Hendro Fernando's Communication Patterns in The Deradicalization Programs: A Science Perspective Analysis

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Abstract: The communication between ex-militants and non-militants, known as the in-group, is the main key in the deradicalization programs in Indonesia. However, until now, there has been no specific communication pattern applied by ex-militants in the deradicalization process. One of the key factors in the success of the deradicalization programs is when ex-militants are willing to open up and discuss with ex-militants who have pledged their allegiance to the Republic of Indonesia. This study aims to elaborate aspects of communication patterns, especially the communication patterns carried out by Hendro Fernando, a former prisoner, in the deradicalization program. The method used in this research is descriptive qualitative research. The results showed that the communication patterns applied by Hendro Fernando, through storytelling techniques with the story of King Najasi, had significant benefits in helping the prisoners get out of radical ideology and became one of the supporting factors for the success of the deradicalization program.

Keywords: Communication, Hendro Fernando, and Deradicalization

Introduction

The deradicalization approach assumes terrorism stems from ideological radicalization and aims to reshape extremist perspectives rather than relying solely on security measures. It challenges radical beliefs while promoting inclusivity, tolerance, and moderation in understanding jihad (Bouzar, 2018). Indonesia launched its deradicalization program in 2012 to prevent terrorism by addressing radical ideologies before they lead to violence, as religious radicalization is often tied more to a "community of belief" than to a structured doctrine (Thomas, 2006). However, deradicalization efforts remain ineffective, as seen in terrorism recidivism cases like the suicide bombing at Astana Anyar Police Station in 2022 by Agus Sujatno, a former terrorism convict who, despite participating in BNPT's deradicalization programs, returned to terrorism (Rustam et al., 2022). His case highlights weaknesses in shifting radicalized mindsets and raises concerns about the program's

effectiveness. Terrorism recidivism reflects the conscious repetition of crimes, showing a lack of deterrence despite awareness of consequences (Hewo et al., 2021). Since terrorist rehabilitation is dynamic and influenced by external factors, recidivism remains a key measure of a program's success, as former terrorists may not reoffend immediately but could relapse later (Zulfahri & Auliya, 2023).

Ineffective communication and poor implementation of deradicalization programs contributed to Agus Sujatno's return to terrorism after his release. Indonesia recorded 94 terrorism recidivists out of 825 terrorism prisoners, indicating a 10–11% recidivism rate, highlighting challenges in preventing repeat offenses (Yuliyanto et al., 2021). This issue has become a key concern for the government, particularly BNPT, which focuses on rehabilitating ex-terrorism convicts and monitoring them post-release. A comprehensive and sustainable approach is needed for effective rehabilitation and supervision.

Communication plays a crucial role in deradicalization, as the way authorities engage with former terrorists affects their rehabilitation. Despite BNPT's efforts, the agency lacks a systematically documented communication strategy (Sugiarto, 2020). Khamdan (2015) found that deradicalization programs remain suboptimal, with key success indicators including cooperation with the government, willingness to share information, and adherence to Pancasila. Other factors such as clear communication strategies, strong inter-agency coordination, and competent personnel are essential. However, inconsistent law enforcement fosters solidarity and revenge among extremists, while the unchecked spread of radical ideologies continues to fuel resistance and violence against the state.

Bahtiar & Sumari (2017) revealed that deradicalization programs suffer from inconsistent communication, lack of BNPT-issued guidelines, and poorly trained officers, leading to ineffective implementation. Institutional overlap, unclear task divisions, and conflicting roles further weaken program efficiency. Safi'i (2019) highlighted the efforts of the Circle of Peace Foundation, founded by former terrorism convict Ali Fauzi, in promoting a peaceful interpretation of Islam through economic empowerment, coaching for children of ex-convicts, and engaging former terrorists as facilitators. The foundation also conducts prison visits to hold dialogues with terrorism inmates. Murokobin et al. (2023) emphasized key communication strategies for effective deradicalization, including patient mentoring, emotional engagement, continuous support, heart-to-heart dialogues on religious beliefs, avoiding interrogation about terrorist networks, and providing reintegration support. Zulfahri & Auliya (2023) stated that the success of deradicalization depends on moderating extremist ideologies gradually, tailoring alternative narratives to individuals' ideological levels until they reach a safer ideological stance, such as the Islamic Nationalist perspective.

