Eroding The Understanding of Radicalism Through Strengthening Human Rights Education in Indonesia

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ABSTRACT

The government reacted to the rise of extremism in Indonesia because it was seen as a challenge to the country's integrity and a threat to the democratic process. As a result, the government is attempting to discover preventative measures to reduce this understanding. This report intends to provide advice to relevant stakeholders in the context of reforming the system or pattern of dealing with radicalism prevention from a human rights viewpoint. Based on literature investigations, this study is normative legal research using a qualitative technique that tries to reveal facts, events, and conditions that occur. The Ministry of Law and Human Rights of the Republic of Indonesia plays a significant role in preventing the growth of extremism in Indonesia by providing Human Rights Education to the population, according to this report. The content of the Human Rights Education in question focuses on increasing tolerance for others and promoting Pancasila's ideology as the nation's ideology. This is significant because education is supposed to undermine radicalism through a non-threatening and non-violent method that leads to human rights values.

Keywords: understanding radicalism, strengthening education, human rights.

INTRODUCTION

Pancasila ideology and the Constitution of the Republic of Indonesia in 1945 which became the guidelines of statehood in Indonesia again faced the test with the development of radicalism in Indonesia lately. Khilafah movements or groups such as Hisbut Tahrir Indonesia (HTI) which was eventually dissolved by the Government of Indonesia, movements or groups affiliated with the Islamic State of Iraq and Syria (ISIS), the emergence of insults to the state flag, insults to religion to insults to the head of state are some examples that often lead to radicalism and potentially make treason attempts against the legitimate government. The government's concern about radicalism becomes logical considering that radicalism can potentially be an act of terrorism. This statement is reinforced by the results of a

study by the Centre for Strategic Studies and International Studies (CSIS) that the network between Indonesians and ISIS was found through the role of deported Indonesian citizens from Syria, namely those who are deported from Syria (Fitriani et al, 2018).

In addition, current cases related to the alleged involvement of Indonesian citizens who wish to the country of conflict also occur in the State of Singapore. As quoted from Tempo who reported that the Indonesian Ministry of Foreign Affairs has been in communication with Singapore authorities regarding the detention of three female migrant workers in the country on suspicion of committing acts of radicalism (Three migrant workers in Singapore, 2020).

Earlier, the Director of Indonesian Protection and Legal Aid of the Indonesian Ministry of Foreign

Affairs, Judha Nugraha, confirmed that the Indonesian Embassy in Singapore had received information from the Internal Security Division of the Ministry of Home Affairs (ISD) about the arrest of four migrant workers with the initials RH, TM, AA, and SS. The four migrant workers were arrested on suspicion of involvement in radicalism activities, including sending some money to support radical activities (Tiga TKI in Singapore, 2020).

In response, the government is currently trying to make a policy that is preventive as stated by Moeldoko that the government is preparing regulations to deal with Indonesian citizens who return and indicate radicalism from Syria. This is so as not to spread the virus of radicalism in the country and prepare a legal umbrella to monitor Indonesian citizens returning from Syria (Gora Kunjana, 2020).

Furthermore, Moeldoko said that he will meet with the Minister of Foreign Affairs (Retno Marsudi), Menkumham (Yasonna Laoly), and various ranks of the Police, BIN, and TNI to address such matters such as how to prepare contingency plans (emergency plans) (Gora Kunjana, 2020).

According to Khamdan in Satriawan et al, the radicalism movement as a whole is not always characterized by acts of violence, but can also be limited to ideals that do not employ violence (Iwan Satriawan, 2019). According to the author's understanding, this needs deeper handling to prevent or eliminate radicalism for someone who has been exposed to this understanding.

There are several indicators of a person being judged to have radicalism. For example, that is conveyed by the National Agency for Counter-Terrorism (BNPT) which says that the characteristics of groups that should be suspected as radicalism and terrorist groups are exclusive, intolerant, often marry without a guardian, easily convert other groups, even reluctant to pray in mosques that are not the group's mosque, including in performing Friday prayers (Pebriansyah Ariefana, 2020). Meanwhile, according to the Policy Analyst of the Police Public Relations Division, Kombes Sulistyo Pudjo Hartono, said that people who have been exposed

to radical understanding can be detected from four indicators. The four indicators include levels of intolerance, fanaticism, exclusivity, and revolution (Nur Azizah, 2020).

