

State Sovereignty Concept on Threatening of Religion Radical in Indonesia

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Abstract

The sovereignty is a very important concept in domestic and international legal order. It is one of the norms fundamental in the international legal system, which is the principle of non-intervention and free consent is a buffer for the international legal system in the concept of a sovereign state as a unit of authority that is not subject to any party. In the context of examining the state sovereignty to face originating threat from radical religions, the approach taken by the Indonesian government should have a method of instilling a comprehensive pattern of thinking and taking a balanced approach between soft and hard power through religion and culture. One of the sources who's spread the radical religion is mass media. The influence of mass media and social media has contributed in the dissemination and improvement of intolerance (SARA), hate-speech, hoax, radical religion, and terrorism in Indonesian society.

Keywords: State Sovereignty; Religion Radical; Indonesia

1. Introduction

State sovereignty is an independence in anticipating the destructive tendencies of the destruction of the life of the nation primarily on radical issues in the name of religion. The term sovereignty associated with the existence of a state through contemporary international law will find the fact that there has been a shift in the pattern of international relations which is originally a traditional relationship with an authority, towards an understanding containing responsibility. The sovereignty is a very important concept in domestic and international legal order. It is then the intersection points between the two legal order systems.

The state sovereignty is one of the norms fundamental in the international legal system. The principle of non-intervention and free consent¹ is a buffer for the international legal system in the concept of a sovereign state as a unit of authority that is not subject to any party.² Maintaining national sovereignty is needed in the context in and outside the state because in order to maintain state sovereignty is important if there are various potentials to deal with the threats and challenges faced by various states in this hemisphere. In addition, the biggest and most basic threat comes from radical religion. From a religious point of view, the religious radicalism can mean a very basic religious understanding with very high religious fanaticism. So, it is not uncommon for adherents of the ideology or sect to use violence to people of different understandings or streams to actualize the religious beliefs and beliefs they accept forced.

2. The Concept of State Sovereignty against the Threat of Radical of Religion in Indonesia

Post-new Indonesia era entered to the reform era, a time for the Indonesian people to breathe fresh air over freedom of expression. The freedom to get legitimacy in the Republic of Indonesia Law No.9 of 1998 concerning Independence Conveyed in Public. This law was a commitment of the Indonesia as a follower of the Pancasila democratic system. In the climate of freedom of opinion, then, grew various non-Pancasila ideologies which later became a new threat to the Indonesian state because it contradicted the Pancasila as the basis of the state. The main threat for Indonesia in the past five years has continued to grow and develop in various forms of radical religion, extremism, intolerance, and terrorism. For the religious radicals has the potential to threaten the state if there are followers of a religion who get a hard understanding and contradict to the Pancasila ideology as the basis of the state and then continue to carry out violent actions to legitimize these extreme steps.

Examining the state sovereignty to face originating threat from radical religions, the approach taken by the Indonesian government should have a method of instilling a comprehensive pattern of thinking; and taking a balanced approach between soft and hard power through religion and culture. In its most massive form, radical forms of radicalism developed in this predominantly Muslim country with a surprising percentage that many

¹The principle of free consent as an international agreement enters into force depending on the agreement of the parties concerned. Article 24 paragraph (1), (2), (3), and (4) the 1969 Vienna Convention is more general provisions and guidelines for parties to make agreements. In practice, countries have full freedom to determine their own ways to enter into force of an agreement, not far deviating from Article 24 of the 1969 Vienna Convention.

