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## Local Wisdom Approach to Develop Counter- Radicalization Strategy

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# Local Wisdom Approach to Develop Counter-Radicalization Strategy

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**Abstract.** The war against radicalism has entered the substantive area that pits the power of ideas and ideology to win hearts and minds. Handling radicalism at the national level has combined a hard approach and a soft approach. The soft approach alternative is chosen because it is easily accepted by the public, in addition to the repressive approach is considered insufficient. This study aims to provide insight into counter-radicalization soft approaches through the Indonesian nation's local wisdom approach. Local wisdom is the social capital that is consequently owned by the Indonesian people in all ethnic groups. This research will describe some of the values of local wisdom from Indonesia that can be used as framing values in counter-radicalization strategy. The method used in this research is literatur study with various sources of literature and depth interview with public figure and cultural leaders who concerned with local wisdom. The results of the study indicate that Indonesian local wisdom can be used as a basis for values to foster tolerance that can hamper developing radical ideologies

## 1. Introduction

The Southeast Asia region has great potential for the threat of radicalism and terrorism caused by geographical factors. Countries such as Indonesia, Malaysia, Thailand, the Philippines, and to a certain extent Singapore, have been used as the development of terrorism network cells and radical Islamic fundamentalist movements. Indonesia is a potential target for transnational radical ideas proliferates. The influence of radicalism that enters Indonesia is not just at the stage of recruiting members, but it is at the level of expanding the movement and amplifies radicalism (Ibrahim, Wulansari, & Hidayat, 2018).

At least more than 12,000 terrorist attacks after the attack on the World Trade Center on September 11, 2001. This Islamic-based assault at the same time began a new round of post-Cold War terrorism movements. Islam closely linked to violence because acts of terrorism involve individuals or organizations have contented Islamic meanings and using Islamic symbols in acts of terrorist attacks [6]. As a country with a majority Muslim population, which is at 87.2% or around 207.2 million according to the Central Statistics Agency data per 2017 [9]. Indonesia is a country with a high level of vulnerability to radicalism given the trend of radicalism which involves Islamic groups and is closely related to religious issues.

Referring to the United Nations counter-radicalization policy in 2005, Indonesia's policy humanist approach in dealing with radicalism (soft approach) rather than repressive method (hard approach). The combination of hard and soft approach is needed to develop counter-radicalization and will have a more significant impact.

Radicalism is a global problem faced by all countries in the world. The implementation of DE radicalization policy adapted to the social and cultural conditions of each country concerned. Each country build strategy and mechanisms for handling radicalism based on the situation and specific condition of each country. Radicalism has diverse backgrounds and triggers. Radicalism has various



spectrum and constantly changes to a new transformation. The elaborated of strategy from many factors need to adjust the socio-cultural conditions of the country concerned. Various factors that supporting and inhibiting the implementation stage makes these policies have not always effectively managed [5].

The change in the face of post-2001 acts of radicalism shows that the perpetrators were described as "domestic terrorism" because the perpetrators came from citizens and residents who were born, raised and educated in their own countries [17]. The change in the face of post-2001 acts of radicalism shows that the perpetrators were described as "domestic terrorism" because the perpetrators came from citizens and residents who were born, raised and educated in their own countries. It means that the perpetrators of radicalism will utilize local belief systems so counteract radical thoughts will be effective if they engage local paradigm.

The approach to prevention and handling of radicalism through a soft approach has been more focused on technological innovation; technical strategies to hinder the spread of terrorists; increased supervision and intelligence on the air, navy and space forces lines; military science of Information and Communication technology; security techniques; radiation technology, sensors and telemetry, imaging technology, weapons science, and so on [10]. This kind of approach still leaves a blank space in the sociocultural aspect, which emphasizes the factor of humanism.

This study aims to complement the socio-cultural aspects in a counter-radicalism strategy using Indonesian local wisdom, which is derivate from living values in Indonesian society. In a communal society such as Indonesia, local wisdom can be used to optimize and reinforce the role of the community in dealing with radical groups. The local wisdom approach can reduce the effects caused the repressive approach (hard approach).

## **2. Materials and Method**

The method in this study is using qualitative methods by taking data about 1) the phenomena and characteristics of radicalism in Indonesia, 2) the values of the Indonesian local wisdom. Collecting data is also supported by various sources of literature and depth interview with public figure and cultural leaders who concerned with local wisdom.

