



Community Behavior Towards Former Terrorist Convicts

(A Social Reality Study on the Behavior of the People of Tenggulun Village, Solokuro District, Lamongan Regency, Towards the Presence of Former Terrorism Convicts)

Afan Alfian, Kasuwi Saiban, Praptining Sukowati

University of Merdeka Malang

Indonesia

ABSTRACT

The presence of several former terrorism convicts in Tenggulun Village, Solokuro District, Lamongan Regency, who are undergoing reintegration after completing their sentences in correctional institutions, presents an interesting context for research on community behavior towards former terrorism convicts. This study aims to analyze and describe community behavior towards former terrorism convicts in Tenggulun Village, Solokuro District, Lamongan Regency. This village has a history of some of its residents being involved in terrorist activities, creating complex social dynamics in the reintegration process of former terrorism convicts into their communities. This study examines the factors influencing the acceptance or rejection of former terrorism convicts from social, religious, economic, and governmental policy perspectives. A qualitative research approach with a case study method was used. Data collection was conducted through in-depth interviews with community members, religious leaders, government officials, and former terrorism convicts who had returned to the village. Additionally, participatory observation and document analysis were employed to gain a comprehensive understanding of the social dynamics at play. The findings indicate that community behavior towards former terrorism convicts is significantly influenced by factors such as trust, social stigma, education, and reintegration policies implemented by the government and non-governmental organizations. While some community members still experience fear and concern about the potential resurgence of radical ideologies, others exhibit openness by providing opportunities for former terrorism convicts to reintegrate. Social and economic rehabilitation programs are key factors that enhance community acceptance.

The implications of this study provide insights for the government and stakeholders in designing more inclusive and effective policies for the reintegration of former terrorism convicts. A community-based approach emphasizing education, social engagement, and economic support has been proven to reduce stigma and enhance social harmony within society.

Keywords: Community Behaviour, Former Terrorism Convicts, Social Stigma, Reintegration, Tenggulun Village.

1. INTRODUCTION

Society is a group of individuals who live in an area and interact with each other in cultural, economic, political, and social aspects. Culture includes values, norms, and traditions that are inherited and shape the identity of society. Economics is related to production, distribution, and consumption that affect the welfare of members of society. Politics plays a role in creating a fair system of government and ensuring a balance of power. Social interaction is a basic human need, including communication, the formation of social networks, and involvement in the community. The welfare of society depends on security, education, and access to opportunities for self-development. Cultural, economic, political, and social dynamics influence each other, creating changes in patterns of interaction, consumption, and social participation. Cultural changes can affect economic behavior, such as the value of hard work that drives economic growth or a consumer culture that affects consumption patterns. Political decisions also shape people's behavior through economic, educational, and health policies. Social changes, such as the development of social media, change the way people communicate and interact. In the face of rapid changes due to technology, globalization, and economic transformation, society must adapt to survive and thrive. Threats to society can increase alertness and preparedness. From a religious perspective, moral values and religious rituals help shape social behavior,

creating norms that serve as guidelines for life. Understanding the interconnectedness of these aspects helps in reading social dynamics and the direction of societal development.

Religious teachings have a major influence in shaping moral norms, especially in family life and sexual morality. Religion also plays a role in the moral and spiritual education of society. From a social perspective, people's behavior is influenced by social interactions, social structures, and social norms that shape patterns of relationships and rules in the community. However, in practice, not all individuals comply with social norms, resulting in the phenomenon of deviation. Social deviation includes actions that are not in accordance with applicable norms and can have an impact on both individuals and society. Deviant individuals often experience stigmatization, social rejection, and difficulties in education, employment, and interpersonal relationships. In some cases, deviation can lead to criminal acts and legal consequences. However, individuals who have committed deviations have the opportunity to improve themselves. This process includes self-reflection, acceptance of responsibility, social support, and education and training. The success of an individual's reintegration into society depends on the community's readiness to accept them back. Research shows that discrimination against former prisoners still occurs, as found in Benua Jingah Village, South Kalimantan. Even though they have undergone rehabilitation, former prisoners still face difficulties in being accepted back into society. This highlights the importance of a more inclusive social approach so that individuals who have changed can return to being part of the community without discrimination.

