

Peacemaking Criminology Theory in Analyzing Returnee as the Agent of Change in Indonesia

Novi¹, Muhamad Syauqillah², Jerry Marcellinus Logahan³
{psrb.novi@gmail.com¹, muhamadsyauqillah@ui.ac.id², Jerrymarcellinus59@gmail.com³}

^{1,2,3} Terrorism Studies, School of Strategic and Global Studies, Universitas Indonesia

Abstract. This paper explains about peacemaking criminology, which acts as a peaceful medium for Indonesian returnees. Up till now, it turns out that Indonesia does not have a standard concept and method yet on handling returnees, despite the number of Indonesians who returned from Syria, Iraq and the Philippines reached 125 from 2014 to 2019. Therefore, peacemaking criminology can be used as a method for dealing with returnees because this approach puts forward the humanist aspect. This research used a qualitative approach by conducting unstructured interviews as well as literature as secondary material. In this research, it can be seen that humanist treatment towards those who have returned from a conflict state has a positive impact as they can be the agents of peace for other returnees. Thus, placing returnees as the agent of change through the peacemaking criminology approach will avoid them neither from re-radicalized nor return to the conflict states.

Keywords: peacemaking criminology, returnee, Indonesia, agent of change, deradicalization

1 Introduction

Participation within the conflicts abroad has occurred since a long time ago, initiated by the conscription in the Roman Empire. In the modern period, the Zionist militias struggle for faith and ideology to attack Palestine in the 1930s until the 1940s. The most famous one was during the crusade where the mixture of beliefs, ideologies, and promises of financial rewards motivated generations of Western Europe to participate in various attacks. However, from the 1980s onwards, this tradition was brought up in the public and security sphere due to close relations with the Muslim world. The combination of religion and ideology has encouraged young individuals to take up arms in conflicts with other countries. This sense of religious solidarity then often exploited by radical ideologists associated with various militia organizations to make many young people from all over the Muslim world travel to fight in Afghanistan, then to the conflict in the Balkans.¹

From the 1980s to the 1990s, foreign fighters from Arab countries, the United States, and European countries flocked to the ongoing conflict in Bosnia as well as Afghanistan and the Taliban in Afghanistan, which attracted nearly 20,000 foreign fighters for 12 years.² This

¹ Kylie, Baxter and Renee Davidson, *Foreign Terrorist Fighters: Managing a Twenty-First Century Threat*. Third World Quarterly (2016), 2.

² Arsla Jawaid, *From Foreign Fighters to Returnees: The Challenges of Rehabilitation and Reintegration Policies*, Journal of Peacebuilding & Development, 102-107 (2017), 102.

situation escalated in 2016 when many individuals went to the conflict countries such as Iraq and Syria to join with the terror group as foreign fighters (RAN Issue Paper, 2016: 1). More than 40,000 soldiers from 120 countries took a trip to those countries.

In addition to those countries, several Indonesians had also been to another conflict country in 1984, namely Afghanistan. They were all Salafy activists who used the student visas. These students joined the Jamaat ad Da'wah based in Kunar.³ Then in 1985, Jema'ah Darul Islam sent some of their members to Afghanistan to take military training. This program ran until 1991. With the development of technology, more incitement of jihad obtained through the internet has helped turn the spirit of domestic jihad into support for the Negara Islam.⁴ Indonesian fighters went to Afghanistan, Syria, and Iraq through personal contacts, social media, and alumni networks related to JI, which currently in the Middle East. Besides, Southeast Asian fighters with IS contacting each other via Facebook and forming military units called Katibah Nusantara.⁵ This network connection, therefore, will unite and facilitate the fighters to carry out their objectives.

To be able to go to a conflict country, some individuals in Indonesia interpret many ideologies of violence. It started from Darul Islam (DI) in 1942 to Jemaah Anshorut Daulah (JAD) in 2015. These groups have a storied history and play an essential role in their regional geopolitics. They use their group's ideology to spread their desired objectives. One of which is the use of Wahabism as a basis for incitement, thus puritanism and extremism develop in the individuals or groups who believe. Wahabi rejects Sufism, intermediary doctrine, rational thought, and non-Muslim views because Wahabi considers that its adopted ideology is right while other aspects are deemed wrong and misguided.⁶

The Islamic State of Iraq and Syria (ISIS) is a group that adopts a Wahabi ideology that uses *takfir* as a tool for recruiting members. *Takfir*, as a component of Wahabi thinking, affirms the world of *Dar al-Islam* and *Dar al-Kufr*, both of which encourage the migration of Moslem to *Dar al-Islam*.⁷ *Takfir* plays its role as an incitement to combat - they call upon peace armies from all countries to realize their ideals in upholding the world of *Dar al-Islam*.

