Strengthening the state institutional communication development system for radicalism management in Indonesia

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Abstract This paper aims to analyse the rise of radicalism in Indonesia which is at an alarming stage. It needs to be watched out by various parties, especially the government as a policymaker. It is necessary to strengthen communication systems to develop state institutions to overcome radicalism. This paper results from research using descriptive-analytical methods with qualitative approaches and case studies. As a result, in tackling radicalism in Indonesia, State Institutions have synergised but not yet optimally. This is because there are still differences in perceptions between institutions assessing radicalism. Therefore, there needs to be particular terminology, such as the National Strategic Plan, which is made to equalise the perception so that all state institutions can work optimally in tackling radicalism. With the development of the Strategic Plan, state institutions will automatically synergise with all levels of society so that the handling of radicalism can be quickly prevented.

Keywords: state; communication development; radicalism.

INTRODUCTION

Today, there are many legal cases related to radicalism in Indonesia. Radicalism in Indonesia is always associated with religion where there are very diverse religious adherents, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. The plurality of religions is increasingly complex, with the variants or streams of each religion, ranging from the very moderate pole to the extreme pole, fanatic or radical. The conflict between religious communities will be severe if it involves a clash between the extreme poles of different religious groups (Bakry et al., 2021; Gunaratna, 2021; Mendoza et al., 2021; Schuck, 2021; Subagyo, 2021). Each religious group that is passionate, extreme, and radical is susceptible to other religious groups.

Radical movements must be monitored and prevented since they are frequently undemocratic, owing to the campaign's extreme nature, which occasionally employs anarchist and terrorist tactics (Mendoza et al., 2021; Schuck, 2021; Subagyo, 2021). However, as long as the radical group's activities are still within non-anarchist boundaries, the movement can still

be tolerated (Suyanto et al., 2019). In Indonesia and any other country, this radicalism movement can emerge from various social groups, such as ethnic groups, cultural groups, labour groups, and religious groups (Roslidah & Komara, 2017; Tholkhah, 2001).

The condition of Indonesian people who are still in rural life with a socioeconomic level of quality of life that is still low economically, for example, gives a pattern on religious life, including in the form of sacred sentiment patterns (Bouchon & Rawat, 2016; Gellert, 2010; Nashir, 1997; Roslidah & Komara, 2017; Susilo et al., 2021). This condition is triggered by social inequalities and political structures that are not conducive, so many give impetuses to extremities, including conflicting patterns or gaining legitimacy of religious sentiments (Pektas, 2021).

Religion in any form is an ideal human need. Because of that, the role of religion is crucial in every life, and without humans, religion will not live perfectly (Nashir, 1997). Therefore, it is related fundamentally to human life that there is something very natural in human beings that is often called the instinct or nature of religion. Religion plays a significant role in it is embraced by a social group of people who have relations with various situations in meeting the complex needs of human life. In such developments, religion has a direct relationship with human civilisation. So religion directly connects causality with institutions found in societies such as culture. As nurture of human life, some of the ideology can tend to be radical, also the religion. That is happening in Indonesia after the post-authoritarian regime (after 1998)(Budiawan, 2017; Gazali, 2003; Steele, 2010; Susilo & Sugihartati, 2020). Many conflicts affiliated with religious radicalism happened after the down of the dictator(Hefner, 2019, 2020; Pektas, 2021).

Communication is the finest media for conflict resolution since it can not only mediate and settle problems but can also avoid future conflicts in the company (Suliatin, 2021) build trust (Susilo et al., 2019);(de Leon et al., 2021). Communication on religious development is a communication process carried out to carry out development plans in religion, especially related to religious tolerance (Eko & Putranto, 2019). Therefore, communication on spiritual growth is a critical study to formulate the government's form, system, and approach in communicating messages about religious tolerance, which has become a forgotten aspect by the government in communicating regulatory messages about the religious tolerance development sector (Kroeker & Leguro, 2022).

