



IDENTIFYING EARLY WARNING SIGNS

A Guidebook for Building
Community Resilience to Violent Extremism



Yayasan
Empatiku
Generation Empathy



IDENTIFYING EARLY WARNING SIGNS

A Guidebook for Building
Community Resilience to Violent Extremism



Yayasan
Empatiku
Generation Empathy

IDENTIFYING EARLY WARNING SIGNS

A Guidebook for Building Community Resilience to Violent Extremism

Writer

Mira Kusumarini

Proof Readers and Editors

Melinda Holmes, WASL Program Director, ICAN

Reviewers

Dr. Margaretha Hanita, Board of Empatiku

Dr. Zora Sukabdi, Board of Empatiku

Case Contributors

Devi Brilianti, Resilient Team, Mekarjaya Village, Depok

Difansa Rachmani, Depok

Iman Santosa, Depok

Kartini, Resilient Team, Muncul Village, South Tangerang

Nurshadrina Khairadhanian, Depok

Ratna Feriyanti, Resilient Team, Muncul Village, South Tangerang

Rosalia Iswiyanti, Resilient Team, Pondok Kacang Timur Village, South Tangerang

Suwardi, Resilient Team, Pondok Kacang Timur Village, South Tangerang

Walginah, Resilient Team, Mekarjaya Village, Depok

Supported by

Southeast Asia Network for Civil Society Organizations (SEAN CSO)

Australia Multi-Cultural Foundation (AMF)

Suggestions for APA-formatted citations:

Empatiku (2022). *Identifying Early Warning Signs: A Guidebook for Building Community Resilience to Violent Extremism*. Jakarta: Empatiku

© Copyright 2022, Empatiku

All rights reserved

TABLE OF CONTENTS

TABLE OF CONTENTS	5
FOREWARD	6
PREFACE	7
PREFACE	8
CHAPTER 1. INTRODUCTION	10
<i>PURPOSE</i>	<i>10</i>
<i>HOW TO USE THE GUIDE</i>	<i>11</i>
<i>LEGAL BASIS</i>	<i>12</i>
<i>BASIC PRINCIPLES OF EARLY WARNING SIGN IDENTIFICATION</i>	<i>13</i>
CHAPTER 2. COMMUNITY RESILIENCE	16
2.1 <i>IMPROVEMENT OF COMMUNITY KNOWLEDGE AND UNDERSTANDING</i>	<i>17</i>
2.2 <i>CASE MANAGEMENT MECHANISM</i>	<i>18</i>
2.3 <i>IMPROVED SOCIAL COHESION</i>	<i>21</i>
2.4 <i>SUPPORT FOR PUBLIC POLICY AND LEGAL BASIS</i>	<i>21</i>
CHAPTER 3. THE RADICALIZATION PROCESS	22
<i>TERMS USED</i>	<i>22</i>
<i>RADICALIZATION PROCESS</i>	<i>23</i>
STAGE 1: <i>PRE-RADICALIZATION (DISSEMINATION OF PROPAGANDA)</i>	<i>24</i>
STAGE 2: <i>SELF-IDENTIFICATION</i>	<i>28</i>
STAGE 3: <i>INDOCTRINATION</i>	<i>28</i>
STAGE 4: <i>ACTS OF TERRORISM</i>	<i>28</i>
CHAPTER 4. EARLY WARNING SIGNS OF VIOLENT EXTREMISM	29
<i>BEHAVIOR CATEGORIES OF EARLY WARNING SIGNS</i>	<i>30</i>
4.1 <i>IDEOLOGY</i>	<i>30</i>
4.2 <i>SOCIAL RELATIONSHIP</i>	<i>31</i>
4.3 <i>CRIMINAL ACTS</i>	<i>31</i>
<i>RISK-INTENSITY BEHAVIOR</i>	<i>32</i>
CHAPTER 5. HANDLING AND PREVENTION EFFORTS	33
<i>HANDLING EFFORTS</i>	<i>33</i>
<i>PREVENTION MEASURES</i>	<i>33</i>
APPENDIX 1 EARLY WARNING SIGN CASE DISCUSSION	37
BIBLIOGRAPHY	64

FOREWARD

The number of cases of terrorism crimes in Indonesia are increasing year by year. More worryingly, violent extremist groups began to involve women, children and the entire family in their operations.

The radicalization process—to make someone exposed, recruited, indoctrinated and commit criminal acts of terrorism—starts from the pre-radicalization process where violent extremist groups spread their propaganda narratives that are mostly untrue or hoaxes, distorting facts or purely giving false expectations.

The spread of propaganda about violent extremism and the recruitment process occurs through online and offline media. They target everyone, from any background, whether adult male or female, teenager or child. Those who are moved, embraced the ideology and recruited, have lack of resiliency in dealing with the threat of Violent Extremism.

Community resilience is influenced by four complementary pillars, namely citizen knowledge about the dangers of Violent Extremism and ability to identify the early warning signs, community-led case management mechanisms for handling early cases and social reintegration cases, robust community social cohesion, and government support in public policy and legal basis that ensures the continuity and sustainability of the system.

The public awareness pillar about the dangers of Violent Extremism including the ability to identify early warning signs is at the forefront. This is important because it enables people to prevent and pre-empt early enough so that the case will not become a criminal act of terrorism. It is for this purpose that this guidebook to Identify Early Warning Signs of Violent Extremism has been created.

This guidebook tries to present information about how the radicalization process occurs. Examples of what behaviors are considered as early warning signs are identified. It follows with information on how to handle and prevent such behavior. This book is supported by some discussions of real cases, including the use of simple language and illustrations, so that readers can be easily understood.

Finally, this Guidebook is far from perfect. Please accept my apology for any shortcomings. However, it is hoped that this guide can help readers understand the threat can increase the resilient power to avoid, prevent and pre-empt the threat of Violent Extremism. Happy reading and practicing!

Jakarta, November 2022

Writer

PREFACE

The National Agency for Combating Terrorism (BNPT) of the Republic of Indonesia welcomes the publication of the Guidebook to Identifying Early Warning Signs of Violence Extremism. This guidebook aims to assist the community and stakeholders in making early prevention efforts against the spread of violent extremism in Indonesia and beyond.

This Guidebook is part of a strategic step in National Preparedness as mandated in Article 43B, Indonesian Law no. 5 of 2018 concerning Amendments to Law Number 15 of 2003 on Stipulation of Government Regulations in Lieu of Law Number 1 of 2002 on Eradication of Criminal Acts of Terrorism to Become Laws.

This guidebook contains basic principles for early detection of symptoms or signs of violent extremism happening in society especially during the process of radicalization, and the steps that need to be taken to prevent or handle them. This Guidebook also reviews a number of case examples that can serve as lessons in conducting early detection in preventing radicalization.

For this reason, we on behalf of the BNPT express our highest gratitude and appreciation to the Empatiku Foundation and all parties involved in the preparation of this Guidebook. In conclusion, I hope that this Guidebook can provide benefits to many parties, especially in supporting the creation of a society that is resilient against the spread of violent extremism that leads to terrorism.

Jakarta, 22 November 2022

Head of BNPT Republik Indonesia
Komjen Pol. Dr. Boy Rafli Amar, M.H

PREFACE

On behalf of the Directorate of Prevention of Special Detachment (Densus) 88 Anti-terror Police, we congratulate the Empatiku Foundation for the publication of the Guidebook in Identifying Early Warning Signs of Violent Extremism. We believe this book will contribute the efforts to prevent the spread of radicalism in society, especially in groups of women and young people who are vulnerable. This is particularly true to the fact that there is an increasing trend in Indonesia of young radicalism actors in the last ten years.

In addition to carry out law enforcement, we as the Special Detachment 88 Anti-terror Police also hope to prevent the occurrence of terrorism criminal acts committed by the community members. In their active role preventing violent extremism, citizens can empower themselves by increasing their knowledge in the dangers of radicalism, including how to identify its early warning signs. This could be an early anticipation of citizens in counteracting efforts against the spread of propaganda narratives and recruitment by the violent extremist groups.

As described in this Guidebook, the radicalization process is carried out in several stages. In the earliest stage, the violent extremist groups disseminate propaganda narratives both online and offline. In cyberspace through social media platforms, propaganda narratives are presented very creatively and convincingly, making readers interested in exploring further. Unless we fortify ourselves with knowledge in the dangers of radicalism, ability to identify the early warning signs and strengthen our digital literacy, we will be vulnerable to embracing the ideology. When we are exposed, the violent extremist groups will easily indoctrinate, recruit and eventually lead us to commit criminal acts of terrorism. This could be possible as these all are the manifestation of ideology and adherence to violent extremist groups.

Finally, hopefully this guidebook can be widely spread throughout Indonesia and beyond reaching all citizens without any background. By being able to identify the early warning signs, the community becomes resilient to radicalism. Once again Congratulations to Empathy Foundation and all contributors in developing the guidebook. For readers, happy reading and learning. Hopefully we will all be able to become resilient and counteract radicalism in Indonesia and beyond.

Jakarta, 25th November 2022

Director of Prevention Densus 88 AT Indonesian Police
Brig. Gen. Pol Tubagus Ami Prindani, SIK, MSI

CHAPTER 1.

INTRODUCTION

PURPOSE

The Identifying Early Warning Signs Guidebook is intended to help citizens understand and identify the early warning signs of violent extremism. It is expected to prevent and pre-empt early cases of violent extremism before they become criminal acts of terrorism. Early warning signs of violent extremism are defined as early signs and or symptoms indicated by behaviors of a person or a group of people in their social relations, ideology, or potential criminal acts that could lead to violent extremism or terrorism.

The early warning signs may appear in every stage of radicalization — pre-radicalization/propaganda, self-identification, indoctrination, and commission of acts of terrorism. Identification of early warning signs by citizens is a very important first step in the process of preventing terrorism. The main target audience of this guidebook is, therefore, every member of society regardless of their backgrounds as everyone of us can be exposed to radical ideologies. The earlier people identify the warning signs and conduct early treatment, the greater the chance that we can bring about effective preventive measures.

This Guidebook is an integral and important part of the Community-Based Early Detection and Early Treatment of Violent Extremism System, which will strengthen community resilience against the spread of violent extremist ideology. The success of the Community-Based Early Detection and Early Treatment System of Violent Extremism is determined by four important pillars, namely; 1) increased knowledge and awareness of citizens about the dangers of violent extremism and the ability to identify the early warning signs, 2) implementation of community-led case management mechanism for early cases and social reintegration cases, 3) increased social cohesion amongst community members, and 4) support of government policies and legal basis.

HOW TO USE THE GUIDE

The guide is organized in six parts: an introduction, community resilience, radicalization process, early warning signs, how to handle and prevent, and a discussion of real case examples in the Appendix.

The Introduction provides a brief background and purpose of the development of the Guidebook, how to use the Guidebook, the legal basis for conducting early warning sign identification and the basic principles of implementing early warning sign detection.

The second chapter explains what is meant by community resilience to violent extremism, why citizen resilience is important and aspects that strengthen citizen resilience.

The third chapter is about the process of radicalization. It also explains the terms that are often used and the sources and references to the legal basis. In this section the process of radicalization is explained, which will greatly assist the reader's understanding of the early warning signs that are identified in each of the step. Especially in the pre-radicalization or propaganda phase, there will be outlined different types of propaganda narratives. This is to make the readers aware and ensure they understand the purpose behind propaganda narratives.

The fourth chapter explains what we mean by early warning signs of violent extremism. To make it easy for us to identify the signs, the guidebook categorizes the early warning signs in three behavioral domains. There will be also an explanation of how each behavioral category has multiple levels of risk intensity.