Looking at the indicators that have been presented before, this can be a guideline for authors or related parties to prevent radicalism from spreading massively in Indonesia. One of the efforts that have been done by the Indonesian government is to conduct a deradicalization program. Deradicalization is nothing new for Indonesia. In the context of the radical Islamic Movement, deradicalization of ex-NII, Jihad Command, Mujahideen Kanyamaya, Laskar Jihad, and others is an example and learning for the performance that is currently being intensively carried out (Aan Aspihanto, 2017). The implementation of the program in question is considered not optimal because the potential for radicalism continues to emerge and develop in certain community groups. Therefore, these efforts need to be optimized with other approaches. The approach in question is the Human Rights approach where with this approach it is expected that the public is aware of the rights of others around it so that the potential to spread radical understanding can be minimized and even eliminated.

In a democratic legal state order, the conception of human rights understood has provided standards and approaches that can be taken when there is or there is a conflict between the public interest and one's rights where the principle of need and proportionality must be used as a measure in addressing the problem. This is because the test results of this approach will result in the extent of our margin of appreciation as a nation to human rights.

The concern in this study is how the Indonesian Ministry of Law and Human Rights delivers Human Rights Education in combating extremism in Indonesia, based on the backdrop that has been presented previously. The goal of this study is to provide input material for important stakeholders to update the system or pattern of dealing with radicalism prevention from a human rights viewpoint.

RESEARCH METHOD

This is a normative legal research project with a qualitative approach that tries to unearth facts, conditions, phenomena, variables, and circumstances that arise as the research progresses and reveals what is. According to Soerjono Soekanto and Sri Mahmudji (2003), normative juridical research methodologies are literature law research based on secondary data or literature materials. Meanwhile, qualitative approaches try to investigate human life in limited examples that are casuistic, but deep (in-depth), total, or holistic, where they do not understand the conceptual sorting of symptoms into distinct components (Sutandyo Wignjosoebroto, 2013).

Furthermore, qualitative analysis approaches with descriptive parsing are used to analyze data (exposure). "An effort made by working with data, organizing it, classifying it into manageable parts, synthesizing, seeking and identifying patterns, determining what is significant and what is learned, and deciding what may be shared to others," according to Bogdan and Biglen in Moleong (Lexy J. Moleong, 2009). As a result, the data gathered from secondary and tertiary legal materials is next processed into a different set of data in order to be able to answer previously compiled questions in this stage. Following sorting, the data is examined and rechecked (triangulation) to determine the midpoint and correctness of opinions from diverse points of view in order to establish a provisional conclusion or current study findings. To put it another way, the analysis of this writing data is based on the author's interpretation of secondary and tertiary data to arrive at conclusions and recommendations after the formulation of the problem.

RESULTS AND DISCUSSION

1. Understanding Radicalism in Indonesia

Radicalism is derived from the Latin word radix, which means root, and the meaning of this root is deduced by delving deeply into something's roots. According to the Cambridge Advanced Learners Dictionary, a radical is someone who believes or expresses the opinion that great or drastic social or political change is necessary (Cambridge

University, 2008). Radicalism is the belief or expression of the notion that large or drastic social or political change is required. Meanwhile, the Great Dictionary of Indonesian defines radicalism as "understanding (ism), an intrinsic activity of a person or group seeking social and political change via the use of violence, human thought, and extreme action" (Language Center of the Ministry of National Education, 2008). However, the term radicalism was first used in socio-cultural studies and subsequent advancements before being utilized in socio-historical studies. The phrase has since become a political and religious topic.

According to Aziz, Rubin defines radicalization as "a personal process in which individuals adopt idealism and political, social, or religious aspirations to the extreme, with the goal of justifying the indiscriminate use of violence, thus preparing and motivating a person to achieve violent behavior" (Abdul Aziz, 2016).

Furthermore, Rubin in Aziz, asserts that radicals have a belief that the world consists of only two groups, namely good and evil (religion of choice and enemy). Certainty is given to the adherents of the chosen religion. The promise of a future without distress is associated with the separation of good and evil. This separation serves to demonize the enemy. The killing of the enemy is justified because the enemy is a negation of the values of the chosen religion (Abdul Aziz, 2016).

More deeply, the process of radicalization targets the cognitive (awareness and perspective) of individuals and groups to the conditions they are experiencing today. To actualize the goal, radicalism can use violence or nonviolence (such as using oral or written) (Ucu Martanto et al, 2019).

