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Radical Ideologies and Activities

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Protecting City from Radical Ideologies and Activities

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Abstract: This study aims to identify the strategies and challenges faced in protecting Palopo from radical ideologies and acts. The purpose of this descriptive, qualitative research was to strengthen the existing theories in preventing radicalism. The subjects were people associated with the police, military, universities, Islamic schools, schools, interreligion communication forum (so-called Forum Komunikasi Umat Beragama (FKUB), preachers, and society. Seven strategies were found in protecting Palopo from radical ideologies and acts: 1) Bina Waspada Operation, 2) Balatkom Operation and Radical Ideologies, 3) Scientific Integration, 4) Religious Dialogue, 5) Obligatory Report Program, 6) Guiding the Young Generation, and 7) Maintaining Tolerance and Interreligious Harmony. It was also found that a number of challenges were faced in protecting Palopo from radical ideologies and acts: 1) Palopo is a strategic area; 2) It is a multicultural and multireligious area; 3) Young generations are the most-wanted targets; and 4) the society has a lack of sense of caring of others.

Keywords: Strategies, Challenges, Protecting Palopo, Radical Ideologies and Activities

Introduction

Radicalism has been the biggest threats for Indonesia. A number of bombings have occurred in Indonesia since 2002. It has been a trending topic among society members. Since Indonesia is a multicultural country, it will be very a strategic area for radical groups to build their movements. Indonesia should protect all its areas from growing radical ideologies and activities.

One of the areas in Indonesia that should be protected from the growing radicalism is Palopo City, South Sulawesi. Based on data obtained from the police of Tana Luwu, four districts in Tana Luwu have become the target of terrorist networks in developing their movement and followers. The police have also revealed some radical actions that have occurred in Tana Luwu. First, in 2001, the community and the police forcibly dispersed a religious activity suspected of being a radical ideology in Towuti District. Second, in 2002, the same activities appeared again in a different region, this time located in Binturu, Suli District. At first, this was considered a common activity, but the society suspected the community as the organizers and the active members who regularly conducted military exercises. The suspected community successfully recruited more than thirty-two followers. This activity was suspected as it aimed at helping radical acts in Poso (Jones and Solahudin 2014). Third, in January 2004, a bombing happened in Bukit Sampoddo Indah Cafe, Wara subdistrict, when the cafe was packed with visitors. There were four fatalities. This radical action was purely motivated as an act of Jihad (Sirozi 2005; Harb and Fischer 2013; Hwang 2012). This was supported by a statement from the main actors of the bombing who stated that the cafe was a place of prostitution.

Considering the cases stated previously, Palopo and the surrounding area is in a mountainous region and near the coast. Because of the location, it is a very strategic area for the radicals to strengthen their defense basis. They conduct many preparations and trainings in the mountains, far away from the limelight of local people. In addition, it is one of the closest lands from Poso to Makassar, so it is very strategic and has the potential to be served as a transit area for the radicals to develop their movements and recruit members.

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In addition to geographical location, Palopo is also a transmigration center for the Javanese and Balinese. It also covers a variety of other tribes so it seems like a small Indonesia. Hence, a wide range of ideologies and religious understanding coming from outsiders also mingles with the ideology of the natives. The development of cultures and religions carried out by migrants and immigrants could be a very sensitive issue for the radical groups. It may eventually lead to the emergence of radical ideologies and acts (Jamhari 2014; Lim 2011).

Seeing its potential as well as several cases related to the radical ideology and activity in Palopo, the government and society should take preventive, targeted, and comprehensive actions in preventing the development of radical ideology and action in Palopo. Based on the cases stated previously, the researchers tried to examine more deeply what strategies are already being implemented by the government and society in protecting Palopo from the radical ideology and action that increasingly disturb the public in a number of areas.