The fifth chapter describes how to deal with early warning signs when detected. This includes explaining what can be done to prevent the recruitment of citizens by violent extremist groups at the individual, family and extended family levels, as well as the community level.

Most important is, furthermore, the discussion in the appendix of twenty-one real cases of early warning signs identified in the community. The earlier we identify the signs and more timely they are treated, the higher the possibility that we can save our loved ones from being recruited by violent extremist groups.

LEGAL BASIS

Identifying early warning signs within the Community-Based Early Detection and Treatment against Violent Extremism that leads to Terrorism System, is supported by several of Indonesia's laws and regulations, including:

1. Law Number 5 of 2018 on Amendments to Law Number 15 of 2003 concerning the Establishment of Government Regulations in Lieu of Law Number 1 of 2002 concerning the Eradication of Criminal Acts of Terrorism concerning the Eradication of Terrorism into Law. Specifically, Article 43B on National Preparedness explains that national preparedness is a condition of preparedness to anticipate the occurrence of Criminal Acts of Terrorism through a planned, integrated, systematic, and sustainable process.
2. Law Number 35 of 2014 on Amendments to Law Number 23 of 2002 concerning Child Protection. Specifically, Article 59 paragraph 1 explains that the Government, Local Governments, and other state institutions are obliged and responsible for providing Special Protection to Children. Furthermore, article 2 letter k of Special Protection for Children as referred to in paragraph (1) is given to children as victims of terrorism networks.
3. Law Number 7 of 2012 on Handling of Social Conflicts. In article 1 it is explained that, "Social Conflict Handling is a series of activities carried out systematically and planned in situations and events, both before, during, and after a conflict, which includes conflict prevention, conflict cessation, and post-conflict recovery."
4. Government Regulation Number 77 of 2019 on the Prevention of Terrorism Crimes and Protection of Investigators, Public Prosecutors, Judges, and Correctional Officers. Specifically, article 4 letter a explains that national preparedness is carried out through community empowerment.
5. Presidential Regulation No. 7 of 2021 on the 2020-2024 National Action Plan for the Prevention and Countermeasures of Violent Extremism Leading to Terrorism.
6. Ministry Regulation of Women's Empowerment and Child Protection Number 7 of 2019 on Women's Empowerment and

Child Protection, with an Appendix on Guidelines for The Protection of Children from Radicalism and Terrorism Crimes.

BASIC PRINCIPLES OF EARLY WARNING SIGN IDENTIFICATION

The practice of identifying early warning sign is essential to our vigilance. However, if it is not based on principles that prioritize the fulfillment of human rights, the implementation of early detection can be counterproductive. Here are the basic principles in the application of identifying early warning signs:

1. Do-No-Harm

The Do-No-Harm principle is defined as the main principle that ensures the detection of early warning signs does not create danger and or further damage, for example, by creating stigma and judgment against members of the society who are suspected of adhering to violent extremism. Furthermore, it ensures that detection of early warning signs is not used as an excuse to isolate, punish or label citizens.

It is important to ensure that the intention and purpose of detecting early warning signs is to help people as early as possible with a clear follow-up treatment. In handling of the cases by the community, they must be verified and discussed, and assistance provided or the case referred to the relevant referral agency when the community is unable to handle it. Any case which is identified must be guaranteed to have a completed status.

2. Avoid Stereotypes

Stereotypes are prejudices judgments or assumptions based on behavioral characteristics of people such as race, gender, ethnicity or belonging to a certain social group. Stereotypes will interfere with and endanger citizens' abilities to identify the early warning signs and assist fellow citizens, because stereotypes are false cues about characteristics related to race, socioeconomic status, cognitive or academic ability, or physical appearance. For

example, stereotypes make people judge that a man wearing ankle pants or a woman in veil is definitely a member of a violent extremist group.



3. Understand early warning signs in context

Violence and violent ideologies are contextual. Violent and aggressive behavior as an expression of emotions may be influenced by many factors in, for example, the person's work, home and social environments. When stressed or depressed, some people who do not have the skills to cope with the problem positively, may react using violence. Different people have different social and emotional abilities.

4. Prudence

The practice of detecting early warning signs should be carried out with a cautious attitude. Many considerations are important such as understanding the context, verifying so that we don't get

caught up in judgmental practices, stereotypes, or labeling someone, etc. It is important to prioritize an attitude of prudence in order to ensure the right of an individual or group of people are protected.

5. Human Rights Enforcement including Gender Equality and Protection of Children's Rights

The practice of early warning sign detection respects and upholds the Human Rights of every citizen, including: the right to freely express thoughts, feelings, and opinions, to obtain equal recognition as a citizen, to access legal guarantees, social security, and to obtain education and employment. It is important to understand the gender dimensions, especially when encountering an early warning sign from a woman. While handling the case, it is critical to consider that women and men have different needs and therefore they deserve equal access to existing services and resources. Likewise, when early warning signs are detected in children, it is essential to make sure that children's rights are fulfilled in non-discriminatory ways, in the child's best interests, and ensuring that survival and child development needs are met.



CHAPTER 2. COMMUNITY RESILIENCE

Building community resilience is at the core of citizen preparedness for addressing violent extremism supported by a Community-Based Early Detection and Early Treatment System (Early Warning System). Community resilience is a sustainable mechanism of communities with the capacity to respond, survive, recover, and adapt to adverse or difficult situations utilizing the existing resources. The difficult situation in question is the existence of threats of violent extremism spreading at the community level of impact, and the possible loss of the right to life and the future of an individual or a group of people.

In developing community resilience to violent extremism through the establishment of a Community-Based Early Detection and Early Treatment System, there are four mutually integrated pillars, as illustrated in Figure 2 below, namely:

1. Increased knowledge and understanding of the risks of violent extremism and ability to identify early warning signs;
2. Establishment of a case management mechanism;
3. Developed social cohesion of the community;
4. Availability of government policy support and legal basis.

By increasing their resilience, the community can take precautions so that the people are not trapped in the process of radicalization.

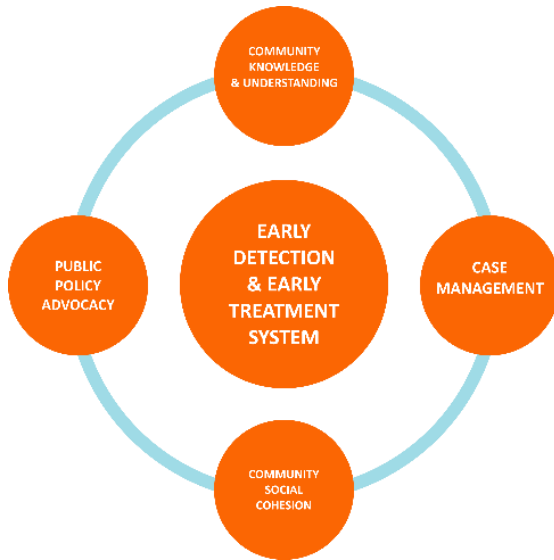
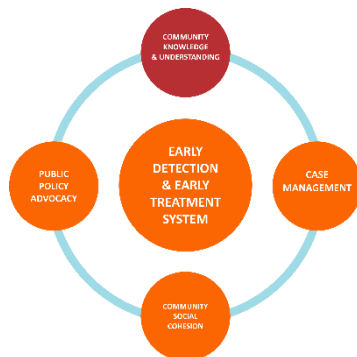


Figure 1. Early Detection & Early Treatment System

2.1 IMPROVEMENT OF COMMUNITY KNOWLEDGE AND UNDERSTANDING

Increasing community knowledge and understanding is an important pillar in the Community-Based Early Detection & Early Treatment System because people will understand the risks and dangers of violent extremism. They will also be able to identify the early warning signs, including information about how the Early Warning System works. Public education and awareness-raising activities are expected to increase the



Figures 2. Community Knowledge & Understanding

resiliency of citizens by filtering out violent extremist groups' propaganda, which is disseminated through online and offline media. Through these efforts, community members are also expected to actively produce and disseminate positive narratives as a method of fortifying oneself against the propaganda.

2.2 CASE MANAGEMENT MECHANISM

The Community-Based Case Management mechanism allows the community members to manage early cases and social reintegration cases, who are individuals that have been released from the Rehabilitation Center or Correctional Center. The Resilience Team of the Early Warning System, handles early cases that are identified in the community so that they do not become cases of terrorism crimes, which is the domain of law enforcement officers. In the Standard Operating Procedure of case management the mechanism consists of four steps.



Figures 3. Case Management

1) Documentation of Case Records

Documenting Case Records at all steps of case management is important. Not only for the purpose of documenting the case, but so we can also learn and map what cases appear and where. This data helps the village and higher levels of government to develop future strategic programming and policies. The cases recorded can be related to changes in behavior around social relations, ideology, and or potential criminal acts of

violent extremism/terrorism. All case data, which is managed confidentially, is recorded from the moment it is reported, discussed, and handled. Good data management will help monitor the community's level of resilience and their ability to handle the threat of violent extremism.

2) Verification and Case Conference

As soon as a case is reported and recorded, it must be verified. Verification is important with the aim of checking in the field whether or not the case is in need to be handled. Some cases could be completed after verification and the verification results are recorded. If not, after verification, the Resilience Team will do a Case Conference applying the basic principles of the Early Warning System. Case conferencing involves bringing together relevant practitioners (e.g. resilient team, local leaders, local officials) to discuss about the case and reflect on the client's needs and to identify solutions to the issues they face. A client in the case conference is defined as a person, family, group of persons on whose behalf the Resilience Team provides or agrees to provide a service. The results of the Case Conference are recommendations to be handled by the community themselves (remedial cases) facilitated by the Resilience Team. Alternatively, the recommendations could be referred to the police for potential criminal acts cases, or to the local health clinic for those that require psychological therapy, or to Women Empowerment and Children Protection Center (P2TP2A) for those that require counseling services. The final result of each Case Conference must be recorded.

3) Handling Remedial Cases

Remedial cases, including early cases and social reintegration cases, require treatment that are carried out by the Resilience Team and the community. Remedial cases are handled through a dialogue, discussion, mediation, and/or mentoring/social assistance. Remedial cases can be handled through these mechanisms:

DIALOGUE

A dialogue is conducted with the aim of exploring information, ideas, concepts, or goals, but not to agree on a decision. Restorative dialogues are carried out specifically to facilitate social reintegration. A restorative dialogue is a guided and structured conversation aimed at opening up communication, increasing

understanding, and agreeing on efforts to rebuild relationships and mutual trust in the community.

DISCUSSION

A discussion is conducted with the purpose of producing decisions. The decision making can be done once the information has been explored and clarified. The dialogues and discussions are both facilitated by someone who manages the process, called a facilitator. The facilitator ensures that the discussion is focused on the topic that leads to decision making.

MEDIATION

A mediation is aimed at helping citizens reach a resolution. The mediator facilitates the mediation by raising questions that help participants feel united, explore alternative agreements, and lead to resolutions. The mediator ensures the discussion proceeds on the basis of mutual respect, as all parties need to listen to each other.

