



Main Duties and Functions of Intelligence Police in Preventing Radicalism Among Dayah/Santri in Pidie District, Aceh

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Abstract

Radicalism is an ideology or philosophy that calls for strong and drastic social or political reform, which creates dissatisfaction and instability in society. The intelligence section of the National Police is very important in providing advice to the government regarding improving public security and order. Therefore, the role and function of intelligence are needed so that they can carry out their duties and respond to the evolution of the Kamtibmas (Public Security and Order) paradigm that occurs in their field of work. This study aims to identify the roles of the National Police Intelkam in preventing and overcoming radicalism in dayah / students in Pidie Regency, Aceh. The study was conducted using normative legal research, which tries to examine the problem by integrating legal texts (which are secondary data). The results of the study show that the National Police as an institution that has the authority to enforce the law formed an Anti-Terror Task Force called the Special Detachment 88 Anti-Terror POLRI (Densus 88 / AT). In relation to the role, the Pidie Police can of course be seen in overcoming radicalism in Pidie Regency. In overcoming the influence of radicalism in Pidie Regency, the Pidie Police have so far done various ways. The prominent way to overcome the influence of radicalism is by working together with community leaders, religious leaders, and traditional leaders as well as local leaders who are role models for the local community to provide guidance and counseling to the community in the hope of being able to stem the influence of radicalism in the community, especially the community of Pidie Regency.

Keywords: *Radicalism; Police; Dayah/Students*

Introduction

Indonesia is known as a pluralist nation where pluralism thrives. The various types, tribes, races, civilisations, and even beliefs that thrive there show the diversity of the Indonesian state. The country benefits from this heterogeneity in its own unique way. On the other hand, this diversity has an impact that causes more frequent interactions between human groups. One of them is the conflict that often arises between various religions, even between religions themselves (Hutagaol, 2020).

When focussed on religion, inter-religious relations in Indonesia are unusual. It is an interesting phenomenon given that the majority of Indonesians are accustomed to majority-minority interactions,

especially when religious issues are involved. This is evidenced both by the long history of the country's development and the real-life experiences of Indonesian society today. The current humanitarian crisis experienced by Indonesian society at all levels is a reminder of this fact. Radicalism, anarchism or violence motivated by religious reasons have increased or at least appeared and disappeared in recent years. Religious-rooted radicalism that fuels social conflict and violence is still rife (Hutagaol, 2020).

Bomb explosions have occurred in many locations across Indonesia such as in Bali, JW Marriott Jakarta, as well as at the Australian Embassy in Kuningan Jakarta have damaged the reputation of Islamic school. The oldest educational institution in Indonesia is suspected of being a hotbed of terrorists and members of radical Islamic groups. This is because the perpetrators of the bombings are strongly suspected to be Islamic school students, as well as some who have been convicted by the court. For example, Amrozi, Ali Imran, Mukhlas, and Imam Samudra were former students of Dayah Islamic school al-Mukmin in Ngeruk, Sukoharjo, Surokarta, Central Java under the guidance of Ustadz Abbu Bakar Ba'asyir. Ustadz Khozin, the founder and manager of Dayah Islamic school Tenggulu al-Islam, Solokuro, Lamongan, East Java, is also the younger brother of Amroz and Ali Imron. The security forces, whose operations must be criticised, have banned both Islamic schools, even raided and questioned them (Kosim, 2012).

Although the axis of radicalism can come from anywhere, such as politics, economics, society, and others, the rise of religious radicalism in Indonesia is more likely to be based on the interpretation of religion (especially Islam). Radicalisation that leads to terrorism is a significant issue, especially for modern Muslims. Islam has been seen as a religion that encourages violence and uses bombings and other terrorist attacks to spread its 'holy' message. While this can be easily disproved, the fact that today's terrorists are radicalised Muslims has a significant impact on the psychological makeup of Muslims. Therefore, it is anticipated that several parties, particularly the National Police, will play a role in stopping the spread of extremism in Indonesia (Kosim, 2012).

Radicalism is an ideology or philosophy that calls for strong and drastic social or political reforms, creating discontent and instability in society. As a result, in contemporary politics, radicalism is associated with extreme attitudes. The purpose of terrorism in the current era of globalisation is to instil fear, panic, worry, and violate human rights. Threats and acts of violence against civilian targets driven by political objectives are the characteristics of terrorism (Jalaludin, 2012).

Radicalism, fundamentalism, and secularism in Indonesia are all things that are still a topic of discussion in various *pasantren*, *madrassas*, and *dayahs*, universities and religious organisations. Hornby in the Oxford Advanced Learner Dictionary of Current English suggests, the term radicalism comes from the word radical which means basic or root. Radical is a term that denotes someone who holds extreme beliefs both political and religious. Radicalism is the acceptance of radical concepts and values.

