Simulacra | ISSN: 2622-6952 (Print), 2656-8721 (Online)
https://journal.trunojoyo.ac.id/simulacra

CENTER FOR SOCIOLOGICAL STUDIES AND COMMUNITY DEVELOPMENT
DEPARTMENT OF SOCIOLOGY
FACULTY OF SOCIAL AND CULTURAL SCIENCES
UNIVERSITAS TRUNOJOYO MADURA, INDONESIA

Simulacra
e-ISSN: 2656 8721

UNIVERSITAS TRUNOJOYO MADURA

Volume 9, Issue 1, June 2026 **Page 164–179**

From disbandment to sustainable peace: Threat and risk analysis of Jemaah Islamiyah in Lampung, Indonesia

I Made Astawa[1], Jindar Muttaqin[2], Mochammad Wahyu Ghani[3*]

[1,2]*Indonesia Intelligence College, Sumur Batu, Babakan Madang, Bogor, West Java, Indonesia 16810*
[3]*Research Center for Population, National Research and Innovation Agency (BRIN), Jl. M.H. Thamrin No. 8, Central Jakarta, Indonesia 10340*

[*]*Corresponding author*
E-mail address: moch039@brin.go.id
DOI: https://doi.org/10.21107/sml.v9i1.33916

ARTICLE INFO

Keywords:
Jemaah Islamiyah
Lampung
deradicalization
reintegration
counterterrorism

ABSTRACT

This research analyzes the effectiveness of the synergy between hard and soft approaches in facilitating the disbandment of Jemaah Islamiyah (JI) in Lampung Province and maps the residual risks following its dissolution Utilizing a qualitative case study method with purposive and snowball sampling, the study involved 33 key informants from diverse backgrounds. The results reveal a four-stage transformation roadmap: structural disruption (2019–2022), ideological intervention (2022–2023), agricultural economic empowerment (2023–2024), and a collective declaration of disbandment in August 2024. This synergy effectively degraded operational capabilities and transformed members' ideological consciousness through dialogue and sustained economic reinforcement. However, the study identifies residual threats in the form of persistent social networks and emotional ties among former members. The formal disbandment marks only the beginning of a complex reintegration phase requiring cross-institutional strategies and community support to prevent recidivism. This study contributes a contextual post-organizational analysis of radical group transformation rarely addressed in existing counterterrorism literature.

Citation suggestion:
Astawa, I. M., Muttaqin, J., & Ghani, M. W. (2026). From disbandment to sustainable peace: Threat and risk analysis of Jemaah Islamiyah in Lampung, Indonesia. *Simulacra, 9*(1), 164–179. https://doi.org/10.21107/sml.v9i1.33916

Received 28 March 2026; Received in revised form 3 April 2026; Accepted 24 April 2026; Published online 25 June 2026.

Introduction

Jemaah Islamiyah (JI) is a radical terrorist organization affiliated with Al-Qaeda that has posed a persistent threat to Indonesia's national security since the early 2000s (Biersteker & Eckert, 2007; Gerges, 2011). This group has carried out a series of major terrorist attacks, including the Bali Bombing I (2002) and the JW Marriott Bombing (2003), while simultaneously building a long-term strategy through indoctrination, military training, and funding networks (Jones, 2010; Octavan, 2024). However, over the past decade, the intensity of JI's violence has decreased considerably, accompanied by a strategic shift toward preaching and education, culminating in a collective declaration of disbandment and the revocation of mass oaths of allegiance by hundreds of its members, most significantly in Lampung Province (ICCT, 2023).

The state's response to JI has been predominantly implemented through a repressive law enforcement approach (hard approach), primarily executed by the National Police's Densus 88 Anti-Terror unit through intelligence operations, arrests, and legal proceedings targeting key figures, funding networks, and JI's command structure (Koschade, 2006; Biersteker & Eckert, 2007; Horgan, 2008; Nova & Syauqillah, 2021). Notable achievements include the arrest of Para Wijayanto (former Amir of JI) and the freezing of the Abdurrahman Bin Auf Zakat Collection Institution (LAZ ABA), suspected of functioning as a financial conduit for the group (ICCT, 2023). These legal interventions aimed to directly degrade JI's operational capabilities, disrupt coordination chains, and produce a deterrent effect through the application of Law Number 5 of 2018 on the Eradication of Terrorism (Syahputra & Karli, 2025). The hard approach thus functions as a mechanism aimed at dismantling an organization's infrastructure and physical capacity.

Simultaneously, the state implements a rehabilitative and transformative deradicalization approach (soft approach). This program, administered by the National Counterterrorism Agency (BNPT) in collaboration with relevant ministries and civil society organizations, focuses on three principal pillars: deconstructing violent ideology, social reintegration, and economic empowerment of former members (Ashour, 2008). Through religious counseling involving moderate religious leaders, skills training, and family support mechanisms, the soft approach aims to eradicate the roots of radicalism at both cognitive and affective levels while building individual resilience against recidivism (Yusuf et al., 2024; Anwar et al., 2024). Theoretically, these two approaches are complementary: the hard approach creates conditions that compel disengagement, while the soft approach consolidates transformation by building new commitments grounded in social norms and citizenship (Narasimhan et al., 2010). However, the effectiveness of their synergy in the specific context of organizational dissolution as in the JI case in Lampung, where the threat shifted from structured to latent and residual forms requires further scholarly exploration.

Lampung Province represents a strategically significant locus for this inquiry. It served as the second epicenter of JI activity after Central Java and was the first region where a mass declaration of allegiance revocation took place publicly in August 2024, directly facilitated by state officials (Dewi et al., 2024). Beyond these descriptive attributes, Lampung's strategic importance lies in its role as a national laboratory for deradicalization (Karisma et al., 2024; Suslina et al., 2024). The province has produced the only empirically documented case in

Indonesia where a combination of dialogic law enforcement, figurative ideological intervention, and agricultural economic empowerment led to a mass, voluntary disbandment of a terrorist organization's formal structure.

