The Role of Communities in Counterterrorism: A Study of Lembaga Persahabatan Ormas Islam (LPOI) in Indonesia

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Abstract : Terrorism, even though is still debated, is mutually agreed upon for the destruction and devastation that it deliver. It has become a long overdue homework for states worldwide as it causes terror and fear amongst their people. Counterterrorism efforts have been conducted through deployment of armed forces and other relevant government bodies. However, states should consider alternatives, such as engaging communities in combating terrorism. In order to effectively eradicate terrorism, the people must also actively take part. In particular, Indonesia has been combating terrorism for decades. The government of Indonesia has been encouraging and engaging societies and communities in joining the counterterrorism efforts. Amongst them is the *Lembaga Persahabatan Organisasi Islam* (LPOI). LPOI itself is an Islamic community-based agency that seeks to promote a moderate and tolerant Islam. This study aims to analyze the role of LPOI as a community in counterterrorism efforts in Indonesia. The research is a qualitative methodology with a qualitative approach. The results show that LPOI has played a strategic role in Indonesia's counterterrorism efforts. Not only LPOI have the initiative to do it, they also have the willingness to cooperate and share common goals with the state. Nonetheless, LPOI is widely praised for the role they played in Indonesia's counterterrorism efforts. They are excellent examples on how communities can contribute in combating terrorism.

1 INTRODUCTION

Terrorism in Southeast Asia has been existed as a classic security concern for most of countries, yet it is not necessarily to be associated with Islamic extremism. Numerous organizations of different colors and ideological persuasions have expressed their political dissent through the use of violence whether directed against the state, rival communities or innocent civilians. The anti-colonial movements that strive in the past as well as movements for self-determination, autonomy and national liberation have at one time or another been labeled terrorist by the authorities and regimes they challenged. There is no doubt that in terms of events on the past three to five years, some datas have shown a decline in the threat of global terrorism but the rise of various forms of international crime (Gunaratna, n.d.). In many places, piracy also tends to decline, except in the Horn of Africa (Somalia), which during 2009-2010 constitutes 50-60 percent of piracy worldwide. But the decline of global terrorism is accompanied by an increasing use of insurgent and insurgent terrorism.

However, in the current context of the world, there seems to be an association of the labelling the concept of terrorism in Southeast Asia with Islamic militancy, radicalism or "Political Islam". Most notably the 2002 Bali attacks, which left over 200 dead. Other groups like Jemaah Islamiyah, Abu Sayyaf, and the Moro Islamic Liberation Front (MILF) have had an enduring violent presence in the region. This situation has been worsen by the recent chaotic caused by ISIS in Syriah and Iraq, followed by the establishment of ISIS in Southeast Asia which lead multiple radical groups and clerics across Southeast Asia mostly in the Philippines and Indonesia declared allegiance to the newly formed caliphate. From a statistical standpoint, there seems ample cause to worry; recent Pew polling indicated that some 11 percent of Malaysians are sympathetic to the ISIS cause. Although Southeast Asians represent only a fraction of foreign ISIS fighters, nearly 800 Southeast Asians are estimated to be in Iraq and Syria supporting ISIS, enough that ISIS stood up a group Katibah Nusantara to help integrate Southeast Asians into ISIS ranks (Greer and Watson 2016).

In responding the root causes of terrorism, most of states have put their concern through two main approaches, known as hard and soft approach. On the one hand, the hard approach involves physical engagements which cripple destructive plans by terrorists, such as suicide bombing and bombings. Through the legislative, judiciary and executive arms of the state, the modern state uses methods such as arrest, surveillance, intelligence and detention conducted by its secuirty party that mainly handled by police to cripple damaging initiatives by terrorists. However, for certain cases in several countries military's role also being involved under some considseration according to its constition. Yet, the hard approach that involves imprisonment, death, and deterrence, are not considered as paths to long-term peace.

On the other hand, The soft approach attempts to debase terrorist ideology through a counterterrorism act that more focus on countering ideology discourse against radical ideologies which encourage political violence. Through the soft approach, the optimalization of Muslim organizations and relevant government bodies could debunk terrorist's ideology of hate and violence. The soft approach however has enlighted the idea of countering terrorism by engaging the communities with its unique that may be seen as an alternative approach directed into society's environment.

