

Promoting Religious Moderation through Da'wah: The Role of Indonesian Police in Managing Radical Groups

Sutrisno¹, Syafrudin²

^{1,2} The College of Police Science, Jakarta; trisnosuki@gmail.com, syafruddin@stik-ptik.ac.id

Received: 07/10/2024

Revised: 12/11/2024

Accepted: 21/12/2024

Abstract

The study examines the evolving role of the Indonesian police in managing radical groups in the post-Reformation era, focusing on a partnership-based approach to promote religious moderation in a pluralistic society. Employing a qualitative method, it gathers insights from Focus Group Discussions (FGDs) with 45 participants, including police officers and religious and community leaders from three diverse provinces—West Java, South Sulawesi, and West Nusa Tenggara. The findings highlight the police's strategic role in balancing security measures with fostering religious harmony, contributing to a nuanced understanding of counter-radicalism efforts in Indonesia's democratic context. A thematic analysis framework was employed to identify key patterns in the FGD data through systematic coding, theme grouping, and result interpretation to derive in-depth insights into police strategies. The findings reveal that police strategies involve close collaboration with religious institutions, civil society organizations, and local community leaders, such as in West Java, focusing on interfaith dialogues with local clerics; in South Sulawesi, supporting educational programs emphasizing religious moderation; and in West Nusa Tenggara, leveraging partnerships with traditional communities for a cultural approach to deradicalization. This strategy effectively builds community trust and reduces radicalization potential while emphasizing the importance of integrating religious moderation principles into police operations, regulatory support, and community involvement to create a sustainable approach to addressing radicalism in Indonesia.

Keywords

Religious Moderation; Police-Community Collaboration; Social Harmony; Counter-Radicalism Strategy

Corresponding Author

Sutrisno, The College of Police Science, Jakarta; trisnosuki@gmail.com

1. INTRODUCTION

Radicalism in Indonesia reflects a complex social dynamic, often marked by ideological tendencies that sharply deviate from mainstream beliefs. Radical groups emerge from rigid religious interpretations that frequently challenge social norms and national stability. As explained by (Ummah, 2012), radicalism involves the coercive imposition of beliefs that contradict society's expectations. However, radicalism is not uniform; it encompasses various expressions, from intellectual disagreements to extreme and militant actions (Asrori, 2019). This multifaceted nature presents unique challenges for law enforcement because not all radical movements are overtly violent. Instead, many



groups form exclusive communities that trigger social segregation and tension within the broader societal structure (Khoirunnissa & Syahidin, 2023).

Approaching radicalism requires a deep theoretical understanding, especially within the framework of security studies and religious extremism. Previous studies have highlighted that radicalism often develops in contexts where state policies fail to accommodate religious pluralism or tend to repress certain religious expressions (Fahri & Zainuri, 2019). This theoretical perspective emphasizes the need for a balanced approach between security and respect for civil rights. In Indonesia, religious moderation has become a key concept aimed at creating a tolerant social climate and preventing the rise of radical ideologies. This approach is also supported by the National Counterterrorism Agency (BNPT), which emphasizes community-based deradicalization strategies and cross-sector collaboration (Prayoga, Ramadhan, Fakar, Harahap, & Abdul Ghaffar, 2021).

Previous research shows that the New Order government used a repressive approach to suppress radical groups. Post-Reformasi, the police shifted to a more inclusive approach, balancing security measures with community engagement (Nisa, Yani, Andika, Yunus, & Rahman, 2021). While existing research extensively discusses this transition, limited attention has been given to practical implementations of religious moderation locally. To situate this study within global discussions, a comparative analysis with international case studies where community-based policing or religious moderation strategies have succeeded—such as efforts in the UK's Prevent program or Kenya's community-driven counter-extremism initiatives—will highlight commonalities and contextual nuances. This study seeks to bridge the gap by linking local practices to broader theoretical frameworks in managing religious extremism.

This study aims to analyze police strategies supporting religious moderation as a tool for dealing with radical groups in Indonesia. Its main focus is on how the police apply religious moderation to handle radicalism and balance security needs with religious pluralism. The research explores the implementation of religious moderation in police policy and practice through preventive approaches, community engagement, and collaboration with religious institutions and civil society. Furthermore, the study assesses the effectiveness of these strategies in preventing radicalization, managing ideological conflicts, and maintaining social cohesion amid Indonesia's religious diversity. The research is expected to make theoretical and practical contributions to strengthening the police's role as agents of moderation and supporting national security while respecting religious pluralism.

