

PUBLICATION MANUSCRIPT

**THE PERCEPTION OF CATHOLICS CITIZENS IN SUKOHARJO
TOWARD THE POLICY IMPLEMENTATION IN INDONESIAN
TERRORISM PERVENTION (CASE STUDY: *JEMAAT GEREJA HATI
KUDUS YESUS* IN SUKOHARJO REGENCY)**



Written by:

BAIQ TIRA DELITA FIRGAYANTI
20110520133

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Supervisor

Dr. Suranto, M.Pol.

NIK: 19650812199105 163 014



**Dean of Social and Political
Science Faculty**

Dr. Titik Purwaningsih, S.IP., M.Si
NIK: 19690822199603163038



**Head of Department of Governmental
Affairs and Administration**

Dr. Muchamad Zaenuri, M.Si
NIK: 19660828199403163025

ABSTRACT

This study aims to determine the perceptions of Catholics in the Sukoharjo region in uncovering the policy of handling and overcoming terrorism in Indonesia (Case Study of the Church of the Hati Kudus Yesus in Sukoharjo Regency), as well as follow-up by the government and other stakeholders on perceptions that develop in religious communities Catholics in the Sukoharjo region in uncovering the policy of handling and overcoming terrorism in Indonesia (Case Study of the Church of the Hati Kudus Yesus in Sukoharjo Regency). This study uses qualitative research methods with interview, observation, and secondary data collection techniques. The location of this research is Sukoharjo regency, where this regency is related to the development of terrorism issue. From this research, it can be concluded that the perception of the Sukoharjo Catholic community in uncovering the policy of combating terrorism in Indonesia has shown an attitude that is full of maturity, where terrorism is not part of any religious teachings, including Islam tolerance is still maintained in the repertoire of mutual respect and maintaining regional peace. Then the stakeholder's follow-up on the perception of the Sukoharjo Catholic community in uncovering the policy of combating terrorism in Indonesia is by establishing a communication forum and accommodating various bottom-up aspirations and inputs.

Keywords: Perception of Catholics, Terrorism, Sukoharjo Regency

I. INTRODUCTION

The dynamics of globalization have made the blurring of national sovereignty boundaries due to advances in technology and global communication. Besides being able to have a positive impact, the dynamics of globalization also have a negative impact. One of them is the emergence of various issues relating to national security, including terrorism (Fagan,2009:29).

Some of the terrorist incidents that have occurred in Indonesia in recent years are: bomb and firefight in Jakarta on January 14, 2016, explosion and firefight around Plaza Sarinah, Jalan MH Thamrin, Central Jakarta, and on July 5, 2016, a suicide bomb exploded at the Surakarta Provincial Police Headquarters, Central Java were 1 perpetrator was killed and 1 policeman was injured. From the incidents that occurred in Indonesia, the terrorists focused on the attack on institutions in Indonesia (thejakartapost.com).

Detachment 88 is the Indonesian counter-terrorism squad, and part of the Indonesian National Police. Formed after the 2002 Bali bombing, the unit has had considerable success against the jihadi terrorist cells linked to Central Java-based Islamist movement Jemaah Islamiah (Hamish,2008:17).

Indonesian government in line with the mandate as determined in the Preamble of the Constitution of the Republic Indonesia Year 1945 which is to protect entire Indonesian nation and entire Indonesia homeland Indonesia, improve public welfare, educate the nation and participate in maintaining world order based on freedom, eternal peace and social justice, is obliged to protect its citizens from any threat of crimes in national, transnational, and international. The government has also obliged to defend the sovereignty and maintain national unity and integrity of every form of threats coming from outside or from within, then absolutely necessary law and order enforcement consistently and continuously (*Kompas*, 26 Juni 2018).

In the series of acts of terrorism in Indonesia, it cannot be denied that religious sentiments are inseparable. Radical and terrorist groups in Indonesia have several ideologies, including Islamism, and fundamentalism which considers the non-Islamic groups as objects that must be fought. One of the terror organizations in Indonesia that has links with the Sukoharjo region is Jamaah Islamiyah, which is led by Abu Bakar Baasyir. Jamaah Islamiyah is an organization that operates on a regional scale, covering Indonesia, Malaysia, Philippines, Thailand and Singapore. The organization is estimated to have loyal strengths and sympathizers of around 5,000 members (Sihbudi dan Irawati, et,all, 2005:49).

Sukoharjo as the place of domicile of Abu Bakar Baasyir then became an interesting area to be further investigated as part of the discussion of public perceptions of the policy of handling terrorism. In this study the author will examine the perceptions of the people of Sukoharjo namely the Catholic community in the Church of *Hati Kudus Yesus*, Sukoharjo.