This trajectory from structural disruption to collective declaration has positioned Lampung as a reference model for counterterrorism policies in other regions, including Central Java (where similar declarations are being negotiated) and West Sumatra (where former JI networks remain active) (Ihsan and Fatah, 2021; Yusuf et al., 2024). Thus, Lampung is not merely a site where JI existed; it is the site where Indonesia's counterterrorism strategy evolved from purely repressive to genuinely transformative. Analyzing Lampung means analyzing the future trajectory of post-organizational radical group transformation in Indonesia (Kurnia et al., 2023). Moreover, Lampung's multi-ethnic and inclusive social character also offers a distinctive context for assessing reintegration effectiveness (Nugroho & Hardilla, 2020). Despite the formal disbandment, the potential for residual threats including ideological residue, persistent social networks, and opportunities for organizational resurgence remains significant, particularly if response strategies lack comprehensiveness (Sulaiman, 2020).

Previous studies have focused predominantly on the genealogical or operational aspects of JI, while integrated analyses of the cumulative impact of law enforcement and deradicalization in a post-organizational context remain scarce. This study specifically addresses three objectives: (1) to analyze the extent to which law enforcement and deradicalization programs have impacted JI's condition in Lampung Province; (2) to conduct threat assessment and risk analysis mapping the potential for organizational resurgence following the disbandment declaration; and (3) to formulate an integrative and contextual government response strategy. Academically, the findings are expected to enrich counterterrorism discourse, particularly in understanding the post-organizational transformation phase of radical groups. Practically, the recommendations are designed to provide an evidence-based foundation for sustainable counterterrorism policy (Omand, 2005).

Method

This research employs a qualitative approach using a case study method. Case studies allow for in-depth, multidimensional exploration of complex phenomena in real-life contexts, providing a holistic and comprehensive understanding of counterterrorism dynamics (Crowe et al., 2011). Qualitative case studies are particularly appropriate for studying complex, contextual phenomena such as terrorism, where social, political, and cultural aspects are deeply intertwined (Baxter & Jack, 2015). The case study method is especially well-suited for understanding the "how" and "why" of a phenomenon when the boundaries between the phenomenon and its context are unclear (Dumbach, 2014; Shishkov, 2020). This approach enables a holistic exploration of structural weakening, ideological reorientation, and the dynamics of social reintegration following JI's disbandment in Lampung, yielding a balanced and in-depth understanding of both internal organizational dynamics and external interactions with society and authorities (Gillespie et al., 2014; Freilich et al., 2009).

The research was conducted in Lampung Province, selected purposively on the basis of three strategic considerations: (1) Lampung constitutes the second epicenter of JI activity

after Central Java; (2) it was the first region to host a mass declaration of allegiance revocation in August 2024; and (3) its multi-ethnic social characteristics offer a distinctive context for examining the reintegration of former JI members.

Informants were selected using purposive sampling combined with snowball sampling techniques to reach key actors who are difficult to access (Johnson, 2014). Purposive sampling identifies informants with specific knowledge and reliable access to the phenomenon under study, while snowball sampling enables recruitment of informants with unique characteristics or specialized expertise (Lokot, 2021; Homburg et al., 2012; Tongco, 2007; Nurdiani, 2014). Four criteria guided selection: (1) direct involvement in JI structure or networks in Lampung; (2) strategic role in law enforcement or deradicalization processes; (3) academic or policy capacity in counterterrorism; and (4) availability and willingness to provide in-depth information. This study involved 33 informants across the following categories:

Data collection was conducted through three primary methods. First, in-depth semi-structured interviews were conducted to explore informants' experiences, perceptions, and interpretations of the phenomenon (Bernard, 2006; Goodyear et al., 2014). Each interview lasted between 60 and 120 minutes, was conducted face-to-face at mutually agreed locations, and adhered to safety protocols and informant comfort. Second, direct observation of religious activities, social interactions among former JI members in community settings, and

Table 1. List of Research Informants

No.	Informant Category	Amount	Role / Information Extracted
1.	Former JI members in Lampung	14 people	Ideological transformation, internal dynamics after disbandment, recruitment and funding patterns, responses to deradicalization programs, and challenges of social reintegration.
2.	Key figures of JI national	3 people	Genealogy and dynamics of the JI organization, internal factors that led to its dissolution, and structural relations between the central network and Lampung.
3.	Special Detachment 88 Anti-terror, Indonesian National Police (Densus 88 AT Polri)	4 people	Law enforcement strategies and tactics, the process of arresting and dismantling networks, inter-agency coordination, and evaluating the effectiveness of repressive approaches.
4.	National Counter-Terrorism Agency (BNPT RI)	3 people	Design and implementation of deradicalization programs, rehabilitation and reintegration approaches, and collaboration with local governments and communities.
5.	State Intelligence Agency (BIN)	2 people	The role of intelligence in early detection and threat mapping, contribution to counter-terrorism strategy in Lampung.
6.	Ministry of Internal Affairs	1 person	Deradicalization policies at the regional level, coordination with provincial and district/city governments.
7.	Lampung Provincial Government (Kesbangpol)	1 person	The role of local government in facilitating reintegration, development programs for former JI members, and social dynamics at the local level.
8.	Terrorism Experts / Academics	2 people	Academic perspective on the effectiveness of law enforcement and deradicalization, comparative analysis with similar cases, and future projections.
9.	Religious and community leaders	3 people	The role of religion-based deradicalization processes, community acceptance of former JI members, and post-reintegration socio-religious dynamics.