The military intelligences had a very important role in maintaining the defense and homeland security as well as protecting the public from a terrorist attack (Hughbank and Githens 2010; Subramaniam 2012). To streamline its operations in tackling terrorist acts in several countries, military intelligences established several branches with different tasks: Human Intelligence (HUMINT), Geospatial Intelligence (GEOINT), Measurement and Signature Intelligence (MASINT), Open Source Intelligence (OSINT), Strategic Intelligence (STRATINT), Signals Intelligence (SIGINT), and Technical Intelligence (TECHINT). The government needs to make a strategic policy to prevent terrorism acts. A public health approach could reduce violence through radical action—it is the focus of intervention in minimizing doctrinization or recruiting members to undertake radical actions (Bhui et al. 2012). This approach has the potential to help reduce the negative views of the society suspected of having radical ideology. In this case, the approach tried to help the society contaminated with radical ideology by changing their mind-set through applying a public health approach (Bhui et al. 2012).

Furthermore, the appraisals of the American public dealing with the terrorist attack on September 11, 2001 (Lim 2011) on the government's efforts to prevent future terrorist attacks showed the public's doubts on the US government's efforts in preventing terrorism (Bloch-Elkon 2007; Tan 2008). They were also not sure if their government could protect them from terrorist attacks in public facilities such as buses and trains (e.g., suicide bombings in the public places) (Bloch-Elkon 2007). Then, Indonesia required a comprehensive and effective way to eradicate radical ideology and action in Indonesia (Nur 2015). The government must cooperate with all parties, both inside and outside the country, to combat terrorism in Indonesia. In addition, there should be a strong legal umbrella dealing with the prevention of radical acts so that security forces can work optimally. Furthermore, the government should continue to monitor the local conditions and regional organizations and pay special attention to ideological relations, logistics, and international finance that may develop in the future (Smith 2010).

Two factors affect the emergences of radicalism (Hamilton-Hart 2005; Heiduk 2012). First, action driven by political interests—when a country runs dirty politics that do not favor to the welfare of the community, this condition will create underground movements that want to make change through violence. Second, action led by the religious—especially for Islamic radicalism (Anwar 2009), this is driven by the will to establish an Islamic state (Sirozi 2005; Temby 2010). Others believe there are four factors affecting to the birth of radicalism in Indonesia: 1) political repression, 2) socio-economic factors, 3) globalization, and 4) the support from Arab countries (Muzakki 2014). Connecting these factors to an Indonesian context, the radical groups felt disappointed with the government's performance. Some politicians run dirty politics. This is supported by the evidence that some of them are detected as corruptors. It causes the emergence of radical movements in Indonesia. Sometimes a radical group does not accept the ideology of Pancasila, the 1945 Constitution, and Democracy as the pillar in running the government (Makruf 2011; Heiduk 2012). They totally have a strong determination to implement Islamic teachings (Harb and Fischer 2013) without regarding the local culture and Indonesian ideology.

On December 5, 2002, the residents of Makassar were shocked by bombings at a McDonald's in Ratu Indah Mall, Makassar. The action occurred when the restaurant was packed with visitors for breakfast and dinner. At the same time a bombing also occurred in the showroom of NV Hadji Kalla. In this incident, there were three deaths and ten people were injured. A lot of speculation occurred dealing with the perpetrators of this bombing. However, the police ensured the public that the perpetrators were the international network of terrorists. Before these bombings, there was also a bombing at the Kentucky Fried Chicken restaurant located in Panakkukang Mas Complex, Pengayoman. It occurred on Friday, October 12, 2001. This action caused no casualties, only damage to the building. This explosion also resulted in some damage to homes located around the scene.

In 2014–2015, Makassar residents were shocked by the news on the declaration and inauguration of the new members of the ISIS network conducted by Muhammad Basri. He was the head of Tahfidzul Quran in Rida mosque at Mannuruki, Sudiang-Biringkanaya, Makassar. In this case, Muhammad Basri denied himself as a member of the ISIS network. He only supported the ISIS movements. He had also openly inaugurated his students as supporters of the ISIS movement. Then, he had been repeatedly visited by the Densus 88 (police), but because the police did not have sufficient evidences he was not arrested (quoted from MuslimMediaNews.com, April 25, 2015). However, on April 24, 2015, he was formally arrested by the Densus 88 on the account of 1) being involved in the Indonesian terrorist network, 2) being involved in planning the bombing of the Governor of South Sulawesi in November 2011, 3) facilitating the departure of citizens to join the ISIS network in Syria, and 4) accommodating the most-wanted terrorists in Makassar (quoted from Beritasatu.com, April 25, 2015).

