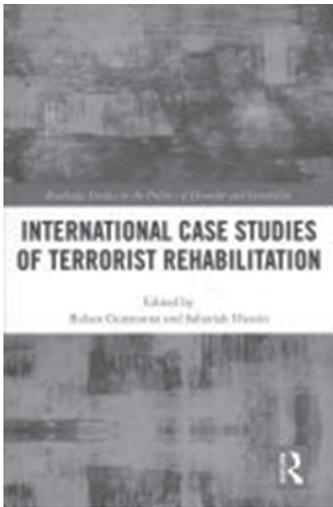


# Book Review

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**Judul Buku :**

International Case Studies of Terrorist Rehabilitation,

**Penulis :**

Rohan Gunaratna, Sabariah M. Hussin (Eds)

**Penerbit :**

Routledge, 2018.

**Reviewer :**

Aly Ashghor

## Abstract

*The post 9/11 rehabilitation programs have become attention in various countries. The projects for terrorism rehabilitation planning programs are systematically and structured carried out in several countries, such as Saudi Arabia, Singapore, Pakistan, Malaysia, Egypt, Iraq and Uzbekistan. Whilst, this program are conducted through ad hoc institution in some countries, such as in Nigeria, China, Indonesia, Bangladesh, Denmark, Germany, Britain and Nepal. The terrorism rehabilitation program of the post 9/11 tragedy tended to be focused on terrorist groups that used Islamic symbols. This book consists of a series of case studies of different terrorist rehabilitation initiatives that have been attempted around the world. A rehabilitation programs in countries are critically analyzed to develop a good understanding of the significance of different approaches and strategies of terrorist rehabilitation in helping potential terrorists to integrate back into society. This book provides vital tools to address the challenges which faced*

*by practitioners of terrorist rehabilitation programs.*

**Keywords:** Rehabilitation, Terrorism and Deradicalization

*Pasca peristiwa 9/11 program rehabilitasi terorisme menjadi perhatian di berbagai negara. Proyek perencanaan program rehabilitasi terorisme di beberapa negara dilakukan secara sistematis dan terstruktur, seperti Arab Saudi, Singapura, Pakistan, Malaysia, Mesir, Irak dan Uzbekistan. Namun demikian, di sebagian negara program rehabilitasi terorisme juga dilakukan secara ad hoc, seperti di Nigeria, Cina, Indonesia, Bangladesh, Denmark, Jerman, Inggris, dan Nepal. Program rehabilitasi terorisme pasca peristiwa 9/11 cenderung difokuskan pada kelompok terorisme yang menggunakan simbol-simbol Islam. Buku ini terdiri dari serangkaian studi kasus berbagai inisiatif rehabilitasi teroris yang telah dicoba di seluruh dunia. Sejumlah program rehabilitasi di sejumlah negara dianalisis secara kritis untuk mengembangkan pemahaman yang baik tentang pentingnya berbagai pendekatan dan strategi rehabilitasi teroris dalam rangka membantu proses reintegrasi para teroris ke masyarakat. Buku ini menyediakan alat vital untuk mengatasi tantangan yang dihadapi oleh para praktisi program rehabilitasi teroris.*

**Kata Kunci:** Rehabilitasi, Terorisme dan Deradikalisasi

The book entitled “International Case Studies of Terrorist Rehabilitation” is a compiled book and edited by Rohan Gunaratna and Sabariah M Hussin. This book consists of fourteen chapters that discusses rehabilitation and de-radicalization programs in various countries. There are thirteen authors, such as: Rohan Gunaratna, Abdul Basit, Ahmad Saiful Rijal bin Hassan, Marcin Styszynski, Mohamed bin Ali, Hussin Sabariah, Iftekharul Bashar, Mohd Mizan Aslam, Chidinma Jennifer Ogbogu, Nodirbek Soliev, Malkanthi Hettiarachchi, Hu Weiyong, Inga K. Trauthig, and Zunyou Zhou.