In practice, the police face challenges maintaining public order while respecting religious diversity in Indonesia. This requires an approach that is law-based and considers the local context. For example, Law No. 15 of 2003 on eradicating terrorism provides a legal framework to control radical activities, but applying preventive measures through religious moderation is key to addressing these challenges. Religious moderation, emphasizing tolerance and respect for diversity, provides a relevant foundation for the police's strategy to prevent ideological shifts toward extremism (RI, 2019).

The rise of groups like ISIS highlights the global nature of radicalism, illustrating that extremist ideologies do not remain confined to any one country but instead transcend borders, influencing regions like Indonesia. These transnational ideologies often exploit democratic freedoms, such as freedom of expression and the internet, to spread their radical agendas and recruit followers, thus posing a significant security challenge. In response, it becomes essential for local authorities, particularly law enforcement, to adapt their strategies to address the unique local context and consider the global scale of these threats (Alkhuseri et al., 2024). Religious moderation emerges as a crucial tool, offering a universal approach emphasizing tolerance, dialogue, and coexistence, making it highly relevant in

Indonesia's diverse society. Moreover, this strategy could serve as a model for other nations facing similar challenges, demonstrating how integrating respect for religious pluralism with security measures can help counter radical ideologies without undermining democratic values. (Wahyudi, 2021).

This study affirms that religious moderation is an effective strategy for addressing radicalism in Indonesia. The police are not only law enforcers but also social moderators promoting harmony and religious pluralism. This approach, integrating legal frameworks with community engagement, creates a balance between security needs and respect for civil rights. By linking local contexts with global theoretical debates, this research contributes significantly to understanding how the state manages religious extremism.

2. METHODS

This study employs a qualitative approach to analyze police strategies in promoting religious moderation as a tool for managing radical groups. The primary focus of the research is on social actions and processes involving interactions between police officials, community leaders, and religious institutions. The Focus Group Discussion (FGD) technique was chosen for its ability to provide in-depth insights into these dynamics, which are essential for understanding the role of the police in implementing preventive and moderative measures against radicalization. The study examines two key dimensions in managing radical groups: (1) the ideological dimension, which includes beliefs deviating from mainstream norms, and (2) the behavioral dimension, which involves actions of coercion or imposition of beliefs on others. Understanding these dimensions is crucial for seeing how the police respond to radical tendencies and navigate between law enforcement and community engagement (Sulistiyo, 2023).

The study was conducted in three provinces—Central Java, West Java, and Yogyakarta—selected based on their empirical vulnerability to radical influences and diverse demographics. These regions offer a representation of varied social and political dynamics, which are critical for understanding the implementation of religious moderation strategies. In each province, three Police Resorts (Polres) were chosen based on assessments by the Regional Police regarding their exposure to radical group activities. To address potential biases in participant selection for the FGDs, a balanced approach was adopted by including representatives from different sectors, such as law enforcement, religious leaders, and community stakeholders. This ensures a comprehensive perspective while mitigating the risk of overrepresentation or underrepresenting specific viewpoints.

Participants in each FGD session included police officials from relevant sections—Security Intelligence, Criminal Investigation, Civil Service Police, and Community Development (Bimas)—who play strategic roles in responding to radicalization. Each Polres involved at least five FGD participants, including operational heads, community leaders, and local religious figures, such as Indonesian Ulama Council (MUI) representatives and major religious organizations like Nahdlatul Ulama and Muhammadiyah. A total of 45 participants were involved in the study, each bringing a unique perspective on religious moderation as a counter-radicalization strategy. All participants were selected based on their roles in local religious moderation efforts and their involvement in relevant security policies (Gunawan, 2017).

Document analysis was also conducted to deepen the analysis, focusing on police reports, policies, and collaboration records with community stakeholders. This analysis aimed to identify concrete actions taken by the police in response to radical groups and to examine partnerships with religious

and community organizations to enhance the effectiveness of moderative strategies. Thematic analysis was used to categorize and code the data obtained from the FGDs and documents. The coding procedures were designed to ensure validity and consistency in data interpretation. Additionally, the study discusses methodological limitations, such as potential bias in participant selection and its impact on the research outcomes, as well as strategies for mitigating bias, including data triangulation and validation through member checking. Ethical protocols, including informed consent, were also implemented to ensure the research met strict ethical standards (Semiawan, 2021).

3. FINDINGS AND DISCUSSION

The strategy of Indonesian law enforcement in regulating religious behavior is intrinsically linked to the nation's unique stance on the relationship between state and religion. In navigating this relationship, Indonesia positions itself as a secular state that actively manages religion—not through control over religious doctrines, but rather by maintaining public order in a pluralistic society. Unlike countries such as Iran or Saudi Arabia, where state authority is deeply entwined with religious governance, Indonesia adopts a secular model that respects the multiplicity of religious expressions. This secularism, however, does not emulate the complete separation of state and religion as seen in nations like France or Japan. Instead, Indonesia occupies a distinctive space where secularism and religious moderation coexist, guiding the state's engagement in religious issues as a part of public security rather than as a theological enforcer (Saifuddin, 2020).

