



Deradicalization Communication of Indonesian National Police in The Communities of Former Prisoner of Terrorism in Poso Regency, Indonesia

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Abstract

This study aims to explain the deradicalization communication of Indonesian National Police in the community of Former prisoner of Terrorism in Poso Regency. This study uses a qualitative approach and the method of data collection was in-depth interviews, observations, documentation studies and data related to the research theme. Research informants were selected based on considerations whether they are directly involved in the deradicalization program. This research shows that the de-radicalization communication carried out by the Indonesian National Police is interpersonal communication within the community using a persuasive and humanist approach, by maximizing the services needed by former prisoner of terrorism and their families, then conveying kamtibmas (piece and order in society) common messages, but implicitly it implies that inviting former prisoner of terrorism to maintain order and security, leaving behind the deviant behavior that violates social and legal norms.

Keywords: de-radicalization, Indonesian National Police, communication, *Bhabinkamtibmas*

I. INTRODUCTION

Target of the de-radicalization program directly contacted to individuals who have unusual backgrounds, hence in conducting interactions and communication, the National Police needs an appropriate communication patterns. Tubbs and Moss stated that "communication patterns or relationship can be characterized by complementary or symmetrical (Stewart & Moss, 2001). In complementary relation, a form of dominant behavior from one participant brings submissive behavior to another. In symmetry, the degree to which people interact is on the basis of similarity. Domination meets bedience (Stewart & Moss, 2001). Here we begin to see how the interaction process creates the structure of the system. How people respond to each other determines the type of relationship they have. A communication pattern is a form or pattern of relationships between two or more people in the process of sending and receiving messages that are linked to two components, namely a picture or plan that includes steps in an activity with components that are an important part of communication relations between people or groups and organizations (Miller, 2005).

Successful or not an implementation of the de-radicalization program carried out by the National Police requires deep understanding, related to the concept of deradicalization by the assigned National Police personnel (Suarda, 2016). Specifically for Poso Region, the implementation of deradicalization program involved Bhabinkamtibmas, based on the legal basis that had been issued by the National Police Chief through the Bhabinkamtibmas field manual, stating that the duties and functions of Bhabinkamtibmas in the de-radicalization program were (Setiana & Kusriyah, 2019): 1). Realizing the perpetrators / ex-perpetrators that terrorism is a crime and deviations of dogma 2). The former prisoner who return to the society are not ostracize but rather Bhabinkamtibmas has to make them aware and involve them in the life of society 3). Providing counseling and guidance to the prisoner/ex-terrorists and their families. 4). Helping to find job for ex-prisoners who returned to society.

The main focus of this study is de-radicalization communication conducted by the police in the community of ex-prisoner of terrorism in Poso Regency. The background of ex-prisoner of terrorism is very different and unique, the horizontal conflict is the cause. The persuasive and humanist approach which was then applied by the Indonesian National Police to change the mindset from radical to moderate is certainly interpersonal communication patterns in the community (Meutia, 2016). Therefore this research is in the constructivist paradigm or often referred to interpretive tradition (Mulyana, 2003). The paradigm is as a set of basic beliefs in looking at the world that will direct researchers. Meaning, how researchers

understand a problem, and testing criteria as a basis for answering research problems. Questions about paradigms must be asked first, before questioning methodological choices (Krauss, 2005).

The interpretive paradigm considers reality as something that is subjective and interpreted, humans create a series of meanings in the face of their lives, science is based on everyday life, is inductive, idiographic and aims to understand social life (Abdel-Fattah & Galal-Edeen, 2009). The paradigm oriented to the subjective approach is a humanistic research model, which places humans as the main subject in social and cultural events.

The purpose of this study is to explain the deradicalization communication of Indonesian National Police in the community of Former prisoner of Terrorism in Poso Regency.