Fighters who voluntarily fought in other countries' wars were nothing new. Still, the number of those who were attracted to Syria and Iraq is, which was even more than foreign fighters who went to Afghanistan in the 1990s to oppose the Soviet invasion. Migration (Hijrah) to the new established Caliphate is declared obligatory by the new Caliph and is said to forgive all sins. According to IS, "There is no life without jihad, and there is no jihad without Hijrah".⁸

Reported from bbc.com, in 2017, there were about 700 Indonesian citizens who joined ISIS in Syria, and 70 people have returned to Indonesia. After their return, some of them executed an attack towards the police in North Sumatera Regional Police on June 2017 while some of the others became the expert on assembling weapons and make bombs. Also, abc.net.au reported in 2015 that there was a girl who invited all of her family to go to Syria. She found all the related information from her uncle and social media. This girl and her family could back to Indonesia and told that the promises of Caliphate fooled them. Her father and uncle were convicted of

³ Solahudin, NII Sampai JI: Salafy Jihadisme di Indonesia. Jakarta: Komunitas Bambu (2011), 204.

⁴ Musmuhah, Foreign Terrorism Fighter in Indonesia. *Education and Humanities Research*. Vo. 129, (2017).

⁵ Navhat Nuraniyah, Returning Indonesia Fighters from Syria and Iraq: Learning form the Past. RISI Commentary. No. 035 (2015).

⁶ A M. Hendropriyon, Fundamentalism Kristen, Yahudi, Islam. Kompas Media Nusantara: Jakarta (2009).

⁷ Bader Al-Ibrahim, ISIS, Wahhabism, and Takfir. *Contemporary Arab Affairs*, Vol. 8, No. 3, Page. 408-415 (2015).

⁸ IPAC.: Indonesian and the Syrian Conflict. IPAC Report No. 6 (2014).

undergoing training at Raqqa, and other parts of her family were rehabilitated at the designated place.

A journal entitled "Returning Foreign Terrorist Fighters a Catalyst for Recidivism among Disengaged Terrorists" explains that there is a threat when the combatants return from conflict countries to their countries of origin. This journal also reveals that the return of combatants can play a role in recruitment, propaganda, and even training for future terrorists and as a reaction from people who have done before (recidivist terrorists) or reappear terrorist disappointment. The influence of material prizes as a form of motivation for fighters deserves attention because very few of them acknowledge what factors caused their departure to Syria. Also, in a journal entitled "The Mind of the Terrorist: A Review and Critique of Psychological Approaches" Jeff Victoroff also explains that social class can be seen as the root of the radicalization of terrorists to do their action.⁹

The return of combatants from conflict countries to Indonesia due to social learning support, which changes in criminal behavior that includes social, cultural, to motivate and control illegal behavior. This illegal behavior is based on a learning process in terms of social structure, interactions, situations, which results in deviant behavior.

To overcome the problem of returning fighters to Indonesia from conflict countries, proper handling is needed because the use of a laborious approach by the government has not been active yet. The lack of effectiveness is mainly because this approach resolves only the causative symptoms, not to the root of their occurrence.¹⁰ Radicalization is very likely to occur when individuals have learned many things in conflict areas. So individuals or groups can remain radical after returning to Indonesia. Therefore, peacemaking criminology that prioritizes court restorative, mediation, advancing human rights by optimizing the process of understanding, dialogue, and participation seeks to make returnees as agents of change to reduce the knowledge of violence.

2 Research Methods

This research uses the concept of *Peacemaking Criminology*, which explain the phenomenon of returnees being an agent of change as a form of disengagement. In this research, the author used a qualitative approach by conducting an unstructured interview as a means to explore and understand individuals and groups in responding to social or human problems.¹¹ The qualitative approach form is more to the written and oral, actions, symbols, physical objects, represents about everyday life. Measurement of a qualitative approach occurs when the data collection process occurs.¹²

The author obtained the primary data through interviews and collecting from proper literature. The interviewees in this research will be explained below:

⁹ Jeff Victoroff, *The Mind of the Terrorist: A Review and Critique of Psychological Approach*. Journal of Conflict Resolution, Vol. 49 No. 1, 3-42 (2005), 7-9.

