

Analysis of The Implementation of Radical Terrorism Counter Policies in Tasikmalaya Regency

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Abstract—The results of the study showed that there was a high level of intolerance and potential for radicalism in West Java. The current field studies in six regencies and cities (Sukabumi Regency, Sukabumi City, Cianjur Regency, Kuningan Regency, Indramayu Regency and Cirebon City) in West Java showed that there was no specific policy focused on the terrorism counter sector. In fact, it is only a form of integration into the program of "Defending the State and Nationality Insights". Similarly, in Tasikmalaya Regency, there was no specific policy focused on preventing and countering terrorists. Therefore, those aforementioned cases were the reasons for the researchers to analyse the implementation of radical terrorist counter policies in Tasikmalaya Regency. In addition, it was also important to study the contents of the radical terrorism counter policies in Tasikmalaya Regency. The purpose of the study is to analyse the implementation of government policies in eradicating radical terrorism in Tasikmalaya Regency. This study employed a qualitative approach with descriptive methods. In this study, the data collection techniques were carried out through document studies, interviews, and questionnaires. The qualitative data analysis was carried out through data orientation, data exploration, and member check. Then, the research subjects were the Regional Government of Tasikmalaya Regency for of counter and control of the radical terrorism movement program, FKUB, Community Leaders, and the community. The results of the study showed that: 1) the development of the notion of radicalism in Tasikmalaya Regency had emerged and spread in several regions. One of the cases was found in Cibatun Village, Karangnunggal District. However, by the time goes by, due to the pressure from the community and all existing components, this seed of radicalism can be taken control; 2) In terms of policies regarding the radical countermeasures of terrorism, in Tasikmalaya Regency, there was no specific policy in relation to the radical movement counter. However, fortunately, the counter and control program for the radical terrorism movement has been executed by the FKUB institution in collaboration with the local government of Tasikmalaya Regency.

Keywords—*terrorism counter-policy; terrorism radical movement; Tasikmalaya regency.*

I. INTRODUCTION

Tasikmalaya is considered as one of the majority Muslim regencies in Indonesia. Therefore, due to the huge number of Muslim population, this regency is popularly called as the city of *santri* (students from *Pesantren*). According to the data taken from the Ministry of Religion of West Java Province which was recorded until 2014, there are 758 Islamic boarding schools in Tasikmalaya Regency. This number also covers some prominent Islamic boarding schools in West Java, such as Miftahul Huda Manonjaya Islamic Boarding School, Cipasung Singaparna Islamic Boarding School, Sukahideng Sukamanah Islamic Boarding School, and Suryalaya Islamic Boarding School. In addition, it is also reaffirmed through the Vision and Mission of Tasikmalaya regency in 2016-2021, which based the policies on the potentials, conditions, problems, challenges, and opportunities of Tasikmalaya Regency. Eventually, it was then manifested in the vision of "Religious, dynamic, and competitive Tasikmalaya Regency in the field of rural-based agribusiness". Thus, it is undeniable that Tasikmalaya is considered as the city of *santri* and at the same time it is considered as one of the Islamic based-region in Indonesia.

As the majority Muslim regency, Tasikmalaya has become an attraction for researchers to study various things that take place, especially regarding the issues of radicalism movements, in terms of the aspects of Islamic development histories, tolerance conditions, the development of current conditions, and the implemented policies. In particular, related to the historical aspects, there was a proclamation of Indonesian Islamic State (NII) or *Darul Islam* (DI) on August 7, 1949 in Cisampang village, Tasikmalaya. This movement does not merely carry and propose the idea of Islamic Shari'a in Indonesia, but also plan to establish an Islamic State of Indonesia. This movement led by Kartosuwiryo took place during 1948-1962. Although it had been crushed, this movement had metamorphosed into various forms of movements and new factions followed by the new names and

figures [1]. This issue had become the major concern, especially in Tasikmalaya regency as the majority Muslim regency since this regency had also been visited by radical movements.