SOCIAL ASSISTANCE

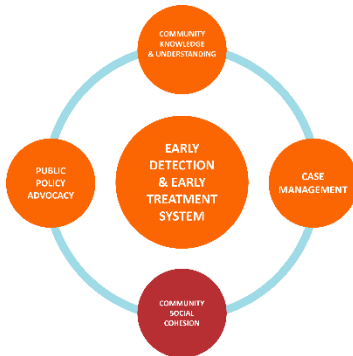
Social assistance is carried out for clients of early cases and reintegration cases after the dialogue/discussion/mediation processes are carried out. The assistance is used as a means to practice previous processes, depends on the needs of the clients, and can be in the form of fulfilling their basic rights (identification, birth certificates, health services, children's education, etc.) or meeting their economic needs, provide psychological therapy/counseling, and social activities with other community members.

4) Handling Referral Cases

Referral cases are cases that cannot be handled by the community; therefore, the cases need to be referred to and handled by referral agencies. Depending on the nature of the case, they can be referred to the police for potential criminal acts, to the health clinic for potential psychology therapy needs, or for counseling services to

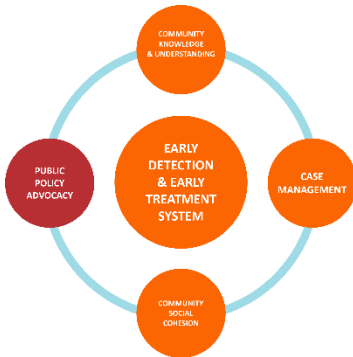
The Centre for Women’s Empowerment and Child Protection (P2TP2).

2.3 IMPROVED SOCIAL COHESION



Figures 4. Increased Social Cohesion

Social cohesion is the glue for social relations amongst citizens. A low level of bondage between citizens such as low mutual trust, the absence of empathy practices, weak social identity, or lack of cooperation between citizens, gives opportunities for violent extremist ideology to develop in the community. Therefore, it is important to build social cohesion by continuing to support community social activities including economic activities.



Figures 5. Public Policy

2.4 SUPPORT FOR PUBLIC POLICY AND LEGAL BASIS

The sustainability and continuation of Community Based Early Detection and Early Treatment System is guaranteed by the support of public policies and legal basis from the government. Therefore, it is important to advocate for public policies at the village level and at the higher levels including the District/City to Provincial levels.

CHAPTER 3. THE RADICALIZATION PROCESS

TERMS USED

Some terms that are often used in describing the handling of violent extremism or terrorism include:

- **Terrorism**
According to Indonesia's Law No. 5 of 2018, Terrorism is a crime that uses violence or threats of violence that create an atmosphere of terror or widespread fear, inflict mass casualties, and/or cause damage or destruction to strategic vital objects, the environment, public facilities, or international facilities with motives of ideological, political, or security disturbance.
- **Terrorism Crimes**
Terrorism crimes are all acts that contain the elements of a criminal act in accordance with Indonesia's Law Number 5 of 2018 concerning the Eradication of Criminal Acts of Terrorism into Law.
- **Violent Extremism**
Despite there is no universal consensus globally about the concept of violent extremism, the term understood as the beliefs and actions of those who support or use violence to realize their ideological, religious and political goals. Meanwhile, in Indonesia's Presidential Regulation No. 7 of 2021 concerning the National Action Plan for Preventing Violent Extremism it is stated that violent extremism that leads to terrorism is interpreted as beliefs and/or actions that use violent means or the threat of extreme violence with the aim of supporting or carrying out acts of terrorism.¹ The Indonesia's Government Regulation No. 77 of 2019 on the Prevention of Criminal Acts of Terrorism and Protection of Investigators, Public Prosecutors, Judges and Correctional Officers used the term 'Violent Extremism' with the same meaning.
- **Radicalism**

¹ <https://www.livingsafetogether.gov.au/aboutus/Pages/what-is-violent-extremism.aspx>

Radicalism is an understanding made by a group of people who want a drastic change or renewal of the social and political order using violent means.² The Indonesia Dictionary on Indonesian Language (KBBI) distinguishes the word 'radical' from 'radicalism'. Radicalism has three meanings, first, 'a radical understanding or flow in politics'. Second, 'an understanding or tradition that desires social and political change or renewal by violent or drastic means'. Third, 'extreme attitudes in the political stream'.³

- **Intolerance**

Tolerance (the origin from the Latin words *tolerantia* and *tolerare* means 'to bear' or 'endurance') is interpreted as a feeling of holding on to differences in beliefs or principles. Lack of tolerance or intolerance are unwillingness or refusal to tolerate or respect opinions or beliefs contrary to one's own and persons of a different social group. Intolerance can provoke a dispute. Intolerant attitudes will be followed by intolerant actions, ranging from harassment or humiliation, physical violence, and can extend to enacting others differently and unfairly.

RADICALIZATION PROCESS

Referring to "*Radicalization in the West: The Homegrown Threat Prepared*" prepared by Mitchell D. Silber and Arvin Bhatt, the radicalization process is divided into four stages, which are based on the observation of a series of terror cases in Madrid (2004), London (2005), Australia (2005), and Toronto (2006). Not all stages are passed through and not always sequentially. Nevertheless, when a person has gone through the whole process, they are very likely to become involved in an act of terrorism. Here is a full explanation of the pipeline in illustration:⁴

² Ariwidodo, E. (2017) Shifting Paradigm of Modern Islam Fundamentalism as Islamized Space Autonomy in Indonesia, *Kars Journal of Social and Islamic Culture*, 249-283.

³ <https://apps.detik.com/detik/>

⁴ Kruglanski, A. W., Gelfand, M. J., BéLanger, J. J., Sheveland, A., Hetiarachchi, M., & Gunaratna, R. (2014). The Psychology of Radicalization and Deradicalization : How Significance Quest Impacts Violent Extremism. *Advances in Political Psychology*, 35, 69–93. <https://doi.org/10.1111/pops.12163>

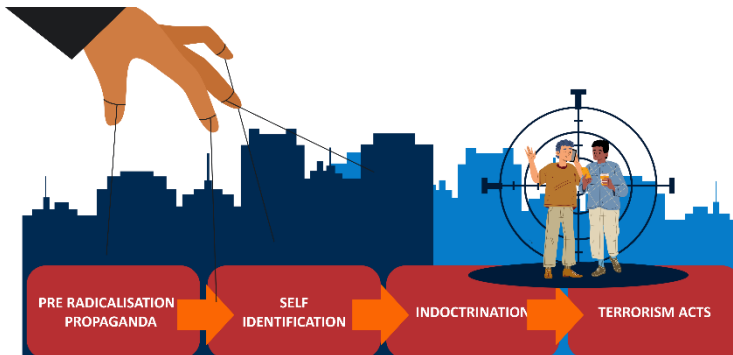


Figure 6. Radicalization Process

STAGE 1: PRE-RADICALIZATION (DISSEMINATION OF PROPAGANDA)

In this early stage, violent extremist groups disseminate the propaganda through online and offline media with the aim to attract targets for recruitment. Once the target individuals are attracted to the propaganda, which is mostly comprised of hoaxes or misinformation, they will further receive more propaganda and eventually embrace the ideology. Through social media platforms (FB, WhatsApp, Telegram, Line, etc.), individuals demonstrate supporting behavior by giving likes, sharing, or reposting the propaganda.

Extremism Propaganda Narratives

During the pre-radicalization stage where narrative propaganda is primarily used to attract targets, the below narratives are frequently used.

1. Political Narrative

A political narrative claim that people identified as part of their group are victims of injustice and points the finger at certain parties as the cause. An example of this narrative could be: "Muslims are under repression such as in Palestine, Iraq, Syria, Somalia, Pattani and Moro (Philippines)".



2. Historical Narrative

A narrative that uses historical episode as a political justification, for example, "The 'secular' government of the Republic of Indonesia (including the military and police officials) are the enemy for obstructing our 'sacred struggle' in forming the Daulah Islamiyah and having "killed" our fighters".



3. Psychosocial Narrative

A psychosocial-narrative misuses the non-mainstream to counter the mainstream in order to influence our psychology. For example, a narrative that glorifies violent acts and their actors such as in heroic and social martyr narrative videos. These narratives which glorify violence try to influence our thinking and emotions in order to accept the use of violence as "normal or justified."



4. Instrumental Narrative



An instrumental narrative is a narrative that conveys how 'effective' violent methods are in achieving socio-political goals. For example, Bahrun Naim in Syria wrote calls in his blog for the "Four Urban Guerrilla Strategies" (1) Kill them wherever you meet them, (2) Seize them, (3) Besiege them, and (4) Surveil them.

5. Theological Narratives

A theological narrative gives justification that the radical group's religion is the basis of their actions or reactions in response to injustice.



STAGE 2: SELF-IDENTIFICATION

After being exposed to violent extremism propaganda, the target individuals enter the 'Self-Identification' phase when they embrace the extremist belief system. In this phase, they will be guided by the violent extremist group to identify themselves as adherents to the violent extremist ideology and leave behind their old identity. They deepen the ideology by reinterpreting the meaning of their religion in their lives, and begin to attach themselves to the violent extremist ideology. A behavior that is often seen is when recruited individuals begin to distinguish their identity from the identities of others. They also begin to withdraw themselves from their social life because they consider others to have different identities from them. They began to join the violent extremist group, use group attributes, and are active in group activities.

STAGE 3: INDOCTRINATION

In this phase the person adopts the ideology unconditionally. They accept the ideology without questioning or criticizing it. This is because the person has gone through a process of indoctrination or brainwashing to accept and believe the ideology. They begin to be active in the life of the group and focus their lives on the belief. They begin to uphold the ideology and start to increase militancy. The religion is used as a justification for acts of violence against others of different ideologies.

STAGE 4: ACTS OF TERRORISM

At this stage, a person becomes more directly involved in the activities of violent extremist groups to carry out the violence. Unconsciously, the person may sacrifice the most important parts of their life, such as family, education, and work/income—including their own life—for the sake of the group's ideology. The person has already begun planning or committing acts of terrorism based on their beliefs. In violent extremist groups, a person who has entered this phase is obliged to do the fight. They will carry out any preparations and training (military, bomb making, assembling weapons, etc.), mental strengthening, planning and carrying out terror attacks as an effort to strengthen their belief in and enforce the group's ideology.

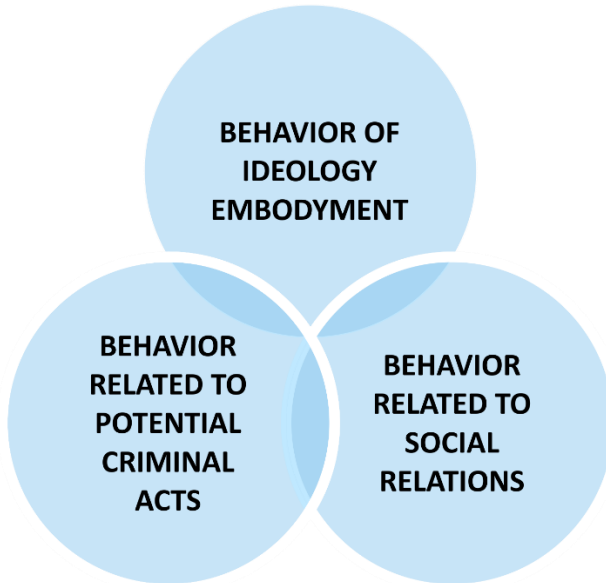
CHAPTER 4. EARLY WARNING SIGNS OF VIOLENT EXTREMISM

Early warning signs of violent extremism refers to early signs and/or symptoms as the onset or escalation of violent extremism behaviors that could be manifested in the form of actions, verbal speech, or writing. In preventing violent extremism, it is important for families and community members to understand the stages of radicalization and the behavioral changes that follow. However, there is no single process that changes a person's behaviors to radicalism, to violent extremism, or even to committing acts of terrorism. The processes that occur are unique and specific to each person.