One reason is that Islam is not just a personal faith or religion but a comprehensive moral and ethical philosophy with prescriptions regarding law and the functions of a state. Thus, Muslim peoples the world over tend to have a keen sense of politics and of international brotherhood that can unite them for common causes or against perceived common enemies or challenges. Indonesia as the most populous muslim country has become the main actor and role model in countering terrosim in Southeast Asia. The precense of *Lembaga Persahabatan Ormas Islam* (LPOI) in Indonesia that established in 2011 on the basis of faith or *ukuwah islamiyah* as well as nationalism or *wathaniyah.*

Aileen San Pablo-Baviera on his article Southeast Asian Perspectives on the War against Terror analyzed that common ASEAN position on terrorism stands only on unfirm ground at this point, although there is a strong common interest in minimizing challenges from Islamic militants and much justification for cooperation along this line. His reserach focused on the attitudes of various Southeast Asian governments and peoples towards the US-led anti-terror coalition that shaped not only by the common interest in fighting terrorism, but have to take into consideration the negative perceptions and mistrust of the United States.

Kumar Ramakrishan on his writing "The Southeast Asian Approach" to Counter-Terrorism: Learning from Indonesia and Malaysia insisted at the outset being implemented in Southeast Asia is bottom-up, thus strategic perspective capable of better understanding important indigenous and local factors is more likely to effectively neutralize Islamist terror networks in Southeast Asia. In fact, the article has sought to revamp the US National Strategy. This article suggests that the 4D approach is at the conceptual level superior to the current 4D approach because in essence the Islamist terror threat in Southeast Asia is a microcosm of the wider challenge posed by al-Qaeda and other new offshoots. Countering Terrorism or 4D Strategy in light of Southeast Asian conditions. (Ramakrishna 2005).

Through this research, the strategic role of LPOI as an Islamic organization in Indonesia will be further explore as a soft approach to counterterrorism inside local communities. Indonesia as the most Muslim populous country has a unique condition, where hard approaches that conducted through physical method or the implementation of municipal law will not be effectively targeting the root of problems in society. LPOI that united by 14 big Islamic organization somehow will play an important role to help government working on untouchable aspects that have not been covered through government programs.

2 THE EVOLUTION OF TERRORISM IN SEA AND ITS IMPLICATION TO INDONESIA

Between the mid-1960s and the mid-1990s, the number of fundamentalist movements of all religious affilitaions tripled worldwide. Simzultaneously, there has been a virtual explosion of identifiable religious terrorist group from none in 1968 to today's level, where nearly a quarter of all terrorist groups active throughout the world are predominantly motivated by religious concern (Hoffman 1993). Unlike their secular counterparts, religious terrorists are, by their very nature, largely motivated by religion, but they are also driven by day-to-day practical political considerations within their context-specific evironement. Nowhere is this more clear than in Muslim terrorist groups, as religion and politics cannot be seperated in Islam. The growth of the religious terrorism in also indicative of the transformation of contermporary terrorism into a

method of warfare and the evolution of the tactics and techniques used by various groups, as a reaction to vast changes within the local, regional and global environment over the last three decades (Ranstorp 2012). Jemaah Islamiyah (JI) terrorist network, that are known or alleged to have ties to the Al Qaeda network, Khatibah Nusantara, Abu Sayyaf Group, Maute's Brother, many of these groups threaten thestatus quo of the region by seeking to create independent Islamic states in majority-Muslim areas, overthrow existing secular governments, and/or establish a new supra-national Islamic state encompassing Indonesia, Malaysia, Singapore, the southern Philippines, and southern Thailand.

In Thailand, while the scale and scope of Islamist-inspired violence in the three southern Malay provinces of Yala, Pattani, and Narathiwat have become more acute since 2004. In the Philippines, Moro Muslim extremism has declined markedly since its high point in the 1990s and early 2000s (Peter Chalk, Angel Rabasa, William Rosenau 2010). The Abu Sayyaf Group (ASG) and Misuari Breakaway Group (MBG) both remain factionalized with the bulk of their existing cadres mostly confined to isolated pockets across the Sulu archipelago. Their existence in Marawi, Southern Philippines became more highlighted aftermath ISIS declared their mission to establish its base in Southeast Asia and the rise of Battle of Marawi.