Tolerance can be interpreted as a conceptualisation carried out in daily life, such as respecting a difference. This is indicated by the positive attitude of something different towards a particular group, without giving rise to prejudice to disapprove of the difference (Crisp, 2011). Tolerance is needed for people who are different from aspects of culture, religion, etc. This is sufficient at the level of understanding and must be realised in social reality in the form of behaviour when interaction occurs amid society (Ulyana & Riyansyah, 2021).

Tolerance is a thing that allows it to be applied in social interaction. This application is very dependent on optimising all sources that can be used as something of strength that becomes social capital in society. The social capital is sourced from the civilisation that is raised by the community, including the values of local wisdom that a group of people owns that the tolerance that has been carried out has a strong reinforcement in which the strengthening of tolerance is built from the resources that exist in the community itself (Rusdiana et al., 2021).

In developing a harmonious social order, three essential components become the foundation for everyone in conducting their interactions: Trust, trust that is built properly between one individual and individual, between individuals and groups, between groups and groups. The principle of mutual understanding Norms binds faith. These are some of the values that is an agreement for every member of the community to be used as legal signs that must be obeyed in a community. These norms become social reinforcement controls in the community social system, a shared value (share value). Networking this concept means cooperation in a social system with a continuous reciprocal relationship. Manifestations of networks between people can bridge the occurrence of communication and interaction, which will indirectly reduce resistance in the social system of society, especially in religious life.

The mainstream media rarely cover resistance to a more secular youth audience on many issues (Aji et al., 2021). Based on the description above, this paper is focused on communication development in strengthening religious tolerance to tackle radicalism by government institutions. Although the problem of the weakness of religious tolerance has not been resolved comprehensively so far, in Indonesia, there are still high numbers of intolerance that occur, both among religious adherents and inter-religious adherents. Interestingly, the younger generation is most exposed to the understanding of radicalism.

Government agencies as holders of national leadership control have provided several laws and regulations that will unify the nation that is rich in this difference if obeyed by the community. However, the government cannot go alone in creating and maintaining harmony, bearing in mind that this has a lot to do with the community's beliefs and principles.

The discussion on strengthening religious tolerance as one solution in reducing the possibility of radicalism cases that can lead to conflicts such as the act of terrorism. The regulations established by the government as a basis when strengthening religious tolerance in the communication process, taking into account the social diversity system of the community, as well as the factors that can affect supporting religious tolerance in the aspects of communication on the content of regulation. To analyse the power of development communication between institutions in tackling radicalism, it is analysed in an approach to the level of participation of intergovernmental institutions, the optimisation of fundamental values regarding radicalism, and the parties involved in strengthening religious deradicalisation. Interaction between institutions engaged in

communicating regulations on radicalism also makes the capital an approach for enhancing among government institutions in Indonesia.

The term development communication was first introduced in the Philippines by Nora Quebral by defining development communication: the art and science of human communication that is used to accelerate changes in an area and change people from poverty to dynamic economic equality that makes citizens able to achieve social justice and meet the potential needs of humans" (Quebral, 2006); (Srampickal, 2006).

(Harun & Ardianto, 2011) explains that development communication is a scientific discipline and practice in developing countries, especially communication activities for planned social change. Development communication is intended to promote human development consciously. That means communication acts as one of several approaches that can be done to eliminate poverty, unemployment, and injustice. Prioritised development communication is educating and motivating the community, rather than providing unrealistic reports of facts or just self-assertion.

The purpose of development communication is to instil ideas, attitudes, mentality and teach the skills needed by a developing country. Pragmatically, it can be formulated that development communication is communication carried out to implement a country's development plan. Therefore, development communication in the narrow sense is all efforts and methods and techniques for conveying ideas and development skills originating from those who initiate and address the wider community.

