

## THE RESPONSE OF FORMER TERRORISM PRISONERS TO THE ASSISTANCE OF THE INSAN CITA FOUNDATION THROUGH THE TECHNICAL GUIDANCE PROGRAM IN MAKASSAR CITY

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### ABSTRACT

Muslims have a misunderstanding of the ideology of terrorism with the doctrine of jihad. The Islamic community does not have the power to understand their own religion, because there are people who give knowledge to themselves who are wrong about Islam, so that the community gets a misunderstanding about jihad. Terrorism is an event that worries all nations in the world, including Indonesia. Cases of terrorism have led to the emergence of government programs in an effort to deradicalize terrorists so that they no longer commit the same crimes. One of the efforts of the government and social welfare institutions is through the technical guidance program. The purpose of this study was to determine the response of former terrorist convicts to the assistance of the Insan Cita Foundation through the Bimbték Program in Makassar City. The research method used is qualitative method. The results of the study indicate that the response of former terrorism convicts to the Insan Cita Foundation assistance through a technical guidance program in Makassar City, from a cognitive perspective, ex-terrorism convicts are able to recognize the program being followed. Then from the affective aspect, it can be seen with the feelings of former terrorism convicts who are quite satisfied with the technical guidance program. And from a conative perspective, ex-terrorism convicts have been able to determine their attitude about what to do after this technical guidance program is implemented. As for the mentoring stage, this research is more inclined to the facilitation stage because this program provides guidance and capital facilities for ex-terrorism convicts as program participants.

**Keywords** :Response, Former terrorism convicts, Technical Guidance Assistance.



## PRELIMINARY

Today Muslims have a misunderstanding of the ideology of terrorism with the doctrine of jihad. The Islamic community does not have the power to understand their own religion, because there are people who give knowledge to themselves who are wrong about Islam, so that the community gets a misunderstanding about jihad. In this case, every terrorism case is always associated with jihad itself. Terrorism is an event that worries all nations in the world, including Indonesia itself.

Terrorism whose movement has spread throughout the world shows that terrorist organizations are constantly evolving and adapting to various phenomena that occur globally. In (March, 2018) revealed that Salahuddin Wahid said terrorism could be carried out with various motivations, namely for religious reasons, ideological reasons, reasons to fight for independence, reasons to free oneself from injustice and because of certain interests.<sup>1</sup> The Indonesian government has issued Law Number 15 of 2003 concerning the Eradication of Criminal Acts of Terrorism to provide a strong legal basis and legal certainty in overcoming the problem of criminal acts of terrorism.<sup>2</sup>

In (Mubarak, 2012) explained that the terror movement is a natural consequence of a human process and cultural change. In every society in the world, change takes place in various forms and stages. Some members of the community accept change with pleasure, and some react violently. When the community feels that there is a compulsion to accept the change, some of them feel the need to resist it, sometimes by resorting to violence. Therefore, the dynamics of terrorism are closely related to the dynamics that exist within and outside the group. When a group feels that it has territorial rights and power that is simply taken over by others, then what becomes the target of criticism is then one's own weakness.<sup>3</sup>

There are factors for the emergence of terrorism described in (Mubarak, 2012) namely: the weakness of the Muslims by the radicals, due to the moral decline of the Muslim ruling elite. Radicalists accuse the Muslim ruling elite of being puppets of the western state, not only because of the secular government system they apply, but also because their government policies are considered more beneficial to the west than the people themselves. The people do not have any power and do not have the ability to solve their own problems, thus making

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<sup>1</sup>Josephin Mareta, Rehabilitation in Deradicalization Efforts, South Jakarta (Research and Development Agency for Law and Human Rights, page 2

<sup>2</sup>Ibid, p. 2

<sup>3</sup>Zulfi Mubarak. The Phenomenon of Terrorism in Indonesia: A Study of Theology and Movement Aspects. In (Journal of Islamic Society Studies). Thing. 10(249)

it easier for outsiders to suppress and oppress them. This condition encourages the emergence of physical and mental training programs to shape and strengthen self-character and facilitate anyone who wants to be a martyr to uphold the society they aspire to.<sup>4</sup>Theodore Lyng, political adviser to the US Ambassador to Indonesia, said that religious values can enter the realm of public policy and international relations without having to give birth to domination, let alone violence.<sup>5</sup>