The situation in Indonesia is somewhat more fluid. On the one hand, the latent threat posed by Islamist radicalism has patently declined since 2000, reflecting both more effective CT actions on the part of the police and widespread popular opposition to militant groups whose attacks have disproportionately affected Muslim interests (Peter Chalk, Angel Rabasa, William Rosenau 2010) . On the other hand, a significant minority of the Indonesian muslim population expressed a desire for some form of fundamentalist Islamic political order, which under certain situation could trigger a resurgence of support for extremist jihadism if the government unable maintain the situation. Besides, the growing threat of foreign terrorist fighters occurrence posed a series of problems for Indonesia.

Foreign Terrorist Fighters phenomenon in Indonesia is growing after the emergence of ISIS. This is due to the internal and external factors; internal factors based on the Indonesian public ignorance about the real situation in Syria or Iraq, they only see the movement propaganda carried out by international terrorist networks via the internet and other social media. As well as the internal condition of Indonesia where some of the foreign fighters suffered minimal economic conditions and expect a sizeable income that is lured by the international terrorism network. Then external factors, where foreign fighters have a shortage of human resources, it can be seen from quite a number of Syrian and Iraqi people who choose to do immigration to other regions such as Europe, America and Asia. This is because they have been directly determining what has been done by the ISIS members in the territory of Syria and Iraq.

The threat environment in Indonesia also has direct relevance for transnational terrorism in Southeast Asia through the development of Informations and Technology, whereby the terrorist could communicate among them through secured internet connection. Although some of the network has been seemed weakened by the arrests of several leading midlevel commanders, death penalty upon the terrorist, yet some recent incidents in Mako Brimob Depok, Surabaya, and Riau have demonstrated a proven capacity that the terrorist group will adapt and will probably never be fully expunged in terms of its ideology. In Indonesia, the terrorist attacks that tend to occur are mostly conducted by *lone wolf* terrorist. Lone wolf terrorism begins with a combination of *personal and political grievances* which form the basis for an *affinity with online sympathizers* (Hamm and Spaaj 2015). The threat exposed form lone wolf terrorism happened from the loose of managing individual security that vulnerably contaminated with radicalization. It needs to be noticed that, all those lone wolves attacks were conducting everyday items like cars and knives and/or scissors that hard to prevent yet easiliy to be manipulated. It is further more followed by the identification of an enabler, as well as by the broadcasting of terrorist intent. Those phenomenons assert that the terrorist attack can also occur without any command and control from the main base, that shows nowadays terrorism activity have evolved to be more unpredictable.Through the explanation above the picture for terrorism in Southeast Asia remains dynamic and concerning, but there are positive signs that Southeast Asian governments are treating the issue with increasing seriousness and diligence(Fisman and Miguel 2007).

3 WHAT MORE CAN BE DONE: THEORETICAL PERSPECTIVES

As the huge challenge faced by Indonesian government to counterterrorism, the state actors could

not work alone by themselves. The spread out network of terrorism and its ideology that covered islamic thought have effortlessly adopted by people. The globalization has brought the efficiency of information through social media that can be accseed by anyone, the case nowadays is more acute when the terrorism has lurked into educational institution targeting youth whose their knowledge of religion and terrorism are easily to be blurred. For instance, the case of two young ladies who came to helped their terrorist friends in Mako Brimob, Depok has shown an alert towards educational institution to carefully manage its internal systems at the very low level.

The establihment of *Lembaga Persahabatan Ormas Islam* (LPOI) initiated to extend the role of government into unreachable level that probably untouched by counterterrorism programms. LPOI is consisted of 12 Islam organization in Indonesia, such as Nahdlatul Ulama (NU), Syarikat Islam Indonesia (SII), Persatuan Islam (PERSIS), Al Irsyad Al Islamiyyah, Mathlaul Anwar, Al-Ittihadiyah, Persatuan Islam Tionghoa Indonesia (PITI), Ikatan DA'I Indonesia (IKADI), Azzikra, Al-Washliyah, Persatuan Tarbiyah Islamiyah (PERTI), dan Persatuan Umat Islam (PUI). Its startegic roles as part community is believed will create a significant impact to local's insight towards the terrorism religious based group.