Source: Research data (interviews and informant mapping), 2025

neighborhood dynamics. Observations were conducted in a limited participatory manner to capture everyday realities not always accessible through interviews (Clark, 2009; Qu & Dumay, 2011). Third, document analysis encompassing official reports from Densus 88, BNPT, and the Lampung Regional Government; internal JI documents (including the General Guidelines for the Struggle of Al-Jamaah Al-Islamiyah); media publications; and relevant prior research.

Data analysis followed the interactive model of Miles et al. (2014), comprising three simultaneous activity streams: (1) data condensation: selecting, simplifying, and transforming field data through summarization, coding, and thematic categorization; (2) data display in the form of matrices, charts, and descriptive narratives to facilitate pattern recognition; and (3) iterative conclusion drawing and verification to ensure empirical grounding. The model's interactive nature allows the researcher to move fluidly between collection, condensation, display, and conclusion during analysis.

Validity was ensured through four strategies (Lincoln & Guba, 1985). Credibility was strengthened through source triangulation (comparing information across informants from different categories), technical triangulation (cross-checking interviews, observations, and documentation), and member checking with key informants to confirm interpretations (Morse, 2015; Kakar et al., 2023). Transferability was achieved through thick descriptions of context and phenomena. Dependability and confirmability were maintained through a comprehensive audit trail documenting the research process, intensive supervisory consultation, and peer debriefing. This research was conducted from July to November 2025 in accordance with principles of research ethics, including informed consent, anonymity for informants requesting protection, confidentiality, and a commitment to avoiding harm to participants.

Results and Discussion

Theoretical significance: From villain to hero

JI's transformation in Lampung can be understood through Noor's (2024) framework of identity shift from "villain" to "hero." Noor demonstrated that former terrorists involved in social reintegration do not merely cease violent activities but undergo a deeper transformation that fundamentally alters their self-perception and their orientation toward society (Ike et al., 2024; Noor, 2024). This transformation involves critical reflection, deconstruction of prior convictions, and the adoption of new values that actively support peace and community development. As Noor (2024, p. 3) notes, this shift challenges deeply held assumptions that ideological transformation among committed terrorists is impossible.

In Lampung, this transformation is manifested in the willingness of former JI members to renounce violence and contribute positively to community development, as exemplified by the agricultural program in Central Lampung. They are no longer perceived exclusively as threats but are progressively reclaiming their place as contributing citizens. Social reintegration in this context involves critical dimensions including family and community reintegration, securing sustainable employment, and resuming civic responsibilities (Özerdem, 2012).

However, Noor (2024, p. 14) also cautions against structural challenges particularly institutional rivalry between BNPT and

Densus 88 that may create overlapping roles and compromise program sustainability. Collaboration between Densus 88, Bapeltan, and the Lampung Regional Government demonstrates efforts to address this tension, though long-term coordination mechanisms require further strengthening. The declaration of disbandment thus represents not an endpoint but the beginning of a more demanding phase: ensuring the permanence of ideological transformation and harnessing newly established post-reintegration social networks as effective safeguards against the temptation to return to violence (Ugwueze et al., 2021; Onapajo & Ozden, 2020). Most former extremists who successfully leave violence and reintegrate proactively build harmonious relationships with new communities, adopt normalized social lives, and engage in constructive economic activities, thereby fostering peaceful community development (Barrelle, 2014).

JI deradicalization roadmap in Lampung

Based on field findings and theoretical analysis particularly Noor's (2024) framework of the terrorist's journey from villain to hero this study identifies four strategic stages that led JI Lampung to its declaration of disbandment (Table 2). These stages serve as the analytical backbone for understanding both the post-organizational transformation phase and the extent to which law enforcement and deradicalization programs shaped JI's trajectory in the province.

Phase 1: Structural Disruption through Dialogic Law Enforcement (2019–2022)

This initial phase was characterized by intensive Densus 88 operations that dismantled JI's structural network across Lampung. The arrests of key figures including Teguh Yumawan (West Coast, November 2022), Aris Budianto (Bandar Lampung), and Jimny Desai and Yantori (Central Lampung) produced a decapitation

Table 2. JI Deradicalization Roadmap in Lampung

Phase	Period	Main Actor	Focus of Intervention	Outcome
1: *Structural Disruption*	2019–2022	Densus 88 AT	Arrest of key figures, dismantling of funding network	Chain of command paralyzed; space for dialogue opened
2: *Ideological Intervention*	2022–2023	Former JI figures; Densus 88	Figurative approach, classical Islamic texts (Kitab Kuning) dialogue, deconstruction of violent ideology	Change of perspective; awareness of past mistakes
3: *Economic Empowerment*	2023–2024	Densus 88; Bapeltan (Agricultural Training Center); Regional Government	Agricultural training, business assistance, productive land use	Economic independence; community acceptance; new identity as farmer
4: *Collective Declaration*	August 2024	Former JI figures; Densus 88; Regional Government	Pledge of allegiance to the Republic of Indonesia; release of organizational allegiance (pelepasan ba'iat)	Dissolution of JI's formal structure in Lampung; beginning of long-term reintegration phase

Source : Author's analysis based on field interviews (2025) and adapted from Noor's (2024) "villain to hero" framework

effect that paralyzed the organizational chain of command. What distinguished the Lampung approach was a law enforcement strategy that integrated repressive operations with openness to dialogue. A senior Densus 88 officer explained:

> *"We do not only pursue and arrest; we also build communication and trust. The coaching process is continuous, even after they return to society." (Interview, Informant A.M., August 2025)*

This approach aligns with Noor's (2024) finding on the centrality of sustained communication between authorities and former convicts. Active involvement of transformed former terrorists as government partners creates communication bridges that mitigate institutional prejudice and facilitate trust-building where effective communication had previously been absent (Noor, 2024).