Research Method

This study was descriptive and qualitative. The design was intended to collect data in the form of spoken or written words observed by the researcher as well observed objects that could be analyzed for implied meaning obtained from the document or the objects. This study was conducted in Palopo, South Sulawesi Indonesia, starting from January to November 2016. The data sources were the government and public figures including the police, military, universities, public and Islamic boarding schools, interreligion communication forum (so-called FKUB), preachers, and society.

The qualitative data collected in this study were obtained from interviews. The research instrument utilized in this study was an unstructured interview guideline containing two main questions. The first is the strategies in protecting Palopo from radical ideologies and acts. The second one is the challenges faced in protecting Palopo from radical ideologies and acts. Furthermore, the data collected were analyzed utilizing interactive analysis models developed by Miles and Huberman (1984). This model covers three components: 1) data reduction, 2) display data, and 3) conclusion.

Findings and Discussion

Strategies in Protecting the City from Radicalism

The following data deal with some strategies implemented to protect Palopo from radical ideologies and acts obtained from some respondents. They are Operation of Bina Waspada, Operation Balatkom and Radical Ideologies, scientific integration, religious dialogue, obligatory report program, guiding the young generation, and maintaining tolerance and interreligious harmony.

Table 1: Strategies in Protecting Palopo from Radicalism

No.	Respondents	Programs	Activities
1.	Police	Bina Waspada Operation	Distributing radical actors' photos in the public places Patrolling public places Teaching society how to recognize radical ideologies and acts
2.	Military	Balatkom Operation and Radical Ideologies	Patrolling in isolated areas for 24 hours Reporting twice a day every 06:00 a.m. and 17:00 p.m.
3.	Universities and Schools	Scientific Integration	Integrating course materials with radicalism materials Asking students to be more tolerant by respecting every differences occurred around them Asking the students to be more selective in choosing activities both inside and outside the campus Emphasizing the students not to commit violence acts in the name of jihad. Asking the students to participate actively to keep the unity of Indonesia as has been done by the Islamic scholars previously
4.	Religious Communication Forum (FKUB and Preachers)	Religious Dialogue	Providing religious understanding to the society to maintain interreligious harmony in Palopo Encouraging the societies to cherish and protect each other as human beings even having different beliefs Mediating society's problems related to religious issues Disseminating laws and policies related to religious harmony
6.	Society	Obligatory Report Program	Requiring the permanent residents and all newcomers domiciling at least three days to report to RT/RW (local governments) by showing their identity cards Requiring the owners of boarding houses or rented houses to play an active role in reporting on the people who live in their rental home.
		Guiding Young Generation	Providing training for the young generations who drop out of school or unemployed
		Maintaining Tolerance and Interreligious Harmony	Helping the preparations of religious ceremonies (Eid al-Fitr, Christmas, etc.) Attending the traditional events Attending a funeral Visiting the sick Making traditional food such as Kapuring Attending welcoming new-born baby Participating in Indonesia's Independence Day celebrations

Operation of Bina Waspada

Operation of Bina Waspada is a program conducted by the police in protecting Palopo from radical ideologies and acts. It has been running for several years and still continues until today. The police proactively disseminate to the public about antiradicalism in a way to teach people how to recognize radical ideologies and acts. They have been actively visiting public places such as mosques and churches to urge the publics to be always vigilant with radicalism. In addition, the residents are also asked to be sensitive to recognize radical activities. They are expected to report to the authorities if they find such suspicious movements. To facilitate the public in

identifying people who have radical ideologies, the police also show photos of radical people being fugitives during this time.

Operation of Balatkom (Bahaya Laten Komunis) and Radical Ideologies

Operation of Balatkom (Bahaya Laten Komunis) was established by the Indonesian National Army (TNI) to protect Palopo from radical ideologies and acts. It was designed to anticipate the re-emergence of communist and radical movements disturbing the religious harmony and the unity of Palopo. So far, it has been very effective in protecting Palopo from communist and radical ideologies because the Babinsa (noncommissioned officer) patrolling in every village works well. He or she patrols the area twenty-four hours a day so that all the residents conducting suspicious activities are easily identified and immediately reported. The Babinsa is obliged to report twice a day, every 6:00 a.m. and 5:00 p.m.

