

TERRORISM AND RADICALISM, THREATS FOR IDEOLOGY PANCASILA

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Abstract

The values of Pancasila have been believed to be true by the Indonesian people. Therefore, practicing Pancasila is a must for the Indonesian nation. Positive attitudes in practicing Pancasila values include respect for family members, respect for the elderly, accepting life sparingly, discriminating friends, accepting deliberations for consensus, performing worship in accordance with their respective religions, and helping others in distress according to their own ability. And, the understanding of religious harmony is an understanding of the concept of living together without any disputes that cause divisions or disputes among religious people. With a clear understanding, then if we apply harmonious life in the interaction of religious people, then we will not encounter or experience a negative attitude or condition with religious reasons. As for those who consider NKRI not *pelu* that is 0.38 percent and not important 1.51 percent. Only 20 percent consider it necessary and 78.11 rate is still important. From the survey conducted, 37 percent of East Kalimantan residents consider teachers and lecturers who are institutionalized education is the most responsible for the four pillars of the state become part of life. Besides teachers and lecturers, community leaders are considered responsible by approximately 28.3 percent of respondents, 4.9 percent political figures. While 23 percent of the community considers the need to establish a special body.

Keywords: terrorism, radicalism, threats

INTRODUCTION

Living in a society means living side by side with others. And living side by side with others means having to accept every condition that occurs among all people, including in this case religious differences. Therefore we must have understanding of religious harmony in our social life. This is related to the fact that the people around us may have different religions. To improve the understanding of religious harmony, then at least we must instill mutual respect for our fellow human beings. This is the basis of living conditions. If we are able to improve mutual respect, then at least we can make the process of communication between personal as well as possible.

The values of Pancasila have been believed to be true by the Indonesian people. Therefore, practicing Pancasila is a must for the Indonesian nation. Positive attitudes in practicing Pancasila values include respect for family members, respect for the elderly, accepting life sparingly, discriminating friends, accepting deliberations for consensus, performing worship in accordance with their respective religions, and helping others in distress according to their own ability. And, the understanding of religious harmony is an understanding of the concept of living together without any disputes that cause divisions or disputes among religious people. With a clear understanding, then if we apply harmonious life in the interaction of religious people, then we will not encounter or experience a negative attitude or condition with religious reasons.

METHOD

Man is a Social Being

The human being as a social being, who in living and running his life always requires the existence of others, other beings. With the existence of these other creatures, then our existence is recognized by society. Therefore, we are required to be able to apply the concept of interaction and the best communication with other creatures, in this case with other humans. And, since we are dependent on others, at least the thing we need to apply to our interaction to happen is by creating the best conditions. The best condition we mean in this case is nothing but interreligious harmony, including in this case religious life. In this way, our title as a social being is really manifest.

Human Beings as Religious Beings

Human nature as a religious being, which has a level of belief in something that is believed with a vengeance and is manifested in every activity of his life. With religion that dianutnya, then humans can perform various activities of life. Thus, should the understanding of religious harmony be an integral part of ourselves to create a better life. With inter-religious harmony, at least we can eliminate, at least reduce the frictions that often appear related to our beliefs and faith. As religious beings, man realizes that life and life are created by God to interact with other beings. This right is a form to preserve life and life. The interaction between these creatures, is proof that we are not individual beings.

With the concept of life as an integral part of life, that is all the destiny of God for us, the consciousness to maintain each other's living conditions is a form of obligation and responsibility towards the Creator. We believe that this life existed that created and protected it from extinction and so on. And, human beings as social beings are obliged to participate in maintaining that its existence remains lasting and awake.

The Importance of Life in Religious Harmony

Religion becomes the life demand we receive as a certainty of life. The dogma is not arguing and should be applied to make our life better. With religion, life becomes more comfortable and directed and orderly. No more terrorist acts in the name of humanity. With religion, then we become aware of all good things, as well as all things that are bad for our lives and our society. Our life gets better because of the many demands we get and many restrictions that make us know what to do and what not to do. Included in this case is the creation of harmonious living conditions among religious people. We must be able to create a harmonious life and life to be comfortable and not to be trapped in the narrow nature associated with our beliefs. We must create religious harmony in our lives so that our society becomes a peaceful and safe society.