Nugrahajati & Suparno (2024) argued that terrorist groups use detailed communication strategies, considering communicators, messages, and media. They emphasized that deradicalization programs should involve external parties, such as family members, to enhance rehabilitation. Effective programs must carefully select communicators, craft appropriate messages, and use suitable media to foster ideological change. Taufiqurocman (2021) highlighted BNPT's role in coordinating national counterterrorism efforts, stressing the need for synergy between law enforcement, institutions, communities, and even ex-terrorists. Sirait, Syauqillah, and Hanita (2021) explained that deradicalization is a specialized guidance program aimed at rehabilitating terrorism convicts into productive citizens. However, current methods are ineffective due to poor socialization, inadequate officer training, and a lack of facilities. Effective rehabilitation requires individualized assessments, structured planning, and measurable outcomes, including active participation from convicts, proper training materials, and clear evaluation processes.

Widya (2020) identified key challenges in Indonesia's deradicalization process, including a lack of qualified counterterrorism personnel, ineffective methodologies, and a narrow focus on right-wing terrorist groups. Collaboration with non-governmental organizations, community groups, the media, private sectors, and families is essential to support government efforts. Aditya et al. (2018) found that former terrorists are more effective in identifying radical networks due to their psychological connections and ability to communicate in a relatable manner, reducing suspicion. Their disengagement strategies include identification, categorization, personal approaches, gradual separation, simple logic delivery, moral teaching, confidentiality, psychological tactics, and alternative group options. Braddock & Horgan (2010) emphasized that former extremists have credibility and social connections that make them influential in countering violent movements. A major challenge remains the unclear concept of deradicalization, as policymakers lack detailed guidelines for effective implementation. Many ex-convicts rejoin terrorist networks after release, highlighting the need for structured roles where reformed ex-convicts help communicate with prisoners to enhance deradicalization efforts.

Resocialization and reintegration are crucial in deradicalization programs. The state must support ex-terrorism convicts in rebuilding their lives (Todo, 2024). As communicators, they help fellow inmates abandon radical ideologies and embrace the values of Pancasila and Indonesia. The ability to communicate possessed by ex-convicts of terrorism (in group) plays a very important role in determining the success of deradicalization policy, as well as in delivering the substance of deradicalization material effectively (Sihombing & Hadita, 2021). Communication, in this case, becomes a crucial factor in the success of the coaching process carried out by ex-convicts, which functions as a companion as well as a supervisor of changes in understanding of violence, as well as providing strategies to prevent them from re-engaging in terrorism activities (Ahmad, 2023). Therefore, the core of this research problem is to dig deeper into the effectiveness of communication aspect in deradicalization programs, especially through the role of ex-members of terrorism (in group), which has not been studied in depth in the existing literature.

Based on the above problems, a problem formulation arises related to the handling of terrorism, especially from the perspective of the deradicalization programs conducted by the government. To explain the formulation of the problem, the following questions can be asked: How is Hendro Fernando's communication pattern in supporting the deradicalization programs?

Method

This research examines 'Hendro Fernando's Communication Patterns in the Deradicalization Program'. Thus, this research uses qualitative research methods. Qualitative research is a type of research that has characteristics in the results of its research, namely in the form of descriptive data containing words from the object of research studied. This is in line with what is expressed by Miles & Huberman (1994) That the results of qualitative research will be in the form of a series of words, not numbers, and the data is obtained from various ways, including interviews, observations, documentation, and recordings. From this data, it is then processed through the process of recording, processing, and editing.

Social identity theory was first developed by Henri Tajfel in the 1970s. Social identity research is the knowledge of how a person has an identity in a social environment or group. (Abrams & Hogg, 2006). According to Tajfel, social identity is a person's knowledge of their membership in a group along with the values and emotional ties felt within it. This relates to the member's sense of involvement, care, and pride in the group. (Tjafell, H., & Turner, 1986).. In other words, social identity theory is able to classify its members into groups.