Meanwhile, Qodir claims that radicals believe the current approach is the best (Zuly Qodir, 2017). They frequently have a restricted interpretation of religion, which leads to acts of bomb terror that increase with the system, which is linked to their radicalism. This mindset emerges in the midst of a period marked by poverty, social inequity, or injustice (Zuly Qodir, 2017). The arrest of terrorists in Indonesia classified by small, medium, and high levels proves that the process of

radicalism is not immediately final, but is carried out gradually and structured. This classification does not take place formally. However, this is done to identify the rejection of Pancasila and the system of government in Indonesia (Lisma, 2018).

In the context of Indonesian diversity, the author contends that radicalism is a very dangerous act for the Republic of Indonesia's integrity because it not only threatens from the outside but also infiltrates within the country through brainwashing carried out by some intolerant groups or those with radical understanding.

The history of radicalism in Indonesia developed in the New Order and Reformasi era with different patterns. In the Reformation era, the emergence of radicalism was motivated by political interests in the name of religion. Meanwhile, in the new order era, radicalism is carried out by political engineering that recruits former DI/TII members to become members of jihad and corner Islam (Lisma, 2018). The radicalism movement then sprung up in Poso and Ambon.

It can be understood that the understanding of radicalism can be interpreted positively as conveyed by Coordinating Minister for Human Development and Culture (Menko PMK) Muhadjir Effendi who said that radical attitudes should mean positive if interpreted as the attitude of someone who tries hard to find the truth to its roots and fight for it (Rakhmat Nur Hakim, 2021), but if interpreted as excessive attitude and leads to threats. And violent radicalism has a negative impact. This is seen as an understanding that requires the movement of drastic changes that are done roughly without a systematic and gradual process. This must be observed as well as possible because it is considered to have the potential to cause friction in the social environment.

The desire to implement an ideology is one of the specific motives of radicalism and terrorism. This is because of the disappointment of the implementation of the system imposed in Indonesia. However, this is impossible to realize because Indonesian society consists of various religions, tribes, and races (Rakhmat Nur Hakim, 2021).

Head of the Political Research Center of the Indonesian Institute of Sciences (LIPI), Adriana

Elizabeth, said there are four reasons why radicalism is growing rapidly in Indonesia (Riani Sanusi Putri, 2018). The first reason is that someone becomes radicalized is for personal gain. This can be understood because it concerns both ideological and financial matters. Radical groups can spread widely with promises of fulfilled financial needs. The second reason is that people can be attracted to radicalism because there is interesting political propaganda. Then, the third reason is the existence of very interesting facilities and facilities such as training and transportation provided by radical groups. This causes a person to become interested in following the group. Finally, the fourth reason is that the poor ethics of political elites cause the public to become apathetic to democracy and make radicalism an alternative way (Riani Sanusi Putri, 2018).

Furthermore, according to a Wahid Institute survey conducted in 2020, the tendency of intolerance and radicalism in Indonesia is increasing over time (Media Indonesia, 2020). Several variables influence this trend, including political contestation, lectures or speeches including hate speech, and hate-filled social media posts (Media Indonesia, 2020). According to the findings of a survey conducted by the Wahid Institute, around 0.4 percent of Indonesian residents (Indonesian citizens) have undertaken radical activities. The statistic is based on the number of adult populations, which is around 150 million people, and there are also groups of individuals who are prone to be impacted by radical movements and can participate in radical movements if invited or if there is a chance, with roughly 11.4 million people (7.1%). Meanwhile, intolerant sentiments in Indonesia are rising, according to Yenny, from around 46% to 54 percent now (Media Indonesia, 2020).

Seeing the reasons and previous data can be a concern again by the Government of Indonesia considering that the State of Indonesia is a country consisting of various ethnic groups and the diversity of religions and beliefs causes potential problems that can be possible not only from within the country but also from abroad which can eventually be infiltrated by intolerant groups to spread radicalism.

The development of the current radical movement has also penetrated college. The terrorist was caught on several campuses at public colleges. This proves that the spread of radicalism is very acute and must be addressed immediately because universities are a container of intellectualism. However, some individuals have the reason for rejection of science and Pancasila.

In addition, radicalism is also not only from attacks that claim to take Islam against non-Muslims, but fellow Muslims of different faiths also occur a lot. The rise of radicalism among the public can have implications for stability and security in society, especially among religious people. Stereotypes of Islam as terrorists and violent are widely occurring among those who are anti-Islam even lay against Islam. Claims of truth monopolized by certain groups show a superficial understanding of religion. Religious understanding based on text-only closes the contextual door to religious teachings. Religion can adjust the development of society. Acts of violence committed by certain individuals who are Muslim have tarnished the essence of *Islam rahmatan lil alamin*. The well-mannered and wise essence of Islam is not apparent when we witness violence based on religion.

