

THE FAMILY EDUCATION ROLE TO ENCOUNTER THE THREAT OF RADICALISM

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Abstract

The existence of extremes religious groups continues to haunt and threat most countries in the world, including Indonesia. Although not monopolized by any particular religion, it is difficult to avoid the stigma that extremes of Islamist groups are still a scourge and in our social mindset. By the time, there is a transformation of the hard line movement starting from the form of organization, orientation of movement, target or target operations, recruitment model and the main issues that are propagated. This paper comes as an effort to unravel one of the dimensions of the transformation of the religious hardline movement, namely the recruitment process of hardline Islamic cadres. In this paper, radicalism is used to identify the doctrines instilled. One of the recruitment models is through the family's path. This phenomenon is actually not recently, because practices like these are already practiced. As example, among the executors of the WTC Bomb, there are several actors that are brothers. This article wants to explore the reasons why families become recruitment media, what issues play out in the process and what factors cause families to easily become recruitment media. At the end of this paper, the author tries to explain about the deradicalization efforts that need to be done in order to strengthen family immunity so as not to be easily exposed to radicalism.

Keywords: Radicalism, Hardline Movement, family, Recruitment pattern, deradicalization, family immunity.

INTRODUCTION

Recently Indonesia continues to be haunted by the terror of violence allegedly carried out by hardline groups.¹ If we follow the development of the phenomenon of violence in the name of religion in Indonesia, especially after the reforms, we see a transformation from the form of organization or movement, the model of recruitment and indoctrination of radicals, the issues played and the targets or targets of acts of terror. Then, interestingly enough, in addition to international issues, it is also now dynamically moving into domestic issues. As originally *addressed* to America and its allies (including products attributed to America), it is now addressed to law enforcement and the government. Because the authorities are intensively fighting a network of hardline groups. Densus 99 continues to root out the movement - by uncovering and capturing all cells or networks of organizations affiliated to hardline Islam (such as ISIS).

As evidence of such transformation as yang last occurred, not responsibility is a direct attack (*body attack*) to the Coordinating Minister general Wiranto. Among the long series of acts of terrorism in Indonesia, there is one that may go unnoticed by all of us. Namely, the phenomenon of family involvement in acts of terrorism. Let's just say, in the case of the attack on Wiranto, carried out by one family (father, mother and son). This phenomenon is categorized by the author with the transformation of the recruitment pattern of terror cadres.

Phenomena family involvement is actually not new news, because from the beginning it has happened, although perhaps not many people realize it. Bali 1 bombings, among the perpetrators were the Amrozi brothers, a church attack in Surabaya carried out by one family, and suspected terrorist Sibolga. This phenomenon shows us that, the role of the family should not be underestimated in terms of radicalism. Both in the context of the role of the family in the spread of radicalism, and also the opposite role, deradicalize. These two sides must be revealed all, first the role of the family in the cultivation of the value of radicalism, and the role of the family in fortifying the understanding of radicalism. Why these two sides of the paradox must be

answered, because to be able to inflate the function of the family as a fortress, we must know the modus operandi of seeding radicalism in the family.

Bas the nation is aware of this danger, various efforts are made to anticipate the problem. The European Union through the Radicalization Awareness Network (RAN) Program 2019. The program is intended to raise awareness about violence, build resilience to acts of violence, improve family members' literacy about different types of ideologies and ways of breeding. The program also aims to support family members who are vulnerable to radicalism, including those who have been involved or from conflict areas, so that they can reintegrate into society. Finally, the RAN program also aims to manage risk by rehabilitating those who have been exposed to violent beliefs.

Then the Positive Parenting Program (The Triple P) which is supervised by the University of Queensland. This program is in collaboration between the Faculty of Health and Behavioral Sciences and the Family Support Centre of the Faculty of Psychology, University of Queensland, UIN Walisongo Semarang and the Ministry of Religious Affairs of the Republic of Indonesia (MORA). This program moves from the same assumption that the role of families in the efforts of radicalization and deradicalization. The project seeks to identify the background to this problem, then creates a *road map to strengthen* the role of family institutions to address the problem of radicalization.