II. METHOD

The object of this research is perception of Catholics citizens in Sukoharjo regency. This research is classified as descriptive qualitative research method. In the field of qualitative research, using interview, documentation, and observation technique. Samples and instruments are chosen by purposive sampling where the sampling are data sources with certain considerations, such as people who are considered to know the most about what we expect (Lindsay, 1988). The choice of sample was taken from representatives of Catholics community in Sukoharjo Regency and stakeholder representatives of Sukoharjo Regency who had links with security policies, especially related to the development of the issue of terrorism.

III. FINDING AND DISCUSSION

A. Dynamics of Terrorism in Indonesia

The development of terrorism in Indonesia is apparently inseparable from the acts of terror carried out by Jamaah Islamiyah (JI), while JI has an association with Abu Bakar Baasyir who is the leader of the Al Mukmin Islamic Boarding School in the Ngruki Sukoharjo region. The establishment of the Al-Mukmin

Islamic Boarding School was originated from the recitation of Zuhr in the Great Mosque of Surakarta. Furthermore, the da'i and the preachers developed the form of the recitation by establishing the Diniyah Madrasa in Gading Kidul street 72 A Solo. The development of Madrasahs is quite rapid because among them are supported by the mass media namely Surakarta Islamic Da'wah Radio (RADIS) at that time. The encouraging dynamics of the madrasa, then inspired the preachers to initiate by assimilating the santri into a container in the form of an Islamic boarding school (almukminngruki.or.id).

The existence of Abu Bakar Baasyir, the Ngurki Islamic Boarding School and the dynamics of terrorism in Indonesia and Southeast Asia later became a concern for the people of Sukoharjo, especially the non-Muslim community. This is because terrorist acts often target gereka and seek worship. Various government efforts in dealing with this problem turned out to foster a variety of achievements which then fostered the pros and cons of reaction. In this chapter, it will be elaborated and analyzed further about the perception of Catholics in the Sukoharjo region in uncovering the policy of handling and overcoming terrorism in Indonesia, especially in the Church of the *Hati Kudus Yesus*, Sukoharjo Regency.

B. Public Policy

The regulation on this matter is Law Number 15 of 2003. In supporting the effectiveness of law enforcement on terrorism in June 2016, the Jokowi government also implemented regulations to replace the law which contained several articles as follows:

- a. Article 1: Definition of Terrorism. The definition of terrorism is the most difficult and most recent discussion agreed upon by the government and the House of Representatives (DPR). In the end, terrorism is defined as an act that uses violence or the threat of violence that creates an atmosphere of terror or widespread fear, causes mass casualties, and / or causes damage or destruction to strategic vital objects, the environment, public facilities, or facilities international with ideological, political or security disturbances.
- b. Article 12 A: Terrorist Organizations. This article stipulates that every person who deliberately becomes a member or recruits people to become members of a corporation determined by the court as an organization of terrorism shall be sentenced to a minimum of 2 years and a maximum of 7 years. Founders, leaders, administrators, or people who control corporate activities can also be sentenced to imprisonment for a minimum of 3 years and a maximum of 12 years. With this article, the National Police Chief said he would immediately bring JAD (Jamaah Ansharut Daulah) and JI (Jemaah Islamiyah) to court. (Read: Legitimate Antiterrorism Law, National Police Chief Will Drag JAD and JI to Court)
- c. Article 12 B: Military Training. This article regulates anyone who intentionally organizes, provides, or participates in military training, paramilitary training, or other training, both domestically and abroad, with the intention of planning, preparing for or committing a criminal act of

terrorism or join in fighting abroad for terrorism, convicted for a minimum of 4 years and a maximum of 15 years. With this article, Indonesian citizens who have been training in Syria so far can be charged with criminal offenses.

- d. Article 13 A: Instigation of this Article regulates, anyone who has a relationship with a Terrorism organization and deliberately disseminates speech, attitudes or behavior, writing, or display in order to incite people or groups of people to commit violence or threats of violence that can lead to criminal acts terrorism, convicted for a maximum of 5 years.
- e. Article 16 A: The involvement of children. This article regulates that for every person who commits a criminal act of terrorism by involving a child, the criminal threat is added to one third. This article was made by reflecting on the many acts of terror involving children abroad. However, recently terrorism involving children also occurred during suicide bombings in three churches and Mapolrestabes Surabaya.
- f. Article 43-C: Prevention of this Article stipulates that the government is obliged to prevent criminal acts of terrorism. In this prevention effort, the government takes anticipatory steps continuously based on the principle of protecting human rights and the principle of prudence.