II. LITERATURE REVIEW

A. Interpersonal Communication

Interpersonal communication has the potential to carry out an instrumental function as a tool to influence or persuade others, therefore we can use all the potential of the senses to enhance the persuasion of messages we communicate to others. As the most complete and perfect communication, interpersonal communication plays an important role at any time, as long as humans still own emotions. In fact, this face-to-face communication makes humans feel more familiar with each other.

Communication in groups is an activity carried out by each individual in the group to convey messages or information concerning the interests of all group members. Limitation of group communication as face-to-face interaction of three or more individuals applied in order to obtain the desired goals or objectives such as various information, self-care, or problem solving so that all members can foster personal characteristics of other members accurately.

Communication behavior in groups is the act of communicating. Every action in communication includes verbal action and non-verbal action or better known as verbal communication behavior and nonverbal communication behavior. According to Mulyana (2007) that verbal messages are all types of symbols that use one or more words. Therefore verbal communication is conscious efforts made to relate to other people verbally through language.

Interpersonal communication based on personal and community is the choice of the police institution (Bhabinkamtibmas) as an effort to deradicalize former terrorism convicts in Poso district, interpersonal communication puts forward a persuasive and humanist approach. Messages are the most important component in the communication process, where each community service unit before implementing their deradicalisation program has a *rengiat* (activity plan) in which there is also an outline of messages, which will be conveyed to former terrorism convicts such as messages of social security, because they prioritize disseminating messages. general, but implicitly these messages contain an invitation to former terrorism convicts not to return to radical groups and not to commit acts of terrorism. The communication media is a tool used by the Poso Police to publish activities related to the deradicalization program, through print, electronic and online media.

B. Deradicalization

The concept of deradicalization has not defined much, but basically deradicalization is an attempt to persuade terrorists and their supporters to abandon the use of force. Such as public diplomacy that aims to "win hearts and minds" (ICG, 2007). Deradicalization is becoming popular in the counter terrorism cycle, which can also mean a counseling process that aims at modifying the interpretation of religious texts, disengaging someone from certain jihadi groups, or supporting the rehabilitation and reintegration of terrorist prisoners into society. (ICG).

The deradicalization of terrorism is manifested in a program of motivational re-orientation, re-education, resocialization, and social welfare and equality with other communities for those who have been involved in terrorism and for sympathizers. Golose further emphasized that the deradicalisation program must be able to release ideologies within the terrorist, or stop the spread of that ideology. So that in its implementation (deradicalization) it is necessary to do it together with *deideology*. This *deideology* is the main key in awareness and the process of reorienting terrorist ideologies to return to true teachings. The process of deradicalisation is actually a reversal of the radicalization process that begins with recruitment, self-identification, indoctrination, and misguided understanding of jihad. Therefore, the deradicalization process starts from the identification and classification of prisoners and ex-convicts, focusing on integrated handling, disengagement with a humanist approach, soul approach and *deideology*, multiculturalism and independence (Septian, 2010; Junaedi, 2020; Okon, 2020).

A soft approach is commonly carried out through deradicalization programs, such as prioritizing intelligence functions and community development at the regional level which includes partnerships, as well as policies based on public consent and legitimacy, not just implementing regulations. The

deradicalisation program basically departs from the assumption that terrorism begins with radicalism. Therefore, efforts to combat terrorism are more effective through deradicalization. The essence is to change the understanding or mindset that is considered wrong and deviant. Prevention of terrorism through the concept of deradicalisation is a proactive step and requires careful consideration of the plurality of Indonesian society and the vulnerability of diversity to social conflicts. The concept of deradicalization must be made into a "counter-ideology of terrorism" and institutionalized in everyday society down to the lowest levels of society. However, the implementation of a program is not effective if the program is not communicated properly to the target audience.

