

The Effects of Deradicalization Standardized Policy in Advancing Human Security



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ABSTRACT

Terrorism represents an extraordinary crime because it generates extensive and complex impacts that compel the state to formulate responses beyond purely repressive measures by emphasizing preventive and rehabilitative strategies. The government implements deradicalization programs for terrorist inmates within correctional institutions to reinternalize Pancasila values, transform radical ideologies, and facilitate effective social reintegration. This study analyzes the implementation of deradicalization programs through the perspective of Pancasila values and evaluates the role of correctional institutions within the integrated criminal justice system. This research applies a normative legal method by employing statutory, conceptual, and case approaches and by relying on library-based data derived from legislation, legal doctrines, and relevant academic literature. The findings demonstrate that the legal framework supporting deradicalization programs provides an adequate foundation, yet practical implementation continues to face substantial challenges, including limited institutional capacity, weak internalization of Pancasila values, and the persistence of recidivism among terrorism offenders. These findings indicate that existing policies have not fully achieved their intended objectives. Therefore, this study concludes that the state must strengthen the role of correctional institutions by improving the quality of rehabilitation programs, enhancing coordination among institutions, and developing a more comprehensive approach based on Pancasila values in order to ensure the effectiveness of deradicalization efforts and to advance broader human security objectives.



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Introduction

Pancasila establishes the foundational worldview of the Indonesian nation by structuring a coherent system of core values that directs patterns of thought,

attitudes, and behavior in both individual and collective life.¹ The constitutional foundation of this worldview is firmly embedded in the Preamble of the 1945 Constitution of the Republic of Indonesia, which affirms Pancasila as the philosophical basis of the state and the source of all legal norms. This position is further strengthened through Law Number 12 of 2011 concerning the Formation of Laws and Regulations, which places Pancasila as the fundamental legal source that guides the hierarchy and substance of legislation. Consequently, Pancasila functions not only as a moral guideline but also as a binding normative framework that shapes state administration, public policy, and legal development. Through this framework, the state directs social conduct and governance by embedding ethical principles such as justice, humanity, unity, democracy, and social welfare into institutional practices and public life, thereby reinforcing social cohesion and collective responsibility.²

Indonesia reflects a high level of diversity through its more than 17,000 islands and its extensive plurality of ethnic groups, cultures, and religions, as recorded in national statistical data.³ The 2010 population census identified more than 1,300 ethnic groups, while cultural records indicate thousands of recognized cultural heritages. This pluralistic structure necessitates a strong unifying ideology, and Pancasila fulfills this role by integrating diversity into a shared national identity. Law Number 40 of 2008 concerning the Elimination of Racial and Ethnic Discrimination further reinforces this commitment by prohibiting discriminatory practices and promoting equality among citizens. Despite this legal framework, empirical conditions continue to show the persistence of intolerance and discrimination, which contradict the normative ideals of Pancasila and indicate gaps in its practical internalization.⁴

Indonesia records a population of approximately 273.32 million people, with 86.93 percent adhering to Islam, which positions the country as the largest Muslim population in Asia. This demographic reality coexists with diverse theological interpretations and religious orientations that influence patterns of belief and practice. While Law Number 39 of 1999 concerning Human Rights guarantees freedom of religion and belief, differences in interpretation may generate social tensions when not managed within a framework of tolerance and national values. In certain cases, these conditions contribute to the emergence of radical narratives that justify violence in the name of religion and undermine national unity. The

¹ Christopher Baker-Beall and Gareth Mott, 'The New EU Counter-Terrorism Agenda: Preemptive Security through the Anticipation of Terrorist Events', *Global Affairs*, 7.5 (2021), 711–32 <https://doi.org/10.1080/23340460.2021.1995461>

² Daniel Auer and Daniel Meierrieks, 'Merchants of Death: Arms Imports and Terrorism', *European Economic Review*, 137 (2021), 103813 <https://doi.org/10.1016/j.euroecorev.2021.103813>

³ Asmawi and others, 'Measuring Human Rights and Islamicity of Indonesian Anti-Terrorism Law', *AHKAM: Jurnal Ilmu Syariah*, 19.2 (2019) <https://doi.org/10.15408/ajis.v19i2.13898>

⁴ Aisha Azhar, Muhammad Nasir Malik and Asif Muzaffar, 'Social Network Analysis of Army Public School Shootings: Need for a Unified Man-Made Disaster Management in Pakistan', *International Journal of Disaster Risk Reduction*, 34 (2019), 255–64 <https://doi.org/10.1016/j.ijdr.2018.11.024>

weakening of Pancasila values in such contexts plays a significant role in facilitating the growth of radical ideologies that reject pluralism and diversity.⁵

The government responds to these challenges through a comprehensive legal and institutional framework aimed at preventing and countering radicalism and terrorism. Law Number 5 of 2018 concerning the Eradication of Criminal Acts of Terrorism provides the primary legal basis for counterterrorism efforts, including preventive measures, law enforcement actions, and deradicalization programs. In addition, Presidential Regulation Number 7 of 2021 concerning the National Action Plan for Preventing and Countering Violent Extremism Based on Terrorism outlines a strategic policy framework that emphasizes prevention, protection, and rehabilitation through cross sectoral coordination. Empirical data indicate that terrorism remains a significant threat, as reflected in numerous recorded incidents, hundreds of perpetrators, and substantial numbers of victims, as well as ongoing judicial proceedings related to terrorism cases. These data confirm that repressive approaches alone cannot address the complexity of terrorism and that preventive and rehabilitative strategies must play a central role.⁶

Terrorism constitutes an extraordinary crime due to its extensive and transnational impacts, which include significant loss of life, destruction of property, and widespread psychological fear. Major incidents at both global and national levels demonstrate the severity of these impacts and reinforce the need for comprehensive countermeasures. The recurrence of radical actions, including those involving former terrorism offenders, highlights the limitations of punitive approaches and underscores the urgency of implementing effective deradicalization programs. The government institutionalizes these programs through regulatory instruments such as the Regulation of the Minister of Law and Human Rights and internal correctional guidelines, including the Decree of the Director General of Corrections Number PAS 172 PK 01 06 01 of 2015 concerning Standards for the Development of Terrorism Inmates. These regulations establish structured programs that include ideological guidance, religious moderation, vocational training, and social reintegration.⁷

The criminal justice system operates as an integrated framework that enforces criminal law through investigation, prosecution, adjudication, and execution of sanctions, as regulated under Law Number 8 of 1981 concerning Criminal Procedure Law and Law Number 22 of 2022 concerning Corrections. Correctional institutions implement judicial decisions within this system while maintaining

⁵ Masyhar Ali, Murtadho Ali and Zaharuddin Sani Ahmad Sabri Ahmad, 'The Driving Factors for Recidivism of Former Terrorism Convicts in Socio-Legal Perspective', *Journal of Indonesian Legal Studies*, 8.1 (2023), 379–404 <https://doi.org/10.15294/jils.v8i1.69445>

⁶ Kazeem B Ajide and Olorunfemi Y Alimi, 'Income Inequality, Human Capital and Terrorism in Africa: Beyond Exploratory Analytics', *International Economics*, 165 (2021), 218–40 <https://doi.org/10.1016/j.inteco.2021.01.003>

⁷ Tanveer Ahmad and others, 'Impact of Terrorism on Stock Market: Evidence from Developed and Developing Markets', *International Journal of Disaster Risk Reduction*, 70 (2022), 102786 <https://doi.org/10.1016/j.ijdr.2022.102786>

institutional independence and carrying out rehabilitation functions aimed at transforming inmates into law abiding citizens. Data from correctional authorities indicate that hundreds of individuals convicted of terrorism offenses remain within detention centers and correctional institutions, which places significant responsibility on these institutions to ensure effective rehabilitation and prevent recidivism.⁸

Radicalism develops as an ideological orientation that seeks fundamental transformation of existing systems and manifests both as a conceptual framework and as a movement that may employ violence to achieve its objectives.⁹ This process often involves the adoption of extreme beliefs that legitimize violent actions, thereby creating a direct pathway toward terrorism. Empirical evidence shows that acts of terrorism produce indiscriminate harm and widespread fear, affecting not only intended targets but also broader communities. Perpetrators frequently rely on distorted interpretations of religious teachings, which contradict the principles of peace, humanity, and unity embedded in both religious values and Pancasila.¹⁰

Limited understanding and internalization of Pancasila values contribute significantly to the spread of radicalism within society. Strengthening the integration of these values within deradicalization programs therefore becomes a critical strategy for countering radical ideologies and restoring social cohesion. Correctional institutions must align rehabilitation programs with applicable legal frameworks, including Government Regulation Number 99 of 2012 concerning the Requirements and Procedures for the Implementation of the Rights of Correctional Inmates, which emphasizes security, public order, and justice. By enhancing institutional capacity, improving program quality, and reinforcing ideological education based on Pancasila, the state can strengthen the effectiveness of deradicalization efforts and ensure that the reintegration of former offenders contributes to national stability and societal harmony.¹¹

Previous research demonstrates that scholars conceptualize deradicalization policy as a strategic instrument for advancing human security through integrated, multidisciplinary, and structured approaches that combine legal, social, and

⁸ Max Abrahms, Luis Alfonso Dau and Elizabeth M Moore, 'Should I Stay or Should I Go Now? Understanding Terrorism as a Driver of Institutional Escapism', *International Business Review*, 32.4 (2023), 102120 <https://doi.org/10.1016/j.ibusrev.2023.102120>