This approach aligns with Max Weber's concept of the "ideal type," wherein the state is envisioned to embody specific roles and behaviors that its institutions, including the police, manifest in practice. The police act as enforcers of law and order and as facilitators of religious moderation, leveraging their position to prevent radicalism without overstepping into theological or doctrinal domains. This dual role underscores a delicate balance: responding to radicalism as a threat to public stability while adhering to the state's secular principles. The theoretical framework should be explicitly linked to the findings to enhance the analytical depth, illustrating how Weber's notion of institutional responsibility informs the police's strategies and decisions in managing religion and fostering moderation (Weber, 2014).

As observed in contemporary socio-religious analyses, radicalism in Indonesia exhibits theological and sociological dimensions. Theologically, radicalism often arises from particular interpretations of religious texts that diverge from mainstream beliefs, thus forming exclusive and often separatist communities. Sociologically, radicalism is fostered by environments that encourage social isolation from the broader society. This isolation results in "social distancing" from prevailing social norms, which can ultimately lead to friction and conflict (Wisnubroto et al., 2023). However, the police, lacking the theological expertise or tools necessary to gauge doctrinal matters, are often compelled to focus on actions that directly impact public order. This focus has limitations, as anti-terrorism regulations are sometimes insufficiently equipped to handle the nuanced spread of radical thought, leaving law enforcement to confront radical actions without effectively countering the ideology that fuels them (Dewantara, 2019).

Definitions of radicalism within police discourse are thus predominantly sociological, aimed at identifying groups whose activities disrupt public security rather than solely targeting theological deviations. This flexible approach allows the police to distinguish between diverse religious expressions and behaviors that pose legitimate threats. For instance, in regions like Wonosobo, groups with

theological differences from the mainstream are not necessarily classified as radical unless their actions explicitly endanger public safety. Such a contextualized approach enables law enforcement to manage a spectrum of religious expressions while prioritizing community harmony and social stability (Putra, 2023).

This understanding is echoed by police leadership at both regional and national levels. In a 2014 seminar on radicalism, the Head of Baharkam at Polda Metro Jaya redefined radical groups as movements driven by coercive and often violent means aimed at drastic socio-political change. This definition expands the scope of radicalism beyond religious ideology, acknowledging that radical actions may also stem from secular ideologies. The paradigm, supported by the Head of the Security Development Agency, emphasizes that fanaticism can manifest in various forms, religious or otherwise. In this context, groups like the Islamic Defenders Front (FPI) are seen as radical not because of theological perspectives alone but because of coercive actions that strain their relationship with government and public security authorities. The FPI, known for its "sweeping" operations, exemplifies how radicalism is often defined by actions rather than ideological beliefs alone, with these actions creating a tangible social distance from the government.

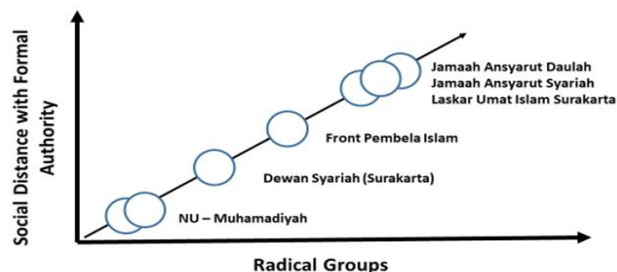
The categorization of the Islamic Defenders Front (FPI) as a radical group varies significantly across different regions in Indonesia, reflecting local sociopolitical dynamics and community relationships with law enforcement. In certain areas, such as Yogyakarta, FPI is perceived less as a radical organization and more as a group that occasionally aligns with governmental objectives. Here, its activities are relatively cooperative, lacking the confrontational stance that characterizes its operations in other regions. This more collaborative relationship with local authorities and the community diminishes the perception of FPI as a radical force, illustrating how regional social contexts shape the categorization of such groups (Arifianto, 2017).

In contrast, the city of Solo presents a unique landscape of radical activity, where a range of organized radical groups—such as Laskar Umat Islam, Jamaah Ansyarut Syariah, and Jamaah Ansyarut Daulah—maintain a strong presence and wield significant influence. Compared to these groups, FPI's position is notably weaker, both in terms of organizational strength and ideological influence. The intensity and diversity of radical groups in Solo reduce FPI's relative influence, positioning it as a minor player within a more complex ecosystem of radical organizations. This contrast between Yogyakarta and Solo underscores the importance of examining each group's local context and interactions with official authorities.