In (Al-adawiyah, 2020) explained that terrorism is a crime that gets rebuttal from all nations in the world because it destroys human values and the resulting impact, namely disturbing the safety of the public, military and state installations, vulnerable government security and causing damage to public facilities as a result of these terrorist acts. Acts of terrorism are usually carried out by suicide bombings or timer bombs.<sup>6</sup>

Such a major event occurred on September 11, 2001. A total of 19 terrorists hijacked four commercial airplanes in the United States (US) which were then crashed into the twin towers of the World Trade Center (WTC) in New York, the United States defense building, the Pentagon in Arlington, Virginia, as well as Pennsylvania. There was a series of events that resulted in the WTC tower collapsing and 3000 people died. This event became known to all time as the events of 9/11.<sup>7</sup>

This is a global crime which is certainly one of the triggers for global terrorism. The moment of this bombing attracted considerable attention to the international community not only because of the sheer scale of the casualties and the novelty of the pattern of action, but also because of the response of the United States government under President George W. Bush to the incident.<sup>8</sup>

This terrorism case is not only carried out by a person who is Muslim but also other religions, such as the attacks carried out on Friday prayer worshippers at

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<sup>4</sup>Zulfi Mubarak, *The Phenomenon of Terrorism in Indonesia: A Study of Aspects of Theology and Movement*. Ibid.

<sup>5</sup>Asep Salahuddin, *Terrorism and religious deradicalization in ASEAN*. PSA IAILM Pondok Pesantren Suryalaya Tasikmalaya

<sup>6</sup>Mutiah Robiah Al Adawiyah. *The Pattern of Guidance for Former Convicts in Terrorism Cases through the Disengagement Program at the Peace Inscription Foundation (YPP)*, Thesis, Jakarta: Uin Syarif Hidayatullah, 2019 Pg.

<sup>7</sup>Guidelines for social rehabilitation for ex-terrorism convicts. 2018 Directorate of Social Rehabilitation and KPO Social Rehabilitation, p.01

<sup>8</sup>Endi Haryono. 2010. *Indonesia's Anti-Terrorism Policy: The Dilemma of Democracy and Repression*. *Journal of social science and political science*, volume 14 p. 231/3

the Al Noor Mosque and Linwood Mosque in Christchurch, New Zealand which killed 51 people and injured 40 others. This shows that terror is not synonymous with Islam but terror is a crime that causes many victims.<sup>9</sup>

Not only that, after the September 11 attacks at the WTC a year later a deadly terror attack also occurred in Indonesia, namely on the night of October 12, 2002, there were bombings at the Sari Club and Paddy's Cafe on Jalan Legian, Kuta, Bali. As a result of this incident, 202 people died, 164 of the victims were foreign nationals from 24 countries, and 38 other people were Indonesian citizens.<sup>10</sup>

The phenomenon that is currently happening in society, precisely on March 20, 2021, another terrorist act was carried out with a suicide bombing at the Makassar City Cathedral Church. Reporting from [Republika.co.id](http://Republika.co.id) that the police gave a statement that there were two suicide bombers who both died. This act of terror left 20 people injured and caused serious damage.<sup>11</sup>

A French filmmaker who has made a documentary about the Palestinian intifada, Insp. Gen. Gories Merre from the National Police's Counter-Terrorism Unit and Pierre Rehov in the film *Suicide Killers* (2005) conclude that suicide bombers and terrorists in general do not always have to be associated with issues of poverty or low education.<sup>12</sup>

Just as in 2002 there was a bomb incident in the McDonald's area, precisely at the Ratu Indah Mall on December 5, 2002 at around 18.00. The explosion occurred when an improvised bomb wrapped in a steel plate case exploded when dozens of visitors thronged the place for iftar and dinner.<sup>13</sup> Two years after the Makassar bombings, there was also the Palopo cafe bombing in

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<sup>9</sup>Liputan6.com, website: <https://m.liputan6.com/global/read/4338928/terkuak-alasan-utama-teroris-masjid-christchurch-serang-jemaah-salat-jumat> /accessed July 21, 2021

<sup>10</sup>Guidelines for social rehabilitation for ex-terrorism convicts. 2018 Directorate of Social Rehabilitation and KPO Social Rehabilitation, p.2