²Boer Mauna, *International Law: Definition, Role, and Function in Dynamic Global Era* (Hukum Internasional Pengertian Peranan dan Fungsi dalam Era Dinamika Global), Bandung: Alumni, 2013, p. 24.

cases of religious violence have created a bad stigma against Islam. The Indonesian government expressed its attitude in the face of this potential threat when President Jokowi as Indonesia's Head of State delivered his speech before the King of Saudi Arabia, King Salman Al Saud and American President Donald Trump at the 2017 Arabian Islamic American Summit to counteract the radical religious by involving the two largest Islamic organizations in Indonesia, namely Muhammadiyah and Nahdlatul Ulama to continue broadcasting Islamic peaceful and tolerant. The radical religious has the potential to lead terrorism and to deal with this issue, the government provides a handling solution with 4 (four) steps, namely:

1. Worldwide Muslims must unite to improve “*ukhuwah Islamiyah*” (brotherhood in Islam means to treat every Muslim as a brother, not limited by state, race, ethnicity or color);
2. Cooperation in eradicating radicalism and terrorism must be increased through intelligence information exchange and “foreign terrorist fighters”, as well as increasing capacity of cooperation;
3. Increasing inequality and injustice must be ended and in the same time it also strengthens an inclusive economic empowerment (economic development that can contribute to the majority of the Indonesian people); and
4. Each state and people must be a part of efforts to create world peace.

The Success of the Alfa 29 Yonif Raider Team 515 The Army Strategic Reserve Command (KOSTRAD) of the Army joining the Operation Tinombala Task Force killed the leader of the Eastern Indonesian Mujahidin terrorist (MIT) in the interior of Poso Forest, Central Sulawesi, should be appreciated. However, this success must still be given an attitude to be aware of the notions of radical religious and terrorism. It is because the possibility of developing *sleeping cells* from a muzzled network can never be completely cleared. The series of terrorist acts starts from attacks on ordinary people until the police become a warning that the radicals continue to move. Evidence of the emergence of the ISIS movement (Islamic State in Iraq and Syria), which has a different pattern of movement from Al Qaeda which in its movement is more aimed at attacking the interests of the United States and its allies. The ISIS groups claim their group as “*Daulah Islamiyah*” (Islamic state), even in somehow, they kill and attack Muslims who disagree and do not support their movements. The ISIS notion as a group is very radical and extreme. This notion is called the “*Khawarij*”, which comes from Arabic, namely “*Kharaja*”. The “*Kharaja*” means to go out or rebel.

In Indonesia, the founder of the *Jamaah Ansharut Daullah* (JAD) group, Aman Abdurrahman, (one of the bomb terrorists in Thamrin, Jakarta) is called the leader of ISIS in Indonesia. His loyalty to the Islamic State leader, Abu Bakr al-Baghdadi, is the common thread that connects all parts of the pro-IS network to obey to a “*Aman*”, a radical ideologue detained in Nusakambangan Prison together with Abu Bakar Ba'asyir. The Islamic State group finally spread a threat video that would invade Nusakambangan Prison and would release Abu Bakar Ba'asyir and Aman Abdurrahman. The threat was serious because Aman Abdurrahman's position had a central position as an IS official, Abu Bakar Ba'asyir even pledged to him.¹ The JAD group, in principle, is not an official organization. It is a support group for the ISIS terror group movement.

In every radical act of religion, the most victims of radicalism and terrorism in the world is Muslims. It is time for the world, therefore, to sympathize with a Muslim country. The emphasis on cooperation in the prevention of terrorism is part of an agreement that will eventually lead to the creation of conventions related to cooperation in the field of international law and deliver a message of peace for all humanity. From the perspective of Commander General TNI, Gatot Nurmantyo, at the Muhammadiyah Office, Central Jakarta in 2016, stated that there are six potential threats that overshadow Indonesia, including:

1. The threat begins with the decline of world oil production (*big oil theory*) which causes Indonesia as a country that has the greatest potential of natural wealth to become a target for other countries to target natural resources, placing Indonesia's position in a state of caution;
2. The threat comes from the problem of claims in the South China Sea. It is still part of the Indonesian Exclusive Economic Zone, which in the unilateral spotlight and claims of China and the Philippines has the potential threat;
3. The threat of drugs is increasingly massive to weaken the young generation of Indonesia (taking the Opium War case in China as evidence to watch out for in the country);
4. Radical religious and terrorism threat ideologically have the desire to replace the democratic system with a caliphate system (when the state is weak and busy anticipating radical religious actions and domestic terrorism and fail, this can be the entrance for foreign countries through intervention which ultimately is difficult to get out of NRI then the potential of Indonesia will be shared by the donor countries.);
5. The threat of economic competition. By seeing a significant growth in Indonesia to reach 4.74% in 2015, Indonesia is ranked 8 (eight) for good growth and high trust. However, Indonesian position

¹ See <https://www.viva.co.id/indepth/fokus/929707-aksi-dendam-jamaah-ansharut-daulah>, accessed on Friday, 11 May 2018, time : 12.35 p.m.

makes many parties (countries) less like it; and

6. The threat from neighboring countries due to the implementation of the tax amnesty that greatly benefited the Indonesian state. The tax amnesty has actually tored the country's banking system such as Singapore and Malaysia due to assets returned and lost from their systems.

The potential religious radical movements in Indonesia is only in understanding perspective in the beginning but it gradually increases particular in the context of perpetrator of the radical religious and terrorist are young people. They commence to create threats and/or to scare to the community. Therefore, Indonesian has to carry out internal and external improvements to deal with the radical nursery fields among students who always tend to want to know faster (instant). Based on the 2010 population census by the Central Bureau of Religion Statistics which was most widely adhered to by the population of Indonesia is Islam 297.2 million people (87.18%), Christians 16.5 million (6.96%), Catholics as many as 6,9 million (2.91%), 4,012,116 Hindus (1.69%), 1,703,254 Buddhists (0.72%) and 117,1 thousand Buddhists (0.05%). From the illustrations of followers of the religion in Indonesia, the tendency to grow and develop the radical religious came from followers of the majority religion. This is the impact of the transition of the new order power to reform which led to the openness of the community in democracy. Transparency in the mass mobilization movement in the public sphere has led to the emergence of massive social movements in Indonesia.

The changing the political climate in the reform era had an influence on the development of the religious life of the Islamic community in Indonesia. The idea of reviving the tendency to grow and develop of the hardline Islamic movement is also influenced by the direction of non-mainstream Islamic activities¹ in the development of the socio-religious movement. There are 3 (three) prominent aspects - namely, political aspects, a strong religious orientation, and the orientation of the cultural revival of the Indonesian people.² In terms of the forms of non-mainstream political movements, they are divided into three categories, namely jihadists, reformers and rejectionists. Jihadists are a form of political action in the form of acts of violence in the name of jihad. Reformers are a form of political action in the form of pressure on the government without committing violence which will disrupt national stability and demand sectarian rights. Rejectionist is a form of political action in the form of rejection of the democratic system and putting pressure on various policies.

The climate change of democracy in Indonesia has a great impact. In political Islam circles, it has gained momentum, in which before in the new order which was in power for thirty-two years, it was forbidden to be active in political movements. After the time new era collapsed, then, it opened opportunities to the political Islam to be existed. This openness was also followed by radical movements that grew rapidly like mushrooms in the rainy season. In some areas prone to communal conflict such as Aceh, Ambon, Poso and Makassar, this area was identical to the area of religious radicalism in Indonesia. The Islamic radical movements in Indonesia is very varied. This group is divided broadly into two models. First, the Radical Islamic movement in its origin such as HTI, the Muslim Brotherhood Tarbiyah and the Salafi-Wahabi Movement. Second, the radical Islamic movements that have metamorphosed, even though ideologically very compatible with the transnational radical Islamic movement in the Middle East. This second model is seen in the Islamic Defenders Front (FPI), Lasykar Jihad (LJ), Indonesian Mujahiddin Council (MMI) and so on. These various groups provide benefits to them and can make the existence of radical Islamic movements in Indonesia exist.