These regional variations suggest that the assessment of a group as "radical" is heavily contingent upon its relationship with local authorities and the extent of its alignment—or lack thereof—with state interests. In this framework, radicalism is not merely an ideological label but a relational construct shaped by social distance from governmental authorities. Where cooperation and alignment exist, groups may be viewed less critically, even if they hold radical ideologies. Conversely, where groups actively resist or challenge state authority, their radicalism is perceived as more pronounced. This relational perspective offers a nuanced understanding of radicalism that extends beyond ideology, focusing instead on the dynamic interactions between groups and the state apparatus in each region (Bamualim, 2011).

This analysis highlights how radicalism in Indonesia is a fluid construct informed by localized relationships with authorities rather than a fixed set of ideological principles. By framing radicalism in relational terms, it becomes possible to see how groups like FPI navigate different regional landscapes, sometimes positioning themselves as adversaries to the state and, in other contexts, as cooperative

entities that work within a broader social order. This flexibility underscores the complexity of defining radicalism and emphasizes the need for a nuanced, context-driven approach to evaluating and managing such groups. As follows:



The Radical group and its relation with formal authority

This framework illustrates that the categorization of radical groups is fundamentally based on their "social distance" from the government. Here, "social distance" encompasses a broad meaning beyond mere cooperation, incorporating psycho-cultural dimensions that reveal a group's level of alignment or opposition toward state authority. Social distance, therefore, reflects the extent to which groups engage with or diverge from the government, suggesting that higher levels of distance correlate with stronger radical tendencies within community organizations (Choirin et al., 2024). In practical terms, groups closer to the government in alignment and cooperation are less likely to be categorized as radical. At the same time, those who distance themselves are more likely to exhibit radical traits.

This framework also identifies that groups falling along a continuum—represented by a diagonal trajectory—are categorized based on their detectability by state agencies, like the Community Empowerment Section (Bimas). Groups positioned beyond this detection line often operate more covertly fragmentedly, making them less visible to conventional policing structures. The categorization system adopted by the police does not solely rely on theological markers but also considers the sociocultural construction and mainstream group dynamics. For instance, organizations such as Nahdliyin, Muhammadiyah, and the Islamic Defenders Front (FPI) can be perceived differently across regions; where in some places, they may align closely with community standards, while in others, they exhibit more radical tendencies that disrupt social order (Anwar, 2015).

In a place like Solo, for example, various radical groups exist in a relatively organized and unified structure, coordinated under the Surakarta Sharia Council (DSKS). This "Solo Model" is a reference point for understanding radical group dynamics, though it may not fully apply to other areas. In Yogyakarta, radical groups may be comparably complete in their presence but lack the organizational unity seen in Solo. The unique case of Solo exemplifies how radical groups can form a complex ecosystem with internal competition, influencing their categorization.

Cultural differences also significantly influence how radicalism is perceived and labeled. Not every region views the FPI as a radical entity. In areas like Cilegon and Wonosobo, where there is a pronounced cultural distance from the ideological stance of the FPI, the group struggles to gain traction. This contrasts sharply with Solo, where FPI's position weakens not because of cultural rejection but due to the diversity and competition among other radical groups. In such environments, relationships between radical groups often tend to be adversarial and fragile, leading to internal conflicts that weaken individual groups (Syaefudin, 2014).

FPI exemplifies a group that has been impacted by competition among radical entities. In Solo, FPI has faced challenges due to perceptions of its leadership being associated with Shi'ism, which has led to confrontations with other radical groups. Despite rivalries and occasional alliances for influence, the struggle for ideological dominance within these groups underscores the inherent instability and tension in radical networks. This internal fragmentation ultimately limits the cohesive power and public presence of groups like FPI, showcasing how competition within radical circles can weaken their influence in a given region.

Community-Oriented Strategies for Managing Radicalism

Indonesia's police approach to controlling radicalization not only focuses on theological definitions but also a broader understanding of social behavior and interaction. One participant in the Focus Group Discussion (FGD) explained, "Radicalization often involves social factors more than just religion. For instance, some followers of Wahhabism may become more moderate over time, depending on their social dynamics." In this case, it is important to view radicalization through a sociological lens, not just a theological one. This evidence suggests that religious views often change due to social context, not just religious interpretation.

