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The Sustainable Peace Towards Legal Deradicalization Reform

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Abstract: Indonesia's national stability and long-term development face serious threats from terrorism and radicalism. Despite introducing anti-terrorism laws and deradicalization programs, efforts mostly rely on repressive strategies. They often fail to address the ideological roots of the problem. This research aims to assess the need for reforming deradicalization policies within a framework of sustainable peace. Such a framework emphasizes the balance between security, social justice, and human rights. Using a juridical-normative and comparative policy approach, the research looks at Indonesia and Malaysia. The findings indicate that Indonesia's deradicalization efforts are fragmented, lack inter-agency coordination, and lack a comprehensive, multidimensional foundation. In contrast, Malaysia offers a more cohesive model, characterized by institutional synergy and moderate religious education, achieved through partnerships with Islamic authorities. These findings underscore Indonesia's need for reforms in deradicalization. Such reforms should integrate structural and psychological interventions, enhance institutional accountability, promote cross-sector collaboration, and encourage public engagement. Achieving sustainable peace against evolving radical threats requires human-centered, law-based approaches to promote long-term resilience and inclusivity.

Keywords: Deradicalization; Legal Reform; Radicalism; Sustainable Peace;

INTRODUCTION

The progress of national development will inevitably be hindered, and achieving national objectives will become increasingly difficult if domestic security is compromised. Threats to security may emerge from both internal and external sources and can take various forms, including both military and non-military challenges.[1] One of the most pressing threats is the rise of exclusivism, manifested through intolerance and radicalism, which directly undermines national stability and security. These threats are closely linked to multiple factors, including socio-economic conditions of society, advancements in communication and information technologies, geographical vulnerabilities, and the readiness of law enforcement and public order institutions to anticipate and respond effectively to crime.[2]

This condition underscores the need to view national security through a broader lens, one that includes the evolving social and ideological dynamics within society.

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[1] Idhamsyah Eka Putra and others, '"I Am Indonesian, Am I?": Papuans' Psychological and Identity Dynamics about Indonesia', *International Journal of Intercultural Relations*, 99 (2024), 101935 https://doi.org/10.1016/j.ijintrel.2024.101935

[2] Hashmat Ullah Khan, 'An Analytical Investigation of Consequences of Terrorism in the Middle East', *Journal of Economic Criminology*, 4 (2024), 100067 https://doi.org/10.1016/j.jeconc.2024.100067

Radicalism tends to flourish when national values and tolerance are eroded by narrow, exclusive interpretations of these values.[3] Therefore, it is essential to acknowledge that threats to national security are not limited to physical violence or armed conflict but also include ideological infiltration that endangers national cohesion. In fact, the seeds of intolerant ideologies and behaviors though initially confined to a small segment of society, have become the foundation for the emergence of radicalism and terrorism. Alarmingly, intolerance is no longer limited to fringe groups but has increasingly infiltrated the younger generation, including adolescents and schoolchildren, spreading like a "virus" across various layers of society.[4]

Indonesia serves as a prominent example of a nation actively combating terrorism. Notable early incidents include the Jakarta Stock Exchange bombing in 2000, followed by the first and second Bali bombings in 2002 and 2005. Since the reform era, Indonesia has responded to these threats by strengthening its counterterrorism framework, notably through the establishment and operational authority of the National Counterterrorism Agency (BNPT). The Indonesian government recognizes that countering terrorism requires more than just law enforcement; it must also involve proactive prevention efforts. Given the close relationship between radical behavior, intolerant attitudes, and acts of terrorism, addressing the roots of radicalism is essential. Therefore, the mitigation of radical and intolerant mindsets is a critical step toward effectively eradicating terrorism.[5]

The national terrorism index reflects that the challenge of terrorism in Indonesia has not been optimally addressed, as shown by the fluctuating threat levels. In 2024, the index increased from 3.99 in 2023 to 4.17. Between 2002 and 2023, Indonesia's terrorism index averaged 5.11, reaching a peak of 6.55 in 2002 and its lowest point of 3.92 in 2008. These variations suggest that the core problem lies not only in the acts of terror themselves but also in the persistent ideological roots, namely, radicalism fueled by intolerance and narrow interpretations of belief systems.[6]

Perpetrators of terrorism often subscribe to radical ideologies that reject diversity and promote uniformity in thought and belief. Such attitudes manifest as intolerance, denying the validity of differing perspectives, delegitimizing others' beliefs, and imposing one's worldview as absolute.[7] Characteristics of radical behavior include a refusal to accept difference, the conviction of sole religious truth, and the assertion of

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[3] Małgorzata Szczepaniak, Andrzej Geise, and Nurul Bariyah, 'Impact of Institutional Determinants on Income Inequalities in Indonesia during the Era Reformasi', *Journal of Asian Economics*, 82 (2022), 101526 https://doi.org/10.1016/j.asieco.2022.101526

[4] Tegar Aria Taba and Iman Santoso, 'Dynamics Of Legal Policy On Radicalization And Deradicalization Of Terrorism Prisoners', *Journal of Social Research*, 3.8 (2024) https://doi.org/10.55324/josr.v3i8.2212

[5] M Syamsurrijal and others, 'De-Radicalization through Social Media: Social Media Literacy in Countering Terrorism in Indonesia', *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 9.1 (2024), 1–12 https://doi.org/10.15575/jw.v9i1.16788

[6] Subhayu Bandyopadhyay and Todd Sandler, 'Voluntary Participation in a Terror Group and Counterterrorism Policy', *Journal of Economic Behavior & Organization*, 215 (2023), 500–513 https://doi.org/10.1016/j.jebo.2023.09.031

[7] Bhaskar Saha, 'Evaluating the Effectiveness of De-Radicalization Programs: Analyzing Various De-Radicalization and Rehabilitation Programs, Focusing on Their Effectiveness, Challenges, and Long-Term Impacts on Reducing Terrorism', 2025 https://doi.org/10.2139/ssrn.5062801

moral superiority. This ideology often results in destructive actions such as vandalism, defamation, violence against people, and the targeting of public infrastructure that is perceived as contradicting their beliefs.[8]

Radicalism and terrorism are inextricably linked. An ideology that is intolerant and harbors animosity toward those who differ from it is known as radicalism. Terrorist activities are not driven by material gain; rather, they are motivated by the pursuit of non-material benefits, which are often classified as ideological or political.[9] Terrorist activities are not the exclusive domain of a specific religious, national, or ethnic group; they have been perpetrated by anyone at any time throughout history. Additionally, terrorism disregards universal humanitarian principles and values that are just and civilized. Terrorism is the result of a dogmatic and textual interpretation of religion, which grants terrorist acts religious legitimacy.[10] Terrorism fails to acknowledge that the act of respecting life and treating oneself well will result in the well-being of others. This eliminates the inclination to cause injury or death. The primary cause of the emergence of radicalism in Indonesia is the inability of certain groups to tolerate differences, driven by a variety of factors. The approach to religion of radicals is a prominent characteristic, as these groups hold varying perspectives on religious teachings. The use of violence and other ruthless methods to achieve their objectives legitimizes acts of terrorism, which is a distortion of religious teachings.[11]

Terrorism is a unique form of criminal activity due to its distinct characteristics compared to other types of criminal activity. Terrorism is even regarded as an extraordinary crime and an enemy of humanity (hostis humanis generis). In Indonesia, state policies regarding the management of radicalism and terrorism have encountered significant opposition from certain Muslims, particularly radical groups themselves. This is due to the fact that efforts to eradicate radical groups are contingent upon a single approach: Security.[12] Generally, current deradicalization activities lack a defined scope of work, and the programs primarily target non-radical groups. Deradicalization is the process of transitioning from radicalism to moderation, or from holding radical attitudes to embracing humanism.[13]