¹⁰ Wicaksana, Yuristyawan Pambudi.: Kebijakan Negara Non Penal dalam Mengatasi Masalah Terorisme. Jurnal RechtsVinding (2017), 1.

¹¹ John W Cresswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*. London: SAGE Publications, Inc (2009).

¹² W Lawrence Neuman, *Basics of Social Research: Qualitative and Quantitative Approchers*. New York: Pearson (2007), 116-117.

Police of the Republic of Indonesia: Interviews will be conducted with the FTF Task Force to obtain data related to the development of returnees in Indonesia, such as how many people in the span of 2014 - 2019 have returned to Indonesia.

Recent returnee: One old returnee will be interviewed to find out the basis or reason for the individual going to the conflict country and how he/she can make peace with himself/herself and decide not to follow extreme groups.

Rumah Perlindungan Trauma Center (RPTC) Cipayung: Interview will be held to enlist about returnees who are rehabilitated at the site, the handling of returnees as well as the effectivity of RPTC program for returnees.

This research will also involve literature study from which the author search and collect information and argument to support this research. The literature study, indeed, will be focused on the literature that is by the issues raised, which correlated with returnee and peacemaking criminology.

This research is very different from other previous research on returnees. In 2018, study by Sylvene See examined "Returning Foreign Terrorist Fighters a Catalyst for Recidivism Among Disengaged Terrorist," which explained the possible threats when the fighters back to their home countries. Their return will play an important role in recruitment, propaganda, training for the new terrorists, and from people who have done before (recidivist terrorists) or reappear terrorist disappointment. Another research was conducted by one of IPAC researchers, Navhat Nuraniyah entitled "Returning Indonesia Fighters from Syria and Iraq: Learning from the Past" which explored that Indonesian fighters went to Syria and Iraq through personal contacts, social media, and alumni networks related to JI who stayed in the Middle East. Several Southeast Asian soldiers with IS contacting each other via Facebook and forming military units called Katibah Nusantara. Furthermore, it also explained how they finally overcome this problem through learning from mistakes. Because the returnees may recur or become recidivists depend on several factors, including the countries' political context and individual condition. But it turns out that the program launched by the state for the rehabilitation of ghters who return from Syria and Iraq has experienced a problem, either failure or success posed in the realization of this problem.

Those two-research focused more on recidivism when the fighters back to their own countries and the problem that would be faced when rehabilitation involved. Meanwhile, this research is more looking at peace efforts as a form of deradicalization by returnees in Indonesia. This research sees that humanist treatment towards someone who has ever been in a conflict country has a positive impact and that they can be agents of peace for other returnees so they will not come back to the conflict areas again.

3 Concept

3.1. Peacemaking Criminology for Handling Crime

Peacemaking is highly valued because it is one of conflict resolution forms in Lebanon or Northern Ireland, which also develops for terrorism cases.¹³ Pepinsky said that the theory of the creation of peace or peacemaking is based on the paradigm of criminology that proposes and studies what replaces human separation with cooperation and mutual trust. This paradigm implies that the story is one of the most authoritative, especially people who tell stories about

¹³ Jenkins Philip, Peacemaking and Terrorism. *Peace Review*, 6(1), 93-101 (1994), 93.

their relationships, and this also means a new way of evaluating the adoption of a peace paradigm for learning and life. Peacemaking criminology is a story about the development of thought and practice on how to turn violence into cooperation, and how to make peace from the intrapersonal level to the global social level.¹⁴

Criminology is defined as the development of ideas about how responding to crime, ranging from moral imperatives to classifying crime, choosing appropriate sanctions, and setting legal processes by involving those affected. Sin is a social construction, and the difference in responding to crime is based more on who than what. Punishment based on a tradition of religious wisdom that teaches that the path to liberation is through love, compassion, and peace while the way to remain in our inner prison is being a hostage with fear and anger.¹⁵