This research will adopt social identity theory Tjafel, H., & Turner (1986) Tajfel argues that a person's social identity is determined by the place where he belongs to his group. Therefore, a person will have the motivation to join a group that is considered attractive and can provide more benefits for those who join. In addition, Tajfel and Turner argue that a person will struggle to maintain a social identity that they perceive as positive. When the social identity they join is not satisfying, they will start looking for groups that they find more satisfying, more comfortable, and more fun. Below is the research flow depicted in the form of a flowchart diagram.
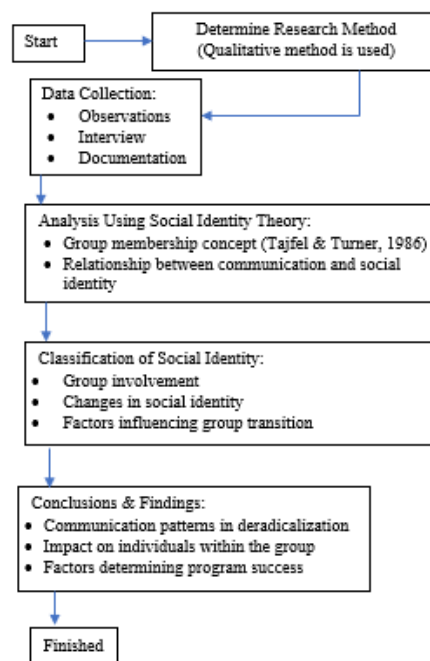

Figure 1. Flowchart

Result and Discussion

Deradicalization Programs

There are several words that can be used to refer to deradicalization programss, such as demobilisation, de-radicalization, rehabilitation, reconciliation, deceleration, dialogue and disengagement. Of these various terms, there are two that are often used, namely deradicalization and disengagement. The use of these terms depends on the social and political conditions of each agency or country (Mursid, F., & Salim, A ., 2018).

Deradicalization is a change in the pattern of handling terrorism today. Deradicalization is the latest formula in dealing with the threat of terrorism and is related to de-ideologisation (Mukhibat, 2014). The word deradicalization is taken from English, namely deradicalization, with the root word radical. Prasanta Chakravarty in his book entitled Likel Parchment in the Fire: Literature and Radicalism in the English Civil War explains that the word radical comes from the Latin radix, which means 'related to the root'. (Golosel, 2010).

Deradicalization has the English prefix 'de-' which means 'opposite, reversal, removal, reduction, or get off' (Mu'adib, 2018). The word deradicalization also has the suffix '-ization' added to the word radical, becoming radicalize, which means 'cause to become or resemble, adopt, or spread the manner of activity or the teaching of'. In Indonesian, the affix 'de-' does not change form, while the final affix '-isation' becomes '-isation', which gives the root word the meaning of process. Thus, deradicalization means the process of trying to eliminate radicalism.l (Mustofa, 2011).

John Horgan, Director of the International Center for the Study of Terrorism in Pennsylvania, defines deradicalization as a combination of two terms that have contradictory meanings, but the end goal is the same, namely to make terrorists want to abandon or give up violent acts of terrorism.

According to Charles E. Allen, as cited by Angell Rabasa, deradicalization is generally defined as the process of adopting extremist belief systems, including the readiness to support or facilitate violence as a method of effecting social change. In line with that, Muhammad Abdurrahman states that deradicalization is carried out with reference to the process of separating a person voluntarily from their extreme views. In his book The Del-Radicalization of Jihadists: Transforming Armed Islamist Movements, also cited by Rabasa, Omar Ashour states that part of the deradicalization process is the recognition that social, political and economic transformation will only happen slowly and in a pluralistic environment. (Rabasa et al., 2010).