Radicalism in Indonesia has occurred in almost every layer of schools, business people, to the government. The existence of a movement to replace the ideology of Pancasila and the system in Indonesia makes individuals who have an interest in doing various ways to ways that are contrary to the law. However, in essence, radical and terrorist actions must be anticipated at certain moments such as the lead-up to elections, piled, and presidential elections because uncontrolled forces can occur at that moment.

Considering that the movement of radicalism to terrorists can be done by brainwashing mechanisms and rejection of Pancasila, the government should also be able to anticipate it by opening more open religious discussion spaces by involving competent parties and opening a dialogue space that has human rights perspectives. This is important considering that the exclusivity they build will be very dangerous if they are always in dialogue with their communities.

In practice, in minimizing the current acts of radicalism, the Government of the Republic of Indonesia has various programs. One such program is the deradicalization program. However, the program is perceived to only have an impact on a person or perpetrator who has been charged as a terrorist and cannot yet be felt by the public in general. Therefore, there need to be other stakeholders who can also provide a comprehensive understanding to the community to be able to minimize radicalism.

2. Conception of Human Rights to Radicalism

Human rights are the fundamental rights of every human being, which are also the fundamental rights of every citizen under the constitution. The Republic of Indonesia is a lawful state (Article 1 paragraph (3) of the 1945 NRI Constitution), with a legal framework that ensures legal certainty and human rights protection. The 1945 NRI Constitution guarantees every Indonesian citizen's human rights as well as legal certainty, as stated in Article 28 paragraph (1), which states that everyone is entitled to the protection of his or her personal self, family, honor, dignity, and property under his or her control, as well as a sense of security and protection from the threat of fear, to do or not do something that is a human right.

Concerning the state, the state is a forum for respecting, guaranteeing, and fulfilling human nature. The fulfillment of human rights by the modern state is guaranteed by the written constitution of the results of government deliberations and consensus (Abdurrahman Hakim, 2020).

Furthermore, human rights are a thought that is expressed in the form of law. Human rights thought was very legally formal and began in Western Europe as a place of liberal thought. Liberal thinkers such as John Locke and John S. Mill who emphasized human freedom and Montesquieu and Rousseau who emphasized equality wanted the need to limit the role of the state/ government. According to liberal thought, the state plays solely as a tool to protect, guarantee elements of life, well-being, and freedom. The role of the state is only likened to a "night platform".

Liberal thinking that emphasizes "freedom", essentially upholds the interests of the individual. This is in contrast to left-school thinking that focuses on "factions."

Unlike the liberal and leftist conceptions, the Indonesian version of human rights according to the Indonesian version is human rights according to the composition of Indonesian society. It can also be said that the conception of human rights in Indonesia focuses on the balance between human rights and human obligations. The difference in conception lies in ideas and applications. Human rights are substantially a universal concept in which aspects of humanity exist as a basis that should not be violated by anyone and under any circumstances. Human rights are natural rights, basic human rights, absolute rights (H.A. Mansyur Effendi, 1994).

According to Jan Matenson in Lopa, it is explained that human rights are inherent rights of man, without which man cannot live as a human being (Baharuddin Lopa, 1996). Furthermore, according to Lopa, no power in the world can revoke it.

At the level of human rights implementation, of course, people need to understand fully the concept of Basic Human Obligations (BHO), which in international discourse is called human responsibility. BHO, explicitly mentioned in Law No. 39 of 1999 on Human Rights is defined as "a set of obligations which, if rights are exercised, do not allow the implementation and establishment of human rights". This BHO is included in Article 69: (1), namely "Everyone is obliged to respect the human rights of others, morals, ethics, and the order of community life, nation, and state". Article 69:(2) states that "Every human right of a person gives rise to a basic obligation and responsibility to respect the human rights of others and the government must respect, protect, uphold, and advance them".

This basic human obligation includes also the obligation to restrict human rights as stated in Article 70 of Law No. 39 of 1999 on Human Rights, it is stated that "In exercising their rights and freedoms, every person shall submit to the restrictions set forth by the Law to ensure the recognition and respect for the rights and freedoms of others and to meet fair demands by moral considerations, security, and public order in a democratic society."

Ideal conditions that are aspired certainly not solely can be created. This requires a joint commitment from all components of the Indonesian nation in the reform era to make efforts to protect and enforce human rights in line with the substantive implementation of the democratic system, both in the form of constitutional amendments, legislation on human rights, ratification of international agreements and the formulation of human rights activists.