## **3. Result and Discussion**

### *3.1. Religion, Politic and Radicalism*

The acts of violence, brutality, and even terror in the name of religion have long existed in the history of human civilization. Religious-based conflicts occur since doctrines narrowly interpreted and influenced by political aspect. Religious emotions will influence the reaction and sympathy of the masses, making them vulnerable to religious conflicts. Religion in the present is a passion for the formation of civilization regarding Huntington (1996).

The most effective means to bring out radicalism issue is by using religion way. Indonesia is not a religious state, but religious values became the spirit of Indonesian people in substantial aspects of life. With predominantly Muslim population, the spirit of religion closely related to its community. For Indonesians, religious issues are sensitive and involve the deepest emotions of humans and cause an emotional reaction rather than logic. In various aspects and manifestations, religion has a significant influence on lifestyle.

In Indonesia, radicalism has relevance with religious, specifically Islamic radicalism. Radicalization occurs when critical reflection provokes personal trust by specific triggers. We can conclude that internal factors dominate radicalization and get reinforcement from external factors [17]. Radicalism in Indonesia is a very complex representation of social, political and economic history. These factors combine with the complexity of local, regional and global problems related to each other [11].

The involvement of religion in the political scope is common. Religion has no longer just talking about how a person worships but also penetrate with a basis for political legitimacy. The problem of

religious radicalism and Fundamentalism is one of the problems in the political world [4] so far radicalism indicates a linkage between radicalism and political problems [1].

Radicalism in Indonesia has a close relationship with political life after the presence of a new hard and intolerant ideology brought by Arabs from the Yemen Hadramaut. It is this ideology that changes the constellation of Muslims in Indonesia because the face of Islam presented is more influenced by Mahzab Maliki adopted from the teachings of Muhammad bin Abdul Wahab or known as Wahabi which is currently the official ideology of Saudi Arabia [2]. In subsequent developments, politics often used the issue of radicalism, even radicalism which tried to strengthen its existence through political means.

The main factor in the emergence of Islamic radicalism movements is political factors, political dissatisfaction, and political marginalization. Religion at the initial stage is not a trigger factor but serve as legitimacy and cohesiveness factor [15].

### *3.2. How to Prevent Radicalism?*

There are three Counter-terrorism policies in Indonesia: first, Prevention Policy; second, Enforcement and Capacity Building Policy; and third, the International Cooperation Policy. Prevention Policy consists of three types, namely Prevention Policy, Protection Policy, and Deradicalization Policy. According to Grindle (see Sumarlan, 2016) that in the implementation of policies, will be influenced by Content of Policy and Context of Implementation especially in developing countries, as an important factor that determines the success or whether implementation, which often face a critical situation caused by social, political and economic. All of it, relating to the political and administrative context.

BNPT (National Agency for Combating Terrorism) is the leading sector that has the authority to formulate and make policies and responsible for coordinate counter-terrorism strategies at the national level. BNPT has three policies in the areas of prevention of protection and deradicalization, the field of enforcement and fostering the capabilities and fields of international cooperation. In carrying out its policies and strategies, the BNPT runs a holistic approach by integrating law enforcement (hard approach) and humanistic approach (soft approach). BNPT apply two types of strategy to prevent radicalism. First, Counter-radicalization strategy by strengthening Indonesian values and non-violent values transferring by formal and non-formal education. Counter-radicalization for general public directed by collaboration with religious leaders, educational figures, community leaders, traditional leaders, leaders of youth and other stakeholders in providing Indonesian values. The second strategy is deradicalization. Deradicalization intended to sympathizers of radical ideology, and core militant groups both inside and outside the prison. This strategy aims to eliminate violence and terror method. The second strategy is deradicalization. Deradicalization intended to sympathizers of radical ideology, and core militant groups both inside and outside the prison. This strategy aims to eliminate violence and terror method.

### *3.3. Local Wisdom Approach*

Local wisdom is a treasure. Utilizing local wisdom does not mean returning to ancient life but applying the values of life have been tested for years to solve problems and behavior guidelines. Etymologically, wisdom interpreted as an ability to use the mind (cognition) as a result of an assessment of something, object, or event that occurs. Local wisdom will guide how to behave towards something, object, or event that occurs in a certain space [13]. Local wisdom is an explicit knowledge that emerges from a long period that evolves together with the community and its environment in the local system as a result of social experience.