That, religious harmony really determines the condition of our lives in society. If each of us holds a firm concord in social life, then society will become one of the best communities and support the improvement of self-existence. A harmonious society is a society that enables the creation of an excellent interpersonal communication and avoids possible ugliness. If we can live safely and comfortably with the harmony of religious people, there is no conflict or dispute between. As social

beings have a wide opportunity. To create a comfortable and safe life, even religious life harmoniously.¹

Until now allegedly various parties assess the radical movement of the Muslim group (adherents of Islam) as an act of radicalism. In the development of radicalism action has changed into a global crime (transnational crime) which has shown a significant increase both mode, quantity and quality. Even later became an act of terrorism that took place in a sustainable and comprehensive in various regions of the State. Indonesia as a country assessed by a number of countries in the world, become a country that plays an active role and is also one of the countries of the Asia region strategic and has a non-aligned attitude. Besides it has a society with a majority of Muslims, a country that is fertile for the development of radical Islamic cadre. But since the blasting of the WTC in the United States in September 2001, the government of the superpower declared war on terrorist acts. Subsequently massively attacked a number of Middle Eastern countries indicated the origin of the Terrorist Osama Bin Laden. As a sympathy and empathy for disaster in the United States, a number of countries around the world provide support to obtain tactical relief funds against Terrorism.²

RESULT AND DISCUSSION THE MOVEMENT OF TERRORISM IN INDONESIA

Various blasting events that resulted in casualties and damage to sarana and public facilities have occurred since 1998 in Jakarta as the center of government and organizational groups and party activities in Indonesia. Even similar actions continue to go along with the progress of information and technology world. In the investigation of the security proved that these actions are carried out by groups of Muslims. The action was initially motivated by disagreement over legitimate government policies, prompted to "jihad". But with the existence of modern communications technology in the era of globalization and the establishment of equality of struggle between the activists of the Islamic movement, as well as the delivery of Muslim youth from Indonesia to study in the Middle East. Thus through these activities there is a transformation of the spirit of a continuous struggle.

Blasting events that occurred from 1998 to 2009 continue to increase in the use of explosives, in addition to careful preparation by the perpetrators. A number of target targets in the action include foreign nationals as well as installations and vital objects that have links with the United States of America and its allies. Such as Embassy Office, Restaurant and other related parties. In its development has captured about 563 people suspected of involvement in terrorist networks since 2000. During the terrorist acts in Indonesia since 2000 to 2013 has caused 298 people died and about 838 people suffered serious injuries, mild to defective. Hundreds of deaths and injuries are victims of a series of acts of terrorism that occurred in various regions in Indonesia. Lately terror acts re-emerged. Starting from an armed robbery at Bank CIMB-Niaga. Last week, a group of gunmen attacked the Hamparan Perak Police Station, Deli Serdang, after police arrested 15 robbers of CIMB Niaga and killed three of the perpetrators. Followed by attacks in Solo, Poso, NTT and robbery in Tambora and Bekasi. But thanks to public support, the security forces can overcome the spread of acts of terrorism. Even the Government will provide support for the security forces to overcome the action of terror to not develop in Indonesia. Therefore, the government asked the support of the community to support the security forces to effectively overcome terror.³

Changes in terrorist acts committed by terrorists, who initially committed suicide bombings to open war by robbery, due to logistical supplies that were cut off. So, one of the strategies undertaken by the security forces in this year's implementation by reducing the war, the government is physically locked foreign funds. Two are locked in logistic funds, so they do not get weapons. Although security forces have confined funds and logistics to terrorist networks, they are continuing to make groundbreaking fundraising efforts. Among them are Weapons, Cannabis, Fragrant Oil, Tabloid (Magazine), in addition to raising funds from members and sympathizers. One of the groups of followers or sympathizers of the movement of Abu Bakar Ba'asyir, created the website: saveabb.com, in order to raise spiritual and material support and convey his teachings / understandings. In the sites accessed to overseas, include the account number of the Bank which is used as a channel of funds, namely Bank Muamalat, No. Rek.926.6453946 a.n. Indra Martian Permana, and Bank Syari'ah Mandiri, No.Rek 169/7028021 a.n. Windy Wiweko.