The deradicalization programs in Indonesia was born when terrorism became one of the major problems facing the nation (Supriadi et al., 2020). The government is trying to find solutions and the best ways to tackle it. Therefore, in the second term of President Susilo Bambang Yudhoyono's (SBY) administration, the National Counterterrorism Agency (BNPT) was established as the main effort in combating terrorism in Indonesia. Initially, BNPT was an institution developed from the Counterterrorism Coordination Desk (DKPT), which was established by President SBY in 2002. DKPT was tasked to assist the Coordinating Ministry for Political, Legal, and Security Affairs (Kemenkopolhukam) in formulating policies to eradicate criminal acts of terrorism, which includes aspects of: countermeasures, prevention, recovery, settlement, and all forms of legal action required. (Shodiq & Rahmat, 2023).

The National Counterterrorism Agency (BNPT) was established through Presidential Regulation No. 46/2010 on the Establishment of the National Counterterrorism Agency (BNPT). This Presidential Regulation was later amended by Presidential Regulation No. 12 Year 2012. The establishment of BNPT is a national policy in countering terrorism in Indonesia. BNPT was established as a form of elaboration of Law No. 34 Year 2004 on TNI and Law No. 2 Year 2002 on Polri to regulate more detailed provisions regarding the 'Rules of Engagement' of TNI, related to the tasks of military operations other than war (OMSP) (Shodiq & Rahmat, 2023).

BNPT divides the deradicalization strategy into two components. First, deradicalization strategies aimed at core groups and militants of terrorism through prevention, rehabilitation, re-education, and resocialisation activities. Second, deradicalization strategies aimed at groups, sympathisers, and the community through preventive activities such as surveillance of the community, firearms, explosives, protection of vital goods, transportation, and public areas and facilities. (Sirait et al., 2021).

The Indonesian government's deradicalization programs can be classified into two parts (Alexandra, 2017). The first part is the deradicalization programs for suspects and convicted terrorists inside correctional institutions, and the second part is the deradicalization programs outside correctional institutions for all levels of society. The division of these two things is intended so that the programss carried out can run efficiently or gradually, continuously, integrated, and right on target and objectives in each programs. The deradicalization programs carried out by BNPT, both inside and outside prison, can be carried out in stages, starting from the identification process, rehabilitation, re-education, to resocialization.

Deradicalization outside prison includes: Identification Stage, Development Stage, Counter-Radicalization Stage, and Monitoring. While deradicalization in prison includes: Identification Stage, Rehabilitation Stage, Re-Education Stage, Resocialisation Stage, and Monitoring Stage. (BNPT, 2013).

The function of BNPT's deradicalization programs is to counter radical ideology propaganda, prevent radical ideology, implement re-education and resocialisation programss. Deradicalization is a program with diverse objectives, with a focus on tackling the overall problem of terrorism, such as counter-terrorism, preventing the process of radicalization, provocation, spreading hatred, and hostility between religious communities.

About the recommendations for dealing with terrorism in Indonesia, Yunanto et al. (2017) state that in order to implement deradicalization programs, a counter-propaganda forum explaining the evolution of the situation, national and international laws governing a civilian's involvement in international conflicts, and the evolution of ideology and thought in prison must be established. Following that, reading materials about the risks and losses incurred by a citizen participating in armed conflicts overseas as well as the opinions of experts who can shed light on the appropriate application of jihad in a conflict setting must be provided to the terrorist inmates. Furthermore, coordination efforts and actions across ministries and government agencies with existing counterterrorism responsibilities and tasks must be strengthened in both preventive and crackdown (Kevin, 2024).

In addition, it is crucial to comprehend that, in some instances, as described by the above experts, the

disagreement that arises against these former terrorist inmates actually results in changing the idea of statehood of the perpetrators of terrorism by the process of disengagement or termination. So, the author suggests that in addition to a comprehensive deradicalization program that is generally implemented for terrorism inmates, there is also a need for a disengagement or termination program for former terrorist inmates. These programs and disengagement processes can be classified, assessed, and monitored by State Intelligence agencies such as BIN and BAIS, so that the process of returning former terrorist inmates to their homes will be smoother (Munandar, Syauqillah & Priyanto, 2021.