The revision of the Law (RUU) No.15 of 2003 concerning the Eradication of Terrorism Crime has become a concern of a number of groups., not only highlights the issue of human rights, but also a number of weaknesses in the Law 15/2003. Members of the House of Representatives Commission I Sukamta for example, provided a number of notes, starting construction of the bill to preventive aspects.

First, the construction of the Law on the Eradication of Terrorism Crimes is too detailed, but forget other aspects such as the principle issue. According to him, even though terrorism is a major crime, the principle in the Bill of Law must be regulated, for example the principle of equality. Second, in Law 15/2003 and Law No. 9 of 2013 concerning the Eradication of Crime of Terrorism Funding, it does not regulate the definition of terrorism. There are only a few rules regarding people who take certain actions punished by certain penalties. The use of the phrase terrorism needs to be studied in depth. The reason, the phrase ism has the meaning of understanding, the concept of thought, and ideology. Thus, terrorism can be interpreted as a concept, a concept of thought or ideology that adheres to the teachings and acts of terror. Therefore, the phrase terrorism needs to be defined to be agreed upon so that it does not become gray whose ends lead to haphazard actions in determining someone who is a terrorist, or vice versa. Thus the application of the terrorism law after 2013 has shown progressive achievements, although it cannot yet be a fundamental solution because it still causes pro and contra reactions between the political elite and the public.

C. Perception of the Catholics Community of Sukoharjo

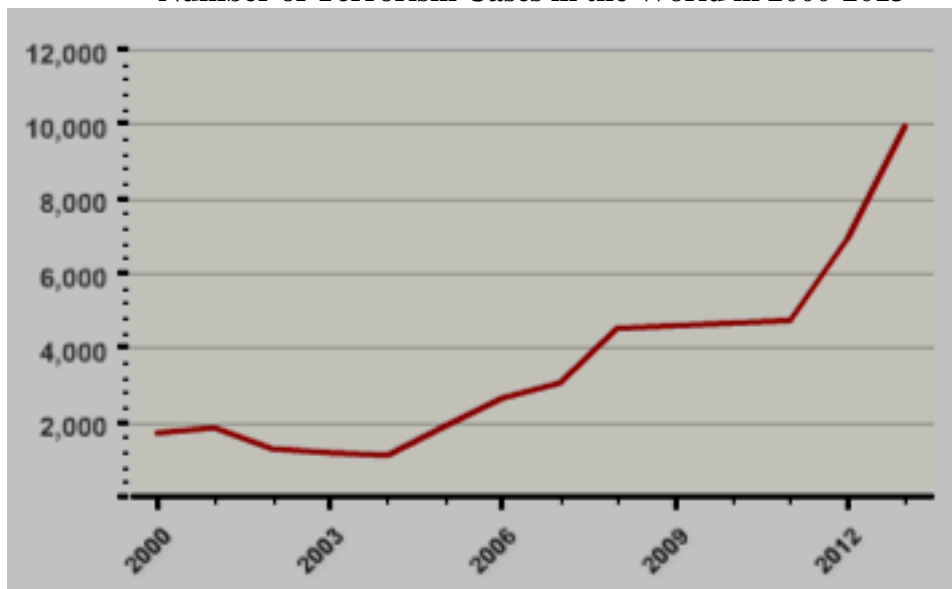
Terrorism is an extraordinary crime as well as a crime of humanity because it randomizes the target to function as a target for civil society. The dynamics of terrorism in Indonesia is also inseparable from the international

security constellation behind the 2001 New York WTC case. The success of Al Qaeda terrorist organizations in penetrating the defense of the United States as the most advanced country in the defense system is a form of confidence for global terrorist organizations to launch their actions in various world countries, including Indonesia (Naiman and Robert, 2011:95).

The international political-security dynamics after the cold war after the 1990s have undergone a shift, from traditional problems (real war) in the form of confrontation, arms race to nuclear proliferation into modern forms of security issues, including clandestine, trafficking to terrorism. Basically terrorism existed long time ago before World War I, but terrorism became popular in 2001 related to the World Trade Center (WTC) terrorist act, New York on September 11, 2001.

The 9/11 event was a series of four suicide attacks that had been set against several targets in New York City and Washington, D.C. on September 11, 2001. According to a report from the 9/11 investigation team, 2,977 people plus 19 hijackers were killed in this attack and at least 6000 people were injured. This event, which is claimed to be the biggest terrorism event in history, certainly makes people aware and worried about the threat of terrorism, especially because the biggest acts of terrorism in history actually occur in the "heart" of the world which is claimed to be a superpower. The 9/11 event was also a starting point that made the world aware of the presence of "new enemies" (Comission Report, 2004). An overview of the development of international terrorism can be seen in graph 3.1. as follows :

Graph 3.1
Number of Terrorism Cases in the World in 2000-2013



Source: Processed from the "Global Terrorism Database"

From graph 3.1. above, it can be seen that the number of world terrorism cases has increased relatively since the WTC incident. This makes the issue of terrorism an important international security issue to be resolved soon. In its Global War on Terror campaign, one of the US steps is to prevent terrorist attacks.

