

**CENTER OF TERRORISM AND RADICALISM STUDIES
POLICE SCIENCE COLLEGE
(C.T.R.S - P.T.I.K)**



The Involvement of Children in Radicalism and Terrorism Acts



local wisdom as counter narrative of radicalization

Working Paper Series
Monthly report;/Incidental-report
February 2019

Jl. Tirtayasa Raya No.6 Kebayoran Baru Jakarta-Selatan (12160)-Indonesia

CENTER OF TERRORISM AND RADICALISM STUDIES - POLICE SCIENCE COLLEGE

JL. Tirtayasa Raya No.6 Kebayoran Baru Jakarta-Selatan (12160)-Indonesia

Working Paper Series - Monthly report - Incidental-report
February 2019

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A report written based on research findings by the CTRS and support of REACTS. CTRS does not take specific positions: accordingly, all views expressed herein should be understood to be solely those of the author(s). CTRS welcome comments on the present form of this report.

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The Involvement of Children in Radicalism and Terrorism Acts (CTRS-researcher: Ulta Levenia)

The paper aims to provide a portrayal of children involvement in radicalism and terrorism acts in Indonesia. This paper posits field study that interviewing about 30 persons who have a relationship with the Children of the Surabaya suicide bombers. The study begins by discussing the children motivation to conduct a suicide bombings and reviewing some factors that could be option of children involvement in terrorism. Surabaya incidents indicate that children and youth have a strong motivation to carry out Jihad or Amaliyah by blowing themselves up with or without parent assistances. Departing from the initial assumptions, this study saw that motivation was built from parents, organization, and selection of education preferred by parents. This study also found that children have understanding of Islam and the virtue of carrying out Jihad by conduct Amaliyah (suicide bombings), over the organizations that encourage children to be involved in acts of terrorism. Prior, parents vested the children with dark, sadistic, and eerie religious narratives so that children have a strong desire to carry out Jihad. With the help of social media then becomes an effective medium to justify the perceptions that have been indoctrinated to children.

Keywords: Children, Jihad, Indoctrination.

The Surabaya bombings incident had left some questions about the involvement of children, the background of how children were involved in acts of terrorism and the future of the children of bombers who are still alive and currently handled by the government. Despite of the difficulties that faced by practitioners to identify the children radicalism, protecting them is essential.¹ The need for children to socialize with the environment and family, along with the fulfillment of children's affections, is a matter that must be considered by the

¹ RAN YF&C and RAN H&SC paper. *Working with families and safeguarding children from radicalisation*, February 2017, Nice (FR)

government and other stakeholders. Especially for children who had committed Jihad such as suicide bombings but failed due to an unexpected mishandling or survived a bombing that had been blown up. The involvement of children in terrorism, massively carried out by ISIS, which was previously under the Al Qaeda, the role of children is more focused on regeneration and to maintain a continuum of doctrine and organizational values, although some Al Qaeda's or Boko Haram also using children as their soldiers or even as suicide attackers, but it was not as massive (by number) as ISIS did.

ISIS not only shows that they are using children as a martyr but also engage children as part of their propaganda to justify terrorism demeanor under Caliphate. Engagement factors include being at a transitional time of life, a desire for excitement and status, a need for identity, meaning, and belonging, and feeling of grievances (Gov.uk, 2012).² ISIS uses children as objects of propaganda that effectively attract radical-sympathetic Muslims and spread the image of persecuting children who take up arms under the the ISIS Caliph. In the ISIS appeal, there is no specific significance so that there is no particular category of people to fulfill *Amaliyah* or *Qital Jihad* (Violent Jihad), except only by declaring loyalty and obeying the Caliphate of ISIS (Bai'at). Depending on the recruitment method, children are recruited and trained according to their perceived capabilities, category (i.e., foreign Middle Eastern and North Africans, local, and orphans) and prior indoctrination.³

² Dryden, Matt. Radicalisation: The Last Taboo in Safeguarding and Child Protection? Assessing Practitioner Preparedness in Preventing the Radicalisation of Looked-After Children, 2017, Journal for Deradicalization.