On the other hand, for students in Indonesia, there is a tendency to agree to the establishment of an Islamic State. For example, the National Survey in a month released and conducted by Researcher of PPMI Syarif Hidayatullah UIN Jakarta in order to find out "how Generation Z Muslims³ see religion, diversity, country and how religious education shapes Generation Z's thinking. This survey is conducted on students in high school and university, lecturers and teachers. The result of the survey shows that from 34 (thirty-four) provinces in Indonesia stated that from one third of Generation Z who were interviewed 37.71% agreed that the "Concept of Jihad" was the same as the war against non-Muslims. One of five Muslim students agreed that the terrorist acts of suicide bombing were Islamic jihad. A third of Muslims (34.03%) of Gen-Z agreed that apostate⁴ people must be killed, and one third consider intolerant acts against minorities was no problem.

The reference source of the Gen-Z is taken from social media to get information regarding Islam around 50.89% through Islamic textbooks (48.95%). There is a sentence "to influence not to associate with other religions" while Islamic Study material (PAI) only gives a small portion of only 12, 96% of lessons about respecting other people differently. This perspective tends to be exclusive coming from educators such as teachers and lecturers. For example, there is 49% teachers and lecturers do not agree that the government

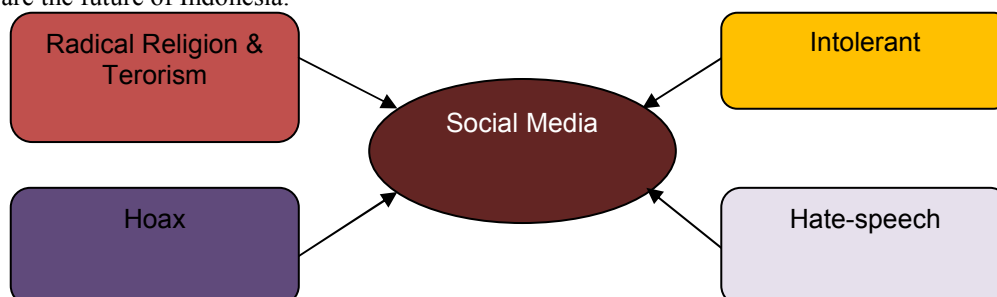
¹ Non-mainstream Islam is an Islamic group, but it is not in accordance with Islamic practices that are popular or it is different ideologies from the three religious organizations (NU, Muhammadiyah, or outside the provisions of the MUI).

² See Bilveer Singh and Zuly Qodir, Non-mainstream Islam Movements and Revival of Islamic Politic in Indonesia (Gerakan Islam Non Mainstream dan Kebangkitan Islam Politik di Indonesia), Jakarta: Pustaka Pelajar, p. 2.

³ Generation Z is the generation after Generation Y which is defined as people born in the birth span of 1995 to 2014

⁴ Apostasy comes from the word *irtadda* which means raja'a (return). if it is said *irtadda'an inih* then, it means that the person has been an infidel after embracing Islam.

protects to the minorities, 86, 55% of teachers and lecturers agree that the government must prohibit the existence of groups deemed deviant, and 65,53 % of them agree to do not let matters of worship houses for other religions. Therefore, the religious education should make students love and protect its fellow human beings. It is because in the 20-30 years, this Gen-Z will continue the development. The seed of implanted hatred must be immediately removed because it is the threat of damage to Indonesia's sovereignty. This generation of Z has become an important generation to be included in the analysis because they are the next generation of the nation and they are the future of Indonesia.