Developmental communication is reciprocal in the importance of dialogue between the two parties that provide information or who deliver messages with those who receive messages. Therefore, development communication has a strategic role in development. This is because a product has a concept that includes multiple aspects and multi-dimensions that each person can interpret differently. Therefore, broad community participation to changes in effect has an essential meaning in the development communication process. Sometimes development communication is always applied in a form that is too general, only giving meaning to the process of delivering a development message, not to the strategic issue of development(Tsareva et al., 2022). The development communication model, which was initially only carried out in a one-way manner, in which the communication model carried out prioritises the top-down approach. The rapid growth of the media is influenced by the government's efforts to accelerate the country's economic growth so that the government intervenes in the form of development communication. From the understanding of development communication above, then in the process of communication on spiritual development. It is essential to formulate a sense of religious development communication and see how the communication process of spiritual growth is so that issues of spiritual development related to the regulation of religious tolerance can be appropriately applied. The phenomenon of intolerance can be an important problem for a solution in national development.

In carrying out a development process, development actors must consider several things: country shape, demographic conditions, and socio-cultural conditions. This has an essential meaning for development actors in compiling the development process to provide positive changes in people's lives(Nordberg & Jacobsson, 2021). This condition also applies to development actors in the region, primarily to address the spirit of autonomy running for years in Indonesia.

Communication strategies often use mass media (Hidayat et al., 2021). One approach in delivering development messages is through the development campaign process. Development campaigns carried out in the mass media by the government, with the most popular contemporary communication approach in the mass media, using various existing mass channels. It can be seen that modern media has developed quite rapidly in almost all developing countries. The government influences the rapid growth of mass media in accelerating the development process, among others.

Modernisation critics since the 1970s have proposed various new developments, including the involvement of active community participation in development. Participation can be projected in development. Participation must also be recognised as a fundamental human right that should be accepted and supported. The determinants that substantially influence one's life are the need to think, express oneself, have a group, be recognised as an individual, and be valued and respected. Participation is a process of giving power to the community so that they are given the authority to regulate and argue for their development. (Gupta et al., 2021; Inagaki, 2007) explains participation that involves the community in the development process carried out, proposed by Uphoff to four forms: a) Participation in decision-making, b) Participation in implementation, c) Participation in evaluation, d) Participation in receiving benefits

One of the newest approaches in development communication research trends involves a participatory process approach in development communication(Kazmi, 2015; Orben & Dunbar, 2017; Shore & McAnany, 1980). Development and Participatory Communication is a concept developed to answer the challenges of the times in the development trends driven by donor countries (first world countries) spearheaded by the United States with the mission of modernisation. However, we must understand that communication is a process that develops because communication development tries to answer a dynamic of community development. Therefore, new models and approaches are always introduced to realise the spirit of development communication as an effort to eradicate backwardness to civil life. Nevertheless, it also needs to be understood that development and communication development are endless endeavours and that they are always sustainable because the community will always be dynamic in its development.

Servaes developed development communication theory as a theoretical basis used for conducting analysis. Jan Servaes, a European Academic, provides a comprehensive view of almost all issues in

development communication that must be considered at various levels of analysis, from local to international. He has also integrated most of his thoughts and significant contributions over the past 30 years. Servaes believes that development initiatives must begin with grassroots communities and organisations. He gave a broad explanation related to the implementation of development programs communicated through the development communication process (Srampickal, 2006; Suryana, 2006; Yasir et al., 2020).

The theory developed by Servaes, making religious development in the aspect of religious tolerance as the content of the message strength to be communicated, at a later stage offers a scientific concept that can be used as one solution in building the strengthening of religious tolerance by the government. The scientific idea is the communication of spiritual development. During this time, religion is only used to carry out the development communication process (Alamsyah & Hadiz, 2017; Echchaibi, 2018; Servaes, 2007). For example, the case in Thailand of faith is used as a medium for delivering development programs to the health sector, especially in the case of reducing the risk of people with HIV/AIDS. This condition was also carried out in Indonesia when the family planning program was again intensively carried out by the government in the 80s. Brazil also applies religion to conduct development communication processes in the education sector, especially in overcoming the high number of citizens who cannot read and write (Park, 2017; Srampickal, 2006).

Almost all issues in development communication must be considered at various levels of analysis, from local to international. Servaes believes that development initiatives must begin with the most basic communities and organisations, taking into account cultural factors, the values of local wisdom, and human rights. All this shows the importance of empowerment, especially the poorer parts with as much information about their own country. Furthermore, Servaes states that because it is often a traditional knowledge system that can help transfer this critical information to the target group, it is necessary to develop communication using traditional media (Servaes, 1998);(Servaes, 2007)(Roslidah & Komara, 2017).