To achieve its goals effectively, the government implements the Deradicalization Program in stages. However, these initiatives have failed to make a significant impact

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[8] John Erick, 'The Terrorist Experiences: Capturing Deradicalization and Counterterrorism in Indonesia', *Indonesian Journal of Counter Terrorism and National Security*, 3.1 (2024) https://doi.org/10.15294/ijctns.v3i1.78907

[9] Adrian Cherney, 'Evaluating Interventions to Disengage Extremist Offenders: A Study of the Proactive Integrated Support Model (PRISM)', *Behavioral Sciences of Terrorism and Political Aggression*, 12.1 (2020), 17–36 https://doi.org/10.1080/19434472.2018.1495661

[10] Robertus Robet and others, 'Requisites of Deradicalisation: Study on the De-Ideologisation of Indonesian Ex-Terrorists', *Journal of Humanities and Social Sciences Studies*, 6.5 (2024), 53–64 https://doi.org/10.32996/jhsss.2024.4.5.8

[11] Muhammad Zaenuddin, 'COLLABORATION STRATEGY IN THE PENTA-HELIX CONCEPT: DERADICALIZATION PROGRAM FOR TERRORIST SEPARATISM GROUPS IN PAPUA', *Journal of Terrorism Studies*, 4.1 (2022) https://doi.org/10.7454/jts.v4i1.1045

[12] Masdar Hilmy, "The Politics of Retaliation: the Backlash of Radical Islamists against Deradicalization Project in Indonesia," dalam Al-Jami'ah, Vol. 51, Number 1, 2013/21434, hlm. 129-158.

[13] John Horgan, *Deradicalization Programs: Recommendations for Policy and Practice*, 18 August 2021 https://doi.org/10.37805/pn2021.18.vedr

in tackling terrorism. This failure stems from the program's inability to directly challenge or dismantle the core ideologies of its participants. Rather than eliminating radical beliefs, the government's efforts tend to focus solely on modifying external behaviors. Moreover, because the program does not impose concrete obligations on its participants, it undermines the essential element of accountability. As a result, it weakens the justice system's commitment to fairness, legal certainty, and the broader public interest.[14]

Evaluations of current deradicalization programs reveal a complex landscape characterized by significant challenges and inconsistent outcomes. These programs aim to disengage individuals from extremist ideologies and support their reintegration into society; however, their success often depends on several key factors, including economic support, community involvement, and ideological clarity. In Indonesia, the Penta-Helix approach emphasizes the need for cross-sector collaboration to address region-specific issues, promoting a more tailored and responsive strategy for deradicalization.[15]

The program's overall success is significantly impacted by the significant challenges it encounters, despite its existence since 2012. The challenges are as follows: inadequate funding, inadequate prison facilities, and an absence of comprehensive post-release support for former inmates.[16] Indonesia's deradicalization program faces a fundamental challenge: public resistance to the reintegration of former militants undermines even well-intentioned efforts. While Law No. 22 of 2022 establishes a legal framework, inconsistent policy implementation and a lack of political consensus limit its impact. Recidivism remains problematic, with some former offenders returning to terrorist activity. However, the program could be improved by fostering stronger community engagement, leveraging social media, and deepening international cooperation. Success requires overcoming concerns about human rights and community skepticism. Ultimately, the program's long-term effectiveness depends on striking a balance between security, societal acceptance, and the protection of human dignity.[17] Indonesia monitors its counterterrorism efforts under the authority of Law Number 15 of 2003. However, this law has proven ineffective in curbing violence linked to terrorism, as it inadvertently encourages the spread and use of weapons.[18]

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[14] Naima A. Nefliasheva, 'The Program of Deradicalization of Islamists "Operation Safe Corridor" in Nigeria: Evaluation by Contemporary African Scholars', *Asia and Africa Today*, 9, 2023, 36 https://doi.org/10.31857/S032150750027599-0

[15] Aswin Sipayung and others, 'Dynamics Implementation of De-Radicalism Policy to Prevent Terrorism in Indonesia: A Systematic Literature Review', *Journal of Law and Sustainable Development*, 11.9 (2023), e772 https://doi.org/10.55908/sdgs.v11i9.772

[16] Jerry Indrawan and M. Prakoso Aji, 'The Effectiveness ff National Agency for Combating Terrorism's Deradicalization Program Toward Terror Convicts In Indonesia', *Jurnal Pertahanan & Bela Negara*, 9.2 (2019), 1 https://doi.org/10.33172/jpbh.v9i2.571

[17] Abdul Jamil Wahab and others, 'Deradicalization Programs in Indonesia: Perspectives of Former Terrorist Convicts', *QIJIS (Qudus International Journal of Islamic Studies)*, 12.1 (2024), 75 https://doi.org/10.21043/qijis.v12i1.22931

[18] Mitch Downey, 'Did the War on Terror Deter Ungoverned Spaces? Not in Africa', *Journal of Development Economics*, 151 (2021), 102648 https://doi.org/10.1016/j.jdeveco.2021.102648

The Indonesian government demonstrates a strong commitment to counterterrorism efforts through various legal and institutional measures. This is reflected in the enactment of Law Number 5 of 2018 on the Eradication of Criminal Acts of Terrorism, Presidential Regulation Number 12 of 2012 concerning the National Counterterrorism Agency (BNPT), and the deployment of the Indonesian National Armed Forces (TNI) under the Military Operations Other Than War (OMSP) mandate. The police, supported by the elite Detachment 88 Anti-Terror unit and national intelligence services, form the backbone of the country's counterterrorism apparatus. Complementing these efforts, the Indonesian Ulema Council issued Fatwa Number 3 of 2004, which explicitly declares terrorism as *haram* (forbidden). Despite having a solid legal framework to combat terrorism, Indonesia still faces significant gaps in its deradicalization policy, particularly in terms of regulations that thoroughly address the ideological roots of radicalism. [19] Current deradicalization programs remain heavily focused on security and behavioral change, lacking a strong legal foundation that mandates structured and long-term engagement from offenders. Moreover, no existing regulation effectively mandates the coordinated involvement of state institutions, religious leaders, and educational actors within a single, integrated legal framework to curb the spread of radical ideologies. Therefore, legal reform in deradicalization is urgently needed to build sustainable peace, ensuring not only the effectiveness of strategies but also the protection of human rights and the application of restorative justice principles. [20]

Indonesia and Malaysia play major roles in Southeast Asian counterterrorism, both facing similar threats from radical networks. Critics argue Indonesia's deradicalization program lacks clear structure and effectiveness, as some participants return to terrorism. In contrast, Malaysia's program is seen as a model, praised for its comprehensive use of both hard and soft strategies to address terrorism's ideological and organizational roots. [21] Malaysia's centralized and comprehensive deradicalization policy strategy offers numerous advantages over Indonesia's approach. Malaysia's deradicalization initiatives are characterized by a top-down approach that incorporates a range of rehabilitation components, including theological, psychological, and vocational training. This approach has been demonstrated to be effective in reducing recidivism and terrorism incidents among former detainees. [22]

Several factors, including the similar regional context, the efficacy of various strategies, and the need for ongoing improvement in counterterrorism efforts, have led Indonesia to compare its deradicalization program with Malaysia's. Both nations need to learn from each other's strategies and experiences, as they both encounter

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[19] Olusola Ogunnubi and Uchenna A. Aja, 'The De-Radicalization, Rehabilitation and Reintegration Project in Nigeria's Counter-Terrorism Strategy: Operation Safe Corridor in Context', *African Identities*, 22.3 (2024), 811–27 https://doi.org/10.1080/14725843.2022.2125365