Communication

Communication in terms comes from English meaning 'communication', which developed in the United States, and communication comes from elements of the press, namely journalism. By definition, communication can be viewed from two angles, namely from etymology (language angle) and from terminology (term angle). Communication according to language (etymology) in the 'General Encyclopedia' is defined as 'relationship', and in the book communication comes from other words, namely:

1. Imeans participating or informing.
2. *Communis,* meaning shared or ubiquitous.
3. *Communis opinion,* meaning both public opinion and majority opinion
4. *Communico,* meaning to make equal.
5. *Communication* comes from the word communis which means the same (meaning).

The definition of communication in terminology (term) according to communication experts, among others, as follows:

1. Carl I. Hovland states that communication is "the process by which an individual (the communicator) transmits stimuli (usually verbal symbols) to modify the behaviour of other individuals (communicants)" - a process in which a person (communicator) conveys stimuli (usually symbols in the form of words) to change the behaviour of others.
2. Laswell (1948)S tating that communication is basically a process that explains "who", "says what", "with what channel", "to whom", and "with what effect or result" (who? Says what? In which channel? To whom? With what effect).
3. Berelson & Steiner (1964) Stating that communication is the process of conveying information, ideas, emotions, skills, and others through the use of symbols such as words, pictures, numbers, and others. (Roudhonah, 2019).

From the definition of communication above, communication is not only to be understood and understood by each other, but also has certain goals, namely:

1. Social change.
   Social change is the process of providing information to people with the aim that they can change their attitudes for the better.
2. Change of opinion
   Opinion change is the process of providing information to the public with the aim that they will change their opinions and perceptions of the information presented.
3. Behaviour change
   Behaviour change is the process of providing various information to the public with the aim that people can change their behaviour (Mubarak & Andjani, 2014).

From the above understanding, it can be understood that communication must have a specific and directed purpose. Communication between terrorist prisoners or what is called in-group will be more easily accepted by terrorism prisoners when they participate in the deradicalization program. In-group communication is a communication process that occurs within a certain group, where members have the same identity, values, and goals. In-group communication plays an important role in forming, maintaining, and strengthening social ties and group identity.

Therefore, Hendro Fernando, as a former terrorist involved in assisting the deradicalization programs, plays an important role in communication related to the deradicalization programs strategy. Communication strategy is a way to organise the implementation of communication operations in order to be successful. Basically, communication strategy is planning and management to achieve goals. Strategy not only serves as a roadmap that shows the direction, but also includes operational tactics (Effendy, 2005).

Hendro Fernando Profile

The following are the results of the researcher's interview with Hendro Fernando conducted at the Debintal Foundation, Bekasi. Hendro Fernando was born in Bekasi on 4 March 1984. He studied for 12 years in general education and has no background in religious education. In his daily life, Hendro wanted to change himself and began to follow Islamic studies in Bekasi. Issues such as Palestine attracted Hendro to be involved in studies in East Bekasi.

When he regularly attended the study, Hendro realised that many of the congregants in the study were affiliated with terrorism groups, such as Jamaah Islamiyah (JI), Jamaah Anshor Tauhid (JAT), and Majelis Mujahidin Indonesia (MMI). Through the recitation, Hendro's change was very significant, especially in his behaviour. Hendro began to abandon clothes such as

Levis trousers and more often wear cingkrang material trousers, grow a beard, and stop smoking completely. This change made his parents feel confused because Hendro's behaviour had changed completely.

The routine recitation that Hendro often attended turned out to be affiliated with JAT. Later, Hendro was actively involved in the recitation. His activity made Hendro recruited by JAT. Hendro's journey with the terrorism group began. There, Hendro met new people and small communities that shared the same understanding.

The first time Hendro was given a task by JAT was to help and provide clothes for prisoners who were caught in prison. Hendro was then involved in the GASIBU (Gerakan Sehari Seribu) programs initiated by JAT. The GASIBU programs turned out to be very massive, so many donors gave donations to JAT. The programs was even able to address the needs of the families of arrested terrorists, such as the needs of wives and children left behind by their husbands. The wives and children of the arrested terrorists are given a place to stay called Rumah Singgah. Rumah Singgah is a place to stay for the families of Jamaah whose husbands have been arrested by the government. To finance the Halfway House, the needs that must be met range from 25-30 million. Through the GASIBU programs and other means, such as infaq boxes distributed in the Jabodetabek area, this programs has received support from like-minded friends.