Furthermore, based on the field study conducted by Sofyan [1], it is stated that the influence of *Darul Islam* (DI) cannot be fully removed. This study was conducted in Cibatun Village, Karangnunggal District, Tasikmalaya regency. In fact, an Exclusive Islamic group was found in this area. The idea of exclusive here is understood that their circle of knowledge is specialized for their group members only and not for public. In addition, their circle of knowledge (regular discussion) was carried out at midnight. According to Hendra in [1]:

The circle of knowledge or gathering is carried out at midnight when the physical condition of the human being is weak and tired or in terms of hypnotherapy term it is in an alpha condition. Therefore, it allows a person to do a doctrine towards someone else in that state and that doctrine will be easily absorbed and fossilized deeply in their mind.

Another interesting fact regarding the midnight circle of knowledge, it contains the idea of *takfiri* as one of the identities of radical terrorism groups. This ideas lead to judge astray other people besides their own group members. In addition to this, it also contains the concept of radical jihad. However, even though this group had *takfiri* and jihadist ideologies, they almost never do jihad as the terrorists do in Indonesia.

Based on the criminal cases related to terrorism in Tasikmalaya Regency, there were several cases including one case that took place on December 18, 2015. The Detachment 88 successfully arrested the suspected terrorists, AU and ZL. AU is a Quran teacher at the AM boarding school in Tasikmalaya and ZL is a *santri* (a student from *pesantren*) in that *pesantren*. In addition, there were other cases that occurred at the end of 2016. One of the three suspected terrorists was shot dead by the Detachment 88 in South Tangerang. He is Irwan Hidayat, a resident of Cisayong District, Tasikmalaya.

The results of the study showed that there was a high level of intolerance and potential for the notion of radicalism in West Java. Based on the field studies conducted in six regencies and cities in West Java, it showed that there was no specific policy focusing on the area of terrorism counter. In fact, there is only integration into the program of "Defending the State and Nationality Insights". Tasikmalaya Regency has not been completed with a specific policy focused on preventing and dealing with terrorism. Therefore, those aforementioned cases were the basis for the researcher to conduct a study entitled "Analysis of the implementation of radical terrorism counter policies in Tasikmalaya Regency".

II. THEORETICAL FRAMEWORK

A. Public Policies

In carrying out the duties, the government is directed to issue a settlement policy on the existing problems. The public

policy should be implemented consistently and objectively. Since issue is in political realms, the results of the policy and the policy-making processes must pay more attention to the needs of the community. Policy analysis is assumed to be one of the main things in policy-making in which this activity becomes an important phase to create knowledge about and in the policy making process [2]. Dunn [3] revealed that in conducting a policy analysis, it is important to combine five general procedures, covering definition, prediction, prescription, description, and evaluation.

The definition (research questions) results in information about the conditions that give rise to problems used as the initial data in the study. Prediction (forecasting) provides information on the future consequences of implementing policies or not implementing a policy. Prescription (recommendations) provides information about the value or relative usefulness of future consequences of problem solving. Description (monitoring) results in information from the consequences of implementing a policy in the present time. Evaluation provides information about the value or usefulness of the consequences of problem-solving. Therefore, the results of the implementation of these procedures are able to provide answers to the problems and become a bridge in achieving people's welfare.

The process of policy analysis is a series of political activities. Political activity is understood as a policy-making process and visualized as a series of interdependent stages set according to the following phases. 1) agenda setting; 2) policy formulation; 3) policy adoption; 4) policy implementation; and 5) policy assessment [3]. Each stage becomes a condition for the next phase, has a relation to the next stage, and the last phase is associated with the first phase, or the middle phase in the non-linear activity circle that is not linear [4]. These are some phases in the process of policy-making: First, the agenda setting is the placement of problems on the public agenda. Second, policy formulation is the formulation of alternative policies to solve problems. Third, the policy adoption is alternative policies adopted through the support of the majority of legislatures and the consensus among the directors of institutions or judicial decisions. Fourth, policy implementation is the implementation of policies executed by administrative units that mobilize financial and human resources. Fifth, policy assessment is the determination in relation to the condition fulfillment of the executive, legislative and judicial bodies towards the regulation in policy making and the to-be-achieved objectives.