Based on the picture above, it can be seen that social media is the evolution of the community's communication process. The influence of mass media and social media in the dissemination and improvement of intolerance (SARA), hate-speech, hoax, radical religion, and terrorism in Indonesian society.

a. Demography bonus

Every state has its state sovereignty. It is basically faced with 3 (three) needs that demand simultaneously, namely: (1) the state must achieve military resilience to safeguard its national interests; (2) the state fulfill the social needs and economic needs of its population; and (3) the state ensure equitable and sustainable needs. In part of guarantee of sustainable and equitable needs, Indonesia enters a demographic bonus zone. As part of the state, the population is the most important element that has the potential to strengthen the resilience and defense of the state. The potential in the demographic bonus zone is that there are more productive age population (ages 15-64 years) compared to unproductive age population (age 0-15 years) and age 64 years and above. Indonesia's expectation is predicted to get a demographic bonus in 2020-2045 located in productive young people, whose productivity period is well managed.

In broadly outlining, religious radicalism factors occur in 3 (three) aspects: (1) religious understanding of someone who tends to be fundamental, fanatical in flow, textual in reading sources of Islamic law and conservative in facing the times; (2) increasingly changing social conditions, various forms of diversity including opinions, attitudes, actions of the community, both in terms of religion, religious organization, ethnicity, race and so on; (3) political policies that are not balanced because of the interests of political elites who do not side with the people as a whole.¹ The seeds of religious radicals can appear anywhere, even affecting young people as the next generation. The history of the struggle of the Indonesia is inseparable from the role of the younger generation. This stage of the struggle began since the founding of Youth Organization – called the Boedi Oetomo in 1908, then the 1928 Youth Oath was born, and the peak of independence proclaimed on August 17, 1945 was the fruit of the struggle of the young generation.

A different perspective between the younger generation and its predecessor generation has caused the young generation to occupy important positions in the fields of politics, bureaucracy, business and community organizations movements. The population of Indonesia began to be dominated by generations of highly educated, mastered communication technology, active social media and exposed to global values. The peculiarities of the younger generation have a tendency that it is accustomed to criticizing power in a straightforward manner in the context of media strength, movement of mass organizations and political forces. This will positively foster Indonesia's development as a force if the young generation has high nationalism, respect and pride and the desire to emulate the nation's predecessor hero who then motivates them to face the times.

The issue of bonus demography also demands the seriousness of the role of the state in issuing humanist education policies in accordance with the values of Pancasila and the 1945 Constitution in fortifying the younger generation from the tendency to be exposed to radical religious. The method of planting Pancasila values and socializing the constitution to in the life of nation is the right way to protect the younger generation from the radical religion.

The implementation of Pancasila, which was born before the Republic of Indonesia was established, is a social contract between the state of Indonesia and its people. The Indonesian state represented by the Indonesian government is obliged to bring the Indonesian people to the objectives referred to in the social contract contained

¹M. Zidni Nafi, *Being Islam, Being Indonesia (Menjadi Islam, Menjadi Indonesia)*, Jakarta: PT Gramedia, 2018, p. 148.

in the Pancasila by not eliminating the rights of the Indonesian people as holders of the highest sovereignty. It is because the Indonesian people actually own the state. Pancasila as the basis of the state is the basis for the life of the nation in Indonesia. Pancasila is an open ideology that has the characteristic that its values and ideals cannot be imposed from the outside, but is taken from the spiritual, moral and cultural wealth of the Indonesian people and Pancasila has a characteristic as an ideological belief which is an agreement of the Indonesian people.

The implementation of the 1945 Constitution provides the same participatory spaces for community groups to channel all their aspirations and interests in a democratic manner. There are equal rights to opinion and association in accordance with applicable laws and regulations. Every citizen has the same position before the law, regardless of social, cultural and religious background. There are 2 (two) measures of democracy guaranteeing citizens in their opinion, association and assembly. First, it is constitutional normative measures which are applicable laws and regulations in Indonesia. Second, it is empirical sociological measures in the form of a number of measuring institutions that conduct periodic surveys of democratic and freedom indexes.¹