Scientific Integration

Some lecturers in colleges integrate their course materials with radicalism materials. It is done by the lecturers consciously because no college in Palopo has integrated radicalism material in their curriculum. In integrating the materials, the lecturers do not directly utilize the words referring to radicalism. The lecturers prohibit their students from being involved in radical ideologies and acts; they are more likely to encourage their students to respect each other regardless of the race and religion in Palopo. At the beginning and end of the course, they always remind their students to maintain harmonious lives. In addition, they do not feel bored in constantly reminding their students to be more careful in choosing and following a religious discussion forum. They should be more selective in choosing activities both inside and outside the campus.

The integration of radicalism materials has also been applied both in public schools and religious schools in Palopo. The strategy applied by the teachers is similar to the strategy that has been applied by several lecturers. Teachers tend to use persuasive and rationale words for their students so they are easily accepted by the students. Especially in Islamic boarding schools, the teachers integrate radicalism materials when they discuss the concepts of jihad in Islam. They emphasize to the students not to commit violence acts in the name of jihad. It is not compatible with the concept of jihad that has been taught by the Prophet. The students are asked to participate actively to keep the unity of Indonesia as has been done by the Islamic scholars previously.

Religious Dialogue

Religious dialogue is established by the Religious Communication Forum (FKUB) of Palopo. It is conducted to provide religious understanding to maintain interreligious harmony. Society members are encouraged to cherish and protect each other as human beings despite having different beliefs. Through this forum, laws and policies related to religious harmony are also disseminated to the public. So far, it is effective enough in creating religious harmony in Palopo. There are barely any disputes among religious communities even though religious diversities are growing rapidly. The forum can be used as a role model by other regions that have a multireligion society.

Obligatory Report Program

The obligatory report program requires the permanent residents and all newcomers domiciling at least three days to report to RT/RW (local governments) by showing their identity cards. The guests or relatives are required to report directly to the RT/RW. It is also applied to all owners of boarding houses or rented houses. The owners should play an active role in reporting people who

live in their rental home. Also, they are obliged to collect copies of all tenants' identity cards and hand them to the RT/RW. If the society finds suspicious people, the RT/RW will take anticipatory steps against undesirable things such as bombing, murder, abduction, robbery, and so on. Then, the follow-up of Operasi Bina Waspada program is applied by the Police. So far, the program runs effectively in protecting Palopo from radical ideologies and acts.

Guiding the Young Generation

Training is providing to the members of young generations who drop out of school or are unemployed. Local governments provide free trainings to high school graduates. The trainings provided vary depending on the young generations' talents and interests. It is held at the Vocational Training Centre (BLK) of Palopo. The trainings are conducted to 1) reduce unemployment, one of the main factors that led to the emergence of radical ideologies and acts, and 2) provide positive activities for them so that they are not easily indoctrinated and contaminated by radical groups.

Maintaining Tolerance and Interreligious Harmony

Tolerances and interreligious harmony are needed to maintain harmonious lives. Many activities or events have been done to maintain the harmonious lives in Palopo, such as helping the preparations of religious ceremonies (Eid al-Fitr, Christmas, Nyepi, etc.), attending the traditional events, attending a funeral, visiting the sick, making the traditional food, welcoming newborn babies, and participating in Indonesia's independence day celebrations.