[20] Zulfahmi and Dina Dwi Anggraini, 'Pengaturan Anti-Terorisme Dalam Hukum Positif Indonesia Dan Hukum Pidana Islam: Suatu Studi Perbandingan', *Muqaranah*, 8.2 (2024), 79–96 https://doi.org/10.19109/41e2km10

[21] Yosua Praditya Suratman, 'The Effectiveness of De-Radicalization Program in Southeast Asia: Does It Work? The Case of Indonesia, Malaysia, and Singapore', *JAS (Journal of ASEAN Studies)*, 5.2 (2018), 135 https://doi.org/10.21512/jas.v5i2.4302

[22] Mohd Irwan Syazli Saidin and Kartini Aboo Talib Khalid, 'Combating Daesh: Insights into Malaysia's Counter-Terrorism Experience and the Deradicalisation of Former Detainees', *Religions*, 14.3 (2023), 367 https://doi.org/10.3390/rel14030367

substantial obstacles from terrorism and radicalism. Indonesia can enhance the robustness and effectiveness of its program by identifying potential areas for development and adaptation in its deradicalization efforts through an analysis of Malaysia's approach.[23]

Former terrorist convicts have a high likelihood of reoffending, as demonstrated by Rohadhatul Aisy's prior research. Ineffective correctional facilities, a lack of adequate accommodation after release, and a strong societal stigma are among the many factors that contribute to the radicalization of former terrorist convicts, which in turn encourages them to reintegrate into their former radical communities.[24] Additionally, research conducted by Agus Purnomo and Kardi has demonstrated that the enhancement of religious moderation by PTKIN in the prevention of radicalism, a component of counterterrorism, has not had a substantial impact. The regional conditions in which PTKIN are situated are insufficient to distinguish programs that aim to enhance religious moderation. Consequently, this does not affect their ability to prevent radicalism, particularly terrorism. The legal structure and substance are among the factors that hinder the implementation of Law Number 5 of 2018, particularly in enhancing religious moderation.[25] In the interim, Sumarwoto et al.'s research indicates that terrorism is a human-caused disaster that typically manifests as organized criminality. The prevention of terrorism cannot be achieved solely through a legal approach; it must also consider all facets of society. In the interim, the eradication of terrorism aims to combat terrorism, uncover and manage criminal cases and terrorist perpetrators by establishing the stages involved in the crime of terrorism, from handling to investigation, and imposing sanctions on terrorist perpetrators. The National Counterterrorism Agency (BNPT) in Indonesia conducts deradicalization for terrorists, their families, and sympathizers, while counter-radicalization is conducted for the general public to enhance the deterrent effect of radical terrorism. Indonesia has implemented a variety of policies to combat terrorism and promote deradicalization. In contrast, Thailand lacks a specific statute related to terrorism. This is associated with the monarchy system that is currently in place in that nation. The policy exclusively pertains to the establishment of tactical institutions that operate at the operational level of counterterrorism.[26]

While previous studies have primarily focused on the implementation and weaknesses of ongoing deradicalization programs, this study highlights the pressing need for legal reform to redesign these initiatives in a more comprehensive and justice-oriented manner. Unlike earlier research, this study emphasizes the importance of integrating legal justice, effective prevention, and sustainable peace into the core of

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[23] Adji Rahmat Andre Setiawan and Rachmat Dwi Putranto, 'Perbandingan Regulasi Penanganan Kejahatan Terorisme di Indonesia dan Malaysia', *Journal Evidence Of Law*, 2.2 (2023), 180–89 https://doi.org/10.59066/jel.v2i2.421

[24] Rohadhatul Aisy, 'Non-Penal Deradicalization of Former Terrorist Prisoners (Study at Lingkar Perdamaian Foundation)', *Journal of Law and Legal Reform*, 2.2 (2021), 243–62 https://doi.org/10.15294/jllr.v2i2.46487

[25] Agus Purnomo and Kardi Kardi, 'Implementasi Undang-Undang No 5 Tahun 2018 Tentang Terorisme Melalui Penguatan Moderasi Beragama', *Justicia Islamica*, 20.1 (2023), 59–78 https://doi.org/10.21154/justicia.v20i1.6338

[26] Sumarwoto, Mahmutarrom, and Ifranic, 'Deradicalisation to Combat Terrorism: Indonesia and Thailand Cases', *Sriwijaya Law Review*, 4.2 (2020), 249–60 https://doi.org/10.28946/slrev.Vol4.Iss2.232.pp249-260

deradicalization efforts.[27] Through a normative and conceptual juridical lens, this research identifies critical legal gaps that have undermined the effectiveness of existing programs, most notably, their failure to address the ideological foundations of radicalism and the absence of a robust, integrated legal framework.[28] Despite Indonesia's implementation of various strategies to combat terrorism and radicalism, the current deradicalization efforts remain insufficient. The lack of a coherent legal structure has hindered their ability to produce meaningful ideological transformation and social reintegration. Therefore, comprehensive legal reform is essential not only to regulate behavior but also to confront the underlying ideological and structural factors that fuel radicalization. Such reform must be grounded in the principles of justice, responsive to evolving threats, and aimed at establishing sustainable peace in the long term.

METHOD

This research uses a normative juridical method, focusing on the analysis of positive legal norms such as legislation, legal doctrines, and prevailing legal principles.[29] The research aims to assess the legal shortcomings in Indonesia's deradicalization policies, particularly in relation to the effectiveness of the legal framework governing efforts to prevent and counter terrorism and radicalism.[30] Within the scope of deradicalization legal reform, the study critically examines the concept of sustainable peace by analyzing key national legal instruments such as Law Number 5 of 2018, policies issued by the National Counterterrorism Agency (BNPT), and fundamental principles of human rights and legal justice. These elements form the basis for proposing a more holistic and equitable approach to regulatory reform in the field of deradicalization.[31]

RESULT AND DISCUSSION
Structural and Regulatory Inadequacies in Indonesia's Deradicalization Policy

Different interest groups often interpret the concept of radicalism in varying ways. Broadly, radicalism refers to a religious movement that uses violence to completely reshape the existing social and political structures through a religious lens. Religious radicalism often originates from political movements grounded in rigid, fundamentalist doctrines that reject compromise, reinterpretation, or moderation. Meanwhile, terror begins as a psychological state, an intense fear caused by perceived threats, both individually and collectively. Terrorism, in contrast, is a deliberate

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[27] Yudi Zulfahri and Aldi Nur Fadil Auliya, 'Ideological Parameters for Deradicalization Programs to Measure Changes in Terrorist Ideology in Indonesia', *Journal of Terrorism Studies*, 5.2 (2023) https://doi.org/10.7454/jts.v5i2.1066

[28] Nerkez Opacin and Sabina Čehajić-Clancy, 'The Potential of Peacebuilding Education Interventions in Societies Facing the Risk of Extreme Ideological Shifts', *International Journal of Educational Development*, 113 (2025), 103208 https://doi.org/10.1016/j.ijedudev.2025.103208

[29] Abdul Kadir Jaelani and Reza Octavia Kusumaningtyas, 'The Interests and the Conflict Vortex in Wadas Village: A Karl Marx Perspective', 2024, pp. 42–48 https://doi.org/10.2991/978-2-38476-315-3_8

[30] Yogi Yasa Wedha and others, 'Unraveling the Complex Policies Regulating Conflicts of Interest and Criminal Corruption', *Journal of Human Rights, Culture and Legal System*, 5.1 (2025), 33–59 https://doi.org/10.53955/jhcls.v5i1.486