<sup>11</sup>Republika 2021. Who is the perpetrator of the Makassar bombing and their motive? Accessed April 17, 2021

<sup>12</sup>Sarlito Wirawan Sarwono, 2012. *Terrorism IN Indonesia* (in a psychological review). jakarta alphabet library Pg-60

<sup>13</sup>Id. Wikipedia.org McDonald's Makassar Bombing 2002. Accessed August 18, 2021, at 21:50

2004, this was a terrorist attack using improvised explosive devices under table number 11 at the Sampodo Indah karaoke cafe.<sup>14</sup>

Of the two Makassar and Palopo bombings described in the previous paragraph, there were 2 Palopo bomb suspects and 6 Makassar Mcd bomb suspects, dozens of other people suspected of helping carry out terrorist acts were also arrested. With this incident they were imprisoned for approximately 4-7 years depending on the remission and the violation of the articles imposed on them. After this incident, after they became ex-convicts of terrorism cases, the government began to carry out various activities as an effort to deradicalize so that they no longer wanted to carry out acts of terror again. One of them is a technical guidance program by the Insan Cita Foundation, which is specifically for the South Sulawesi sector.<sup>15</sup>

In view of the many losses caused by acts of terrorism, it is necessary to find the reasons behind these actions. Because usually acts of terrorism are sometimes in the name of a certain religion to carry out their acts of terror. Even though it is known that religion teaches love between living beings and of course it is very inappropriate if it is associated with acts of terror. Radicalists think that only their religion is right. Meanwhile, other religions are only man-made religions that have been changed and overhauled by themselves.<sup>16</sup>

In his book on terrorism in Indonesia in a review of psychology, Sarlito (2012) says that however, Islam is not the only religion that is crammed into the minds of terrorists.<sup>17</sup> Jessica Stren, a Reporter who studied religious militancy (2003), writes about extremists and other non-Muslim terrorists, including James Ellison of CSA (Covenant, the Sword and the Arm of the Lord, USA, 1985), Shoko Ashara from the Aum Shinrikyo sect, Benny Doro from the Christian community in Maluku, Indonesia, and Yoel Lerner from Israel's Radical Jews.<sup>18</sup>

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<sup>14</sup>2004 Palopo Cafe Bombing. <https://id.wikipedia.org>. Retrieved August 19, 2021 at puku; 06.52

<sup>15</sup>Miftahul Haq, Secretary of the Technical Guidance Program, Interview, Makassar 4 June 2021

<sup>16</sup>Mutiah Robiah Al Adawiyah. The Pattern of Guidance for Former Convicts in Terrorism Cases through the Disengagement Program at the Peace Inscription Foundation (YPP), Thesis, Jakarta: Uin Syarif Hidayatullah, 2019

<sup>17</sup>Sarlito Wirawan Sarwono, Terrorism in Indonesia (in a psychological review). Jakarta: Alfabet Library, 2012 Pg- 61

<sup>18</sup>Sarlito Wirawan Sarwono, Terrorism in Indonesia (in a psychological review). Ibid. Pg- 61

As for other cases, terrorism has nothing to do with religion at all. Francois Bizot (2000), a French archaeologist who was captured by the Khmer Rouge reported that the young commander of the unit that captured him, Comrade Douch, had ideas filled with communism, and not religion.<sup>19</sup> This shows that religion is not the only reason someone commits or is involved in terrorism cases. There are many erroneous assumptions about why someone commits acts of terrorism. Some experts say that suicide bombers are psycho/psychopathic or neurotic people.<sup>20</sup>

Deradicalization of western society is often realized by cutting the teachings of the substance of Islam. Not long ago a mosque in England was closed in the name of deradicalization. Likewise, several cities in Germany limit congregational prayers in the name of de-radicalization. Even in the Donald Trump administration, it seems difficult to distinguish between deradicalization and Islamophobia.<sup>21</sup> Deradicalization in Nasiruddin Umar's book says that deradicalization aims to cleanse Islamic teachings from various things that are not in line with the substance of its noble teachings, including upholding truth and justice, defending human rights, upholding trust, calling for peace and promoting compassion.<sup>22</sup>