In this case, the US cooperates with world countries to be with the US to fight terrorism. Bilateral and multilateral cooperation has been carried out by the US with many countries including Asia, especially Southeast Asia. Through this collaboration framework, the US seeks to fight international terrorism. Several US international collaborations with the international community, namely, the Asia Pacific Economic Cooperation (APEC), partnership of the U-Association of Southeast Asian Nations (ASEAN), The ASEAN Regional Forum (ARF) and the Pacific Islands Forum (PIF). In addition, bilateral cooperation with friendly countries and their allies has also been enhanced.

The case of terrorism occurring in Southeast Asian countries tends to be worrying for security stability in Southeast Asian countries. The cases that occurred in the previous year were relatively small and the motives and operations were relatively simple. Meanwhile, the terrorism cases that occurred in the 2005-2013 range showed an increasingly high intensity, besides that the materials used to make bombs were mostly ingredients with high explosive materials include TNT (Trinitro Toluen) and even C-4.

The development of terrorism cases in the Southeast Asian region in the range of 2005 to 2013 used many targets and at the same time involved "big" countries in Southeast Asia. This fact is based on the fact that the actions and threats of terrorism are more prevalent in Indonesia, Philippines, Singapore and Thailand. The description of the development of acts and threats of terrorism in Southeast Asian countries can be seen in table 3.4. below:

Table 3.4.
Number of Terrorism Actions and Threats in Southeast Asian Countries
2005-2013

No	State	Period				
		2005	2007	2009	2011	2013
1.	Indonesia	31	48	118	124	269
2.	Malaysia	17	19	20	18	38
3.	Singapore	6	10	17	9	20
4.	Thailand	95	67	123	85	211
5.	Philipine	63	56	124	73	189
6.	Brunei Darusalam	-	-	1	2	3
7.	Myanmar	34	31	45	39	68
8.	Cambodia	14	8	19	4	32
9.	Laos	9	1	3	14	22
10.	Vietnam	5	3	1	6	11

Source: processed from <https://www.fas.org>, <http://www.theglobegwu.com>, accessed on 28 March 2019 dan Arabintha Archarya, 2014: 40,51 dan 118-121.

From table 3.4. above, it can be seen that almost all countries in the Southeast Asia region show an increasing trend. Apart from differences in perspectives between the West and Southeast Asian countries themselves, but can be drawn a red thread that this increasing trend is not a reactive political-security euphoria, but is motivated by a global constellation that has changed so rapidly by making Indonesia a country that the worst of all the acts and threats of terrorism.

The development of the issue of terrorism in Indonesia later became part of information for the public, including for Catholics in Sukoharjo District. Regarding perspectives on terrorism as extraordinary crimes and crimes against humanity, the author interviewed Pita Yulraningsih who served as the Teacher of the "BUNDA PAUD CORJESU" who stated that:

"...Terrorism is coordinated attacks aimed at arousing a feeling of terror against a group of people and Indonesia being the target, threat and operation of an international terrorism organization because Indonesia is one of the favorite jihad destinations for militants."

Moreover, still with the same question, namely with perspectives on terrorism as extraordinary crimes and crimes against humanity the author interviewed Maria Fransisca Deny S who is a congregation of the Church of the Catholic Church of the *Hati Kudus Yesus* who stated:

"...Terrorism is an activity that raises terror (fear) for others because Indonesia has great economic potential to be controlled by foreigners and Indonesians who lack a sense of nationalism, think only money and wealth. Meanwhile the characteristics of this nation are easily pitted against certain primordialism (SARA) because terror in this country is carried out by certain religious people based on blind fanaticism towards their religion. In general, I agree, but not personally because it will cause new injuries for those who actually reject terrorism. This label raises other forms of protest and terror."

Still with the same issue of terrorism the author interviewed Achileus Sandy Kristiawan who is a church member of the Catholic Church of the *Hati Kudus Yesus* who stated:

"...Negative activities, coordinated attacks aimed at arousing feelings of terror against a group of people. In contrast to war, acts of terrorism are not subject to the rules of war such as the time of execution which is always sudden and there is a target of victims because unstable attitudes make it easily influenced by inappropriate teachings including terrorism that are not identical, only coincidentally "carrying" a religion because of a misinterpretation of a religious teaching."