[31] Nurani Ajeng Tri Utami and others, 'Evaluation of Legal Aid Service Quality and Supervision in Indonesia and Malaysia', *Journal of Human Rights, Culture and Legal System*, 5.1 (2025), 187–216 https://doi.org/10.53955/jhcls.v5i1.502

method or strategy derived from those psychological conditions, designed to instill fear and panic. According to Article 1, paragraph (1) of Law No. 15 of 2003 on the Eradication of Criminal Acts of Terrorism, terrorism is defined as an illegal act committed systematically to undermine national and state sovereignty. These acts involve the use or threat of violence to create widespread fear, result in mass casualties, deprive others of their rights, lives, or property, or cause significant damage to strategic infrastructure, the environment, public facilities, or international institutions.[32]

The European Convention on the Suppression of Terrorism (ECST) of 1977 marked a pivotal moment in broadening the understanding of terrorism. It shifted the focus from "Crimes against the State" to "Crimes against Humanity."[33] The latter refers to deliberate acts meant to instill fear within the public, individuals, or organizations. There is no universally accepted international legal definition of terrorism. However, this does not negate its criminal nature. National legal definitions remain valid, and the severity of terrorist acts warrants their classification as "extraordinary crimes." This is justified because terrorism is typically carried out by highly organized groups with substantial financial resources and strategic planning. These acts challenge state authority and also cause widespread civilian casualties.[34]

Indonesia adopts a dual strategy in combating terrorism, using both hard and soft power. Hard power is exercised by the Indonesian National Armed Forces (TNI) and the National Police (Polri), as mandated by Law No. 34 of 2004. Soft power is employed through deradicalization programs that focus on ideological rehabilitation. Internationally, Indonesia engages in bilateral and multilateral counterterrorism efforts. Key regional collaborations include the ASEAN Chiefs of National Police (ASEANAPOL), the ASEAN Regional Forum (ARF), and the ASEAN Ministerial Meeting on Transnational Crime (AMMTC). Broader platforms, such as APEC and ASEM, also facilitate counterterrorism discussions. The rise of radicalism and the shifting global security landscape present ongoing challenges. Concerns over potential human rights violations and unprofessional enforcement practices add further complications.[35]

Indonesia's deradicalization policy is grounded in a comprehensive legal framework that provides a multifaceted strategy for countering radical ideologies among terrorist detainees. Key regulatory instruments, such as SOPs within correctional institutions, Presidential and Ministerial Regulations, and the Anti-Terrorism Law, support efforts focused on prevention, rehabilitation, and

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[32] Taba and Santoso.

[33] Bushra Ghufran and Wolfgang Breuer, 'Terrorism, National Security, and Takeover Performance', *International Review of Financial Analysis*, 96 (2024), 103634 https://doi.org/10.1016/j.irfa.2024.103634

[34] Yordan Gunawan and others, 'The Effectiveness of International Law in Limiting Humanitarian Disasters in the Palestine-Israel Conflict', *Journal of Human Rights, Culture and Legal System*, 5.1 (2025), 217–45 https://doi.org/10.53955/jhcls.v5i1.307

[35] Zauresh Turganbaevna Abdukarimova, Aizhan Bauberikovna Bauberikova, and Serik Aitbekovich Umbetbayev, 'Problems of Preventing Extremism and Terrorism among Convicts in Institutions of The Penal Enforcement System of The Republic of Kazakhstan', *Bulletin of the Institute of Legislation and Legal Information of the Republic of Kazakhstan*, 4.79 (2024), 168–77 https://doi.org/10.52026/2788-5291_2024_79_4_168

reintegration. Effective implementation relies on strong cross-sectoral coordination across legal, educational, and social domains. Indonesia's legal framework for deradicalization is anchored by Law No. 22 of 2022, which prioritizes a human rights-based and politically consistent approach to counterterrorism. The amendment of Law No. 5 of 2018 further strengthens this foundation by promoting a balanced approach between national security and fundamental rights. These laws address military involvement, detention, and arrest, underscoring the government's commitment to a comprehensive and rights-respecting response to radicalism and terrorism.[36]

Indonesia's National Action Plan for the Prevention and Mitigation of Violent Extremism aims to ensure comprehensive policy measures by focusing on preventing the emergence of beliefs and behaviors that support terrorism. However, the effectiveness of these policies largely depends on how well they are implemented and the extent to which the government can foster meaningful public engagement.[37] In the context of deradicalization, policy adequacy refers to the formulation of strategies that effectively prevent radicalization and support individuals in disengaging from extremist ideologies. It involves not only the creation but also the implementation of policies that successfully address the issues they target. Achieving policy adequacy requires a balanced integration of political will, operational capacity, and analytical insight to ensure that the resulting strategies are both practical and comprehensive. When policies are poorly designed or lack sufficient foresight, implementation failure becomes a significant risk. Regulatory failure occurs when laws or policies fail to achieve their intended goals, often due to flawed design, weak enforcement mechanisms, or conflicting interests. Such failures are common in public regulation and are frequently analyzed through various theoretical lenses, such as public interest theory or private interest theory, each offering different perspectives on the underlying causes.[38] Nevertheless, the policy framework's efficacy is primarily determined by its implementation at the field level, particularly in deradicalization initiatives conducted in correctional institutions, despite its normative design to prevent and address violent extremism.[39]

Correctional institutions implement deradicalization programs that emphasize the rehabilitation, re-education, and resocialization of terrorism convicts. Through an interdisciplinary approach that incorporates psychology, religion, and socio-cultural education, the objective is to reestablish a moderate mentality in individuals. However, the implementation of these programs is hindered by a variety of obstacles, including the uncooperative character of certain inmates, minimal staffing, and

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[36] Agus Suntoro, 'Penerapan Asas Dan Norma Hak Asasi Manusia Dalam Undang-Undang Pemberantasan Tindak Pidana Terorisme (The Application of Human Rights Principles and Norm in the Law on Combating Criminal Acts of Terrorism)', *Negara Hukum: Membangun Hukum Untuk Keadilan Dan Kesejahteraan*, 11.1 (2020) https://doi.org/10.22212/jnh.v11i1.1371

[37] Agung Mafazi and others, 'Prevention of Terrorism with a Regulatory Model of Violent-Based Extremism That Leads to Terrorism', *Jurnal Cakrawala Hukum*, 14.2 (2023), 126–33 https://doi.org/10.26905/idjch.v14i2.10814

[38] Jeroen van der Heijden, 'Regulatory Failure: A Review of the International Academic Literature', *SSRN Electronic Journal*, 2022 https://doi.org/10.2139/ssrn.4050156

[39] Aria Nakissa, 'Security, Islam, and Indonesia', *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia*, 176.2–3 (2020), 203–39 https://doi.org/10.1163/22134379-bja10004

inadequate facilities.[40] To ensure effective deradicalization, it is also necessary to have clear regulations and the involvement of relevant institutions. Although Indonesia's deradicalization policy is comprehensive, it faces several obstacles, including the effective implementation of the policy in correctional institutions, human rights concerns, and policy consistency. The efficacy of these endeavors can be enhanced by incorporating international best practices and emphasizing community-based approaches. It is crucial to address human rights criticisms and guarantee that the policy is not excessively punitive or discriminatory.[41]

The overlapping institutional mandates between the National Counterterrorism Agency (BNPT) and the Special Detachment 88 (Densus 88) represent a critical weakness in Indonesia's deradicalization policy. Although BNPT is normatively responsible for formulating and executing counterterrorism strategies, including deradicalization, Densus 88, operating under the Indonesian National Police, has also undertaken similar initiatives involving rehabilitation and reintegration. This overlap has led to program redundancy, budget inefficiencies, and unclear lines of accountability. Moreover, coordination among ministries and agencies remains weak and fragmented due to the lack of a binding and effective coordinating mechanism. Despite the BNPT's formal coordinating role, key stakeholders, such as the Ministry of Religious Affairs, the Ministry of Social Affairs, and the Ministry of Law and Human Rights, often act independently, lacking sectoral integration.[42] The deradicalization program targets a broad spectrum of individuals, suspects, detainees, prisoners, ex-convicts, and those exposed to radical ideologies and operates through collaboration among various government agencies. It follows a multi-phase process: identification and assessment, rehabilitation, re-education, and social reintegration. Effective implementation of this program requires optimal resources, strong coordination, and a consistent strategy. Moreover, successful counterterrorism relies on democratic and inclusive approaches that win the hearts and minds of the population. Globally, long-term success requires multilateral, human-centered strategies that address underlying injustices.[43]