On the indictment hearing of the defendant Sofyan Tausari (Former Police Officer dismissed (PTDH) from his membership at Samapta Police Unit Depok in July 2009) at the Depok District Court,

¹ Qardawi, Yusuf. 2014. *Radical Islam: Analysis of Radicalism and Efforts to Solve*, (terj.) Hanin Murthado. Solo: Era Intermedia.

² Zada, Khamami. 2002. *Islamic Radicalism*. Jakarta: Teraju.

³ Purwanto, Wawan H. 2004. *Endless Threats of Terrorism*. Jakarta: Grafindo.

it was revealed that for funding terrorist activities against the United States of America, Israel and allies through the arms business. Like the robbery of Bank CIMB Niaga Medan is not the first robbery action but the third one, previously in June and April 2010. That robbery at Bank CIMB Niaga claimed by the police was carried out by terrorist network under the supervision of Abu Tholut. In addition to successfully stole hundreds of millions of rupiah, the robbery also killed a member of Brimob.

On September 22, 2010, the Densus 88 team ambushed Ustadz Ghozali's home, North Sumatra, which allegedly served as a mask for terrorist activities, from here, the security forces brought about 13 people to Jakarta for further review. Because the incident also took place shooting each other, then there are 3 people suffered injuries and 3 were killed from the non-officers. That Silver Overlay is one of the terrorist suspect raids by Densus 88 in North Sumatra. The decision to ambush the residence of Ustadz Ghozali is a pursuit of the perpetrators of the CIMB Niaga Medan robbery. They are alleged to have made several robberies in the same area. But the action of Densus 88 team was considered arrogant and repressive in carrying out the task, because previously did not coordinate with North Sumatra Police Chief. These conditions will encourage the emergence of tension between Densus 88 with the Regional Police. The raid on the Hamparan Perak Police Station, Deli Serdang, North Sumatra, by an armed plot is an attempt not of revenge. It is an attempt not of revenge. It is a crime that by its very nature is extraordinary crime. Even as an act of terrorism for attacking a police station and committing murder. The connection with the allegations as an act of revenge for the arrest by Densus 88 before, there must be but can not give one clarity with certainty. Police hope community participation in exposing the armed gangs, as soon as possible to reveal the perpetrators because of the demands of the community.

From the attack by an armed plot against Mapolsek Hamparan Perak in Deli Serdang North Sumatra, resulting in the death toll of three members of the Police who were carrying out night watch duties. The three newspapers are Bripka Riswandi, Aipda Deto Sutejo and Aiptu B Sinulingga. Two policemen survived by shelter. Although from the ambush in North Sumatra has brought 13 people to be examined further in Jakarta, but the police are still pursuing the perpetrators. Robbery Bank CIMB Niaga Medan. A few days later since the events in northern Sumatra, on September 25, 2010 in Padang there has been permission of ATM Bank Nagari and Bank Bukopin. From this incident, the Police also conducted a Pursuit of the perpetrators. The pursuit by West Sumatra Police to Singgalang has succeeded in arresting 7 perpetrators. Furthermore, those who have been arrested are still under investigation and development process by the security authorities. Of the perpetrators who were caught may be purely criminal, because there is no known existence of Densus 88 Team in pursuit of perpetrators of robbery of ATM Bank Nagari and Bank Bukopin. The number of perpetrators of the robbery is estimated to be 12-15 people, with evidence seized in the form of a Baretta firearm. (Brig. Gen. Drs. Andayono, West Sumatran police chief, 26 September 2010).⁴