Furthermore, the writer interviewed Martinus Tulus, who is a retired civil servant and congregation of the Catholic Church *Hati Kudus Yesus* who stated:

"...Terrorism is an organized movement / attack that evokes feelings of terror against groups or communities whose victims are mostly civilians and usually the movements / attacks are sudden and the organization must have a certain purpose, because Indonesia is considered to be running a model of applying political Islam alongside western countries. It is assumed that democracy is haram, supported also by Indonesia that many mass organizations are radical and easily burned to fight the west, so ISIS is easy to breed. Actually, any group or mass

organization can commit terror. I don't agree that terrorists are synonymous with Islam.”

Still with the same issue, the writer interviewed John Wiratama who is a church member of the Catholic Church of the *Hati Kudus Yesus* who stated:

*“...Terrorism is an individual or group action to threaten, scare or terrorize other people or groups. There are some things that I have heard and discussed with my friends, but for exact reasons I also don't know. The first one I heard was the issue that there were groups who wanted to make Indonesia a caliphate country, the second if the terror that was carried out was successful, many countries would take advantage of the situation experienced by Indonesia, perhaps the worst of the foreign countries could influence policy will be made in Indonesia. If it is concluded that the terrorists want to see Indonesia lose its identity, especially regarding *Bhineka Tunggal Ika* in Indonesia because I do not agree if it is associated with a particular religion, maybe it is only someone who happens to be a follower of a particular religion..”*

1. Perception of the Catholic Community of Sukoharjo Against Counter-Terrorism as Public Policy

Terrorism is a form of extraordinary crime consisting of cells that move systematically. For this reason, by the regional apparatus and then handled by the central government, as an effort to handle terrorism in Indonesia, the government places BNPT as the leading sector that has the authority to formulate and make policies and strategies and become a coordinator in the field of counter-terrorism. In the aspect of policy, BNPT has three fields, namely (Penanganan Terorisme, damailahindonesiaku.com/terorisme/penanganan-terorisme, access on March, 28 2019):

- a. The field of prevention, protection and deradicalization,
- b. Field of action and capacity building
- c. Field of international cooperation.

The BNPT policy in counter-terrorism emphasizes integrative and comprehensive efforts to overcome terrorism by not only focusing on the hard approach, but also integrating, in fact, promoting a preventive approach (persuasive approach) with various programs that touch the root of the problem, namely ideology, social, economic and injustice. In addition, there is another policy implemented by BNPT in efforts to counter terrorism, namely international cooperation with the premise that terrorism is a threat and a movement that has a cross-border network. Each policy, both enforcement, prevention and international cooperation runs synergistically as an integral form of policy carried out by BNPT in tackling terrorism (Rohan, 2015:84).

In addition, integrative and comprehensive policies have an understanding of the involvement of all components of the nation, both government (K / L) and the community in efforts to counter terrorism in Indonesia. It is in this position that the BNPT becomes the leading sector that coordinates all the potential power of various elements of the nation in combating terrorism. At present the

government places the prevention side as the front guard in the counterterrorism policy in Indonesia through a soft approach. Prevention policies are directed at the deterrence of radical notions of terrorism so as not to spread and influence the community. The purpose of this prevention is to increase the resilience of the people from the influence of radical understanding of terrorism by involving the participation of all components of society in the prevention of terrorism.

In implementing prevention policies, the BNPT carries out counter radicalization strategies, or counteracts radical ideologies aimed at all elements of society. Included in the counter radicalization strategy is the field of protection which includes safeguarding vital objects and the environment. Counter-radicalization strategy is an effort to deter the understanding and movement of terrorism to the community in order to increase awareness and endurance of the people from the influence of radical understanding of terrorism.

This strategy is carried out with various programs, namely, first, coordinating government agencies in an effort to deter radical understanding of terrorism, second, empowering the power of civil society (religious mass organizations, NGOs, educational institutions, religious leaders, traditional leaders, young people) and former terrorists in the fight against radicalism terrorism and thirdly, empowering online media in counteracting radical notions in cyberspace. In its implementation, this strategy is carried out through several fields. Namely; Development strategies (de-radicalization) aimed at core groups, militants, supporters and sympathizers. The de-radicalization strategy is an attempt to transform radical beliefs or ideologies into non-radicals with a multi-and interdisciplinary approach (religion, social, cultural, and so on).

The terrorism countermeasures policy is important when in some cases terrorism in Indonesia often makes non-Muslim worship places the target of attacks. For this reason, counter-terrorism will have a direct impact on the lives of Catholics in Indonesia. In connection with Catholic perspectives on the importance of counter-terrorism policies as a form of public security policy, where so far the church and other places of worship have often been targeted and threatened by terrorism, the author interviewed Pita Yulraningsih who served as the " Bunda PAUD CORJESU " who stated that:

"...Terrorists make places of worship especially churches that are the target of acts of terrorism, because the perpetrators of acts of terrorism see if law enforcement institutions (security) in Indonesia also have a role in paralyzing their groups."