The government's role as a regulator is to ensure balanced development through clear and fair legal guidance. However, Indonesia's Anti-Terrorism Law still contains notable weaknesses, especially in the limited authority and operational scope granted to investigative and intelligence agencies. While reform is necessary, such efforts must proceed cautiously to avoid infringing on human rights and civil liberties. The law currently grants law enforcement broad powers to arrest, detain, search, and

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[40] Katherine E. Brown, 'Gender, Governance, and Countering Violent Extremism (CVE) in the UK', *International Journal of Law, Crime and Justice*, 72 (2023), 100371 https://doi.org/10.1016/j.ijlcj.2019.100371

[41] H.Yusep Mulyana, 'CRIMINAL LAW POLICY ON THE DERADICALIZATION OF CRIMINAL ACTS OF TERRORISM', *LITERACY : International Scientific Journals of Social, Education, Humanities*, 2.1 (2023), 244–54 https://doi.org/10.56910/literacy.v2i1.778

[42] Wei Hu and others, 'Geopolitical Risk Evolution and Obstacle Factors of Countries along the Belt and Road and Its Types Classification', *International Journal of Environmental Research and Public Health*, 20.2 (2023), 1618 https://doi.org/10.3390/ijerph20021618

[43] Andi Kurniawan and Abdul Malik Fajar Darwis, 'Rehabilitasi Napi Teroris Melalui Program Deradikalisasi', *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam*, 5.1 (2023), 851–58 https://doi.org/10.37680/almanhaj.v5i1.3013

interrogate individuals suspected of terrorist involvement, powers that risk overreach if left unchecked.[44]

Indonesia's commitment to human rights is firmly rooted in its second constitutional amendment. The ratification of the International Covenant on Civil and Political Rights (ICCPR) through Law No. 12 of 2005 strengthens this. Yet, the existing Anti-Terrorism Law often prioritizes repressive and preventive measures. It offers minimal safeguards for the civil rights of suspects and detainees. This creates regulatory tension with the constitutional and international principles of proportionality, non-discrimination, and fair trial. Moreover, the broad and sometimes ambiguous definition of "terrorism" risks criminalizing dissent and ideological beliefs.[45] This can lead to excessive and potentially unjust prosecutions. Therefore, the reform of Indonesia's deradicalization policy is not a matter of choice but a normative and strategic necessity. Deradicalization must move beyond being a mere security tool and instead embrace a holistic framework that ensures justice, reintegration, and respect for human dignity. Reform efforts must align with restorative justice, strengthen cross-sectoral accountability, and embed democratic values to build a sustainable, rights-based approach that resists a return to repression.[46]

The Implementation of Deradicalization in Malaysia

Radicalization and terrorism in Malaysia arise from local, regional, and technological factors, compounded by historical ties to extremism and the nation's geographic position. [47] Malaysia counters these risks with integrated strategies, geospatial analysis, and deradicalization programs. Neighboring conflict-prone regions further expose the country to cross-border threats. [48] Malaysia's Special Branch Counter Terrorism Division reported that 98% of terrorist supporters and members in the country were recruited online, underscoring the crucial role of digital platforms in spreading radical ideology. [49] The primary radical extremist group in Malaysia is known as Kumpulan Militan Malaysia (KMM). Founded by Zainul Ismail on October 12, 1995, KMM claims to protect the Muslim community in Malaysia through what it

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[44] Arturo Cuesta and others, 'Anticipating Public Acceptance of Anti-Terrorism Technologies in Urban Spaces: Insights from Czech Republic, Greece, and Spain', *Safety Science*, 189 (2025), 106888 https://doi.org/10.1016/j.ssci.2025.106888

[45] Buno (Okenyebuno) Emmanuel Nduka and Giwa Sechap, 'Refocusing Designated Non-Financial Businesses and Professions on the Path of Anti-Money Laundering and Combating the Financing of Terrorism Compliance', *Journal of Money Laundering Control*, 24.4 (2021), 693–711 https://doi.org/10.1108/JMLC-11-2020-0125

[46] Sapriani Sapriani, Reza Octavia Kusumaningtyas, and Khalid Eltayeb Elfaki, 'Strengthening Blue Economy Policy to Achieve Sustainable Fisheries', *Journal of Sustainable Development and Regulatory Issues (JSDERI)*, 2.1 (2024), 1–19 https://doi.org/10.53955/jsderi.v2i1.23

[47] Andrew Glazzard, 'Violent Extremist Disengagement and Reintegration: A Framework for Planning, Design and Evaluation of Programmatic Interventions', *Studies in Conflict & Terrorism*, 48.4 (2025), 419–38 https://doi.org/10.1080/1057610X.2022.2098553

[48] Samuel Henkin, Marcus A. Boyd, and Adam Martin, 'Southeast Asia after the Caliphate: Identifying Spatial Trends in Terrorism and Radicalization in Malaysia', *Statistics, Politics and Policy*, 11.2 (2020), 139–65 https://doi.org/10.1515/spp-2020-0001

[49] Murni Wan Mohd Nor and Ahmad El-Muhammady, 'Radicalisation and Paramilitary Culture: The Case of Wanndy's Telegram Groups in Malaysia', in *Militarization and the Global Rise of Paramilitary Culture* (Singapore: Springer Singapore, 2021), pp. 95–122 https://doi.org/10.1007/978-981-16-5588-3_6

interprets as jihad. The organization originated as an alumni network of Malaysian graduates from religious institutions in Indonesia, India, and Pakistan. According to the Royal Malaysia Police (RMP), most KMM members are Malaysian nationals who have undergone military training in countries such as Pakistan, India, and various parts of the Middle East. Some members also participated in the Afghan jihad against Russian forces. KMM's primary objective is to destabilize the Malaysian government through acts of terrorism, including efforts to incite ethnic and religious tensions. In addition to KMM, Jemaah Islamiyah (JI) is another significant radical organization operating in Southeast Asia. Although JI is often associated with the Indonesian Darul Islam (NII) movement, its formal development began in Malaysia in 1985 under the name *Gerakan Jamaah*, which was later changed to *Jemaah Islamiyah* on January 1, 1993.[50]

Malaysia's primary state-mandated intelligence agency for counterterrorism is the Counterterrorism Division of the Royal Malaysia Police (RMP), tasked specifically with addressing threats posed by Daesh militants. Over recent decades, Malaysia has faced various threats from both domestic and transnational militant groups, including the Japanese Red Army, Communist guerrillas, Al-Maunah, Jemaah Islamiyah, and the Abu Sayyaf and Sulu insurgents. However, Daesh is perceived as a more formidable threat due to its advanced technological capabilities, large-scale operations, and transnational reach. Daesh effectively exploits social media to spread its ideology, attracting a small number of Malaysian recruits by promoting narratives of "martyrdom" and the idealized "Islamic State." Notably, Daesh targets not only Westerners and non-Muslims but also Muslim-majority countries that diverge from its extremist vision of jihad. Its rise has triggered significant developments in securitization and counterterrorism efforts globally, particularly within the Muslim world.[51]

In Malaysia, the RMP is also responsible for managing the nation's deradicalization program. This process begins with arrest and detention, during which the RMP conducts immediate interrogations. Once critical information is gathered, suspects are charged under the Prevention of Terrorism Act (POTA), which allows the authorities to detain individuals suspected of terrorism related activities without a prior criminal conviction. After this legal process, confirmed terrorists proceed to the prison-based deradicalization phase, where structured interventions are conducted to disengage them from extremist ideologies.[52]

The Counterterrorism Division of the Royal Malaysian Police (RMP) plays a pivotal role in Malaysia's national counterterrorism strategy. Adopting a soft-touch, top-down approach, the division has successfully reduced the incidence of terrorist activities and curbed militant recruitment. Its primary mission is to enhance operational expertise and develop effective strategies to combat organized crime, violence, and money laundering. This division actively identifies potential threats posed by individuals or groups in public spaces while coordinating surveillance, risk

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[50] Saidin and Khalid.