Concerning radicalism, it can be an obstacle to the development of human rights. Some statements say that radicalism is also a virus for democracy and human rights because it seeks to impose the will by violent means (Dandy Anugrah, 2021). The radical organization debuted at the beginning of the reform era. They seem to grow up.

As democratization has been going on since the Suharto regime ended. The radical organizational movement seems to be a virus that undermines the spirit of democracy in Indonesia. Before the reform was proclaimed, radically inspired community organizations certainly could not show their existence. However, when the new order era became history, radical movements were rife and infiltrated silently in scientific forums such as on campuses (Dandy Anugrah, 2021).

The essence of radicalism is defined as a person's or a group's attitude or activities in bringing about the desired change through the use of violent measures. Radical parties typically seek such changes in a short period of time, in a severe manner, and in opposition to the current social system. Those who are narrow-minded and anti-tolerance, as previously said, will be unconcerned with human rights.

3. Human Rights Education in Anticipation of Radicalism

Globalization can affect the cultural values of the Indonesian nation. These values can be both positive and negative. All of these are threats, challenges and at the same time as opportunities

for the Indonesian nation in the welfare of the people. In this era of globalization, the association between nations is getting closer and tighter. Borders between countries are almost fading. The boundaries of the territory are not a barrier. In association between nations, it is possible to have cultural acculturation that is understood as a mixture of two or more cultures that meet and influence each other (Indonesian Ministry of National Education, 2014). Therefore, efforts are needed in creating a conception so that national resilience can be maintained. One such effort is to develop a concept of national nationalism that leads to national identity. Efforts to overcome these problems, constraints and challenges need to be made, both by the government, parliament, *civil society* and religious organizations, especially through increasing the capacity of law enforcement and citizenship education that emphasizes human rights education.

Human Rights Education is believed to be very effective in efforts to advance and protect human rights. Therefore, the state is obliged to ensure, provide, implement and monitor effective human rights education for government organizers, and the public. As an asset of a nation, education is an investment in building and developing the character of the nation. Quality education will immediately give birth to the progress and civilization of the nation. Conversely, poor education will have negative implications for the success of the wheels of government with the support of the availability of public participation that has good national resilience.

Human Rights Education can be understood as education, training and information aimed at building a culture of universal Human Rights (Majda El Muhtaj, 2018). To develop understanding, skills and awareness of human rights, human rights education is absolutely known and implemented in the learning process of state and community life.

Human rights education is acknowledged and used as a consensus in attempts to promote universal human rights awareness under international human rights law. Education should be directed towards wide personal development and strengthening respect for human rights and fundamental freedoms, according to the principles of Article 26 paragraph (2) of the 1948 United Nations Universal Declaration of Human Rights (Majda El Muhtaj, 2018). Furthermore, human rights education is recognized and used as a consensus in efforts to create universal human rights understanding on a global scale. Human Rights Education is recognized as a powerful tool for promoting societal harmony, tolerance, and world peace (Majda El Muhtaj, 2018). In keeping with the preceding remark, education should be viewed as a framework that state organizers can use to teach their citizens in order to foster mutual understanding, tolerance, and goodwill among all nationalities, racial, and religious groups, as well as promote peace.

Furthermore, for Indonesia, which took part in the World Conference on Human Rights (Vienna, June 1993) and created the Vienna Declaration and Program of Action on Human Rights, human rights education is at least a moral obligation. It was noted in the statement that human rights education, training, and knowledge are required for the development of peaceful relations between nations and the strengthening of mutual understanding, tolerance, and peace (Mudzakir, 2021).

To develop this, the UN General Assembly issued the *UN Decade for HRs Education* policy in 1995-2004 through UN General Assembly Resolution 49/184 on 23 December 1994 (Muhtaj, 2021). Through this policy, the *World Programme for Human Rights Education* was born which essentially recommends Human Rights education as the key to developing respect and protection of human rights.

Reviewing Human Rights in the world of education is considered to give rise to new and confusing discourse for the actors of the world of Education both for practitioners, academics, and researchers in developing human rights-based education projects. This can happen because religious-based people in Indonesia feel that human rights are actually western products that are difficult to harmonize with religious products so that such conceptions will certainly make it difficult for scientific activists who will develop the concept of human rights-based education.