The activity made Hendro feel tired, but his curiosity and desire to know more encouraged him to go to the next level. Eventually, Hendro was introduced to the principle of Al-Wala' wal-Bara' (a principle in Islamic creed that means loyalty to fellow Muslims and disavowal of infidels). Hendro was introduced to this principle because he was selected to attend JAT's internal studies. These internal studies are only attended by certain people who are very active and regular in attending the studies and have a desire to understand more about JAT. The JAT that Hendro participated in was not the sirri or underground JAT, but the surface tandzim JAT, in which there are elements of terrorism.

Hendro's involvement in raising funds through the GASIBU programs and sending aid to prisons led him to be given a task as a terrorist to raise funds for the mujahideen or terrorists. The task brought Hendro together with many like-minded friends (terrorism) who wanted to support the terrorists in Poso. Starting from Bekasi and then expanding to the provinces, Hendro met many networks of friends, which eventually formed an intensive communication that continues to this day.

In 2013, Hendro married one of the children of a well-known cleric who was close to Abu Bakar Baasyir. Not long after his marriage, Hendro Fernando was arrested by the police. Hendro's arrest stemmed from an Islamic preacher from the Indonesian Islamic Da'wah Institute (LDII) who spoke through a YouTube page, then was reported because the speech contained elements that violated the ITE Law. The congregation who were sympathetic to the ustadz held a demonstration in front of the Polsek. Due to the number of demonstrators reaching around 300 people, the Polsek was unable to anticipate the situation, so Bekasi Police intervened. There were physical clashes and throwing, and of the 300 people, 90 were arrested, while two were declared suspects, one of whom was Hendro Fernando.

In fact, Hendro was not the perpetrator. However, because none of his friends dared to admit who was behind the demonstration, as well as strong pressure from the police, Hendro finally ventured to admit that he was the one responsible for the demonstration. Shortly after his arrest, Hendro was released from prison in early 2014.

In 2014, Hendro Fernando established communication with Bahrum Syah, one of the IS commanders in Syria. His intense communication with Bahrum Syah led to Hendro being given the task of detailing and focussing the funding. The funds provided by ISIS to Hendro would be sent to Poso via Syria, then sent to Turkey, and finally to Indonesia to be distributed to Poso to buy weapons in the Philippines.

In 2016, Hendro Fernando was arrested by Densus 88 Antiterror Police, and in court was sentenced to 6 years. However, on 20 October 2020, Hendro Fernando was declared free after receiving a remission of around 16 months. While in prison, Hendro met Edo Setiono alias Abas, who was sentenced to 20 years in prison for his involvement in the Plaza Atrium Senen bombing case. The discussion between Hendro and Abas was very intense, especially regarding Indonesian issues. At one point, Hendro sought literacy about Raja Najasi as a result of his discussion with Abas. The story of Raja Najasi then inspired Hendro to pledge his allegiance to NKRI (Fernando, 2024).

Hendro Fernando's Da'wah Communication Patterns in Deradicalization

Communication strategy plays a crucial role in optimising deradicalization programss. Research conducted by Adrian & Ulfaira (2023) explained that communication strategy is a plan in delivering a message through a combination of various communication elements, such as frequency, message content, and communication channels. The message conveyed in communication must be easy to digest, accept, and understand. This is because communication strategies have a function to change a person's attitude and behaviour in accordance with communication objectives. (Adrian & Ulfaira, 2023).

Communication regarding the implementation of deradicalization plays an important role in the discussion process and efforts to change the understanding of terrorism prisoners about the use of violence. The dissemination of policy information from policy makers to audiences can be done through mass, group, or individual approaches. This kind of communication can be hampered or accelerated by the existence of social structures, both formal and informal...