Learning from the experiences of other nations, we need to also give serious attention to the urgency of family functions in order to fortify the influence of the spread of radical understanding. The portion of attention to the family, should be as urgent as our attention to the role of educational institutions, correctional institutions and religious organizations. This needs to be emphasized because deradicalization efforts must be carried out comprehensively and simultaneously in all social institutions.

This paper will highlight two sides of the role of the family, namely the vulnerability of the family to the influences of radicalism, and the potential side of family institutions to fortify the influence of radicalism and as a basis for

¹. There are some commonly used terms such as group hardline (*hard line*), mradical, fundamentalist, revivalist, extremism and Terrorism. Each term is sometimes used in different contexts, sometimes

overlapping. But the author thinks that each term has its own context and accentuation of meaning. (Eka Hendry Ar, 2013:166; Đorić, 2012:45)

desacralizes.

VULNERABLE SOCIAL INSTITUTIONS (VURNERABLE) SPREAD RADICAL UNDERSTANDING

The spread of the virus of radicalism actually occurs in various areas of life. Pranata family is just one, besides other pranata. In the observation of the author, there are at least 4 vulnerable institutions(*vulnerable*)with the spread of radical understanding, namely religious institutions, family institutions, educational institutions and correctional institutions (or prisons).

The intended religious institutions are associations or religious organizations, where education and planting of religious ideologies are carried out. So far, more attention has been paid to this institution. In the Indonesian context, there were several popular religious organizations such as Jama'ah Islamiyah (JI), Majelis Mujahidin Indonesia (MMI), Jama'ah Anshar Tauhid (JAT) and Jama'ah Anshar Daulah (JAD) for the local context and Al Qaida, ISIS for the international context. (Asman Abdullah, 2018:215)

Then educational institutions are also considered vulnerable to the occurrence of radical seeding because in this institution, intensive teaching and learning process is carried out. If a teacher has been exposed to or deliberately affiliated to a radical movement, then it is very likely that he will share similar ideas and views with his students. At a minimum it will instill *cognitive radicalism*. Therefore, in anticipation of this, peace education needs to be *developed*, both in formal and non-formal educational institutions. (Eka Hendry Ar., 2017; Eka Hendry Ar, 2017)

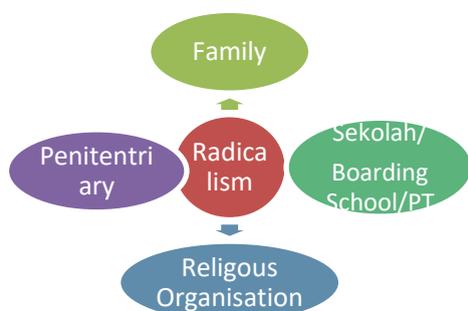
Correctional institutions have long been seen as a place to punish people, make people deter from committing crimes, but can now become a land for radical indoctrination. Based on a report from the International center for the Study of Radicalization and Political Violence (ICSR) (2010:7) that, prisons are often *described as hotbeds of terrorism*. The report says, according to Harvey Kushner (American criminologist) that Western prisons are Al Qaeda's main recruiting site. Therefore, in 2006 the United States issued an American policy report based on the opinion of 15 expert panels to the same conclusion that the radicalization of prison inmates constitutes a serious (and less detectable) threat to American security (a threat of unknown magnitude to the security of the (united states)).

Family is also among the institutions that are vulnerable to being targeted by the spread of radicalism. It is said to be vulnerable because radicalism occurs due to various variables, not just because of the result of indoctrination of religious understanding. There are at least 4 that cause the position of the family institution to be vulnerable, namely: First, the social security fulfillment factor; (2) parental literacy factor; (3) mechanical solidarity factor of family members; (4) factors of strong environmental influence on the family.

Factors to meet basic needs and fulfillment of social security such as food, clothing, boards, health, education) and citizenship are very basic and fundamental must be fulfilled. If there is a problem in meeting these basic needs, then social security is disrupted, so it tends to cause social frustration.). Literacy factors are related to parents' knowledge and understanding of family functions, and potential threats to family members. Including in terms of literacy is parents' understanding of religious concepts, social concepts of society as well as the concept of a true and rational state. The lack of knowledge and understanding of parents on these issues, will contribute to the possibility of such threats entering or infiltrating the family home.