Then still with the same question, namely with Catholic perspectives on the importance of counter-terrorism policies as a form of public security policy, during which the church and other places of worship are often targeted and threatened by terrorism. The author interviewed Maria Fransisca Deny S who is a congregation of the Church of the *Hati Kudus Yesus* stated:

"...The government must not allow all kinds of activities and teachings that lead to narrow fanaticism and consider other people as "enemies" because of different religions. The government as a public office

should be able to carry out and embrace everything. The public position is not religious and the religious person is the person. Thus, when the position was attached, an official must be neutral. The fact is that the regent was reluctant to enter the church, when the holidays occasionally came but only outside the fence, the longing of the people to be greeted more than just such a presence.”

Still with the same Catholic perspectives, the author interviewed Achileus Sandy Kristiawan who is a congregation of the Catholic Church of the *Hati Kudus Yesus* stated :

“...Maybe because of different beliefs and based on misinterpretations of the teachings make the church a target. Maybe the church is synonymous with western and Jewish culture. So far, the government is not maximal if I feel it, but it is good enough that it needs to be improved.”

Moreover with the same question, the author interviewed Martinus Tulus, a retired civil servant and congregation of the Church of the *Hati Kudus Yesus* which states:

“...Because the church is considered as a place of Christianization against Islam, for this reason, the Government and stakeholders should work together in synergy, unity and be consistent and indiscriminate, terrorists must be eradicated and burnt to the ground.”

Still with the issue of Catholic perspectives on the importance of counter-terrorism policies as a form of public security policy, where during this time the churches and places of worship of non-Muslims are often targeted and threatened by terrorism the author interviewed John Wiratama who is a congregation of the Church of the *Hati Kudus Yesus* who stated:

“...Listening to the acts of terror that have occurred several times in Indonesia, the aim is to make Indonesia a khilafah state, so the reason the church is used as a target of terrorism is because the existence of the church becomes an obstacle to realize their goals.”

Then related to the follow-up in Catholic perspectives on the importance of terrorism prevention policies, the author also interviewed Father Parish, Petrus Sujiyana who stated that:

“...the government has been good enough in tackling terrorism. Nevertheless, this policy needs to be maintained because we cannot or are difficult to estimate the actions and threats of terrorism that can occur at any time. Until now, I have appreciated the counterterrorism policy.”

2. The Sukoharjo Catholic Community Response Against Implementation of Counter Terrorism Policies

For the wider community, including Catholics in Indonesia, especially in Sukoharjo, counter-terrorism has shown progressive achievements. This is

because the targets of this strategy are: terrorism inmates, former terrorism prisoners, former terrorist groups, families of terrorist prisoners, radical potential individuals and groups. In its implementation, coaching strategies are carried out in several programs, including (Radikalisme Achievemnt, www.bnpt.go.id/tag/radikalisme, access on March 29 2019):

- a. Guidance in prison against terrorism prisoners with activities: identification, rehabilitation, reeducation and resocialization.
- b. Guidance in the community towards former prisoners, their families and networks with activities: identification, fostering nationalism and nationalism insight, fostering moderate religious insights and entrepreneurial training.

Then specifically for Catholic church members, the government apparatus, especially the police, have made the church an important security object. Safeguarding vital objects (vital objects include areas, buildings / installations, and / or businesses that concern the lives of many people and the interests of the country are strategic. Environmental safeguards that cover two administrative facilities are public facilities such as tourism objects, hospitals, houses of worship, hotels, shopping centers, places of worship include churches, mosques, etc. In its implementation, protection is carried out with activities: Coordination with stakeholders, Preparation of Security System Databases, Making SOP for Security Systems and Socialization of Security Systems to stakeholders.

In connection with the public response to the implementation of terrorism prevention policies in the national scope the author interviewed Pita Yulraningsih who served as the Teacher of the " Bunda PAUD CORJESU " who stated that:

"...In my opinion, the handling of terrorism in Indonesia has not run effectively. Basically, counter-terrorism is not only related to prosecution, but also other aspects involving other agencies, such as the Ministry of Home Affairs, Ministry of Foreign Affairs, Ministry of National Education, Law and Human Rights, Social, Religion, Communication and Information, National Intelligence Agency, elements of the TNI in the region, and other elements. In my opinion, the Catholic community and Islam are fine in cooperating."

