

IMPLEMENTATION OF PANCASILA VALUES IN SUPPRESSING THE RADICALISM MOVEMENT

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Abstract

Pancasila, as a state ideology, encourages unity, tolerance and diversity in society. The Indonesian government has played an important role in promoting and maintaining Pancasila values as a tool to prevent radicalization. This includes education, laws, regulations and outreach that support these values. Society also plays a key role in maintaining Pancasila as the foundation of unity and stability. Despite success in many aspects, challenges in suppressing radicalism movements remain and require continued efforts. Awareness of Pancasila values and commitment to them is key in ensuring that Indonesia remains a peaceful and diverse country.

Keywords: Pancasila, suppress radicalism movements, Indonesia

INTRODUCTION

Pancasila is an ideology that has an open ideology, meaning that this ideology can still accept ideas that come from outside as long as they do not conflict with Pancasila itself. Therefore, this ideology is often known as an open ideology that can follow the dynamic currents of the times with the condition that Pancasila becomes a filter for all ideologies that enter Indonesia. Along with this, Pancasila was used as the basis of the state which could underlie every aspect of social and state life. Pancasila was born when the nation was in a state of disintegration, which then arose awareness of the sense of unity of the heroes who wanted to form a great nation. In essence, there are three functions of Pancasila which cannot be changed at any time, namely, as a guideline for the nation, as the basis of the state, and as the ideology of the state. Because Pancasila is an open ideology that is able to follow the current developments of the times, it is prone to resistance from other ideologies that have values that are contradictory to Pancasila values. Therefore, it is necessary to carry out scientific studies in order to actualize Pancasila values in national and state life. Pancasila values such as diversity, unity, social justice and democracy are principles which, if implemented well, can reduce the rate of radicalism. Encouraging interfaith tolerance, respecting differences, and building awareness of the importance of justice for all levels of society are steps that can be taken to reduce the rate of radicalism based on the values of Pancasila.

The beginning of anticipating and suppressing the flow of radicalization in the era of globalization, we as citizens must be optimistic about the future and must return to upholding Pancasila to the highest place by socializing it and also revitalizing it in carrying out its values. Pancasila, as the basis of the Indonesian state, contains the values values that are able to suppress radicalism. Values such as belief in one God, just and civilized humanity, Indonesian unity, democracy led by wisdom in deliberation/representation, and social justice for all Indonesian people, form a strong foundation for preventing extremism and promoting diversity and justice. In this context, a deep understanding and implementation of Pancasila values is the key to suppressing symptoms of radicalism.

From the perspective of citizenship science, radicalism is a problem and problem in democracy because radicalism has ideas and values that are not based on democratic values and the values that exist in citizenship. (Rizal et al., 2022)

Indonesia is a country that has diversity, including various races, tribes and cultures. Therefore, Indonesia is a very large nation. The Indonesian nation also has a very wide island from Sabang to Meurake, but there are differences between Indonesia and other countries, namely in the form of Pancasila ideology. Pancasila is the ideology of the Indonesian nation whose results are not from individual thoughts which are used as ideology. However, Ir. Soekarno once said "Pancasila exists because it continues to be dug up from the earth itself and from the country of Indonesia itself", which means that Pancasila has moral and cultural values that in ancient times were also not copied from other countries. These values are a long process and are not directly determined that's all. Pancasila also has an open nature, for example democratic which gives rise to differences which are then agreed upon by all. Therefore, Pancasila is not closed, but open.

An open ideology is an ideology that can and is able to follow the developments of the times, or can be interpreted as dynamic, namely changing changes and having an open mind. Therefore, in Indonesia, Pancasila functions as the basis of the state in various aspects of its life. When people's awareness of wanting to unite is still narrow, then Pancasila emerges as a form of existence that is willing to sacrifice to prioritize the nation and make Indonesia great. So the essence of this Pancasila cannot be changed, that is to say Pancasila must remain as it was formed and designed as designed by Indonesia's founders, which functions as a guide and guide for the Indonesian nation, ideology and foundation of the state. As has been mentioned, Pancasila has an open ideology, so an assessment must be carried out regarding the formation of Pancasila values. In his life. This is one of the strategies or first steps that we must take to prevent the flow of radicalism in this era or in the era of globalization.