The editor in introduction writes that the discourse on terrorism have never subsided since 9/11. Furthermore, editor argues that terrorism is related to extremism which based on a product of exclusivism. The failure of the government in tackling terrorism, will have an impact on increasing acts of terrorism in its territory. Therefore, the pattern of handling terrorism, especially in the rehabilitation and deradicalization program in a country, will determine the degree of emergence of terrorism as a crime.

### **Rehabilitation and deradicalization Program: Case Studies**

The emergence and development of the post 9/11 terrorism movement has encouraged by various countries to make efforts to prevent the dangers of terrorism. One of the programs developed was a rehabilitation and deradicalization program. In many cases, policy of rehabilitation and deradicalization as revealed in this book is very complex, not only concerning funding resources operated but also the political will of the government elite.

The program of rehabilitation and de-radicalization in several countries as revealed in this book is quite varied from one country to another. Some countries such as Saudi Arabia, Singapore, Malaysia, Denmark, Uzbekistan and Sri Lanka are relatively successful countries in implementing rehabilitation programs and de-radicalizing terrorism. Saudi Arabia for example, a program initiated was the establishment of the Center for Counseling and Care Center Mohamad bin Nayef. Mohammed bin Nayef's Counseling and Care Center offers three main components in this program: counseling, rehabilitation and care. This rehabilitation program is not only aimed to terrorists themselves, but also families of terrorism offenders.

In Singapore, rehabilitation programs are held by the Internal Security Department or the Department of Homeland Security with three components in a rehabilitation policy, namely psychological, social and religious rehabilitation approach. Deradicalization program in Malaysia is to be implemented through the Religious Rehabilitation Program or the Religious Rehabilitation Program (RRG). The focus of this program is to provide a comprehensive understanding of religious interpretations so as providing a more inclusive interpretation. By the same token, deradicalization programs in Denmark use 'the triangle model' approach or three levels of triangles, namely: (1) General level. At this level, the program is focused on creating awareness about dangers of extremism and radicalism (2) Specific Level. This level is focused on individuals or groups involved in extremist activities and (3) Targeted Level. This level is focused on individuals who have been involved to violent or moderate extremist acts which are considered at risk of violent extremism. As for Sri Lanka, the rehabilitation program is carried out through six modes of rehabilitation involving the community, namely education, vocational, psychosocial and creative, social, cultural and family therapy, spiritual and religious, recreation and plus 1, and community rehabilitation.

The success of the rehabilitation and deradicalization program in the cases above, some countries provide a perspective that efforts to prevent terrorism are required to be solved through a hard approach and a soft approach; persuasive and educative, social and humanism. This is also done in Uzbekistan. The rehabilitation program is carried out through three stages, including: actual rehabilitation in prison, amnesty, and 'supervised reintegration' programs. For instance, Uzbek prisons, rehabilitation programs are designated as part of the criminal justice system and are sustainable. In the context of criminal law, the Chinese Government makes special an arrangement

of Counterterrorism Law (CTL), the first comprehensive anti-terrorism law, and provided a legal foundation for rehabilitation programs. However, CTL, although effective in combating terrorism at the level of prevention, will tend to be repressive and curb the freedom of civil society.

The concept of sustainable rehabilitation program is also an important key in counter-terrorism policies. For instance, in Nigeria, although at the beginning was quite successful in the armed group rehabilitation program by providing amnesty and the program of Reconciliation, Rehabilitation and Reconstruction (3Rs). However, rehabilitation programs have been damaged by the government's inability to follow up on an ongoing basis. This is evident in the case of militancy in the Delta region and the turmoil of civil war in the Igbo community in Nigeria. Therefore, the issue of terrorism requires a comprehensive step.

Terrorism cases in the 21st century with religious characteristics are different from non-religious terrorism. Therefore, the German government has an experience in dealing with right-wing terrorism, but this is not successful enough in dealing with Islamic-based terrorism. The program of rehabilitation and de-radicalization in Germany is largely directed in preventing extremism and strengthening mutual trust but it does not overcome the ideological challenges of Islamic extremism. The government needs to learn understanding the characteristics of Islamic-based terrorism that use Islamic symbols.