Furthermore still with the same question, the author interviewed Maria Fransisca Deny S who is a congregation of the Catholic Church of the *Hati Kudus Yesus* who stated:

"...It has been quite good through the FKUB, although it has not been able to suppress radical notions that have developed optimally. It is evident from the mobilization of citizens to participate in activities led by fundamental radical groups. Thus in my opinion the handling of terrorism in Indonesia has been tolerable. Again, the omission of the development of radical notions is not optimal. The article used is only the ITE article and the utterance of hatred, even though it leads to treason (changing the basis and philosophy of the nation)."

Still with the issue of implementing terrorism prevention policies in the national scope, the author interviewed Achileus Sandy Kristiawan, a congregation of the Catholic Church of the *Hati Kudus Yesus* who stated:

“...It's good, but it hasn't been able to deter the perpetrators, so that repeated treatment of terrorists will be repeated. So far the apparatus tends to be less assertive and it can be emphasized so that terrorism in Indonesia is truly lost from life in Indonesia. Including religious tolerance so that there is no more concern for worship..”

The writer also interviewed Martinus Tulus, who is a retired civil servant and at the same time congregation of the Catholic Church of the *Hati Kudus Yesus* who stated:

“...We think that the government's actions have been effective in dealing with terrorist activities. At that time the government was not aware of activities carried out by certain groups and sometimes provided opportunities for certain groups to preach through social media, print media, TV media to broadcast intolerant preaching..”

Still with the implementation of the counterterrorism policy in the national scope, the author interviewed John Wiratama, a congregation of the Catholic Church of the *Hati Kudus Yesus* who stated:

“...Not yet. Because it can be likened to 1: 5, it means that if there is 1 that invites tolerance, on the other hand there are 5 people who spread or invite intolerance. The inability of the government and the state security to eradicate or dissolve radical groups in Indonesia to become joint homework as a nation, so it is also necessary to provide assistance and supervision from every community to oversee every radical group that begins to emerge.”

3. Stakeholder Follow-Up Against Perception of the Catholic Community of Sukoharjo in Exposing Terrorism Prevention Policy in Indonesia

The issue of counter terrorism is indeed a fairly complex security policy. Its existence as an extraordinary crime then tends to try to be resolved by the POLRI unit or institution within the national scope of the center. In connection with the author interviewing Irwan Wahyudi who is a member of the intelligence and security agency (INTELKAM), Sukoharjo Resort Police stated that:

“...The handling of terrorism in terms of prosecution is the authority of Detachment 88, meanwhile the guidance of former terrorists whose authority is BNPT. In this case the Sukoharjo Regional Police tried to prevent the spread of radical ideas through a program of de-radicalization and counter-radicalism through national insight seminars in collaboration with the TNI, and the district government of Sukoharjo district.”

3.1. Follow-up in the Communication Aspect

The National Police of the Republic of Indonesia is in accordance with the law and one of which has the function of coaching. The guidance function is

generally carried out by the Bimmas function, as one of the pre-emptive functions. Through this coaching function, the National Police seeks to improve communication with the community. The hope of good communication with the community is to increase the closeness between the Indonesian National Police and the whole community. Therefore, the National Police Trust Building program is increasingly close to the community.

In connection with the author interviewing Irwan Wahyudi who is a Member of the INTELKAM Police Resort (Polres) Sukoharjo who stated his statement that:

“...Basically it is true that in Sukoharjo region there are many former terrorists, some groups and pesantren who adhere to radicalism as one of the triggers of acts of terrorism. In uncovering this, we (the Polres) synergized with each other in carrying out de-radicalization and counter-radicalism programs, did a lot of counseling and dissemination of tabloids and fliers about the dangers of terrorism, and communication between citizens and citizens with the government has been going well and involving the community in educating national insights and involvement of officials, RTs and citizens in monitoring migrants or terrorism.”

3.2. Follow-Up in the Aspects of Bureaucratic Structure and Resource Aspects

Since the reform era that began in 1998, there have been many important changes in various areas of people's lives, which subsequently became the starting point of the first wave of reform era. This change is based on the desire of most people to realize democratic governance and accelerate the realization of people's welfare based on basic values as stated in the opening of the 1945 Constitution. This moment became the starting point for the beginning of the National Police reform process towards professional Polri and independent and in accordance with the demands and expectations of the community, which includes 3 (three) integral aspects of the structural, instrumental and cultural fields. In its development, reforms in the field of bureaucracy lagged behind reforms in the political, economic and legal fields, so that in 2004, the government had reaffirmed the importance of applying the principles of clean government and good governance. , which is universally believed to be the principle to provide excellent service to the community (Reformasi Birokrasi POLRI, rbpsumbar.com/rbp-reformasi-birokrasi-polri/, access on March 20 2019).