The long evolutionary process and inherent in a society build local wisdom a potential energy source of the collective knowledge system of the community to live together dynamically and peacefully. This notion of local wisdom is not merely a reference for one's behavior, but the dynamic of a civilized society [14].

Local wisdom approach as a part of an anti-radicalism strategy is by increasing the understanding of tolerance. Intolerance is the first step towards radicalism. Some examples of Indonesian local wisdom value that show tolerance are:

#### 1. *Cablaka*

*Cablaka* is a kind of local wisdom value from Banyumas, central Java. Banyumas has little difference with another Javanese style. Banyumas people more expressive and not strictly treating the segmentation of social classes like Javanese commonly who behave according to his social class.

*Cablaka* interpreted as a character that emphasizes the candor of Banyumas people. Character of *cablaka* shows that Banyumas people prefer to express and to think openly based on the reality. *Cablaka* is the center or core character models of Banyumas people. The character of *Cablaka* reflect egalitarian styles among Banyumas people. They not segmented by social status. *Cablaka* reflect equality and keeps the respect each other. *Cablaka* personality which is the characteristic of Banyumas people is one of the positive capital in resolving disputes because they are accustomed to speak as it is and express their feelings more honestly. The attitudes of the open and honest parties are helping the mediator to achieve the peace [16].

#### 2. *Pela Gandong*

*Pela Gandong* is a kind of local wisdom value from Ambonese. *Pela Gandong* implies kinship relations despite different religions. It can also be interpreted as coexistence with full tolerance in religious differences but does not influence each other to enter and embrace a particular religion. The pattern of sibling life is a general framework of local culture which is a reference for the growth of behavior starting from home, family, and society. The values inherent in the pattern of life of the brothers such as inclusiveness, togetherness, mutual help (mutual cooperation) and so on, are the elements of the adhesive of the Ambonese community which are unique because they have justification in culture and traditional life as a local wisdom. The *pela gandong* system is essentially from an ancestor of the Ambonese community. They have taught and practiced a pluralist and heterogeneous lifestyle [3].

#### 3. *Longko*

*Longko* is the value of local wisdom originating from South Sulawesi. *Longko* includes not only shame and self-esteem but also concerns, which is about having someone to be polite and respectful not to embarrass others. Someone should not embarrass others because they will embarrass themselves. The Toraja people understand that *longko*, shame and honor is what makes a person has humanity value. The content of virtues in *longko* 'and siri' can be a "moral fabric" [12].

The vital role of local wisdom as a media for resolving religious conflicts. The first is local wisdom as a marker of the identity of a community. This identity shows that the community has a culture of peace, which means that the community is a civilized community. Conflict is a barbarian cultural symbolic, and local wisdom reflect a peaceful community at other hand. Secondly, local wisdom provides cohesive aspects of inter-religious form, cross-citizens and trustworthy adherents. In this context, local wisdom can be interpreted as a dialogical space or arena to dissolve all kinds of identity political exclusivity that are inherent among various groups. The effort to bridge various cross-interests is an effort to build inclusiveness in reducing the potential for greater conflict. Third, as non-repressive conflict resolution [8].

### 4. Conclusion

Indonesian local wisdom value above is only a few thousands of Indonesian cultural resource. Local wisdom in this paper included in local wisdom which represent and describe tolerance. Emerging tolerance is an important keyword to prevent radicalism since the entrance to radicalism comes from an intolerant attitude.

The loss of local wisdom makes the potential for religious anarchism conflict to increase because the community does not have a cultural filter in maintaining the spirit of their social ties. Social clashes that occur in multi-ethnic societies after authoritarianism raise the phenomenon of social stress, pain

(bitterness), social dis-integration which is often accompanied by the destruction of various material and non-material assets.

Anti-radicalism strategies require the collaboration of various disciplines. The strategy should consider the socio-cultural conditions of the community to avoid friction. Utilizing local wisdom as an anti-violence campaign is easy because it utilizes the living law and does not need to impose strange values in. This strategy can work properly if supported by all parties involved.

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