III. METHODS

This study was conducted in Poso Regency, especially in the downtown of Poso. The location was chosen because the area is the base camp where ex-prisoner of terrorism gather. This study uses interpretive paradigms (qualitative) data (Creswell & Poth, 2018). Data collected through in-depth interviews, observations and documentation studies. Research informants were selected based on research interests (purposive) including those from research locations in Poso Regency. The informants were former prisoners of terrorism and police officers in downtown of Poso, who were involved in the process of deradicalization, and certainly knew the phenomenon being studied, had an interest in understanding and exploring the meaning, want to participate in in-depth interviews, and allow researchers to record interviews, and publish them for scientific purposes (Moustakas, 1999). The most important thing was that individuals (informants) experienced the phenomenon studied and were able to articulate their conscious experience (Creswell & Poth, 2018). The informants were chosen purposively such as 1) It should be considered a research subject who is willing to accept the presence of researchers better than the others. 2) their ability and willingness to express past and present experiences. 3) Anyone who is considered interesting, for example has special experience. 4) it would be wise to avoid selecting subjects who have professional relationships and other special relationships, who already have special assumptions or presumptions that characterize their interpretation of what is expressed (Tongco, 2007).

IV. RESULTS AND DISCUSSION

Interpersonal communication will run as expected when it begins with the identification process related to the background of life, the character of the Former Prisoner of Terrorism and his family. The identification process was carried out by the Poso Police Intelligence Unit through monitoring daily activities of Former Prisoners of Terrorism. The arrest of terrorism prisoners is not enough to omit the radical understanding attached to the terrorist. In fact, there are indications or possibilities that terrorist spread radical ideas within the correctional institutions and can influence other prisoners. Referring to the counter-terrorism strategy of the United Kingdom government that certain places can be sources of influence of radicalization (Sahar, 2020). The Masjid is a place that still has influence, but other facts also show that individuals can become radical even in the prison (Rushchenko, 2019).

The imprisoning terrorists does not guarantee that they are free from radical ideology, even in prison they still get a radical doctrine by fellow prisoners so that it is certain that when they get out of prison and rejoin the community, radical understanding still exists within themselves (Suratman & Praditya, 2017). It has been proven that Former prisoner of Terrorism Alm. Santoso, who later returned to terrorism after being released from prison, and many more Former Prisoners of Terrorism, again committed acts of terrorism. The problem requires a touch of psychological aspects through a persuasive and humanist approach to the Former prisoner of Terrorism. The current de-radicalization program launched by the government as a process to overcome the problem of terrorism.

Forms of communication between individual carried out by Bhabinkamtibmas to Former prisoner of Terrorism is vary but the substance is the same, as done by Bripka. Andi Muh. Rum, He said that:

That through a persuasive approach and an assistance to former terrorism to build business as their livelihood. we as Bhabinkamtibmas as facilitators discussed of how to develop their business, coincidentally one of the former terrorists was my brother-in-law so the process of implementing de-radicalization was a little bit easier due to the family relationship we have, at any time I could provide him an understanding not to return to his group again. And now my brother-in-law (arifuddin lako aka brur) is a person who is very much heard by his ex-terrorist friends, therefore he also facilitates me to establish good relations with other ex-terrorists".

The de-radicalization program is a program of the National Police that aims to foster and change the mindset of the Former prisoner of Terrorism, becoming soft, tolerant, plural, moderate and liberal. The persuasive and humanist approach is one of the strategies to establish good relations with the Former

Prisoners of Terrorism and other supporting activities by providing business capital assistance. The process of deradicalization through interpersonal communication, at least contains of supporting elements in it besides messages and ethics, namely kinship relationships that may help, the process of communication due to emotional and mental ties that have been formed beforehand, hence it ease the Bhabinkamtibmas Bonesompe region (Bripka. Andi Muh. Rum), to conduct de-radicalization with Former Prisoners of Terrorism especially to his own brother-in-law.