Then the solidarity factor in a family is quite high. The solidarity that occurred was more of a mechanical solidarity borrowing the term Emile Durkheim. (George Ritzer, 2012:145) Feeling as good as possible, as a family bonding allows for stronger ties in a family. Mutual trust, allowing affinity to be stronger in a family. ²The

Figure 1
Vulnerable Institutions Experience the Spread of Radical Understanding



². Solidarity defined as mutual trust between

members of a group or community. If people trust

underdog position (borrowed by Dom Helder Camara) can cause frustration. Prolonged frustration will make family members experience a stronger bond of mechanical solidarity. A sense of equal suffering, both disillusioned and angry, will contribute to acceptance of something messianistic (or hopeful), including eschatological imaginations such as angels and paradises.

Another factor that is no less important is the influence of the environment (*social environment*). Pranata's family is also untightly from the impact of her social changes, including disruptions. Not infrequently environmental situations and conditions will have an influence on the development of character and family conditions. People who are very permissive on moral issues, perhaps will be very accustomed to moral violations (moral *hazard*). People who are too closed (exclusive), usually it will be very difficult to open up in connecting (interacting) with the community outside. Likewise, a society that tends to be open, egalitarian and inclusive, will easily accept something new, including interacting with communities outside of itself. For example slum *areas* or seedy fringes, norm bonds are usually more liquid and easily hacked.

Bas a factor above, will simultaneously affect the family pranata. If these factors have a negative influence, then it is certain that the family's endurance (or resilience) from bad influences will be high as well. Therefore, these factors should be of serious concern, if we are to make efforts to reconcile radical understanding³ and deradicalization efforts.

FAMILY ROLES AND FUNCTIONS: NURSERY OR FORTRESS OF RADICALISM ?

To answer this question, we need empirical data in line with the development of the final *muta'*. Because if you talk about potential, all potential social institutions are infiltrated or entered into various understandings. Not only radicalism, but the understanding of hedonism, rationalism, fascism to communism could have infiltrated the chambers of the pranata. Therefore, the context of the conversation is what the condition of the family pranata today. Is the family still safe from infiltration of these

understandings, or are there empirical facts that show the opposite phenomenon.

There are several research reports that show that, there is a tendency to acts of violence (terrorism) make the family pranata as a basis for consolidation. Here are some facts. Based on a report from BNPT that, there is a new trend of terrorism in Indonesia, namely by involving family members. BNPT Deradicalization Deputy Irfan Idris stated that at the alleged terrorist raid of Husein aka Abu Hamzah in Sibolga, North Sumatra (March 13, 2019), his wife and child were allegedly killed in an explosion at their home on Jalan Cenderawasih. Based on further investigation, it is known that Husein's wife was more radical than her husband in carrying out acts of terror. (Reza Gunadha and Ummi Hadyah Saleh, 2019).

Then in the case of the Surabaya bombing, according to BNPT acts of terrorism were also carried out by one family. Suicide bombings involving parents and children occurred at GKI Diponegoro Surabaya. (Dian Erika Nugraheny, 2019) Then the attack of Pentecostal Church, Church of Santa Maria Unceasing and Indonesian Christian Church Surabaya was carried out by one family purportedly related to the Network of Jama'ah Ansharud Daulah. (Ninis Chairunnisa, 2018)

Mohammed M. Hafez (2016; Vol.9) also stated in an article published by The Jakarta Post newspaper, entitled The Ties that Bind: How Terrorist Exploit Family Bonds (February, 2016) that, based on a 2015 publication from New America, that the perpetrators of the attacks had a family connection. Even in the September 11, 2001 World Trade Center (WTC) attacks, it turned out that 6 of the 19 hijackers were brothers. Then, in a study of The Italian Red Brigades from 1970 to 1908, nearly 25 percent of terrorism perpetrators were related (or had family connections).

Why are families being targeted as a new base for the consolidation of radicalism and terrorism? There are several possible answers including;

First, acts of violence (terrorism) require a high level of solidity. Each other should feel intimate with each other. Mechanical solidarity is awakened from a long interaction process, to be able to foster a sense of togetherness, a sense

each other then they will become one/ become friendship, be respectful of each other, be encouraged to be responsible and pay attention to the interests of others. (Soedijati, 1995:25)

³. The term resilience is the ability to adapt and stay firm in difficult situations (Reivich and Shatte, 2002)

of unity and a sense of equality. Long poverty, the difficulty of living a constantly sedating, the gloom of the future, are forms of life experiences that are felt together in the family, will strengthen the sense of togetherness between family members. With the establishment of mechanical solidarity, it will strengthen the bonds and trust between each other. This will be the basic capital for participation in an act of violence.

