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Counter-narrative strategies in deradicalisation: A content analysis of Indonesia’s anti-terrorism laws

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Abstract

This article analysed the Indonesian government’s strategy in eradicating terrorism and radicalism. This study was designed with quantitative methods within the framework of normative legal research using anti-terrorism-related regulations as the sample. Data analysis was carried out with content analysis to identify the conception of terrorism, radicalism and deradicalisation in the legislation. The research found that most of Indonesia’s counter-terrorism regulations associate terrorism with criminal actions. However, regulatory developments also present a decreasing association between terrorism and acts of violence alone as terrorism is growingly being conceptualised by policymakers not only as a virulent action to an increasing extent but also ideologically based on the process of radicalisation. Consequently, various regulations after 2013 accommodate many prevention-based ideas and soft approaches. Newest regulations also accommodate deradicalisation as an important strategy in countering terrorism. This finding practically would imply including counter-narratives through education and deradicalisation strategies. It is also projected through counter-propaganda as a strategic deradicalisation approach. Its incorporation into regulations is needed as digital technology advances, making it easier for young people to be exposed to radical ideas through internet channels. Contribution: This study deepens empirical evidence regarding the need for an alternative soft approach strategy in dealing with religious doctrine-based radicalism. Apart from preventive measures through law enforcement which should be continuously strengthened, the findings in this research encourage preemptive methods in deradicalisation through counter-narrative, counter-propaganda and counter-ideology. © 2022. The Authors.

Author keywords

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This article analysed the Indonesian government's strategy in eradicating terrorism and radicalism. This study was designed with quantitative methods within the framework of normative legal research using anti-terrorism-related regulations as the sample. Data analysis was carried out with content analysis to identify the conception of terrorism, radicalism and deradicalisation in the legislation. The research found that most of Indonesia's counter-terrorism regulations associate terrorism with criminal actions. However, regulatory developments also present a decreasing association between terrorism and acts of violence alone as terrorism is growingly being conceptualised by policymakers not only as a virulent action to an increasing extent but also ideologically based on the process of radicalisation. Consequently, various regulations after 2013 accommodate many prevention-based ideas and soft approaches. Newest regulations also accommodate deradicalisation as an important strategy in countering terrorism. This finding practically would imply including counter-narratives through education and deradicalisation strategies. It is also projected through counter-propaganda as a strategic deradicalisation approach. Its incorporation into regulations is needed as digital technology advances, making it easier for young people to be exposed to radical ideas through internet channels.

Contribution: This study deepens empirical evidence regarding the need for an alternative soft approach strategy in dealing with religious doctrine-based radicalism. Apart from preventive measures through law enforcement which should be continuously strengthened, the findings in this research encourage preemptive methods in deradicalisation through counter-narrative, counter-propaganda and counter-ideology.

Keywords: content analysis; counter-narrative; deradicalisation; radicalism; terrorism.

Introduction

Terrorism is usually a coordinated attack that aims to inflict terror on a group of people. In contrast to war, acts of terrorism are not governed by war procedures, as the execution of attacks is always sudden, the victims are targeted randomly and civilians are often the targets (Jongman 2017). Terrorism is a form of crime with an international dimension that has a negative effect on national security. The United Nations (UN) conference with the theme 'Prevention of Crime and Treatment of Prisoners', which was held in 2000 in Vienna, Austria, explained the definition of terrorism for the first time, which considered terrorism as an extraordinary crime. For this reason, many countries, including Indonesia, consider it necessary to give special treatment to attacks that fall under the criteria of terrorism (Kusuma et al. 2019). Indonesia experienced most lethal attacks of terrorism in the first decade of the 2000s, such as the first and second Bali bombings on 12 October 2002 and 01 October 2005, respectively, and Jakarta's Marriott Hotel bombing on 05 August 2003. Indonesia has experienced a series of major terrorist attacks carried out by terrorist groups in the last two decades (Erikha & Rufaedah 2019). The terrorist attacks in Indonesia have attracted attention and pressure from the international community to eradicate and find the perpetrators of terrorism. In fact, the UN has issued two resolutions with regard to the terrorist attacks in Indonesia. The first one is Resolution 1438 of 2002 that strongly condemned the Bali bombings and expressed deep condolences and sympathy to the government and people of Indonesia, as well as the victims and their families. The second one is Resolution 1373 of 2002 that called for cooperation, support and assistance to the Indonesian government in arresting and prosecuting all perpetrators associated with the incidents. These all follow the 1945 Constitution implying the Indonesian government to protect its citizens from the threat of domestic and international crimes.