This nation must be full of hope so that it can survive into the future that we will go through, all citizens must be nurtured and guided as well as given direction in the form of socialization so that Pancasila becomes a pillar of values for the life of the Indonesian nation.

RESEARCH METHODS

In this research, the normative legal method is used by finding legal rules, legal principles and legal doctrines to answer the legal problems faced. The data material used in this research is secondary data obtained from search results in the library field and from various journals in the form of: Primary legal materials covering laws and provisions relating to Radicalism and secondary legal materials using books, the internet, scientific articles and literature related to related materials.

The data processing technique used is a literature study carried out through the management of secondary legal materials. Data analysis was carried out using a statutory approach and a conceptual

approach. The statutory approach is an approach carried out using legislation and regulations. Meanwhile, the conceptual approach is an approach taken by researchers in accordance with existing legal regulations.

RESULTS AND DISCUSSION

The role of Pancasila in suppressing the rate of radicalism in Indonesia

Pancasila is the ideal foundation for overcoming the problems of radicalism and terrorism. Radicalism and terrorism movements specifically conflict with the three main principles of Pancasila, namely the principle of Belief in One Almighty God, the principle of Just and Civilized Humanity and the principle of Indonesian Unity. Divine Principles mean that we must believe and believe in the existence of Allah SWT who teaches the qualities of compassion, rejection of violence and tolerance. Radicalism and terrorism movements are very contrary to the principles of the Almighty God because they are contrary to the divine nature of not being allowed to force one's will and using violent means to achieve goals. Radicalism and terrorism movements are also contrary to Humanitarian Principles because radicalism and terrorism encourage acts of violence, murder, death which are contrary to human values and do not respect human rights. The radicalism movement is also contrary to the principles of Indonesian Unity, because the coercion of the will through violent means, and the desire to replace the State's basis of Pancasila with another basis, will damage the unity and integrity of the nation. In the preamble to the 1945 Constitution, one of the duties of the state is to protect all of Indonesia's bloodshed, promote general welfare, educate the nation's life and participate in creating world peace. The existence of radicalism and terrorism movements is a threat to the security and safety of all citizens of the nation. The state is obliged to protect its citizens from all forms of threats from radical groups who use violence and terrorism.

It is hoped that the instillation of the values of Pancasila and the 1945 Constitution in the life of the nation and state will provide immunity or impunity for citizens, so that they are not influenced by the ideas of radical groups who use violent means to achieve their goals. Implementation of the values of Pancasila and the 1945 Constitution could become a virus to prevent the emergence of radicalism and terrorism (deradicalization) more effectively and efficiently

To prevent the development of acts of radicalism, efforts are needed that touch all aspects of national and state life. Radicalism is no longer a local problem but a national and international problem. In the reform era, the Pancasila values that society is starting to abandon need to be revitalized, while all forms of radicalism themselves must be deradicalized. The most important way that deradicalization can be carried out is through the complete implementation of Pancasila values, starting from the stages of socialization, understanding, implementation to the actualization of Pancasila. With the understanding, appreciation, implementation and actualization of Pancasila, religious radicalism will be uprooted, because radicalism is not original values originating from the cultural process of Indonesian society. Radicalism is a form of implantation of Middle Eastern teachings as a reaction to the hegemony of United States Liberalism.