Research conducted by Safi'i explains that choosing a communicator is the spearhead of the success of a communication. The role of a communicator is not much different from the role of a leader in carrying out an event or activity. Likewise with a government agency, which must be able to become an institution that provides optimal and maximum services in fostering terrorism prisoners. The Circle of Peace Foundation chooses people who have had a special relationship with cases of criminal acts of terrorism to be involved. In addition to the internal communicators chosen by the Lingkar Perdamaian Foundation, Ali Fauzi as the founder of the foundation also chose external communicators, especially to introduce ex-convicts of terrorism to other issues through training activities, coaching, and workshops. (Safi'i, 2019).

Erwedi Supriyatno, Director of Prisoners and Prisoners' Development, Directorate General of Corrections, Ministry of Law and Human Rights (Kemenkumham), supports the programs of fostering terrorism inmates in prisons. One of them is by routinely organising da'wah safaris delivered by prisoners who have pledged allegiance to the Republic of Indonesia. "We continue to provide guidance, one of which is through the da'wah safari programs by presenting prisoners who have pledged allegiance to the Unitary State of the Republic of Indonesia," Erwedi said in a discussion entitled 'Loving the Unitary State of the Republic of Indonesia from Behind Bars' in the Kuningan area, South Jakarta, on Tuesday (Beritasatu, 2024).

Hendro Fernando conducts da'wah safaris from prison to prison and is involved in helping the deradicalization programs. He conveyed this when researchers conducted an interview at the Debintal Foundation, Bekasi. In his interview, Hendro explained that the involvement of ex-convicts in the da'wah safari programs has a very important role in helping prisoners to get out of radical ideology. One of the reasons why Hendro Fernando wanted to return to the lap of the Republic of Indonesia was when he discussed with Abas (ex-captive) who told the story of the Kingdom of Najasi, who initially embraced Christianity and then converted to Islam.

The story of King Najasi is an inspiration for Hendro Fernando to preach in the deradicalization programs to prisoners who still misunderstand the concept of an infidel state or Darul Kufr. He conveyed the story of King Najasi, who adhered to Christianity, but accepted the companions of the Prophet who migrated to his country and became Muslims. The companions of the Prophet brought a letter to be given to King Najasi, and thanks to the letter and the teachings brought by the Prophet and the companions, King Najasi finally embraced Islam.

This story inspired the prisoners to abandon their radical ideology. The terrorists have considered Indonesia a kufr country because it adheres to a democratic system and the ideology of Pancasila. This misunderstanding needs to be straightened out with counter-narratives, so that they realise that this view is a mistake.

According to Hendro Fernando in his interview, he said that the former terrorist prisoners were more receptive and listened to what was conveyed by other former terrorism prisoners compared to communicators who were not former terrorists. They are also more open to discussions with ex-terrorist prisoners than with non-ex-terrorist prisoners, especially in the context of deradicalization or discussions about their understanding so far. With Hendro Fernando's expertise in communication and his leadership skills, this has encouraged the ex-terrorists to change their way of thinking.

In line with research conducted by Safi'i, he explained that choosing a communicator is the spearhead of the success of a communication. The role of a communicator is not much different from a leader in carrying out an event or activity (Wahongan & Mayopu, 2021). Likewise with a government agency, in order to become an institution that is able to provide optimal and maximum services in fostering terrorism prisoners. The Circle of Peace Foundation chooses people who have had a special relationship with cases of criminal acts of terrorism to be involved. In addition to the internal communicators chosen by the Lingkar Perdamaian Foundation, Ali Fauzi as the founder of the foundation also chose external communicators, especially to introduce ex-convicts of terrorism to other issues through training activities, coaching, and workshops. (Safi'i, 2019).

Therefore, in carrying out da'wah safaris in the deradicalization program, communication is an important part that must be owned by BNPT. Ex-narcotaries must have qualified public speaking skills because they (ex-narcotaries) have a big impact on interlocutors (prisoners) in carrying out deradicalization. Therefore, communication patterns are a very important part. Every living being has their own way and style of communication. Every human being has their own way of communicating. In everyday life, whether we realise

it or not, communication is part of human life itself. Communication is a very important aspect of human life, especially in relation to human relationships. (Pandaleke et al., 2020).