Realizing this, the Indonesian government, through the Indonesian National Police, formed a bomb task force assigned to deal with the Bali bombing tragedy in 2002.<sup>23</sup> Indonesia issued Perpu number 1 of 2002 concerning the eradication of criminal acts of terrorism which was later stipulated as Law of the Republic of Indonesia Number 15 of 2003 which was ratified by the DPR RI.<sup>24</sup>

Terrorism is a case that occurs due to several factors, of course involving various institutions so that the right approach in countering terrorism. As for its implementation in Indonesia, there are two approaches to tackling terrorism, namely the hard approach and the soft approach. A hard approach to terrorists

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<sup>19</sup>Ibid, Pg- 61

<sup>20</sup>Ibid, Pg- 61

<sup>21</sup>Nasiruddin Umar. Jihad Against Religious Hate Speech. Publisher Elex Media Komputindo, Jakarta.2019. page 31

<sup>22</sup>Ibid Hal. 32

<sup>23</sup>Mochammad Nurhuda Febriansyah et al. Efforts to Deradicalize Convicts of Terrorism at the Kedung Pane Correctional Institution, Semarang. Thing. 187

<sup>24</sup>Mochammad Nurhuda Febriansyah et al. Efforts to Deradicalize Convicts of Terrorism in Correctional Institutions (Lapas). Ibid.

will not solve the problem of terrorism at its root. The countermeasures carried out by the National Police and Densus 88 will continue in the deradicalization process.<sup>25</sup>

Deradicalization is carried out in prisons, terrorism convicts receive guidance so that they do not repeat their acts of terror again. However, based on the records of the National Counterterrorism Agency (BNPT), the guidance in Correctional Institutions has not been effective enough. Some 15% of the 600 ex-terrorism convicts committed acts of terror again. This is directly proportional to what was conveyed by Insan Firdaus in (Firdaus, 2017) that one of the indicators of the success of deradicalization is the awareness of ex-convicts of terrorism cases so as not to commit acts of terror after being released from the Correctional Institution.<sup>26</sup>

In the process of countering terrorism, Sarlito Wirawan in his book *Terrorism in Indonesia*, reveals the conclusion from the experimental results regarding deradicalization that changing ideology is not easy, some even show absolute rejection. But it was also found that the ikhwans (as friends are called) can actually be invited to have a dialogue. They are willing to listen if the discussion involves concrete and practical matters such as family welfare and strategies for seeking safe conditions. They are also more lenient when speaking one-on-one than in large groups. They prefer to listen to ustadz who have activist experience rather than ordinary lecturers. So in general it can be concluded that the former terrorists can change their attitude, although the effort to do so is much more difficult<sup>27</sup>.

Efforts made by the Government and NGOs (Non-Governmental Organizations) in reducing the desire of ex-terrorism convicts to repeat their actions. One of them is the holding of Technical Guidance (Bimbtek) for ex-convicts. This is done considering that after leaving the penitentiary, it will be difficult for them to find employment because of their status as ex-terrorist convicts.

In (Untari, 2019) a former prisoner of a correctional institution is a person who has completed a prison term or a sentence for an act he has committed in the past in a correctional institution. Those who are later arrested and deemed

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<sup>25</sup>Firdaus Man. Placement of Terrorist Convicts in Correctional Institutions (Journal of Legal Research). 2016. Pg. 2

<sup>27</sup>Sarlito Wirawan Sarwono, *Terrorism in Indonesia* (in a psychological review). p-132

guilty by a court decision are then sent to the Penitentiary to be fostered, with the hope that when they return to society they will not repeat their actions.<sup>28</sup>

The former inmates of the Correctional Institution who have been given guidance in the correctional facility are expected to be able to eliminate their desire to commit their previous crime. So that when they return to society they become new individuals and can continue their lives.<sup>29</sup>

Seeing this, of course, after leaving the Correctional Institution, there will be other institutions such as foundations that are able to continue coaching for residents of former prisons. It is necessary to provide assistance both morally and also in the form of guidance and job training that can support work activities after becoming ex-convicts. Because after becoming an ex-convict, of course, it is very difficult to get a decent job due to the public perception that ex-convicts are dangerous.