The solution to dealing with the problem of radicalism is to implement the values of Pancasila. Deradicalization efforts must also be carried out by all components of the nation. Preventing Indonesian citizens from carrying out actions that deviate from religious teachings, let alone the law, is the responsibility of all parties. Deradicalization efforts through the implementation of Pancasila values can be carried out through a bottom-up method by exploring and reviving local wisdom values that are in line with Pancasila (inductive deradicalization) or carried out through a top-down method with the state as the main actor driving the socialization of Pancasila values by providing a set of binding legal rules, creating equitable social welfare, and also providing motivational encouragement to citizens to always maintain an attitude of harmony and mutual cooperation in the process of achieving national goals (deductive deradicalization). The results of these two deradicalization methods can effectively prevent the development of acts of radicalism because apart from being supported by the revitalization of existing values from local wisdom, it is also supported by the state as the main actor that provides a political umbrella in the implementation of Pancasila values. Expected results from the second synergy This method is to increase the resilience of the Pancasila ideology in facing global ideological threats, especially ideologies that encourage acts of radicalism, as well as encouraging the state and society to be able to prevent radical acts through the implementation of Pancasila values (transformative deradicalization).

So far, the deradicalization method has only been a method of "temporary diversion" of the attention of people who are victims of radicalism and perpetrators of religious radicalism with positive activities that are only at the behavioral level, while the seeds of radicalism have been planted in the hearts of victims/perpetrators of religious radicalism, at the level of individual norms and values.

The role of strong and effective leadership, as well as continuous political education, ultimately determines the success of implementing Pancasila values during the Reformation period in preventing the development of radical actions. Strong and effective leadership based on Pancasila is a symbol of example and the vanguard in decision making, which reflects the spirit of the Indonesian people to face the challenges of the reform era. With the support of sustainable political education, a political culture of society will emerge that plays an active role in nation and state development in order to achieve national goals based on Pancasila so as to create a national-spirited, constructive and democratic societal character. And this is far from an act of destructive radicalism.

Forming a religious society and embracing a religion according to its beliefs. The principle of "Belief in One God" in Pancasila as part of the basic ideology of Indonesian society is that they are obliged to be religious individuals and have regular freedom to embrace the religion they believe in and desire. Religiousness is activeness in implementing the positive values contained in accordance with the teachings of one's religion in daily life.

The first principle in Pancasila contains a guarantee for every religious community in Indonesia to be able to carry out their worship routines freely. This means that no one in Indonesian society can force other citizens to follow the religion they believe in/follow. The first principle of Pancasila is integrated with the motto *Bhinneka Tunggal Ika*, that is, even though Indonesian society consists of various religious beliefs, it must still live in unity and respect for various differences. Maintaining harmony in Indonesian society can peacefully live out the values of religiosity in accordance with the teachings of the religion they believe in. "The first principle of Pancasila guarantees the freedom of every Indonesian to carry out their religious activities. This certainly contradicts the ideology of religious radicalism which wants every Indonesian to only carry out worship in accordance with the religion they believe in. If there are people who do not want to comply with their wishes in terms of religion, then they will boldly spread threats, intimidation and even various forms of violence to disturb the peace of people of other religions when they want to carry out their worship routines. Religious radicalism is contrary to its understanding of the goals of the Pancasila ideology. This can be found when certain parties force others to follow/embrace the religion they believe in.

In fact, based on the first principle which is supported by the 1945 Constitution, article 29:2, the state guarantees the freedom of every citizen to embrace a religion that they believe in. Pancasila and the 1945 Constitution are the basis for protecting the freedom of every Indonesian citizen to embrace the religion they believe in, because embracing a religion is The human rights of every person so that no one should force their religious beliefs to be followed by others. This means that the first principle of Pancasila is firmly and clearly at odds with the ideology of religious radicalism that is trying to be pursued by certain individuals/parties in society. Pancasila is a life guide for every Indonesian to carry out their religious routines in peace and tranquility.