Radicalism in terms of identification includes several indicators, including: 1) viewing the Indonesian government as an enemy; 2) disliking the Indonesia Raya song and respecting the flag; 3) forming strong emotional ties with other members of the organisation rather than with family, friends or work colleagues; 4) Zikr and recitation take place secretly; 5) paying penance; 6) customary dress, as well as sirwal pants, beards, and headscarves for women; 7) Before the *hijrah*, Muslims outside their community were considered evil and infidels; 8) Unwilling to listen to teachings from anyone outside their group (Sefriyono & Mukhibat, 2017).

Fundamentalism can be interpreted as an ideological manifestation of the clash of civilisations, which is not a cause of the global crisis but only a reaction to it. However, fundamentalism cannot be exploited as a tool to solve the problem. Furthermore, according to Azra (2002), the term 'fundamentalism' is actually very new in the lexicon of Islamic terminology. It first appeared and gained popularity in the Western-Christian tradition.

However, this does not mean that there are no concepts or practices in Islam that are comparable to Western fundamentalism. The Khawarij movement can be used to trace the development of early Islamic fundamentalist movements, while the Islamic Revolution in Iran and Wahabism in Saudi Arabia exemplify modern fundamentalist movements. The political environment, both domestic and international, plays a major role in the development of fundamentalist movements. The development of the fundamentalist movement during the reign of the late caliph Ali bin Abi Talib, when the socio-political environment was unfavourable, is evidence of this (Rosyid, 2018).

It is anticipated that as students exclusively associate with certain groups in their daily lives and are hesitant to join others, this will lead to fanaticism within the groups they join. Group fanaticism is also often the catalyst for various kinds of Islamic movements that fall under the category of terrorism, usually against the existing government because they are considered to have implemented an infidel or wrong legal principle, namely secularism, according to books and literature on the topic. They believe there is a fundamental difference between Islam and democracy. Because God has absolute power in Islam, but humans hold all the power in democracy (Zada, 2016).

To prevent radicalism from continuing to grow massively, it requires direct preventive action by the authorities, one of which is from the Indonesian National Police, especially the Intelkam unit (Tana & Nita, 2024). The Intelkam Unit or also known as Sat Intelkam is a supporting component of the management of the Kapolres and the operationalisation of the Polres workforce. The Head of Intelkam Unit or also known as Kasat Intelkam oversees the Intelkam Unit and is in charge of carrying out daily activities under the direction of the Wakapolres. Kasat Intelkam is responsible to the Police. He reports to the Head of Intel and Security who is assisted by the Head of Binops and the Head of Kabag, whose results and implementation are coordinated with the Wakapolres (Poerwadarminta, 2013).

The National Police carries out intelligence and operational activities in the field of security in the form of investigation, security, as well as law enforcement in order to fulfil the operational and administrative duties of the National Police in relation to the implementation of domestic security. Therefore, it can be said that security intelligence is an important part of organic police activities. The intelligence function is the intelligence function that acts as the eyes and ears of a police force. You are responsible for conducting early detection, warning of emerging problems, and monitoring changes in social norms. It is also responsible for identifying threats, disturbances or obstacles based on the State Intelligence 2011.

Security and public order are very important, especially in realising the implementation of regional development, improving the people's economy and the implementation of a clean and healthy government. The situation of law and order and criminality has a tendency to worsen from year to year in accordance with developments in various aspects of community life. In this case, the role of Intelkam as the executor of the security intelligence function which includes security, investigation, and mobilisation is very important. As well as to be able to anticipate various developments in the situation so that in the event of a real threat, it can be handled appropriately and professionally as stipulated in the 2011 State Intelligence Law.

The intelligence section of the National Police is crucial in advising the government on improving public security and order. In order for the police to anticipate any possible emergence of the Kamtibmas (Public Security and Order), intelligence must be a sharp and precise team. Therefore, the role and function of intelligence is necessary so that they can perform their duties and address the evolution of the Kamtibmas paradigm that occurs in their field of work. The function of intelligence agencies in the Indonesian government system is an early detection and early warning system against threats to the state, both external and internal. The mission of intelligence agencies is to identify, classify, evaluate, interpret and present information to be able to provide early warning of possible and real threats to the security and existence of the state and in accordance with the security of operations as stipulated in the State Intelligence Law of 2011.

Intelligence units have an important role to play in the implementation of their duties and responsibilities, especially in relation to monitoring organisations that carry out radical activities in accordance with the phenomena that occur among the population and society throughout Indonesia. Radical ideologies, beliefs or knowledge seek to change the social and political order through violence or other extreme means. The essence of radicalism is the attitude and behaviour of individuals and organisations that use violence to bring about desired change. Radical movements usually demand change quickly and violently and oppose the current social system (Arifin, 2013).

If we follow the common thread, there are several stages of the process by which individuals or groups of individuals become religious fanatics, resulting in actions or behaviours that can escalate into violence in the name of religion. The issue of fanaticism has a weak influence on extremist activities such as suicide bombings. This behaviour is categorised as an unusual crime because it touches on themes related to gender and social psychology as well as politics, security, economics, media, education, law, human rights, and religious teachings (Amanah Nurish, 2019).