Therefore, Singapore as a country is quite successful in running a rehabilitation program to create a special religious rehabilitation institution, the Religious Rehabilitation Group (RRG). This institution cooperates with several Ulama to provide religious counseling to militants who are in rehabilitation. Counseling is not only directed at militants but also military families. In contrast, in Pakistan, religious schools or madrassas become laboratories producing radical militants. Therefore, the counter-radicalism policy is carried out with four steps, including: (1) Several schools or madrasas reform, (2) the establishment of the National Internal Security Policy (NISP), with counter-terrorism approaches, such as dismantle, contain, prevent, educate, and reintegrate. (3) the Pakistan Protection Act 2014 and (4) the counter-terrorism operation.

### **Advantages and disadvantages**

This book must be recognized in having an important contribution to the policy model for terrorists, namely rehabilitation and de-radicalization. Not only applicative concepts present, but also guidelines for implementing rehabilitation and deradicalization programs. This book can become a guidebook for making two counterterrorism policies that are soft but successfully implemented in various countries.

In addition to the advantages, there are some things that are considered necessary to be re-discussed about the concepts of rehabilitation and deradicalization in this book. The Rehabilitation and Deradicalization Program as a main topic in this book that tries to offer a view on handling terrorism tends to make religion the source behind the emergence of recent acts of terrorism without understanding the external dimensions of social and political activism.

There are two prominent approaches in this book when looking at the phenomenon of terrorism addressed, namely the ideational approach. This approach tends to regard with radicalism and extremism as rooted in religious texts. The second approach is a model of psychological explanation. The psychological perspectives emphasize aspects of the background of individuals involved in the terrorism movement as the center of analysis. These two approaches are dominated by government perspective in seeing the phenomenon of terrorism in the 21st century as seen in this book. Therefore, the rehabilitation and de-radicalization program tends to be directed at being able to answer these two issues, namely, the religion and psychology of perpetrators of violent extremism.

The psychological explanation is very little to be able to understand the complexity of the problem of terrorism. This weakness includes two reasons (Hafez and Wiktorowicz, 2004), including: (1) radical and moderate Islamic groups have many similarities in character, including in education. Therefore, why do they use violence while some use peaceful means and (2) demographic characteristics are not able to explain the variance of violence at any given time. The radical Islamic groups in some cases did not assert from the beginning the choice to commit violence. The choice of violence used in connection with conditions of political tolerance at certain times. This shows that the demographic background of terrorists is not able to explain the choice of time in which they use violent methods.

The model of rehabilitation and de-radicalization in the face of the dangers of radicalism and terrorism that uses Islamic symbols must come out of the dominance of religious perspectives. Terrorism as an Islamic movement if it tends to be understood by an ideational approach is the same as treating Islamic movements as something static and frozen in discourse, not as something dynamic (Bayat, 2005). Therefore, an objective understanding is needed to understand the outer dimensions of the Islamic movement in order to uncover the hidden agenda behind Islamic symbols that are inherent as the core forces of the political Islam movement (Hadiz, 2008). The phenomenon of terrorism is not driven solely by the factors of religious fundamentalism, on the contrary it is driven more by secular motives, namely nationalism in the form of political opposition to expelling American occupation in Islamic countries (Pape, 2005). Parallel with what was expressed by Robert A. Pape, Faisal Devji in *The Terrorist in Search of Humanity: The Islamic and Global Politics Militant* tried to discuss and question the representation of Islam as a motive for acts of terrorism. Terrorism according to Devji is not based on religious factors but more

than a form of protest against the global world order that is unfair under the control of the American state (Devji, 2008).

Therefore, the violence inherent in Islamic-based acts of terrorism does not tend to be understood in a religious context, so that the rehabilitation and deradicalization program model is also more comprehensive and objective in looking at terrorism in the 21st century. An objective understanding of terrorism will give a birth to targeted rehabilitation and deradicalization programs. Conversely, understanding terrorism will tend to give a birth to a new generation of terrorism. Hence, the key to the success of the rehabilitation and deradicalization program is in our understanding of terrorism itself.

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