Creating a society that respects and respects everyone's human rights. Pancasila protects human rights and guarantees every Indonesian citizen to be able to express their human rights freely and in an orderly manner. This is important so that no one intentionally forces other people to follow their wishes/desires. "Pancasila contains basic values that uphold human rights and is part of the values and ideals of the Indonesian nation." Arbitrariness by individuals or groups to force other people to follow their teachings, beliefs, or desires, which is contrary to noble values is very unacceptable. Desired to occur in Indonesia. If this still happens, it will make the Indonesian nation as if it is still in the colonial era where it is experiencing restrictions and does not have human rights to determine its life choices. Based on the explanation above, one of the goals of the Pancasila ideology is so that all Indonesian people always respect the human rights of everyone.

This is contrary to the understanding of religious radicalism which always carries out acts of violence and coercion that do not respect and violate the human rights of other people. Pancasila opens up the paradigm of religious communities, so that they realize that human rights are a gift from God that does not exist for all living creatures in this world. Therefore it must be respected and appreciated. Every person's human rights are inherent in him since he was still in his mother's womb. There are various forms of human rights, including: the right to life, the right to education, the right to opinion, the right to expression and the right to determine the religious beliefs one wishes to adhere to. The state protects and guarantees every Indonesian citizen to live out their human rights in every daily activity, including carrying out religious routines that are believed to be positive without any worry, anxiety or fear. "The state is positioned neutrally to facilitate, guarantee and protect every religious community.

The state rejects discrimination by individuals/groups amidst existing religious differences. Every person is guaranteed the freedom to embrace the religion they believe in, but their religious activities must not violate applicable legal regulations and not disturb or offend the beliefs of other religious communities. Religion so that it can respect other people's choices to believe in one of the religions in Indonesia. A Pancasilaist person will uphold and respect the human rights of others, and

will not be angry or offended even if they have different religious beliefs from those of others. Pancasila individuals really appreciate diversity and see all of it as a gift and beauty.

Forming a spirit of nationalism and patriotism in maintaining the integrity and unity of the nation. The pluralism that exists in the Indonesian state is part of the characteristics of a great nation that always maintains unity and unity, even though it has various differences in ethnic, cultural, linguistic, tribal and religious aspects. Diversity is a characteristic of the Indonesian nation that not many nations have, for this reason it should be proud and grateful. This is an advantage that many other countries do not have, so they try to destroy the beauty of diversity in Indonesia through sensitive issues that can trigger conflict, including issues related to religion.

One of the goals of the Pancasila ideology is to shape every citizen to have a pattern of thinking, perspective and way of acting as a nationalist and patriotic person, namely being a person who loves his nation and is willing to make sacrifices to maintain peace, integrity and the unity of every citizen. The spirit of nationalism and patriotism will always risk itself in order to defend and maintain the unity of the Republic of Indonesia (Unitary State of the Republic of Indonesia). The true spirit of nationalism and patriotism rejects the ideas of religious radicalism which often try to divide the nation by carrying out verbal and physical violence and injustice. Justice. The aim of religious radicalism is only to spread hatred and try to diminish the spirit of nationalism and patriotism in the souls of every child of the nation. This certainly contradicts the spirit of nationalism and patriotism which has always been the basis and goal of the Pancasila ideology. Nationalism is an ideology that shows love for the nation and state by trying to bring prosperity, tranquility and peace through service for the good and strengthening the nation.

Forming a society that upholds social justice. The Pancasila ideology prioritizes guaranteeing social justice for every Indonesian citizen so that no one among the nation's children feels "neglected" by the government. This means that every Indonesian has the same rights in carrying out various activities in this country and the state provides equal attention without discriminating against existing cultural, linguistic, ethnic or religious backgrounds. The Pancasila ideology provides guarantees regarding social justice so that state and societal stability is maintained. This is not in accordance with the understanding of radicalists who selfishly state that they are the ones who are not being treated fairly so they try to intimidate adherents of other religions so as to create warmth towards one another. Such actions will have a huge impact on the stability of a country. The ideology of religious radicalism is at odds with the values of social justice because it arbitrarily always forces other people to obey and follow their wishes, especially in matters of religion. If there are other people/parties who are not willing to follow the religion they believe in, they will be intimidated, disbelieved, ostracized and considered as deviant people/parties.