The policy alone is viewed as a provision that must be used as a guideline or guidance for every government apparatus in executing a business or activity. Therefore, there will be synchronization, smoothness, and integration that can be achieved in order to achieve the set objectives [5]. In this study, not all public policy processes are discussed. However, it particularly concerns on the object of study related to the implementation of policies as an effort to realize the results and formulation of these policies in social reality.

The phases of implementation are very important in a policy since the aspects of the conducted assessment concern on the implementation. As stated by [6], he asserts that the implementation of policy is in fact not only related to the mechanism of elaborating political decisions into routine procedures through bureaucratic channels, but also related to the impacts of implementing such policies, such as conflict and targets as the main objective of the policy. [3] briefly stated that "policy implementation involves the execution and steering of a course of action over time." Fundamentally speaking, every action performed by the public is aimed at achieving the objectives set by each policy and that is assumed to be the essence of policy implementation.

B. Definitions of Radicals and Radicalism

Radical is taken from the word *Radix* which means root or lower part. It can also be defined as comprehensive, totality and high demand of change as stated by [7]. In this case, the radical concept can be understood as a process of thinking deeply to its roots [8]. It is definitely permissible since that understanding follows and in line with the true nature of thinking. Recently, in Indonesia particularly, there are many economic and social upheavals that promote anxiety among some Indonesian people by the emergence of the idea of implementing Islamic Sharia. As a result, the principles of the state must be replaced with the Islamic government system. It is undeniable that this way of thinking can be identified as radical thinking, and it is definitely legitimate. In principle, it is allowed for everyone to have his or her ideas since in the study of thought ideas inside his or her own thought cannot be judged and it cannot be included as criminal acts. In this case, a person cannot be judged and punished merely due to his or her thinking until it is manifested in the form of physical acts [9].

On the other hand, radicalism is viewed as a notion. Commonly, the groups have a permanent nature, grow, and develop in a community through strength and terror [8]. In the general sense, radicalism implies a notion that insists on changing an entire system in society through various methodologies, including by means of violence. [7] argued that radicalism means: 1) radical understanding or isms in politics; 2) understandings or isms that insist on social or political changes or renewal by means of violence or drastic; 3) extreme attitudes in politics.

This radicalism movement will grow and wide-spread in line with the condition of instability in realms of economy, social, culture, politic, and weak law enforcement. Radicalism is a movement carried out by individuals or groups in which they were harmed by socio-political and socio-historical phenomena [10]. Therefore, if this feeling is still exist in the life of the nation and state, radicalism cannot be fully removed.

The roots of radicalism can be seen from several main factors [10] covering: first, there is a political pressure on the existence of the authorities. The emergence of radicalism in Indonesia is caused by the existence of authoritarianism [5]; second, the existence of religious emotions or commonly known as religious sentiments. It automatically emerged as a solidarity to

the violence or injustice towards their brothers by certain powers, under the pretext of defending religion, jihad and martyrdom; third, cultural factors, as stated by [11] that in the community environment, there is always a desire to be released from the cultural bond which is considered inappropriate. In particular, it is considered as a form of resistance to the culture of secularism. In Indonesian cultures, secularism is a common problem that must be addressed collectively and immediately; fourth, ideological factors for anti-westernism. In this case, the foreign symbols must be demolished in order to uphold Islamic law. In fact, this way of thinking promotes skepticism towards the concept of western democracy and it is also strengthened by the existing idea which perceives that the concept is likened to a disbeliever system [12]; fifth, government policy factors. The government is unable to maintain economic stability and provide welfare to the people. In addition, it is also supported by several good factors, such as economic, political, cultural, and law enforcement factors that unintentionally has triggered radicalism movements; sixth, mass media. The western media always has certain opinions about Islam and it is also indirectly considered as the reason of the emergence of radicalism movement in Indonesia. Government errors in one respect benefit radical groups to increase support for them [13].