However, in the context of the prevention of radicalism, Human Rights Education is considered to be important because with the granting of it it is expected that the public will have a more open pan-dangan in understanding humans as human beings who have rights and obligations guaranteed by law so that fellow human beings are not allowed to act arbitrarily against the human being. The same thing was also conveyed by Manfred Nowak in Muhtaj who asserted that *education is a precondition for the exercise of human rights*. In that regard, Nowak reminds us of the importance of human rights education and education as part of human rights (Muhtaj, 2021).

Katarina Tomasevski offers a comprehensive view on the rights to education and human rights education. According to him, achieving the right to a good education is a precondition for achieving the right to human rights education. Katarina also affirmed the government's strategic role as an educator in another of her essays. More specifically, the government, as educator, is hereby providing a crucial message in human rights education that education is every child's entitlement, and that it is the obligation of the government to remove all impediments that children may confront (Katarina Tomasevski, 2006).

In its development in Indonesia, Human Rights education is an important part of Indonesia's national human rights action plan in a row since the first wave of Human Rights 1998-2003; second wave 2004-2009; third wave 2011-2014; and the fourth wave of 2015-2019. In fact, human rights education in the fourth wave of human rights was declared as Ranham Indonesia's strategy and human rights action 2018-2019. As an official and dynamic document of the government's Human Rights policy, Hak Human Rights is an imperative policy for all government organizing agencies, both central and regional. In fact, ministries and government agencies are regularly obliged to monitor and report on the progressivity of human rights actions, including the level of implementation of human rights education in Indonesia. Ranham is a broad human rights network and is actually expected to be able to reproduce and strengthen human rights understanding and awareness in the community.

With regard to Human Rights Education in question, the education provided can be focused on teaching and providing understanding to the community on tolerance between communities. Many research results show that only educational institutions have the ability and excellence in teaching the values of tolerance quickly and precisely. According to Ahmad Baedowi in Aziz by quoting Steven E. Vinkel in *Can Tolerance be Taught? Adult Civic Education and the Development of Democratic Values* (2000), an educational process that values diversity, has a democratic and open process and cares about mental growth and development are prerequisites needed in building a spirit of tolerance (Aziz, 2021). Steven E. Vinkel mentions that teaching tolerance is the main entrance in developing democratic and open educational institutions (Aziz, 2021).

In the context of prevention of radicalism understanding is considered rather difficult if without involvement and understanding of the mindset of the community because what is faced is a thought or mindset so that ideas or ideas from the community also need to be observed and considered by the government. In other words, the community is expected to also participate in the planning, preparation and implementation of Human Rights Education to the community.

According to Sherry R Arnstein's idea (The Ladder of Citizen), there are eight (eight) degrees of community participation in government-implemented development programs:

1) Citizen control: Citizens have the ability to participate in and influence the entire decision-making process.
2) Delegated power: society is given the authority to make decisions on specific programs at this level.
3) Partnership: The community has the right to interact with decision-makers or governments; power is shared between the community and the government by mutual agreement.
4) Appointment: The holder of power (government) must appoint a group of people from the affected part of society to serve on a public body where they will have certain access to the decision-making process.

5) The public is not only informed, but also encouraged to express their views, but there is no guarantee that the views stated will be considered in decision-making.

6) Informing, the authority holder merely offers information to the public regarding the proposal of activities, the community is not authorized to influence the outcome.

7) In therapy, the person in charge of the power explains why the proposition is being made by appearing to consult the community.

8) Manipulation is the lowest level of involvement, in which the community just uses its own name.

From the level of participation proposed by Arnstein, it can be grouped into 3 (three) large groups, namely: (1) no participation at all, which include: manipulation and therapy; (2) community participation in the form of staying receives several provisions (*degrees of tokenism*), including informing, consultation, and placation; (3) community participation in the form of having power (*degrees of citizen power*), including partnerships, *delegated power, and citizen power*. In the context of this research requires community participation in the form of cooperation between all interested parties.

The author's assumption evaluates the new government at the Consultation stage, where the public is not only informed but also invited to share opinions, though there is no guarantee that the opinions raised will be considered in decision making, based on Sherry R Arnstein's opinion (the theory of The Ladder of Citizen), which divides the level of public participation in development programs implemented by the government. In the end, this will merely depict conditions that will not change or stagnate since the community will continue to be the recipient of information and policies that are not always beneficial to the community.

Active participation that is expected to base Arnstein's theory is the participation of the community in the form of having power (degrees of citizen power) not just providing information to the community about norms and understanding without empowering it to influence the results. This active participation is expected to foster mutual respect and mutual belonging without putting forward existing differences.

