educational institutions have also been established to carry out de-radicalization for ex-terrorists in Lamongan Regency or from other cities.

3. Subject

Research subjects were selected using a purposive technique, namely with certain criteria. Terrorists who have been released from prison serve as research subjects. Or those who are still in prison and can be found. The researcher looked at the de-radicalization education process in the field and conducted interviews to obtain data related to the experience of understanding religion and observing behaviors in activities or outside activities.

The criteria for the subject are (1) Subjects who are suspected/decided to be involved in committing minor acts of terror (2) Subjects who are suspected/decided to be involved in committing acts of serious terror.

Discussion of Result

There is the impact of breaking away with the old network. They were hostile and threatened me. As experienced by Ali Fauzi, who came to his house would bomb his house. But I'm not afraid of the risk, especially dealing with old networks, as I explained earlier, if I have good intentions to change, whatever risk will happen I'm ready to bear it. Even in the past, some of my old friends disbelieved in me and when I met an old friend who was still radical, if I gave greetings, they would not answer. Then I knew it was not answered, I told to sit down and I asked directly "Am I an infidel or not?". He said to me, "No". But the fact behind, I dikaffir. If at that time I asked him he said I was "Infidel" I would immediately brush it off!! because I have taken the attitude that I am not afraid to take risks when I have to change for the good and benefit society.

InshaAllah I can let go, and so far it turns out that not all police are bad. After I joined YLP friends, I often met the police, and it turned out that my friends from the police were kind and very welcome. In the past, because I was indoctrinated by radical ideas, I saw the police as enemies. Now I know the police officers well, and I have also moved on, God willing, I have recovered.

My family is very happy, especially my parents, very grateful to Allah, because I am also no longer involved in radical ideas with old friends. Alhamdulillah, and it just so happens that right now I am working on making the door of the house, there is an order, and I pray that all of us will be blessed with good fortune, health and continue to comply with the health protocol so that we are all free from Covid 19. Amen (interview with Hamim Thohari alias Abu Sayyaf).

After I did the disengagement of old friends and networks, my job was smooth and I'm currently working in limestone quarries. Alhamdulillah, I also get trust, direct responsibility from my boss (boss) and I also get good facilities without distinguishing and seeing my background.

I am permanently disabled due to being kicked by the police when I was caught. My son didn't ask me about the defect in my leg, it's just that there was a question from my son number two, who once asked me something like "What's wrong with that foot?" I replied that the leg was missing or disabled when Abi was still naughty and at that time there was a gun fight with the police and he was shot” and then, my son asked again “how come?” , then I

answered "Yes... that was possible when Abi still didn't understand and was naughty, and now Abi has changed". Thank God my children are very kind and understanding, for me the most important thing is that the children do not hold grudges and Inshallah not because we have directed the children well, especially instilling good understanding and teachings of Islam.

Conclusion

The moderate and humanist meaning of Islam calms the mind for the life of ex-convicts. They feel there is hope in life and repent of what they have done so far because they understand Islam incorrectly. With religious moderation education they cut off ideological ties with fellow terrorists (disengagement) and distanced themselves from communication with them.

The Lingkar Peace Foundation (YLP) is interpreted and felt by ex-convicts as a place of refuge and hope for spiritual and non-spiritual support for life in the future. By joining this Foundation's education, it feels like coming back to life after falling in the wrong hole, living the world of terrorists is like choosing the wrong decision. In the past, it always appeared in the behavior of destructive and intimidating attitudes. Now I have gained insight and understanding of Islam that is given very broadly and thoroughly and the skills and training are very real and functional. As a result, former convicts are no longer radical and angry with the government. The government system that used to be considered the thogut system has now changed to love the Indonesian government. YLP is very meaningful in moderating the Islamic understanding of ex-terrorist convicts who are coveted for convicts who have committed disengagement or release from radical groups.

The Circle of Peace Foundation (YLP) is a place to find new life hope, repent and awaken oneself from angry Islam to friendly Islam. Inside there is a magnet that encourages the spirit to emigrate from radical to moderate thinking. and Napiter realized that the Islam that had been understood so far was wrong. All subjects were happy with the presence of the Lingkar Peace Foundation (YLP) to handle the healing and assistance of former convicts who had carried out disengagement.

The method or communication strategy of the Lingkar Peace Foundation has been right in accordance with communication theories, namely selecting and sorting out reliable communicators who are truly competent in their fields, such as the Chairperson of the Lingkar Peace Foundation, the prisoner Ali Fauzi, who both have a dark history and know how to deal with psychological problems. former terrorist convicts. Plus sociologists, politics, and security.

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