³ Assad, Almohammad. ISIS Child Soldiers in Syria: The Structural and Predatory Recruitment, Enlistment, Pre-Training Indoctrination, Training and Deployment, 2018, International Center for the Study of Violent Extremism. <https://www.researchgate.net/publication/323268614>.p.2.

ISIS also enacted violence (sadism) as a ploy and affirmative action for Muslims in defending Allah, the Qur'an, and Tawheed. Then this proposition is not only understood by adults, but also children who are accustomed to seeing the sadism that ISIS performs as a daily spectacle. This can cause the children to not feel fear, but an emphatic feeling towards sadism. Recruiters including parents make use of this condition as an urge to leverage children's motivation to become ISIS allegiance. Recruiters' practices of motivating or coercing potential child recruits to consume such material may gradually increase their desensitization to violence.⁴ ISIS's ability to utilize social media, provides incentives to spread propaganda, and expand ISIS sympathizers in various parts of the world. Including videos showing children who support ISIS, carrying weapons, witnessing a beheading; as the frontline in helping ISIS against its enemies. This audiovisual became a very effective medium for children to build their knowledge and understanding of Radical-Islamic interests. In ISIS propaganda, these children are referred to as 'cubs' (ashbal) that must grow and become 'lions' (usud), which can be sent to battle from the onset of puberty (ranging from nine to fifteen years old).⁵

Social media as an intermediary to expand propaganda turned out to be a potent medium in expanding ISIS sympathizers, including in Indonesia. Some examples, in 2016, a 12 year-old German Iraqi boy attempted to detonate a nail bomb on a Christmas market in Germany, later known he had been in contact with ISIS recruiters via telegram. Ivan Hasugian, the boy who attempted to carry out a suicide bombings, in Medan 2016, discovered that he had been radicalized

⁴ Ibid. p. 11

⁵ See: National Coordinator for Security and Counterterrorism (NCTV) and the General Intelligence and Security Service (AIVD). *The Children of ISIS: The Indonctrination of Minors in ISIS-held territory*. p. 5

through social media and he delve the bomb making process via the person he met online.⁶ Social media is becoming a powerful tool for ISIS to provoke and encourage its followers to act extremely. This was evidenced by the family incidents of Surabaya Church bombing, Rusunawa bombs and Surabaya Polrestabes bombs which clearly showed that the children no longer played as passive actors or waited for their turn to be adult enough to act as a martyr, but was allowed and able to carry out *Amaliyah* and Jihad with their parents.

All the children of Surabaya bombers who are currently being handled by the government under the Ministry of Social Affairs, admit that every day indoctrination is carried out through audiovisual media by their parents (mostly by father), who displayed ISIS propaganda videos containing the urgencies and primacy of Jihad, and the religion premise in encouraging Muslims to jihad. Children of Surabaya bombers also showed fear of the end of the world or apocalypse, which was obtained from their parents as an attempt to radicalize those children. Children were illustrated how the end of the world and fate of Muslims if they die on the Day of Judgment (Apocalypse), how the process of *Hisab* to reckoning the deeds of worship, and why Jihad needs to be done so that children could instantly go to heaven. Jihad through *Amaliyah* is also had seen as one way to achieve a peaceful life after death among those other Jihadist and this was what the children dreamed of.

Profiling the Children and Anatomize the Radicalization

Anton Ferdiantono was a bomber who prematurely exploded a bomb inside his low-cost apartment on May 13, 2018, on the 5th floor, block

⁶ Prasetya, Budi. The Pattern of Social Media Employment during Improvised Explosive Device Terror Incident, 2016, Thesis: Universitas Indonesia.