Other forms of punishment derived from peacemaking by Pepinsky are restorative justice. Restorative justice is described as a new process for responding to crime and as a new way of thinking or thinking patterns.¹⁶ Restorative justice is also defined as a 'process' or 'way of thinking' to repair damage caused by mistakes. Restorative justice is also aided by empirical theory based on the basic idea that individual's criminal behavior is not solely based on his motivation to commit a crime, but also affected by his social ties with informal social control institutions in society. Hirschi said that restorative justice is a social control.¹⁷ This restorative is also used as a punishment using victim's mediation programs and 'conferences' that are elements of peacemaking.¹⁸

Then, there was the abolition of sentences, and Ruth Moris held an international conference on the abolition of prisons in Toronto in 1983. He composed alternatives in responding to crime and then expanded 'restorative justice' to 'transformative justice,' in which unjust social conditions were changed.

3.2. Returnees in Indonesia

During the period of the 1980s to 1990s, there were 200 Indonesians who traveled to the Pakistan - Afghanistan border to join training with the Afghan Mujahideen.¹⁹ The factor that explains why individuals go to a conflict state is the enthusiasm for Syria regarded to the end-time battle that will take place in Sham, the book titled "The Two Arm Strategy" guides combatants to believe that the chaos and suffering felt by Moslems lead to the restoration of Islam, also there are atrocities committed by the government against Sunni Moslems in local media, including radical websites, propaganda.²⁰ As a result, some individuals who are trapped by these factors try to go to Syria.

This problem is better known as the returnee used by the Indonesian government to refer to citizens who have successfully crossed into Syria or Iraq or other conflict countries and returned voluntarily, sometimes because of disappointment.²¹ According to IPAC, in 2013, there were 8000 fighters from 74 countries involved in the conflict in Syria, and around 50 people

¹⁴ Harold Pepinsky, *Peacemaking Criminology*. USA: Springer (2013), 320.

¹⁵ Harold Pepinsky, *Peacemaking Criminology*. USA: Springer (2013), 320-321.

¹⁶ Mark Lokanan, An Open Model for Restorative Justice: Is There Room for Punishment?. *Contemporary Justice Review: Issues in Criminal, Social, and Restorative Justice*, Vol. 12, No. 3 (2009), 290.

¹⁷ Loc Cit

¹⁸ Op Cit, 322

¹⁹ Cameron Sumpter, Returning Indonesia Extremists: Unclear Intentions and Unprepared Responses. ICCT Policy Brief, 1-10 (2018), 3.

²⁰ IPAC, Indonesian and the Syirian Conflict. IPAC Report No. 6 (2014), 1.

²¹ IPAC, Managing Indonesian's Pro ISIS Deportees. IPAC Report No. 47 (2018), 1.

were Indonesians. In Indonesia, as of June 2017, about 84 Indonesians had returned.²² According to data from the FTF Officer Unit under the Special Datasemen (Densus) 88, there were 126 returnees from Syria, Iraq, and the Philippines from 2014 to 2019. Among them may have received training or helped humanity.

Table 1. Returnees Data, Deportee in 2014-2019

Information	Amount
Returnees from Syria, Iraq, Philippines	126 persons
FTF in Syria, Iraq, Philippines, and Afghanistan	1438 persons
Deportant Syria, Iraq, Philippines, and Afghanistan	572 persons
Died in Syria, Iraq, Philippines	146 persons

Source: FTF Task Force / Processed by the author

In June 2017, the case of returnees who brought their learning results from Syria or other conflicting countries emerged as two men named Syawaluddin Pakpahan and Ardial Ramadhana stabbed a police officer to death outside the provincial police headquarters in Medan. Both are said to be related to Jamaah Ansharut Daulah (JAD), an umbrella organization for supporters of the Negara Islam in Indonesia. Pakpahan reportedly spent five months in Syria with the Free Syrian Army (FSA) in 2013 and is said to have led the preparations for that attack.²³ In 2015, Nur Dhaniah invited her family to Syria, where she first learned about IS from her uncle. Beside the information from his uncle, she got information about the caliphate from social media. She and her family could return to Indonesia, but her father and uncle were arrested for being ISIS sympathizers, conducting funding, and attending paramilitary training in Raqqa.