⁹ Goran Knežević, L B Lazarević, and others, 'The Relationship between Closed-Mindedness and Militant Extremism in a Post-Conflict Society', *Aggressive Behavior*, 48.2 (2022), 253–63 <https://doi.org/10.1002/ab.22017>

¹⁰ Ahmed M Abozaid, 'Counterterrorism Strategy and Human Rights in Egypt after the Arab Uprising: A Critical Appraisal', *Aggression and Violent Behavior*, 51 (2020), 101385 <https://doi.org/10.1016/j.avb.2020.101385>

¹¹ Hafiz Syed Mohsin Abbas and Xiaodong Xu, 'Topical Dynamics of Terrorism from a Global Perspective and A Call for Action on Global Risk', *International Journal of Disaster Risk Reduction*, 2024, 104659 <https://doi.org/10.1016/j.ijdrr.2024.104659>

psychological interventions.¹² Kees van Bos (2020) explains that deradicalization functions not only as a counterterrorism mechanism but also as a governance framework that protects individuals and communities from violence while promoting social reintegration and human dignity.¹³ Mark Juergensmeyer (2017) argues that ideological transformation requires systematic engagement processes, while Clark McCauley and Sophia Moskalenko (2016) emphasize that policymakers must address psychological and social dimensions through structured intervention models. Scholars further maintain that policymakers design deradicalization programs through stages that include identification, rehabilitation, re-education, and reintegration in order to ensure consistency and measurable outcomes.¹⁴ In addition, Fathali Moghaddam (2018) highlights the importance of multi actor collaboration involving state institutions, civil society, and community leaders to strengthen preventive and corrective strategies.¹⁵ At the same time, Alex P. Schmid (2013) identifies a structural tension between security-oriented approaches and human rights protection, particularly in the use of surveillance and coercive measures that may undermine policy legitimacy. Scholars therefore argue that policymakers must develop adaptive and context sensitive frameworks grounded in social justice and inclusion to ensure that deradicalization policies effectively advance human security.¹⁶ However, previous studies have not yet provided a systematic legal and governance model that explains how standardized deradicalization policies can operate coherently to optimize human security outcomes, thereby indicating the need for further theoretical and empirical development.¹⁷

This research aims to examine the effects of standardized deradicalization policy in advancing human security through a legal and governance perspective.¹⁸ The study analyzes how policymakers design and implement structured deradicalization frameworks to prevent radicalization, promote social reintegration, and protect human dignity. It evaluates the effectiveness of such

¹² Ahmad and others.

¹³ Kees van den Bos, 'Unfairness and Radicalization', *Annual Review of Psychology*, 71. Volume 71, 2020 (2020), 563–88 <https://doi.org/10.1146/annurev-psych-010419-050953>

¹⁴ M Juergensmeyer, *Terror in the Mind of God, Fourth Edition: The Global Rise of Religious Violence*, Colección de Libros Electrónicos de U Loyola (University of California Press, 2017) <<https://books.google.co.id/books?id=NaswDwAAQBAJ>>; C R McCauley and S Moskalenko, *Friction: How Conflict Radicalizes Them and Us* (Oxford University Press, 2017) <https://books.google.co.id/books?id=jg81DQAAQBAJ>

¹⁵ Bertjan Doosje and others, 'Terrorism, Radicalization and de-Radicalization', *Current Opinion in Psychology*, 11 (2016), 79–84 <https://doi.org/10.1016/j.copsyc.2016.06.008>

¹⁶ Alex Schmid, 'Radicalisation, De-Radicalisation, Counter-Radicalisation: A Conceptual Discussion and Literature Review', *Terrorism and Counter-Terrorism Studies*, 2013 <https://doi.org/10.19165/2013.1.02>

¹⁷ Ali Masyhar and others, 'Legitimacy of Social Justice in the Terrorism Regulations: Insight from Several Countries', *Bestuur*, 12.1 (2024) <https://doi.org/10.20961/bestuur.v12i1.78576>

¹⁸ T Tholking and others, 'Internal Consistency of the DELTA Scale Assessing Psychotic-like Experiences', *Zeitschrift Für Psychologie*, 232.4 (2024), 279–90 <https://doi.org/10.1027/2151-2604/a000581>

policies in balancing security objectives with human rights and social justice. The research also identifies institutional and societal factors that influence policy outcomes and develops a normative model of standardized deradicalization policy that strengthens human security in a systematic, adaptive, and sustainable manner.¹⁹

Research Method

This research employs a descriptive analytical methodology to examine the effects of standardized deradicalization policy in advancing human security through a systematic and scientific approach.²⁰ The study conceptualizes research as a structured process to discover truth by applying scientific methods to understand legal phenomena and formulate solutions to identified problems. The research adopts a constructivist paradigm that emphasizes the interpretation and reconstruction of legal and social realities through a hermeneutical and dialectical process, enabling the researcher to compare, interpret, and synthesize various perspectives in order to produce a comprehensive understanding. The study applies an empirical juridical approach that analyzes law not only as a set of normative rules but also as a social practice that interacts dynamically with political, economic, social, and cultural dimensions within society. The type of research is descriptive analytical, which aims to provide an accurate, systematic, and comprehensive description of legal issues related to the implementation of deradicalization policies. The study utilizes both primary and secondary data sources. The researcher collects primary data through field research, including observation and interviews with relevant stakeholders, while the researcher gathers secondary data through literature review, including legislation, legal documents, academic journals, and other scholarly materials. The research applies data collection methods that integrate field research and library research to ensure data completeness and validity.²¹ The study analyzes data using qualitative descriptive analysis supported by content analysis techniques, which enable the researcher to interpret legal norms, examine empirical findings, compare them with theoretical frameworks, and evaluate their effectiveness. Through this analytical mechanism, the research constructs a coherent understanding of the

¹⁹ Hasto Kristiyanto, Satya Arinanto and Hanief Saha Ghafur, 'Institutionalization and Party Resilience in Indonesian Electoral Democracy', *Heliyon*, 9.12 (2023), e22919 <https://doi.org/10.1016/j.heliyon.2023.e22919>

²⁰ Abrahms, Dau and Moore.

²¹ J Me\djedović, U Kovačević and G Knežević, 'Militant Extremist Mind-Set in Serbian Football Supporters', *Behavioral Sciences of Terrorism and Political Aggression*, 12.4 (2020), 1–15 <https://doi.org/10.1080/19434472.2020.1859583>

operation of standardized deradicalization policies and assesses their contribution to advancing human security in a systematic and accountable manner.²²

Results and Discussion

The Effects of Deradicalization Standardized Policy

Terrorism in Indonesia demonstrates a close relationship with ideological, historical, and political dimensions that form part of the dynamics of the strategic environment at both global and regional levels.²³ Recent patterns indicate that most terrorist acts across various regions in Indonesia involve domestic actors, while only a limited number of perpetrators originate from foreign countries. Nevertheless, contemporary terrorism reflects an interconnected structure in which domestic actors operate alongside transnational networks, thereby reinforcing the complexity of security challenges. Scholars identify a strong linkage between terrorism and radicalism, as groups that commit acts of terror frequently adopt radical ideologies. The relationship between these phenomena operates in a complex manner, where radicalism functions as an initial stage in a process that may lead to terrorism, although not all individuals or groups with radical views engage in violent actions. Radicalism generally represents an extreme orientation that seeks social or political transformation through methods that deviate from established norms, while certain groups legitimize violence as a means to achieve their objectives and exert pressure on governments or societies.²⁴

Law enforcement institutions in Indonesia treat terrorism as a serious priority and implement measures that primarily rely on repressive approaches to address individuals suspected or convicted of terrorism offenses.²⁵ Media coverage further reinforces this orientation by emphasizing enforcement actions such as raids, arrests, and the use of force, as well as by focusing on severe criminal sanctions imposed by courts. Although these repressive strategies have succeeded in uncovering and suppressing several terrorist activities, they do not provide a comprehensive solution. Policymakers therefore recognize the necessity of adopting complementary approaches, including deradicalization and counter radicalization strategies, to address the root causes of terrorism. States that frequently encounter terrorism have implemented deradicalization programs as a preventive and rehabilitative strategy, although each country applies different models and mechanisms.²⁶ Deradicalization policy functions as a structured effort

²² Anis Mashdurohatun and others, 'Combating Digital Defamation: Regulations, Challenges and Protecting Reputation', *Journal of Sustainable Development and Regulatory Issues (JSDERI)*, 3.3 (2025) <https://doi.org/10.53955/jsderi.v3i3.147>

²³ Abbas and Xu.

²⁴ Kristiyanto, Arinanto and Ghafur.