Freud's psychoanalytic theory holds that experiences alter one's psyche in ways that can lead to the formation of hallucinations and delusions, including religious views combined with fanaticism that can inspire individuals or groups of individuals to commit acts of violence in the name of religion. While it is believed that religion will serve as a unifying force, on the other hand, it can also fuel protracted strife. Freud thought that the core of religion is delusion. Beliefs that are held and must always be true are illusions. The concept that one will go to heaven if one manages to kill infidels is one example, and there are many analogues that can be found in everyday life. Another example is the assumption that one will change the philosophy of nation and state to the ideology of the caliphate (Amanah Nurish, 2019).

Indonesian society seems to be moving towards theocracy, a situation where politics and religion are intertwined. Despite embracing the ideals of Pancasila and Unity in Diversity, the current situation in Indonesia shows the existence of identity politics, where religion is used as a decisive political force. Dominant groups are favoured over minority groups. In fact, minority groups tend to be victims of religious prejudice. According to Blanz et al. (1995), the term 'minority group' refers to a group that is often accused of being underrepresented and subject to pressure from other groups. The definition of a minority group is not only limited by size; it can also refer to a number of large groups that lack the power to defend themselves. (Blanz et al., 1995; A Nurish, 2010). Minority also means having ethnic, religious, and linguistic differences from the majority population (Nurish, 2010; Budiman, 2005).

Thus, it is clear that deradicalisation aims to normalise the lives and understanding of radical actors' thoughts in line with the precepts of Pancasila and the 1945 Constitution, which is the founding text of the Unitary State of the Republic of Indonesia, to change the norms and thoughts of society. In addition to using a national character approach and instilling peace values, the government is also trying to solve the problem by rehabilitating terrorism defendants who are in prison. In addition, Nahdlatul Ulama and Muhammadiyah have taken an active role in promoting pluralistic values through their respective religious organisations.

Police is one of the government organisations that has duties and responsibilities in law enforcement, maintaining security and order in the community as well as providing protection, services, and assistance to the community as stipulated in the 2002 Law on Police. The Police institution requires police functions with their respective working areas that are interrelated and integrated to carry out these main activities. Security intelligence, sometimes known as intelligence, is one of the duties of the police. One of the roles played by the police is this role. The English term 'intelligence', which literally means intelligence, is the origin of the word 'intelligence'. Particularly in relation to actions taken to protect the State and Nation (Poerwadarminta, 2013).

To implement these fundamental objectives within the Police, it is imperative to establish police functions with interconnected and integrated domains of responsibility. Security Intelligence, often

known as (Intelkam), is one of the tasks of the police (Putra et al., 2022). This is one of the responsibilities of the police; the term Intelligence comes from the English "Intelligence", which literally means "intelligence". It is particularly concerned with the protection of the state and nation. Intelligence can be distinguished based on one's understanding of intelligence, namely intelligence as processed information material, intelligence as an organisation, and intelligence as an action. These three meanings, although different, are closely interrelated.

Security intelligence is an important part of the organic activities of the national police force. The police force conducts intelligence and operational activities in the form of investigations, security and safety deployments to fulfil its operational and administrative duties. Police officers for security purposes. As the eyes and ears of the police, the intelligence function is tasked with early detection and development of problems, changes in social life, and identification of threats or disturbances that threaten public safety and order (Putra et al., 2022).

Intelligence is associated with early detection, often known as the early warning system. Intelligence operations are an important component of the early warning system that provides early warning to policymakers. The general purpose of intelligence is to collect, evaluate, and disseminate information to policymakers so that they can make the best decisions to achieve objectives. The special intelligence functions, as outlined by Putra et al. (Putra et al., 2022), encompass providing analysis in fields relevant to national security, issuing early warnings against threatening crises, assisting in the management of national and international crises by detecting the intentions of adversaries or potential adversaries, providing information for national security planning needs, protecting classified information, and conducting counterintelligence operations.

The early detection system implemented generates intelligence based on the data collected. The description also includes basic elements that are still in a raw state. Some raw materials meet the standards used as intelligent materials, while others do not. Security-related sources, reliable sources and the importance of the issue sought or needed are raw materials that qualify for use as intelligence materials. Intelligence is defined as processed information material that is delivered to the units that need the information to guide plans and instructions that are followed and used for decision-making.

To identify measures through risk assessment requires a fast pace to make the right decisions in the three areas of design, policy, and action. The social activities of the community are not far from the supervision and monitoring of police intelligence which acts as the eyes and ears of the state. To avoid the emergence of problems and threats related to the radicalisation of Islamic school/students in the Pidie Aceh Regency area, countermeasures must be implemented immediately, therefore the police apparatus, especially security intelligence, performs tasks and preventive actions in addition to the role of security forces and the law.