The POLRES is tasked with carrying out the main tasks of the Indonesian National Police in maintaining security and public order, upholding the law, and providing protection, protection and service to the community and carrying out other POLRI duties in the POLRES legal area, in accordance with statutory provisions. Polres carry out functions covering the provision of police services to the public, in the form of receipt and handling of reports / complaints, assistance and assistance including security of community activities and government agencies, and services for permits / information, as well as complaints services for police officers in accordance with statutory regulations –invitation (Polres Sukoharjo, humas.polri.go.id/author/humasopressukoharjo/, access on 28 2019).

In connection with the bureaucratic aspect, Sukoharjo Regional Police together with its supporting institutions have an important role as the spearhead of public security, including in dealing with terrorism. In this regard, the Sukoharjo Regional Police has carried out several steps including the implementation of the intelligence function in the security sector to carry out early detection and early warning, as well as community development, which includes community empowerment through community policing, formation and development of form of self-reliance in order to increase the awareness and adherence of citizens to the law and the provisions of legislation, the establishment of relations between POLRI and the community, coordination and special police supervision (Polres Sukoharjo, humas.polri.go.id/author/humasoprressukoharjo/, access on 28 2019).

3.3. Follow-Up in the Aspect of Disposition

Disposition to develop better policies does need to be carried out by the Sukoharjo government together with related stakeholders. This is important because so far Sukoharjo has faced a negative stigma related to the development of terrorism in Indonesia. Regarding the position of Sukoharjo, the writer interviewed Pita Yulraningsih, who served as the Teacher of the " Bunda PAUD CORJESU " who stated that:

"...Sukoharjo is an area that is often identified with the dynamics of terrorists in Indonesia because in Sukoharjo there are so many terrorists captured that Sukoharjo is identified with terrorists. Although in reality the conditions of tolerance between people in the Sukoharjo region that are already running tend to be conducive."

The writer also interviewed Maria Fransisca Deny S, a congregation of the Catholic Church of the *Hati Kudus Yesus* who stated:

"... Many of the actors and figures behind terrorism activities originated or were captured in Sukoharjo. Grassroots level is actually good, but when there are provocations from fundamental radical groups, citizens tend to be easy to adopt."

In addition, the writer interviewed Achileus Sandy Kristiawan who was a congregation of the Catholic Church of the *Hati Kudus Yesus* who stated:

"...Yes because maybe there is Abu Bakar Ba'asyir who pioneered the terrorism movement in Indonesia."

Regarding the position of Sukoharjo the writer also interviewed Martinus Tulus, a retired civil servant and at the same time congregation of the Catholic Church of the *Hati Kudus Yesus* who stated:

"...Because there are many terrorist incidents that have graduated from certain huts in Sukoharjo. Even though in fact in Sukoharjo the people are in harmony, they do not see their religion and do not like the hatred between religious people, even mutual respect between religious followers to worship."

Furthermore, the author interviewed Yohanes Wiratama who is a congregation of the Catholic Church of the *Hati Kudus Yesus* bellow:

“...It is an open secret at Ngruki that there are Islamic boarding schools which have been exposed to hate and even Kyai Abu Bakar Ba'asyir as a teacher at the Islamic boarding school has been proven to have violated the law in terrorism. There are many news that some of the alumni of Islamic boarding schools participated in acts of terror in several places in Indonesia, which made it often identified with terrorism in Indonesia.”

Finally related to the follow-up in the disposition aspect, the writer also interviewed Father Parish Father, Petrus Sujiyana who stated that:

“...the Sukoharjo regency government along with its staff must also develop a codusive climate by involving community elements so that security issues are not only the responsibility of the government, but also the community together with its components.”

From the descriptions above, it can be understood that the police function of Sukoharjo which is integrated with other stakeholders have an important role in supporting the achievement of security, especially in counter-terrorism. In addition, from the results of the interview above, there are several important things as dispositions, namely community involvement and more effective safeguard policies.

IV. CONCLUSION

Based on the responses and attitudes of the informants, almost all of them agreed on the government's efforts, especially the Indonesian National Police in handling various acts of terrorism in Indonesia. Then the various policies turned out to have a positive impact on relations between religious followers in Sukoharjo in general. Tolerance is still maintained in the repertoire of mutual respect and maintaining regional peace. Thus in this research it can be proved that the perception of Catholic people in the area of Sukoharjo, especially the Church of the *Hati Kudus Yesus* considers terrorism is not part of Islam but, emerged from the group radicalism that on behalf of Islam and is part of the extraordinary crimes and crimes of humanity. At the national level of government apparatus, in particular POLRI and related stakeholders have successfully handled and tried terrorism. Then at the district level (Sukoharjo Regency), communication, bureaucratic structure and resources successfully built harmonization of inter-religious life in this region.

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