Importantly, changes in perspective did not arise spontaneously but emerged from systematic intervention through religious dialogue and da'wah activities involving authorities, convicts, and religious institutions. Lampung Regional Police Chief Inspector General Helmy Santika noted that the Regional Police program deploys Da'i Kamtibmas (police officers trained in moderate religious outreach) to raise awareness of religious misinterpretations and cultivate nationalism, with former JI members proving more receptive to credible clerics than to authoritarian figures. This principle of communicator credibility is well established: a message is more effectively received when the speaker carries legitimacy in the listener's eyes (Rakhmat, 2007).

Within the context of existing research, a growing body of evidence suggests that deradicalization efforts are most effective when they prioritize a gentle, dialogical approach over purely punitive measures. According to Taskarina and Nuri (2021), such an approach rooted in empathy, active listening, and mutual respect has proven superior in fostering sustainable and humane ideological and behavioral change among former terrorists. By addressing the underlying grievances and cognitive distortions that lead to violent extremism, this method significantly reduces the risk of recidivism and the recurrence of terrorist acts. Nevertheless, a harsh, purely legalistic approach remains necessary for law enforcement, particularly in ensuring accountability and public safety. However, as Taskarina and Nuri (2021) caution, without the complementary support of persuasive and dialogical interventions, meaningful deradicalization is difficult if not impossible to achieve optimally. In other words, punitive measures alone may suppress symptoms but rarely transform belief systems.

Thus, the most appropriate strategy for deradicalizing terrorists in the Indonesian context lies not in choosing between these two approaches, but in strategically integrating them. As highlighted by Hasibuan (2023), Taskarina and Nuri (2021), and Elisandra Harefa et al. (2024), an effective deradicalization framework must combine gentle, dialogue-based engagement with just and enforceable legal measures. Such a dual-pronged approach ensures both immediate security and long-term ideological transformation, offering a more holistic and sustainable path toward counterterrorism.

Phase 2: Ideological Intervention through a Figurative Approach (2022–2023)

At this stage, deradicalization shifted from ceremonial formats to involvement of figures holding genuine legitimacy in the eyes of JI members. Para Wijayanto and other former JI leaders became central agents of perspective transformation through the

Rumah Wasathiyah movement, employing a dialogical approach grounded in classical Islamic scholarship—including works by Ibn Taymiyyah, Ibn Qayyim, and Ibn Kathir. This figurative approach proved highly effective because, as Noor (2024) argues, the credibility of former prisoners derives from shared experiences of incarceration for terrorism, which creates a deeper level of trust and empathy unavailable to external actors. One JI leader articulated this dynamic:

> *"I told them: what we built before was wrong. Now it is time to return, because truth cannot be defended through false means." (Interview, Informant P.W., September 2025)*

Within Noor's (2024) framework, this statement reflects what he describes as the "remarkable journey of disengaged terrorists who have embraced ideological change"—a process driven not by external coercion but through deep introspection, critical thinking, and a willingness to examine and potentially revise deeply held convictions. Evidence-based dialogue within egalitarian communicative spaces can prevent radicalization by providing opportunities to explore doubts and reject violence through trusted interactions (Aiello et al., 2018). Psychological models of radicalization emphasize that the quest for personal significance is a primary motivator of extremist behavior, comprising motivational, ideological, and social components (Kruglanski et al., 2014; Dugas & Kruglanski, 2014). Deradicalization thus occurs most effectively through approaches that simultaneously address all three components while offering sustainable alternatives for meaning-making without violence (Webber et al., 2017; Onapajo & Ozden, 2020). The credibility of both internal organizational figures and respected external authorities is critical to maximizing deradicalization outcomes (Griffith-Dickson et al., 2014; Khoiri & Farihah, 2023).

Furthermore, according to Rohan Gunaratna (2009), figurative figures act as key agents in the ideological deradicalization process. They help dismantle and correct religious or ideological misunderstandings held by former terrorists by offering alternative, more moderate, and contextual narratives that align with widely accepted societal values. Thus, ideological intervention occurs not only through formal doctrines or lectures but also through personal and dialogical approaches, which have a profound psychological and social impact on the individual.

Phase 3: Economic Empowerment as Reintegration Reinforcement (2023–2024)

The most analytically significant finding of this study is the integration of deradicalization with economic empowerment in the agricultural sector. Densus 88, in collaboration with the Lampung Agricultural Training Center (Bapeltan) and the Regional Government, launched an agricultural training and internship program for former JI members. Since October 2023, six participants have undergone training at Bapeltan Lampung and applied farming skills on a 3.5-hectare plot in Sriwijaya Village, Mataram Baru, Central Lampung Regency. One participant recounted:

> *"Initially I was skeptical, but after witnessing the first harvest, I was convinced this was the right path. We harvested 8,330 kg of dry grain from 1.5 hectares. The yield was sufficient for our family and earned us acceptance back into the community." (Interview, Informant H., September 2025)*

These findings confirm Noor's (2024) observations on the primacy of economic

empowerment in the reintegration of former terrorists. Foundations providing employment and skills training create a sense of productive brotherhood that replaces prior network-based solidarity with constructive orientation (Noor, 2024). One of the main challenges of reintegration is rebuilding trust between former combatants and their communities and governments, and economic empowerment contributes to this by providing opportunities to contribute positively to society, thereby improving social relations and reducing stigma (Usoof-Thowfeek and Gunasekera, 2021).