It is understood that currently the process of tolerance between communities is starting to fade slightly so that the emphasis on Human Rights Education on tolerance will be important. KH. Hasyim Muzadi in Aziz, once said that Indonesia with its *Bhinneka Tunggal Ika* is the most tolerant country when compared to other countries in the world (Aziz, 2021).

Conceptually, tolerance itself can be interpreted as an attitude of acknowledging and respecting the existence of non-Muslims and the religion it embraces, not forcing them to embrace Islam because there is no compulsion in religion, giving freedom to its adherents to practice their religion in accordance with their beliefs, not disturbing and disturbing the tranquility of followers of other religions, but also taking a firm stance to depart in matters that include the realm of their faith and religion. Such an attitude will ultimately have a close relationship with respect for human rights and recognition of diversity.

Furthermore, human rights education provided is not only photographed from the side of tolerance, but in the context of understanding human rights education as a whole. Human Rights Education also needs to include the elements contained in Pancasila as the basis of the state. This becomes important and strategic because the values of Pancasila in line with human rights show the breath of humanism that is universal so that Pancasila can be easily accepted by anyone. Pancasila belongs to the typical Indonesian nation and at the same time becomes the identity of the nation thanks to the moral and cultural legitimacy of the Indonesian nation itself.

Pancasila as a fundamental basic value is a noble value that contains the points of mind related to community life, nationhood, and statehood. The points of mind are as follows:

1) The first point of thought, where the state is based on the Supreme Godhead according to the basis of a just and civilized humanity. This point of thought is the description of the first and second precepts.

2) Second thought, the State of Indonesia is a united country, which is a country that protects the

entire Indonesian nation and all Indonesian blood. This point of thought is the description of the third precept.

3) The third point of thought, the state of the people, based on populist and consultative/representative. This point of thought shows the State of Indonesia democracy, namely sovereignty in the hands of the people, in accordance with the fourth precept.

4) The fourth point of thought, states that the state wants to realize social justice for all Indonesian people, educate the life of the nation and participate in implementing world order based on lasting peace and social justice. This point of thought is the description of the fifth precept.

The opening of the 1945 Constitution in which Pancasila is contained cannot be legally changed. If there is a change, it means the dissolution of the state. The basic values contained in Pancasila have a nature and position that remains strong and unchanged where any legal path is no longer possible to change it (Hamid Darmadi, 2019).

4. Role of the Ministry of Law and Human Rights in Providing Human Rights in Education

In the context of the granting of human rights, there is a role of the Ministry of Law and Human Rights of the Republic of Indonesia in realizing the government's objectives through the Ninth *Nawacita* program, namely "Strengthening *Kebhinnekaan* and strengthening Indonesia's social restoration through policies to strengthen education and create spaces of dialogue between citizens. This role can be actualized by the Ministry of Law and Human Rights of the Republic of Indonesia in the extension and culture program of law.

In line with *Nawacita* and the conception of Human Rights, the prevention of radicalism is appropriate through an extension and culture of law program that focuses on Human Rights Education to the community. What can be done is by way of extensionists can actively participate to the community. Participation is critical in the development of society's legal culture. This is vital because in a group context, someone's mental and emotional participation pushes them to attain

shared goals and take responsibility for the group (Siti Irene Astuti Dwiningrum, 2019). The creation of a legal culture in a society through Human Rights Education unquestionably necessitates a participation approach based on a balance of interests.

Muslims in Nadir and Wardani state that the task of the state in the overall modern understanding today in a social service state is to organize the public interest to provide prosperity and a feeling of prosperity based on justice in a state of law.

As a result, the legal extension strategy (grand design) is developed in accordance with the Ministry of Law and Human Rights' strategic plan as well as the National Legal Development Agency's work program, which is tailored to the evolution of community dynamics and the advancement of information technology. Its activities are carried out with more new inventions and greater use of more current communication media, including electronic, print, and other media, as well as legal extension techniques and procedures.

Based on the current situation, it can be concluded that legal socialization needs to be greatly improved through national coordination, patterning, and well-structured use of all supporting infrastructure, including active community participation, electronic and non-electronic media, and other channels such as the use of information technology and others.

The emergence of the Covid-19 pandemic that occurred today has created global uncertainty in the heart of flaming people's lives. This situation must be approached with optimism, and efforts must be made to continue to develop in order to solve the problem. The challenge of the Covid-19 pandemic highlights the need of information technology as a tool for overcoming uncertainty. As a result, the use of information technology in extension can be a viable option.