Based on the background of radicalism in Islamic boarding school (pesantren) in several regions in Indonesia as well as the main tasks and functions of police intelligence in preventing radicalism among *dayah*/students, the problem is the potential for radicalism in each region, so the role of police intelligence in preventing radicalism among *dayah*/students in Pidie Aceh Regency is needed. The purpose of this study, among others, is to identify the role of the Police Intelkam role in preventing and overcoming radicalism in *dayah* /students in Pidie Aceh Regency. As well as describing the factors that hinder the performance of Police Security Intelligence in conducting early detection and prevention of radicalism among *dayah* /students in Pidie Aceh Regency?

Method

The research was conducted using normative legal research, which tries to examine the problem by integrating legal texts (which are secondary data) together with primary data collected in the field,

namely interviews to obtain data. This is important to answer the research questions. This research uses a conceptual approach.

Descriptive analysis is used in this research. Descriptive analytical research defines something, explains and describes events to determine the place of the thing under study. Descriptive studies attempt to provide as much information as possible about individuals, diseases, or other symptoms that may occur (Soekanto, 2006).

The data sources in this research are primary data sources and secondary data sources. Primary data sources are information or data sources, namely data obtained by field research directly from the original source. Pidie Police Intel Unit provides the main source of information and data for this research. Secondary data sources are data obtained through review and review of library research in the form of legal materials, both primary and secondary legal materials, as well as tertiary legal materials, and consist of primary legal materials, in this study (Marzuki, 2008) i.e. the 1945 Constitution, the Criminal Code, Law No. 2/2002 on POLRI. Secondary legal sources are some unofficial legal publications. Textbooks, legal dictionaries, law journals, and court commentaries are examples of legal publications (Marzuki, 2004). Tertiary legal documents, which include bibliographies and cumulative indexes and provide information on primary and secondary legal texts (Joko, 2011). Tertiary legal sources, also called supporting materials, are documents that provide guidance on primary and secondary legal materials. secondary, also called legal reference materials or legal reference materials, such as legal digests, legal bibliographies, legal directories, legal encyclopedias, legal journal indexes, legal dictionaries, and so on.

This research uses documentary research and interview procedures with the security intelligence unit of the Pidie Resort Police to obtain data. Field research was used to research primary legal materials in this study, while desk research was used to obtain secondary data online and offline. To obtain the necessary legal materials, the online method used literature searches on the Internet. The offline method was conducted by visiting the UI library, regional libraries, and bookstores to obtain legal materials relevant to the research title. In this research, the data was analysed qualitatively, which means that theories, principles, norms, doctrines, and legal articles related to the topic were selected and systematised to provide certain qualifications relevant to the situation. The qualitatively researched data is also presented in the form of a systematic description, after which all information is selected, processed and published descriptively in order to find solutions to the problems that arise.

Reduction can be a process of sorting, sharpening, simplifying, and transforming raw data from field data. The researcher will assess the study data at this stage and organise it according to its relevance to the content of the study. The data presentation stage consists of a set of facts from which conclusions can be drawn. This stage includes categorisation categories derived from the data collected during the investigation and explained clearly and thoroughly. After the data collection procedure is completed, the next stage is to make conclusions. In order to reach a more precise understanding, findings should be double-checked by revisiting and questioning, as well as reading field notes. After that, the author draws conclusions and makes.

Results and Discussion

The Role of National Police Intelkam in Preventing and Overcoming Radicalism in Dayah /Students in Pidie Aceh Regency

In the application of the Indonesian government system, the role of intelligence is to provide warnings (early detection and early warning system) on matters relating to threats to the state from within and from outside. Juridically, the role of intelligence if translated from the purpose of State Intelligence written in Law No. 17 of 2011 on State Intelligence Article 5 states that: The purpose of State Intelligence is to detect, identify, assess, analyse radical, interpret, and present Intelligence in order to provide early

warning to anticipate various possible forms and nature of potential and real threats to the safety and existence of the nation and state as well as opportunities that exist for national interests and security.

In general, the function of a state intelligence organisation is to secure national interests. In relation to radicalism in Indonesia, which is one of the threats that disrupt national interests, intelligence must participate in preventing, tackling and eradicating radicalism. Intelligence has no authority in the field of law enforcement. If intelligence finds evidence concerning the prevention, deterrence, and overcoming of national security threats, coordination is carried out with other parties such as the police for law enforcement.

Based on its duties and authorities, intelligence has a very vital role in countering radicalism. In accordance with Article 7 of Law No. 17/2011 on State Intelligence, the scope of state intelligence is domestic and foreign intelligence, defence and/or military intelligence, police intelligence, law enforcement intelligence, and intelligence of ministries/non-ministerial government agencies. Defence/military intelligence in Indonesia is within the BAIS (TNI Strategic Intelligence Agency) organisation. Within the BAIS organisation, which has a long history of development and experience, there is enormous intelligence potential. Military intelligence is an element that has long existed and trained along with the existence of the Indonesian state. After the 1998 reformation, the existence of military intelligence within the TNI began to be reduced following the MPR Decree NO. VII/2000 which states that the role of the TNI is an instrument of state defence, with the main task of defending the country.