B, Rusunawa Wonocolo, Sidoarjo. Then it was discovered that Anton was a JAD East Java network that had been planned this bombing since 2017 in consort with his colleague Dita Oeprianto who had already blown himself up simultaneously with his wife and his child. Anton and his family planning to detonate themselves in another place, because the day before the bomb exploded accidentally in a flat, the children were joined their parents to find out the locations where each family member would carry out *Amaliyah* (suicide bombings). Some locations that are remembered by children are Marine Headquarters, Police Sector Office, Church, and Hospital.⁷

Several hours before the homemade bomb prematurely went off at Rusunawa, Anton was visited by his sibling Dedi Febrianto alias Teguh who was later shot dead by Detachment 88 in Tandes, Surabaya. Dedi came to Anton carrying a backpack and discussing with Anton in front of his flat. Hereinafter, to his parents, Dedi claimed that he would help Anton move from Rusunawa to Magetan (A small city situated in East Java). At the same day, Anton's Children, Hilya, FH, and GH expressed farewell to their relatives because they will travel for a long time.⁸ Dedi Febrianto was later found to has received explosives from Anton and was preparing to carry out the bombing. But Anton's unexpected explosion has changed all of their plans. In that incident, Anton, his wife (Sari) and his first daughter (Hilya), killed inside his flat while his other children (FH and GH) injured and saved by their cousin (AR).

Hilya was the first daughter of Anton and Sari, was known to be polite, obedient and rarely seen outside her home. Parents forbade Hilya to continue her education in public school and move her to the Islamic

⁷ Interview with PPA Officers, POLDA Jatim, January 29, 2019, Surabaya.

⁸ Interview with Anton and Dedi Mother, November 15, 2018. Jakarta.

boarding school because Hilya was sexually abused by her teacher.⁹ Hilya grew as a role model for her younger sister (FH) and her cousins (DH and FI), the children from Dedi alias Teguh. Therefore Hilya teaches to read the Qur'an, Tawheed, and Jihad to her siblings and her cousins. According to SY, Hilya was used as an example for DH to continue his education in Islamic boarding school, wearing hijab, and also burqa.¹⁰ Hilya actively participates in her parent's radical organization recitation and explores Tawheed and Jihad. Hilya also supported her parents' plan to carry out an attack (bombings), participate in the action plan and encourage her siblings to execute Jihad for the sake of religion. Hilya, who was become her siblings' role model, certify that violence is allowed by Allah to defend Islam.

FH and GH are Anton's children who injured from the Rusunawa premature explosion, they both currently handle under rehabilitation program by the Ministry of Social Affairs. At Rusunawa, FH and GH education were taken by home-schooling under their relative's care who was lived at the same floor of their low-cost apartment. The teacher claimed that although she often interacts with FH and GH, they never exposed anything about their parents' activities.¹¹ This is probably that the children are obeying Anton's stated not to expose their recitation activities to other people put aside the family.¹² Later known that the bombings attacks have been planned in several months and Anton's children have been indoctrinated since 2017, particularly every day after the Ashar prayer (at 4:00 p.m), children was taught about Jihad and the war against non-Muslim by showing them ISIS' propaganda videos that Anton invested on his hard-disk.

⁹ Interview with Anton's neighbours, January 26, 2019. Sidoarjo.

¹⁰ Interview with SY, January 23, 2019, Surabaya.

¹¹ Interview with SN (FH and GH teacher), January 24, 2019. Sidoarjo.

¹² Interview with AH (Anton's brother), January 24, 2019, Sidoarjo.

The children confession stated that they have been watch hundreds of Jihad videos by ISIS including the videos about suicide bombings method.

The children have been knowing that their father was carrying out bomb-making activities at home and composing bomb ingredients in the kitchen. According to some neighbours, this is often performed late at night and unusual smell from Anton's flat occurred sometimes.¹³ FH and his brother GH did not show a dejected to their father activities and did not resistance to the suicide bombings plan arranged by Anton. Instead, they were excited and impatient waiting for their turn to execute suicide bombings. This great motivation to conduct Jihad, formed through their activities in organization recitation and indoctrination regarding apocalypse and the end of Muslim live. FH is also stressed not to expose everything about the family Jihad plan because it is a sacred mission for God and will gain sin if they disclose it. Therefore, they need to successfully carry out Jihad with suicide bombings and attack *Thogut* such as police, military officers and Christian infidels, it will instantly bring them to heaven. To the PPA Officers who handled FH at the first time, FH stated Jihad was an action that can deliver her directly to heaven, without the *Hisab* (the reckoning) process or the examination of the good and bad deeds or rewards before a person is decided by God (Allah) to enter heaven or thrown off to hell.¹⁴ FH and GH assume that they have been abandoned by their parents, and they regretted being unable to “go to heaven” aside from their parent and sister through suicide bombings. FH and GH were also trained physically by Anton as part of the suicide bombing mission. According to SN, Anton often teaches his children