Community-based economic empowerment is more effective when combined with social support from family and the surrounding community. With community involvement, economic empowerment programs not only support individual ex-terrorists but also create a social environment conducive to reintegration and reduce the potential for discrimination or social isolation. In many cases, actively participating communities help expand economic opportunities and foster greater social acceptance (Cagod, 2025; Matias et al., 2025). Effective reintegration requires a multidimensional approach that encompasses psychosocial recovery, economic capacity building, and social reconciliation. Economic empowerment, as a reinforcement, helps overcome psychosocial difficulties by increasing self-esteem and financial independence, while also making a positive contribution to the family and surrounding community, thereby accelerating the process of normalizing the lives of ex-terrorists (Suurmond et al., 2020; Degge et al., 2023).

Socioeconomic reintegration is crucial for improving former terrorists' relationships with their communities and reducing social stigma (Gilligan et al., 2012). Economic success enables former extremists to improve their social standing, reduce community resistance, and encourage positive social recognition as an essential foundation for sustainable deradicalization (Prakoso et al., 2025). Religious authenticity displayed by Densus 88 personnel including consistent practice of congregational prayer and Friday attendance further reinforced the state's moral credibility among former members, demonstrating that the Indonesian state and Islamic values are not ontologically opposed (Arifand et al., 2023; Fatimah et al., 2024; Shohibatussholihah et al., 2023; Zulian & Azzakiyah, 2025).

Phase 4: Collective Declaration as Symbol of Reintegration (August 2024)

The culmination of this four-stage process was the mass declaration of allegiance revocation (*pelepasan ba'iat*) involving 718 to 758 JI members in Lampung. Held at the Graha Hotel Marcopolo in Bandar Lampung on August 22, 2024, this event was the first and largest of its kind in Indonesia, facilitated directly by Densus 88. One former JI member articulated the reflective process underlying this decision:

> *"We have always been obedient to knowledge, and formerly our knowledge led us to conclusions that generated hostility toward the authorities and the state. We have realized it is time to change and no longer be hostile toward the authorities or the Republic of Indonesia." (Interview, Informant I.A.S., August 2025)*

This statement reflects what Noor (2024) describes as deep introspection: a profound reassessment of ethical values and beliefs leading to new understandings of the self, aligned with new social frameworks. The declaration carries dual significance: politically, it marks the end of JI as a structured organization in the region; sociologically,

it symbolizes the re-acceptance of former members into the national community.

Nevertheless, the declaration did not automatically erase ideological residues. Noor (2024) cautions that formal pledges of loyalty often fail to fully reflect genuine internalized commitment, as factors such as the voluntary nature of programs and rumors that the pledge could facilitate parole may introduce motivational ambiguity. One former member acknowledged:

> *"The principle of congregationalism remains in our faith, but it has not manifested in any new organizational form. We focus on family and daily work." (Interview, Informant A.N., September 2025)*

This statement confirms that while formal structures have dissolved, emotional ties and social networks among former members persist. From Noor's (2024) perspective, organizations such as the Persadani Foundation, HWI-19, and DeBintal are consequential because they function as support systems facilitating reintegration. Ideological transformation must therefore be reinforced with social infrastructure enabling former JI members to construct new lives independent of old networks. Successful reintegration depends not only on individual ideological change but equally on adequate support for building new identities and positive social networks in the post-conflict environment (Humphreys & Weinstein, 2007). This is further supported by the principle that focusing on ideological transformation is a prerequisite for community openness, but equipping former members with skills, opportunities, and a suitable support system is even more consequential for facilitating sustainable community reintegration (Noor, 2024).

Conclusion

This study demonstrates that the effectiveness of law enforcement and deradicalization in disbanding Jemaah Islamiyah in Lampung Province lies in the continuous and mutually reinforcing synergy of both approaches, rather than in either approach operating in isolation. Densus 88's law enforcement efforts were not solely repressive through the arrest of key figures; they also opened space for sustained dialogue and trust-building with former members. Concurrently, the deradicalization program through figurative engagement with former JI leaders and economic empowerment via the agricultural sector succeeded in transforming the ideological consciousness of former members at a deeper level. The program demonstrated that structural disruption, ideological intervention, and economic empowerment can produce cumulative effects that extend beyond behavioral disengagement to genuine identity transformation.

Following the declaration of disbandment in August 2024, the JI threat in Lampung has transformed into a residual one, manifesting primarily as persistent social networks and emotional ties among former members. Future strategies must therefore adopt a long-term, integrative approach that strengthens cross-institutional collaboration, sustains economic empowerment programming, and elevates the role of families and community leaders as primary social pillars of prevention. The successful dissolution of JI's formal structure represents only the beginning of a more demanding reintegration phase, in which authentic ideological transformation must be continuously nurtured through responsive and evidence-based policies to prevent former members from returning to violence.

The Lampung case offers a replicable framework for other regions facing similar post-organizational transformation challenges in the Indonesian counterterrorism landscape. Critically, Lampung's significance transcends its geographical boundaries: it functions as an empirical anchor for understanding how deradicalization can move beyond individual disengagement to collective organizational dissolution. The four-stage roadmap identified in this study structural disruption, ideological intervention, economic empowerment, and collective declaration has become the basis for policy discussions for JI-affiliated networks across Indonesia. As such, Lampung is not merely a case study of a local phenomenon but a strategic window into the future of Indonesia's counterterrorism enterprise, where the primary threat shifts from dismantling active networks to preventing the resurgence of latent ones.

Declaration of Ownership

This article is our original work.

Conflict of Interest

There is no conflict of interest to declare in this article.

Ethical Clearance

This study was approved by the institution.