This is basically how the community can distribute information through local customs—channelling information through approaches to the community by entering into habits in the society to lead to better community participation. Researchers use this theory to analyse the process of communicating the regulation of radicalism and religious tolerance and looking at the potential opportunities for ethnicity and local wisdom values to be used to communicate regulatory policies related to radicalism. Recognising traditional values that can support the development process is necessary for the government(Roslidah & Komara, 2017). So far, the values of tradition are often regarded as something that hinders development in the name of modernisation. The strength of traditional values derived from culture and local wisdom is a solid value for a development communication strategy. This condition depends on how the

government and actors involved in the development communication process can optimise well on what is obtained from traditional and cultural values in supporting development communication strategies. Presenting conventional values in the present context requires creativity. The government and the community must carry out revitalisation so that the spirit of traditional and cultural values can be preserved amidst the currents of modernity.

Communication on religious development is a part of scientific discipline and the application of communication in the context of development in a country. Communication on spiritual development does not only apply to developing countries as the study of development communication in agriculture. Health is widely used in developing countries to free from the problem of poverty. Still, the communication of spiritual development can also be applied to developing countries that make the issue of religion an aspect that is taken care of by the government. This is because there is a strong relationship between development and the stability of the religious life of a society. Moreover, spiritual development is the essential capital in carrying out the development process in other fields, including efforts to prevent the issue of radicalism.

The development communication approach becomes an important thing to be applied in a development process. By looking at various perspectives, to analyse development issues more comprehensively, utilising information communication technology with a variety of existing media approaches can give development have power in the fabric of the social system of society. Everything is done by actors involved in the development process to provide the best service to the public.

Development communication provides an offer in engineering social change. The changes offered are changes for the better. The latest development concepts are reviving the spirit of the strength of traditional values as a facilitator of development. The integration of traditional values with something that has a modern nuance, and actively involves the community at the grassroots level in the development program, has become a strength in implementing the development program.

The problems faced in radicalism are always ideological and separatist, with the primary motivations that become the ideological-political driving forces. In addition to political movements with ideological nuances, they were also marked by regional activities such as the Revolutionary Government of the Republic of Indonesia and Universal Struggle (Permesta) rebellions as separatist movements that wanted a regional separation. Judging from the scale of the target movement, this period is included in the national category, namely activities aimed at the parties that exist in a region and national power, in the form of armed rebellion, disruption of national stability, and disruption of national security (Nusarastriya, 2015).

After the 1998 political reformation, a radical movement based on religion led by Azhari and Nurdin M. Top followed by other radical movements spread in several regions in Indonesia, such as Poso, Ambon

and so on(Heryanto, 2005; Hwang, 2017; Widyaningrum & Dugis, 2018). The period of democratisation indirectly facilitates some of these radical groups to emerge more real, militant, and vocal, coupled with media coverage, especially electronic media, so that this movement is more visible in the end. Besides, (Asrori, 2015) states that the spirit of radicalism certainly does not escape political problems. Political issues indeed often cause symptoms of radical actions that impact the comfort of religious people in Indonesia.

Acts of radicalism that have led to terrorism in Indonesia today are indeed declining since the early 2000s. However, the roots of terrorism, namely religious radicalism, continue to flourish and get a position in some societies. In addition to religious radicalism, acts of terror are also at risk from other friction, such as anti-unity, separatism, and others. Therefore, we must never forget that we live in Indonesia, a country of diversity. If we are not tolerant and open-minded, the roots of radicalism can enter very quickly. Therefore, the government also needs to be a milestone for developing national unity and prosperity to keep the country away from the threat of radicalism that exploits the cavities of injustice (Afrianty, 2012; Khamami, 2002; Suyanto et al., 2019).