Based on the results of field observations the researchers identified that the startup capital assistance provided by the National Police, was quite effective in diverting the activities and thoughts of the Former Prisoners of Terrorism. But it was not enough to change them, then Bhabinkamtibmas whose its territory contained the Former Prisoner of Terrorism, was ordered to make a visitation or friendship symbol at any time, so that good relations were established and they felt cared and valued by The National Police.

Good relations have been established between the National Police and Former Prisoners of Terrorism Prisoners, through interpersonal communication with persuasive and humanist approaches, realizing the expectations of national police of no boundaries between the National Police and Former Prisoners of Terrorism, to optimized the de-radicalization program) he said that:

The National Police in this case Bhabinkamtibmas provides attention and trust to us ex-prisoner, and involved us in events organized by the National Police, such as we were invited to attend the National Police Anniversary and we were placed with other guests, there was no discrimination and of course we feel appreciated.

Interpersonal communication is communication that occurs between two or more people, which is usually not formally regulated (Hutagalung, 2017). In interpersonal communication, each participant uses all elements of the communication process. For example, each party will discuss their background and experiences in the conversation. A complex and gradual pattern of communication by Bhabinkamtibmas Towu Bripka. Sutriansyah he said that:

The first stage: The pattern that I did, before we organize a friendly meeting with ex-prisoner, their families and sympathizers, I first built communication with the local government in the village, religious leaders and the community because the work patterns of Bhabinkamtibmas would be stronger if its supported by 3 pillars (the government village, Bhabinkamtibmas, and babinsa). Second stage: After that I tried to touch them through a persuasive approach, initially facilitating their children's hobby in doing exercise such as football, I also provide uniforms etc. Third stage: I carried out social activities to provide assistance to disadvantaged communities and facilitate them in making lisenca, ID card and Birth Certificates so that these ex-prisoner can see that the police are not what they had imagined. The fourth stage: do the door to door system, visiting the former prisoner's house continuously. The fifth stage: through the process that had been done before, finally ex-prisoner started to open up, when I visited their house they will still interacted in the yard, over time and I still remained myself and of course with attitude, I finally can freely enter their homes to communicate.

Creating good interpersonal communication between Bhabinkamtibmas and Former prisoner of Terrorism, requires a process and support from stakeholders. Interpersonal communication is not just about conveying a message, but the process of delivering messages requires good and ethical behavior, because humans basically want to be always respected (Kourkouta & Papathanasiou, 2014). Through good ethics the message delivered indirectly will change the way of thinking of the Former prisoner of Terrorism to be more moderate. The results of field observations shows that stages conducted by Bripka. Sutriansya is involving the community, religious leaders, and 3 pillars (village government, Bhabinkamtibmas, and Babinsa) to carry out a de-radicalization program through a persuasive and humanist approach. Social activities such as providing basic food assistance to the underprivileged people, facilitating the desires and hobbies of young community. Where the activity was carried out as an intermediary to open up the mind of the Former prisoner of Terrorism, that the National Police was not as arrogant as they thought so far, the National Police was also socially minded. Over time with the various activities carried out, the Former prisoner of Terrorism show a positive response to the National Police, especially Bhabinkamtibmas. Therefore, the relationship runs very well.

The de-radicalization program is a political policy as an effort (like in the form of strategic or tactical steps), to cut all the variables that are seen as stimulants of the birth of terrorism, both before and after (related to fostering ex-prisoner of terrorism). Mapping in the implementation of de-radicalization is a way to determine the right communication patterns for each group and individual (Zuhri, 2018). Due to the target in Poso Regency are not only the Former Prisoners of Terrorism and their families, but the general public as well. The mapping is divided into counter-radicals, people who have not been touched by radical

ideologies and deradicalization aimed at the Former Prisoners of Terrorism and their families. That is exactly what IPDA did. Andi Cakra, that:

The First Stage: For the counter-radicals, I approached and appealed to the general public to avoid radical ideas so that they could help me to re-socialize to their families who were sympathizers. The second stage: Conducting social activities to the public so that the former prisoner, their family and sympathizers can see that the National Police also has a social sense and this is a sincere form of activity. Stage Three: Carry out a persuasive approach to ex-prisoner, families and sympathizers and also provide assistance to them in everything, not only in the form of material but also attention when their children are sick. I tried to take them to the public health clinic and hospital, I facilitate them to have their license, ID card, and birth certificate, I even brought the population and civil registration agency of Tamanjeka area to record their data as the requirement of ID card. Stage four: Facilitating children of ex-prisoner who love to play soccer, I buy soccer clothes, soccer shoes, work together for a soccer field and take them to other regions to compete, activities which according to people are simple but for me are very effective because this kind of pattern bring me closer to the family, the relationship is very good, they provide me food when I came and I may stay late in their house. Fifth Stage: I also often take the families of the prisoner to visit their husbands, their children in prison, for accommodation and transportation I use habin operational funds and get financial support from the police chief, because the police chief program prioritizes the functions of Bhabinkamtibmas, local police, madago raya police (very kind).

Interpersonal communication is not just about face to face talking of things related to messages to change the mindset of the Former Terrorism Prisoner, but it takes action in the form of social activities, which the target are not only the Former Terrorism Prisoner and his family, but the community in general. The results of field observations by researchers that the communication process carried out by IPDA. Andi Cakra is conveying the appeal of Kamtibmas to Former Prisoners of Terrorism and the public for them to not influenced by radical notions. The chain communication was expected by the Poso Coastal Police Headquarters Unit to the community could re-socialize its appeal to their families who were sympathizers and former terrorism prisoners. Then the other activity is to bring the population and civil registration agency to record and make ID cards for ex-prisoners, families and sympathizers who do not yet have an ID card, Family Card, and birth certificate as well as facilitating the hobby of their children in soccer by making soccer field and provide their costumes.

Communication patterns and strategies adopted in the implementation of the de-radicalization program, the Poso Police Chief emphasized in every quarterly meeting with the Bhabinkamtibmas, that the communication patterns should be applied by the Bhabinkamtibmas when dealing with Former prisoner of Terrorism and their families and sympathizers, following his statement :

What is expected is in accordance with the tasks of the National Police, namely protecting, and serving the community needs to be strengthened. The point is that the presence of Bhabinkamtibmas is well received by ex-prisoner, families and sympathizers. What is running right now are providing services such as assisting in making license, healthy Indonesian cards, ID cards, helping to bring ex-prisoner or their family to hospitals. These kind of Approaches must be carried out by the bhabin because there is no need touch the ideology but indirectly these activities can change radical understanding, with such an approach the radical nature that exists will eventually fade away. Therefore, the National Police can maximize the efforts of deradicalization.

Interpersonal communication in the process of deradicalization is very helpful to change the radical understanding of ex-prisoner of terrorism (Archetti, 2015; Syafiq, 2019). Ideology is a very sensitive thing when it becomes content in interpersonal communication, then it is very important for the Bhabinkamtibmas to designs a message that can change their ideology without touching the ideology, of course through social activities that touch directly and provide good service in terms of Bhabinkamtibmas function. The results of field observations that what had been ordered by the Poso Police Chief to Bhabinkamtibmas in the process of de-radicalization, through social activities and communication without touching the ideology, had been done by the Bhabinkamtibmas whose fostered area was the base of the former Terrorist Prisoners. Persuasive and humanist service and approach will gradually fade away the radical understanding that had been in the minds and hearts of the Former Prisoners of Terrorism.