References

Aiello, E., Puigvert, L., & Schubert, T. (2018). Preventing violent radicalization of youth through dialogic evidence-based policies. *International Sociology, 33*(4), 435–453. https://doi.org/10.1177/0268580918775882

Anwar, S., Fakhruddin, A., Faqihuddin, A., Sudirman, S., & Romli, U. (2024). Understanding tolerance: Student perceptions of Islamic religious education in public universities. *Jurnal Pendidikan Islam, 10*(2), 294–307. https://doi.org/10.15575/jpi.v10i2.38649

Arifand, A., Fathikasari, S. E., Kurniasih, M., Rahmadani, N. F., Putri, A., Setiawan, A. A., Oktania, A. S., & Rachmadian, A. E. (2023). Membangun harmoni dan toleransi melalui moderasi beragama [Building harmony and tolerance through religious moderation]. *Ta'rim, 4*(2), 164–177. https://doi.org/10.59059/tarim.v4i2.136

Ashour, O. (2008). De-radicalization of jihad? The impact of Egyptian Islamist revisionists on al-Qaeda. *Perspectives on Terrorism, 2*(5), 11–14. https://www.jstor.org/stable/26298347

Barrelle, K. (2015). Pro-integration: Disengagement from and life after extremism. *Behavioral Sciences of Terrorism and Political Aggression, 7*(2), 129–142. https://doi.org/10.1080/19434472.2014.988165

Baxter, P., & Jack, S. (2008). Qualitative case study methodology: Study design and implementation for novice researchers. *The Qualitative Report, 13*(4), 544–559. https://doi.org/10.46743/2160-3715/2008.1573

Bernard, H. R. (2006). *Research methods in anthropology: Qualitative and quantitative approaches* (4th ed.). AltaMira Press.

Biersteker,T.J.,&Eckert,S.E.(2007).*Countering the financing of terrorism*. Routledge. https://doi.org/10.4324/9780203944639

Cagod, H. L. (2025). From guerrilla to civilian: The untold story of friends rescued. *International Journal of Research and Innovation in Social Science*, 2398–2406. https://doi.org/10.47772/ijriss.2025.909000206

Clark, A., Holland, C., Kad, J., & Peace, S. (2009). Learning to see: Lessons from a participatory observation research project in public spaces. *International Journal of Social Research Methodology, 12*(4), 345–360. https://doi.org/10.1080/13645570802268587

Crowe, S., Cresswell, K., Robertson, A., Huby, G., Avery, A., & Sheikh, A. (2011). The case study approach. *BMC Medical Research Methodology, 11*, Article 100. https://doi.org/10.1186/1471-2288-11-100

Degge, H. M., Olorunsaiye, C. Z., Laurenson, M., Hayter, M., Behera, D., & Behera, M. R. (2024). Social reintegration of fistula survivors in North Central Nigeria: A case for rehabilitation. *Health Care for Women International, 45*(12), 1426–1445. https://doi.org/10.1080/07399332.2023.2283424

Dewi, L. K., Kusumastuti, H., & Waskita, B. (2024). Pembinaan dan pengawasan organisasi kemasyarakatan oleh Badan Kesbangpol di Provinsi Lampung [Guidance and supervision of community organizations by the Kesbangpol Agency in Lampung Province]. *Jurnal STIA Bengkulu: Committe to Administration for Education Quality, 10*(1), 97–106. https://doi.org/10.56135/jsb.v10i1.159

Dugas, M., & Kruglanski, A. W. (2014). The quest for significance model of radicalization: Implications for the management of terrorist detainees. *Behavioral Sciences & the Law, 32*(3), 423–439. https://doi.org/10.1002/bsl.2122

Dumbach, M. (2014). General methodological issues. In *Establishing corporate innovation communities: Markt- und Unternehmensentwicklung / Markets and organisations*. Springer Gabler. https://doi.org/10.1007/978-3-658-03695-9_10

Ellis, B. H., & Abdi, S. (2017). Building community resilience to violent extremism throughgenuine partnerships. *American Psychologist, 72*(3), 289–300. https://doi.org/10.1037/amp0000065

Elisandra Harefa, J., Saragih, Y. M., Fauzan, F., Silalahi, B. T., & Sihite, I. N. P. (2024). Criminalization of perpetrators of terrorism: A criminal law and national security approach. *Journal of Strafvordering Indonesian, 1*(5). https://doi.org/10.62872/5rddn156

Fatimah, S., Nur, K., Fitri, M., Nurjamilah, N., Maisaroh, M., Telaumbanua, Z., Pratama, A. W., Nasution, P., Fauzan, A., & Rosidah, P. (2024). Moderasi beragama dalam meningkatkan hubungan komunikasi masyarakat yang efektif di Jorong Kampung Mesjid, Nagari Batahan Barat [Religious moderation in improving effective community communication relationships in Jorong Kampung Mesjid, Nagari Batahan Barat]. *Jurnal Pengabdian Masyarakat Nian Tana, 2*(4), 39–47. https://doi.org/10.59603/jpmnt.v2i4.546

Freilich, J. D., Chermak, S. M., & Caspi, D. (2009). Critical events in the life trajectories of domestic extremist white supremacist groups. *Criminology & Public Policy, 8*(3), 497–530. https://doi.org/10.1111/j.1745-9133.2009.00572.x

Gerges, F. A. (2011). *The rise and fall of Al-Qaeda*. Oxford University Press. https://doi.org/10.1093/acprof:osobl/9780199790654.001.0001

Gillespie, N., Died, G., & Lockey, S. (2014). Organizational reintegration and trust repair after an integrity violation: A case study. *Business Ethics Quarterly, 24*(3), 371–410. https://doi.org/10.5840/beq2014437

Gilligan, M. J., Mvukiyehe, E. N., & Samii, C. (2013). Reintegrating rebels into civilian life. *Journal of Conflict Resolution, 57*(4), 598–626. https://doi.org/10.1177/0022002712448908

Goodyear, L., Barela, E., Jewiss, J., & Usinger, J. (Eds.). (2014). *Qualitative inquiry in*

evaluation: From theory to practice. John Wiley & Sons.