¹³ Interview with Anton's neighbours, January 26, 2019. Sidoarjo.

¹⁴ Interview with PPA Officers, POLDA Jatim, January 29, 2019. Surabaya.

sports such as running and badminton. Including FH, a daughter of Anton who was also trained physically by Anton, taught how to take up arms and prepare FH and GH to confront the war he had planned with Dita Cs. GH the only son of Anton also taught physically and exercise with his father at Great Mosque of Surabaya areas. Even though GH experienced violence by his father, GH did not reject his father's appeal to do Jihad through suicide bombings, and even when Dita's family churches bombing was heard by GH, he asked his family's turn to carry out a suicide bombing. In other words, GH was mentally prepared to carry out the instructions from his recitation and the plans that his father had compiled by detonating suicide bombings in 5 (five) different places by each family member.

FH and GH have obeyed Anton because viewing him as a leader who was firm and strong in defending his religion. Both FH and GH were taught how to attack using a bomb which he would carry by himself and give examples of suicide bombings through videos produced by ISIS. And to motivate the children, Anton shows children under ISIS rule, then the videos become ISIS great weapon to embedded children of radicals thought.

SN, who is a wife of Anton's brother, admitted that her husband did not agree with Anton's teachings, which often invited them to join his recitation. Indeed, SN admitted that Anton's family routinely went out of town to attend recitals, but when the children were asked, they only answered that their parents invited to a gathering when they learn Qur'an and Arabic.¹⁵ Further information was obtained from PPA East Java Regional Police officers who noticed that the Surabaya bombers' children after the incident covered each other with lies.

¹⁵ Interview with SN, January 26, 2019. Sidoarjo

This recitation activity then ended around three months before the bomb exploded prematurely inside of Anton low-cost apartment. Children are more allowed to actively go out around Rusunawa, that was usually limited by Anton. This oddity was part of Anton and Dita's plan to loosen surveillance and starts normal activities so that reduces suspicion from those who monitor them (the police surveillance).

On the other hand, two days after the Polrestabes Surabaya bombings detonated by one family including mother and children, Dedi Febrianto alias Teguh was shot dead by Detachment 88 at his house in Tandes, an area of Surabaya. Dedi accused to has an explosives and was part of terrorism acts planned by his brother (Anton). The arrested was assisted by Dedi's younger brother (AH), because wherefore the police faced difficulty to detecting Dedi's location. Dedi was shot dead by police because of his resistances during prosecution. Dedi left one wife with three children, DH (13), FI (9), and HA (5) whose currently under the Ministry of Social Affairs rehabilitation program with their cousins FH and GH. All of Dedi's children stated that they were routinely taught by their father and Anton about Jihad by showing them videos about ISIS. Hilya, Anton's daughter known to be a leader of these children and taught them Qur'an and eminency of doing Jihad. Examination of Dedi's children showed that they were ready to carry out suicide bombings if they asked by someone for it, because it was a mandate from their father. These children also revealed that Anton realize that he was being watched by the police and soon he would be preparing for a suicide bombing because he refused to be citizen of infidel government. Several hours before the prosecution, Dedi has prepared for the police to be arrival and choose

to commit suicide than being arrested, and this statement be avowed to the children and his wife (SY).