In particular, there are at least two largest muslim organizations that exist in Indonesia within its well known reputation even globally. Those organizations are widely known as the reformist (Muhammadiyah) and the traditionalist (Nahdlatul Ulama). The reformist group also known as Muhammadiyah is viewed to have more concern into a series of movements that seek to reform religious life by the purge of various mystical, superstitious, and supernatural aspects possessed, trusted and practiced by local communities. Muhammadiyah considered that these beliefs that have been uphold for years by local communites are unclear and not proven references and religious bases. The worship activities conducted by reformist groups are having tendencious to be more puritanical and does not involve the sunnah rituals as being practiced frequently by the traditionalists. The reformist group initiate to bring Islam in Indonesia back according to Al-Quran and Al-Hadith compare with the reading and/or believing that obtained from the classical texts of Islamic law (fqih) or the science of Sufism. Muhammadiyah also rejected scholastic or academic traditions that introduced in the pre-modern Islamic era, yet weighed more on rational interpretation of the Al-Quran and Al-Hadith. The reformist group also tends to be wary of too much rationalism and contextualism, and over time, many modernist groups have turned their backs from modernist rationalists into writing sources and reform of puritanism. In terms of education practice, the reformist groups are more likely to believe in a Western-style education model than the *pesantren* model, which is because reformist groups tend to place themselves in the middle and lower classes (Bruinessen 2013). The establishment of *Lembaga Persahabatan Ormas Islam* (LPOI) that is not followed by Muhammadiyah has somehow give rise to a question that is not being aswered even by the

leader of LPOI.

National Agency for Combating Terrorism (BNPT) as the leading sector of counterterrorism in Indonesia also appreciates the presence of LPOI. During its work, BNPT program focuse on top-down strategy, where BNPT placed its self as state representative. While the target of the program who is society need to be treated not only as an object, yet it needs special attention in order to stem the flow of radicalism. This approach is later transformed into a bottom-up strategy by positioning society not merely as an object but also as a subject of deradicalization, counter-radicalization, counter-propaganda and disengagement (Ruth, 2010). Inline with the idea of positioning society as the aim, one of reasons Nahdlatul Ulama (NU) created NU Online as the media for religious leaders and youth is to share knowledge and information in cyberspace, particularly on terrorism issues. The intiative of creating NU online is aimed to balancing the radicalism and terrorims propaganda that massively active in cyberspace. Through this idea, any negative content of terrorism in cyberspace could be immediately responded by using the truthfully Islamic perspective, otherwise more than 50 percent or approximately 143 million people of indonesian internet users are potentially be influenced (Bohang 2018).

Table 1 : Islamic Organizations Approach in Indonesia (Source: (Wahid 2009) *Ilusi Negara Islam : Ekspansi Gerakan Islam di Indonesia*).

	Accommodative Approach	Puritanical Approach	Politicize Approach	Radical Approach
Group	Traditionalist	Revivalist/Modernist	Pragmatist	Extremist
Islamic Roles	Cultural	Intellectual	Politic/Social	Radical
Theological Position	Deep understanding of Al-Quran/Hadith through Syafi'I School of Thoughts	Return everything to Al-Quran/Hadith and Not Apply the Difference in Islamic School of Thoughts	State should be Ruled by Al-Quran/Hadith	Al-Quran/Hadith seen as one base for all rules
Cultural Acceptance	Accepting	Reforming	Rejecting/ Accepting	Total Rejection
Organizations	NU	Muhammadiyah	Hizbut Tahrir Indonesia	Jamaah Ansharut Tauhid

The table above shown the difference approaches conducted by Islamic organization that divided into four approaches. The organizations as mentioned above, such as the reformist and the tradionalits are the organizations that frequently and coorporatively working with government to counterterrorism. Synergizing along with Ministry of Religion through numerous programs, LPOI is expected could increase the quality of religiousity in Indonesia. For instance, LPOI could be involved in the education development at Islamic Moderat related with islamic thought and civilization.

Indonesian President, Joko Widodo said that his administration would work more closely with moderate Muslim organizations in an effort to prevent radicalization in a country with the world's largest Muslim population (Parlina 2015). He further stated that moderate Islamic groups indeed played important roles in promoting tolerance and could serve to counter to radicalism. Today's challange for LPOI is to counter the issue that mainly carried by terrorist grop such as Al Qaeda and ISIS in the name of resisting world unfairness under west domination. The issue that they struggling for, such as the Palestine's freedom is the key point to attract either the sympathy and empathy of indonesian people, particularly the youth, as it is easy to be attributed the emotional of muslim in Indonesia.