METHODOLOGY

The primary method used in this research is analytical descriptive with a qualitative method approach. Qualitative research methods, according to (Sugiyono, 2018), can be interpreted as a research method based on the philosophy of post-positivism, used to examine natural conditions of objects, where researchers as key instruments, data collection techniques are carried out by triangulation (combined), data analysis are inductive /qualitative, and qualitative research results emphasise "meaning" rather than "generalisation".

Qualitative research seeks to uncover a variety of uniqueness found in individuals, groups, communities, or organisations in everyday life in a universal, detailed, in-depth, most importantly, scientifically justified. Qualitative research is expected to produce in-depth exposure of speech, writing, behaviour. This can be observed from each individual, certain groups and communities that are the object of research in specific contexts and focus on the study's boundaries. This is analysed in full, comprehensive and holistic.

The research uses a case study approach. Case studies are research strategies in which researchers carefully investigate a program, event, activity, process, or group of individuals. Cases are limited by time and action, and researchers gather complete information using various data collection procedures based on predetermined time (Creswell & Poth, 2017). In general, case studies are a more appropriate strategy if the principal question or research concerns how or why, if the researcher has little opportunity to control the events to be investigated, and when the focus of his research lies in contemporary phenomena in the context of real-life (Yin, 2015).

RESULT AND DISCUSSION

Several state institutions deal with the issue of financing radicalism, namely the National Counter-Terrorism Agency, the Ministry of Religion, the Centre for Reporting and Analysis of Financial Transactions, the Ministry of Research, Technology and Higher Education, the Indonesian National Police, and the Indonesian National Army. The state institutions are institutions directly related to the handling of radicalism both in prevention and enforcement efforts. In this case, what will be discussed is the policy between institutions in tackling radicalism in Indonesia.

Interagency Policy

The policies issued by each institution related to combating radicalism in Indonesia are currently different in each state institution. This is caused by the duties and functions of each of the existing institutions. However, these state institutions have the same task of preventing acts of radicalism that occur in Indonesia.

The most important institution in preventing radicalism is the Ministry of Religion. The Ministry of Religion oversees organising a government in religion. The Ministry of Religion policy is related to efforts to tackle radicalism in Indonesia. The Ministry of Religion currently has a new vocabulary for fostering Islamic religion and handling conflict using Minister of Religion Regulation 42/2016. The terminology is related to religious social conflicts. There is information about building on understanding and behaviour in creating religious harmony in the terminology. Besides, in the Ministry of Religion, a division handles religious social conflicts directed towards intolerance and radicalism. In the last two years, this division has handled many incidents of intolerance in Indonesia, such as those that occurred in Sampang and Mataram, Lombok.

In future planning, the Ministry of Religion is building a system called the Early Warning System of conflict, handling religious social disputes. This Early Warning System detects and responds to religious social arguments whether they are still potential or have conflicts. The Ministry of Religion will divide the Early Warning System into two devices. First is the Android-based Early Warning System. This android base is an early response to existing religious conflicts, including intolerance and radicalism.

With the application of the Early Warning System, it is expected that all parties, especially universities, have a significant role in conflict management. With this, it can hold forms of conflict such as intolerance and radicalism that are not only responded to but to detect and respond early to prevent discrimination and radicalisation.

Furthermore, the obstacle in building the strengthening of religious tolerance in the city of Bogor is the threat to radicalism in the name of religion. Therefore, several factors become related to inhibiting factors in strengthening religious tolerance in Bogor City Government, namely: structural ego in government institutions, structural weakening of the role and function of Religious Harmony Forum, the existence of religious radicalism movements in the name of justifying religious doctrines that are

appropriate they understand, they are more likely to close access to interpretations of spiritual teachings in other approaches. Through this application, later, we can find out the root causes of the conflict, starting from who the actors are, the accelerators, who should intervene, what methods are used and then will be tracked in the form of recommendations. These recommendations are cross-sectoral, namely information from one institution to the relevant government agency. Thus, the integration will occur between regionally and nationally institutions in the future.

The following institution currently focusing on combating radicalism is the National Counterterrorism Agency. This institution carries out governmental tasks in the field of fighting terrorism. There is a Deputy for Prevention, Protection, and De-radicalization within this institution. In general, the study of the deputies in the fields of prevention, protection, and deradicalisation is to carry out a national strategy to combat terrorism in prevention, especially in counter-radicalisation. They carry out matters related to the prevention, spread, and influence of radicalism in a vulnerable society that has not been exposed to terrorism.