[51] Khan.

[52] Sigit Kamseno, 'Analisis Perbandingan Sistem Hukum Pidana Di Indonesia Dengan Malaysia Terhadap Kejahatan Tindak Pidana Korupsi', *Amandemen: Jurnal Ilmu Pertahanan, Politik Dan Hukum Indonesia*, 1.1 (2024), 01–23 https://doi.org/10.62383/amandemen.v1i1.518

assessments, and response planning. It systematically analyzes intelligence data and recommends legal measures against actors involved in militant threats or activities that pose a national security risk. In addition to enforcement, the division is responsible for arresting and prosecuting suspected militants in accordance with relevant legal frameworks. Moreover, it implements rehabilitation programs for former detainees to prevent recidivism and support reintegration, forming a comprehensive effort to neutralize extremist threats.[53]

The Department of Islamic Development Malaysia (JAKIM) received the deradicalization program from the RMP. JAKIM is a government department in Malaysia responsible for addressing issues related to Islam, including the correction of deviant ideologies and beliefs within the Muslim community, Islamic outreach, and ensuring the halal status of food and beverages. [54] JAKIM plays a vital role in Malaysia's deradicalization efforts by identifying misinterpretations of Islam held by terrorist convicts and providing them with targeted religious counseling. In collaboration with the Ministry of Religious Affairs, JAKIM selects qualified religious teachers (ustadz) and Islamic scholars (ulama) to engage directly in the deradicalization process. These religious figures are committed to correcting the flawed ideological views of the inmates, many of whom hold distorted understandings of Islamic teachings. [55] Malaysia places strong emphasis on religious rehabilitation, recognizing that addressing extremist ideology at its root is essential to combat radicalism effectively. In addition, Malaysia has shifted from an executive-dominated approach to a criminal justice model that prioritizes prosecution and introduces specific terrorism-related offenses. This transition aims to establish a fair and sustainable legal foundation for counterterrorism. To further weaken the influence and social legitimacy of terrorist groups, Malaysia also applies an intelligence-driven strategy that seeks to neutralize threats with minimal use of force.[56]

It is crucial to understand how deradicalization policy approaches in other countries can offer Indonesia novel perspectives as part of a comparative effort. Malaysia, a neighboring country with a similar social and cultural context, provides a structured deradicalization policy model; however, it also encounters challenges. Consequently, the subsequent table provides a comprehensive analysis of the deradicalization policies of Indonesia and Malaysia, encompassing regulatory, institutional, and programmatic components, as well as implementation challenges and evaluations of policy effectiveness.[57]

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[53] Mukhriz Mat Rus, 'Malaysia's Counter-Terrorism Policy: Shifting From The Executive-Based To The Criminal Justice Approach?', *UUM Journal of Legal Studies*, 13.No.1 (2022), 409–29 https://doi.org/10.32890/uumjls2022.13.1.16

[54] Siti Zubaidah Abu Bakar and Mohd Mizan Aslam, 'Ongoing IS Radical Ideology in Malaysia: Factors and Counter Strategies', *UMRAN - International Journal of Islamic and Civilizational Studies*, 6.3 (2019), 115–25 https://doi.org/10.11113/umran2019.6n3.362

[55] Muhammad Rizwan, Sara Batool, and Sarmad Ali Khan, 'De-Radicalization Programs in Muslim Countries: A Critical Analysis', *Global International Relations Review*, IV.IV (2021), 9–20 https://doi.org/10.31703/girr.2021(IV-IV).02

[56] Syahrir Mujib and Mhd Halkis, 'Upaya Pemerintah Malaysia Menanggulangi Masalah Terorisme', *Sospol*, 8.2 (2022), 225–40 https://doi.org/10.22219/jurnalsospol.v8i2.22549

[57] Opacin and Čehajić-Clancy.

Table 1. Comparison of Deradicalization Policies in Indonesia and Malaysia

Element	Indonesia	Malaysia
Main Legal Basis	Law No. 15 of 2003 in conjunction with Law No. 5 of 2018, Law no. 22 of 2022, Presidential Decree 7/2021, Minister of Law and Human Rights Regulation, BNPT SOP.	SOSMA 2012 (Security Offences), POTA 2015 (Prevention of Terrorism Act), and Penal Code Chapter VIA.
Detention Model	Based on the criminal justice system, with preliminary evidence and court proceedings.	Detention without trial for up to 2 years through POTA.
Implementing Agency	BNPT, Densus 88, Ministry of Law and Human Rights, Ministry of Religion, and Ministry of Social Affairs.	Royal Malaysia Police (Cawangan Khas), Jabatan Jabatan, Majlis Agama
Deradicalization Approach	Rehabilitation, re-education, and reintegration through religious, psychological, and social approaches.	Religious-based re-education (moderate Islam) in a special rehabilitation center.
Transparency and Public Evaluation	There is access to evaluation by academics and the media; however, there is still criticism regarding accountability.	Minimal transparency, no public involvement and independent review.
International Cooperation	Active in ASEAN, UNODC, and GCTF.	Limited, relying more on bilateral intelligence coordination.
Human Rights Criticism	The use of broad definitions of terrorism and the potential for over-criminalization.	Sharp criticism of arbitrary detention and violations of fair trial.
Focus of Deradicalization Targets	Prisoners, ex-prisoners, families, sympathizers, general public.	Terror detainees, sympathizers, and potential recruits within certain communities.
Evaluation of Effectiveness	BNPT claims success, but there is no standardized monitoring system yet.	With almost no public data available, effectiveness is more narrative.

Sources: processed by the author

Malaysia has demonstrated relative success in centralizing the implementation of deradicalization programs, as shown in the accompanying table. The Royal Malaysian Police, the Prisons Department, and the Religious Council work together within a unified institutional framework. Rehabilitation centers across the country emphasize moderate Islamic teachings as the foundation for re-education and ideological reform. Malaysia's experience highlights that successful deradicalization policies rely on several factors. These include institutional integration, clearly defined target groups, an inclusive religious approach, transparency, and ongoing evaluation. If applied selectively and contextually, these elements offer valuable insights. Indonesia can

utilize them to strengthen its own deradicalization efforts, promote sustainable peace, protect human rights, and ensure social justice.[58] Despite its relative effectiveness, Malaysia's counterterrorism strategy still faces several challenges. Structural issues, such as corruption, weak border control, and regulatory gaps in the private sector, pose a threat to the long-term sustainability of its efforts. The continued spread of radical ideologies demonstrates that institutional reform alone is insufficient. Eliminating terrorism demands persistent and adaptive strategies. Even so, Malaysia's holistic approach balances international collaboration, religious rehabilitation, and law enforcement. This provides a solid framework to address the complex and evolving threat of radicalization and terrorism.