The National Police has provided venture capital assistance to former Terrorism Prisoners, but this can be realized because of interpersonal communication that has been established previously between Bhabinkamtibmas and Ex- Prisoners of terrorism, so that the needs and hopes can be facilitated and realized by the Police. The Madago Raya Program initiated by the Poso District Police Chief is an Implicit Program, outlining the implementation of the de-radicalization program carried out by Bhabinkamtibmas. The communication pattern adopted by the Poso Police Bhabinkamtibmas in the process of de-radicalization is interpersonal communication, through a persuasive and humanist approach, by conducting door to door system that aims to find out what is wanted, needed and expected by ex-prisoner. So that the Poso Regional Police can help by providing maximum services in a variety of

things that are needed. This simple method will indirectly open the hearts and minds of the Former Prisoners of Terrorism that, the National Police sympathize with them and want to help them live a more decent and peaceful life without the influence of radicalism.

One of the functions of Bhabinkamtibas is to de-radicalize the Former Prisoners and Terrorism. The Madago Raya Program (kind-hearted police) is one of the references that is the basis of Bhabinkamtibas in implementing the de-radicalization program, the main point of the Madago Raya program is door to door system. This system is done with interpersonal communication patterns. Interpersonal communication is not only conducted by individuals but can also be done in groups (Venter, 2019). This is one of the ways implemented by Bhabinkamtibas, when faced a situation where they are required to communicate with a number of former Terrorism Prisoners, in their community or in formal activities carried out by the Poso Police Binmas Unit. The following excerpt interview with Bripka. Andi Rum about the pattern of interpersonal communication in groups.

That the pattern of communication he runs is in accordance with the program of Bhabinkamtibas namely the door to door system. We conducted the pattern even if I do not have to but if I have nothing to do, I visit house of Katuk where the former prisoner gathered. his house happened to be my foster house. I made an effort to stop by before and after my office time only to say hi or to discuss about anything. The relationship will last long if we often sit together, therefore there will be no gap between police and the former terrorist. They might be opened to the national police, they will help the national police to not be involved again in radical group. People under my guidance inform me if there might be problem occur.

Group communication is carried out by Bhabinkamtibas with the katuk house community, whose group members are Ex-Terrorism Prisoners. The hospitality gathering certainly has the aim to share information, change the image of the National Police and change the mindset of the Former Prisoner of Terrorism indirectly, through discussions that are often conducted by Bhabinkamtibas. The researchers' field observations show that Bhabinkamtibas often made friendships with ex-Terrorism Prisoners in the katuk house community, and researchers also saw that the relationship between them was already well-established, as evidenced when the founder of the katuk house community made a film about "the way home of a former terrorist", in which one of the players is Bhabinkamtibas Bonesompe (Bripka. Andi Muh Rum).

The phenomenon of labeling groups in society has become the focus of sociological observation. The study of labelling is mostly carried out on groups or people who have deviant behavior, when they join a community that already has certain norms or interactions between deviant groups / people and normal or non-deviant people. Name labelling theory emphasizes the importance of seeing people who deviate from the point of view of that deviant individual. Someone who is said to deviate and gets the deviant behavior, more or less will experience stigma, and if it is done continuously he will accept or get used to that designation. Basic Bhabinkamtibas deradicalised the Former Prisoners of Terrorism through interpersonal communication in groups, not apart from labeling. With the labeling, Bhabinkamtibas can control behavior and messages when the communication process takes place.

V. CONCLUSION

The pattern of communication applied by the National Police (bhabinkamtibas) to ex-prisoner in the deradicalization program is interpersonal communication. Interpersonal communication uses a persuasive and humanist approach, by maximizing the services needed by terrorism ex-prisoner and families. Communication patterns certainly have components, one of which is the message that every bhabinkamtibas before implementing the de-radicalization program they have a *rengiat* (activity plan) in which there is also an outline of messages to be delivered to ex-prisoner, such as kamtibmas messages, because they prioritize socializing general messages, but implicitly these messages contain an invitation to ex-prisoner to not to return to radical groups and not commit acts of terrorism. Social activities by providing business capital assistance is one part of interpersonal communication carried out by the national police, besides involving ex-convicted terrorists in Polri's anniversary activities, they are proud of them because there is no longer distance and they feel valued and cared for and positioned as community ordinary.

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