This is very firm to divide the authority with POLRI, which has the task of maintaining state security and the integrity of the territory of the Republic of Indonesia. With this foundation, the threat of radicalism becomes the main task of the National Police to handle it. Indonesia's sixth president Susilo Bambang Yudhoyono (2004-2014), who initiated the establishment of BNPT (National Agency for Countering Radicalism), had a strategy to prioritise elite police supported by the TNI in dealing with radicalism.

The TNI, which plays a role in the second tier, has the strength and personnel with proven anti-terror capabilities. The TNIAD has a Counter-Terror Unit called Sat Gultor-81 Kopassus. Detachment Jala Mengkara owned by TNI-AL and Detachment Bravo-90 owned by TNI-AU are not inferior in prestige and quality to their brothers in TNI-AD. Personnel from the TNI with anti-terror capabilities are too unfortunate if they are not utilised properly by the state in countering radicalism.

The National Police as an institution that has the authority in law enforcement formed an Anti-Terror Task Force named Special Detachment 88 Anti-Terror POLRI (Densus 88/AT). The task of Densus 88/AT is to deal with all forms of terrorist threats including bomb threats and hostage taking. In dealing with terrorist threats and actions, Densus 88/AT requires intelligence reports as initial information to take action. Intelligence is one of the keys to eradicating radicalism. Initial evidence from intelligence reports authorises Densus 88/AT to make arrests.

The intelligence function in the organisational structure of Densus 88/AT is very strategic. Densus 88/AT in its organisation has four pillars of operational support at the sub-detachment (Subden) level, namely: Intelligence Subden, Enforcement Subden, Investigation Subden, and Assistance Subden. Under Subden there are units that become the supporting foundation for Densus 88/AT operations, such as in the Intelligence Subden there is an Analysis Unit, Detection, Counter Intelligence Unit, in the Enforcement Subden there is a Negotiation Unit, Predecessor, Penetration Unit, and Jihandak Unit. Meanwhile, the Investigation Subden oversees the Crime Scene Analysis Unit, the Riksa Unit, and the Technical Assistance Unit, finally in the Assistance Subden there is an Operational Assistance Unit and an Administrative Assistance Unit. Densus 99/AT personnel are equipped with security intelligence capabilities. This ability is very important to be applied in dealing with radicalism.

Actions taken by state apparatus in handling radicalism often make various parties tend to be resistant. To avoid this, it is necessary to analyse radical ideologies and intelligence methods so that they become reference materials in conducting radical ideology operations that are more targeted and humane while still prioritising people's safety above all else. Intelligence perspective in countering radicalism is needed in the strategic spectrum. The ability of intelligence to seek information, process information and present information for decision-making is indispensable in supporting measures to counter radicalism.

Intelligence information is needed because the actions of radicalism are organised and carried out behind closed doors using clandestine methods (secret activities). Radical groups move in secret. To read and analyse the radical understanding of the movement, intelligence and counterintelligence capabilities are needed. This must be done by capable and competent officers so that the prosecution and counteraction of radicalism can be carried out appropriately and effectively. One effective way to prevent radicalism is through deradicalisation. Deradicalisation can simply be defined as an effort to make people less radical. The targets of deradicalisation programmes are captured terrorists, former terrorists, potential groups that could be recruited by terrorists and the general public. Role is a conception that shows position and brings consequences in the form of actions that are constructed based on the position it holds.

In relation to the role, Polres Pidie can certainly be seen in its role in overcoming radicalism in Pidie Regency. Conceptually, Hikam states that "a role related to work, a person is expected to carry out his obligations related to the role he holds". When associated with the role of Polres Pidie in countering radicalism, Polres Pidie has performed its role as a law enforcer who works based on applicable laws and regulations.

So that indirectly the role of the Pidie Police in overcoming radicalism is limited by applicable regulations. Alvin L Bertran (2016) states that a role is a pattern of behaviour expected of people who hold a certain status or position. Pidie Police as law enforcers already have a pattern of behaviour expected by the community as law enforcers, or as community supervisors. However, if it is associated with overcoming radicalism in a formal juridical manner, Pidie Police have done the way and have actions in accordance with applicable regulations, but solving the problem of radicalism is not sufficient to be resolved only by implementing existing regulations, because the problem of radicalism is more directed at social problems that require resolution with a cultural approach, not structural. Because, police actions in this case the Pidie Police as law enforcers often use repressive actions against perpetrators of radicalism, so that the influence of radicalism will develop more massively than before.

This is because the pattern of police behaviour only creates fear without generating a sense of self-awareness from the community, especially those who are members of terrorists, about the dangers of radicalism and radicalism. In addition, Glen Elder (2014) in the 'life-course' approach considers that every society has expectations for each of its members to have certain behaviours in accordance with the age categories that apply in that society.

This concept puts more emphasis on the age factor as a distinguishing element of a particular behaviour. The police institution, in this case the Pidie Police Station, is part of a society that cannot be separated from the prevailing behaviour patterns in society. Indirectly, it can be said that Pidie Police must adjust to the prevailing patterns of behaviour. However, the status of Polres Pidie, which is one part of the community, clashes with the status of the police, in this case Polres Pidie, as a state instrument that tends to obey and comply with the applicable constitution.