Indonesia normatively adopts a state order to accommodate the enactment of democratic principles such as freedom to associate and to assembly, freedom of expression, religious freedom, freedom of political choice and so on. Those types of independence are mandated in the 1945 Constitution which are strengthened in the Law No. 9 of 1998 concerning Independence in Delivering Opinions in public. Article 28E Paragraph (3) of the 1945 Constitution affirms that "Everyone has the right to freedom to associate, to assembly and to express opinions." Article 2 paragraph (1) of the Law No.9 states that "Every citizen, individually or as a group, is free expressing opinion as the realization of the rights and responsibilities of democracy in the life of society, diversity and state." "In addition, there are efforts to enforce the Law No. 16 of 2017 which is an endorsement of PERPPU No.2 of 2017 concerning social organizations which aims to protect the sovereignty of the Unitary State of the Republic of Indonesia based on Pancasila and the Constitution of the Republic of Indonesia from violations of the principles and objectives of social organizations which are not in line with the principles community organizations in accordance with the articles of association of organizations that have been registered and legalized by the government. It even factually proves that the mass organization and its activities contradict to Pancasila and the 1945 Constitution. In this law, it also adheres to the principle of *contrarius actus* in order to effectively apply sanctions to mass organizations which is proven to adhere, to develop and to spread the contradiction ideas of Pancasila and the 1945 Constitution.

Erroneous thinking regarding the concept of upholding an Islamic state (*Khilafah*) is resulted from the impact of instant learning about religion which grew religiously radical among students, young people, and religious organizations. In addition, the influence of mass media and social media on religious references from religious teachers is popular in the media and followed by millennial groups without explored further of the depth of religious knowledge. Symptoms of radicalism begin to be seen with the statement of the attitude of students in Indonesia. One of the state campuses expresses an attitude of support for the radical religious group. Concerns about the development of erroneous perceptions of the younger generation towards religious radicals can be seen from data in the field which presents the results of INFID and GUSDURian's research. They find out that 12.8% of youth agree with religious groups to use violence. The study took respondents in six major cities, namely Bandung, Makassar, Pontianak, Surabaya, Surakarta and Yogyakarta, from August to October 2016. The role of mass organizations making Indonesia in the threat of radical religion is:

1. The Shariah Regional Regulation is the door to enter from the region to the national level;

2. Khilafah, Islamic state, high school students, and university students from 25 of priority campus in Indonesia or 1 (one) out of 4 (four) students (23,5 %) agree to establish the Islamic state (ALVARA)

3. Assisting Palestine

4. Indonesia vs Khilafah

In 2016, the BNPT found that the symptoms of radicalism began to spread among students in the survey

¹ Masdar Hilmy, "Radical Religion and Democratic Politic in Indonesia –(Radikalisme Agama dan Politik demokrasi di Indonesia Pasca Orde baru)", *Miqot*, Vol. XXXIX No. 2, 2015, p. 409.

found that 26.7% agreed with jihad using violence.¹ The revision of the Anti-Terrorism Law is part of the Indonesian government's obligation to stem the potential threat from religious radicals. The De-radicalization approach was carried out by the government (executive) to carry out de-radicalization. Anticipation measures were also taken from the Indonesian National Police (POLRI), which was a Judicial institution, namely:

- a. Neutralizing people who have the potential to recruit.
- b. Weakening radical ideology by presenting rival ideologies.
- c. Spreading rival ideologies to vulnerable community groups.
- d. Overseeing the media that are a means of spreading radicalism.
- e. Understanding the social and cultural context that exists in every level of society.

b. Understanding of radical individuals is not Radical Islam.

The notion of radicalism is one of the real threats to humanity and global life. Radicalism as a model of violence creates an act of terrorism in the context of historical-sociological phenomenon. The closed minded and narrow understanding of the way of thinking or people in following their religious guidance raises the seeds of extremism. Violence in the name of religion / belief is more easily categorized as radicalism and terrorism which has a connection with one another. In the perspective of religious radicalisms actually understanding religion is only a theological reasoning textually, even less attention to humanitarian issues. In the context of religious tolerance, theological reasoning is meaningless if it does not make religion a social criticism that is in favor of practical humanitarian interests. Indeed, there is no religion that advocates violence and advocates hatred. Hatred and violence are often only the imagination of groups of religious people who feel threatened by modernization or by other ideologies.