The Pancasila ideology places great emphasis on social justice which must be felt by every element of Indonesian society. This means fairly providing protection and providing guarantees so that every community can live in this country with a sense of security, comfort, peace and prosperity so that they are optimally able to actualize themselves by working together to build the Indonesian nation and state. (Saingo, 2022)

Pancasila consists of five principles, the essence of which are universal values, namely: divine values, human values, unity values, deliberation and consensus values, and justice values. The five values in Pancasila are very important compounds for the Indonesian people in moving the wheels of social, national and state life. (Subagyo, n.d.) Pancasila must be socialized and taught continuously to all components of the nation in an interactive, dialogic and interesting manner, and doctrinaire, monologic and one-way ways and methods of cultivating Pancasila must be eliminated. Therefore, we will see the implementation of Pancasila values in today's society and What should be done so that the Pancasila values can become values that are practical, applicable, operational, and able to be understood and practiced easily by all components of the nation.

Unbalanced ideology will always have a relationship with the attitudes of Indonesian citizens, or as individuals. This also causes Indonesian citizens to forget their identity and the vision and mission of their own country. Due to having to face instability in implementing the Pancasila ideology, citizens forget their national identity and even national goals.

Factors that cause the development of radicalism

The existence of ideological imbalance in Indonesia always has a relationship to the attitudes of Indonesian citizens, or as individuals. It is made as if a citizen himself will forget who he is as an Indonesian citizen and will also forget the purpose or vision and mission of his life. (*NILAI NASIONALISME DAN ANTI RADIKALISME DALAM PENDIDIKAN MULTIKULTURAL* Raga Cipta Prakash, Firman Dan Rusdinal, n.d.) Because facing an imbalance while having an ideology where Pancasila is forgotten, a

citizen also forgets his rights and obligations as a citizen, and also forgets his national goals. Therefore, ideologies from outside or foreign ideologies continue to try to enter through the means and media, trying to carry out radicalism in an individual and ultimately manifesting in behavior or attitudes, which ultimately seems to have a new identity whose role is not as a citizen but as an adherent of an external ideology.

Who have different thoughts and goals as Indonesian citizens. Nationalism in Indonesia was formed on the basis of diversity as stated in the state's foundation of "Bhinneka Tunggal Ika". If this foundation collapses, it cannot be denied that it will be the main recipe for Indonesia's destruction. What is unique about the cultivation of nationalist values in Indonesia is that it cannot be separated from its very diverse ethnic and cultural diversity. (Wulandari, 2020) So the values of pluralism and tolerance must be used as the basic foundation in preparing multicultural learning in Indonesia. Nowadays, emphasis, pluralism and harmony are also needed because the problem of radicalism has also begun to tear apart the unity and unity of the nation. Negative sentiment based on religion has begun to penetrate society which has long experienced sectoral distortions that originate from social generalizations in society.

The term radicalism has experienced a shift in meaning which no longer refers to historically appropriate content. Historically, the meaning is very noble, namely a person who explores a problem down to the true essence of the problem. Etymologically, the word radical comes from Latin, namely radix, which means root and ism, which means movement. Thus, thinking radically is the same as someone who thinks down to the root. Radical people are usually people who understand a problem down to its roots. They more often adhere to a principle and get to the root of the problem. (Amtiran & Jondar, 2021)

This imbalance causes the behavior or attitudes of acts of radicalism to erupt over time, or there are very strong motivating factors from the environment or the individual himself. There are several factors that encourage radicalism in religion (Deti & Dewi, 2021), among them :

First, the thinking factor. Where this factor is the spread of two understandings in Islamic society, firstly that this religion is the cause of the decline of the Islamic religion, so that a Muslim wants superiority in catching up from his backwardness and he also has to give up his religious beliefs. It can be concluded that this understanding is secularism which is anti-religion.