The behavioral signs appear with increased intensity as the radicalization process progresses. According to the Indonesian Dictionary 2008: 594, "intensity is the state, the degree and the measure of intensity". Therefore, behavior intensity in violent extremism is understood as the combination of the state and level of a person's behavior within the process of radicalization with the degree of influence on the risk or danger to themselves and/or others.

Based on the experience of those who have been radicalized, regardless of the basis of their beliefs or motivations, there are several elements of fundamental behavioral change in a person's life that occur with radicalization. These behavioral changes fall into three different categories: ideology, social relations, and potential criminal activities. If a person has radicalized with violent extremist ideology, their behavioral changes tend to occur in these three categories, while taking into account the conditions and the environment concerned. Behavioral changes cannot automatically be considered a warning sign of radicalization, unless there are no other explanations that can be accounted for.

BEHAVIOR CATEGORIES OF EARLY WARNING SIGNS



Figures 7. Early Warning Sign Behavior Categories

4.1 IDEOLOGY

In the process of radicalization, a person can experience a fundamental ideological change that shifts their way of looking at the world. Ideology will be a problem when it advocates the use of violence or unlawful activities to promote certain beliefs. When further radicalized, radicalized individuals show behaviors of tightened belief. They often use ideology related words to vilify or to discriminate against others. Their behaviors indicate that radical ideology, which is already part of their identity when they frequently use hateful speech.

Examples among others:

- Hate speech about the government because the current government is, for example, a communist and anti-Islamic regime.

- Narratives conveying that family planning (KB) and immunization should not be carried out because they are against God's decree.
- The propaganda narrative of a prosperous and just life at the time when the Prophet Muhammad reigned and compares with the condition of Indonesia, which is full of injustice.

4.2 SOCIAL RELATIONSHIP

Many who are radicalized and join violent extremist groups are driven by social reasons. Based on the experience in Indonesia, people are vulnerable to embracing violent extremism due to the influence of personal relationships. Furthermore, when a person begins to be radicalized, he or she is likely to withdraw from their daily activities and from their social groups. They may also show disapproval and create conflicts with family and friends due to different political views and ideology. They often interact more with groups holding their similar ideology. Violent extremist groups usually undergo a membership inauguration ceremony by taking an oath of allegiance to show commitment. The process of radicalization is often built through face-to-face personal relationships; however, some are also built through the internet. One can be part of an online community that shares radical views and be radicalized virtually.

Examples among others:

- Disconnect with family because they are considered to be non-believers.
- Withdrawal from the neighbors and village social activities because they do not hold the same ideology.
- Establishing communication and relationships with people from the extremist group.

4.3 CRIMINAL ACTS

During the radicalization process, a person may already perpetrate terrorist actions to draw people's attention to their beliefs or deliver messages to certain groups. This action is considered illegal even if it does not cause serious harm, such as vandalism or violent protests. More radical individuals

carry out threats to influence certain governments or communities. When someone starts using violence to promote a cause, radicalization to violent extremism becomes a serious problem. When someone has committed to violent acts, violent attacks can occur quickly. When someone has experienced committing criminal acts, they tend to be easily suspicious and cautious.

Examples among others:

- Learning to shoot in order to fight back against a government that is getting crazier.
- Developing a new habit of collecting homemade weapons to get themselves prepared.
- Preparing to leave for Syria to join ISIS.

RISK-INTENSITY BEHAVIOR

Every behavior in the process of radicalization has a level of risks for themselves and/or others. The intensity of the risk for violent extremism is grouped into three degrees: notable, concerning, and attention.



Figure 8. Level of Intensity of Behavior

CHAPTER 5. HANDLING AND PREVENTION EFFORTS

HANDLING EFFORTS

If in your community an Early Detection and Early Treatment System against Violent Extremism has already been established and a Resilience Team has also been formed, then you can consult with the Resilience Team on any questions, and or provide testimonies regarding early cases you have identified in your community. The Resilience Team manages the early and social reintegration cases in accordance with the Case Management Standard Operating Procedure, as explained above including:

1. Case Reporting Records
2. Verification and Case Conference
3. Remedial Case Handling
4. Referral Case Handling

PREVENTION MEASURES

When you already understand the risks of violent extremism and are able to identify its early warning signs, then it is wise to take preventive measures starting from yourself, your family, and your community. Some preventive efforts that can be done include:

Increase individual resilience

- Apply a critical mindset. At the pre-radicalization stage or propaganda stage, the narrative targets the individual private sphere. To prevent someone from getting caught up in a propaganda narrative, which is mostly false information or *hoaxes*, you have to make sure that you do not immediately take in and believe the information you receive without thinking critically and internalizing the information. Verifying the truth of the information by asking a reliable source is a wise decision.

- Continue exercising and applying empathy as often as possible, especially by being active in social activities. Social closeness can be a force in preventing you from getting caught up in the false propaganda.
- Increase knowledge and understanding in the risks of violent extremism and be mindful and alert to the early warning signs of already occurring cases.
- Since most propaganda narratives test the depth of your knowledge in your religion, explore your understanding and knowledge about your religion.

Increase family resilience

- Care for children. Many cases of child terrorism are attributed to the weak upbringing by the parents and the family. The lack of communication, attention, affection and fulfillment of the emotional needs of the child may contribute to the child's desire to seek these needs outside the family and unfortunately these needs can be met by violent extremist groups. If you are a parent and/or a family member, improve your parenting patterns in the family and increase your knowledge and understanding in the dangers of violent extremism. Especially important is to be more proactive in the identification of the early warning signs, especially on social media.
- Increase support for other family members. Many examples from terrorism cases show that the recruitment process occurs within the family—whether the wife recruits the husband or vice versa, or the parents recruit the child or vice versa. As explained in the Appendix with discussion of case examples, extended family members, whether parents or in-laws, brother, sister or uncle, have the role of untying recruited 'victims' from the violent extremist groups. It is important for the extended family members to sharpen their instincts to detect as early as possible the behavioral changes of recruited 'victims'. Invite the 'victims' to dialogue and discuss activities with the violent extremist groups. Avoid judgment and coercive processes that will discourage the

'victim' from dialogue. Increase positive relationships between the 'victim' with other family members. The case in the Appendix eventually succeeded in the 'victim' leaving the radical group. The active role of the family member is very important in preventing violent extremism from spreading within the family.

Increase community resilience

- The robustness of community resilience depends on their level of knowledge, social cohesion, and the establishment and efficacy of the Community-Based Early Warning System. First and foremost, the community should increase their knowledge and understanding in the risks of violent extremism, including identifying its early warning signs. Referring to the case in the Appendix, due to a lack of awareness in violent extremism in their neighborhoods, especially that is spread through social media, community members are prone to embracing the ideology. The community should conduct group discussions to increase their awareness and be skillful in identifying the early warning signs and immediately deal with a case when it is found, in accordance with the existing early warning system implementation principles.
- Increase community social cohesion by exercising community togetherness and mutual cooperation through social activities which build social trust, exercise empathy and extend social care for other members in the community.
- Establish and develop a Community-Based Early Warning System for the community to manage the early cases and social reintegration cases.
- Implement community parenting. In the case of children without parents, or children of migrant workers where family care is limited, the community could provide alternative childcare. For example, the Tanoker Foundation in Jember, East Java applies a community parenting model that provides aid care for children of migrant-worker parents. The grandparents group involved in fulfilling the children's needs. Being the parents of these children, the grandparents group equipped themselves with knowledge

and understanding in the risks of terrorism including the early warning of signs of violent extremism to protect themselves and the families and the children from the violent extremism ideology.



APPENDIX 1 EARLY WARNING SIGN CASE DISCUSSION

The following discussions in early warning signs identification are using twenty-one real cases from the community. The discussion aims to provide concrete examples in what form and when the early warning signs of violent extremism take place. With these examples, it is expected that the readers could be more informed and be alert with the signs and therefore be more responsive wisely in identifying the early warning signs.

Each of the cases will identify the early warning signs in accordance to different categorizations in social relation, ideology and potential criminal act, which refers to the practical experience of pilots conducted in the Netherlands and the State of Victoria, Australia. To provide more context, the early warning signs are also supported by the identification in which the radicalization stage takes place. This stage of radicalization will be based on Mitchell D. Silber and Arvin Bhatt's book "*Radicalization in the West: The Homegrown Threat Prepared*".

The cases discussed below have showed how a person embraced violent extremist ideology and manifested in different behavioral indications. In some cases, the early warning signs have been detected early enough to be handled successfully by the Resilience Teams. These cases have therefore been preempted to be furthered radicalized. However, there are some cases that have not been identified early enough and have therefore become cases of terrorism criminal acts.

CASE STUDY #1

Beware of the Birth of Radicalism Seeds in Schools, January 2021

Contributor, Muncul Resilience Team, South Tangerang

Prameswari (pseudonym), a 33-year-old single parent, has a 10-year-old daughter named Delisha (pseudonym). Prameswari works as a midwife at a private health clinic in South Tangerang area. Prameswari sent Delisha to an Integrated Islamic Foundation (SDIT) school. She hopes that her daughter

could learn religion more in-depth. In the midst of his busy work, Prameswari always took the time to drop off and pick her daughter up from school.



Prameswari joined the students' parent forum school committee. Every Saturdays, they run food bazaar at school. SDIT students also engage in school extracurricular activities in archery and horse riding. The committee's activities initially involved only parents, but later some teachers also participated. The teacher led as preacher at the Qur'an recitation. The initial preaching was

about general religious theology. However, it turned out to be promoting the life at the time of the Prophet which was full of prosperity, justice, and peace. It continued by vilifying the current ruling government being communist and anti-Islamic regime. **(Early Warning Sign Category: Ideology, Radicalization Stage: Pre-radicalization/Propaganda)**

They also accused that being a government civil servant is forbidden (haram) because they are paid by people's money. Furthermore, Family Planning (KB) and immunization should not be done because they are against God's Sayings. Therefore, it is better to have abstentions during the public elections. There are many more propaganda narratives. **(Early Warning Sign Category: Ideology, Radicalization Stage: Self-Identification)** The recitation activities became more intense, especially when they often spent time together overnight in a villa in Bogor area, and bringing along with them their children. Prameswari seemed to enjoy this activity as she felt she has some space to chat. **(Early Warning Sign Category: Social Relations, Radicalization Stage: Indoctrination)**

Prameswari was busy working during the weekdays and actively joined the school recitation community on weekends. This has made her rarely visit her parents until her brother complained about this. Prameswari and Delisha eventually came to meet them. Her closest brother, Pramudya

(pseudonym) was also visiting. While watching television, they heard the news about the increased tariffs in electricity. Prameswari complained much in an angry tone blaming the government selfish and not caring about the poor. Her extreme reaction made her parents and Pramudya astonished to find her behavior has completely changed as she used not to care about the government at all. **(Early Warning Sign Category: Ideology, Radicalization Stage: Self-Identification)**

Pramudya advised her sister not to respond to the news extremely. However, Prameswari became more furious and told her brother: "Do you know that your salary as a civil servant is illicit (haram) as the money is forcibly collected from various kinds of taxes. You should be in repentance and immediately find another job". **(Early Warning Sign Category: Ideology, Radicalization Stage: Indoctrination)**

Pramudya was very surprised but then said "What happened with you? You have changed a lot. Do you know that my illicit civil servant salary has helped you studied midwifery?". They quarreled and Prameswari left home. The parents were saddened and concerned about what had happened with Prameswari. Since the incident, Prameswari has withdrawn from her extended family. Prameswari, who was once gentle and kind, has now become stubborn and gets along only with certain people. **(Early Warning Sign Category: Social Relations, Radicalization Stage: Indoctrination)**

Prameswari's uncle came from Tegal, Central Java, whom was asked by the extended family to help Prameswari. The family knows that Prameswari is very close to her uncle and willing to listen to his advice. They finally met and had lively discussions. Several days after that, her uncle asked why Prameswari rarely visited her parents and even withdrew from the family. Finally, Prameswari told her uncle all about her being active in the school recitation group. She confessed that she actually found things not right. She wanted to quit but felt bad with her child's teacher.