Hendro Fernando is one of the ex-captives involved in the da'wah safaris in the deradicalization programs. Hendro has a communication pattern that is very important in supporting the success of the deradicalization programs. The communication he uses is by telling the story of King Najasi who embraced Islam. The story inspired Hendro Fernando to return to the Republic of Indonesia and abandon the radical ideology he had adopted. This happened when Hendro discussed with Abas (prisoner) while in detention. Thanks to the story of King Najasi, the communication was used as an argument and method of da'wah by Hendro in the deradicalization program for prisoners in prison. The story of Raja Najasi became a counter-narrative for terrorists, considering that many of them understood hijrah and became radicalised because they were inspired by the hijrah of the Companions to Raja Najasi.

The first Hijrah in Islam occurred when the Companions migrated to Habashah, which was under the auspices of King Najasi. The Hijrah of the Companions to Habashah was carried out on the orders of the Prophet Muhammad as part of his political interaction. King Najasi was the ruler of Habashah, which is now known as the country of Ethiopia (Hisham, 2019).

Terrorists believe that living in a country that does not follow Islamic law is living in an infidel country, and that we are obliged to fight against it. This understanding is wrong, especially when we learn more about the story of the Companions' migration to Habashah. When the Companions migrated to Habashah, all the inhabitants of the country were Christians. However, the Prophet Muhammad ordered the Companions to go and live there, because the Prophet knew that King Najasi was just and hated injustice. The just nature of King Najasi, even though he was a Christian, proves that justice cannot only be applied by Muslim leaders. In fact, there are Christian leaders who are fair and nurturing to people of different faiths.

From the story of King Najasi, Hendro Fernando continues to preach the story to prisoners in the deradicalization programs. In addition, Hendro Fernando is also very strong in his leadership character, considering that he is the chairman of the Debintal Foundation. His leadership skills have greatly influenced the success of deradicalization, especially in convincing the prisoners to return to the Republic of Indonesia.

Former terrorist prisoners often have a deep understanding of extremist ideology and terrorist networks (Soniya & Yani, 2022). They can be effective agents of change in deradicalization programs, especially if they can speak directly about their experiences, understand the factors that led them to become involved in terrorism, and provide a better understanding to others who may be exposed to similar ideologies. BNPT can use their experiences to design more relevant and realistic deradicalization programs.

Therefore, by using storytelling communication patterns and social identity theory, Hendro Fernando is easily accepted by the prisoners in implementing the deradicalization program. Given that it is not easy for prisoners to dialogue and communicate, Hendro's leadership spirit and good communication skills make him easily accepted in implementing deradicalization programs, both in prisons and outside prisons.

Conclusion

The social identity approach facilitates Hendro Fernando, as an ex-convict, in assisting the deradicalization programs for terrorism prisoners. As the head of the Debintal Foundation, Hendro Fernando's leadership spirit plays a significant role in communicating with prisoners. The communication pattern used by Hendro Fernando in assisting the deradicalization programs is by storytelling, which tells the story of King Najasi who was a Christian, then converted to Islam. The story really inspired Hendro Fernando, who used to have a radical understanding, to change to become more tolerant and consider that Indonesia is a country that has implemented Islamic values, not a kufr country as he previously believed. The story of King Najasi is an important part of Hendro Fernando's dialogue with the prisoners in the deradicalization programs. As a result, the prisoners' national and Islamic insights were enhanced, and the values of tolerance, diversity and justice contained in the story of King Najasi were instilled in them. The story helped the prisoners get out of their false religious understanding of Islam and Indonesianness.

Author Contributions
Preparation of M.A.A, T.R, B.T., proposals; M.A.A data collection; T.R., Data analysis and preparation of articles; M.A.A, B.T., Correction of data results and article; T.R, B.T., validation; B.T.

Conflicts of Interest

The authors declare no conflict of interest.

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