EFFORT OF ERROR OF TERRORISM

The movement of radical groups or later into the Terrorist movement, occurring in various parts of the world, particularly in Southeast Asia and Indonesia, is generally born due to global injustice and dissatisfaction over the world political phenomenon. The Indonesian government through its apparatus is authorized to monitor and work on networks from Islamic radical groups such as Abu Bakar Ba'asyir Cs. In addition, sources of funding and logistics that are known to provide support for their activities have been frozen.

On September 9, 2010, Abu Bakar Ba'asir was arrested by Densus 88 from Ciamis, West Java. Since the return of Abu Bakar Ba'syir from Malaysia (as a hiding place) in 1999, he has served several times in prison sentences. His lawyers have always succeeded in recovering allegations from the accused security forces, so Abu Bakar Ba'asyir always escapes accusations as part of a terrorist network. The friendship of Abu Bakar Ba'asyir with Abdullah Sungkar begins with the founding of Al Mukmin pesantren in Sukoharjo, Solo, Central Java. During their hideouts abroad, do not stop doing da'wah and build groups of pengajian, such as Jama'ah Islamiyah. With the community network owned by Abu Bakar Ba'asyir, a number of his followers were sent to his friends in the Middle East to explore the Religious Science and Islamic Military Movement.

Since 2000, Abu Bakar Ba'asyir has led the Indonesian Mujahidin Council and has been arrested by the security forces. A few years later, the concerned detached himself from the Majelis Mujahidin Indonesia, and established the Jama'ah Ansharut Tauhid. Back facing arrest by the Densus 88 on September 9, 2010. Thus the activities of Islamic figures are still monitored by the police. The followers of Abu Ba'asyir are scattered in some areas in areas with Muslim majority societies. They always help broadcast the teachings and understandings that have enforce Islamic law wherever

⁴ Surya Bakti, Agus. 2014. *Emergency Terrorism, Prevention, Protection and Deradicalization Policy*. Jakarta: Daulat Press.

located. During his time in detention since his capture in West Java Ciamis area September 2010, has spread the teachings of Dinul Islam according to the Qur'an and Sunnah Prophet Muhammad.⁵ The dissemination of the teachings of Abu Bakar Ba'asyir not only in the study groups only. But through the Internet network accessed by network groups abroad. On the basis of that also, the movement of Abu Bakar Ba'asyir in the country to get support from various parties including network jama'ah Islamiyah abroad, to the Middle East. Even the concerned movement and the struggle as a proof of the existence and commitment to the struggle enforcement of Islamic Sharia in Indonesia.

On February 15, 2011, hundreds of mobs attacked and damaged the Foundation of Islamic Boarding School Al-Ma'hadul Islami (YPAI) in Pasuruan which resulted in Nine santri seriously injured and several pesantren complex damaged. This resulted in a loss of security for minority Shiite groups in Pasuruan. Therefore, The Wahid Institute Demands central and local governments to give strict instructions and concrete steps on the recent horizontal violence and conflict. Yenny Wahid from The Wahid Institute condemned the acts of assault and violence committed as a society to the Foundation of Islamic Pesantren Al-Ma'hadul Islami (YPAI) in Kenep Village, Beji Sub-district, Pasuruan District, East Java. This violence can not be separated from the outbreak of conflict in some places before. Based on a series of events over the past two weeks, it is clear the parties or groups involved in the violence deliberately provoke a horizontal conflict, especially against minorities. Chief of Police Pradopo East until the ranks of the police are required to immediately arrest and prosecute perpetrators and mass organizations or groups who are involved fairly under the applicable law. It is expected that law enforcement is impartial and indiscriminate against all behavior of mass organizations, groups or individuals proven to commit violence, destruction and mistreatment of Indonesian citizens. They also called on all Islamic organizations to participate in maintaining harmony between intra-religious relations. (Press release of The Wahid Institute, Jakarta February 17, 2011).⁶