Sari (Anton's wife) and SY (Dedi's wife), familiar with each other and know Pudji (Dita's wife), yet it is not confirmed SY has intensive interactions such with Pudji. But one thing certain is they belong to an *Akhwat* group (A woman and wives) that attended recitation with their husband. All of Dedi's children were forcibly withdrawn by their father from public school and continued home-schooling. Those children teacher reveal that children were prohibited from civic education study (Pendidikan Kewarganegaraan) and not allowed to singing Indonesian national anthem or even respecting the Indonesian flag.¹⁶ In the home-schooling sessions, the teacher was not allowed to teach other lessons but counting lesson, reading and reciting (Qur'an lesson). The comprehensive religion doctrines were covered by Dedi, and Anton in their house, appertain with the apocalypse day, war for Islam, and children were asked to prepare themselves for suicide bombings. The children be knowing that Anton taught Dedi to produce bombs and remote bomb that Dedi himself would detonate it.

Another family suicide bomber that has survived children is Tri Murtiono and Tri Ernawati, Polrestabes Surabaya Bombings executors. This family detonated the bombs with two motorbikes which headed to enter the Polrestabes Surabaya gate. The motorbikes were driven by Tri Murtiono and his first son and carrying suicide bombings that held by his wife and his second son. The only child that survived is AP (7) who injured and now being handled under Ministry of Social Affairs. Tri Murtiono is known to has a radical understanding of Islam and often persuade his family to join his recitation and be

¹⁶ Interview with the children 's home-schooling teacher, January 22, 2019. Surabaya.

part of his “struggle for Islam” against *thogut*. He also tried to marry his brother with someone who was he met in the recitation.¹⁷ At the other hand, Tri Ernawati also tried to entice her sister to join their recitation and become part of their plan. This aggressiveness could be seen from Tri Murtiono’s role which was the most active person in JAD East Java Network until the last night before he and his family detonated Polrestabes Bombings, he distributed the explosives to his JAD colleagues. Tri Murtiono knowing to be the person who inherited the bombs making skill by Agus Candi alias Latief, then later known Tri Murtiono stored the most explosives compared to other members. Tri Murtiono’s children knew all their father activities regarding the terrorism acts plan, bomb-making training, and radical recitation which were routinely followed by themselves. AP (7), supported and agreed with her father plan, and join the bombings voluntarily without direct coercion from his father. This voluntary willingness is due to the doctrine of parents and radical organization where the children learn about the religion that has plunged children to have insights about the primacy of suicide bombings and as the only way to reach heaven instantly. AP admitted that her father often showed videos of Jihad, stressed the urgencies of Jihad by revealing subjective facts, and the imminent apocalypse when the family was afraid of being separated if they die on the apocalypse day. Instead of being sad, AP tends to regret why she can’t go to heaven with her parents (through suicide bombings). Based on PPA officers, East Java Regional Police, AP felt happy and excited when she heard that Dita’s family succeed bombing the churches. She convinced that Dita’s family had been in heaven and were very happy by now. When both children of Anton met AP,

¹⁷ Interview with Tri Ernawati family, January 26, 2019. Surabaya.

they tend unfamiliar with each other, it wasn't until PPA officers realize that they are known each other for a long time by judge their interaction and Anton's son accidentally statement.¹⁸

Michael Wessels (1948), gave a similiar explanation of the condition of the child who committed suicide bombings in Surabaya. However, Wessel explained that the ability to choose to be part of terrorism and become part of the conflict that children get comes from their social environment where children face conflict every day.¹⁹ The difference is, radicalization or the doctrinal process so that children choose certain political positions in conflict areas and this happens naturally, whereas in radical organizations political positions are accidentally forced by parents by building perceptions that children are in conflict areas, even though the real conflict doesn't exist. This is also similar to what was conveyed by Wessels (1948: 45), that children in conflict areas get a minimum balancing factor for the doctrine obtained, then situational factors such as family pressures, lack of access to education and training, poverty, unemployment and political socialization become more powerful in many cases.²⁰

Subjective narratives, then, become the justification that conflict is not merely an illustration of parents. Through propaganda videos that were shown to the Surabaya bombing children (not only supplied by parents, but also the organization where the family took shelter) crystallized the child's political understanding and position towards Islam. All children from terrorism, especially those who want to carry out suicide bombings, are very eager to return to committing suicide bombings and following their families (who died in suicide bombings).