The Sustainable Peace Towards Legal Deradicalization Reform

Addressing terrorism requires a multidimensional approach that considers its psychological, ideological, structural, and environmental roots. Radical groups increasingly exploit technological advances such as digital platforms, transportation, and communication networks to disseminate extremist ideologies and facilitate recruitment and mobilization.[59] Indonesia's archipelagic geography further complicates prevention efforts, as it provides numerous official and unofficial entry points, making surveillance and control more difficult. Terrorism in Indonesia is not solely a legal or law enforcement issue; it is intricately tied to broader socio-cultural, economic, and national resilience concerns. Effective counterterrorism strategies must strike a balance between protecting state sovereignty and upholding human rights, both for victims and for those accused of terrorism.[60] Structural factors, particularly religious misunderstandings, play a significant role in radicalization.[61] While a deep understanding of religion fosters tolerance, superficial knowledge can breed extremism. Therefore, deradicalization must be paired with ideological reform and structural improvements across societal sectors.

Radical movements, whether left- or right-wing, generally reject compromise and seek rapid societal transformation. Such movements often emerge in societies undergoing turbulent transitions, where dissatisfaction with existing systems fuels extremism. Indonesia currently adopts a welfare-based approach to counter radicalism through a National and Regional Synergy Task Force comprising 38 ministries, institutions, and community groups. This initiative emphasizes both physical and non-physical development, supporting small enterprises and community empowerment,

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[58] Noraini Othman and others, 'Terrorism & The Overview on Impacts Towards Government Policies in Malaysia, The United States and The United Kingdom', *Journal of the Malaysian Parliament*, 3 (2023), 194–219 https://doi.org/10.54313/journalmp.v3i.101

[59] Rofinus Neto Wuli, Muchlis R Luddin, and Thomas Suyatno, 'Conflict Resolution Towards a Sustainable Peace: A Lesson from The Indonesian Military Ordinariate', *International Journal of Human Resource Studies*, 9.3 (2019), 341 https://doi.org/10.5296/ijhrs.v9i3.15274

[60] Ali Muhammad and Eric Hiariej, 'Deradicalization Program in Indonesia Radicalizing the Radicals', ed. by John Kwame Boateng, *Cogent Social Sciences*, 7.1 (2021) https://doi.org/10.1080/23311886.2021.1905219

[61] V Prahassacitta, 'Defining Online Hate Speech under Indonesia Legal System: Implication For Sustainable of Justice', in *Proceedings of the Proceedings of The 1st Workshop Multimedia Education, Learning, Assessment and Its Implementation in Game and Gamification, Medan Indonesia, 26th January 2019, WOMELA-GG* (EAI, 2019) https://doi.org/10.4108/eai.26-1-2019.2283212

while promoting deradicalization and counter-radicalization programs to prevent the ideological spread.[62]

To effectively counter radicalism, strategies must address its structural roots, rather than just its surface symptoms. Sustainable peace provides a framework for achieving this by promoting legal, political, and social reforms that foster resilience and social cohesion.[63] True sustainable peace goes beyond ending armed conflict; it requires inclusive and just conditions established through coordinated policies, including robust deradicalization efforts.[64] In the realm of law and security, sustainable peace represents a multidimensional approach aimed at preventing the recurrence of violence and promoting long-term societal stability. This requires integrating human security, justice, good governance, and development to create equitable and inclusive structures that uphold peace.[65] At its core, sustainable peace aligns with the notion of positive peace, which addresses the root causes of conflict and builds environments that protect democratic values and human rights. Achieving this vision requires a shift from conventional, state-centric security paradigms to a more holistic human security model, one that encompasses economic, environmental, and digital dimensions in its strategy.[66]

Indonesia's deradicalization policies remain fragmented and heavily reliant on a repressive, security-driven approach. To achieve sustainable peace, the government must initiate comprehensive policy reforms that prioritize multi-sectoral cooperation, enhanced moderate religious literacy, and active civil society participation in the deradicalization process. These reforms should establish a strong framework for institutional accountability, clearly defined roles across agencies, and a coherent legal foundation. With such improvements, deradicalization efforts can evolve beyond merely suppressing extremism to strengthening social cohesion, public trust, and long-term national stability.[67] A core strategic priority lies in harmonizing and enhancing regulatory frameworks governing deradicalization and counterterrorism. The current Anti-Terrorism Law is widely criticized for its formalistic and repressive orientation, which often fails to address the root causes of terrorism and may even contribute to

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[62] E Ratnaningsih and E Herawati, 'Encouraging the Establishment of Legal Clinics in Broadening Access to Justice for the Poor', in *Proceedings of the Proceedings of The 1st Workshop Multimedia Education, Learning, Assessment and Its Implementation in Game and Gamification, Medan Indonesia, 26th January 2019, WOMELA-GG* (EAI, 2019) https://doi.org/10.4108/eai.26-1-2019.2283276

[63] Asep Supandi and Muhamad Syauqillah, 'Hendro Fernando's Communication Patterns in The Deradicalization Programs: A Science Perspective Analysis', *Jurnal Penelitian Pendidikan IPA*, 11.2 (2025), 708–18 https://doi.org/10.29303/jppipa.v11i2.10108

[64] Franciscus Xaverius Wartoyo and others, 'The Role of Legislative and Executive Institutions Based on the 1945 Constitution in Realizing the Sustainable Development Goals (SDGs)', *Jurnal Smart Hukum (JSH)*, 3.3 (2025), 265–77 https://doi.org/10.55299/jsh.v3i3.1330

[65] Hasto Kristiyanto, Satya Arinanto, and Hanief Saha Ghafur, 'Institutionalization and Party Resilience in Indonesian Electoral Democracy', *Heliyon*, 9.12 (2023), e22919 https://doi.org/10.1016/j.heliyon.2023.e22919

[66] Thomas Giegerich, 'The Expanding Concepts of "Peace and Security" in International and European Law: Protecting Sustainable Peace and Human Life in Dignity', *Zeitschrift Für Europarechtliche Studien*, 26.4 (2023), 539–89 https://doi.org/10.5771/1435-439X-2023-4-539

[67] Muhammad Tsalis Ramadlani and Ainur Rhain, 'Recontextualizing the Interpretation of the Word "Kafir" in Surat Al-Maidah Verse 44 for Sustainable Peace in Indonesia', *Proceeding ISETH (International Summit on Science, Technology, and Humanity)*, 2024, 2230–37 https://doi.org/10.23917/iseth.4646

future cycles of violence.[68] Delegating broad authority to security forces without sufficient oversight risks enabling state-perpetrated violence against civilians, essentially, a form of state terrorism. Evidence suggests that harsher penalties alone do not deter terrorist behavior. Therefore, the government must undertake a thorough, critical review of the Anti-Terrorism Law, considering both its legal substance and its political implications. The goal is to avoid amendments that could undermine national unity, while steering policy toward a more just, effective, and democratic counterterrorism framework.[69]

For deradicalization efforts to succeed, they must be supported by enhanced national intelligence capabilities that can proactively monitor and anticipate terrorist activities from a structural standpoint. In Indonesia, combating terrorism requires strong cross-sectoral coordination and active community engagement, given the transnational nature of terrorist networks and their ability to mobilize support through global linkages.[70] Therefore, international cooperation becomes indispensable, facilitating intelligence sharing, capacity building through training and funding, effective prosecution, and coordinated counterterrorism operations.[71] Indonesia must strengthen institutional synergy by fostering integrated and efficient collaboration among agencies to optimize these efforts. True synergy involves aligning institutional objectives to achieve common goals; however, this remains a significant challenge in deradicalization programs. Many agencies pursue their agendas and resist cooperation, leading to fragmented responses.[72]

A lack of communication and coordination hinders unified action, weakening overall program effectiveness.[73] Preserving peace also requires empowering moderate actors and diminishing the influence of extremist elements through a balanced distribution of power in society. This includes building inclusive democratic institutions and implementing fair power-sharing mechanisms. While sustainable peace is holistic and aspirational, its implementation faces complex and evolving challenges. Political transitions, shifting social dynamics, and the involvement of both local and international actors demand continuous adaptation and strategic innovation. These

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[68] Ali Masyhar and Silaas Oghenemaro Emovwodo, 'Techno-Prevention in Counterterrorism: Between Countering Crime and Human Rights Protection', *Journal of Human Rights, Culture and Legal System*, 3.3 (2023), 625–55 https://doi.org/10.53955/jhcls.v3i3.176

[69] Moh. Djafar Shodiq and Moh. Ismed, 'Deradikalisasi Penanganan Terorisme Secara Terintegrasi Di Indonesia', *Jurnal Penelitian Hukum Legalitas*, 15.2 (2021), 59–64.