The Technical Guidance Program for Ex-Terrorist Prisoners Implemented by the Insan Cita Foundation for ex-terrorist convicts can be an option for training guidance for ex-convicts. So that they have knowledge capital and can improve their ability to earn a living for their families as well as being able to meet their daily needs.

This Technical Guidance is considered important by the author because he sees in the field based on the initial observations that have been made that ex-terrorist convicts who have long been out of the Penitentiary must have had various diverse professions so that it was deemed necessary for assistance. Assistance that can help improve the welfare of ex-terrorism convicts and their families.

The obstacles that occur before the implementation of this technical guidance can be in the form of cessation of ex-terrorist convicts from their work, lack of business capital, damage to vehicles used to earn a living and high rates of trade competition. If this continues, it will increase poverty and unemployment in Indonesia. Therefore, it is necessary to provide guidance to ex-terrorist convicts to help them achieve a prosperous life and get out of poverty. This is as stated by one of the former terrorism convicts that

*"Basically, coaching is not enough just once, it must be held many times so that it can be really proficient in what is learned, so that it can be enlightened, and can change perceptions, and behavior, so it is very fitting that the Insan Cita Foundation can then provide former Terrorist*

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<sup>28</sup>Retno Ayu Untari. Empowerment of Former Residents of Correctional Institutions (BWBLP) by Apik Mandiri Social Welfare Institutions Through Agribusiness. p.17

<sup>29</sup>Ibid.



*Convicts as new motivation and spirit to master new skills or try to be better, including creating a foundation.*<sup>30</sup>

Likewise, it can be seen from the results of Retno Ayu Untari's research that the former residents of Community Institutions have been returned to the community and immediately started their chosen agribusiness business by using the capital assistance provided by the institution for the business to be undertaken, preparing the land to the marketing process. In Retno Ayu Untari's research, there is a confession from one of the ex-convicts named Mr. Andi who said he committed the crime of theft during the day with a 6 month sentence and received Rp. 5,000,000,. to open a carp farming business and plant chilies. The capital is to buy chili and fish seeds, as well as other equipment(Untari, 2019).<sup>31</sup>

This shows that coaching assistance for ex-convicts can increase the effectiveness of the community in this case for ex-terrorism convicts. The ex-convicts of terrorism are also able to assess themselves, able to manage their lives to run like other people in general. Confidence must be possessed by ex-terrorism convicts to improve their standard of living in a condition of helplessness. Change the views of others by doing positive things, open up and do not hesitate to greet and hang out with neighbors or people in the surrounding environment so that they can grow an independent attitude and try to live a better life.

According to Muhtar Dg Lau as one of the former terrorist convicts who attended the Technical Guidance by the Insan Cita Foundation that:

“When you leave prison, you can imagine various problems, how to revive family members, and how people perceive when they return home that there are still many perceptions about terrorists, but after speaking and being explained, they turn into supporters. An ex-convict must improve communication, first explaining to his family. because they are not involved, then speak to community leaders, because one person is equal to a thousand ordinary people, to explain. Build communication to eliminate negative perceptions.”<sup>32</sup>

This study uses qualitative methods, and the data analysis used is descriptive analysis, while the data collection techniques are in-depth interviews, observation and documentation studies.

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<sup>30</sup>Muhtar Dg. Lau, Former Terrorist Convict, Interview Makassar, 20 October 2020

<sup>31</sup>Retno Ayu Untari. Empowerment of Former Residents of Correctional Institutions (BWBLP) by Apik Mandiri Social Welfare Institutions Through Agribusiness. p.63-64

<sup>32</sup>Muhtar Dg. Lau, Former Terrorist Convict, Interview Makassar, 20 October 2020

## RESULTS AND DISCUSSION

At this stage, the author will describe the results of research (depth interviews) of several administrators of the Insan Cita Foundation and several former terrorism convicts, observing routine activities of cooperatives and studying documentation for additional information that supports the research. The focus of this research is to discuss the response about the response of former terrorism convicts to the assistance of the Insan Cita Foundation through a technical guidance program in Makassar City and how the Insan Cita Foundation provides assistance to prisoners.

In addition to conducting in-depth interviews and observation of activities, the author also conducted a documentation study. The researcher conducts a study of activity profile documentation and guidebooks, so the research results will be obtained which researchers will describe in this discussion.