At this deputy, there is also a directorate of deradicalisation that strives to reverse understanding or rehabilitation of those who have been affected by terrorism /radicalism and who have carried out acts of terrorism and are being punished in prisons available in Indonesia. In addition, they carry out efforts to counter or counter the propaganda and narrative spread by radical terrorist groups that carry the contents of extreme understanding. This is done starting by monitoring and analysing information disseminated on the internet. After getting a picture of what was propagated or successfully built by certain groups, the directorate then made counter-propaganda narratives to counter the propaganda narratives on the internet.

According to the Ministry of Religion observations, radicalism is most prevalent among young people. Especially teenagers who are still in school and college. For the affairs of the younger generation and education, the Ministry of Education and Culture of the Republic of Indonesia is an institution that is responsible for having the authority in the field of supervision, guidance and affirmation, which is also carried out at the district/city government level by structuring the curriculum, and the inclusion of strengthening of character education that refers to Presidential Decree Number 87/2017.

This state institution has several policies related to the issue of radicalism, first, in the form of socialisation. Socialisation was mainly carried out in educational institutions throughout Indonesia. One form of the Ministry of Education and Culture's socialisation in education is to provide instruction to strengthen character education. Supporting character education is a government priority in Indonesia's education world to tackle radicalism. This has been done in various educational institutions in the last five years.

In addition to socialisation to education providers in Indonesia, the Ministry of Education and Culture also reviews curricula related to religious

studies and education in schools to look for teachings that may be distorted and lead to radicalism. In this case, the Ministry of Education and Culture synergises with the Ministry of Religion. This review was carried out to see the contents of the religious books being taught, oriented in knowledge so that the content is also deterministic. As a result, the fundamental values of religion adopted by students become the most correct, and others are not true, with this deterministic knowledge of religious education being the cause of the narrow understanding of religion in students, which gradually turns it into a radical view (Damailahindonesiaku.com, 2019).

Besides, the Ministry of Education and Culture also encourages and fosters religious teachers not to spread deviant understandings to students. This is considered necessary because spiritual teachers are seen as instilling students' mind-sets, likewise, in school activities that are vulnerable to being infiltrated by teachers' radical teachings, such as religious activities in schools.

Furthermore, the institutions that handle education are the Ministry of Research, Technology and Higher Education. One of the tasks of this institution now is the prevention and deterrence of the understanding and danger of radicalism, especially in the administration of tertiary education. Therefore, many of the efforts being made by the Ministry of Research, Technology, and Higher Education in tackling radicalism today are coordinating meetings with various institutions, especially public and private universities.

One of the efforts of this state institution in overcoming radicalism is to issue a Ministerial Regulation of the Ministry of Research, Technology and Higher Education Number 55/2018 concerning the Development of Nation's Ideology in Student Activities in Higher Education. This ministerial regulation bridges national and national insights through student activity units. The regulation is currently still running in the hope of the development of an ideology that builds and strengthens the Republic of Indonesia, especially among students and the campus world.

In 2019, this institution planned to record telephone numbers and social media belonging to students, lecturers, and employees to protect universities from exposure to radicalism and intolerance. This is done by monitoring social media so that it is easy to track if there are problems with radicalism. On social media, information is often spread both positively charged and negatively charged information to the reader without knowing the context of the contents of the writing. From the policies related to radicalism issued by several state institutions above, all institutions have their ways of carrying out their duties and functions following the existing regulations on these institutions.

Between Cooperation and Perception Differences among State Institutions
Radicalism in Indonesia is multidimensional. This means that it is not enough for only one institution to be involved in the response. Still, it needs to involve other ministries or institutions or other elements of society such

as Non-Governmental Organisations (NGOs), religious organisations, and so forth.