3.3. Returnees in Indonesia as Agent of Change

In its development of the wave of terrorism, David Rapoport classified several periods into waves. Each period has its characteristics, making it a "wave" of terrorism. Rapoport defined waves as "activity cycles over a certain period, with an international character; similar activities that occur in different regions, driven by the general dominant energy that forms the groups that participate. The first wave called anarchist waves occurred in 1880-1920, followed by an anti-colonial wave (1920-1960), then a new left wave (1960s until Iran's revolution in 1979), and the last one is the wave of religion (began in 1979 and is said to continue to this day).

The fourth wave becomes religious actors that oriented toward the current development. Bigotry and martyrdom are the empowerment of religious contexts to destroy humans by justifying that religious doctrine must always be followed. Initially, the fighters went to Syria because it was the renewed knowledge of religion along with the dislike of the justice system in Indonesia. For example, one of the family members gave information that ISIS had declared his caliphate in Syria. As an adolescent who just started growing up, a great curiosity emerged from within and began to search on social media, Facebook. This happened to a girl named Nur

²² Op Cit, 5

²³ Cameron Sumpter, Returning Indonesia Extremists: Unclear Intentions and Unprepared Responses. ICCT Policy Brief, 1-10 (2018), 4-5.

Dhania. She got any information that considered a beautiful experience under the ISIS caliphate, which would precisely be the time of the prophet, ranging from welfare, justice, and so forth. In addition to Facebook, this girl got information from Tumblr, precisely through “The Diary of Muhajirah” channel, which contained the experiences of people who emigrated to Syria. Besides, there was also “Paladine of Jihad” that written up to 6 parts by the African author who described the beauty of ISIS and his experience there. In the last section, he explained how to go to Syria. This girl then began to communicate with ISIS supporters in Syria. She believed that she had to go to Syria to become a truly Muslim. This kind of propaganda she got from the video that was shared in the group chat. Since several of her family already have different doctrines, it became easy to invite other members to move to Syria.

The family stayed for approximately two years in Syria, they adapted, saw the environment, and learned the social environment. But, because many of ISIS promises were never obtained by them along with the treatment of ISIS, which did not reflect the goodness and justice as said in the Al-Qur’an, the family began to compare what they got with the understanding of Al-Qur’an. They attempted various ways to get out of Syria, ranging from being deceived by smugglers to being shot by border troops because they were thought to be ISIS intruders.

Eventually, Dhania and her family arrived at the border, and a lot of interrogation was carried out by the Syrians towards them with right treatment. Then, the Ministry of Foreign Affairs and their staff picked them up in the borders of Syria and Iraq. According to Dhania, the Ministry of Foreign Affairs took a high risk in its sincerity to pick them up. They were very cooperative in helping Dhania’s family to make a passport and bought them a commercial plane ticket to return to Indonesia. After arriving in Jakarta, they were taken to the National Counterterrorism Agency (BNPT) as a shelter before returned to the community.

With this experience, Dhania and her brother more often share their experiences with people who want or have the intention to go to a conflict country and remind them not to fall into the promises of ISIS groups. She also advises young people not to get involved in violence and always to find valid information about anything found on the internet.

4 Analysis

4.1. The Effectiveness of Peacemaking in the Returnees Deradicalization Process

The particular emphasis placed by criminology on the use of humanism, connectivity, and social justice makes it an ideal foundation for prevention strategies.²⁴ Strategies in preventing violence must be based on the premise of building sincere and trustworthy long-term relationships. Interpersonal relationships, actions, behaviour of related institutions, law enforcement, and social organizations play an essential role in how the use of peace-building is maximized to prevent returnees from being radical again.

Based on peacemaking, law enforcement agencies and social institutions must be committed to the concepts of humanism, interpersonal connectivity, and social justice to build relationships. This strategy can be implemented in a three-part process, which involves

²⁴ Tony Gaskew, *Peacemaking Criminology and Counterterrorism: Muslim Americans and the War on Terror*. *Contemporary Justice Review*, Vol. 12 No. 3, (2009), 360.

understanding, dialogue, and participation. The implementation of the approach used in peacemaking can be seen in the table below.