In terms of grammar, the word "response" comes from the word "response", which is English vocabulary that has been absorbed and adapted into Indonesian which is defined as "answer", "reply", "response", and "reaction".<sup>33</sup>In the "Big Indonesian Dictionary", "response" is defined as "response; reaction; answer".<sup>34</sup>The definition of response according to Poerdarminta "Response is defined as a response, reaction, and answer." The response will arise from receiving a message after a series of communications has occurred.<sup>35</sup>

According to Soekanto (1993:48) response as a behavior is a consequence of previous behavior as a response or answer to a particular problem or problem.<sup>36</sup>Susanto (1998:73) says that the response is a reaction, meaning affirmation or rejection, as well as an indifference to what the communicator conveys by the message.<sup>37</sup>

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<sup>33</sup>John M. Echols and Hassan Shadily, *English-Indonesian Dictionary*, cet.27 (Jakarta: Gramedia Pustaka Utama, 2007), p. 602

<sup>34</sup>National Library. *Indonesia Dictionary*. cet.4 (Jakarta; Phoenix Library, 2009). Thing. 712

<sup>35</sup>Muhammad Nasikh. *Student Response of the Faculty of Da'wah and Communication of UIN Walisongo Semarang to Trans TV's "Let's Sahur" Da'wahtainment Show*. (Thesis). 2018) p.28

<sup>36</sup>Yossi Apriyani. *Community response to former juvenile convicts in drug cases*. Lampung University. Bandar Lampung 2015

<sup>37</sup>Ibid

The definition of response is also conveyed by Louis Thursone that response is the sum of tendencies and feelings, suspicions and prejudices, detailed pre-understandings, ideas of fear, threats and beliefs about a particular thing.<sup>38</sup>

Data analysis using theoryeconomic empowerment strategy initiated bySteve M. Chaf in(Nasikhah, 2018)where the response is divided into three parts:

- 1) Cognitive, which is a response that is closely related to one's knowledge of skills and information about something. Cognitive response arises when there is a change in what is understood by the audience.
- 2) Affective, which is a response related to emotions, attitudes, and judging someone towards something. This response arises when there is a change in what the public likes about something.
- 3) Conative is a response related to the real encouragement and behavior of the audience, which includes actions or habits

Susanto (1998:73) says that responses can be divided into opinions (opinions) and attitudes, where opinions or opinions are open answers to a problem expressed in spoken or written words. Meanwhile, attitude is a positive or negative reaction to certain people, objects or situations.

The responses of the prisoners based on the results of the study are as follows:

a. Cognitive Response

Cognitive Response

No	Response Form	Source person
1	<i>Technical guidance is a presentation of things that will be done or will be done on something</i>	Muhtar with lau
2	<i>Technical guidance is An activity in which participants are guided to receive technical training that is useful in improving the competence of the participants.</i>	Suriadi
3	<i>Bimtek is a social ministry program in collaboration with the Insan Cita Foundation and makes ex-convicts a partner as well as an object of assistance and economic empowerment.”</i>	Saiful

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<sup>38</sup>Forman N. Tambunan. Community Response to the Community Health Insurance Program at the Mandala Health Center, Medan Tembung District, Medan City. Thing. 4

4	<i>Have you ever been in a cooperative for a long time, there hasn't been a disaster, I used to be the manager of a cooperative in my neighborhood</i>	Imal Hamid
5	<i>First, because Ustadz Syawal Rala, I have had a relationship from the very beginning since I was young, I often hear from teenagers when there have been trainings since then. Then the technical guidance was on November 13, 2019. And I gathered my friends who were ex-convicts.</i>	Muhtar with Lau

From the narrative of former terrorism convicts above, it can be seen that basically they understand technical guidance itself, which can be seen from their educational background so that they are able to know basic things such as an initial understanding of technical guidance. However, if you look at whether or not they have participated in activities with the theme of technical guidance, only 1 out of 4 people answered that they had participated, namely Mr.