III. METHODS

Based on the data sources, this present study is considered as library research and field research and it employed an analytical descriptive technique. This present study, based on the data processing methods, was qualitative research. However, based on the utilized approaches or scientific disciplines, this study was categorized as multi-disciplinary research. In addition, this study also employed a descriptive method. Then, through the utilization of this method, the researcher attempted to unearth the implementation of the government policy of Tasikmalaya Regency towards the radical terrorism counter as a situation or event. Afterwards, the data related to the problem was collected systematically and it was taken account of its accuracy. Hence, the implementation of the policy can be presented with a relatively new display.

This study employed a political and anthropological approach. The political approach in question is an attempt to understand someone's actions and then to be connected to power relations. This approach was employed since the research subject was the Tasikmalaya Regency government. It primarily concerned on the policies that dealt with someone's actions. The anthropological approach is used to understand someone's views through observation. It was directed to observe the behaviors or values of a person. At the end, those behaviors and values were synchronized or connected to the existing policies and the collected data.

In qualitative research, the instruments of the study are humans themselves. However, as the study focus was obvious, the simple instruments will be developed and they will be used to complete and compare the collected data during observation and interviews, [14].

IV. RESULT AND DISCUSSION

A. *The Development of Radical Movement in Tasikmalaya Regency*

Radical movement is considered as one of the effects of the development of radical organizations. Recently, the development of this movement is undeniably massive. In general, radicalism is defined as a notion that insists on changing the entire systems in society using various methodologies, including by means of violence. Therefore, this radical movement is organized systematically. In this study, the observation was carried out in various institutions and community leaders regarding the development of the radical movement of terrorism. This study is very sensitive since it deals with "terrorists". In fact, it is not common topic to discuss. Then, the results of the questionnaire analysis showed that around 15.9% of 69 people had committed acts of terror in their own residence, whether they were terrorists or the radical movements.

The emergence of the radicalism movement in Tasikmalaya Regency was influenced by several factors including ideology, economy and education, politics, and the history of the Tasikmalaya regency. However, there are probably some other factors as the results of the aforementioned ones. In reality, it was found that when the researchers had discussion with some respondents, they were in fact astonished to know the terrorism policy research in Tasikmalaya regency. In addition, we also had some information with respect to the radical terrorism movement from an institution called the FKUB (*Forum Kerukunan Umat Beragama* or Forum for Religious Harmony) and KH. Utta Wijaya Kusuma, M.Sc, as the interviewee and he also serves as the head of the counter sector in Tasikmalaya.

The FKUB (Forum for Religious Harmony) of Tasikmalaya Regency as the best FKUB in the Regency-level in Indonesia has collaborated with various countries, such as the United Kingdom (the Laboratory of Natural Religion) and has resulted in a product in the form of tolerance level grouping that spread across 6 Zones in Tasikmalaya regency. Later, these 6 zones were developed to be 9 Zones. FKUB has a program including making maps of conflict-prone areas. It happened due to the ignorance of radicalism and the fear of exploitation towards the suspects. As a matter of fact, this issue regarding radicalism had been researched and the case is still uncovered. Then, in order to observe carefully through a specific strategy, the processes were initiated by gathering around 30 people consisting of the former activists / ex-radical group members in various regions, and Karangnunggal and Bantarkalong Subdistricts, Tasikmalaya Regency, West Java, were chosen as the samples. Astonishingly, the case is still found in the form of educational institutions and circles of knowledge. In the process of collecting data, the researcher employed two methods called Soft Power and Hard Power. These two approaches were executed in the two institutions and they were also divided into two groups.