[70] Agus Subagyo, 'The Implementation of the Pentahelix Model for the Terrorism Deradicalization Program in Indonesia', ed. by Greg Simons, *Cogent Social Sciences*, 7.1 (2021) https://doi.org/10.1080/23311886.2021.1964720

[71] Yusril Arinaldy Asdira, 'Analysis of Development of Deradicalization of Terrorist Prisoners in the Correctional Institutions in Indonesia', *Bisma The Journal of Counseling*, 4.1 (2020), 48–56 https://doi.org/10.23887/bisma.v4i1.24231

[72] Yaza Azzahara Ulyana and Ahmad Riyansyah, 'De-Radicalization Program: The Case Study of Indonesia', *International Journal of Business, Economics, and Social Development*, 2.2 (2021), 78–88 https://doi.org/10.46336/ijbesd.v2i2.130

[73] Meng Zhang and others, 'Metal-Organic Frameworks-Promoted Detection of Hazardous Chemicals for Anti-Terrorism Application', *TrAC Trends in Analytical Chemistry*, 172 (2024), 117558 https://doi.org/10.1016/j.trac.2024.117558

complexities highlight the need for persistent commitment and cross-sectoral collaboration to create resilient, long-term peacebuilding efforts.[74]

To reconcile the complexities of establishing sustainable peace with the implementation of concrete policies, Indonesia must adopt a strategy that addresses structural factors and the individual and psychological dimensions of radicalization. Achieving lasting peace requires more than institutional reforms or legal frameworks; it demands a transformation of the mindsets and behaviors of individuals exposed to or influenced by violent ideologies.[75] Therefore, a comprehensive deradicalization strategy must incorporate psychological interventions that explore perpetrators' deep-rooted motivations and cognitive justifications.[76] This approach is vital to understanding why individuals embrace extremist beliefs and how they rationalize violence, thereby enabling the development of more effective rehabilitation and reintegration programs.[77] A psychological perspective can help identify key personality traits of terrorist offenders, members of extremist networks, and sympathizers, such as susceptibility to group pressure, the pursuit of martyrdom, ideological fanaticism, or emotional vulnerabilities. By understanding these traits, practitioners can tailor rehabilitation efforts to address personal motivations, mitigate radical thinking, and support behavioral change. Ultimately, integrating psychological insights into deradicalization policy is a critical element of any sustainable peace strategy, as it ensures that interventions are not punitive or procedural but transformative at the individual level.[78]

To effectively combat the spread of extremist ideologies in cyberspace, deradicalization strategies must evolve to meet the demands of the digital age. The government must develop a big data-based surveillance system to detect radical narratives, especially those targeting vulnerable populations such as youth.[79] In parallel, the government should establish digital counter-radicalization platforms that engage digital communities, scholars, and social media influencers to promote narratives grounded in the rule of law, tolerance, and peace. This initiative requires collaboration between the National Counterterrorism Agency (BNPT), the Ministry of

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[74] 'Sigurnosno-Razvojni Neksus: Održivi Razvoj Kao Prevencija Oružanog Konflikta i Putokaz Ka Pozitivnom Miru', *Sarajevski Žurnal Za Društvena Pitanja*, 13.1–2 (2024), 87–107 https://doi.org/10.58527/2303-4033.2024.13.1-2.87

[75] Greg Barton and Matteo Vergani, 'Disengagement, Deradicalisation, and Rehabilitation', 2022, pp. 63–82 https://doi.org/10.1007/978-981-16-2032-4_3

[76] Zora A. Sukabdi, 'Bridging the Gap: Contributions of Academics and National Security Practitioners to Counterterrorism in Indonesia', *International Journal of Law, Crime and Justice*, 65 (2021), 100467 https://doi.org/10.1016/j.ijlcj.2021.100467

[77] Abdul Rahman and Misbahul Huda, 'Application Of Counterterrorism In Eradicating Criminal Acts Of Terrorism Into Indonesian Positive Legislation', *LITERATUS*, 6.2 (2024), 553–60 https://doi.org/10.37010/lit.v6i2.1711

[78] Úrsula Oswald Spring, 'Sustainable Development and Peace', 2019, pp. 296–323 https://doi.org/10.1007/978-3-319-94712-9_12

[79] Arief Budiono and others, 'Cyber Indoctrination Victims in Indonesia and Uzbekistan: Victim Protection and Indoctrination in Practice', *Journal of Human Rights, Culture and Legal System*, 3.3 (2023), 441–75 https://doi.org/10.53955/jhcls.v3i3.127

Communication and Information Technology, and the broader tech ecosystem to foster a resilient and healthy digital environment against terrorist propaganda.[80]

Furthermore, the success of deradicalization reforms depends on a rigorous and transparent evaluation mechanism. The government must implement periodic assessments of deradicalization policies based on measurable indicators such as ideological shifts, recidivism rates, and successful social reintegration.[81] In line with democratic values, these evaluations should involve independent oversight bodies, such as the Ombudsman or the National Human Rights Commission (Komnas HAM), to ensure that deradicalization efforts adhere to human rights standards and sound governance principles. Strengthening transparency and accountability in this way will increase public trust and enhance deradicalization's long-term effectiveness in promoting sustainable peace.[82]

CONCLUSION

The proliferation of intolerant and radical ideologies poses a threat to the stability of Indonesia's national security. The deradicalization approach remains repressive and has not thoroughly addressed the ideological roots of radicalism, despite implementing various policies, such as Law No. 5 of 2018 and Law No. 22 of 2022.. The primary obstacles are a lack of a human rights-based approach and restorative justice, an unintegrated institutional design, and overlapping authority between institutions. This leads to inadequate program efficacy and the potential for excessive criminalization. In contrast, Malaysia has exhibited relative effectiveness by implementing a coordinated institutional structure that includes the Royal Malaysia Police (RMP), the Prisons Department, and the Religious Council. Their approach addresses the ideological foundations spiritually and preventively, emphasizing moderate religious education in collaboration with JAKIM and religious scholars. Consequently, Indonesia requires a comprehensive and multifaceted reform of its deradicalization policy. The new approach must address psychological and educational dimensions to target individuals individually, and structural aspects such as regulation and institutional coordination. This reform is essential for establishing a sustainable peace that guarantees long-term stability, social justice, and respect for human rights.

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[81] Noura Ahmed Al-Suwaidi and Haitham Nobanee, 'Anti-Money Laundering and Anti-Terrorism Financing: A Survey of the Existing Literature and a Future Research Agenda', *Journal of Money Laundering Control*, 24.2 (2021), 396–426 https://doi.org/10.1108/JMLC-03-2020-0029

[82] Ajid Thohir and others, 'The Struggle of Freemasonry and Islamic Ideology in the Twentieth Century during Colonialization in Indonesia', *Heliyon*, 7.10 (2021), e08237 https://doi.org/10.1016/j.heliyon.2021.e08237

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