The influence of radical thoughs from Al-Qaeda and ISIS that has been spread out to numerous groups in Indonesia, need to be responded effectively particularly on the idea *khilafah Islamiyah, jihad, and also takfiri*. First, Khilafah Islamiyah: both Al Qaedah as well as ISIS consider that khilafah islamiyah is the only islamic political system that must be implemented, while other political systems

are considered as *kafir*. However, there is a fundamental difference between those group where Al Qaeda khilafah islmaiyah is remained as a political discourse, while ISIS has procalimed it in earlier years .However, several Islamic organizations that also being part of LPOI declared that the political system of Indonesia based on Pancasila is form of ijtihad, thus other political systems included khilafah islamiyah are no more necessary needed.

Second, Jihad: Al Qaeda and ISIS defined jihat in a narrow meaning within term of war or violence. While in terms of persuasively, jihad that has been defined as education, dakwah, and other social activites are not considered as part of jihad. However, the idea of jihad that being introduced by those groups is diametrical , different with the majority of islamic leaders in Indonesia where they defined jihad as an act of against lust (*nafsu*). The massive provocation that has been provoked by the extremist groups are spreaded by using the idea of jihad as war combined with the facts of global issue as well as some surah quoted from Al-Quran has become an effective weapon for terrorist group in gaining support from certain parties. *Third,* Takfiri: either Al Qaeda and ISIS hold their beilief that any human beings who are not part of their group being considered as *kafir*. In addition, according to Al Qaeda and ISIS's belief, any human beings who have been classified as kafir is allowed to be murdered even if the victims are also muslim. Yet, there has been an exception according to their law, that the victims can be relased free if they are agree to pay tribute (*jizyah*) in certain amount.

4 CIVIL SOCIETY ORGANIZATIONS AGAINST VIOLENT EXTREMISM ACTIVITY

Civil society organizations are considered as organizations outside the state, independent, and independent. (Diamond 2000) Civil society organizations usually have a concern for the public interest. There five characteristics of civil society organizations with profit-oriented organizations and government organizations, namely civil society organizations having interests in the public interest, not power-oriented, fighting for pluralism and diversity, representing the public interest as a whole (Suharko 2011) . Religious organizations are part of civil society organizations that citizens participate voluntarily in order to fight for their interests, ideas and ideologies. Furthermore, the UN mentioned a number of organizations or associations categorized as civil society organizations, namely professional associations, social movements, indigenous community organizations, religious organizations, and academic organizations.

In Indonesia, Islamic extremism has emerged as an increasingly salient threat since the demise of the Soeharto regime in 1998 (Peter Chalk, Angel Rabasa, William Rosenau 2010). Specifically, a dramatic reawakening of atavistic Muslim identity has combined with a more fluid domestic environment to dangerously increase and radicalize popular sentiment across the states. This however has helped to foster the establishment of a newer generation of jihadist movements in many forms dedicated to the formation of a fundamentalist order in Indonesia and/or a wider caliphate in Southeast Asia.

According to the data of *Direktorat Jenderal Kesatuan Bangsa dan Politik (Kesbangpol)* Ministry of Home affairs, in 2010 the total of local communites (Ormas) dan non governmental organizations (LSM) in Indonesia has reached 100 thousand organizations. Ministry of Home Affairs added that the increasing of number of the organizations have brought positive impact, particluarly in regious aspect, education aspect, health dan medical aspects, as well as environmental aspect.

Indonesia, as the world's largest Muslim-majority country, has many faith-based, faith-based, mass-based organizations, and political organizations based on religion. Understanding that simplifies these organizations to moderate and radical often fails to represent the diversity of Islamic organizations in

Indonesia. Islamic organizations in Indonesia can be grouped into several main categories. In non-political mass organizations, there are two groups of Muslim-based societies that are large and deeply rooted in Indonesian society, namely Nahdlatul Ulama (NU) and Muhammadiyah. Both of these organizations had stood before Indonesian independence and had a significant role in the struggle for independence and reform. After the fall of Soeharto, the two groups contributing to these reforms played an important role in integrating democratic education into their school curriculum and universities, influencing policy makers on religious freedom issues, and supporting free and fair elections.