Griffith-Dickson, G., Dickson, A., & Robert, I. (2014). Counter-extremism and de-radicalisation in the UK: A contemporary overview. *Journal for Deradicalization, 1*(1), 26–37. https://journals.sfu.ca/jd/index.php/jd/article/view/4

Gunaratna, R. (2009). *The battlefield of the mind: Rehabilitating Muslim terrorists. 21*, 148–163. https://www.redalyc.org/pdf/767/76711954011.pdf

Hasibuan, E. S. (2023). Analysis of the application of deradicalization and constraints and obstacles: A case study of Bandung suicide bombing. *SASI, 29*(2), 277–287. https://doi.org/10.47268/sasi.v29i2.1333

Homburg, C., Klarmann, M., Reimann, M., & Schilke, O. (2012). What drives key informant accuracy? *Journal of Marketing Research, 49*(4), 594–608. https://doi.org/10.1509/jmr.09.0174

Horgan, J. G. (2008). *Leaving terrorism behind*. Routledge. https://doi.org/10.4324/9780203884751

Humphreys, M., & Weinstein, J. M. (2007). Demobilization and reintegration. *Journal ofConflictResolution,51*(4),531–567.https://doi.org/10.1177/0022002707302790

Ihsan, I., & Fatah, A. (2021). Pancasila and Islamic education: The deradicalization model of madrasahs based on Islamic boarding schools in Central Java. *QIJIS (Qudus International Journal of Islamic Studies), 9*(1), 245–278. https://doi.org/10.21043/qijis.v9i1.8941

ICCT (International Centre for Counter-Terrorism). (2023). *JI at the crossroads: Indonesia's counter-terrorism successes and continuing challenges* (ICCT Research Paper). https://icct.nl/publication/towards-population-centric-strategy-indonesian-experience-countering-islamist

Ike, T. J., Jidong, D. E., & Ayobi, E. E. (2025). Improving affected victims and community reintegration of former Boko Haram terrorist defectors in Nigeria: A community-informed participatory action research. *Dynamics of Asymmetric Conflict, 18*(1), 103–118. https://doi.org/10.1080/17467586.2024.2407937

Johnson, T. P. (2014). Snowball sampling: Introduction. *Wiley StatsRef: Statistics Reference Online*. https://doi.org/10.1002/9781118445112.stat05720

Jones, S. (2010). New Order repression and the birth of Jemaah Islamiyah. In E. Aspinall & G. Fealy (Eds.), *Soeharto's New Order and its legacy: Essays in honour of Harold Crouch*. ANU Press. https://press-files.anu.edu.au/downloads/press/p687/pdf/ch03.pdf

Karisma, G., Rachmawati, T., & Inayah, A. (2024). Deradikalisasi bagi generasi muda Bandar Lampung sebagai antisipasi perkembangan radikalisme di media sosial [Deradicalization for the younger generation in Bandar Lampung as anticipation of the development of radicalism on social media]. *Civitas Consecratio Journal of Community Service and Empowerment, 4*(1), 11–19. https://doi.org/10.33701/cc.v4i1.3782

Khoiri, K., & Farihah, A. (2023). Enhancing deradicalization preaching through literacy and technology: A training and media approach. *Indonesian Journal of Cultural and Community Development, 14*(2). https://doi.org/10.21070/ijccd.v14i2.975

Koschade, S. (2006). A social network analysis of Jemaah Islamiyah: The applications to counterterrorism and intelligence. *Studies in Conflict & Terrorism, 29*(6), 559–575. https://doi.org/10.1080/10576100600798418

Kruglanski, A. W., Gelfand, M. J., Bélanger, J. J., Sheveland, A., Hetiarachchi, M., & Gunaratna, R. (2014). The psychology

of radicalization and deradicalization: How significance quest impacts violent extremism. *Political Psychology, 35*(S1), 69–93. https://doi.org/10.1111/pops.12163

Kurnia, K. F., Putra, M. R. F., & Guntama, R. (2023). Legal efforts of Class I Bandar Lampung penitentiary in implementing early detection as an effort to prevent the spread of radicalism ideology in correctional facilities. *Jurnal Indonesia Sosial Sains, 4*(9), 773–777. https://doi.org/10.59141/jiss.v4i09.882

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. SAGE Publications.

Lokot, M. (2021). Whose voices? Whose knowledge? A feminist analysis of the value of key informant interviews. *International Journal of Qualitative Methods, 20*. https://doi.org/10.1177/1609406920948775

Lösel, F., Bender, D., Jugl, I., & King, S. (2020). Resilience against political and religious extremism, radicalization, and related violence: A systematic review of studies on protective factors. In *Protective factors against socio-political violence and violent extremism* (pp. 55–84). Springer. https://doi.org/10.1007/978-3-030-36639-1_3

Matias, K. A. C., Calaguas, J. M., Manalo, N. L., Dockery, D. M., & Corpuz, R. R. N. (2025). The role of social support networks in shaping post-prison life. *International Journal of Social Science Research and Review, 8*(1), 61–90. https://doi.org/10.47814/ijssrr.v8i1.2483

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.