From research conducted by Lee Kuan Yew School Singapore, it released data from the View Research Center that 4% (four) percent of the population of Indonesia, exactly 10 million Indonesians agreed to the concept of an Islamic state. This number consists of youth and urbanites. Agreeing in the sense is to support the concept of Islamic State or Daesh / ISIS. This research proved a bit of the fact of Indonesia in the vulnerability of radicalism. The manifestation variants can also be seen from various movements, such as the Shari'ah Regional Regulation. The 212 Movement of Islamic Defenders is a movement of the *Ummah* in a positive context which is indicated to be awakened due to the political situation in 2017 particular discourse of the Jakarta Regional Election. The tendency has been declared a banned organization such as the Indonesian Communist Party (PKI).

c. Religious Radical Thought

The radicals are in the mind but it can be actual if there has been a movement. It is breaching the law and crime in the form of violence. The issues have potential to become the entrance of radical religious movements start from hate-speech, hoax, intolerance, and persecution to cause fear among fellow citizens. In its development there are two different forms of radical Islamic movements in Indonesia. First, the radical Islamic movement which is still in its habitat, for example Hizb ut-Tahrir Indonesia (HTI), Muslim Brotherhood Tarbiyah and the Salafi-Wahabi Movement. Second, the Radical Islam movement which has metamorphosed. This movement has the same form as the transnational radical Islamic movement in the Middle East. Before talking about whether or not a group is detected to have a radical religious tendency and stick with international terrorism networks.

The state apparatus must be firm from the initial efforts by acting against the figures who conduct religious lectures by forgiving people outside of their groups, which are the entrance to religious radicals in carrying out the process of transferring ideology. To find a solution to eradicating religious radical understanding in a negative context,² therefore, the significant knife analysis terrorism uses the science of communication that involves 5 (five) elements - namely the information sender, information content, recipient information, media, and social contexts. These five elements help the apparatus to carry out the de-radicalization process to prevent the process of radicalization.

Eliminating disruption factors of the stability of the state's sovereignty, especially from radical religious threats, requires prevention efforts and countermeasures (repressive efforts), and efforts to de-radicalize (attempts to neutralize radical ideas through interdisciplinary approaches, such as law, psychology, religion, economics, education, humanity and socio-culture for those who are exposed to radical / pro-violence ideas) implemented in several classifications, as followings:

- 1) Preventing radical notions from social media.

The Indonesian government begins to cleanse the world virtual from radical content after a series of

¹See <https://www.rappler.com/indonesia/148572-fakta-pelaku-tindak-terorisme-masih-berusia-belia> accessed, 12 Oktober 2018, time pukul 13.27 p.m..

² See the way of the Head of Indonesia Police Dealing with Radicalism "Cara Kapolri Mengatasi Radikalisme" Through <https://nasional.kompas.com/read/2017/01/20/10242891/cara.kapolri.mengatasi.radikalisme>. Accessed on Sunday, 20 May 2018, time 13.47 p.m.

tense bombings in three churches on Sunday, May 13, 2018. To overcome the spread of radicalism that led a terror, it is not only to have rapid and responsive work provided by the government through the Ministry of Communication and Information, but it also requires public awareness to maintain information stability in cyberspace (the internet). The reason to do it is because people get information how to assemble bombs and learn to become radicalized get online training on bomb assembling, file sharing, telegram communication, Instagram and Facebook, comes from the internet. To prevent platforms that contain negative site of the radical teachings, the Indonesian government cooperate with internet content providers or online media to handle it. For example, the government is blocking Telegram because telegram is alleged to spread dangerous ideas of the radical religion. The government has also collaborated with Google and Twitter in counteracting radical content. For cooperation with Google, according to Minister Kominfo Rudiantara,¹ Google has agreed to increase Service Level Agreement (SLA) in handling radical content, terrorism issues, and other negative content. By implementing a new trusted flaggers² system, Google will also impose a system of legal removals related to law and law enforcement in Indonesia. The Indonesian government involves civil society to ensure this method is not a regime of censorship. There will be no room for abusing authority related to handling negative content on social media for the sake of the state and nation interests.