Her uncle gave her advice saying that Islam is the rahmatan Lil alamiin, a religion that gives grace to the entire universe. Islam is peaceful religion and never teaches hatred. Demonizing others is a commendable deed. The Qur'an as a guide for Muslims also teaches obedience to the leader, as long as it is not dzalim and does not prohibit worship. Her uncle advised Prameswari to go back to the way she used to be and focus on taking care

of her only daughter. Delisha needs her mother's attention more because she no longer has a father figure. Thankfully, at the end, Prameswari came to her senses as she agreed upon what her uncle was saying. She has now returned back to her extended family and disengaged with the recitations group.

CASE STUDY #2

Husband Who Changed Behavior, April 2019

Contributor, Muncul Resilience Team, South Tangerang

A 29-year-old woman named Diah (pseudonym) has married Tony (pseudonym) aged 32 years and is blessed with 3 children. Diah works as an *accountant* at an insurance company in Jakarta and Tony opens a computer rental and service business. Tony is a hard worker, a good husband and a responsible father. Many people became Tony's customers because of his kindness and friendliness. Until one day, his old friend named Wahyudi (pseudonym), came to Tony's place after they hadn't seen each other for almost 7 years.

Wahyudi ended up frequenting Tony and inviting him to participate in recitations. The recitation was not held in a prayer room or mosque, but moved from house to house of the worshippers. They are only about 15 people and all of them are men. It turns out that most of them are not working and rely on income from the wives. It is taught in the recitation that studying religion is more important than the obligation to make a living. **(Early Warning Sign Category: Ideology, Radicalization Stage: Pre-radicalization)**

On the wall of his room, Tony posted a black flag inscribed with the phrase tauhid and a poster of Arab troops taking up guns. **(Early Warning Sign Category: Ideology, Radicalization Stage: Indoctrination)**

It turns out that they also learned to shoot under the pretext that if the government is increasingly unconstitutional, they must fight back. **(Early Warning Sign Category: Criminal Act, Radicalization Stage: Indoctrination)**

Since hanging out with Wahyudi and his other friends, Tony has become lazy at work. The computer rentals and services only open two to three times a week. Tony also rarely gives his wife a living. Fortunately, his wife

works to earn for a living for the family. Tony's days were busy with Wahyudi



and his recitation group. **(Early Warning Sign Category: Ideology, Radicalization Stage: Indoctrination)**

Now Tony has a new hobby in collecting assembled weapons. Sometimes Tony goes for a few days bringing his assembled weapon with him and doesn't come home. Tony was angry when was asked

by his wife and he told her not to interfere. Once his wife was hit by Tony for forbidding him to leave. It turned out that the assembled weapons were used for war exercises with his recitation group. Everyone in the group had assembled weapons. **(Early Warning Sign Category: Criminal Acts, Radicalization Stage: Acts of Terrorism)**

One day Tony was starting his motorcycle with the exhaust roaring sound. His neighbor reprimanded him for the sound that could wake up his son who was sleeping. Unexpectedly, Tony picked up his assembled weapon and shot his neighbor. The neighbor had a fairly severe wound but luckily was rescued. **(Early Warning Sign Category: Criminal Acts, Radicalization Stage: Acts of Terrorism)**

Tony was reported to the police and taken into custody. Inside the prison Tony realized that he had troubled his wife a lot and often left the family. His money was drained for recitation and buying assembled weapons. Tony felt zeroed and fortunately he still remembered God. After getting out of prison, Tony with his family moved to another house to escape from Wahyudi. Tony wanted to forget all that happened.

CASE STUDY #3

Dhania, 2015

Contributor, Nurshadrina Khairadhania, Mekarjaya Village, Depok



As a teenager who is still at high school, Dhania is looking for a self-identity and the true meaning of life, and a meaning in life and therefore is psychologically unstable condition. She often feels that life is boring and there is nothing interesting to do. She was then inspired by her older sister and friends who dress in Muslim's dress according to Shari'a. She

thought they look elegant and religious, so it moved her to change (religiously hijrah or migrate). **(Early Warning Sign Category: Ideology, Radicalization Stage: Pre-radicalization/ Propaganda)**

She, further, started to search and found an Islamic articles on the social media (FB). She is moved to explore Islam and is increasingly interested in the history of the era of the Prophet Muhammad SAW and his friends. She dreamed to live in a place where there is prosperity and justice like in the area when the Prophet ruled. She then began comparing the current condition of Indonesia which was full of injustices. **(Early Warning Sign Category: Ideology, Radicalization Stage: Pre-radicalization/ Propaganda)**

While in the intersection like this, Dhania received information about the existence of a Caliphate. She immediately looked for further information on the social media and managed to find it. **(Early Warning Sign Category: Ideology, Radicalization Stage: Self-Identification)**

Subsequently Dhania began to learn about ISIS and communicate with people who were in Syria. The knowledge (propaganda) she obtained includes that 1) *The Syam Country is a country blessed by Allah Almighty (life is very prosperous and full of happiness and justice)*, 2) *A Muslim is said to be a truly genuine Muslim if she/he has made a hijra (migrate)*, 3) *It is mandatory to do a hijra (migrate) to get the world's benefits, now and at the*

end of life. **(Early Warning Sign Category: Ideology, Radicalization Stage: Indoctrination)**

Dhania became increasingly convinced to migrate to Syria (the Syam Country) and decided to quit school and run away from home. Dhania later also invited her parents to migrate to Syria. **(Early Warning Sign Category: Potential Criminal Act, Radicalization Stage: Indoctrination)**

She finally successfully invited the whole family to go together to Syria. She successfully entered Syria and stayed there for about two years. **(Early Warning Sign Category: Potential Criminal Act, Radicalization Stage: Acts of Terrorism)**

CASE STUDY #4

Difansa Rahmani, 2015

Contributor, Difansa Rahmani, Mekarjaya Village, Depok

Difa enjoyed reading the stories of the Prophet and his companions/caliphate and often read hadiths about the last Days and discussed them with the family.

When Difa got information about Daulah Islamiyah in Syria and Iraq (The Syam Country), she then began to look for deeper information. She heard from the propaganda that living there was like living in the time of Kulafaur Rasyidin (peace, justice and prosperity) **(Early Warning Sign Category: Ideology, Radicalization Stage: Pre-radicalization/ Propaganda)**

Shen then began to establish communication with the Muhijirah (people who have emigrated) in Syria. **(Early Warning Sign Category: Social Relations, Radicalization Stage: Self-Identification)**

She felt that her religious life was not yet perfect so she thought that she had to migrate to a place that can make a perfect Muslim. As a Muslim she wants to live a prosperous life where economy, health and social life is guaranteed while you live and at the end of life. She also wants to die in the blessed Syam Country, which will be guaranteed Heaven. **(Early Warning Sign Category: Ideology, Radicalization Stage: Self-Identification)**

She began to believe that the best place to live in the world was in the Daulah (the Syam Country) because it was a living in accordance to the teachings of the Prophet. Believing that justice can only be established in

Daulah. She believes that if someone wants to survive in the world today and at the end of life, she or he must migrate to Daulah. **(Early Warning Sign Category: Ideology, Radicalization Stage: Indoctrination)**

Finally, with full confidence, Difa and her whole family migrated (hijra) to Syria. **(Early Warning Sign Category: Potential Acts of Terrorism, Radicalization Stage: Criminal Acts)**

CASE STUDY #5

Widodo (pseudonym)

Contributor, Resilience Team Kelurahan Muncul, South Tangerang



Widodo, aged 30, rented a house in RT 007 / RW 003 Muncul Village, Tangerang-Selatan City, with his wife and 2 children. Widodo is from Pemalang, a small town in Central Java. His daily works was as a tailor around the village. Local residents know Widodo as a good person who often prays congregational prayers in the Musholla (small Mosque). He never exhibited any strange behavior.

One day the residents were shocked by the arrival of a group of police who arrested Widodo. When he was arrested, Widodo did not resist. Police searched Widodo's home and found books about ISIS and Jihad. Inside his laptop were also found some jihad-related documents. **(Early Warning Sign Category: Ideology, Radicalization Stage: Self-Identification)**

Police also found an assembled weapon. According to a police statement, Widodo is a leader figure of NII (Indonesia Islamic Country) who has long been police fugitive. **(Early Warning Sign Category: Potential Criminal Acts, Radicalization Stage: Acts of Terrorism)**

CASE STUDY #6

Aida Nurma Nurisma

Contributor, Resilience Team Kelurahan Muncul, South Tangerang

A 35-year-old Aida Nurma Nurisma is a widow with 3 children. Aida joins Liqo (religious meeting) at her residence and attends inter-village recitations once a month. One day, the religious leader (ustadz) invited her for a ta'aruf (an introduction for acquaintance to know each other) with a recitation congregation named Budi, a dead widower. They then got married and live in Aida's parents' house.

Since they got married, Aida seems to have withdrawn from her extended family. She kept herself in her room. **(Early Warning Sign Category: Social Relations, Radicalization Stage: Self-identification)**

In the recitation where Aida and her husband join, there was an invitation to go to Syria. Every month they deposited money as for the end of life savings and to cover expenses to go to Syria. **(Early Warning Sign Category: Ideology, Radicalization Stage: Indoctrination)**

One day, the family found out that Aida, her husband and the children no longer at home. No one knows their whereabouts. However, the family finally heard that Aida, her husband and the children were already in Syria and they could not return to Indonesia. **(Early Warning Sign Category: Potential Criminal Acts, Radicalization Stage: Acts of Terrorism)**



CASE STUDY #7

Ustadzah AN

Contributor, Resilience Team, Pondok Kacang Timur Village, South Tangerang



Pondok Kacang Timur (PKT) village has a fairly active recitation group. There is a women religious leader (ustadzah) named ustadzah AN, who is also a cadre of a political party. Ustadzah AN is quite well known for giving lectures in the neighborhood. Unfortunately, every time she preaches, Ustadzah AN always

spreads negative propaganda against the government blaming the governments in infidel, communist, liberals and so on. These negative propogandas also circulated in the What-Aps Group, especially during COVID-19 pandemic. **(Early Warning Sign Category: Ideology, Radicalization Stage: Propaganda, Self-Identification)**

This has made some people uncomfortable and disturbed as the propaganda has created social divisions. Some people agree but others feel that it is not appropriate for an ustadzah to spread hate speech. The speech should otherwise make residents feel calm and peace. **(Early Warning Sign Category: Ideology, Radicalization Stage: Propaganda)**

Some residents then reported the case to the Resilience Team. Furthermore, Ibu Hayati, a member of the PKT Resilience Team after having discussed with the team, personally approached the ustadzah and communicated the residents' concerns. Ibu Hayati also reminded that the lecture content of hers has spread hatred and divided the community. When reminded, the Ustadzah seemed to listen and promised to change, but unfortunately, she continued the propaganda. **(Early Warning Sign Category: Ideology, Radicalization Stage: Propaganda)**

Mrs. Hayati further discussed the case with Mr. Ustadz Suwardi, the chairman of the Mosque Welfare Council and head of the Resilience Team. The case was discussed by the Mosque Welfare Council who made the

decision to temporarily prohibit Ustadzah AN to preach until she was willing to stop spreading the hate speech. After several months of inactivity, Ustadzah AN finally changed.