State institutions already have cooperated in carrying out their synergy program in tackling radicalism. For example, the National Counterterrorism Agency has collaborated with 36 ministry ministries members determined by the rules. This synergy program embraces or encourages line ministries to implement prevention programs, especially in several priority areas. Three regions prioritise overcoming terrorism, East Java, Central Sulawesi, and West Nusa Tenggara.

In socialising, the Ministry of Education and Culture is alone and cooperates with stakeholders related to radicalism. However, when viewed from the Ministry of Education and Culture itself, much socialisation has been associated with understanding radicalism from primary education to higher education.

Cooperation between state institutions is carried out in several ways, namely synergy programs, MOUs, cooperation agreements, technical agreements, and technical cooperation. This technical cooperation has a mutual need for mutualistic cooperation between one institution and other related institutions. Related to communication between institutions, up to now, it is still limited to conventional means, namely in the form of coordination meetings and Focus Group Discussions between leaders of the relevant agencies and state institutions.

Although cooperation has been carried out between state institutions, there has been no nomenclature binding all state institutions in overcoming radicalism, which has become an issue of the Indonesian state. Thus, state institutions that deal with radicalism will not be maximised in eradicating radicalism in Indonesia. Therefore, the policies issued by each institution are limited to fulfilling the duties and functions of their respective institutions.

The main thing that is constrained by the prevention of radicalism in Indonesia is the factor of perception differences between institutions related to radicalism. This difference in perception has also impacted Indonesian society, especially regarding radicalism. At each institution, radicalism has a different meaning so that, in its response, state institutions have other concepts.

Besides, which is a problem because there is no common perception, some institutions do not have a form of reference related to the definition, for example, radicalism. Therefore, sometimes the meaning of radicalism becomes biased and vague. This gives rise to different perceptions in each institution related to the word radicalism. Sometimes, institutions such as the Ministry of Religion assume that radicalism is also essential for religious matters. Nevertheless, on the other hand, the Ministry of Education and Culture and the Ministry of Research and Technology of Higher Education also stated that radical thinking in learning is essential so that all understanding can be understood from its roots. Everyone will realise and understand that radicalism that leads to acts of terrorism or what is

commonly called radical terrorism is an extreme action that needs to be avoided.

The issue of radicalism developing in Indonesia is always associated with religion. Thus, all violations such as terrorism and intolerance will lead to religious values and always lead to radicalism. Thus, there needs to be a special terminology to equalise perceptions among state institutions related to radicalism both in terms of the definition and criteria of radicalism in each field.

National Strategic Plan for Combating Radicalism in Indonesia

In tackling radicalism in Indonesia, the authors see the problem in different perceptions of state institutions that have the authority to tackle radicalism both directly and indirectly. Therefore, it is necessary to have a National Strategy in tackling radicalism in Indonesia. The National Strategy can become the basis for relevant state institutions to synergise and carry out their roles and functions.

As for the contents of the National Strategy, there are prevention, repression, and restoration of the prevention of the understanding of radicalism to terrorism. In addition, in the formulation of the National Strategy, there must be a common perception related to radicalism between institutions in the form of indicators of radicalism with various points of view related to radicalism, such as making a list of terms or terminology that need to be brought together so that they do not become multiple interpretations when hearing or interpreting the term radicalism.

Furthermore, the relevant state institutions in the National Strategy also include non-governmental institutions such as non-governmental organisations, community youth organisations, and others so that all elements of society can help each other. Thus, it will become clear which institutions have functions in prevention, enforcement, and recovery that include the community as a new organ in the fight against radicalism in Indonesia.