Although certain parties assess the performance of Densus 88 violates human rights, but it is disputed by the Police. That the working pattern of Densus 88 anti-terror police team in eradicating terrorism is always based on SOP of Arrest. So that allegations of human rights violations in the implementation of the tasks of the security forces are very unreasonable. It is therefore expected that all parties understand the threats of terrorist groups and doubt the actions taken by the security forces. (Police Headquarters, 24 September 2010). The terrorist act began in 2000 on Christmas Eve bombings in 11 cities. There were explosions in some churches. Then the Bali bombing I on October 12, 2002 which matured 202 people including foreign nationals. The next action on August 5, 2003, a bomb at the JW Marriott Jakarta with 12 people dead. Not to mention the material loss and declining investment trust. Then followed the Bali II bombing on October 1, 2005, precisely in Jimbaran with the action of three suicide bombs. Further action of 17 July 2009 at JW Marriot and RitzCarlton, Kuningan Jakarta.

In accordance with the events of action carried out by the radical group (terrorist), has caused the death toll around 298 people and 838 citizens of society both from outside and within the country are seriously injured and permanent disability. Based on the organizational structure of Jama'ah Islamiyah which is categorized as a network of terrorist groups, the structure consists of Mantiki (regional leader) one in Singapore and Malaysia. Two Mantiki in Indonesia, Mantiki three in Mindanao. The fourth Mantiki in Australia to the parties in Aceh and Tapanuli. Thus illustrated quite clearly that the international network is closely related to the action of theorists in Indonesia. People who enter the organizational structure that often coordinate and integrate with each other. Even the network shows relationships between domestic groups and international networks, such as Khalid Sheik Muhammad (Al Qaeda), or Hambali. So, terrorist networks that act since 2000 to this year can not be separated from the international network. The organizational structure of the terrorist illustrates clearly the relationship of the network.

The government of Saudi Arabia has not escaped the threat of terrorists, with the security forces reinforcing the security of its oil reserves. The official source of the Government of Saudi Arabia through the Communications and Information Technology Commission (CITC) regulator, decided to access and supervise the use of the Black Berry Mesengger (BBM) service, because it is suspected to be used as a means of communicating with each other in secret (detikINET, 8 March 2010). Black Berry is already considered a potential means of terrorists to smooth its action. In a bomb attack in Mumbai, India in 2008, it is known that the perpetrators have accessed the internet using Black Berry. Concerns the Saudi Arabian government is acting to announce the threat of immediate closure of Black Berry Messenger (BBM) services if requests for permits to monitor its

⁵ Mardenis. 2013. *Eradication of Terrorism*. Jakarta: Raja Grafindo Persada.

⁶ Wahid, Abdul, dkk. 2004. *Terrorism Crime Religion, Human Rights and Law Perspective*. Bandung: PT. Rafika Aditama.

services are not met by Research in Motion (RIM). Even mention that the communication and information Technology Commission (CITC) has set a date to immediately block BBM. The assertiveness of the Saudi Government over its decision to block the Black Berry Messenger (BBM) network immediately to anticipate threats from terrorist groups, which will affect the concerns of Black Berry Messenger (BBM) users of Saudi Arabia.

Taking into account the various efforts of radical movements and terrorism in Indonesia can be interpreted as the existence of their existence in the struggle. Resistance from the security forces must be interpreted as a serious note of their legality. Psychologically, note the government only makes them more confident about their struggle and becomes the justification conveyed to the followers (network). Related to the current eradication of terrorism, the implementation of Islamic guidance is increasingly urgent. Imagine, the leaders of Polri and Densus 88 on various occasions pointed out that the 12-13 May operation successfully prevented the planned attack on the 17th of August and the arrival of US President Obama in June 2010. In fact, in a dialogue on Metro TV on May 14, the leader of Densus 88 stated that the attack August 17 it will finish off many State officials and cause chaos, then, so-called terrorists intervene.