Table 2. Peacemaking Strategy Implementation

Understanding	Dialogue	Participation
Understanding the reasons for individuals go to conflict countries, as much as possible promoting human rights in freedom of speech	Confession on the legitimacy of beliefs	Assistance from social services, related NGOs and government to help reintegrate into the community
Figuring out the ideology they profess	Listening to what is said by the returnees, should not be neglected	
	Inviting qualified religious leaders	

Source: Gaskew, 2009 / Processed by the author

4.2. Understanding

Starting with an understanding of why individuals decided to go to conflict countries. When the author conducted the interview, there were a lot of disappointments that returnee²⁵ felt. She felt that there was a discrepancy in the Indonesia justice system by distinguishing between crimes for corruptors and ordinary people. She saw that ISIS was relevant to the end-time hadith and that only this group could facilitate. ISIS is the Caliphate that described alike with the time of the Prophet and his companions, which cares about justice and prosperity. Other than that, ISIS also facilitates worldly things, such as shelter, education, health, and so on. "Psychological Terrorist Path," a book written by Mapparessa, explained that disappointment is one of the factors that shape individuals to become terrorists.²⁶ The book also told that disappointment could change individuals. It was also disappointment that brought her to Syria along with her family to get the appropriate justice.

The next step is to understand the ideology they profess. ISIS adopts Wahabism's ideology, which uses *takfir* as a tool for recruiting members. *Takfir* is one component of Wahabi ideology that affirms the worlds of *Dar al-Islam* and *Dar al-Kufr*, both of which encourage the migration of Moslem to *Dar al-Islam* (Al-Ibrahim, 2015). In ISIS propaganda narratives, they describe *if you want to become a true Moslem, you must move to a blessed land*. This narration is given along with the religious proposition in the form of An-Nisa verse 100 as a justification for their statement:

And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful.

²⁵ Nur Dhania, a girl who has traveled to Syria to join the ISIS group with her families from 2015 to 2017.

²⁶ Achmad A Mapparessa, *Jalur Psikologis Teroris*. Jakarta: Pustaka Haraka Tuna (2019), 77.

Besides, family conditions are also the reason. At that time, she felt her family was less harmonious and less affectionate because of busy parents. She began to feel the emptiness and had no satisfaction in life. From these existing problems, she finally felt that there was compatibility with the ISIS group's ideology. Moreover, it was his uncle who propagated that ISIS was the right group to embrace. Through understanding the returnees' reasons to go to Syria, we make their intent and purpose as knowledge to make appropriate strategies based on human rights.

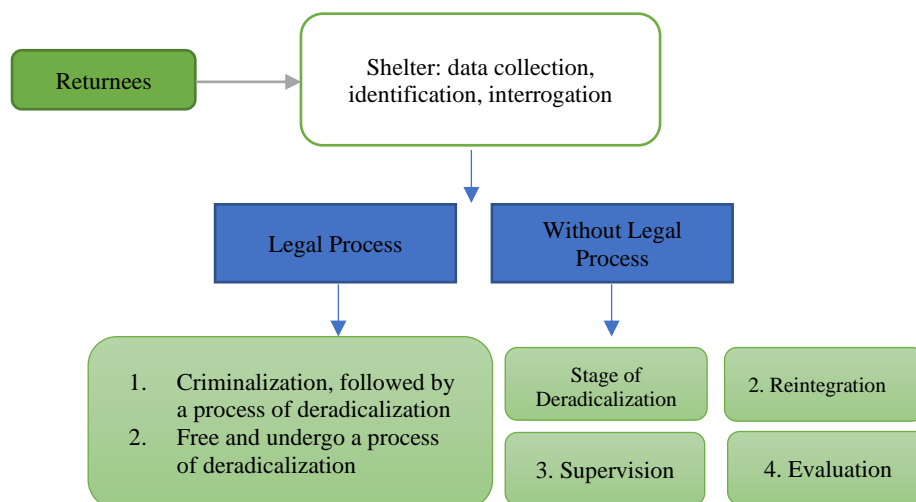
4.3. Dialogue

After knowing the basics of factors that make individuals go to conflict states, engage with open discussion which involves four essential components; recognition of the legitimacy of each belief, hearing to what individuals say and not what we used to understand, not to neglect their rights and to invite religious leaders who are capable of doing counter-narratives.

After going through various grief in Syria, Dhania and her family tried to get out of the region by seeking different kinds of help, starting from approaching smugglers, searching for information via Twitter, to seeking help from Syrian civilians. After arriving at the border, they were inspected by the border army for the whole body. Then we were put into a prison that was very well shaped like a house. They were also interrogated with the local government to find out what they had done in the ISIS area, whether they involved with someone questioned, and so on.