The role conflict causes the actions of the police, in this case the Pidie Police in overcoming radicalism, to be ineffective because the status held by the Pidie Police is contradictory. The method is the preference of a person to do something that is realised through concrete actions that have an impact on the creation of goals to be achieved. In overcoming the influence of radicalism, Pidie Police try to take preventive measures with a social approach. Because considering the criminal acts of members of

radicalism in Indonesia have not led to criminal acts that violate the law in Indonesia. The method of the Pidie Police was conveyed by the Head of Intelkam of Pidie Police.

“First, in overcoming the influence of radicalism in Pidie, an effective way is to look at the roots of radicalism and classify it into several categories according to the field of community life, namely radicalism in the form of ideology, radicalism in the form of religion, radicalism in the form of economics and radicalism in the form of sparatism. Each of these categories certainly has a different pattern of handling. Secondly, mapping the groups of radicalism in society. Third, mapping and collecting data on radicalism groups; fourth, detecting radicalism movements in the region. Fifth, arrest terrorism groups or perpetrators of the spread of radicalism. Pidie Police in overcoming the influence of radicalism will certainly be easier to take preventive measures by first knowing the roots of the problem. More specifically, it must first understand the form of radicalism and the source of the emergence of radicalism. So that the direction of handling becomes easier and more effective”

The statement was complemented by a statement from the Head of Intel Supervision Section of Pidie Police.

“The role of Pidie Police through effective means is to involve community leaders, religious and traditional leaders, teachers, lecturers and related agencies to be responsible for preventing the community through coaching....”

By involving religious leaders, community leaders and traditional leaders is a strategy in preventing the influence of radicalism to utilise local role models to be able to provide suggestions to the community in the hope that the community will not easily get incitement from other parties who bring radicalism. This method is considered more effective, in addition to fostering the advocacy function from within the community itself through local figures, the scope of work of the Pidie Police becomes narrower so that the time and achievements will be more effective and efficient. This is in line with the statement from AIPDA JT, a member of Pidie District Police,

“The role of Pidie Police in tackling radicalism is considered an effective way to tackle radicalism is by conducting counselling and guidance in the community...”

The statement shows that indeed at this time the right step to tackle radicalism in Pidie Regency is to conduct counselling and guidance to the community to provide information to the public about the dangers of radicalism. However, basically these steps or methods are not enough to overcome the problem of the influence of radicalism in Pidie Regency. Furthermore, the head of the Dayah / Boarding School in Pidie Regency is also very supportive of the efforts to prevent radicalism carried out by Intelkam Pidie Police, this is as conveyed by the head of the dayah in Pidie Regency, saying that:

“I personally am very anti-radicalism, so we take various strategies in order to prevent the entry of this understanding into our dayah.”

The results of an interview with the Teacher council (Ustaz/Ustazah) at Dayah, said:

“We carry out various strategies in preventing radicalism because as we all know, islamic school is known as a very unique and religious religious educational institution typical of Indonesia which is hundreds of years old and still exists today,”

Islamic students at Dayah are also enthusiastic in participating in dayah islamic school activities that are social outside of religious studies, as revealed in an interview with one of the following students:

“I am very happy to stay here in connection with the activities in terms of religious studies and social activities. I like to follow around so that we not only socialise with dayah residents, but also with

residents outside the dayah,”

The same thing was also conveyed by one of the *ustadzah* in the following interview:

“Students are very enthusiastic about participating in activities at the dayah islamic school, even their parents also support dayah activities that are social in character,”

The strategy carried out by dayah Islamic school in preventing radicalism is by playing their functions, which broadly speaking have functions covering three aspects, namely religious functions, social functions, and educational functions, as explained by one of the leaders of Dayah AF through the following interview:

“The first strategy to prevent radicalism is through the religious function of islamic school, which is the function of islamic school as a religious institution that teaches religious knowledge to be devoted to Allah SWT. Students are taught to understand the text of the Qur'an and Hadith by adjusting it to its context. This kind of method is called asbab al-nuzul or asbab al-wurud, which is an understanding of the text of the Qur'an and Hadith according to the events that preceded the revelation of the verse and the socio-cultural background. This is to provide a method of interpretation that is deep and not superficial, such as an understanding of da'wah and jihad in Islam adapted to the context of today. The understanding of the meaning of jihad in the way of Allah is no longer carrying weapons. Rather by doing good deeds that are beneficial. Such as studying, practising knowledge, working to support the family, and helping fellow humans.’ Second, the educational function of islamic school, which is the function of islamic school as educational institutions that instil social values, such as the values of nationalism and pluralism. including fostering a sense of love for the homeland, providing an understanding of the concept of jihad correctly, building a social culture that is tolerant and respects differences. I ask the ustadz and ustadzah to apply the strategy to the students here. By instilling this attitude, the students will have more awareness of being a good citizen and have tolerance for the diversity that exists in the country, thus eliminating fanaticism among in the students. Third, the social function of islamic school, namely the function of islamic school as a social institution whose students are equipped with social activities related to the community, such as every Friday one student is given a schedule to preach at the village mosque. In addition, students are also encouraged to practice the teachings of Islam by caring for disadvantaged communities, such as social service activities.