Not only technically through participation, but in the context of substance, the role of the Indonesian Ministry of Justice can be directed to the process of internalizing the recognition and guarantee of human rights that is not only limited to constitutional normative, but empirically for everyone who lives together with others in the

State of Indonesia, then the approach of the state is needed so that its citizens do not act arbitrarily and interpret something in accordance with their own understanding. So that it is easy to join movements that are not compatible with Indonesia's understanding of Pancasila law.

The concept of recognition and protection of human rights is based on and stems from the concept of legal protection of human rights, because recognition and protection of human rights is aimed at limiting arbitrary actions by authorities, requiring the government to recognize and guarantee it while respecting it for the government and society.

Thus, the Author hopes that the role of the Ministry of Law and Human Rights in providing Human Rights Education to the community can at least reach the third stage of participation in the theory of The Ladder of Citizen, namely partnership where the community has the right to negotiate with decision makers or governments, by mutual agreement of power divided between society and government. The steps that can be done by Kemenkumham RI is that the community can be formed in a working group container (Pokja). Pokja is coordinated by extensionists, who will be able to design, implement and evaluate extension program activities in accordance with the needs of the community itself. Of course, in the context of prevention of radicalism, the role of religious figures and various related elements is needed.

Along with the development of transnational radicalism movements that are worried about the disintegration of the nation, the principle of recognition and guarantee of human rights protection is directed in order to protect, protect, provide a sense of security, a sense of peace and especially provide guarantees of welfare from the state because of the joining of a handful of citizens to the radicalism movement as they feel called because economic conditions are not solely because of jihad in the sense of jihad. Understand them. In the same context it means that in addition to the community participating in obtaining Human Rights Education, on the other hand the state can also provide protection for its citizens against these radicalism movements.

Previous statements became important because in the context of strengthening the integration of the nation through the recognition of the constitutional rights of citizens, the recognition of the guarantee of human rights protection from the state implementation shows the existence of a power relationship between the state that governs its people and the people to get recognition and guarantee the protection of human rights, especially in the perspective of welfare.

CONCLUSION

Based on previous discussions, it is clear that the government's position is to provide human rights guarantees that are not only limited to constitutional normative but empirically for everyone who lives together with others. In realizing it, of course, the government faces various challenges that are not only physical, but the understanding of radicalism can damage the joints of the nation and state. This becomes important because it can have an impact on the social environment that endangers the integrity of the Republic of Indonesia. Human Rights Education is believed to be important for the government in combating radicalism that develops secretly but effectively because by optimizing human rights education, the government can indirectly maximize efforts to advance and protect the human rights of its citizens. Therefore, the state is obliged to ensure, provide, implement and monitor effective human rights education for government organizers, communities, and professionals.

Human Rights are important. The education in question focuses on instilling religious tolerance and respect for others' rights, as well as reinforcing Pancasila, which is also in line with the practical implementation of human rights and has become the Indonesian nation's doctrine. It can be implemented by the Ministry of Law and Human Rights through a legal extension program that works with the community to encourage them to participate actively in the educational process. The active engagement in question entails not only providing suggestions to the education delivered, but also being involved in preparing the content of education, planning who will be included in

education, and arranging a period of community education. As a result, the stage of community involvement can progress to partnership, where the community becomes a government partner.

Based on the above discussion, it is clear that Human Rights Education is believed to be important for the government in combating radicalism that is growing but effective because by optimizing Human Rights Education, the government can indirectly maximize efforts to advance and protect the human rights of its citizens. Therefore, the state is obliged to ensure, provide, implement and monitor effective human rights education for government organizers, communities, and professionals.

Human Rights Education is focused on teaching religious tolerance, respect for the rights of others, and strengthening Pancasila which is also aligned in the realization of human rights as the ideology of the Indonesian nation. In terms of implementation, this can be done by the Ministry of Law and Human Rights through a legal extension program by cooperating with the community to participate.

Thus, based on the results of the analysis and previous conclusions, it is recommended that to minimize radicalism in Indonesia, the Government of Indonesia through the Indonesian Ministry of Law and Human Rights should be able to implement Human Rights Education through legal counseling conducted by the National Legal Development Agency as a strategy to involve the community in legal counseling. In this framework, society is seen as an active subject that plays a role in all of its developments, rather than as an object. Forming a Working Group (Pokja) at the Village/Village level (Law Enforcement Officers (APH), NGOs, Academics, and local populations) in conducting education and legal culture is a concrete step that the National Legal Development Agency should do.

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