²⁵ L B Lazarević and others, 'What Drives Us to Be (Ir)Responsible for Our Health during the COVID-19 Pandemic?', *Personality and Individual Differences*, 176 (2021), 110771 <https://doi.org/10.1016/j.paid.2021.110771>

²⁶ Me\ djedović, Kovačević and Knežević.

to guide individuals or groups away from violent behavior. Researchers assess its effectiveness through ideological transformation and behavioral change, which include shifts in worldview, increased trust in social systems, willingness to reintegrate into society, and rejection of non-democratic methods.²⁷

Deradicalization as a policy requires a clear understanding of its *ratio legis*, namely the underlying rationale that justifies its formulation and implementation within the legal system.²⁸ Legislators codify deradicalization in Article 43D paragraph 1 of the Law on the Eradication of Terrorism, which defines it as a planned, integrated, systematic, and continuous process aimed at eliminating, reducing, and reversing radical understandings related to terrorism. This provision indicates that policymakers intentionally design deradicalization as a structured legal instrument that operates through strategic planning, institutional coordination, staged implementation, and sustained intervention. The law frames deradicalization as a gradual transformation process through which individuals disengage from extremist beliefs, accept democratic values, and demonstrate a willingness to reintegrate into society.²⁹

The philosophical foundation of deradicalization policy reflects the fundamental values of the Indonesian legal system, particularly those derived from Pancasila and the Preamble of the 1945 Constitution. Policymakers ground this policy in the belief that terrorism constitutes a deviation from religious and moral principles, as it justifies violence and undermines human dignity. Deradicalization programs therefore emphasize correct religious understanding, ethical awareness, and spiritual development in order to reconstruct individual perspectives and promote values such as peace, compassion, and social harmony. This orientation aligns with the principle of belief in one supreme God and reinforces the moral dimension of legal policy.³⁰

At the same time, policymakers design deradicalization to uphold human rights and humanitarian values by providing opportunities for rehabilitation, fair treatment, and social reintegration. The policy seeks to transform former offenders into constructive members of society while maintaining respect for justice,

²⁷ Pedro Pechorro and others, 'Are the Links between Dark Traits of Personality and Violent Attitudes Mediated by a Propensity to Morally Disengage?', *Journal of Aggression, Maltreatment & Trauma*, 2025, 1--? <https://doi.org/10.1080/10926771.2025.2506539>

²⁸ Muchamad Maskyur Alkhuseri, Hartiwiningsih Hartiwiningsih and Muhammad Rustamaji, 'The Sustainable Peace Towards Legal Deradicalization Reform', *Journal of Sustainable Development and Regulatory Issues*, 3.2 (2025) <https://doi.org/10.53955/jsderi.v3i2.115>

²⁹ Zauresh T Abdukarimova, Aizhan B Bauberikova and Serik A Umbetbayev, 'Problems of Preventing Extremism and Terrorism Among Convicts in Institutions of the Penal Enforcement System of the Republic of Kazakhstan', *Bulletin of the Institute of Legislation and Legal Information of the Republic of Kazakhstan*, 79.4 (2024), 168–77 https://doi.org/10.52026/2788-5291_2024_79_4_168

³⁰ Rohadhatul Aisy, 'Non-Penal Deradicalization of Former Terrorist Prisoners', *Journal of Law and Legal Reform*, 2.2 (2021), 243–62 <https://doi.org/10.15294/jllr.v2i2.46487>

equality, and human dignity.³¹ Furthermore, the state positions deradicalization as a strategic response to threats against national unity, ideological stability, and public security. By reducing extremist ideologies and preventing their spread, deradicalization strengthens social cohesion and supports national resilience. Ultimately, policymakers align this policy with constitutional objectives, including protecting the nation, promoting public welfare, advancing education, and contributing to global peace and security.³²

The sociological foundation of deradicalization reflects the need for legal policy to respond to concrete social conditions and the dynamics of society. Correctional institutions shape the behavior of terrorism inmates, who strengthen their ideological and religious perspectives through spiritual, psychological, and social interactions during incarceration. Inmates form exclusive groups based on shared backgrounds and beliefs in order to obtain protection and social support, which in turn reinforces solidarity and strengthens radical identity. Access to communication networks enables inmates to maintain connections with external groups, thereby increasing the risk of continued radical influence. Deradicalization therefore functions as a strategic instrument to prevent the spread of radical ideology, assess the level of radicalization, and determine appropriate treatment for inmates within correctional institutions.³³

The juridical foundation of deradicalization reflects the role of law in addressing legal problems and ensuring certainty and justice. The state formulates specific legal regulations to respond to terrorism as an extraordinary crime that involves complex ideological and political elements.³⁴ Policymakers establish a legal framework through legislative processes that involve coordination between state institutions in order to ensure the legitimacy and effectiveness of counterterrorism measures. Policymakers design special standards for terrorism inmates by considering their unique characteristics, including strong ideological commitment and resistance to conventional rehabilitation. The law justifies differentiated treatment as a proportional and necessary approach that remains consistent with principles of human rights, equality, and correctional objectives,

³¹ Abdulkarimova, Bauberikova and Umbetbayev.

³² Rosmalizawati Abd. Rashid and others, 'Daya Cipta and Islamic Innovation: A New Lens on Human Rights in Malaysia Madani', *Contemporary Studies in Law and Society Journal*, 2024 <https://doi.org/10.53955/cslsj.v1i2.58>

³³ Noura A Al-Suwaidi and Haitham Nobanee, 'Anti-Money Laundering and Anti-Terrorism Financing: A Survey of the Existing Literature', *Journal of Money Laundering Control*, 24.2 (2021), 396–426 <https://doi.org/10.1108/JMLC-03-2020-0029>

³⁴ Yusril Arinaldy Asdira, 'Analysis of Development of Deradicalization of Terrorist Prisoners in Indonesia', *Bisma The Journal of Counseling*, 4.1 (2020), 48–56 <https://doi.org/10.23887/bisma.v4i1.24231>

while ensuring that deradicalization operates as a structured and accountable legal mechanism.³⁵

Correctional institutions operate as structured environments that facilitate the rehabilitation of inmates through systematic programs designed to transform behavior and support social reintegration. The development of the correctional system in Indonesia reflects a transition from a punitive prison model toward a rehabilitative framework that prioritizes guidance, personal development, and reintegration into society.³⁶ This transformation focuses on eliminating negative stigma and fostering responsible individuals through organized programs that include training, education, and mentoring. These programs aim to improve personality, reshape patterns of thought, and equip inmates with practical skills required for independent and constructive participation in social life after release.³⁷

Correctional authorities implement specialized rehabilitation programs for terrorism inmates to prevent the spread of radical ideology and to promote behavioral change. Authorities initiate environmental orientation programs at the initial stage to introduce institutional rules, rights, obligations, and administrative structures while collecting essential background data. Authorities conduct profiling activities to analyze ideological perspectives, assess levels of radicalization, and determine appropriate placement in order to maintain institutional security and prevent the formation of radical networks. Authorities apply assessment mechanisms to evaluate the risk of reoffending and to identify criminogenic needs that guide the development of individualized rehabilitation strategies.³⁸

Authorities conduct social inquiry research to examine the personal background, social environment, and behavioral patterns of inmates in order to support evidence-based decision making in rehabilitation. Rehabilitation programs include religious awareness initiatives that transform radical interpretations into inclusive and peaceful perspectives and legal awareness programs that strengthen understanding of rights, obligations, and compliance

³⁵ Andre Setiawan, Adji Rahmat and Rachmat Dwi Putranto, 'Perbandingan Regulasi Penanganan Kejahatan Terorisme Di Indonesia Dan Malaysia', *Journal Evidence of Law*, 2.2 (2023), 180–89 <https://doi.org/10.59066/jel.v2i2.421>

³⁶ Katherine E Brown, 'Gender, Governance, and Countering Violent Extremism (CVE) in the UK', *International Journal of Law, Crime and Justice*, 72 (2023), 100371 <https://doi.org/10.1016/j.ijlcj.2019.100371>

³⁷ Subhayu Bandyopadhyay and Todd Sandler, 'Voluntary Participation in a Terror Group and Counterterrorism Policy', *Journal of Economic Behavior & Organization*, 215 (2023), 500–513 <https://doi.org/10.1016/j.jebo.2023.09.031>

³⁸ Arief Budiono and others, 'Cyber Indoctrination Victims in Indonesia and Uzbekistan', *Journal of Human Rights, Culture and Legal System*, 3.3 (2023), 441–75 <https://doi.org/10.53955/jhcls.v3i3.127>

with the law.³⁹ Authorities provide intellectual development through formal and non-formal education, promote national awareness to strengthen identity and loyalty, deliver psychological counseling to support mental recovery, and maintain physical well-being through health programs. Authorities also implement self-reliance programs that develop vocational skills and enhance economic productivity. Correctional institutions evaluate all rehabilitation programs through structured review mechanisms to measure effectiveness, monitor behavioral change, and ensure continuity in the rehabilitation process.⁴⁰

The structured model of the deradicalization and rehabilitation process for terrorism inmates within correctional institutions through sequential stages that authorities evaluate periodically through Correctional Observer Team hearings. The process begins with an initial stage that includes environmental orientation, profiling, risk assessment, and social inquiry to collect comprehensive data on inmate backgrounds, ideological orientation, and levels of radicalization.⁴¹ Authorities implement early intervention programs such as religious awareness, legal awareness, intellectual development, national awareness, and psychological counseling to establish a foundation for behavioral change. Authorities then advance the process to the next stage following evaluation, where they intensify rehabilitation through structured programs that include behavioral monitoring, continued ideological guidance, psychological support, and physical health development. Authorities also introduce independence programs that focus on vocational skills and personal capacity building to prepare inmates for productive participation in society. The process continues into an advanced stage where authorities emphasize deeper transformation through intellectual, psychological, and vocational reinforcement supported by holistic treatment approaches. Authorities conduct further evaluations to determine progress and readiness for reintegration. In the final stage, authorities implement integration programs that prepare inmates to return to society through comprehensive assessment and adaptation processes. This model demonstrates a systematic, gradual, and evaluative rehabilitation framework that ensures accountability, measures behavioral transformation, and supports effective social reintegration.⁴²