Both Nahdlatul Ulama and Muhammadiyah have achieved a deeper level of social penetration compared to other faith-based organizations in Indonesia. The two organizations are run and led by people elected by their members at the local, provincial and national levels. Both organizations have various sub-organizations in various layers of its members, such as youth organizations, women, students, and intellectuals. Both also provide various social services to their constituents, particularly in the areas of education, health care, and charity to address various social issues. In addition, the issues of religious nature in Indonesia, such as determining the beginning and end of the fasting month, are also influenced by both organizations. Based on some of the above, we can categorize the Islamic organizations of Nahdlatul Ulama and Muhammadiyah as civil society organizations.

However, the leader of *Lembaga Persahabatan Ormas Islam* (LPOI) believe that an effective approach that neccessary to be done is to stem the support of local communites towards the terrorist groups. Steming the support is furhter conducted by gaining heart and mind of local communities in Indonesia. *Lembaga Persahabatan Ormas Islam* (LPOI) realizes that to objectify an moderate Islam that full of tolerance for human beings only can be done through peaceful way, not on other way where Islam is considered as extreme, radical, or religion of terrorist. Said Aqil the leader of *Pengurus besar Nahdalatul Ulama* (PBNU) asserted that the huge challenge faced by most of muslim in Indonesia is poverty, approximately 64 percent of Indonesian muslim are living in poor (Nahaba 2011). He stressed on the point of that to win their heart and mind so that Indonesian muslim intergration can be uphold is by restoring their needs social aspect, education aspect, as well as walfareness and economy, there is no even little space that this organization will bring or promote political agenda. The neutral stance of

Lembaga Persahabatan Ormas Islam (LPOI) in Indonesia will somehow create a positive implication towards local communites that may support the suistainability of this organization.

5 THE FAILURE AND SUCCESS OF CIVIL SOCIETY TO COUNTER RADICALISM

According to (Schmid 2013),the role of counter-radicalization strategy with the assistance of community communities in networking, and knowledge is to preventing cell-building and radical recruitment. Counter radicalization is a preventive program that aims to prevent the community including among students in the spread of radical ideas. The counter-radicalization program is considered to be related to the prevention of terrorism, since the various acts of terrorism are caused by radical religious backgrounds (Golose and Petrus 2009). The approach of detection and detection is part of a preventive effort, in which case the goal of prevention is to stop acts of terrorism. The counter-radicalization role of religion-based organization from Schmid (2013) namely counter-grievance role, counter-ideology role, and counter-mobilization role (counter-mobilization).

The indicator of success in the counter mobilization strategy is to build cooperation with other actors, such as religious organizations, civil society and government in efforts to prevent radicalism. Radicalism becomes the thing that threatens the integrity of a nation. Therefore, it is admitted that both NU and Muhammadiyah cannot independently to stem the idea. They counter-radicalize through their own approach and character, but in their embodiments coordination and synergy are required between them. This is where the National Agency for Combating Terrorism (BNPT) as a government agency that can coordinate and synchronize all the different approaches. BNPT has the authority to coordinate various approaches and ways of other actors such as TNI / Polri and related ministries so that the prevention of danger of radicalism can achieve the desired goals to stem the spread of radical ideology, NU and Muhammadiyah have implemented a counter-mobilization role with BNPT in the internet media. The counter-mobilization strategy against radical group propaganda in internet media conducted with BNPT is by optimizing the role of Media Peace Center (PMD).

The involvement of civil society in the handling of terrorism is inseparable from the process of security sector reform in the world. Civil society's involvement becomes an emphasis on security issues. Society is no longer regarded as a mere security object but a subject that plays an important role in the engagement (Crelinsten 2009).Terrorists are born, alive, and grown in the fabric of society. For that reason, the most appropriate way is to do a soft approach, in which society is positioned as the front guard in countering terrorism. This paradigm shift brings a fresh breeze for counterterrorism efforts in Indonesia. The involvement of civil society in Indonesia is considered very effective in preventing the development of radicalism and terrorism. Civil society is expected to play an active role in countering terrorism in Indonesia.