Basically, the curriculum taught at dayah islamic school all leads to creation and imaging, how students and dayah islamic school residents become a superior generation of khairu ummah so that the activities of implementing each curriculum are always related to the goals of the Dayah, meaning in accordance with the vision and mission to be achieved. When we start learning, we start from the beginning at 07.00 WIB, both those in the dayah and outside, all gather in the mosque to pray dhuha in congregation, then we carry out tadarus al-Quran in groups and read together then study in class, before studying in class the teachers always teach them that before learning begins first with a prayer together. Then until the dzuhur prayer, asr prayer and then go home. Well, the existing curriculum is always related to the goals of the vision and mission of the Dayah. The extra activities are scouting, paskibra, and other sports, then religious activities with hadrah, reading shalawat, inviting to do shalawat together, even with the students' hadrah being displayed, it is clear that the community is more happy with Dayah, we apply the general curriculum and dayah curriculum directly or indirectly, because indeed the islamic school is 24 hours, some are veiled and some are directly stated, that is what happens or what is implemented by Dayahs in Pidie Regency”

Based on this description, it can be concluded that in overcoming the influence of radicalism in Pidie Regency, so far the Pidie Police have carried out various methods. The prominent way in

overcoming the influence of radicalism is by working with community leaders, religious leaders, and traditional leaders as well as local figures who are role models for the local community to provide guidance and counseling to the community in the hope of being able to stem the influence of radicalism in society, especially the people of Pidie Regency.

Based on the results of research conducted by interviewing various parties, it can be identified that the role of the Intelkam Unit in carrying out legal action against radicalism in general according to the author's interview with members of the Pidie Police Intelkam is:

1. The task of the police in countering radicalism, especially handling radicalism, is to collect data, mobilise groups or families suspected of having entered into radical propaganda.
2. Preventing people who exodus abroad to join radicalism groups, arresting criminals who are members or participants of radicalism.
3. Conduct joint arrests with Detachment 88 against perpetrators of radicalism.
4. Bringing terrorists or radicalisation propagators to court.
5. Becoming a witness in court filings against perpetrators of terrorist groups or other radicalism.
6. Take legal action in accordance with the law against perpetrators who spread radicalism.

The role of Pidie District Police towards groups that are considered vulnerable to the entry of radicalism in Pidie District identified by the Police, under the observation of the Intelkam Unit is:

1. Groups that are vulnerable to the influence of radicalism are FPI, HTI, LDII, as well as groups/streams that tend to be exclusive.
2. Groups of thugs, groups of fanatical adherents of certain religious teachings, groups of students or students with a background in economic growth.
3. Poor people who are easily influenced and people who are just starting to realise to repent and want to get immediate forgiveness of their sins.

Therefore, the Intelkam Unit of the Pidie Regency Police has a strategic role in efforts to deal with radicalism that has been identified in various places. The strategies carried out by the Pidie Police Intelkam Unit are as follows:

1. The current strategy is guided by Police leadership policies that prioritise acceleration of public services, prioritise the role of Binmas as a provider and community mobiliser, prioritise the Intelkam function in conducting early detection of imminent threats, prioritise the role of Criminal Investigation in prosecuting criminals, prioritise the role of Sabhara/Brimob as law enforcement against mass riots, and prioritise the role of Public Relations in delivering news.
2. Implementation of the strategy is in the form of mapping and data collection of radical groups, conducting guidance and counselling to the community, trying to synergise with other related agencies.
3. Collecting data and classifying the community and mapping conflict-prone areas.

Likewise, the results of the author's interview with other Intelkam members, that:

1. In overcoming the influence of radicalism in Pidie, an effective way is to look at the roots of radicalism and classify it into several categories according to the field of community life, namely radicalism in the form of ideology, radicalism in the form of religion, radicalism in the form of economics and radicalism in the form of sparatism. Each of these categories certainly has a different pattern of handling.
2. Involve community leaders, religious and traditional leaders, teachers, lecturers and related agencies to be responsible for preventing the community through guidance.

3. By monitoring activities, coordinating with related parties, approaching and mobilising, if the activities of radicalism are increasingly worrying, carry out actions deemed necessary.
4. Pidie Police can act as a motivator in mobilising religious leaders, community leaders to play an active role in countering radicalism.
5. Pidie Police is a law enforcement officer who protects the community from the threat of terror and helps the community not to fall into the ideological circle of radicalism and enforces the law against criminals.
6. Empowering the role of Babinkamtibmas in coaching in each village, empowering community leaders, religious leaders and traditional leaders in participating in coaching, organising workshops or workshops and counselling in preventing radicalism, taking firm action against anarchist radicalism groups.