The duration of rehabilitation programs in correctional institutions follows the length of the sentence and proceeds through structured stages within the correctional system. Authorities divide the rehabilitation process into four

³⁹ Arturo Cuesta and others, 'Anticipating Public Acceptance of Anti-Terrorism Technologies', *Safety Science*, 189 (2025), 106888 <https://doi.org/10.1016/j.ssci.2025.106888>

⁴⁰ Adrian Cherney, 'Evaluating Interventions to Disengage Extremist Offenders', *Behavioral Sciences of Terrorism and Political Aggression*, 12.1 (2020), 17–36 <https://doi.org/10.1080/19434472.2018.1495661>

⁴¹ Mitch Downey, 'Did the War on Terror Deter Ungoverned Spaces?', *Journal of Development Economics*, 151 (2021), 102648 <https://doi.org/10.1016/j.jdeveco.2021.102648>

⁴² Andrew Glazzard, 'Violent Extremist Disengagement and Reintegration', *Studies in Conflict & Terrorism*, 48.4 (2025), 419–38 <https://doi.org/10.1080/1057610X.2022.2098553>

sequential phases that include the initial stage from zero to one third of the sentence, the first advanced stage from one third to one half, the second advanced stage from one half to two thirds, and the final stage from two thirds until release. Authorities conduct systematic evaluations at the end of each stage in order to assess behavioral development, measure program effectiveness, and determine eligibility for progression to the next phase. This staged mechanism ensures continuity, consistency, and accountability in the implementation of rehabilitation and deradicalization programs.⁴³

Correctional institutions require competent and specialized human resources to implement deradicalization programs effectively. Authorities assign dedicated officers to accompany, monitor, record, observe, and supervise terrorism inmates during daily activities and throughout the rehabilitation process while preparing detailed profiling reports. Institutions that manage between ten and twenty terrorism inmates allocate at least four officers with relevant educational backgrounds in law, religion, or psychology. Authorities require these officers to complete specialized training programs that include handling guidelines for terrorism inmates, conflict management, profiling techniques, and anti-radicalization strategies in order to ensure professional and effective intervention.⁴⁴

The implementation of deradicalization programs across correctional institutions demonstrates varying outcomes. Authorities in Semarang achieve high levels of participation in orientation, profiling, assessment, and religious guidance programs, although a portion of inmates continues to resist rehabilitation efforts. Authorities in Pasir Putih apply a strict high security classification system that prioritizes control and supervision, which limits the effectiveness of ideological transformation. Authorities in Brebes implement a more individualized approach and collaborate with national counterterrorism agencies, which enhances participation, strengthens behavioral change, and supports successful social reintegration outcomes.⁴⁵

The effectiveness of standardized deradicalization regulations for terrorism inmates depends significantly on the optimization of correctional institutions as structured and reform-oriented rehabilitation bodies.⁴⁶ Multiple structural and behavioral factors hinder the successful implementation of deradicalization programs within correctional facilities, including prison overcrowding, the absence of adequate separation between general inmates and terrorism offenders

⁴³ Hashmat Ullah Khan, 'Consequences of Terrorism in the Middle East', *Journal of Economic Criminology*, 4 (2024), 100067 <https://doi.org/10.1016/j.jeconc.2024.100067>

⁴⁴ Ali Masyhar and Silaas Emovwodo, 'Techno-Prevention in Counterterrorism', *Journal of Human Rights, Culture and Legal System*, 3.3 (2023), 625–55 <https://doi.org/10.53955/jhcls.v3i3.176>

⁴⁵ Ali Muhammad and Eric Hiariej, 'Deradicalization Program in Indonesia Radicalizing the Radicals', *Cogent Social Sciences*, 7.1 (2021) <https://doi.org/10.1080/23311886.2021.1905219>

⁴⁶ Cuesta and others.

that facilitates the spread of radical ideology, and the uncooperative attitudes of terrorism inmates who demonstrate resistance, withdrawal, and refusal to engage in rehabilitation activities.⁴⁷ Limited institutional capacity among correctional officers further weakens the implementation of deradicalization programs, particularly in identifying, managing, and mitigating the influence of extremist ideology on vulnerable inmates. This condition becomes more complex due to weak coordination among government agencies and non-governmental organizations, which prevents the development of integrated strategies and results in stagnant programs that lack clear direction. Consequently, inmates experience confusion, fatigue, and eventual disengagement from deradicalization efforts.⁴⁸

The evaluation of deradicalization effectiveness reveals a fundamental limitation in measuring substantive success, especially in assessing cognitive transformation. The absence of recidivism does not necessarily indicate ideological change, as no comprehensive instruments currently measure post-release radicalism levels. Moreover, findings that indicate the re-involvement of former inmates in terrorist networks raise serious doubts about the validity of governmental claims regarding deradicalization success. The case of Abdullah Sunata illustrates this weakness, as a convicted terrorism offender who received sentence reduction due to participation in deradicalization programs later re-engaged in terrorist activities. This case demonstrates that existing approaches have not sufficiently addressed the ideological dimension in a deep and sustainable manner.⁴⁹

Empirical findings show that a number of terrorism inmates continue to refuse participation in deradicalization programs despite their intended role in facilitating disengagement from radical ideology and supporting social reintegration.⁵⁰ In the Class IIA Pasir Putih Nusakambangan Correctional Institution, one inmate consistently rejected all forms of rehabilitation programs, including religious, psychological, and social interventions. This refusal manifested through absence from counseling sessions, reluctance to participate in moderated discussions, and defensive responses to officer engagement, indicating strong ideological persistence and resistance to cognitive change. In the Class IA Semarang Correctional Institution, approximately zero to twenty percent of terrorism inmates declined participation in deradicalization programs. This group

⁴⁷ Mohd Irwan Saidin and Kartini Khalid, 'Combating Daesh in Malaysia', *Religions*, 14.3 (2023), 367 <https://doi.org/10.3390/rel14030367>

⁴⁸ Olusola Ogunnubi and Uchenna Aja, 'De-Radicalization and Reintegration in Nigeria', *African Identities*, 22.3 (2024), 811–27 <https://doi.org/10.1080/14725843.2022.2125365>

⁴⁹ Idhamsyah Eka Putra, Vici Putera and Elvira Rumkabu, 'Psychological and Identity Dynamics about Indonesia', *International Journal of Intercultural Relations*, 99 (2024), 101935 <https://doi.org/10.1016/j.ijintrel.2024.101935>

⁵⁰ G Montanari Vergallo and others, 'Health Care Providers Ethical Use of Risk Assessment to Identify and Prevent Terrorism', *Ethics, Medicine and Public Health*, 12 (2020), 100436 <https://doi.org/10.1016/j.jemep.2019.100436>

exhibited closed attitudes, limited interaction with correctional officers, and a tendency to maintain prior ideological beliefs. This condition confirms that although the program operates relatively well, it has not fully reached all inmates, thus requiring more personalized, intensive, and continuous rehabilitation strategies.⁵¹

In contrast, all terrorism inmates in the Class IIB Brebes Correctional Institution actively participated in deradicalization programs, reflecting the effectiveness of persuasive approaches and constructive communication established by correctional officers. This full participation indicates that a supportive rehabilitation environment and positive interpersonal relations can significantly enhance inmate engagement and facilitate behavioral and attitudinal transformation. Normative analysis indicates that current deradicalization standards have not fully reflected justice principles grounded in Pancasila values. Existing regulations emphasize security and law enforcement approaches while insufficiently integrating human dignity, social justice, and dialogical conflict resolution. This imbalance appears in the limited rehabilitative orientation of policies and the absence of adaptive mechanisms that address the individual needs of inmates.⁵² Therefore, strengthening ideological awareness programs constitutes a strategic necessity within deradicalization efforts. Such programs must systematically develop inmates' understanding of Pancasila values, reinforce national awareness, and promote the internalization of tolerance, humanity, and nonviolence principles. The integration of Pancasila based regulatory reform with sustainable ideological awareness programs will produce a deradicalization framework that operates not only procedurally but also substantively in transforming inmates' perspectives and beliefs, thereby contributing to the realization of a secure, peaceful, and just society.⁵³

Deradicalization Standardized Policy in Several Countries

An ideological justice approach redefines the architecture of deradicalization by extending its scope beyond the transformation of individual cognition and by positioning former terrorism inmates as active agents of social change during their reintegration into society, while simultaneously aligning correctional objectives with the development of national insight and personal character as mandated in Article 5 paragraph 1 of the Director General of Corrections Decree Number PAS-172.PK.01.06.01 of 2015 and further strengthened by Law Number 22 of 2022

⁵¹ Muhammad Rizwan, Sara Batool and Sarmad Khan, 'De-Radicalization Programs in Muslim Countries', *Global International Relations Review*, 4.4 (2021), 9–20 [https://doi.org/10.31703/girr.2021\(IV-IV\).02](https://doi.org/10.31703/girr.2021(IV-IV).02)