Please note that this technical guidance program is a program obtained by the Insan Cita Foundation from the Ministry of Social Affairs in order to assist the welfare of ex-terrorism convicts. Meanwhile, former terrorism convicts said that they received information about this technical guidance program from their friends who were former terrorism convicts. It could be said that former terrorism convicts knew each other, although not entirely. Information regarding this technical guidance was also obtained from the BNPT Facilitator

Regarding the cognitive response of former terrorism convicts, it can be seen that they can understand technical guidance after participating in the program. Even after leaving the penitentiary, they also get other activities provided by the Ministry of Social Affairs and the National Counterterrorism Agency (BNPT) in the form of seminars, special workshops for former terrorism convicts. As stated by Muhtar with Lau.

*The activities are in the form of seminars, then special workshops for ex-convicts, because at BNPT there are 3 first, coaching, mentoring, and empowerment. What is meant by empowerment is yes. Not just the fishing line, including the bait and the hook at once. If we want to fish there are two, first there is a fishing rod, the second is bait. That's what I mean, YIC has a big role with BNPT, because in BNPT all agencies, approximately 12 ministries join in the development of empowerment assistance.*

This technical guidance activity is not the only activity carried out by the government in assisting the welfare of ex-terrorism convicts as stated by

*There is from BNPT, guidance for entrepreneurs which for example manages how we have a business in the agricultural sector, selling everything is complete, the name is training.<sup>39</sup>*

So when we discuss the response itself, every opinion given by former terrorism convicts is clear enough to be used as reinforcement regarding things that are known to be related to this Technical Guidance Program.

#### b. Affective Response

As it is known that the affective response is a response related to emotions, attitudes and someone's assessment of something. So that in this study we can find out the affective responses of ex-terrorism convicts from the results of interviews with the Technical Guidance Program by the Insan Cita Foundation. Emotionally ex-terrorism convicts get many benefits by giving a good assessment of the mentoring process. The following is the affective response given by former terrorism convicts.

#### Affective Response

No.	Response Form	Source person
1	<i>Actually, there are many benefits, first with entrepreneurial guidance, we can manage a business even though it is a small business, secondly, we can make financial reports, and thirdly, there is the development of the business.</i>	Muhtar with Lau
2	<i>Add insight there, indeed there is content and also friends from the foundation anyway.</i>	Imal Hamid
3	<i>Yes, there are benefits because we are directly taught how to manage an organization, including technically making a foundation about organizational leadership, including how to be financially responsible and so on.</i>	Saiful
4	<i>I forgot what the material was. Thank God there is help from the Ministry of Social Affairs.</i>	Suriadi
5	<i>Thank God the companion is good and what kind of civil companion is better, until now I am still in contact with the companion, not only this matter, but Mr. Junaidi's personal business, there is no</i>	Imal Hamid

<sup>39</sup>Interview with Suriadi, 5 June 2021

	<i>business there, helping my car plate to take care of it, now that's my personal business, hebe, not this noodle . Well, Mr. Irwan also has a family relationship from Bone</i>	
6	<i>Of course the push is there, because with a strong urge to be independent and focus on something you want to achieve</i>	Suriadi
7	<i>Yes, of course, because more knowledge makes us better, increasing knowledge makes it easier for us to take the best steps.</i>	Suriadi
8	<i>Yes, obviously, there is help because coincidentally, the wife has a canteen at school, so the help is bought for necessities to be resold, so there will be benefits automatically.</i>	Suriadi
9	<i>Eh, it means that you can pick the time for technical guidance to make progress.</i>	Imal Hamid

The response of ex-terrorism convicts from an affective point of view shows that the assistants continue to try to provide assistance in assisting the ex-terrorism convicts to the point where the assistants provide whatever assistance is needed for ex-terrorism convicts to live their lives. The facilitator also tries to provide a strong impetus to increase the independence of former terrorism convicts.

### c. Conative Response

Conative response as explained in chapter II that the response associated with a real behavioral impulse is usually characterized by actions or habits. In this study, the authors consider that ex-terrorism convicts after this program is completed, they already know what steps they should take to practice the learning outcomes of technical guidance.