In addition, the form of development communication strategy undertaken by the government in increasing tolerance between religious communities must also be able to carry out a dialogical approach by implementing a dialogue strategy between religious communities from all walks of life by optimising the full potential of the community, so that it has indirectly involved the community activities in the process of building religious tolerance. To realise this, the government must pay attention to the essence of the communication process of religious development, starting from the source, the delivery of the message, the delivery strategy, the delivery approach, all of which have a series of processes that are interconnected with the various actors involved in it, to determine success in the development communication process especially religion and related state institutions (See Figure 1).
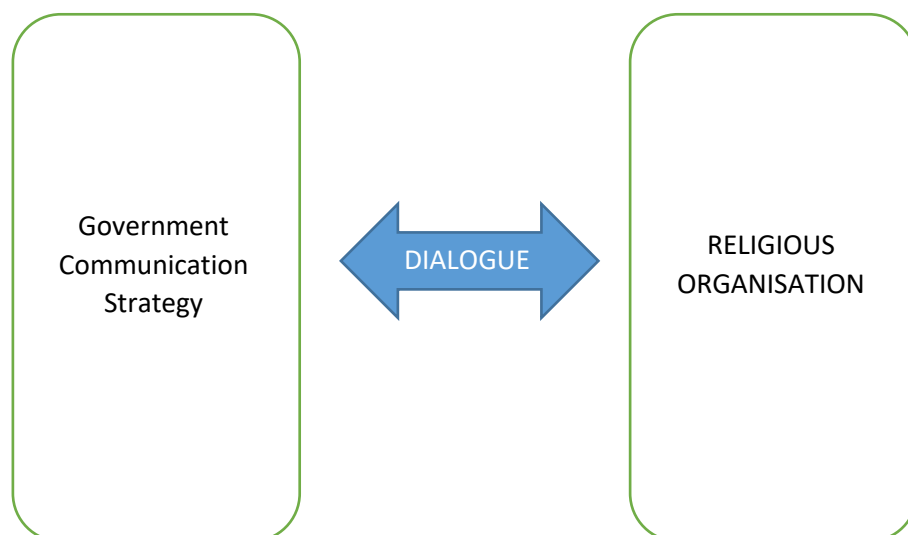
Figure 1. Model of Strategies Communication
Source: Author (2021)

The Ministry of Religion, formulating development in religion, plays a strategic role in Indonesia's national development. The strategic position is formed because faith can shape the positive character and behaviour of the community, increase motivation, and limit negative community behaviour. In the essential spectrum of development, religion has an educational function (educating), a salvative function (salvage), a prophetic function (prophetic), an integrative function (unifying), a transformative function (transforming) and a solutive function (problem-solving). These functions exchange roles according to the social situation and conditions encountered. Based on the critical role of religion in the development of the Indonesian nation, the actual product of faith cannot be separated from other national actions.

Implementation of religious development as an integrated part of the national development plan must create synergies with products in other fields. This is clearly stated in Law Number 17/2007 concerning the National Long-Term Development Plan 2005-2025. Furthermore, spiritual development is directed to strengthen the function and role of religion as a moral and ethical foundation in action, foster noble morals, foster a work ethic, respect achievement, and be a driving force in achieving progress under construction. Besides, spiritual growth is also directed to increase the harmony of religious life by increasing mutual trust and harmonisation between community groups to create an atmosphere of community life full of tolerance, tolerance, and balance.

CONCLUSION
With differences in perceptions among state institutions, the prevention of radicalism in Indonesia cannot be maximally carried out because each state institution is focused on its respective fields. If this is left unchecked, the handling of radicalism will be increasingly late. At the same time, access to public communication is increasingly sophisticated so that radicalism can

very quickly spread and disrupt the country's stability and security. The use of social media is used in improving public communication (Jamil & Eriyanto, 2021). In strengthening the communication system of state institutional development to tackle radicalism in Indonesia, improving communication between state institutions by conducting synergy programs, MOUs, cooperation agreements, technical agreements, and technical cooperation. However, a particular terminology to unify perceptions among state institutions in a National Strategy Plan applies to all state institutions. The National Strategy Plan is intended to equalise all perceptions of radicalism so that all state institutions have a complete definition in tackling radicalism.

Besides, the involvement of all levels of society in terms of cooperation with state institutions to socialise the advantages and disadvantages of radicalism is necessary so that people are not trapped by radicalism issues related to religion but other constructive ideologies. Through an understanding of radicalism, all levels of society will understand the limitations of radicals to create conditions and situations that are harmonious, peaceful, and at peace with one another, in religious and state life.

This study can be developed to the inter-relations communication between inter-religious organisations to prevent radicalism. Future research can be developed using the same model with these research findings.

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