In categorizing radical groups, the police prioritize observable actions, such as coercion or enforcement of beliefs. However, this becomes more complicated when considering the dynamics between majority and minority groups. For example, in the FGD discussion, a community leader stated, "In our area, coercion by the majority is often not seen as radicalization, even though it disrupts the rights of minorities such as the Ahmadiyya." Therefore, the police incorporate various factors in categorizing groups as radical, including social distance from the government and majority-minority relations. This approach allows for a more flexible definition, considering social behavior and potential public disturbance.

Key organizational functions within the police, particularly the Community Development Division (Bimas) and the Intelligence and Security Division (Intelkam) are pivotal in addressing radicalization. Bimas emphasizes community engagement, partnering with prominent local organizations like Nahdlatul Ulama and Muhammadiyah to assess public sentiment and identify radical groups. However, the analysis reveals that Bimas faces challenges accessing closed or isolated groups, relying heavily on established community networks to track radicalization trends. To strengthen claims of effectiveness, specific metrics should be highlighted, such as increased participation rates in community activities, positive shifts in public perception toward moderation campaigns, or case studies of successful interventions. For instance, collaborative programs with religious leaders have reportedly reduced recruitment efforts by radical groups in certain districts, showcasing the tangible impact of these strategies. Including such examples would provide a clearer causal link between police-community collaboration and the reduction of radical influences.

On the other hand, Intelkam provides intelligence on more isolated radical groups, often working with local authorities such as the Regional Leadership Communication Forum (Forkominda). This collaboration helps Intelkam gather intelligence on radicalization from the community's perspective, which is valuable when Bimas cannot access certain groups. For example, a Forkominda member in Solo noted, "Intelkam plays a crucial role in mapping out potentially radical groups that Bimas cannot reach." While there is some overlap in responsibilities between Bimas and Intelkam, both offer complementary perspectives, helping to build a comprehensive understanding of radicalization in various social contexts.

At the regional level, innovative programs like the Sawala Program in West Java show how community dialogue can serve as a proactive step in identifying radical influences. The Sawala Program, which means "discussion" in Sundanese, creates a platform for police and the community to discuss security issues, providing early warnings of radical activities. This program strengthens trust between the police and residents, integrating anti-radicalization efforts organically by allowing mainstream groups to combat radical influences and reinforce moderate religious values. One success indicator of this program is the increased number of discussions held and the positive response from the community to this initiative, demonstrating its effectiveness in reducing radicalization.

Police collaboration with the Indonesian Ulama Council (MUI) is also an essential aspect of controlling radicalization. MUI regularly issues fatwas supporting moderate values such as *tasamuh* (tolerance) and *wasathoniyah* (the middle path). In the FGD, a religious leader emphasized, "MUI fatwas provide us with clear guidance on how to handle radical issues within the community." This partnership highlights a cooperation model between religious authorities and the police in shaping public security policies. Using fatwas as guidelines by law enforcement has a positive impact on public order and helps reduce social tensions.

Within Bimas, the *Dai Kamtibmas* program is an effective tool for reaching communities in religious settings. *Dai Kamtibmas* officers are trained to lead religious discussions and engage directly with mosques and prayer groups to spread messages of religious moderation. Success metrics for this program include the number of mosques involved and the community's perception of its effectiveness in reducing extremism. The presence of *Dai Kamtibmas* in these religious spaces enhances the police's role as facilitators of moderation, promoting community stability through positive engagement.

The Regional Leadership Communication Forum (Forkominda) provides additional support by consolidating state and civil society efforts to monitor and prevent radicalization. Forkominda is active in areas such as Solo and parts of Central Java, where the presence of radical groups requires a collaborative approach. Through Forkominda, state and civil society representatives coordinate with local mosques to prevent those mosques from being co-opted by extremist groups. In areas where the main places of worship are not utilized effectively, Forkominda intervenes to prevent these spaces from being taken over by radical groups, thus protecting the community's interests.

Integrating Religious Moderation into Counter-Radicalism Efforts through Da'wah

The management of radicalization by the Indonesian police reflects an approach centered on community engagement and collaboration with religious authorities to promote religious moderation. This strategy aligns with the principles of *da'wah*, or religious propagation, which aims to foster tolerance and peaceful coexistence. Religious moderation, or *wasathiyah* in Islamic teachings, is a fundamental tool for combating radical ideologies. By incorporating religious moderation into policing strategies, the police, along with religious leaders and community organizations, can address the roots of radicalization and promote a balanced understanding of religious expression. This alignment between policing and *da'wah* strengthens social harmony and enhances the effectiveness of counter-radicalization efforts within Indonesia's diverse and religiously rich society.