Second, acts of violence also require high trust between fellow perpetrators. Because of the need for *confidentiality* is high among fellow actors. According to Ihsan Ali Fauzi (in Rezki Alvionitasari, 2018) Hafes' 2016 research shows that with increased security by the authorities, family-based recruitment are considered safer. Then in family relationships are considered much more solid because there is a bond of love, trust and willingness to sacrifice. The probability of treason in the struggle will be small.

Third, In terms of ideological planting, people who have high intimacy, will be easier compared to people who do not have a close relationship.

Fourth, the process of planting radical ideology, relatively difficult to detect in the domestic sphere of the household. Because the family *pranata* is very closed, compared to society in general. Based on this consideration, then recruiting families will be very easy both in terms of spreading understanding to committing acts of violence.

Fifth, there is a trend of violent acts involving young family members (*youngsters*). Michele Grossman (2018:156-157) states that, the age recruited between 18 to 29 years, such as foreign fighters from Sweden, as well as those occurring in Australia. As for the reason why these young people are recruited, because some factors such as these young people are very literate information technology, and they are most "sensitive" to national and international humanitarian issues. Then "young blood" is flowing in the body of these young children, so it is very active and always excited.

STRATEGIES TO ENCOURAGE "IMMUNITY"

Families from the Influence of Radicalism
With regard to strategies that we can develop in order to improve the function of the Family as a bulwark against radicalism, the author thinks we can learn from the experiences of other countries in making this effort. As mentioned above, various ways or *road maps* were created by

various countries to overcome this problem. Indonesia can also develop the same thing, by learning from the experiences of those who have previously concentrated on this issue. Of course, there must be contextualization efforts, leaving the situation and condition of Indonesia is not the same as other countries.

Maccoby and Mertin (in Elga Sikken et al., 2017:199) state that families or parents have at least *2 roles namely parental warmth* hand control functions. If this role can be realized maximum then he will be able to produce positive results in children (the *most positive child outcomes*). A similar opinion was expressed by Smetana (in Elga Sikken et al., 2017: 199) that effective interaction between parents and children will greatly help children's moral development. Even according to Hoffman (in Elga Sikken et al., 2017:199) can build a pro-social moral internalization. On the contrary, according to Hoeve et. al. (in Elga Sikken, 2017:199) if support, supervision, too harsh discipline, inconsistent attitudes of parents, mischief of family members and problems in the family, then this can cause children to develop deviant behavior.

If this function goes well, then it can also be one of the determinants of the family's resistance to negative influences of the environment, such as radicalism. Elga Sikken et al. (2017:199-202) states that, there are several parent roles related to radicalism. First, parents exert a direct influence on radicalism; Second, parents exert an indirect influence on radicalism. Third, there is no parental influence on radicalization. Fourth. Parents influence deradicalization efforts. This relationship is based on various empirical studies that have ever existed. Exposed parents have the potential to influence their family members with radicalism. While the social and economic conditions of the family can contribute indirectly to radicalism. Then, there is also the fact that there is no direct influence from the core family on radicalism, but it has to do with family in a broader sense. Finally, the family can also function in deradicalization, especially for families who have been exposed to radicalism or participated in acts of violence.

How to engage and work with families facing radicalization, RAN, in his article entitled Working with Families and Safeguarding Children from Radicalization. Ex Post Paper (Joint event RAN YF&C and RAN H&SC, 2 and 3 February 2017, Nice, France, 2017:3) presents 10 practical steps to work with families in

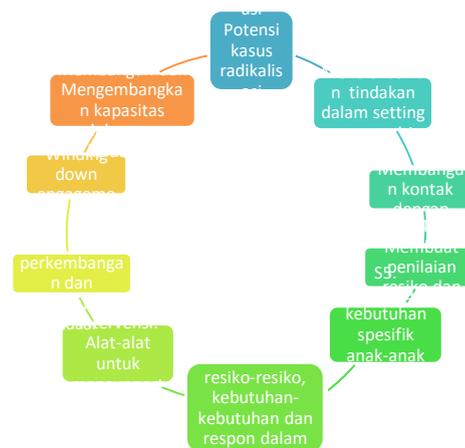
anticipation of radical movements. The ten steps can be simplified into 4 main focuses, namely identifying potentials, building contacts in the family, identifying needs, risks, responses, actions and determining the tools necessary to support the role of the family. And lastly the move keeps families away from the factors that can cause the spread of radicalisms by strengthening the capacity or immunity of the family from the influence of the virus of radicalism.