⁵² Ahmad Munawar Ismail, Paramjit Singh Jamir Singh and Wan Kamal Mujani, 'A Systematic Review: Unveiling the Complexity of Definitions in Extremism and Religious Extremism', *Humanities and Social Sciences Communications*, 12.1 (2025), 1297 <https://doi.org/10.1057/s41599-025-05685-z>

⁵³ Saidin and Khalid.

concerning Corrections and Law Number 5 of 2018 concerning the eradication of terrorism, which collectively impose a legal obligation upon the state to ensure rehabilitation, reintegration, and prevention within an integrated institutional framework.⁵⁴ This approach requires correctional institutions to move beyond administrative compliance and to operationalize Pancasila values as measurable indicators of ideological transformation, thereby compelling inmates to internalize pluralism, tolerance, social justice, and respect for diversity as foundational principles that guide their conduct both during incarceration and after release. By embedding these values into structured correctional programs, the ideological justice framework equips inmates with the capacity to participate actively in community-based initiatives that aim to prevent the dissemination of radical ideologies, particularly in light of recent institutional assessments that continue to identify the persistence of extremist networks within correctional settings and the ongoing risk of ideological relapse among former offenders.⁵⁵

The implementation of this approach transforms deradicalization from a reactive security-oriented mechanism into a proactive and preventive social strategy, as individuals who successfully undergo ideological transformation assume roles within their communities that enable them to disseminate narratives of peace, inclusivity, and coexistence, thereby strengthening societal resilience against radicalization. This transformation reflects a shift in the legal and policy paradigm, where former inmates no longer occupy a passive position as objects of rehabilitation but instead function as subjects who contribute to the prevention of extremism through experiential knowledge and social engagement. Comparative practices across jurisdictions demonstrate that such a transformation requires the institutionalization of participatory mechanisms that integrate state authority with community involvement.⁵⁶

In Canada, national counter radicalization strategies emphasize community resilience and multi stakeholder collaboration, where government institutions operate as facilitators that support civil society initiatives, while former extremists participate as mentors and credible communicators who deliver counter narratives grounded in personal experience. In the United Kingdom, the CONTEST strategy and the Desistance and Disengagement Programme operationalize a risk-based approach that combines legal supervision, behavioral monitoring, and individualized intervention, while also incorporating former extremists into structured mentoring roles that enhance the credibility and effectiveness of

⁵⁴ Aswin Sipayung, Sumartono and Choirul Soleh, 'Dynamics Implementation of De-Radicalism Policy', *Journal of Law and Sustainable Development*, 11.9 (2023), e772 <https://doi.org/10.55908/sdgs.v11i9.772>

⁵⁵ OBATOYINBO Abdul-Ganiyu and others, 'Deradicalisation and National Security', *World Journal of Advanced Research and Reviews*, 19.1 (2023), 1545–52 <https://doi.org/10.30574/wjarr.2023.19.1.1486>

⁵⁶ Gabriel O Adebayo, 'Counter-Radicalization Policies and Policing in Education: Making a Case for Human Security in Europe', *Heliyon*, 7.2 (2021) <https://doi.org/10.1016/j.heliyon.2020.e05721>

ideological disengagement processes. These models demonstrate that the integration of experiential testimony into deradicalization programs strengthens persuasive capacity and facilitates deeper ideological reflection among individuals at risk.⁵⁷

The effectiveness of ideological justice, however, depends on the ability of the state to coordinate multiple actors within a coherent and adaptive framework that integrates legal regulation with social and cultural intervention. State institutions, academic bodies, and civil society organizations must collaborate to ensure that deradicalization programs incorporate both security imperatives and humanistic values, particularly in addressing resistance among inmates who maintain strong adherence to extremist ideologies.⁵⁸ Such resistance necessitates the adoption of flexible and individualized strategies that include intensive mentoring, dialogical engagement, and psychological counseling, all of which must be delivered by credible actors who possess both ideological competence and social legitimacy, such as moderate religious leaders or reformed former extremists. At the same time, the state must address structural barriers to reintegration by implementing policies that reduce social stigma, expand access to employment, and provide economic empowerment programs, as empirical evidence consistently indicates that socio economic marginalization constitutes a significant driver of recidivism and re radicalization.⁵⁹

Comparative experience further illustrates the importance of integrating ideological transformation with social inclusion and economic support.⁶⁰ The Aarhus Model in Denmark establishes a community-based framework that integrates local government, law enforcement, social services, and educational institutions into a coordinated system that prioritizes early intervention, ideological dialogue, and social reintegration. This model demonstrates that sustained interaction and critical reflection within a supportive social environment can effectively deconstruct extremist narratives and reconstruct individual identity within a democratic and pluralistic context. Similarly, Saudi Arabia implements the Munasaha Program as a centralized model that combines religious re-education, psychological rehabilitation, and comprehensive post release assistance, including financial support and family reintegration, thereby aligning ideological change with social stability and welfare provision. Singapore advances a complementary approach through the Religious Rehabilitation Group, which

⁵⁷ Downey.

⁵⁸ Goran Knežević, M Kušić, and others, 'Can the "Shotgun Wedding" of Openness and Psychoticism Be Justified Based on Apophenia as the Disposition to Commit False-Positive Errors?', *Zeitschrift Für Psychologie*, 232.4 (2024), 255–68 <https://doi.org/10.1027/2151-2604/a000580>

⁵⁹ Adrian Furnham and Christopher Robinson, 'Ideology, Personality Disorders and the Militant Extremist Mindset', *Behavioral Sciences of Terrorism and Political Aggression*, 2021 <https://doi.org/10.1080/19434472.2021.1995022>

⁶⁰ Adrian Furnham, Grace Horne and Sandeep Grover, 'Correlates of the Militant Extremist Mindset', *Frontiers in Psychology*, 11 (2020), 2250 <https://doi.org/10.3389/fpsyg.2020.02250>

institutionalizes the role of religious leaders as primary agents of ideological correction and employs persuasive theological dialogue supported by family engagement to ensure continuity of transformation beyond the correctional setting. These models collectively confirm that successful deradicalization requires the integration of ideological, social, and economic dimensions within a structured and measurable framework.⁶¹

In contrast, Indonesia continues to rely predominantly on an institutional and administrative model that emphasizes correctional control and general rehabilitation without adequately operationalizing ideological transformation as a distinct and measurable objective.⁶² The absence of explicit indicators based on Pancasila values, combined with limited community participation and insufficient involvement of non-state actors, constrains the effectiveness of existing deradicalization programs and limits their capacity to produce sustainable outcomes. Therefore, Indonesia must undertake a comprehensive reconstruction of its regulatory framework by codifying clear and measurable indicators of ideological change grounded in Pancasila, institutionalizing the role of credible actors such as religious leaders, academics, and reformed former extremists, and integrating community-based participation into all stages of the deradicalization process.⁶³

The state must develop risk-based assessment mechanisms and establish comprehensive reintegration policies that connect correctional programs with social and economic support systems, thereby ensuring continuity between institutional intervention and community reintegration. Through these reforms, the ideological justice approach can function as a transformative legal and policy framework that not only disengages individuals from extremist ideologies but also mobilizes them as contributors to social cohesion and resilience. By aligning legal norms, institutional practices, and social interventions within a coherent structure, Indonesia can develop a deradicalization system that operates as an adaptive, participatory, and justice-oriented mechanism capable of preventing recidivism, strengthening national unity, and sustaining long term societal stability.⁶⁴

⁶¹ Gavin Hart and Antoinette Raffaella Huber, 'Five Things We Need to Learn About Incel Extremism: Issues, Challenges and Avenues for Fresh Research', *Studies in Conflict and Terrorism*, 49.1 (2026), 98–114 <https://doi.org/10.1080/1057610X.2023.2195067>

⁶² Yaza A Ulyana and Ahmad Riyansyah, 'De-Radicalization Program: The Case Study of Indonesia', *International Journal of Business, Economics, and Social Development*, 2.2 (2021), 78–88 <https://doi.org/10.46336/ijbesd.v2i2.130>

⁶³ Belgis Hayyatun Nufus and others, 'Defining Roles, Rebuilding Lives: Social Workers in Collaborative Child Deradicalization', *Journal of Social Work Practice*, 2026 <https://doi.org/10.1080/02650533.2025.2609660>

⁶⁴ Kerstin Sischka and Dorothee Warth, 'Psychotherapeutic Counseling in Disengagement and Deradicalization – Case-Related Insights Into the Work of Nexus; [Psychotherapeutische Fallhilfen Für Die Distanzierungs-Und Ausstiegsarbeit – Fallbezogene Einblicke in Die Arbeit Des

Enhancing Human Security through Standardized Deradicalization Policies

The Decree of the Director General of Corrections of the Ministry of Law and Human Rights of the Republic of Indonesia Number PAS 172 PK 01 06 01 of 2015 provides a foundational regulatory framework that governs the implementation of deradicalization programs for terrorism inmates and directs correctional institutions to deliver structured rehabilitation through personality development, national insight formation, and vocational training while introducing instructional modules that aim to instill national values and the ideology of Pancasila, yet the regulation does not consistently operationalize Pancasila as the central ideological foundation of rehabilitation, thereby limiting its effectiveness in transforming the cognitive orientation of inmates. The regulatory framework emphasizes technical and administrative dimensions of rehabilitation, particularly vocational training and social reintegration, rather than positioning ideological transformation as the primary objective, which results in the development of generalized rehabilitation modules that do not systematically integrate Pancasila values as the core substance of instruction and consequently weaken the program's capacity to counter extremist belief systems at a fundamental level.⁶⁵