In this context, *da'wah* serves as a framework for law enforcement that goes beyond traditional criminal justice approaches. Instead of relying solely on punitive measures, the police collaborate with community leaders and religious organizations to prevent the spread of radicalization through moderate teachings. The Indonesian Ulama Council (MUI), for instance, issues fatwas supporting core moderate values such as *tasamuh* (tolerance) and *wasathiyah* (the middle path), which address urgent

social issues and promote harmony. These fatwas serve as valuable tools for law enforcement, guiding community-based policing and public discourse. By supporting moderate teachings, religious leaders help counter extremist behaviors and foster community, creating a proactive mechanism against radical ideologies (Setiawati & Ubaidillah, 1970).

Programs like the Sawala Program in West Java embody da'wah moderation by establishing open channels for dialogue between the police and the community. Sawala, meaning "discussion" in Sundanese, provides a platform where the police and residents can engage in conversations about security and social issues, including radicalization. By facilitating these interactions, the police offer a space for community members to express their beliefs in a moderated setting and dispel misunderstandings that could fuel radicalization. This program reinforces da'wah principles by promoting mutual understanding through dialogue, effectively integrating wasathiyah into community-based policing.

The Dai *Kamtibmas* program within the Community Development Section (Bimas) further demonstrates the integration of da'wah in counter-radicalization. Dai *Kamtibmas* officers are trained to lead religious discussions, work closely with local leaders, engaging within mosques and religious gatherings to promote values of moderation and tolerance. Equipped with pamphlets and educational materials such as "Stop Radicalism and Terrorism in Indonesia," these officers actively participate in religious spaces, delivering messages rooted in moderate Islamic teachings. Their role is not only to monitor but to facilitate da'wah that counters extremist narratives. By being part of these religious discussions, Dai *Kamtibmas* officers foster an environment where the community feels supported in practicing a faith that is both peaceful and inclusive. Furthermore, because Dai *Kamtibmas* officers often come from the same communities, their familiarity with the local cultural context makes their messages more resonant and accepted (Suyanto, Sirry, & Sugihartati, 2022).

Using da'wah as a preventive measure is highly effective in areas like Solo and Central Java, where radical groups have a strong historical presence. In these areas, the Regional Leadership Communication Forum (Forkominda) actively organizes discussions with the police, religious leaders, and community organizations. By involving local mosques and religious groups, Forkominda ensures that extremist ideologies do not gain influence in religious spaces that may be vulnerable due to a lack of support or resources. This approach reflects the principles of da'wah by protecting religious spaces from radical influence and promoting inclusivity in religious practices. Forkominda's success in integrating da'wah principles with counter-radicalization efforts highlights the strength of the partnership between the police and religious institutions in advancing moderate values and reducing divisive ideologies.

A key element of this alignment between da'wah and counter-radicalization is the partnership between the police and MUI. MUI's fatwas provide a framework that legitimizes moderate interpretations of religious teachings, offering police a theological foundation for addressing radicalization. By aligning their actions with MUI's guidance, law enforcement ensures that their measures resonate with Islamic principles and the values of the local community. This partnership allows moderate teachings to reach broader audiences, placing religious moderation at the center of Indonesia's counter-radicalization strategy. MUI's emphasis on wasathiyah complements police efforts, presenting a middle-path approach that strongly resonates with the public. This partnership demonstrates that da'wah can extend beyond religious leaders, becoming a shared responsibility between state and religious institutions (Muhtarom, Fuad, & Latief, 2020).

In addition to collaborative efforts, focusing on da'wah moderation addresses the psychological and sociocultural factors often underlying radicalization. Radicalization frequently exploits feelings of marginalization, social exclusion, or frustrations over perceived social injustices. By adopting da'wah principles, the police and religious leaders can address these underlying issues through empathy, dialogue, and inclusion. Programs that promote religious moderation provide vulnerable individuals with an alternative narrative that emphasizes belonging and positive community involvement. This proactive approach aligns with da'wah by working to prevent the conditions that foster radicalization rather than just responding to extremist acts after they occur.

This emphasis on da'wah moderation is particularly relevant in Indonesia's multicultural society, where various religious and ethnic groups coexist. A rigid approach to counter-radicalization could risk alienating certain communities and inadvertently fueling resentment. Promoting a moderate form of da'wah allows law enforcement to embrace and respect Indonesia's diversity, creating a social climate where religious differences are valued and celebrated. This approach is not only consistent with Islamic teachings but also strengthens national unity and social cohesion. Da'wah promotes tolerance and inclusivity and thus becomes integral to national security by countering divisive narratives with messages of peace and harmony (Muharis, 2023).