CASE STUDY #8

University Student

Contributor, Resilience Team, Pondok Kacang Timur Village, South Tangerang

A female college student named Rina, is a cheerful and friendly girl. But suddenly her behavior changed after joining a recitation group. Rina changed her appearance and began to be introverted and stay away from her friends. **(Early Warning Sign Category: Social Relations, Radicalization Stage: Self-Identification)**

Rina is often in disagreement with her parents around her ideological understanding that forbids *tahlilan* and *yasinan* (ritual tradition of praying for the deceased through announcing praise of God) conducted by her family, of which previously Rina was part. The parents felt confused. After joining the recitation, they hoped Rina would be religiously a better person. But in reality, Rina became a difficult person to understand as she thought that her ideology was the most ultimate truth. **(Early Warning Sign Category: Social Relations, Radicalization Stage: Self-Identification)**

One day, Rina decided to marry a male member of her recitation group. They married in accordance to the recitation group rules. After that, they left the family and move out of the village. **(Early Warning Sign Category: Social Relations, Radicalization Stage: Indoctrination)**

CASE STUDY #9

An Ustadz (male preacher)

Contributor, Resilience Team, Mekarjaya Village, Depok



In RW 13 of Mekarjaya village, there is an Ustadz (Qur'an reading teacher) who always preaches that the most important and priority in life is to do Qur'an reading and worship. Other than these, according to him, all activities have no benefit and should not be done. **(Early Warning Sign Category: Ideology, Radicalization Stage: Pre-radicalization/Propaganda)**

One of his students joins a traditional dancing group and has been invited to various *events*. The child became confused with the sayings. Especially, the Ustadz added that dancing by moving the body and wearing dancing costumes that are not *syar'i* (the way a Muslim women dress themselves in accordance to Syaria Islam, is a sinful act.

(Early Warning Sign Category: Ideology, Radicalization Stage: Pre-radicalization/Propaganda)

The child then asked her mother about this. The mother was shocked and began to ask other parents. After investigation, it turned out that some parents of the recitation students were also worried about the teachings. Eventually the parents decided to have the children quit the recitation and find another place of recitation.

CASE STUDY #10

Exclusive Recitation

Contributor, Resilience Team, Mekarjaya Village, Depok

In the neighborhood of RW 09 Mekarjaya Village, there is a recitation group that is quite large in number of members, but very exclusive. Most of the members actually come from outside the village area and only a few of the

committee from Mekarjaya. Mothers living surrounding the Mosque wanted to join but gave up because this group forbids *tahlilan* and *yasinan* (ritual tradition of praying for the deceased by announcing praise of God). These religious traditional praying have been in practice for generations. **(Early Warning Sign Category: Social Relations, Radicalization Stage: Self-Identification)**

The chairman of neighborhood RW 09 approached the recitation board. However, the administrator said that the worship practice should be internally arranged by each party. There is no need from outsider of the group to interfere. They said that the Village Head had visited them and acknowledged their existence. When verified to the Village Head never came, let alone gave her blessing. The neighborhood Head then coordinated with the Village Police Officer and the Village Army Officer as the Resilient Team Advisors to discuss the case. After the deliberation, they all agreed to continue monitoring the case.

CASE STUDY #11

The disappearing husband

Contributor, Resilience Team, Kelurahan Muncul, South Tangerang

A couple who originally lived well, but suddenly the husband changed. In addition to the way he dresses and his appearance changes, the husband also does more activities in the mosque and even does not return home. **(Early Warning Sign Category: Ideology and Social Relations, Radicalization Stage: Pre-Radicalization/Propaganda)**

The husband subsequently resigned from his job. He even sold all his possessions and donated to his recitation group in support of a struggle in the way of God. **(Early Warning Sign Category: Ideology, Radicalization Stage: Indoctrination)**

The husband invited his wife to join his recitation group but his wife refused. Finally, the husband went away on the grounds that he wanted to become a caliphate. He left his family and never returned home until now. **(Early Warning Sign Category: Social Relations, Radicalization Stage: Indoctrination)**

CASE STUDY #12***Rampage Boy***

Contributor, Resilient Team, Mekarjaya Village, Depok

In Hamlet 21 of Mekarjaya Village, the son of a local Neighborhood leader is known as a quiet person and rarely interacts with his peers. He reads political and religious books as his daily activities.

One day, the community talked about his father's poor performance as the neighborhood leader. The young man didn't accept and immediately went to the Hamlet office. He cursed and rebuked all people at the office with very harsh words. The young man also said that both Hamlet and Neighborhood institutions are of no use and benefit.

Finally, the Neighborhood Leaders, the Hamlet Leader, the Village Police and Army Officers and community leaders gathered to discuss the case. There are concerns that the young man has been exposed to radical ideology by his way of speaking and opinions. The young man is currently being monitored and approached to make a dialogue with him.

CASE STUDY #13***IPB Students Almost Killed Parents being Banned Going to Syria***

[Arrahmahnews](#), Mar 4, 2021

Having been banned to do jihad (join a fight with ISIS) in Syria, a university student from Bogor almost killed his parents, despite being part of a family who are police officers.

Jakarta, ARRAHMAHNEWS.COM – The founder of the Indonesian Islamic State (NII) Crisis Center, Ken Setiawan, admitted that he received reports that were quite hysterical from the community. A perpetrator almost killed his parents because he was forbidden to leave for Syria. In fact, the perpetrator is the nephew of the local Police Chief and his aunt is a police woman serving the Police Headquarters.

Call him Putra (Pseudonym). Before being exposed to radicalism ideology, he is an obedient person to his parents, diligent in worship and likes to help friends in need.



The family has noticed some drastic behavioral changes of him, also noticed by his friends. When studying at the campus, during any dialogue he often frontally blames the government and the officials. Everything done by the government and officials is always wrong. He also painted the walls of his house with black paint and written in the middle the tawhid sentence (meaning unification

of God in Islam). **(Early Warning Sign Category: Ideology, Radicalization Stage: Self-Identification)**

Putra always got angry when was not given the money he asked for. He did not hesitate to throw the household furniture. **(Early Warning Sign Category: Social Relations, Radicalization Stage: Indoctrination)**

While praying together with the congregations at home, he even kicked and beaten his parents to bruises. He did it only because he was not given the funds for him to leave the country on the grounds of jihad. One time, he even had taken a sharp weapon to threaten but was snatched by his parents. **(Early Warning Sign Category: Potential Criminal Acts, Radicalization Stage: Acts of Terrorism)**

Out of suspicion, when Putra was in college, his parents searched his room and found a will that Putra was going to Syria for jihad. **(Early Warning Sign Category: Potential Criminal Acts, Radicalization Stage: Planned Acts of Terrorism)**

Finally, the family contacted the NII Crisis Center Hotline at 0898-5151-228 and asked to have a dialogue with Putra so that he could return to normal as before. Through the stages of identification, investigation and rehabilitation, Putra finally realized the mistake and began to change again even though it was not one hundred percent, continued to hold dialogues and provide activities so as not to think radically again. (ARN)

CASE STUDY #14

Jaka Ramadan

Contributor, My Empathy Team

Jaka comes from Cijakan Village, Bojong, Pandeglang, Banten. Born in Pandeglang, February 26, 1996, Jaka was the eldest of two children, but his younger brother died as a child. Jaka's mother and father divorced when Jaka was a child but later reconciled. This made a change in Jaka's mother's attitude, according to Betty, their neighbor. Since reconciling, his mother has become very secretive with neighbors. She no longer wants to participate in village social activities. When Jaka's father died, Jaka is closer to his mother's family especially his uncle. **(Early Warning Sign Category: Social Relations, Radicalization Stage: Self-Identification)**

Around 2014, after graduating from High School, Jaka migrated to Jakarta to continue his studies. But due to limited funds, Jaka sells martabak which he learned from Youtube. Unfortunately, for two months of selling, his income was minimal. Like other teenagers, Jaka also has a Facebook (FB) account. It was through FB that Jaka met someone who invited him to fight for the oppressed and cruel to Muslim brothers and sisters. **(Early Warning Sign Category: Ideology-Social Relation, Radicalization Stage: Propaganda, Self-Identification and Indoctrination)**

At the age of 17, with unanimous determination, Jaka left for Syria to join jihad. His trip to Syria via Turkey in 2016/2017. Before being transferred to Syria, Jaka stayed for several months in a hotel in Turkey. For daily living expenses, Jaka was supported by his fellow members and the rich people in Turkey. One day came to join a teenager from Indonesia named Rafi. But in the evening, the Turkish Police raided their premises and immediately repatriated (deported) them to Indonesia. According to his confession, several items including money, cellphones, bags, clothes and others were seized by officers during the raid. "We were just sent home. Even though we want to help our Muslim brothers and sisters in Syria" Jaka said. **(Early Warning Sign Category: Acts of Terrorism, Radicalization Stage: Criminal Acts)**

Arriving in Indonesia, by Densus 88 AT Jaka was referred to participate in a rehabilitation program at the Trauma Center Protection House (RPTC),

Ministry of Social Affairs of the Republic of Indonesia in Bambu Apus. While at RPTC Bambu Apus, Jaka took a psychological test with the results that Jaka was obedient and easily influenced by a figure he considered competent. Jaka participated in psychological therapy activities, mentoring discussions on national and religious insights with other deportees including Zulfikar (who was arrested by Densus 88 as a suspected terrorist) who was considered a role model and discussion friend for Jaka. **(Early Warning Sign Category: Ideology, Radicalization Stage: Indoctrination)**

Post the rehabilitation Jaka was sent home. One of the requirements was to sign a document conveying loyalty to the Republic of Indonesia. Jaka refused to sign, but the Rehabilitation officer "went rogue" and repatriated without signing the document. At his home, Jaka still refused to sign what was requested by the Chief of Police, Sub-District, Islam Religious Council (MUI) of Pandeglang Regency. **(Early Warning Sign Category: Ideology, Radicalization Stage: Indoctrination)**

Jaka is a quiet young man, but his eyes are very sharp with full of suspicion. Jaka's family is very secretive. Since his father died, Jaka's uncle often came. He was a member of the recitation group in Menes, that was indicated radical. Jaka's family did not practice tahlilan. So when Jaka's father died, they did not pray for the deceased and threw away the food from their neighbors who organized the tahlilan. **(Early Warning Sign Category: Ideology-Social Relation, Radicalization Stage: Indoctrination)**

The neighbors around their house were also somewhat alarmed by Jaka's return. Even though he had been rehabilitated, Jaka's family, especially his uncle, still participated in the recitation group suspected of being hardline Islam. The head of the sub-district also alleged that Jaka's departure to Syria was supported by his mother who sold some of his land. When told that having an Identity card is a proof of being the Republic of Indonesia's citizen, Jaka rather refused to obtain an ID card. **(Early Warning Sign Category: Ideology, Radicalization Stage: Indoctrination)**

The radical group has succeeded in continuing instilling the ideology. In December 2018, Jaka joined the East Indonesia Mujahideen (MIT) group, led by Ali Kalora in Poso and participated in the military exercises (tadrib asy kari). However, Jaka died in a shootout with the Densus 88 Anti-Terror Team of the National Police/Madago Raya Task Force on Saturday,

18/9/2021. **(Early Warning Sign Category: Potential Criminal Acts, Radicalization Stage: Acts of Terrorism)**

CASE #15

Ika Puspitasari, Migrant Worker in the Circle of Terrorism

Extracted by Empatiku Team from CNN and KBR documentations

On December 15, 2016, Ika Puspitasari was arrested by Densus 88 AT in Prenggong village, Purworejo, Central Java. The 32-year-old has involved in a plot of terrorism. **(Early Warning Sign Category: Potential Criminal Acts, Radicalization Stage: Acts of Terrorism)**

Ika was born to an underprivileged family in Prenggong Village, Purworejo, Central Java. After graduating from Madrasah Tsanawiyah, he went to Malaysia. Her sister Robi, considers Ika a tomboyish child and she used to like to drinking. A few years in Malaysia, Ika decided to pit her fate in Hong Kong and worked as a domestic assistant for 10 years there. Ika is known as a friendly and familiar figure.