As the first method, Soft Power is an approach carried out through educational institutions, community leaders, *ulama* assemblies, and mass organizations, including mandatory organizations such as the FKUB. The second method, Hard Power is an approach along with institutions such as the police, prosecutors, intelligence, *Kodim* and others. In fact, it is in line with the method of dealing with the radical terrorism movement executed by BNPT (National Agency for Combating Terrorism) which divides the radical terrorism counter into two forms, namely:

1. Soft Approach (De-radicalization) carried out through:
 - a. Counter Radical Ideology
 - b. Rehabilitation program (Actors, family and victims)
 - c. Reintegration Program (Actors and Families)
2. Hard Approach (Law Enforcement) carried out by means of:
 - a. Firm action against the perpetrator, in accordance with applicable laws and regulations
 - b. Disconnecting terrorism network

The law enforcement approach practically was handed over to law enforcers, such as police, prosecutors, TNI, BNPT, and other law enforcers. On the other hand, the de-radicalization approach or soft power was carried out through the involvement of all components of the nation and society. This approach was one of the strategic approaches for it is long-term in nature and it aims at changing people's mind-sets or interests about the dangers of radicalism [1].

Through this approach, it is assumed to be effective to overcome radical cases and find every cause that leads to radicalism. As an illustration, in 2011 Ahmadiyah was banned and it was legalized through the West Java Governor Regulation. As a consequence, it would cause riots and in fact it happened. There were some riots in Singaparna, Cigalontang, and other subdistrict.

Radicalism was a very basic problem and it had to be resolved. In this case, at the National level, it should be handled by BNPT and at the provincial level FKUB was responsible for dealing with the cases. At the provincial level, the Regional Government of Tasikmalaya Regency initiated cooperation in several programs and activities, including the zoning division of conflict-prone areas. This initiation was raised due to the case once took place in Tasikmalaya regency. Historically, Tasikmalaya regency was once used as the base of DI / *Darul Islam* and until today, the allegation towards this regency is still there. Therefore, it is assumed to be needed to map this regency into several areas, covering safe areas, conflict areas (once happened), and conflict-prone areas. Then, these chosen areas were colorized by red colour for conflict-prone areas. In this case, one of the conflict-prone areas was Cibatuh village, a village in Karangnunggal Subdistrict.

This area is interesting to be studied since it has a history and a long journey in some cases related to radicalism. Initial study conducted by KH. Utawijaya, M.Sc. along with the local MUI began by attending the circle of knowledge.

Astonishingly, he found an odd thing and a serious problem. Those practices caused suspicions. Then, in the second attendance, FKUB directly involved in the gathering and they found something different since the gathering was held at midnight. The records from these two visits were then reported to FKUB and BNPT during the research dissemination.

In the next step, we then interviewed AD, a religious figure in Cibatu Village who was directly in touch with the community group. Regarding the radicalism activities, he confirmed that it was true. However, the activities had been no longer there. This movement was called radical since this group was very exclusive. Their gatherings were also held at midnight and it was not common. They also utilized the latest media such as projector screens and the gatherings were guarded closely by some of their people. Undeniably, it was very unusual because according to Hendra in [1]:

The circle of knowledge or gathering is carried out at midnight when the physical condition of the human being is weak and tired or in terms of hypnotherapy term it is in an alpha condition. Therefore, it allows a person to do a doctrine towards someone else in that state and that doctrine will be easily absorbed and fossilized deeply in their mind.

As a consideration, we also involved the Cintawangi Village head to be interviewed. He gave some information regarding the radical movements in Cibatu Village and one of the signs was the closed religious gatherings. With respect to the closed gathering, it also took place in Cintawangi Village for the last 5 to 7 years. It was really possible since the location of Cintawangi Village was close to Cibatu Village. In addition, Cibatu Village, precisely in the border area of Cibatu Village with Sukawangun Village, was also well-known as the centre of closed gatherings or circles of knowledge. However, the DKM (the head of *Masjid*) board of Cintawangi was very strict in handling this matter so that they could prevent the unexpected probability.

As a matter of fact, even though, the closed gatherings were considered suspicious and assumed to be part of the terrorism movement, there were some positive and negative impacts for the families. The positive impacts could be found from the way they dressed appropriately for a wife and daughter in particular. They were realized with importance of covering their aurat (private parts of the body). However, the negative impacts of attending those gathering were that they chose to be anti-social. They had no interest in mingling with neighbours and other people since they believe that they wanted to focus on fixing themselves more at home.