Integrating da'wah principles into Indonesia's counter-radicalization strategy reflects a holistic approach to managing radicalization. Through partnerships with religious authorities like MUI, community programs such as Sawala, and the active role of Dai Kamtibmas, the police engage with communities to promote a balanced and inclusive religious environment. This synergy between da'wah and law enforcement enriches the effectiveness of counter-radicalization efforts, reinforcing the cultural and religious fabric of Indonesian society. As Indonesia faces the challenges posed by radicalization, the alignment between policing and da'wah moderation emerges as a vital tool for fostering a balanced, peaceful, and resilient society. Through this model, religious moderation bridges community aspirations and state security goals, ensuring that counter-radicalization efforts are culturally resonant and deeply relevant within the communities they serve.

4. CONCLUSION

This study aims to explore the role of the Indonesian police in promoting religious moderation as part of a prevention strategy in managing radical groups, focusing on a more holistic approach that includes social, cultural, and legal dimensions. The key findings of this study indicate that the police play a crucial role in facilitating religious moderation through various programs and collaborations with religious leaders and civil society organizations such as the Indonesian Ulama Council (MUI), Nahdlatul Ulama, and Muhammadiyah. Programs such as Sawala in West Java and the presence of Dai Kamtibmas officers in mosques serve as key channels for spreading values of tolerance and moderation. These programs not only focus on law enforcement but also recognize the importance of the social context in fostering better relationships between the state and society. Theoretically, these findings support the view that effective deradicalization strategies must involve a broader approach, not limited to legal interventions, but also understanding the local social and cultural dynamics. The practical implications of these findings highlight the importance of continued collaboration between the police, religious leaders, and civil society to strengthen the message of moderation and prevent radicalization at an early stage. With a flexible and context-sensitive approach, the police can create a more inclusive space for dialogue and address radical issues in a pluralistic society. However, this study also faces

several limitations. One of them is the limitation in accessing more in-depth empirical data on the long-term impact of these programs, as well as the difficulty in directly measuring the effectiveness of religious moderation in different contexts. Other methodological constraints include the difficulty in identifying and measuring the broader social impact of the police's approach to radicalization. For future research, directions to explore include further investigation of the long-term impact of community-based deradicalization programs and analyzing how local dynamics influence the effectiveness of collaboration between the police and religious organizations. Further research should also aim to identify clearer metrics for evaluating the success of moderation programs in preventing radicalization.

REFERENCES

- Alkhuseri, M. M., Hartiwingsih, H., & Rustamaji, M. (2024). Deradicalization of Terrorism Based on a Progressive Legal Approach. *International Conference On Law, Economic & Good Governance (IC-LAW 2023)*, 250–254.
- Anggraini, S. N., Rahman, A., Martono, T., Kurniawan, A. R., & Febriyani, A. N. (2022). Strategi Pendidikan Multikulturalisme dalam Merespon Paham Radikalisme. *JURNAL JENDELA PENDIDIKAN*, 2(01), 30–39. <https://doi.org/10.57008/jjp.v2i01.93>
- Anwar, S. (2015). Pemikiran dan Gerakan Amr Ma'rûf Nahy Munkar Front Pembela Islam (FPI) di Indonesia 1989-2012. *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam*, 4(1), 220. <https://doi.org/10.15642/teosofi.2014.4.1.220-250>
- Arifianto, A. R. (2017). Islamic Defenders Front : An Ideological Evolution? *RSIS Commentaries*, 228(17).
- Asrori, S. (2019). Mengikuti Panggilan Jihad; Argumentasi Radikalisme Dan Ekstremisme di Indonesia. *Jurnal Aqlam – Journal of Islam and Plurality*, 4(1), 118–130.
- Bamualim, C. S. (2011). Islamic Militancy and Resentment against Hadhramis in Post-Suharto Indonesia: A Case Study of Habib Rizieq Syihab and His Islamic Defenders Front. *Comparative Studies of South Asia, Africa and the Middle East*, 31(2), 267–281. <https://doi.org/10.1215/1089201X-1264226>
- Choirin, M., Dwijayanto, A., Yumna, L., & Muaz, Y. A. (2024). Nurturing Moderate Islam: Strategic Da'wah Communication in The Digital Era for Generation Z. *International Journal Ihya'Ulum Al-Din*, 26(1), 108–118.
- Dewantara, A. W. (2019). Radikalisme Agama dalam Konteks Indonesia Yang Agamis dan Berpancasila. *JPAK: Jurnal Pendidikan Agama Katolik*, 19(1), 1–14. <https://doi.org/10.34150/jpak.v19i1.222>
- Fahri, M., & Zainuri, A. (2019). Moderasi Beragama di Indonesia. *Intizar*, 25(2), 95–100. <https://doi.org/doi.org/10.19109/intizar.v25i2.5640>
- Gunawan, I. (2017). *Metode Penelitian Kualitatif; Teori dan Praktek*. Jakarta: Bumi Aksara.
- Khoirunnissa, R., & Syahidin, S. (2023). Urgensi Pendidikan Moderasi Beragama Sebagai Upaya Menangkal Radikalisme di Kalangan Mahasiswa. *Jurnal Penelitian Pendidikan Islam*, 10(2), 177. <https://doi.org/10.36667/jppi.v10i2.1276>
- Muharis, M. (2023). Menciptakan Habitus Moderasi Beragama: Upaya Pondok Pesantren Sunan Pandanaran dalam Meneguhkan Islam Rahmatan Lil 'Alamin. *Islam & Contemporary Issues*, 3(1), 1–8. <https://doi.org/10.57251/ici.v3i1.903>