The framework also demonstrates substantive limitations in stakeholder integration because it does not institutionalize the active participation of academics, religious leaders, and civil society actors who possess the expertise to contextualize Pancasila values and articulate persuasive counter narratives, which causes the implementation approach within correctional institutions to remain fragmented, insufficiently comprehensive, and inadequately responsive to the specific ideological characteristics of terrorism inmates. The monitoring and evaluation system prescribed by the regulation prioritizes observable behavioral outcomes such as compliance and reintegration while neglecting the measurement of ideological internalization, which reduces the assessment of deradicalization to procedural indicators and fails to capture substantive transformation in belief systems that should function as the principal benchmark of program effectiveness.⁶⁶

The regulatory design does not establish explicit provisions that govern Pancasila based ideological rehabilitation as a mandatory component of deradicalization, thereby creating a normative gap that constrains implementation consistency and prevents the formulation of a structured and measurable strategy

Beratungsnetzwerkes N', *Praxis Der Kinderpsychologie Und Kinderpsychiatrie*, 75.1 (2026), 43–63
<https://doi.org/10.13109/prkk.2026.75.1.43>

⁶⁵ Annemarie L H Kattner, Sharon E Biegai and Herbert Scheithauer, 'Determining Factors and Developmental Psychological Challenges in Deradicalisation Processes for Adolescents; [Bedingende Faktoren Und Entwicklungspsychologische Herausforderungen in Deradikalisierungsprozessen Heranwachsender]', *Praxis Der Kinderpsychologie Und Kinderpsychiatrie*, 75.1 (2026), 5–26 <https://doi.org/10.13109/prkk.2026.75.1.5>

⁶⁶ Andrea Russo, *Case Study: Using AI for Deradicalization, Practicing Digital Ethnography* (Taylor and Francis, 2026) <https://doi.org/10.4324/9781032672663-31>

for embedding national values, which leads correctional institutions to apply ideological components in an unsystematic and fragmented manner without clear operational standards. The normative structure reveals a discrepancy between policy formulation and practical implementation because although the regulation formally acknowledges the importance of national insight and ideological awareness, correctional practices do not position Pancasila as the central axis of rehabilitation, which indicates that the legal substance does not effectively guide institutional behavior toward achieving deep and sustained ideological transformation.⁶⁷

The program design does not develop contextualized learning modules that directly engage with radical ideology because existing materials present general concepts of nationalism without critically addressing extremist doctrines or constructing counter narratives grounded in Pancasila principles, which reduces the program's effectiveness in transforming entrenched ideological convictions. The absence of a comprehensive and systematic assessment framework for ideological change constitutes a critical weakness because the regulation requires evaluation based on risk classification but implementation focuses on external indicators such as discipline and recidivism while neglecting internal belief transformation, and psychological counseling as well as personality assessments operate in a generic manner without specifically measuring the internalization of values related to humanity, unity, and social justice.⁶⁸

An effective deradicalization framework requires assessment instruments that examine inmate perspectives on pluralism, tolerance, and national identity because without such instruments correctional institutions cannot determine whether inmates have genuinely abandoned extremist ideology or merely exhibit temporary behavioral compliance, which contributes to the recurrence of radical involvement after release and indicates the absence of substantive ideological change. The regulatory framework does not mandate the development of structured and progressive Pancasila based curricula because although it requires rehabilitation to proceed in a gradual and measurable manner it does not provide detailed guidance on curriculum design, pedagogical strategies, or experiential learning methods, which results in the reliance on theoretical instruction that fails to create meaningful engagement or practical understanding among inmates. The absence of legal certainty regarding the integration of Pancasila modules further undermines program sustainability because existing counterterrorism legislation

⁶⁷ Muhammad Iqbal and others, 'Mitigating Religious Radicalism and Polarization through the Integration of Artificial Intelligence (AI), Internet of Things (IoT), Blockchain and Cognitive Science', *AMPLITUDO: Journal of Science and Technology Innovation*, 5.1 (2026), 148–57 <https://doi.org/10.56566/amplitudo.v5i1.551>

⁶⁸ Nicole Angelie Policarpio, Kloe Carvajal-Yap and Francisco Lara, *A Restorative Justice Approach to Violent and Hateful Extremism in BARMM, Civil Society Responses to Extremism in the Philippine Bangsamoro* (Taylor and Francis, 2026) <https://doi.org/10.4324/9781003629573-10>

defines general objectives of deradicalization but does not establish operational mechanisms for embedding national ideology within correctional programs, which generates inconsistency across institutions and prevents the formation of a unified national standard.⁶⁹

A comprehensive reconstruction of legal substance must reposition ideological transformation as the central objective of deradicalization by mandating the integration of Pancasila values into all stages of rehabilitation, developing standardized and context sensitive modules, establishing measurable indicators of ideological internalization, institutionalizing stakeholder participation, and constructing a rigorous evaluation system that integrates behavioral observation with cognitive and attitudinal assessment. Through this reconstruction, the deradicalization program can progress beyond procedural compliance toward substantive transformation and enable correctional institutions to function not only as rehabilitation facilities but also as institutional spaces for ideological reorientation in which inmates replace extremist beliefs with values grounded in humanity, unity, and social justice.⁷⁰

The social, cultural, and ideological backgrounds of terrorism inmates decisively influence the effectiveness of deradicalization programs because these factors shape cognitive orientation, behavioral tendencies, and receptiveness to ideological transformation. Correctional institutions must therefore design deradicalization programs that integrate contextual analysis of educational level, socio economic condition, cultural affiliation, and prior ideological exposure in order to ensure that interventions respond directly to the lived realities of inmates. The current regulatory framework mandates the provision of personality development, vocational training, and national insight formation, yet its implementation often relies on generalized modules that do not adequately reflect the diversity of inmate backgrounds, which reduces the relevance and effectiveness of the program.⁷¹

Ideological conditioning constitutes a central challenge because many inmates have internalized extremist doctrines through sustained exposure to structured networks and persuasive narratives. Deradicalization programs must actively construct Pancasila as a coherent alternative ideology that offers normative guidance grounded in humanity, unity, and social justice. However, program implementation frequently fails to operationalize these values as the core

⁶⁹ Wesam Charkawi, Kevin Dunn and Ana-Maria Bliuc, 'Evaluations of Countering Violent Extremism Programs: Linking Success to Content, Approach, Setting, and Participants', *International Journal of Law, Crime and Justice*, 77 (2024), 100674 <https://doi.org/10.1016/j.ijlcj.2024.100674>

⁷⁰ Anand Sreekumar, 'Communist Literary Internationalism and Worldmaking in the Twentieth Century: Kerala and the Soviet Union', *Journal of Historical Geography*, 88 (2025), 108–17 <https://doi.org/10.1016/j.jhg.2025.05.002>

⁷¹ Montanari Vergallo and others.

substance of rehabilitation, which limits the capacity of inmates to replace entrenched radical beliefs with inclusive national principles. This deficiency demonstrates that ideological transformation requires not only formal instruction but also critical engagement that challenges prior beliefs and reconstructs cognitive frameworks.⁷²

Socio economic vulnerability further reinforces susceptibility to radicalization because limited access to education and economic opportunity often drives individuals toward ideological movements that promise identity, purpose, and material improvement.⁷³ Effective deradicalization must therefore combine ideological education with capacity building in social and economic domains in order to address both structural and cognitive dimensions of radicalization. Cultural context also plays a significant role because local traditions and belief systems may either facilitate or resist the internalization of national values. Correctional institutions must incorporate culturally responsive strategies that engage religious figures and community leaders who possess social legitimacy and can translate Pancasila values into contextually meaningful narratives.⁷⁴

A personal approach strengthens the effectiveness of deradicalization by enabling individualized assessment, counseling, and interaction that align with the specific needs and characteristics of inmates. Correctional officers must apply tailored communication strategies that consider variations in educational background and ideological intensity in order to facilitate reflection and acceptance of new values.⁷⁵ This approach fosters trust, enhances emotional engagement, and increases the likelihood of internalizing principles of tolerance and social cohesion. To ensure effectiveness, institutions must establish rigorous evaluation mechanisms that measure both behavioral change and ideological transformation through systematic observation, interviews, and attitudinal assessment. Through the integration of contextual analysis, personalized intervention, and comprehensive evaluation, deradicalization programs can achieve substantive transformation and support the reintegration of inmates as constructive members of society.⁷⁶

The standard regulation governing deradicalization for terrorism inmates in special correctional institutions has not fully integrated Pancasila values as the

⁷² Cécile Rousseau and others, 'Being Heard, Restoring a Social Connection and Decreasing Anger: Adult Patients' Perceptions of Clinical Services Addressing Violent Extremism in Montreal, Canada', *SSM - Mental Health*, 7 (2025), 100427 <https://doi.org/10.1016/j.ssmmh.2025.100427>

⁷³ Al-Suwaidi and Nobanee.

⁷⁴ Hanne M Duindam, Amanda W G van Loon and Friedrich Lösel, 'Protective Factors against Extremism and Violent Radicalization in Youth: A Multilevel Meta-Analysis', *Aggression and Violent Behavior*, 85 (2025), 102101 <https://doi.org/10.1016/j.avb.2025.102101>

⁷⁵ Setiawan, Rahmat and Putranto.