The presence of Islamic organizations in Indonesia shows different ideals and beliefs that are different from other organizations, which is the main reason for the establishment of an organization based on religion (Islam) in Indonesia is due to dissatisfaction with the existing organization. Differences and dissatisfactions between faith-based organizations (Islam) in Indonesia are generally seen from several differences such as differences in tradition and organizational goals. However, it turns out that frictions that occur between organizations are not only visible from these differences, but also some attitudes that show friction and division among faith-based organizations (Islam) in Indonesia.

NU and Muhammadiyah became the spearhead to counter the entry of radicalism and terrorism, including the emergence of Islamic State in Iraq and Syria or ISIS. Inside the community will occur interaction between members of one community with other members of society. The growth of interaction between them will form a bond that is able to regulate and provide dependence. Community bonding is what can be said as a role. The researchers found that both NU and Muhammadiyah have achieved a deeper level of social penetration compared to other faith-based organizations in Indonesia. The two organizations are run and led by people elected by their members at the local, provincial and national levels. Both organizations have various sub-organizations in various layers of its members, such as youth organizations, women, students, and intellectuals. Both also provide various social services to their constituents, particularly in the areas of education,

health care, and services to address various social issues. In addition, the issues of religious nature in Indonesia, such as determining the beginning and end of the fasting month, are also influenced by both organizations.

Even though Indonesia has involved civil society organization to combat radicalism, but still found some obstacles during the process. Several complications occurred in the process are, first, organizational coordination constraints. As the two largest religious-based organizations (Islam), coordination and communication in the NU and Muhammadiyah bodies are often less effective, especially horizontal communication and coordination. Even though LPOI and BNPT are already came into play but it there is still big gap in doing communication between the organizations. Second, the funding problem is still seen as one of many problems on counter-radicalism in Indonesia. Nonetheless, the organization has still spared some budgets to maintain its counter-radicalism activity despite the condition. Third, the constraints associated with radical group militancy. The persistence of radical groups in spreading their ideologies through schools, religious activities to school organizations is also a constraint faced by LPOI and organizations under LPOI in performing its role. The obstacle faced is the monitoring of radical groups because the movement is very smooth and even quiet. What the LPOI can do only fortifies young people and activates each branch in order to stem radical ideals. Based on these statements the students are very vulnerable to face-to-face with radical groups in various activities.

6 CONCLUSION

Terrorism has become a very serious threat to countries around the world. The claims that the action was a movement in the name of religion became part of a campaign perpetrated by terrorists. This terrorism campaign aims to create a support base from religious community. Therefore, the campaign against terrorism became an endless and difficult war to end. The community's involvement in responding the acts of terrorism also determine the speed of campaigns deployment conducted by terrorists. It has to be realized that the should actively participate in various activities of civil society organizations in the context of counter-radicalization and society must realize that terrorism and radicalism are our common problems and threats that must be handled together.

Besides, the need for strengthening the institutional capacity of faith-based organizations. For LPOI, it is important to maintain and expand its role as an education agent Islamic moderates, empowering mosques, improving the quality of human resources imams and religious leaders, so it will eventually dispel the rate of growth of radicalism, especially among high school students from the central level to the branches. The government should now think of a way to solve the problems faced by LPOI and organizations within it in carrying out the role of counter-radicalization, for example by providing organizational management training as well as supporting their facilities. Thus, the government is no longer a passive, but stirring party if needed. Another chance should also given to the role and contribution of LPOI in counter-radicalization, it is fitting for other civil society organizations to start thinking about opportunities to engage and start contributing. What has been done by LPOI can be a model for other faith-based organizations such as Muhammadiyah, Al Irsyad, Persis, LDII, and so on.

Given the potential dangers of radicalism on the Internet that threaten the national security of Indonesia, the Coordinating Ministry of Law and Human Rights need to mobilize relevant stakeholders such as Intelligence institutions, BNPT, Ministry of Communication and Information, Ministry of Religious Affairs, Ministry of Defense and the involvement of faith-based organizations such as NU in implementing early detection for radicalism, as well as the need for steadiness determination of the government to implement guidance and blocking or deletion of internet media that contain radicalism includes sites that want to replace the ideology of Pancasila and the shape of the country with Non-violent way.

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