- Muhtarom, A., Fuad, S., & Latief, T. (2020). *Moderate Beragama*. Jakarta Selatan: Yayasan Talibuana Nusantara.
- Nisa, M. K., Yani, A., Andika, A., Yunus, E. M., & Rahman, Y. (2021). Moderasi Beragama: Landasan Moderasi dalam Tradisi berbagai Agama dan Implementasi di Era Disrupsi Digital. *Jurnal Riset Agama*, 1(3), 79–96. <https://doi.org/10.15575/jra.v1i3.15100>
- Nurhakiky, S. M., & Mubarak, M. N. (1970). Pendidikan Agama Islam Penangkal Radikalisme. *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam*, 2(01), 101–116. <https://doi.org/10.37542/iq.v2i01.27>
- Prayoga, M. A., Ramadhan, M. I., Fakar, S. H., Harahap, R. D., & Abdul Ghaffar. (2021). Moderasi Beragama Antara Umat Muslim dan Kristen di Desa Sigara-Gara Kecamatan Patumbak. *Islam & Contemporary Issues*, 1(2), 24–27. <https://doi.org/10.57251/ici.v1i2.77>
- Putra, D. Y. (2023). Peran Kepolisian Dalam Pencegahan Radikalisme di Wilayah Sulawesi Barat. *Jurnal Ilmiah Kajian Ilmu Kepolisian*, 1(1), 25–46.
- RI, K. A. (2019). *Moderate Beragama*. Jakarta: Badan Litbang dan Diklat Kementerian Agama RI.
- Saifuddin, M. (2020). Menangkal Radikalisme: Studi Tentang Pengembangan Sikap Moderat Umat Beragama di Desa Sekaran Kecamatan Kayen Kidul Kabupaten Kediri. *Undergraduate Thesis*. Kediri: IAIN Kediri.
- Semiawan, C. (2021). *Metode Penelitian Kualitatif Jenis, Karakter dan Keunggulannya*. Jakarta: Grasindo.
- Setiawati, R., & Ubaidillah, M. (1970). Urgensi Peace Guidance dalam Dakwah untuk Mencegah Radikalisme. *Wardah*, 22(1), 56–75. <https://doi.org/10.19109/wardah.v22i1.9005>
- Sulistiyo, U. (2023). *Metode Penelitian Kualitatif*. Jambi: PT. Salim Media Indonesia.
- Suyanto, B., Sirry, M., & Sugihartati, R. (2022). Pseudo-Radicalism and the De-Radicalization of Educated Youth in Indonesia. *Studies in Conflict & Terrorism*, 45(2), 153–172. <https://doi.org/10.1080/1057610X.2019.1654726>
- Syaefudin, M. (2014). Reinterpretasi Gerakan Dakwah Front Pembela Islam . *Jurnal Ilmu Dakwah*, 34(2), 259–276. <https://doi.org/10.21580/jid.v34.2.486>
- Ummah, S. C. (2012). Akar Radikalisme Islam di Indonesia. *HUMANIKA*, 12(1). <https://doi.org/10.21831/hum.v12i1.3657>
- Wahyudi, D. (2021). Literasi Moderasi Beragama Sebagai Reaktualisasi “Jihad Milenial” Era 4.0. *Jurnal Moderasi Beragama*, 1(2), 1–20.
- Weber, M. (2014). Rational-legal authority and bureaucracy. In *Policy Process* (pp. 323–327). Routledge.
- Wisnubroto, D. S., Khairul, K., Basuki, F., & Kristuti, E. (2023). Preventing and countering insider threats and radicalism in an Indonesian research reactor: Development of a human reliability program (HRP). *Heliyon*, 9(5).