The second is a thought where one thinks of one's opposition to the universe which one considers to be no longer tolerated, one assumes that one will no longer receive pleasure and blessings from God, where one's only hope is a safe way to return to religion. In these two understandings, radical-destructive actions will be born that are against one's nation or the religion one believes in. There is a problem of poverty and unemployment, which is the second factor, namely the economic factor, where there is an economic squeeze which causes a person whose behavior is good to become a cruel person who can do anything, including committing terror.

Third, there is the political factor. In this factor, stability is balanced by economic growth for the people, which is the country's ideal or goal. The presence of a just leader, who sides with the people and guarantees freedom of their rights, will give birth to a citizen who is proud of himself and will always defend and fight for his country.

Fourth, there are social factors. What always arises is the existence of an inappropriate or distorted understanding, namely the existence of conflicts or disputes that occur in society. There are many problems that attract people's attention, which ultimately leads to acts of radicalism, which ultimately creates a group of people who divorce each other from their community. Initially this attitude avoided the chaos that existed in society. However, gradually it turned into an attitude that was hostile to the community itself.

Fifth, psychological factors. One of them is bitterness during life, in the environment or at work. This can encourage actions that violate the rules and are anarchic. This occurred as a result of failures he suffered during his life, and as a result he will be isolated from his community.

Sixth, namely the educational factor. Even though education is not a direct factor in the emergence of terrorist movements, education will have a very dangerous impact if the education is wrong. So religious education must be given more attention, because religious education teaches tolerance, politeness and hates destruction. Then a religion was born which was considered more correct than others, so it had to be fought, and this was the fault of wrong education.

Sanctions against perpetrators of terrorism from the perspective of Law No. 15 of 2003

In terms of efforts to prevent terrorist attacks from occurring in various tragedies that occurred, the government issued Regulation Number 1 of 2002 which was later promulgated as Law No. 15 of 2003 concerning the Eradication of Criminal Acts of Terrorism. International terrorism is an organized crime, so the Indonesian government is increasing its vigilance in maintaining the integrity of the Unitary

State of the Republic of Indonesia. There are many things that cause the emergence of terrorism and it is very close to the daily life of the community which is not well understood. Country.

Terrorism does not always arise on the basis of religion. Terrorism is not Islam and Islam is not terrorism. The emergence of terrorism among Muslims is a misunderstanding of the essence of religious teachings themselves. So we don't see the whole of Islam comprehensively, but understand it in pieces. This misunderstanding develops into misuse of religion.

In Law no. 15 of 2003 concerning Terrorism Crimes Chapter III Article 6 is written:

“Any person who deliberately uses violence or threatens violence to create a widespread atmosphere of terror or fear of people or causes mass casualties, by depriving other people of their freedom or loss of life or property, or causing damage or destruction to objects strategic vital or environmental or public facilities or international facilities, shall be sentenced to death or life imprisonment or imprisonment for a minimum of 4 (four) years and a maximum of 20 (twenty years).”

With the use of the sentence causing an atmosphere of terror or widespread fear of people or causing mass casualties and the sentence causing damage or destruction to strategic vital objects or the environment or public facilities or international facilities in the formulation of Article 6, it is clear that The criminal act of terrorism as intended in Article 6 is a material offense, namely an offense which is deemed to be completed by causing consequences which are prohibited and punishable by law. So, to state that the criminal act of terrorism as intended by Article 6 has been completed, it must be There have really been consequences in the form of an atmosphere of terror or widespread fear of people or causing mass casualties or there have been consequences in the form of damage or destruction to vital strategic objects or the environment or public facilities or international facilities.