Presumably, the Police officers forgot the Anti-Terrorism Law Article 5 has excluded the related political crimes, motives, and political aims of terrorism offenses that became the territory of the Police authority cq Densus 88. The opinion was exaggerated and as denying the existence of the TNI, the government structure, ulama, and Islamic leaders. No matter where and when, there is no power struggle and the state, which succeeds, unless it involves the armed forces, which are preceded or supported by the people. Attempts to combat such groups as terrorists and armed groups in Indonesia, not only cover the funding and logistics sources, from members (supporters) but sympathizers from hurt groups or citizens who feel disillusioned by the government. In termination of the funding source should not only formal system such as banking, post office, private courier only, but also the electronic system attempted blocking. The supervision of their networks, in addition to security procedures carried out by the security forces, also through the contribution of society for anti terrorists and criminal acts (criminal). public support will surely be born if the security forces and the government give attention to the community groups who are hurt or become victims of violence perpetrators and children of the perpetrator.

CONDITION OF THE REGION INDONESIA

A number of areas in Indonesia inhabited by the majority of Muslim communities are indicated as potentially vulnerable to terrorist activity. Among them are some location points in the jurisdiction of Police of South Sulawesi are prone to be a terrorist training ground. (Police Inspector General Johny Wainal Usman, Regional Police Chief (Kapolda) South Sulawesi, 24 September 2010). The territory of Indonesia, which is predominantly Muslim, increasingly fertile becomes the development of terrorist group cadres as well as radical groups or armed groups. In addition, some areas that still leave conflict due to separatist action should be cautious. Like radical groups (terrorists), separatist groups are suspected to be indelibly indissoluble from the role of certain parties who possess the ability of the state security. They will gradually become a threat to the ideology of Pancasila.⁷ Religious Harmony is a "Keyword", to create and implement sustainable development in the province of DKI Jakarta. Therefore we should all continue to maintain harmony that has been maintained so far, so that the Province of DKI Jakarta will always avoid conflict like other areas.

Religious belief is not contested in society, nation and state, because it will not solve the problem. The truth of our religious belief submitted to the judgment of God Almighty. In establishing religious harmony, the Government has a policy to develop a vibrant religious harmony that includes; "Tri Harmony of Religious Life," That is 1. Harmony of Internal Living of Religious People, 2. Harmony of Life between Religious People, and 3. Harmony Inter-religious life with the government. (Kakanwil Depatemen Agama DKI Jakarta Province, H. Achmad Fauzan SH, H.Achmad Fauzan Harun SH: Religious Harmony "Keyword" Development, <http://www.madina-sk.com>, Jakarta, March 21, 2011). We should use the standard of a particular religion to be used as a benchmark of the morality of the Indonesian nation. There is really no religion wrong and teaches enmity. Religion recognized in Indonesia there are 5, namely Islam, Christianity, Catholicism, Buddhism and Hinduism.

A fatal mistake when making one of the religions as a benchmark standard of right wrong and morality of the nation. Because there will be chaos and arising friction between religions. Even if the basic use of religion must accommodate the standards of Islam, Christianity, Catholicism, Buddhism

⁷ Djelantik, Sukawarsini. 2010. *Terorisme Tinjauan Psiko-Politis, Peran Media, Kemiskinan dan Keamanan Nasional*. Jakarta: Pustaka Obor Indonesia.

and Hinduism not based on either a religion of either majority or minority.⁸ Harmony of religious life is the harmony of relationships in the dynamics of social and life berkasyakat mutually reinforcing and bound by the attitude of self-court in the form of: 1) Mutual respect for freedom of worship in accordance with his religion; 2) Mutual respect and cooperation in the internal of religion, between various religious groups and between religious communities and governments who are equally responsible for building nation and state; 3) Mutual tolerance by not imposing religion on others.