Until Robi realized that something had changed with Ika in the past 3 years. Ika started wearing veils and posting about Syria on social media, especially Facebook. She also invited friends here to join. **(Early Warning Sign Category: Ideology, Radicalization Stage: Self-Identification)**

The radicalization process that Ika experienced cannot be separated from the social media platform. The bombing at the Battel Angle Church in Solo on September 25, 2011, became the beginning of Ika's interest in radical movements. During 2011 - 2014, Ika actively explored the cyberspace. **(Early Warning Sign Category: Ideology, Radicalization Stage: Pre-radicalization/Propaganda)**

In the social media, she joined in Al-Qaeda groups and in September 2014, Ika finally made up for ISIS via Telegram. **(Early Warning Sign Category: Social Relations, Radicalization Stage: Indoctrination)**

Facebook became Ika's channel to spread the violent extremist ideology. Ika often shares material on how to make bombs, about the teachings of Bahrul Naim, the most wanted terrorist. Ika didn't even hesitate to make threats to her family who didn't agree. **(Early Warning Sign Category: Potential Criminal Acts, Radicalization Stage: Acts of Terrorism)**

Robi tries to get Ika out of network, but Ika insists on refusing. "If you don't want to go back to the true teachings, don't bring friends from here," Robi said. Her brother was also eventually blocked from her Facebook account and could not comment. **(Early Warning Sign Category: Social Relations, Radicalization Stage: Indoctrination)**

Meanwhile, Ika is increasingly dragged into extremist doctrine, especially since the emergence of instructions to carry out acts of terror, called *amaliyah*, in their respective countries. Ika later explained "The problem is that if you have been pledged (*baiat*) it is a must be and become our obligation to help and provide *amaliyah* funds and also do *amaliyah* ourselves". **(Early Warning Sign Category: Potential Criminal Acts, Radicalization Stage: Acts of Terrorism)**

From her employer's house, Ika tried to smooth out the act of terrorism by forming her own social media group. Those who join should support the Anshor Daulah, one of the ISIS factions that gets the most supporters. First Ika recruited Iswandi alias Abu Zaid, who agreed to Ika's offer. In mid-2015, she decided to marry Zaenal Akbar, a man she had never known before. Zaenal was lined up to be Ika's eye. Then he recruited Azzam and Abu Jundi, who were members of the 2008 Jemaah Ansharout Thauhid (JAT), then entered the ISIS network Khotibul Umam, Abu Husna's leader. Ika gets information from Azzam that she is in the police search. Then she suggested that Azzam should just jump in to do "*amaliyah*." If you have entered the search list, then it is better to commit the terror act," Ika explained in court. **(Early Warning Sign Category: Potential Criminal Acts, Radicalization Stage: Acts of Terrorism)**

Ika's money of 11.4 million rupiah flowed into Indonesia. About 1.4 million rupiah to Riswandi to buy a laptop so that he could learn to make bombs. About 2 million rupiah to Azzam to buy bomb materials, such as fertilizer and nitric acid. For Abu Jundi is about 8 million rupiah, to buy arrows. In the case, it is revealed that the money sent by Ika was misused by her colleagues. Abu Jundi spent money to buy air soft guns and a printer. Meanwhile, those sent to Riswandi are used to travel around Indonesia for recruitment. **(Early Warning Sign Category: Potential Criminal Acts, Radicalization Stage: Acts of Terrorism)**

Ika committed the act of terrors in Bandung and under the terrorism law, she become the target of the Densus 88 AT. **(Early Warning Sign Category: Potential Criminal Acts, Radicalization Stage: Acts of Terrorism)** Ika's trail was finally sniffed out after Zaenal Akbar, her husband and her colleagues were caught between December 2015 and January 2016. Visa extension denied by the Hongkong immigration in 2016. Ika returned home and was picked up by Densus 88. The Panel of Judges found Ika guilty, having been found to have maliciously committed and funded a plan of acts of terrorism. Ika was sentenced to 4 years in prison and a fine of 50 million.

CASE #16

The Figure of Muhammad Syarif, the Cirebon Bomber, April 2011

Summarized by Empatiku Team from several media sources

Muhammad Syarif was a suicide bomber at the Mapolresta mosque Cirebon on Friday (15/4/2011) afternoon, when worshippers were about to start takbiratulihram. In the bomb blast, dozens of worshippers, mostly police officers, were injured, included the Cirebon Police Head, AKBP Herukoco. Meanwhile, the suicide bomber died on the spot after the bomb was detonated. **(Early Warning Sign Category: Potential Criminal Acts, Radicalization Stage: Acts of Terrorism)**

Sharif was the fourth of eight children, living with his mother, Ratu Srimulat, 56 years old and his siblings in Pekalipan since 1999. His father, Gofur (60 years old), did not live in the house because he was divorced from his mother. Neighbors knew Syarif as temperamental, stern and often easily gets angry with his family. He was once caught beating his own biological sister. Syarif is also known as a quiet figure, easily influenced and rarely associates with his friends from the neighborhood. He came back to the village since marrying a woman from Majalengka one year ago but left behind his wife who was pregnant. **(Early Warning Sign Category: Social Relations, Radicalization Stage: Self-Identification)**

He was known as an activist and often involved in protests. He participated in an intolerant demonstration against the existence of Ahmadiyah and joined a protest in front of the Cirebon Court in May 2010. He was at the forefront and most conspicuous among other protesters.

Occasionally he provoked other protesters by shouting and breaking into the prisoner's vehicle carrying the accused leader of Heaven Eden Akhmad Tantowi. **(Early Warning Sign Category: Social Relations, Radicalization Stage: Indoctrination)**

During his lifetime, Syarif's behavior was often problematic. He almost had a physical conflict with the mosque worshippers. He also dispersed a group of drunken young men with a breaking bottle. The local clerics counseled him and taken to recitations. But his behavior did not change. Sharif seemed to be a stressed person who often acts outside the boundaries, such as attacking the police and hitting buses. His behavior was anarchic. It is alleged that Syarif is listed as a cadre of Jamaah Anshorut Tauhid (JAT) in Cirebon, but has not been confirmed. **(Early Warning Sign Category: Ideology, Radicalization Stage: Indoctrination)**

CASE #17

The story of the obligation to give donations

Contributor, Resilience Team Kelurahan Muncul, South Tangerang



A man, let's call Mahmud, lives in the city of Jakarta. Mahmud was blessed with a child and worked as a private employee. In the office, Mahmud had a friend who then invited him to

participate in the recitation every Sunday with the aim of getting closer to Allah Almighty.

At first, Mahmud's wife allowed him to go to recite. But over time it was felt that there was a gaffe. Mahmud often stayed with the group, even for days. **(Early Warning Sign Category: Social Relations, Radicalization Stage: Pre-Radicalization)**

In addition, his salary, which was given to his wife in full every month, is now reduced by half. When his wife reminded him, Mahmud got angry and asked his wife to not interfere. Part of the salary was given to the recitation administrator as a donation. It is said to be an obligation as a human being.

(Early Warning Sign Category: Ideology, Radicalization Stage: Indoctrination)

Increasingly, Mahmud no longer cares about his family and only focuses on his recitation group. **(Early Warning Sign Category: Social Relations, Radicalization Stage: Self-identification)**

Mahmud's wife complained about this to her brother-in-law who lives in Kelurahan Muncul Tangerang Selatan. Then his sister-in-law went to the Resilient Team of Kelurahan Muncul (Kartini) to ask for advice so that Mahmud could return to the family.

Kartini invited the family to negotiate how to "pull" Mahmud back to his family. With the advice of Mrs. Kartini, her family approached and tried to invite Mahmud to participate in their extended family events. For example, the parents of Mahmud's wife invited him to family gatherings every Sunday, visit family homes and others. Of course, Mahmud was reluctant to refuse the invitation of his in-laws.

One day, at a family event, they invited a ustadz (religious preacher) who said that religious donation was good but providing the children and wives was an obligation. The family of Mahmud's wife and Mr. Ustadz continued to approach until he finally came to his senses and quit his recitation group.

CASE #18***Charity for the "Struggle"***

Contributor, Resilience Team of Mekarjaya Village, Depok

This story happened a few years ago when Tini (a pseudonym) was still studying at a university in Jakarta. But it feels like this story is still very relevant to today's situation and can be used as a lesson learned.

Tini is one of the residents of Hamlet 13 Mekarjaya Village, Depok, who is currently a housewife. When she was in college, Tini had a close friend. One day her friend invited Tini to participate in the recitation with a purpose to be closer to Allah Almighty. Tini was interested and wanted to participate in the recitation. **(Early Warning Sign Category: Ideology, Radicalization Stage: Pre-Radicalization)**

Tini was given the address of a well-known mosque in the Pasar Minggu area, South Jakarta and the recitation was behind the Mosque. Tini began

to learn about religious science which was felt to be quite useful. The study, which initially talked about worship, gradually began to change. The invitation to hijra and fight in the way of Allah, is increasingly echoed. Even Tini and other worshippers are obliged to hand in religious donation. Because of that, Tini had to pay the donation using her school tuition fees. According to the recitation group leader, the donation is much more important than paying tuition. **(Early Warning Sign Category: Ideology, Radicalization Stage: Indoctrination)**

One day during the recitation, Tini saw a lot of suitcases and bags. According to information, the bag and suitcases belonged to the Congregation who was about to leave for Syria. **(Early Warning Sign Category: Potential Acts of Terrorism, Radicalization Stage: Criminal Acts).**

Tini's mother began to be suspicious and wondered about what exactly the purpose of this recitation group. Moreover, the obligation to give the donation began to be felt burdensome. Finally, Tini decided to stop following the recitation. But, Tini was continued to be sought after by the recitation group. Until finally Tini complained about this to her parents. The family helped Tini moved to another city. Assisted by her sister, Tini was finally able to get away from the group.

CASE #19

Ustadzah Who Likes to Spread Hate Speech and Hoaxes through WhatsApp Group

Contributor, Resilience Team of Pondok Kacang Timur Village, South Tangerang



People are familiar with WhatsApp (WA). The WA Group is an effective medium to be used to spread any news for recitation groups and other community groups. In South Tangerang City, there is a Ustadzah who is very active in WAG recitation and neighborhood WA group. The Ustadzah is a cadre of one of the

political parties. As a ustadzah, she is well respected and her words are heard. But unfortunately, the behavior of the ustadzah often makes people uneasy as it has divided the community members.