After arriving in Indonesia, Dhania was immediately taken to BNPT, in the process it should be that the returnees were taken to the shelter, namely the RPTC to obtain data collection, identification and interrogation, then to see whether they were in good condition and whether they were or not exposed and whether they had attended training or not. It can be seen in the chart below that there is a discrepancy between the handling process and what should be done in the field. This was explained by the FTF Officer Unit that when combatants arrived in Indonesia, they should immediately direct to the designated shelter to follow various processes.

Chart 1. FTF Countermeasures



Source: FTF Task Force / Densus / Processed by the Author

In 2009, Gaskew explained in his journal titled “Peacemaking Criminology and Counterterrorism: Muslim Americans and the War on Terror” that this dialogue provides a framework in which trust and respect can be built between investigator/psychologist and returnees. Empathy plays a vital role in transforming and solving existing problems. The use of counter-narratives by religious leaders is also necessary for this dialogue as a form of the peace process from oneself as well as for others.

There are two ways after returnee identification, whether the individuals require the legal process or not. When returnees require the legal process and carry out criminal proceedings, an intervention process is needed to become agents of change for others.

It is stated in “Rehabilitation of Islamist Terrorist: Lessons from Criminology” that one of Afghanistan's returnee named Ali Imron openly said that he "will never stop" asking forgiveness from the victims and their families. This is one of the efforts in restorative justice as a part of peacemaking criminology, which is implemented as a criminal justice option for victims' mediation programs and 'conferences' that underlie the peace process. Besides, there was also Ali Fauzi, a returnee from the Southern Philippines. He was arrested in that country, mistreated, and deported to Indonesia. Reporting from the Aliansi Indonesia Damai (AIDA) page, he was treated and performed the healing process at the hospital. Bhayangkara after arriving in Indonesia. He felt very touched when it turned out that the ones who had taken care of him all this time were the polices, whereas he used to judge *takfir* for all the law enforcers, including the polices, who did not share his views with the Islam he professed in the past. He started the critical condition and emerged the belief to leave the ideology of violence. It all got better because he was also reunited with the victims of the bomb attack. This form of mediation in restorative justice succeeds in making the fear from within self to become magnanimous and to be more empathetic to all human beings.

4.4. Participation

Participation and interaction are the main processes to build social relationships. It is essential to participate in helping returnees back to their community, starting from the social services, relevant NGOs, and some government parties that contribute to the process of returning them to the community. Before their return to the community, the role of the government is also required in building returnee's trust with the government itself. The returnees were vulnerable when they arrived at the Syrian border, the presence of the Indonesian government will form a cognition in returnees' mind that the country still put much consideration towards them. Peacemaking is learning on things that replace human separation with cooperation and mutual trust.

Besides, to build social relations with the assistance of related institutions, Dhania currently becomes an active speaker in several talk shows, such as TEDxJakarta, Matta Najwa, and Picnikustik as well as writing contributor in ruangngobrol.id and others. She acknowledges these activities as forms of concern for individuals who have not been involved or even want to be involved. She also gives several tips to the young generation not to get engaged in violence doctrine and to always look for valid information about anything found on the internet.

5 Conclusion

Peacemaking Criminology, through the humanist approach carried out by the Indonesian government on returnees, has a positive impact, as shown by Dhania and her family, who realized that the Indonesian government was more human than the ISIS group. Dhania becomes an active agent of change in various counter-radicalism activities by explaining the facts she had experienced in Syria and advised the younger generation to be more cautious, rational, and critical in responding to offers or promises in the name of religion.

This study also offers a useful review of its ability to make returnees as agents of change by prioritizing peacemaking criminology that emphasizes humanity in analyzing a form of crime and violence, namely terrorism.