⁷⁶ Geoff Goodwin and others, 'The Politics of Coproduction during Latin America's "Pink Tide": Water, Housing, and Waste in Comparative Perspective', *World Development*, 157 (2022), 105930 <https://doi.org/10.1016/j.worlddev.2022.105930>

central ideological foundation of rehabilitation, which limits the effectiveness of programs designed to transform extremist belief systems.⁷⁷ Although the regulatory framework requires the implementation of personality development, vocational training, and national insight, correctional practices frequently apply generalized approaches that do not explicitly position Pancasila as the core substance of ideological intervention. This condition weakens the ability of deradicalization programs to replace deeply rooted radical ideologies with inclusive national values grounded in humanity, unity, and social justice.⁷⁸

The implementation of deradicalization also encounters structural challenges related to the diversity of social, cultural, and ideological backgrounds of inmates. Many terrorism inmates originate from communities that maintain strong cultural traditions or conservative religious interpretations, which may create resistance to national ideological narratives.⁷⁹ Correctional institutions must therefore adopt context sensitive strategies that align Pancasila values with the lived experiences and belief systems of inmates. The involvement of moderate religious leaders and academics becomes essential in this process because they provide credible interpretations of religious teachings that support tolerance and social cohesion while also contributing analytical frameworks that strengthen program design.⁸⁰

The effectiveness of these efforts depends significantly on the competence of correctional officers who act as primary facilitators of rehabilitation.⁸¹ Officers who lack adequate understanding of Pancasila or effective communication strategies face difficulties in delivering ideological content in a persuasive and meaningful manner. Institutional capacity building through systematic training programs becomes necessary to ensure that officers can conduct individualized and contextually relevant interventions that promote cognitive transformation. Collaboration between correctional institutions and community leaders further enhances the effectiveness of deradicalization by connecting institutional rehabilitation with social reintegration.⁸² Community leaders play a strategic role in reducing stigma, building trust, and facilitating the acceptance of former

⁷⁷ Ismail, Jamir Singh and Mujani.

⁷⁸ Nadeem A Memon and Dylan Chown, 'Being Responsive to Muslim Learners: Australian Educator Perspectives', *Teaching and Teacher Education*, 133 (2023), 104279 <https://doi.org/10.1016/j.tate.2023.104279>

⁷⁹ Zora A Sukabdi, 'Academics and Practitioners in Counterterrorism', *International Journal of Law, Crime and Justice*, 65 (2021), 100467 <https://doi.org/10.1016/j.ijlcrj.2021.100467>

⁸⁰ Haykal Hafizul Arifin and others, 'The Role of Trait Disintegration in the Militant Extremist Mindset: The Case of Indonesian Extremists', *Personality and Individual Differences*, 246 (2025), 113386 <https://doi.org/10.1016/j.paid.2025.113386>

⁸¹ Alessia Rochira and others, 'Multiculturalism in Dominant Ethnic Populations: A Transnational Profile Analysis', *International Journal of Intercultural Relations*, 103 (2024), 102051 <https://doi.org/10.1016/j.ijintrel.2024.102051>

⁸² Roberta Medda-Windischer, Alexandra Cosima Budabin and Mattia Zeba, 'Introduction: The Intersection of Religion with Radicalization and De-Radicalization Processes in Comparative Perspective', *Religions*, 15.11 (2024) <https://doi.org/10.3390/rel15111410>

inmates within society. This collaboration allows correctional institutions to extend the impact of rehabilitation beyond institutional boundaries through community-based activities that reflect Pancasila values in practical settings.⁸³

The evaluation of deradicalization programs must also shift from a narrow focus on behavioral compliance and recidivism toward a comprehensive assessment of ideological transformation.⁸⁴ Effective evaluation requires the use of systematic instruments such as in-depth interviews, attitudinal assessments, and behavioral observation to measure the extent to which inmates internalize Pancasila values. By strengthening regulatory integration, institutional capacity, stakeholder collaboration, and evaluation mechanisms, deradicalization programs can achieve substantive transformation and support the reintegration of inmates as individuals who uphold national values and contribute positively to society.⁸⁵

The reconstruction of deradicalization standards proceeds through a juridical framework grounded in Indonesian correctional law and counterterrorism regulation and directs the legal substance toward ideological transformation based on Pancasila values.⁸⁶ The correctional system law defines rehabilitation as a process that forms inmates into responsible citizens who acknowledge wrongdoing, reform conduct, and reintegrate into society in accordance with Pancasila, thereby emphasizing substantive transformation in personality and ideological awareness rather than procedural compliance. The counterterrorism law mandates deradicalization as a structured effort to instill national values, yet it formulates this mandate in general terms and does not provide operational standards that position Pancasila as the principal instrument of ideological change.⁸⁷

The technical regulation governing terrorist inmate development organizes rehabilitation into personality development, vocational training, and national insight formation through staged implementation and periodic evaluation.⁸⁸

⁸³ Robertus Robet and others, 'Requisites of Deradicalisation: Study on the De-Ideologisation of Indonesian Ex-Terrorists', *Journal of Humanities and Social Sciences Studies*, 6.5 (2024), 53–64 <https://doi.org/10.32996/jhsss.2024.4.5.8>

⁸⁴ T van Meijl, 'Dialog for De-Radicalization in Postcolonial Europe', *Journal of Constructivist Psychology*, 33.3 (2020), 235–47 <https://doi.org/10.1080/10720537.2019.1676338>

⁸⁵ Richard J Chasdi, 'Chapter 92 - Future Trends for Cyber Security for Smart Cities and Homes', in *Computer and Information Security Handbook (Fourth Edition)*, ed. by John R Vacca, Fourth Edition (Morgan Kaufmann, 2025), pp. 1457–78 <https://doi.org/10.1016/B978-0-443-13223-0.00092-8>

⁸⁶ Ilam Khan, *Rehabilitation, Deradicalization, and Reintegration of Militants*, 1st edn (Singapore: Palgrave Macmillan Singapore, 2024) <https://doi.org/10.1007/978-981-99-9514-1>

⁸⁷ Dina Dekhil and others, 'Evaluation of Dangerousness and Risk of Recidivism of Islamist Terrorists by the Expert Psychiatrist: Analysis of 100 Penal Post-Sentence Expert Reports in France', *International Journal of Law and Psychiatry*, 107 (2026), 102223 <https://doi.org/10.1016/j.ijlp.2026.102223>

⁸⁸ Taufik Tri Prabowo and Abudllah Sulaiman, 'Reconstruction of the Correctional System within the Framework of Criminal Justice', *Injury*, 4.7 (2024) <https://doi.org/10.58631/injury.v4i7.1450>

However, the existing regulatory structure does not explicitly establish Pancasila as the central axis of ideological reconstruction and instead prioritizes administrative compliance and social reintegration over measurable cognitive transformation. This normative limitation reduces the effectiveness of the framework in achieving deep changes in belief systems, even though ideological transformation constitutes the core objective of deradicalization.

A reconstructed regulatory model positions Pancasila as the foundation of all rehabilitation stages, including assessment, intervention, and post release reintegration, and integrates philosophical, juridical, and operational dimensions into a systematic structure.⁸⁹ The philosophical dimension establishes justice, humanity, and tolerance as guiding normative principles. The juridical dimension strengthens legal certainty by formulating explicit norms that require the implementation of Pancasila based ideological modules, structured stakeholder participation, and standardized evaluation criteria.⁹⁰ The operational dimension translates these principles into measurable programs that combine ideological education, vocational empowerment, and spiritual counseling in an adaptive framework.⁹¹

The model incorporates multi stakeholder participation by integrating religious scholars, academics, and community actors into program implementation to ensure that ideological narratives remain credible, contextual, and persuasive.⁹² The framework also establishes a comprehensive evaluation system that measures ideological transformation through behavioral observation, attitudinal assessment, and continuous monitoring after release. The alignment of legal norms, institutional practices, and evaluation mechanisms transforms deradicalization into a substantive process of ideological reorientation and enables correctional institutions to operate as transformative environments that cultivate inclusive values, strengthen national identity, and prevent the reemergence of extremist networks.⁹³

The reconstruction of deradicalization standards is directed toward reformulating positive legal provisions that govern the treatment of terrorism

⁸⁹ Achmad Irwan Hamzani, Dwi Edi Wibowo and Sami'an Sami'an, 'Reconstructing Justice Through Legal Semiotics and Postcolonial Pluralism: Toward a Pancasila-Based Restorative Paradigm in Indonesia', *International Journal for the Semiotics of Law - Revue Internationale de Sémiotique Juridique*, 2025 <https://doi.org/10.1007/s11196-025-10380-y>

⁹⁰ Ani Purwanti, Fayreizqi Azellea Mashanda Putri and Muh. Afif Mahfud, 'The Role of the Pancasila Ideological Development Agency in Regulation Development and Regulatory Harmonization', *Indonesian Journal of Pancasila and Global Constitutionalism*, 7.1 (2022) <https://doi.org/10.15294/ipsr.v7i1.34563>

⁹¹ Meng Zhang and Mingyuan Feng, 'Detection of Hazardous Chemicals for Anti-Terrorism', *TrAC Trends in Analytical Chemistry*, 172 (2024), 117558 <https://doi.org/10.1016/j.trac.2024.117558>

⁹² Sischka and Warth.