### Conative Response

No	Response Form	Source person
1	<i>Last time there was a canteen at the school which was managed by my wife, I helped my wife when I finished teaching there, now after the pandemic there is no canteen at my school for raising livestock and cultivating ornamental plants, as well as plants such as fruit trees, dragon fruit, bananas, sweet potatoes and so on. , and the livestock I focus on are turkeys, a lot thank God, focus on that during the pandemic, ornamental plants are also sold online.</i>	Suriadi
2	<i>The first is how to realize the knowledge, the second is looking for a strategic place, the third is looking for additional support for capital will continue to grow, then there must be innovation, if that's all people get bored, so if I say innovation, it should be like that</i>	Muhtar with Lau
3	<i>In the past, there was assistance through a foundation from the government, I directly managed it well, immediately worked, when I immediately practiced it according to the technical guidance, I used it well. Thank God, but now I'm using a credit pattern, so my friends don't have a credit pattern, I test that because I have a chance they don't exist, because I have my chance because the bank invited me. It's not me going left and right, he's the one who's photocopying everything because he's lyrizing my business.</i>	Imal Hamid

Judging from the responses of ex-terrorism convicts regarding the steps taken during technical guidance as a whole they made good use of the facilities provided by the Insan Cita Foundation so that they immediately turned into a business or continued their previous business. With the response from former terrorism convicts, it really helps the author in knowing how well the technical guidance program carried out by the Insan Cita Foundation is cognitive, affective and conative.

The mentoring process carried out by the Insan Cita Foundation was initiated by trying to increase the confidence of former terrorism convicts so that they could become better individuals. There are several ways to build the confidence

of ex-terrorism convicts as explained by Mr. Junaid as one of the assistants in the technical guidance program.

*There are many ways, in fact what we do include approaching, what's the approach, the regional approach, which means of course the first, before the regional approach is the ethnic approach, of course, first enter the approach to the problem of aqidah, so we don't provide understanding because I think their knowledge is higher than mine, because among them there are many ustadz, right? it means that we enter from the aqidah approach, we explain that we enter by way of discussion, we explain the method, enter by way of discussion, so we discuss about what jihad really is if it's a religious approach, right? Taking an ethnic approach, in South Sulawesi, there are 4 major ethnic groups: Bugis, Makassar, Mandar, Toraja, but most of our friends involved are only Bugis and Makassarese. Ethnic approach.*

The explanation of the stages of mentoring based on the results of interviews with mentors is as follows:

Table 8. Forms of Assistance Stages

No	Assistance Stage	Form
1	Animation Stage	The assistants try to open the minds of ex-convicts by building a commitment to make their lives better by opening their minds that life outside of detention is better than in detention. So that the assistants invite former terrorism convicts to open their minds so that they no longer touch the problems of terrorism radicalism and focus more on spending the time they have left by thinking about their family and building the family economy. So that the approach to ex-terrorism convicts is more of a familial approach.
2	Facilitation Stage	The former terrorism convicts are given technical assistance in the form of training. Like the program held by the Insan Cita Foundation, namely Technical Guidance for ex-terrorism convicts, namely by providing business capital. technically given tips in trying and building their business



		so that when they get business capital they can immediately run it according to the results of the guidance provided
3	Self Elimination Stage	<p>This stage is considered difficult because mentoring must be carried out continuously so that ex-terrorism convicts can be continuously monitored, although they also need to be prepared so that they can be independent and ready to be abandoned by their companions. It is necessary to instill a good impression so that ex-terrorism convicts do not feel lost when the mentoring process has been completed.</p> <p>This stage of self-deletion is considered by the author to be less suitable because the assistance must be continuous and continuous because terrorism cases are still vulnerable if released just like that. Because basically the emergence of terrorism cases is mostly due to a low economic level so it is very easy to be influenced to take part in terrorism cases.</p>

## CONCLUSION

Research about the response of ex-Terrorism convicts to assistance by the Insan Cita Foundation through a technical guidance program in the city of Makassar follows:

The results showed that the response of ex-convicts of terrorism to the assistance of the Insan Cita foundation through the Technical Guidance program can be divided into three types of Cognitive Response, Affective Response, and Conative Response. Cognitive responses in the form of ex-terrorism convicts are able to recognize the program being followed. Affective response can be seen

from the feelings of former terrorism convicts who are quite satisfied with the technical guidance program. And in terms of conative response, ex-terrorism convicts have been able to determine their attitude about what will be done after this technical guidance program runs.

From the three stages of assistance raised in this research, it can be seen that the facilitation stage is the stage in accordance with what has been implemented by the Insan Cita Foundation.

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