Article 7 Law no. 15 of 2003 regulates criminal acts of terrorism as formal offenses, article 7 states:

“Any person who deliberately uses violence or threatens violence with the intention of creating an atmosphere of terror or widespread fear of people or causing mass casualties by depriving other people of their freedom or loss of life or property, or causing damage and destruction to objects.” Strategic vital objects, or the environment or public facilities, or international facilities, shall be punished with a maximum imprisonment of life.”ⁿ teror merupakan kalimat yang kalimat yang menandakan bahwa tindakan terorisme merupakan delik formil yaitu delik yang dianggap telah selesai dengan dilakukannya tindakan yang dilarang dan diancam dengan pidana oleh undang-undang, tidak perlu menunggu sampai ditimbulkannya akibat yang dilarang dan diancam dengan pidana oleh undang-undang. Subjek hukum yang dapat digolongkan menjadi pelaku tindak pidana terorisme.

According to Article 1 point 2 and Article 3 of the Law on Eradicating Terrorism, when committing a criminal act of terrorism the behavior can be that of a human or individual. In the formulation of this article, it is stated that the subject of the perpetrator in a criminal act of terrorism is every person who is defined as a person, several people, or corporations and groups consisting of civilians, military or police, companies, foundations and other organizations. Apart from that, in the Law. The Law on the Eradication of Criminal Acts of Terrorism also contains provisions regarding the concept of inclusion. This is visible in Article 13 which states: “Every person who deliberately provides assistance or convenience to perpetrators of criminal acts of terrorism, by:

- a. giving or lending money or goods, or assets other wealth to perpetrators of criminal acts of terrorism;
- b. hiding perpetrators of criminal acts of terrorism; or
- c. “concealing information about criminal acts of terrorism is punishable by imprisonment for a minimum of 3 (three) years and a maximum of 15 (fifteen) years.” Article 13 regulates penalties for criminal acts of internal terrorism where there is participation in the form of assistance in committing a criminal act of terrorism.

Other participation can also be seen in Article 14 of the Law on the Eradication of Criminal Acts of Terrorism, which regulates participation in mobilization. Article 14 reads: “Everyone who plans and/or mobilizes other people to commit criminal acts of terrorism as intended in Article 6, Article 8, Article 9, Article 10, Article 11 and Article 12 shall be punished with the death penalty or life imprisonment.” The death penalty will be given to perpetrators of criminal acts of terrorism with the following provisions:

- a. A perpetrator of a criminal act of terrorism who commits violence, threatens terror to the point of causing victims and causes damage and destruction to the environment, public facilities, international facilities and vital strategic objects by Article 6, Article 7 and Article 8.
- b. A person or group of perpetrators of criminal acts of terrorism who store, transport, receive and supply chemical, biological, radiological, radioactive, firearms and other materials by Article 9 and Article 10. In Law No.15 2003 qualifies criminal acts of terrorism as follows:
 - a) Material offenses contained in Article 6.
 - b) Formal offenses contained in Articles 7 to Article 12.

- c) The offense of assistance contained in Article 6 letter g.
- d) Participation offenses in Article 13 and Article 15.
- e) Planning offenses are contained in Article 14.

The Role of Education in Countering Radicalism

The role of education is very important in instilling the value of tolerance, as the opposite of radicalism is tolerance. People who have tendencies towards radicalism are actually only rare obtain the values of tolerance and diversity in the everyday environment. That's what happened the cause of someone having radicalism. Taking Lickona's (1991) point of view that role education in fostering an attitude of tolerance in schools requires the involvement of knowledge or cognitive, feelings or feelings, and actions or actions. These three aspects cannot be separated from each other the other is because if it is separated then character education will not be effective. The Lickona concept making someone aware of good values (knowing the good), which is felt based on a sense of goodness and love (feeling and loving the good) so that it makes a person's soul have character and ability do good. This is the most effective way to grow character someone effectively. (Purwati et al., 2022) Higher education institutions have a very strategic role in preventing the development of radical ideology among students. One of the efforts is religious moderation education through various higher education tri dharma activities. (Khoirunnissa & Syahidin, 2023)