In reality, the gatherings were attractive since they provided some gifts for those who wanted to get involved and they also gave some advices regarding the essence of this worldly life. As a result, some people were interested in getting involved in that gathering. In addition, it was also caused by the education level of the people who were mostly ignorant in Islamic understanding in Cintawangi village. Therefore, the Head of the village could only hold a training or seminar in order to prevent

the community from the radicalism issues and they were able to differentiate between good and bad decisions for their life.

B. Radical Terrorism Counter-Policies in Tasikmalaya Regency

The counter-policy of radical terrorism movements in the form of laws and regulations in Tasikmalaya Regency has not yet been postulated. In fact it became the weak point of Tasikmalaya regency government. However, it was highly possible if the policies or regulations as applied at the levels of province or national were applied in Tasikmalaya Regency, such as the policies initiated from BNPT in the national level and from FKUB in the provincial level. Unfortunately, the majority of the community has not been aware of these policies. In fact, it was proven from the results of the interviews and questionnaires completed by 69 respondents as displayed as follows:

Do you know about government policies regarding handling terrorism?

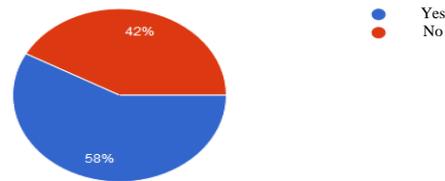


Fig. 1. The Knowledge Response Diagram on Terrorism counter-policies

From the figure above, it can be seen that most of the respondents understand about the policies executed by the government regarding the radical countermeasures of terrorism. The involvement of Detachment 88 in dealing with terrorism movements has certain effects on the number of the acts of terror. However, the public has not been aware of the Forum established by the government to organize programs on terrorist radicalism policies. Terrorism itself becomes a movement that pursues power, acquires power, and uses power to change political change [15]. The movement uses violence, targets that are indiscriminate and carried out by non-government groups in order to create fear and change the direction of the country's politics [16]. As an illustration, this is shown by the following figure:

do you know of a forum formed by the government to deal with radicalism?

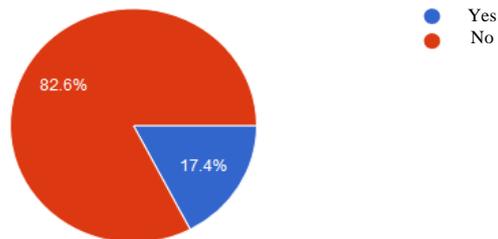


Fig. 2. Knowledge response diagram of forums to prevent radicalism

From the diagram above, it can be seen that the existence of FKUB or the Religious Harmony Forum established by the government in order to prevent radical terrorism movements in Tasikmalaya Regency is not widely known by the community (82.6%) and only 17, 4% of the people have know of its existence. This institution was established as one of the government's responses to the condition of the Tasikmalaya Regency Government which was said to be an intolerant regional head. It was indicated by the existence of the Government intervention in religious activities. As the culmination, Tatang Farhanul Hakim, S.H. as the Regent issued the draft of regional regulation on Islamic law. Then, the NU activists of Tasikmalaya Regency also established an institution called LKAHAM (*Lembaga Kajian Agama dan HAM* / Institute for Religion and Human Rights Studies) aimed to conduct a judicial review of the draft of regional regulations of Islamic law in 1999. This issue was also being discussed by the members of the House of Tasikmalaya Regency. It then was proposed to MK (the Constitutional Court) and finally the Islamic law was canceled.