The essence of radicalism is changed; they want drastic changes, especially in social and political systems. Terrorism is a form of crime with an international dimension that is very scary for the

In reference to a Hebrew deity: Some remarks on Lamentations



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Upon reading the Hebrew version of Lamentations in comparison to its Greek counterpart, one is immediately struck by the peculiarities, alternatives and variants when reference is made to a Hebrew deity. The Hebrew version alternates between יהוה and אדני, whilst the Greek version sticks to the term κύριος. The Hebrew version does, however, transition into an almost exclusive use of the term יהוה from Lamentations 3:55 onwards. The immediate question that comes to mind is why certain terms were used at certain intervals of the text to refer to a Hebrew deity. This study aims at coming to a deeper understanding of whether the idiosyncrasies in relation to the terms were brought about by the nature and character of lamenting, their underlying theologies or whether it is a matter of a different Vorlage. This study will therefore offer a close reading of the Hebrew text in relation to the terms used to reference a Hebrew deity, whilst the focus will fall on the textual variants when it comes to the Greek version of Lamentations.

Contribution: This study contributes on three essential levels: (1) working towards a theology of the Septuagint in general and here specific the Greek version of Lamentations, (2) by focusing on the terms used to refer to a Hebrew deity in Lamentations, the study does contribute to a different perspective of reading the Lamentations text and (3) this study contributes towards a more nuanced understanding of a Hebrew deity in general and in the Septuagint in particular.

Keywords: Lamentations; YHWH; Elohim; El; Adonaj; Kyrios; Hebrew deity.

Introduction

A deity of the Hebrew people was called by more than one name and referred to using various terms: אלהים is one such a term, which occurs in 2248 verses and is used 2601 times, with אל used only 235 times spread over 225 verses. These figures are dwarfed by the 6828 occurrences of יהוה spread over 5790 verses. The term אלהים occurs in 56 verses and is used 57 times, of which 39 occur in Job. The term 'שד' occurs 48 times, spread over 48 verses, used 22 times in close textual proximity to אל,¹ thrice with יהוה,² twice with עליין³ and thrice with אלהים.⁴ These statistics are not to be taken too seriously, although they are helpful to understand overall about how frequently these terms were used, at least deduced from the Masoretic Text (MT). In addition to these statistics, the Old Greek version will most probably reflect a different overall, and with that simplistic, picture. To be more precise, in general the Old Greek version limits itself to the term κύριος and θεός when reference is made to a Hebrew deity; in many instances, it will opt for either one of these terms and use only the one throughout, as illustrated in Lamentations and Job. The interest of this investigation, however, is not to analyse, compare and discuss statistics; it is rather interested in what terms Lamentees used when reference was made to a Hebrew deity. More specifically, how the Lamentees as accounted for in Lamentations reference a Hebrew deity in both its Hebrew and Greek frame of reference. The aim is therefore to identify, discuss and determine the extent to which the genre of 'lamenting' impacts how reference is made to a Hebrew deity and to do so comparing the Hebrew and Greek versions of Lamentations. The terms that dominate Lamentations when reference is made to a Hebrew deity are יהוה and אדני, which makes for a fascinating reading of Lamentations in this respect.

1.Cf. Genesis 17:1; 28:3; 35:11; 43:14; 48:3; 49:25; Exodus 6:3; Numbers 24:4, 16 (used in combination with עֲלֵינוּ); Ezekiel 10:5; Job 8:3; 13:3; 25:5; 22:17; 23:16; 27:2, 11, 13; 33:4; 34:10, 12; 35:13.

2.Isaiah 13:6; Joel 1:15; Ruth 1:21.

3.Numbers 24:16; Psalm 91:1.

4.Job 5:17; 11:7; 31:2.

Note: Special Collection: Septuagint and Textual Studies, sub-edited by Johann Cook (Stellenbosch University).

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