It is in this context that the Government through the Ministry of Religious Affairs is in charge of fostering, guiding the people to religion to run their religion, in accordance with one of the main duties of the Ministry of Religious Affairs, which is to maintain and implement the philosophy of the Pancasila State by fostering, nurturing, serving the people to become a religious nation of Indonesia. The personal role of religion is important, ie the religious beliefs and conventions of individuals not to practice things that are forbidden by religion. Therefore, the objectives of the arrangement of religions by themselves are addressed to each of the followers of religion, so as to deepen the appreciation and experience of religious teachings. Thus harmony will be easily established if every religious people obey the teachings of their respective religions. Every religion teaches harmony and goodness, so if people really obey the teachings of religion in hope harmony will be built.

In such a diverse human life the role of religion is very influential to give understanding to every people how to live neighborly with a peaceful and friendly and there is no mutual suspicion. Dialogue and discussion of the multicultural development of centuries and local religious leaders that are expected to bring changes for religious leaders both at the center and in the region. The plurality of the Indonesian nation is reflected in various differences, both vertical and horizontal but the differences on the one hand can be a barrier in creating community integration, but on the other hand can also become assets and wealth of the nation that can facilitate the achievement of progress for all citizens.

CONCLUSION

The Central Statistics Agency (BPS) survey of Balikpapan City, East Kalimantan, revealed that 15.09 percent of the population do not memorize Pancasila. The rest memorized but they could not answer when asked the four pillars of the state of Pancasila, the 1945 Constitution, Bhinneka Tunggal Ika and the Unitary State of the Republic of Indonesia (NKRI), not only not memorized, but there is also something wrong in the Pancasila sequence and incomplete . While 78 percent consider Pancasila important because it is a self identity while the answer still needs the existence of Pancasila as much as 19.6 percent. Those who consider Pancasila unimportant about 1.13 percent, do not need 0.38 percent. The reason is that Pancasila can not answer the challenges of the era, including the damage and conflict that often happened later in Indonesia. Even the content and meaning of Pancasila is poorly understood. As for the existence of the 1945 Constitution, about 1.13 percent of East Kalimantan residents still consider it unnecessary, 16.98 answered the need and as many as 81.89 consider the 1945 Act still important to be a pillar in the state. If for the existence of Bhinneka Tunggal Ika There are still residents who answered no need ie 0.38 percent. In fact, there is a waga that mentions no importance about 1.51 percent and who answered the need for Bhinneka Tunggal Ika 19.62 percent, and 78.8 percent considered important.

As for those who consider NKRI not perlu that is 0.38 percent and not important 1.51 percent. Only 20 percent consider it necessary and 78.11 rate is still important. From the survey conducted, 37 percent of East Kalimantan residents consider teachers and lecturers who are institutionalized education is the most responsible for the four pillars of the state become part of life. Besides teachers and lecturers, community leaders are considered responsible by approximately 28.3 percent of respondents, 4.9 percent political figures. While 23 percent of the community considers the need to establish a special body. The remaining 6.8 percent considered the general public to also take responsibility. (Umar Riyadi, Section Head of BPS Statistics Management and Dissemination Bureau of Balikpapan, "Survey on the life of a country", June 6, 2011).

This means that the ideology of Pancasila is the foundation of a state that recognizes and glorifies the existence of religion in government. So that we as citizens of Indonesia should not doubt the consistency of the Ideology of Pancasila against religion. There is no need to attempt to replace the ideology of Pancasila with a religious-based ideology on the grounds that Pancasila ideology is not a religious Ideology. The ideology of Pancasila is the religious ideology. Our fellow believers should help each other out. No need to do hostility or discrimination against people of different faiths, different beliefs and different customs. Just because we feel that we are from a major religion, we

⁸ www.google.com/search?client=firefox-b-ab&q=190119

should not underestimate people of different religions or make rules that directly and indirectly impose religious rules or religious standards to other believers under the pretext of morality.

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