Narasimhan, R., Swink, M., & Viswanathan, S. (2010). On decisions for integration implementation: An examination of complementarities between product-process technology integration and supply chain integration. *Decision Sciences, 41*(2), 355–372. https://doi.org/10.1111/j.1540-5915.2010.00267.x

Noor, H. (2024). From villain to hero: The role of disengaged terrorists in social reintegration initiatives. *Politics and Governance, 12*. https://doi.org/10.17645/pag.7838

Nova, A., & Syauqillah, M. (2021). Implementasi resosialisasi oleh Densus 88 Anti Teror [Implementation of resocialization by Densus 88 Anti-Terror]. *Journal of Terrorism Studies, 3*(1), Article 7. https://doi.org/10.7454/jts.v3i1.1034

Nugroho, A. C., & Hardilla, D. (2020). The importance of cultural heritage conservation in society: A review and prospect for future cities, with Bandar Lampung as case study. *IOP Conference Series: Earth and Environmental Science, 409*(1), 012013. https://doi.org/10.1088/1755-1315/409/1/012013

Octavan, A. (2024). *Kebijakan kontra terorisme Indonesia terhadap kelompok jaringan Jamaah Ansharut Daulah (JAD) tahun 2016–2019* [Indonesian counter-terrorism policy towards the Jamaah Ansharut Daulah (JAD) network group 2016–2019] (Doctoral dissertation, Universitas Islam Indonesia). https://dspace.uii.ac.id/123456789/49688

Omand, D. (2005). Countering international terrorism: The use of strategy. *Survival, 47*(4), 107–116. https://doi.org/10.1080/00396330500433373

Onapajo, H., & Ozden, K. (2020). Non-military approach against terrorism in Nigeria: Deradicalization strategies and challenges in countering Boko Haram. *Security Journal, 33*(3), 476–492. https://doi.org/10.1057/s41284-020-00238-2

Özerdem, A. (2012). A re-conceptualisation of ex-combatant reintegration: "Social reintegration" approach. *Conflict, Security & Development, 12*(1), 51–73. https://doi.org/10.1080/14678802.2012.667661

Prakoso, R. A., Masudi, M. M., & Kholish, M. A. (2025). Peace education and economic empowerment for terrorism inmates within the roots of radicalism. *Peradaban Journal of Interdisciplinary Educational Research, 3*(2), 75–90. https://doi.org/10.59001/pjier.v3i2.546

Qu, S. Q., & Dumay, J. (2011). The qualitative research interview. *Qualitative Research in Accounting & Management, 8*(3), 238–264. https://doi.org/10.1108/11766091111162070

Rakhmat, J. (2007). *Psikologi komunikasi* [Communication psychology]. Remaja Rosdakarya.

Shishkov, B. (2020). Case study and examples. In *Designing enterprise information systems: The enterprise engineering series*. Springer. https://doi.org/10.1007/978-3-030-22441-7_7

Shohibatussholihah, F., Abidin, M., Kawakip, A. N., & Huda, M. (2023). From extremists to loyalists: Religious moderation in Lingkar Perdamaian. *El Harakah*. https://doi.org/10.18860/eh.v25i2.21337

Syahputra, M., & Karli, K. (2025). Sinkronisasi hukum pidana Islam dan undang-undang terorisme dalam menangani kejahatan terorisme di Indonesia [Synchronization of Islamic criminal law and the Terrorism Law in handling terrorism crimes in Indonesia]. *Decisio: Law Journal, 2*(1), 36–41. https://doi.org/10.52249/decisio.v2i1.27

Suslina, S., Tamim, R., & Isti'ana, A. (2024). Strategi penanggulangan faham radikalisme dan terorisme melalui resiliensi pesantren di Lampung [Strategy for overcoming radicalism and terrorism through pesantren resilience in Lampung]. *Indonesian Research Journal on Education, 4*(3), 930–937. https://doi.org/10.31004/irje.v4i3.917

Suurmond, J., Poudel, B. R., & Böhm, M. (2020). Assessing psychosocial conditions for social reintegration of former Maoist combatants and communities in Nepal. *Conflict, Security & Development, 20*(6), 763–787. https://doi.org/10.1080/14678802.2020.1848126

Sulaiman, S. (2020). *Post-conflict reconstruction, state fragility and extremism: Connecting the missing dots*. In Post-conflict reconstruction, state fragility and extremism: Connecting the missing dots (pp. 20–46). SAGE. https://doi.org/10.4135/9789354791635.n2

Taskarina, L., & Nuri, W. V. (2021). Dreaming of the peaceful ways: An evaluation of the Indonesian deradicalisation program. *Technium Social Sciences Journal, 25*, 687–700. https://doi.org/10.47577/tssj.v25i1.5092

Tongco, M. D. C. (2007). Purposive sampling as a tool for informant selection. *Ethnobotany Research and Applications, 5*, 147–158. https://doi.org/10.17348/era.5.0.147-158

Usoof-Thowfeek, R., & Gunasekera, V. (2021). Former combatants (pp. 138–151). In *Routledge handbook of reintegration and reconciliation*. Routledge. https://doi.org/10.4324/9781003167280-13

Ugwueze, M. I., Ngwu, E. C., & Onuoha, F. C. (2022). Operation Safe Corridor programme and reintegration of ex-Boko Haram fighters in Nigeria. *Journal of Asian and African Studies, 57*(6), 1229–1248. https://doi.org/10.1177/00219096211047996

Webber, D., Chernikova, M., Kruglanski, A. W., Gelfand, M. J., Hettiarachchi, M., Gunaratna, R., Lafreniere, M., & Bélanger, J. J. (2018). Deradicalizing detained terrorists. *Political Psychology, 39*(3), 539–556. https://doi.org/10.1111/pops.12428

Yusuf, M. F., Siregar, B. B. R. N., & Harahap, A. P. (2024). Implementation of Hadith as a foundation for deradicalization

in contemporary Islamic education curriculum. *AT-TURAS: Jurnal Studi Keislaman, 11*(2), 160–177. https://doi.org/10.33650/at-turas.v11i2.9358

Zulian, P. B., & Azzakiyah, L. F. (2025). The movement of religious moderation: Indonesian experience of non-violence approach to radicalism. *Quantum Journal of Social Sciences and Humanities, 6*(4), 447–459. https://doi.org/10.55197/qjssh.v6i4.792