Interview with IPDA AD, Head of the Intelkam Supervisory Section, for perpetrators of terrorism or radicalism who actually commit terror, the police take action in accordance with the applicable laws and regulations, namely Law No.15 Article 6: Every person who deliberately uses violence or threats of violence to create an atmosphere of terror or fear of people on a widespread basis or to cause mass casualties, by depriving freedom or loss of life and property of others, or causing damage or destruction to strategic vital objects or the environment or public facilities or international facilities, shall be punished with death penalty or life imprisonment or imprisonment for a minimum of 4 (four) years and a maximum of 20 (twenty) years. The various roles as described above are the roles of Intelkam Polres Pidie in taking action against radicalism in the jurisdiction of Polres Pidie.

Constraints of National Police Intelkam in Conducting Early Detection and Prevention of Radicalism among Dayah /Students in Pidie Aceh Regency

National Police Intelkam faces many obstacles to creating community partnerships that focus on preventing acts of radicalism. The main difficulty is that in some communities, especially those involving women.

“A person's radical potential can become a radical intention or motive that leads to acts of terrorism and extremism when triggered by several factors and moments. Moments, for example, there are family members who have radicalism, especially by mothers or parents. This becomes our common enemy and responsibility, so we must unite together in the prevention of countering radicalism and terrorism,” (Interview with MPU Pidie District).

This partnership-building effort has been applied almost exclusively to address violent radicalism by Muslims and not other forms of violent radicalism. Seeing this as a double standard, some communities have even expressed reluctance to participate or expressed outright rejection of such programmes. Also, due to the traumatic experiences of communities where Indonesia has seen frequent acts of radicalism and terrorism, there is a deep suspicion about direct interaction with government authorities.

There are several ways that can be done in order to overcome the obstacles experienced by the police in Pidie Regency, especially related to the issue of radicalism.

“Local community involvement is best done on a personal level. The key is to find the right community leaders who can be trusted and who will act as allies of the police” (Interview with MPU Member of Pidie Regency).

The implementation of strategies to prevent radicalism does not always go smoothly and according to plan. Sometimes it is as expected, but often it will encounter things that can hinder the implementation of the process. Furthermore, caregivers of Islamic boarding schools and *asatidz* realise that there are many factors that become obstacles both directly and indirectly that affect the

implementation of strategies to prevent radicalism in Dayah in Pidie.

The inhibiting factors include technological advances, young age which is still unstable so that it affects how they understand the verses of the Qur'an, how they respond to radicalism, because each student has a different level of understanding and character, as expressed by *ustadz* at Dayah as follows:

“The inhibiting factors in the implementation of strategies to prevent radicalism in Pondok Dayah Pidie Regency are sophisticated and modern technology which often becomes poison in students if they cannot use it properly, young age which is still unstable so that it affects how they understand the verses of the Qur'an, how they respond to the doctrine of radicalism, because each students has a different level of understanding and character,”

The same thing was also added by one of the *ustadz*, as follows

“The inhibiting factor in the implementation of strategies to prevent radicalism in Dayah Pidie Regency itself is the difference in the level of understanding of students towards nationalism which is intensively sown to ward off potential radicalism. Furthermore, the backgrounds of students are different, so it is a little difficult to make one mind,”

One of the students added that there are inhibiting factors in efforts to ward off the doctrine of radicalism in the following interview session:

“The inhibiting factor in the implementation of strategies to prevent radicalism in Dayah is technological advances that are not used properly, so that sometimes they are misused, such as hoaxes about religious issues that are not necessarily true, which can ignite the anger of a group,”

Based on the explanation above, it is known that the obstacles experienced in the implementation of strategies to prevent radicalism in Dayah include the different backgrounds of students, different levels of understanding of radicalism, jiwationalism and technological advances that are not used properly, making the implementation of strategies to prevent radicalism in dayah ultimately hampered.

Conclusion

Based on the research findings, it can be concluded that the National Police Intelkam plays a crucial role in preventing and addressing radicalism among students in dayah in Pidie Aceh Regency. This role includes gathering intelligence, identifying individuals or groups involved in radical activities, preventing exodus to join radical groups abroad, apprehending radicalism participants, collaborating with Detachment 88 to arrest radical perpetrators, presenting suspects to court, serving as witnesses in terrorism trials, and taking legal actions in accordance with the law. However, various obstacles such as the diverse backgrounds and levels of understanding among students, weak nationalism, and misuse of technological advancements hinder the implementation of effective prevention strategies.

To address these challenges, it is suggested that preventing radicalism requires the active participation of all parties, especially in religious institutions like islamic schools or dayah, where a rigid interpretation of religious texts may fuel radical ideologies. *Ustadz* and *Ustadzah* must promote the moderate understanding of Islam, emphasizing the concept of *rahmatan lil alamin* (mercy to all worlds) through *aqidah wasatiyah* (moderate faith), which fosters peace and harmony. Furthermore, cooperation between Intelkam Polres Pidie and religious leaders (MPu) is essential in preventing radicalism within dayah and the broader community.

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