References

- [1] Al-Ibrahim, Bader.: ISIS, Wahhabism, and Takfir. *Contemporary Arab Affairs*, Vol. 8, No. 3, Page. 408-415 (2015).
- [2] Baxter, Kylie., Renee Davidson.: Foreign Terrorist Fighters: Managing a Twenty-First Century Threat. *Third World Quarterly* (2016).
- [3] Cresswell, John W.: *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*. London: SAGE Publications, Inc (2009)
- [4] Fitriani, dkk.: The Current State of Terrorism in Indonesia: Vulnerable Groups, Networks, and Response. CSIS Working Paper Series, WSPOL – 02 (2018).
- [5] Gaskew, Tony.: Peacemaking Criminology and Counterterrorism: Muslim Americans and the War on Terror. *Contemporary Justice Review*, Vol. 12 No. 3, 345-366 (2009).
- [6] Hendropriyono. A.M.: *Fundamentalism Kristen, Yahudi, Islam*. Kompas Media Nusantara: Jakarta (2009).
- [7] IPAC.: Indonesian and the Syrian Conflict. IPAC Report No. 6 (2014).
- [8] IPAC.: Managing Indonesian's Pro ISIS Deportees. IPAC Report No. 47 (2018).
- [9] Jawaid, Arsla.: From Foreign Fighters to Returnees: The Challenges of Rehabilitation and Reintegration Policies, *Journal of Peacebuilding & Development*, 102-107 (2017).
- [10] Jenkins Philip.: Peacemaking and Terrorism. *Peace Review*, 6(1), 93–101 (1994).
- [11] Klenowski, Paul M.: Peacemaking Criminology: Etiology of Crime or Philosophy of Life?. *Contemporary Justice Review*, Vol. 12, No. 2, 207-222 (2009).
- [12] Lokanan, Mark.: An Open Model for Restorative Justice: Is There Room for Punishment?. *Contemporary Justice Review: Issues in Criminal, Social, and Restorative Justice*, Vol. 12, No. 3 (2009).
- [13] Mapparessa, Achmad A.: *Jalur Psikologis Teroris*. Jakarta: Pustaka Haraka Tuna (2019).
- [14] Mullins, Sam.: Rehabilitation of Islamist Terrorist: Lessons from Criminology. *Dynamics of Asymmetric Conflict*, Vol. 3, No. 3, 162-193 (2010)
- [15] Neuman, W Lawrence.: *Basics of Social Research: Qualitative and Quantitative Approchers*. New York: Pearson (2007).
- [16] Musmuhah.: Foreign Terrorism Fighter in Indonesia. *Education and Humanities Research*. Vol. 129, Page. 26-29 (2017).
- [17] Nuraniyah, Navhat.: Returning Indonesia Fighters from Syria and Iraq: Learning form the Past. *RISI Commentary*. No. 035 (2015).
- [18] Pepinsky, Hal.: *Peacemaking Criminology*. USA: Springer (2013).
- [19] RAN Centre of Excellent.: Foreign Fighters Returnees and the Reintegration Challenge. RAN Issue Paper (2016). https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/networks/radicalisation_awareness_network/ran-papers/docs/issue_paper_foreign_fighter_returnees_reintegration_challenge_112016_en.pdf
- [20] Solahudin.: *NII Sampai Ji: Salafy Jihadisme di Indonesia*. Jakarta: Komunitas Bambu (2011).

- [21] See, Sylvene.: Returning Foreign Terrorist Fighters a Catalyst for Recidivism Amon Disengaged Terrorist. *Counter Terrorist Trends and Analyses*. Vol. 10 No. 6, Hlm. 7-15 (2018).
- [22] Sumpter, Cameron.: Returning Indonesia Extremists: Unclear Intentions and Unprepared Responses. ICCT Policy Brief, 1-10 (2018).
- [23] Victoroff, Jeff.: *The Mind of the Terrorist: A Review and Critique of Psychological Approach*. Journal of Conflict Resolution, Vol. 49 No. 1, 3-42 (2005).
- [24] Wicaksana, Yuristyan Pambudi.: Kebijakan Negara Non Penal dalam Mengatasi Masalah Terorisme. *Jurnal RechtsVinding* (2017).
[https://rechtsvinding.bphn.go.id/jurnal_online/JRV%20Online%20non%20penal%20terorisme%20\(Yuristyan\).pdf](https://rechtsvinding.bphn.go.id/jurnal_online/JRV%20Online%20non%20penal%20terorisme%20(Yuristyan).pdf).
- [25] <https://www.abc.net.au/news/2019-03-23/the-girl-who-led-her-family-to-join-islamic-state/10850294> Accessed on September 29, 2019, 15.22