The Ustadzah often posts on the WAG relating to government's shortages but is often far-fetched. During the Pandemic Covid, for example, the information on government's decision to prohibit people from praying in mosques, was used to attack the government. **(Early Warning Sign Category: Ideology, Radicalization Stage: Propaganda)**

The Ustadzah posts about the Government being repressive (*dzolim*) against Muslims. The government is communist because they prohibit its citizens from praying in mosques. According to the Ustadzah, at the time of Pandemic Covid, people should gather more often in mosques. The Ustadzah also banned the public from getting vaccines and boosters. According to Mrs. Ustadzah, vaccines are illegitimate because they are made from ingredients that are not halal. In addition, it was stated that vaccines are a Jewish tool to destroy Muslims. The Ustadzah also often posts other hoaxes. As a result of this action, some people feel uneasy and has been dividing the community members. **(Early Warning Sign Category: Ideology, Radicalization Stage: Self-Identification)**

Seeing this condition, the Resilience Team and several community leaders approached the Ustadzah and asked her to be wise in expressing opinions and be able to separate political interests from the benefit of the people. The Resilience Team and other community leaders keep reminding the Ustadzah every time she posts something on WAG. Until finally, the Ustadzah began to change, starting to rarely post hoaxes and often consulting first with members of the Resilience Team before posting any content on the WAG.

CASE #20

Women of ISIS Sympathizers

Compiled by the Empatiku Team from a collection of various media

A panel of judges of the North Jakarta District Court, Wednesday, February 6, 2019, sentenced Dita Siska Millenia (18 years old), a female sympathizer of the Islamic State of Iraq and Syria (ISIS), to 2 years in

prison. Dita was found to have committed malicious manufacturing and attempted assistance in criminal acts of terrorism as stated in Article 15 juncto 7 of the Anti-Terrorism Act. This incident occurred shortly after a riot at the detention center (Rutan) of the Command Headquarters (Mako) of Brimob Kelapa Dua in Depok, West Java, in May 2018. **(Early Warning Sign Category: Potential Acts of Terrorism, Radicalization Stage: Criminal Acts)**

On Tuesday (8/5) at 22.00 WIB, the 'Taaruf Hani Ali' Telegram group and 'Dien Discussion' Whatsapp Group where Dita was a member, continuously informed about the incident at Mako Brimob where the "brotherhoods" of prisoners came out of the cell and attacked the police. Abu Abdirohman, the ustaz in the conversation group, urged the group members to help prisoners involved in the riots as best they could by delivering aid, food, communications and electronics. Abu ordered all Anshor Daulah to join forces and dock to Depok to create chaos or riots around the Kelapa Dua Mako Brimob. Dita then invited her colleague who was also an ISIS sympathizer, to go to Mako Brimob on May 10, 2018. She is Siska Nur Azizah (21), a student of the Indonesian University of Education (UPI) Bandung. They left the day after, but made preparations such as long distance running and walking before going to Mako Brimob. **(Early Warning Sign Category: Potential Criminal Acts, Radicalization Stage: Indoctrination)**

Dita is a Tajwid teacher at Pesantren Darul Ulum, Cilacap, and actively participates in Whatsapp and Telegram social media conversation groups that support the Islamic caliphate led by Abu Bakr Al Baghdadi. Dita declared an oath of allegiance to Abu Bakr al-Baghdadi and ISIS, in 2016 online. **(Early Warning Sign Category: Ideology, Radicalization Stage: Self-Identification)**

Dita's interest began after reading a number of books and writings supporting ISIS that were scattered on the internet, one of which was *Millah Ibrahim* written by Aman Abdurrahman, a recipient of death penalty sentence. Dita knew Daulah Islamiyah from John Tukijo's Facebook and knew the teachings of Aman Abdurrahman, Nurdin M Top, and Abu Bakar Baasyir from the Millah Ibrahim channel. **(Early Warning Sign**

Category: Ideology, Radicalization Stage: Pre-Radicalization - propaganda)

Siska knew the teachings and joined ISIS since joining the NII KW9 organization. However, because this organization is still loyal to the Government, Siska decided to leave and look for references through the internet, including the channels of Millah Ibrahim and Daulah. Siska stated her allegiance to Abu Bakar Al Baghdadi from the internet. From the 'Turn Back Crime' Whatsapp conversation group Dita and Siska got to know each other. **(Early Warning Sign Category: Ideology, Radicalization Stage: Pre-Radicalization – propaganda)**

CASE #21

General Criminal Inmates Exposed and Recruited to Radicalism in Prisons

Contributor: Iman Santosa

Tarso (not his real name), a general criminal inmate feels sinful because of the murder criminal act he committed and he wanted to repent. But Tarso met a terrorism convict who charges him with the wrong teachings of Islam. **(Early Warning Sign Category: Ideology, Radicalization Stage: Pre-Radicalization – propaganda)**

The recruitment and indoctrination process began. The terrorist inmate told Tarso that his repentance can be accepted only if it is in accordance with the teachings he conveyed. That is by fighting against people who are considered enemies such as prison officers who they consider to be *thaghut* (a term used to refer to any form of idolatry, tyranny, injustice, or rebellion against Allah's commands). This way is a form of jihad in Allah's way to gain forgiveness and heaven. **(Early Warning Sign Category: Social Relations, Radicalization Stage: Self-Identification)**

As he became associated with the terrorist inmates/recruiters, Tarso slowly showed a change in his appearance. Tarso began to wear *gamis* (is an ankle-length robe, usually with long sleeves), lengthened beard, changed manner of speech, style/behavior changed, and got along only with his group and not with other inmates. Tarso is even hostile to the other prisoners who already part of the Republic of Indonesia. In a short period of time, Tarso became exclusive, intolerant, felt most right, and wanted to

quickly change everything he considered wrong by using violence. **(Early Warning Sign Category: Ideology and Social Relations, Radicalization Stage: Indoctrination)**



Until he finally stabbed the prison officer in the hand when his cellphone was confiscated. Tarso regarded the prison officers as enemies and regarded the country of Indonesia as an infidel state. The culmination of his conviction was his belief that those outside his group as enemies to be fought. According to his understanding it was God's command. Unfortunately, this condition escaped the control of

prison officials, including the BNPT and Densus because Tarso was recorded as a general criminal prisoner, not as a terrorist inmate. Because of this, Tarso did not receive appropriate assistance. Unfortunately, many inmates like Tarso have been released, bringing with them the violent extremist ideology. **(Early Warning Sign Category: Potential Criminal Acts, Radicalization Stage: Acts of Terrorism)**

An important lesson learned from this case is that it is necessary to monitor the indoctrination and recruitment process inside the prison. Those recruited, who are commonly known as KW terrorist inmates, could be more dangerous and riskier than the real terrorists. It is because they previously already had a background experience of committing violent acts such as murder. It is easier for them to commit acts of violence, especially, believed to be at God's command.

BIBLIOGRAPHY

Abdul Aziz Thaba, *Islam and the State in New Order Politics* (Jakarta: Gema Insani Press, 1996) 305-306 and 310.

Ariwidodo, E. (2017) Shifting Paradigm of Modern Islam Fundamentalism as Islamized Space Autonomy in Indonesia, *Kars Journal of Social and Islamic Culture*, 249-283.

Center for Terrorism and Social Conflict Studies ISPI C-SAVE. (2017). *Those Who Fought in Shia* (Monograph No.5).

C-SAVE (2019) *Guidelines for Early Detection and Handling of Village Level Extremism*, Jakarta

Fealy, G., & Borgu, A. (2005). *Local Jihad: Radical Islam and terrorism in Indonesia*. Barton: The Australian Strategic Policy Institute.

Goddard, H. (2001). *Civil Religion*. New York: Cambridge University Press.

Hood, R. W., Hill, P. C., & Williamson, W. P. (2005). *The psychology of religious fundamentalism*. New York: Guilford Press.

Horgan, J. (2009). *Walking away from terrorism: accounts of disengagement from radical and extremist movements*. London & New York: Routledge.

Iltmeyer, B., & Hunsberger, B. (1992). Authoritarianism, Religious Fundamentalism, Quest, and Prejudice. *The International Journal for the Psychology of Religion*, 2(2), 113–133. https://doi.org/10.1207/s15327582ijpr0202_5

Kruglanski, A. W., Gelfand, M. J., Bélanger, J. J., Sheveland, A., Hetiarachchi, M., & Gunaratna, R. (2014). The Psychology of Radicalization and Deradicalization: How Significance Quest Impacts Violent Extremism. *Advances in Political Psychology*, 35, 69–93. <https://doi.org/10.1111/pops.12163>

Understanding Radicals to the Root, Identical to Terrorism?
<https://news.detik.com/berita/d-4787871/memahami-radikal-sampai-akar-identik-dengan-terorisme>

Outri, Vanya *The Noble Gift, Stereotypes: Its Meaning and Examples* (2022)
<https://www.kompas.com/skola/read/2022/04/21/083000069/stereotip--makna-dan-contohnya>

Regulation of the Minister of Women's Empowerment and Child Protection Number 7 of 2019 concerning Women's Empowerment and Child Protection, with an Appendix on Guidelines for The Protection of Children from Radicalism and Terrorism Crimes.

Government Regulation Number 77 of 2019 concerning the Prevention of Terrorism Crimes and Protection of Investigators, Public Prosecutors, Judges, and Correctional Officers.

Presidential Regulation No. 7 of 2021 concerning the National Action Plan for the Prevention and Countermeasures of Violent-Based Extremism Leading to Terrorism in 2020-2024.

Pisoiu, D. (2015). Subcultural Theory Applied to Jihadi and Right- Wing Radicalization in Germany Subcultural Theory Applied to Jihadi and Right-Wing Radicalization in Germany. *Terrorism and Political Violence*, 27(1), 9–28. <https://doi.org/10.1080/09546553.2014.959406>

Sons, I. E., & Sukabdi, Z. A. (2013). Asian Journal of Social Psychology Basic concepts and reasons behind the emergence of religious terror activities in Indonesia : An inside view, 83–91. <https://doi.org/10.1111/ajsp.12001>

https://kbr.id/berita/08-2016/wahid_institute__500_ribu_orang_pernah_terlibat_radikalisme/83629.html

<https://www.cnnindonesia.com/nasional/20171101195852-20-252835/setara-masjid-kompleks-kampus-di-depok-sarang-radikalisme?>

<https://www.cnnindonesia.com/nasional/20180307191320-20-281228/survei-alvara-sebagian-milenial-setuju-khilafah>

<https://www.livingsafetogether.gov.au/aboutus/Pages/what-is-violent-extremism.aspx>

<https://risalahmuslim.id/kamus/takfiri/>

Silber, Mitchell D. and Arvin Bhatt, "Radicalization in the West: The Homegrown Threat Prepared"

Sukabdi, Zora A, (2022) The Construction of Religious Radicalism Scale (ReadS). *Curr Res Psychol Behav Sci* 3:1042

Triningtyas, Diana Ariswanti (2019). *Cross-Cultural Counseling*

Law Number 5 of 2018 concerning Amendments to Law Number 15 of 2003 concerning the Establishment of Government Regulations in Lieu of Law Number 1 of 2002 concerning the Eradication of Criminal Acts of Terrorism concerning the Eradication of Terrorism into Law.

Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child Protection.

Law Number 7 of 2012 concerning Handling of Social Conflicts.

“EEG distinguishes heroic narratives in ISIS online video propaganda” Keith J. Yoder, Kevin Ruby, Robert Pape, and Jean Decety.



IDENTIFYING EARLY WARNING SIGNS

A Guidebook for Building Community Resilience to Violent Extremism

Hak cipta © 2022, Empatiku

All rights reserved