⁹³ Muhammad Zaenuddin, 'Penta-Helix Concept in Deradicalization', *Journal of Terrorism Studies*, 4.1 (2022) <https://doi.org/10.7454/jts.v4i1.1045>

inmates, with particular emphasis on the Decision of the Director General of Corrections Number PAS-172.PK.01.06.01 of 2015. This reconstruction applies a normative dogmatic approach by identifying provisions that contain substantive weaknesses in regulating deradicalization as a process of ideological transformation and by formulating new norms grounded in the justice values of Pancasila.⁹⁴ The formulation does not remain at the level of policy orientation but is articulated explicitly in binding and operational legal provisions. The development of a rehabilitation module based on Pancasila ideology constitutes a central instrument in the deradicalization process. The module is structured to facilitate ideological transformation through the internalization of values such as humanity, social justice, unity, tolerance, and respect for human rights.⁹⁵ It integrates three principal components consisting of ideological education, reflective exercises, and an alternative narrative approach. Ideological education provides a comprehensive understanding of the philosophical substance of each principle of Pancasila and explains its relevance to daily life. This component emphasizes respect for religious diversity, the protection of human dignity, the importance of national unity, and the realization of social justice as a foundation for inclusive citizenship.⁹⁶

Reflective exercises strengthen the internalization process by encouraging inmates to examine personal experiences and reassess prior beliefs through structured reflection.⁹⁷ These activities include personal writing, guided discussions, and group reflection sessions that connect Pancasila values with individual life histories. The alternative narrative approach counters extremist ideology by presenting inclusive and constructive perspectives through case studies, dialogical learning, and contextual storytelling that promotes pluralism, peace, and social harmony. The implementation strategy within correctional institutions adopts both individual and collective approaches. Individual assessment identifies the ideological, psychological, and social background of each inmate and forms the basis for tailored rehabilitation plans. Group based engagement promotes constructive interaction, mutual learning, and the development of empathy and tolerance. The integration of Pancasila values into daily institutional activities reinforces practical application through cooperation, vocational training, and spiritual development, thereby transforming abstract principles into lived behavior.⁹⁸

⁹⁴ Agus Subagyo, 'Pentahelix Model for Terrorism Deradicalization', *Cogent Social Sciences*, 7.1 (2021) <https://doi.org/10.1080/23311886.2021.1964720>

⁹⁵ Memon and Chown.

⁹⁶ Abdul Jamil Wahab and Azwar Aswin, 'Deradicalization Programs in Indonesia', *QIJIS*, 12.1 (2024), 75 <https://doi.org/10.21043/qijis.v12i1.22931>

⁹⁷ Garnadi Walanda, 'The Path To Sustainable Deradicalization Program', *Journal of Terrorism Studies*, 2.1 (2020) <https://doi.org/10.7454/jts.v2i1.1017>

⁹⁸ Bhaskar Saha, 'Evaluating the Effectiveness of De-Radicalization Programs: Analyzing Various De-Radicalization and Rehabilitation Programs, Focusing on Their Effectiveness, Challenges, and

The program further incorporates collaboration with credible actors, including moderate religious leaders, academics, and reformed former inmates, in order to strengthen the legitimacy and effectiveness of ideological transformation. This collaboration enhances the interaction between legal substance, institutional structure, and legal culture within the deradicalization process.⁹⁹ Evaluation and monitoring mechanisms operate through structured instruments that include questionnaires, in depth interviews, behavioral observation, and data-based reporting. These mechanisms assess not only procedural compliance but also cognitive, attitudinal, and behavioral change as indicators of ideological transformation. Continuous monitoring supports long term reintegration and reduces the risk of recidivism. The reconstructed framework establishes a comprehensive and systematic model that positions Pancasila as the core of ideological rehabilitation. This model enables correctional institutions to function as transformative environments that cultivate inclusive values, strengthen national identity, and support sustainable social reintegration.¹⁰⁰

The reconstruction of deradicalization standards redefines existing legal provisions by directly addressing substantive normative deficiencies and aligning regulatory substance with a Pancasila based framework of ideological transformation.¹⁰¹ The correctional law formulates the objective of rehabilitation as the improvement of inmate personality and independence; however, it does not distinguish the specific ideological characteristics of terrorism offenders, thereby requiring a more precise regulatory formulation that explicitly mandates ideological deradicalization grounded in the justice values of Pancasila. The provision on personality development also lacks operational specificity because it does not recognize ideological rehabilitation as a distinct and compulsory component, which leads to formalistic implementation without substantive transformation; accordingly, the reconstructed norm establishes a clear structural differentiation that positions Pancasila based ideological development as an integral and mandatory element of correctional treatment.¹⁰²

Long-Term Impacts on Reducing Terrorism', *SSRN Electronic Journal*, 2024
<https://doi.org/10.2139/ssrn.5062801>

⁹⁹ Paul Atagamen Aidonojie and others, 'Economic Justice as a Legal Strategy for Countering Terrorism in Nigeria: Learning from the United Kingdom Experience', *Contrarius*, 2.1 (2026)
<https://doi.org/10.53955/contrarius.v2i1.226>

¹⁰⁰ Agus Sutoro, 'Human Rights in Terrorism Law', *Negara Hukum*, 11.1 (2020)
<https://doi.org/10.22212/jnh.v11i1.1371>

¹⁰¹ Nahid Afrose Kabir, 'National Security and De-Radicalization', in *American Muslim Perspectives on Radicalization* (Cham: Springer Nature Switzerland, 2023), pp. 231–70
https://doi.org/10.1007/978-3-031-43795-3_5

¹⁰² Olusola Ogunnubi and Uchenna A Aja, 'The De-Radicalization, Rehabilitation and Reintegration Project in Nigeria's Counter-Terrorism Strategy: Operation Safe Corridor in Context', *African Identities*, 22.3 (2024), 811–27 <https://doi.org/10.1080/14725843.2022.2125365>

The counterterrorism framework defines deradicalization as the internalization of national values but does not provide a clear operational meaning of those values, which weakens interpretative clarity and consistency in implementation; therefore, the reconstructed framework defines national values explicitly as the principles of Pancasila, including humanity, unity, tolerance, and social justice, and converts these principles into measurable indicators of ideological change.¹⁰³ The existing technical regulation on the development of terrorism inmates also does not provide a specific framework for ideological deradicalization, which limits its capacity to guide systematic transformation; in response, the reconstructed model introduces a dedicated regulatory structure that governs objectives, methods, stages of implementation, and evaluation mechanisms for Pancasila based ideological rehabilitation in a comprehensive manner.¹⁰⁴ This reconstruction consolidates legal substance, institutional design, and evaluative mechanisms into a coherent regulatory system that operates not merely as an administrative guideline but as an enforceable legal instrument. It ensures that deradicalization functions as a structured process of ideological change, strengthens normative consistency across legal provisions, and enhances the institutional capacity of correctional facilities to produce sustainable rehabilitation outcomes grounded in inclusive national values.¹⁰⁵

Conclusion

The study demonstrates that Indonesia's current deradicalization regulations for terrorism inmates fail to cultivate substantive awareness of Pancasila ideology because the existing legal instruments do not explicitly and operationally prioritize ideological transformation as a core objective. Law Number 22 of 2022 concerning Corrections establishes general rehabilitation goals without differentiating the unique ideological needs of terrorism offenders, while Law Number 5 of 2018 on the Eradication of Terrorism promotes national values without operationalizing Pancasila principles as actionable standards. The Director General of Corrections Decree Number PAS 172.PK.01.06.01 of 2015 lacks dedicated provisions on ideological deradicalization, structured methodologies, measurable indicators, and systematic evaluation, causing current practices to focus on administrative compliance and social reintegration rather than on meaningful ideological reform. The analysis identifies substantive and operational gaps that limit the correctional system's capacity to address radical beliefs

¹⁰³ Agus Subagyo, 'The Implementation of the Pentahelix Model for the Terrorism Deradicalization Program in Indonesia', ed. by Greg Simons, *Cogent Social Sciences*, 7.1 (2021), 1964720 <https://doi.org/10.1080/23311886.2021.1964720>

¹⁰⁴ Orin Gusta Andini and Muhammad Riyan Kachfi Boer, 'Indonesia's Safeguarding of Human Rights to Achieve Sustainable Development Goals: Insights from Australia's Experience', *Journal of Sustainable Development and Regulatory Issues*, 3.1 (2025) <https://doi.org/10.53955/jsderi.v3i1.53>

¹⁰⁵ Irina Jugl, 'Breaking up the Bubble: Improving Critical Thinking Skills and Tolerance of Ambiguity in Deradicalization Mentoring.', *Journal for Deradicalization*, 2022, 45–80 <https://doi.org/https://jd.journals.publicknowledgeproject.org/index.php/jd/article/view/573/333>

effectively. The study proposes translating general correctional objectives into specialized standards for Pancasila based ideological development, integrating these principles into personality and independence programs, defining core Pancasila values including humanity, unity, tolerance, and social justice as measurable indicators, and establishing systematic monitoring and evaluation procedures. Adopting these reforms would convert deradicalization from a predominantly security centered and administrative process into a comprehensive justice oriented correctional program that strengthens ideological awareness, enhances rehabilitation outcomes, prevents recidivism, and reinforces long term social resilience.

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