In 2001, when there was a separation of the District and City of Tasikmalaya, the Draft Regulation on Islamic Shari'a reappeared in a different color. It was promoted through the strategic plan of the Tasikmalaya Regency Government regarding the Vision and Mission of Tasikmalaya Regency as an Islamic Religious regency. Eventually, it became the Regional Regulation No. 3 of 2001. However, in the same time, this issue was realized by KOMNAS HAM or the National Human Rights Commission and this regency was labeled as intolerant regency. This condition is the result of research conducted by Setara Institut (2015) in <http://www.cnnindonesia.com>. In details, it stated that there were 7 big cities including the intolerant cities / regencies, namely Bogor, Bekasi, Depok, Bandung, Sukabumi, Banjar, and Tasikmalaya. The parameters used to assess the tolerance level of a region refer to Grim and Finke's opinions, covering: (1) Government Regulation through the RPJMD indicators and discriminatory policies; (2) Government actions through the indicators of statements and actions related to the events; (3) Social regulation through the indicators of violations; and (4) Religious demographics through the indicators of population composition based on religion.

Since 2012, FKUB was established in order to maintain harmony of religious people. The establishment of this institution was based on the fact that Tasikmalaya Regency has around 1200 non-Muslim and they should have the same protection and rights. It is reported from the head of FKUB in Tasikmalaya Regency that the people live in harmony. However, there is still a problem within the Muslim itself in relation to harmony. They do not respect other Muslim from other Islamic organizations and indirectly it promotes the seeds of radicalism.

In order to prevent the spread of radical movement of terrorism, FKUB and the local government take part in dealing with this issue. Moreover, the local government provides budgets for the programs carried out by FKUB. The first

program was carried out in 2015 by initiating a harmonious living movement which resulted in a mapping of conflict-prone maps. In 2016, FKUB using the mapping to observe the six conflict-prone areas directly handled the training as the FKUB program for 39 Sub-Districts in Tasikmalaya Regency on religious knowledge.

In 2017, FKUB initiated a state awareness program and it targeted the village heads. In this case, a regular patrol program and online patrol were initiated to develop information related to radical indicated activities. Then, there were some concepts developed in the online patrol program, such as the concept of anti-hoax, and disseminating information in accordance with reality. In 2018, the program of religious and state awareness was also initiated and it was closely related to the implementation of governor elections.

In an attempt to combat the radical terrorism, FKUB made several programs funded by the government of Tasikmalaya Regency:

- 1.) Forum for dialogue between religious groups by establishing Saung Rukun.
- 2.) Discussion on the conflict between FPI and Ahmadiyah in the hall of the District Attorney of Tasikmalaya Regency. The establishment of this discussion forum was due to the development of Ahmadiyah in West Java province.
- 3.) The lectures on nationality in the church in Tasikmalaya Regency.
- 4.) Declaration of anti-radicals and hoaxes rejection.

From the explanation above, it can be understood that the policy was considered as a basis in tackling the problem of terrorist radicalism. However, there was no such basis to uphold the policy in the level of regency. In fact, those existing policies were still referred to the provincial and national government policies. Those aforementioned reasons were also used to initiate the Forum so-called FKUB, even though its existence has not been massively recognized.

Basically, the policy was considered as an anti-climax of the problems of radicalism and terrorism. In addition, the effort to limit the seeds of radicalism and terrorism movement was considered as the solution of the policy. In the sub-district and village level, there was no specific regulation dealing with this issue. Therefore, it was obvious that we had to pay attention to the security, especially for those who were in the sub-district and village level. It is undeniable that they would have the impacts of the radical movements and radicalism as an ism. Then, as confirmed by the apparatus of Cibatu Village and Cintawangi Village, the ability to resist the notion of radicalism was very high. As a solution, the radical movement that took place in Cibatu Village could be tackled down by togetherness in order to revive the misled of thinking.

V. CONCLUSION

Based on the discussion above, it can be concluded that: 1) the development of the notion of radicalism in Tasikmalaya Regency had emerged and spread in several regions. One of the

cases was found in Cibatu Village, Karangnunggal Sub-District. However, at this time, due to the pressure from the community and all existing components, the issue had been successfully tackled down; 2) with respect to the radical terrorism counter-policy, Tasikmalaya Regency has no such specific policy. However, the counter and prevention program for the radical terrorism movement has been carried out by FKUB institutions in collaboration with the local government of Tasikmalaya Regency.

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