¹⁸ Interview with PPA Officers, East Java Regional Police, January 29, 2019. Surabaya.

¹⁹ See: Wessels, Michael. *Child Soldiers: From Violence to Protection*. Harvard University Press, Cambridge. p 42-45.

²⁰ *Ibid.* p. 45.

The child cannot escape of the thought of the apocalypse and the urgency of Jihad. For them this is a sacred action and an action that can lead them to heaven. This child's understanding was built by his parents with a routine process of doctrination. Then, videos showing violence committed in the name of religion, slowly build a subjective empathy towards Islam in their mind. This subjectivity is maintained by binding children not to associate in the general environment and learn things that are contradictory to the narrative of radical Islam.

The families of the Surabaya bombers were students of the local cleric Khalid Abu Bakar Besleme who was the deportan of Syria and after his return continued his religious studies and recitation. In Khalid's teachings, the world of destruction is imminent, but only Muslims who Hijra would avoid the disaster. This knowledge made the families of the Surabaya bombers desperate, knowing that they were being watched by the police, and it was impossible for them to do the Hijra to ISIS 'territory. Therefore, the most likely thing to do is to revive the souls of ISIS in the homes and small organizations they have. This option then impacts children who have to adjust their social life to the situation in the conflict area.

Understanding of the apocalypse is very effective for children, followed by the desire to enter the illustrated heaven is very beautiful and peaceful. The attitude of parents is like a totalitarian politician who promises a better life after making a choice, but the child has no choice or other actors who can intervene and provide other options for consideration. The inability of children to do and get counter narration because of situationals factors such as parents, government absence around society, and intervention counter narrative that directly intervene the ideological development aspects of children.

Analyzing radicalism towards children and involvement of children in acts of terrorism

Children is the most effective actor for the terrorist to leverage organization justification. In the case of Surabaya, children are no longer seen as agents to continue the spirit of Jihad in the future, so mothers who usually assume the role of domestic to ensure the continued internalization of understanding of radical organizations for children are now agents that foster children's confidence in acts of terrorism. But more than that, children were educated to become ISIS soldiers, supported the family camouflage plan, and as perpetrators who immediately executed suicide bombings. Parents build a very subjective perspective composition and guard each narrative that might be able to penetrate children's understanding. This can be seen from the attitude of parents who limit child interaction and do not continue public school. This condition is continuously carried out with children not continuing public school, but continuing home-schooling is limited provided only a few lessons are allowed to be studied.

Michael Wessels (1948), gave a similiar explanation of the condition of the child who committed suicide bombings in Surabaya. However, Wessel explained that the ability to choose to be part of terrorism and become part of the conflict that children get comes from their social environment where children socialize in conflict areas every day. The difference is, radicalization or doctrinal processes so that children choose a particular political position in conflict areas occur naturally, while in radical organizations, carried out intentionally by parents, to build perceptions that children are in conflict areas, even though there is no conflict in real terms.

All children from terrorists, especially those who want to carry out suicide bombings, are eager to return to carrying out suicide bombings and following their families. The child cannot escape the understanding of the end times and the urgency of Jihad. For them this is a sacred action and an action that can lead them to heaven. This child's understanding was built by his parents with a routine process of doctrination. Social media and technology that produce audiovisuals, become effective intermediaries to instill the doctrine of children. As through videos showing violence committed in the name of religion, this effort slowly built up a subjective perception of Islam. This subjectivity is maintained by binding children not to associate in the general environment and learn things that are contradictory to the narrative of radical Islam. This condition is done diametral with the child not continuing public school, but continuing home-schooling is limited provided only a few lessons are allowed to be studied.