Challenges Faced in Protecting the City from Radicalism

Furthermore, the following are some challenges faced by society in protecting Palopo from radical ideologies and acts. 1) Palopo can be a transit area from Makassar to Palu (the area of terrorist group led by Santoso). Actually, it is not their targeted area to commit radical acts but it is only utilized as a transit area for stabilizing or finalizing their plans to carry out their actions. The mountainous area would be a very strategic place for radical groups to hide and practice to strengthen their powers. 2) It is also a multicultural and multireligious area. This condition could be a strong threat if the people do not care about this diversity. The issues of cultural, ethnic, and religious diversity could be the most powerful weapon for radicals to implant their ideologies. 3) The young generation is the most-wanted target for radical groups. It will be a challenge for society to block the emergence of radical ideologies to the young generations. The youth, especially those who are unemployed or from broken homes, should always be guarded and supervised so that they are not contaminated with radical ideologies. Furthermore, the students also have to be controlled from their activities including the religious studies that they learn. It is very concerning if the religious studies followed by them contain radical ideologies. 4) The lack of societies' sense of caring will also be a challenge in protecting Palopo from radicalism. To eliminate it, the societies are presented by social media such as Facebook on the internet. Social media shapes them to be an individualistic society so that they do not care about the people around them. The radical groups utilize the social media as a medium for propaganda on extremist ideologies. Therefore, it should be anticipated early so it does not happen.

Table 2: Challenges in Protecting Palopo from Radicalism

No.	Challenges	Evidences
1.	Very strategic area	Palopo is closed to Poso (the area of terrorist group led by Santoso). Palopo is in a mountainous area.
2.	Multicultural and multireligious areas.	Palopo covers many tribes such as Bugis, Makassar, Toraja, Konjo, Mandar, Jawa, Bali, Dayak, Banjar, China, and so on. Palopo covers a society who has different religion (Islam, Christian, Buddhism, Hinduism) Palopo also covers many languages such as Buginese, Makassarnese, Balinese, Taenese, Chinese, Konjonese, Mandamese, Banjarnese, and so on.
3.	The young generations	Some of them are unemployment. Some of them are from broken home. They tend to try new things.
4.	Lack of sense of caring	They are busy to work, no time for gathering with their neighbors. They are busy to use their phone even when they sit together.

Discussions

This study found seven strategies considered effective by the public in protecting Palopo from radical ideologies and acts. They are: Bina Waspada Operation, Balatkom Operation (Bahaya Laten Komunis) and Radical Ideologies, scientific integration, religious dialogue, obligatory report program, guiding the young generation, and maintaining tolerance and interreligious harmony. The strategies implemented in Palopo are totally different from the strategies adopted by several developed and developing countries that tend to apply military strategies as described by Hughbank and Githens (2010). The researchers view that the military strategies stated previously are not appropriate to be applied in Palopo because it is still safe and controlled from radical ideologies and acts. It could only be applied if Palopo becomes a very dangerous zone for radical acts.

Furthermore, this study also found that there was no public health approach applied in protecting Palopo from radical acts. The researchers pointed out that this approach is also still not appropriate to be implemented because there have been no casualties of radical action in Palopo. It is appropriate for the areas that become victims of radical action. However, if it is associated with the existing strategy, the researchers viewed that it has been actually integrated with the seven strategies found in this study. In this case, the researchers interpreted that public health does not only refer to physical health but also to spiritual health. One of the illnesses it causes is stress factors. The seven implemented strategies aim to provide a sense of tranquility and security to the community by creating a healthy society physically and mentally.

The findings deal with Nur's (2015) statements. She states that all levels of societies should establish partnerships to prevent radical ideologies and acts in Indonesia. The cooperation between the government and the societies can be seen by socializing antiradicalism regularly in Palopo. This activity will certainly not work well if people do not respond positively. However, because of the high public awareness they are enthusiastic to participate in the socialization conducted by the government and the police. Furthermore, it can also be seen by reporting quickly to the authorities if they see suspicious activities referring to radicalism.

The success of community in protecting their town cannot be separated from the hard work of the Indonesian National Army in conducting regular and continuous monitoring in remote areas. All the suspicious activities are immediately reported to their coordinators who should follow up quickly. Moreover, this success is also due to the hard work of the police for

monitoring the local condition and regional organizations in Palopo. What is done by the military and police is supported by Smith's (2010) statement that to protect an area from radical ideologies and acts, the government should continue to monitor the local condition and regional organizations of the area. The researchers believe that it is in line with the program that had been carried out by the police and military in Palopo.