Pancasila character education is considered appropriate for counter-terrorism and radicalism in Indonesia due to the scope of action Pancasila education moves throughout the world education as an instrument of education as methods of countering terrorism. (2021 *Peran Pendidikan Pancasila Terhadap Pencegahan Penyebaran Terorisme Di Kalangan*, n.d.) Counter narrative to the radical narrative during the recruitment process has a good impact on thwarting such recruitment The need to use education as an instrument because the community needs to do good to become a good society civilized, school is a conducive place for educate the public, with the presence of teachers who plays an important role in the process learning to teach both morally and academically through character education without exclusion abilities and skills in the field science Urgent need for education character amid a situation that is fertile for radicalism and terrorism to prevent propaganda among students who are in a period of searching for identity and searching recognition of who he is. Explanation This makes this student age segment into very vulnerable to value contamination radicalism and terrorism

Radicalism emerged in Indonesia as a manifestation of fundamental issues regarding the legitimacy of truth and the values that must be adhered to and followed by the community. The emergence of Takfirism has given birth to understanding, meaning, and assessment of problems in community life that occur tend to side with certain values. (Hastangka & Ma'ruf, 2021) This partiality for certain values has, has the potential to lead to the nation's disintegration and the erosion of Pancasila values. Radicalism can potentially become an ideology that can disrupt unity and unity nation. The Pancasila method, as an effort to ward off radicalism, is very important and necessary for the country and society. Pancasila as a value system and the state system needs to be strengthened by establishing standard criteria and value validity that can be trusted and recognized by all levels of society. Results of this research shows that the Pancasila method as an effort to ward off radicalism is necessary strengthened by the formulation of standard criteria and value validity. (Rachman et al., 2021) Citizenship education in Basically it can be used as multicultural education to open students' insight into life. People worldwide, especially in Indonesia, have different backgrounds, especially differences in ethnicity, religion, race, and so on. Through multicultural education is in Basically, it can build an attitude of tolerance students so it's not easy influenced by those ideas contrary to Pancasila. (Widiatmaka et al., 2022)

Criminal Responsibility for Perpetrators Of Terrorism Crimes

Law Number 15 of 2003 lists people and corporations as subjects of criminal acts that can be held accountable in a criminal act of terrorism. From the articles contained in Law Number 15 of 2003, for example Article 6 to Article 24 of the law, begin with the words "every person". Every person, according to Article 1 point 2 of Law Number 15 of 2003, is an individual, group of people, whether civilian, military or police, who is responsible individually or corporately. Thus, people and corporations can be the subject of criminal acts. People and corporations can be the subject of criminal acts of terrorism and can be burdened with criminal liability. According to Article 1 point 3 of Law Number 15 of 2003, corporations are organized groups of people and/or assets, whether legal or non-legal entities. If a criminal act is committed by a corporation, according to Article 17 paragraph (1) of Law Number 15 of 2003, criminal liability can be imposed on the corporation and/or its management. (Suci Dinarti & Anggraeni Dewi, 2022)

CONCLUSION

Implementing Pancasila values has played an important role in efforts to suppress radicalism movements in Indonesia. Pancasila, as a state ideology, encourages unity, tolerance and diversity in society. Pancasila values, such as Belief in One Almighty God and Indonesian Unity, promote interreligious and intercultural tolerance. This helps reduce the potential for conflict and radicalization caused by belief differences. The Indonesian government has actively promoted Pancasila as a state ideology and involved education to understand it. This helps create a better understanding of Pancasila values among the public.

The government has issued various regulations prohibiting organizations and activities related to radicalism and terrorism. This is in line with the principles of Pancasila, which emphasize the integrity of the state and social order. Pancasila education and socialization programs have been strengthened to create greater awareness of these values. This helps prevent people from being trapped in radicalism. The Indonesian people also play an important role in suppressing radicalism movements by maintaining Pancasila values and involving themselves in prevention efforts. In conclusion, implementing Pancasila values has become a strong foundation in suppressing radicalism movements in Indonesia. However, these efforts must continue to be improved on an ongoing basis to ensure that Pancasila remains the main pillar of unity and stability in this country.

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