The Effort that Can be Made for Minimize Radicalism Againts Children

This article view that embedded understanding and perspectives of children is done by parents, by providing subjective knowledge related to the political position of parents towards social conditions related to religion and belief. This structured knowledge, is actualized from knowledge sources such as local clerics to parents, and then forcibly implemented by parents to children. On the other hand, this effort is easy to do because there is no vocative narrative developed by the community (i.e., local clerics that oppose those radical ideologies, or the evocatively neighbourhood). This was found in the interviews of Anton and Dedi's neighbours, they did not offer an understanding of the questions from the bombers and even the family refused to

interfere in all matters related to understanding Islam. This was reasoned by the lack of understandings of Islam thoughts of neighbour to take a position for the questions that given. Local cleric could possibly to intervene children through informal Islamic education and extend children understandings of Islam. Especially to offer more peaceful political standing or position and opposed radical ideologies that carved by parents and radical organization. However, local clerics are still tactless to convey their position regarding radical understanding and political position towards social phenomena related to Islam, the ISIS leverage hegemony. Yet, because parents do not permit children to socialize with neutral or contrast environment to the childrens's knowledge. Require regulations from government that make it possible to monitoring the children that out of formal education.

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CENTER OF TERRORISM AND RADICALISM STUDIES - POLICE SCIENCE COLLEGE

JL. Tirtayasa Raya No.6 Kebayoran Baru Jakarta-Selatan (12160)-Indonesia

routine and non-routine activities in 2019

No	Activities	Remarks
1.	Office maintenance	ongoing
2.	Build data bank (offline) & cyber world activities (online)	ongoing
3.	Monthly Seminar (25 themes for 2019)	In preparation
4.	Group Discussion Forum - across campus	In preparation
5.	National Seminar	In preparation
6.	Terrorism and radicalism case analysis	
	a. Law Perspective	ongoing
	b. Sociology Perspective	In preparation
	c. Political Perspective	In preparation
	d. Criminology Perspective	In preparation
7.	National Training Course	In preparation
8.	International Training Course	In preparation
9.	Book compiles (2 titles)	ongoing
10.	Book Review	In preparation
11.	Preparation of article for international journals	ongoing
12.	Research for:	
	a. Cyber terrorism / Hoax on terrorism and radicalism .	ongoing
	b. Metamorphosis individual radical to group radical . . .	In preparation
	c. Narco-terrorism	In preparation
	d. Update of terrorism-funding	In preparation
13.	Preparation of teaching materials and program study	ongoing
14.	Working paper series (Monthly/Incidental)	ongoing
15.	At the request of other parties, it can:	
	a. provide training in Investigation; Safety & Security Training . .	In preparation
	b. Carry out research on certain objects	In preparation
	c. Carry out a review of a matter, to produce an academic text . . .	In preparation
	d. Conduct public security assessment	In preparation
	e. Mapping risk management	In preparation

CENTER OF TERRORISM AND RADICALISM STUDIES (CTRS)

Was initiated by Prof H.M. Tito Karnavian, M.A., Ph.D.
On Thursday, October 26, 2017

“I suggest the Police Science College to establish a center of study on the handling of terrorism, which can be a think tank, teach science, also provide input not only to the police, but also to the country”

CENTER OF TERRORISM AND RADICALISM STUDIES - POLICE SCIENCE COLLEGE (CTRS-PTIK)

JL. Tirtayasa Raya No.6 Kebayoran Baru Jakarta-Selatan (12160)-Indonesia

Organization that are:

Non-state budget and non-state structures; whose focus is on carrying out scientific responsibilities in developing radical-terrorism prevention capabilities and terrorism prevention capabilities.

Establish with:

HEAD OF STIK-PTIK WARRANT

No: Sprin/369/IV/RES.6.1./2018; date on 13 April 2018.

To Firman Fadillah, Tety Machyawaty, Sutrisno, and Zulkarnaen koto
For Forming, Preventing and Operating
The Center of Terrorism and Radicalism Studies

HEAD OF STIK-PTIK DECISION

No: Kep/ 57/VI/2018; date on 5 Juni 2018

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Observer and network coordinator	:	Dian Wira P, S.H. (Pekanbaru)
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