Furthermore, many factors can affect the emergences of radical ideologies and acts. There are two factors that cause the rise of radical ideologies and acts: politics and religion. This could happen if the government practices policies that cause people to suffer and creates societies' disillusionment with government's performance. The disillusionment would certainly lead to the formation of a movement against the government. The issues of religion in Palopo will also be a sensitive issue if the interreligious harmony is not maintained properly and affect the emergences of religious discrimination. In addition, Islam as the major religion in Indonesia is being seen in the world as the results of many actions by radical Muslims. A radical Islamist group may appear in Palopo if the Muslim community is not guarded and given a deep understanding of the concept of Islam Nusantara and the actual jihad. All these possibilities should anticipate this possibility early to keep Palopo as a city that is free from radical ideologies and acts.

Conclusions

This study found seven effective strategies considered by the public to protect Palopo from radical ideologies and acts. They are Bina Waspada Operation, Balatkom Operation and radical ideologies, scientific integration, religious dialogue, obligatory report program, guiding young generation, and maintaining tolerance and interreligious harmony. The seven strategies are not as sophisticated as strategies implemented by other countries, but they are still able to run well and smoothly because of societies' cooperation. The sophisticated strategies adopted will not succeed without societies' cooperation. In addition, the strategies applied by Palopo can also be a role model for other areas to protect society from radical ideology and acts. So far, the traditional approach applied in Palopo seems to be more effective in maintaining the harmonious lives among the society. The society can live together even if they have differences in terms of belief (religion), culture, language, tribe, ethnicity, and so on.

The study also identified some challenges that need to be anticipated early in protecting Palopo from radical ideologies and acts. First, it is a very strategic area for radical groups to develop their movements because it can be a transit area from Makassar to Poso as the basis region of the terrorist groups led by Santoso. Second, it is a multicultural and multireligious area. This condition could be a big threat if the people do not care about this diversity. Third, the young generations will be the most-wanted targets for radical groups. Last, the lack of a sense of caring will also lead to challenges in protecting it from radical ideologies and acts.

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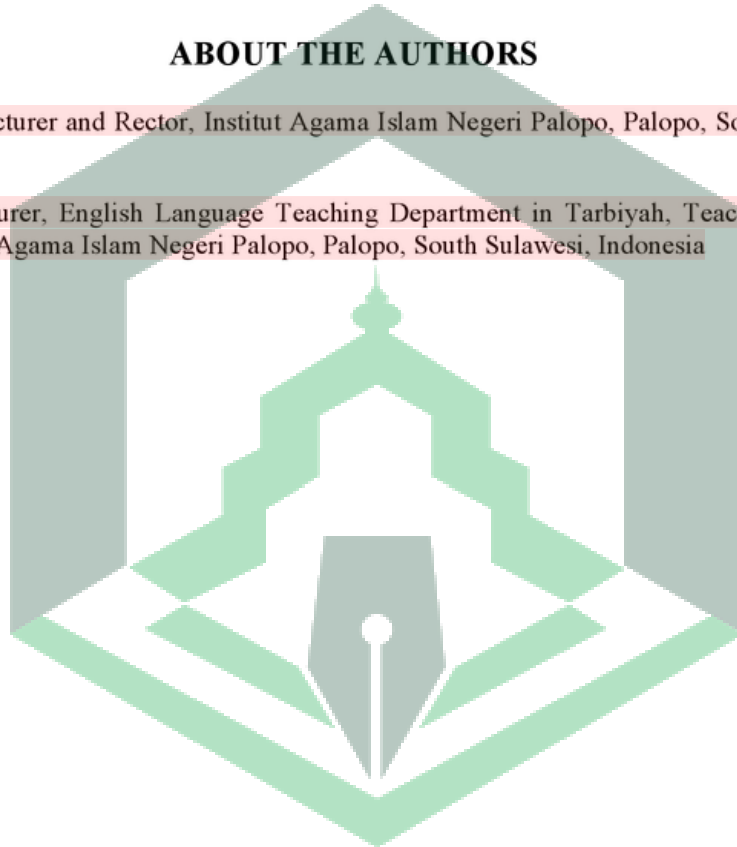
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