Learning from the above, the author came to the concept of family as resistance wave of radicalism following the stage of prevention (*prevention*), overcome (*curative* and normalization. Prevention is an early effort before families are exposed to radicalism, by fortifying families from the influence of the spread of radicalism. Included in this prevention stage is mapping family conditions such as social security, mechanical solidarity bonds of the family and how the relationship between the family and the environment. Part of prevention efforts is how we ensure that the fulfillment of these basic needs can be met.

Radicalization Awareness Network (RAN) (2019:5-6) compiled three levels of prevention, namely primary prevention, secondary prevention and tertiary prevention. Primary prevention is the majority of families can apply early prevention methods by providing support (*support intervention*) to prevent radicalism and violence. This form of intervention can be general awareness courses in schools and community centers (such as interfaith organizations). Secondary prevention is a smaller family that is at higher risk and needs greater efforts to reduce radicalization and violence. Many factors influence family conditions such as unstable family dynamics, frustration and disadvantage, history of abuse, communication and cultural issues. Families like this need support to improve their ability to prevent their family members from becoming perpetrators of violence. For families at this level, communication needs to be built about life experiences and problems faced and there needs to be help and counseling to family members. Meanwhile, the level of tertiary prevention is a smaller group of families who need special intervention and support because the process of radicalization has taken place in the family and there are family members who are already involved in acts of violence. Forms of intervention that need to be done include intensive family counseling and deradicalization

programs involving all family members.

Figure 2
10 Steps to Working With Families To Overcome Radicalization (RAN version, 2017)



The coping stage is when the family has been exposed to radicalism and or the family comes from a conflict area. For this context, more detailed and contextual steps are needed. RAN calls this stage tertiary prevention, because family members have been exposed to radicalism. The effort is like counseling all family members. It is necessary to build positive communication in the family, discuss the adverse effects of what has happened and talk about the future of the family. At this stage it is also necessary to restore economic and social stability of the family, such as the fulfillment of social security such as basic needs, health services, education and other citizenship rights. At this stage there needs to be great support from other parties, from residents, neighbors, extended families and the government, in order to help accelerate the process of social integration of families with their social environment.

The next stage is normalization, which is the stage where families who have been exposed to or engaged in radical acts of violence, after undergoing criminal sanctions, and have been given treatment or intervention at the curative stage. At this stage what needs to be done is how to normalize both personal life, family relationships and relationships with the surrounding environment (community). Restoring family warmth (internal family) and relationships with the social environment will help the family's resilience to the intervention of negative things towards the family.

CONCLUSION

Based on the study above the author came to some important conclusions related to family institutions and the potential for radicalism, namely; **First, the** family is one of the institutions that are vulnerable to exposure to radicalism, because the mechanical solidarity created in the family allows the establishment of solidly among members of his group and easily build trust. These two things are the basic capital needed to organize radical movements. **Second,** the factor that contributes to worsening the vulnerability of the family pranata is the condition of social security stability (social security) of the family. Families who are not "safe" social security-his, the opportunity also encourages families to be easily exposed and engage in radical views and attitudes. **Third,** families can potentially play two functions diametrically, namely as a medium of spreading radicalism on the one hand, and the function of desocialization on the other. If the function of warmth and control of the family goes well, then the family will have "immunity" to bad influences coming from the outside. If it happens otherwise, then the family will easily intervene something bad that comes from the outside. **Fourth,** efforts to fortify families from radicalism exist in several contextual forms, ranging from prevention to normalization. Each stage depends on the level of family relationship with radicalism. And the form of intervention is also contextual, can not be hit flat to all families. This aspect of distinctiveness is very important, and can be determined when we fully understand the character and dimensions of external relations and radicalism. *Wa Allah a'lam bi shawab*

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