2. Blocking the Flow of Radical Thought of Religion Entering the Environment of Higher Education. Higher Education is an institution that opens opportunities for a variety of thoughts and critical ideas widely and comprehensively in learning and teaching activities. Based on a research report conducted by the Ministry of Religion's R & D in 1996, there were four public universities that experienced an increase in religious activities, namely: University of Indonesia (UI), Gajah Mada University (UGM), Airlangga University and Hasanuddin University. The report also shown the most potential tendency to develop exclusive and radical Islamic (religious) activities. The data indicated that the secular and public campuses have significant Islamic revivalism. Therefore, the universities have a big responsibility in counteracting the negative impacts of radical networks.
3. Closing the gap between radical religion and terrorism in Government Institutions and State-Owned Enterprises (SOEs).

The prosecution of radical supporters of religion and terrorism is important for countries like Indonesia to stop support for radical and tertiary groups. This effort is part of eradicating the seeding of ideas radical ideas on facilities in government institutions, state-owned enterprises and subsidiaries of BUMN. Supporters of radical understanding of religion and terrorism are active in assisting various operations and radical activities and terror in the community, by becoming funders.³ The enactment of the Law No. 5 of 2018 concerning Amendment to the Law Number 15 of 2003 concerning Determination of Government Regulation in Lieu of Law Number 1 of 2002 concerning Eradication of Terrorism in its consideration states that terrorism occurring in Indonesia constitute serious crimes that endanger the state ideology, state sovereignty, humanitarian values, and various aspects of social, national and state life, and transnational in nature. It has been well-organized, has a wide network, and has certain objectives so that the eradication needs to be carried out specifically, well-planned, directed, integrated and sustainable based on Pancasila and the 1945 Constitution of Indonesia;

4. Establishing the standardization of "Ulama" and religious leaders. To prevent internal conflicts within the body of religious people, it is important to prevent mistakes in practicing religious teachings in daily life due to lack of knowledge, differences in schools and determining the law (sharia and ushul fiqh).

3. Conclusion

Indonesia has normatively adopted a state order that accommodates the enactment of democratic principles such as freedom to associate and assembly, freedom of expression, religious freedom, and freedom of political choice. The freedom has been mandated in the 1945 Constitution which is strengthened in the Law No. 9 of 1998 concerning Independence in Delivering Opinions in public. There are some mass organizations adhere, develop and disseminate the radical religion ideas and is contradiction with Pancasila and the 1945 Constitution. To counteract radical religion, the government involves two of the largest Islamic organizations in Indonesia,

¹See m.mediaindonesia.com/read/detail/116395-membendung-radikalisme-melalui-dunia-maya Accessed on Sunday, 20 May 2018, time 12.34 p.m.

²Trusted flagger is a figure provided by Youtube and Google. It consists of report from the Government to be prioritizable handled. Every reported conducted by the government will precede reporting lists of the users in general. Each report will be processed in 24 hours. It is handled by over the top companies such as Telegram, Facebook, Twitter, and Google.

³See News State Institution and BUMN: Asking to Cleanse their Radical Employees (Lembaga Pemerintah dan BUMN Diminta Bersih-bersih Pegawai Radikal), Online Kompas, dated, 17 May 2018 time : 17.25 p.m.

namely Muhammadiyah and Nahdlatul Ulama to continue broadcasting Islam that peaceful and tolerant. The government also counteracts the radical religion thoughts developed by the mass organization and/or campuses either through media or media-online.

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