The social problem arises from a state of imbalance between society and "ex" prisoners which can basically affect prisoners after they are released from prison and return to society. The social problem faced by the community in Benua Jingah Village is that the community highlights from a negative perspective all forms of behavior and daily activities of prisoners who have been released from prison, so that they feel marginalized or ostracized from the community. The community of Benua Jingah Village considers that whatever is done by former prisoners is always negative. The community believes that these former prisoners after being released from prison, the actions that appear do not change, in the sense that their behavior before entering prison and after being released from prison remains the same. Not only that, the community of Benua Jingah Village is concerned about former prisoners who are released from prison because they are considered not to have permanent jobs, so that's where the residents' concerns about them start. Residents assume that former prisoners who have been involved in theft and drug cases will do things that violate the law and harm the surrounding community, for example they will steal property belonging to residents of the surrounding community which they consider can fulfill what the former prisoners want, such as being used to buy drinks.

From the results of interviews conducted with informants regarding their responses to former prisoners who have been released from Barabai Prison and returned to Benua Jingah Village, the people of Benua Jingah Village do not like the behavior displayed by former prisoners who have returned to Benua Jingah Village because these former prisoners' behavior after being imprisoned has not changed but has become worse, such as getting drunk and never repenting. Not only that, their conversations are also difficult to believe because they are inconsistent or fickle. This is also what causes the people of Benua Jingah Village to feel anxious about the return of former prisoners to the village, this is because all former prisoners who are released from Tanjung Prison are unemployed and it is feared that the community's property will be taken by them, such as rubber. And on the other hand, the community is worried that the impact of the negative habits of these former prisoners who like to get drunk will later be followed by other children, especially children in Benua Jingah Village. Another story from a former terrorist prisoner in Semarang, Central Java. MR, a former terrorism convict who was once a funder for terrorists during the clash at Mako Brimob Kelapa Dua in 2018. Another case that also touched on him was the stabbing of former Coordinating Minister for Political, Legal and Security Affairs Wiranto by Abu Rara and sentenced to four years in prison.

MR, who lives in a village in Gunung Pati District, Semarang City, returned to the community and was well received. MR became a tailor and Muslim fashion designer. These skills were acquired before she was caught in a terrorism case and while undergoing rehabilitation in a women's prison in Bandung, MR often shared her skills with other prison inmates. The Semarang Police Satbimnas Polwiltabes continues to accompany MR to make a positive contribution to the surrounding community. They also helped MR to promote her sewing results to several retailers in the city of Semarang. The local residents did not feel afraid or face anything unsafe, because MR had become a better and more useful person. The author will apply the above conditions to the community who have experienced the same

incident. Namely in Tenggulun Village, Solokuro District, Lamongan Regency. More than 10 residents were involved in the terrorism case that occurred in 2002. The deviations carried out by these residents were not only local, but international. Involving many fatalities and hundreds of injuries. As a start, the author will briefly describe the deviation that occurred. When news spread in Tenggulun Village, Solokuro District, Lamongan Regency, that one of its residents was involved in the 2002 Bali bombing incident, shock and confusion struck the entire community. The village that was usually known for its peaceful atmosphere and togetherness found itself involved in a shocking national tragedy.

First of all, the incident created an atmosphere of deep shock among the villagers. The people of Tenggulun Village were not only shocked because of the disbelief that someone from their community was involved in such a tragic event, but also because of the impact that involved the entire community in the spotlight and public attention. The community's shock was reflected in everyday conversations in coffee shops, village markets, and community meetings. Shocked facial expressions and question-filled conversations created a tense and questioning atmosphere. People began to ponder how something like this could happen in their midst. The psychological impact was also felt among the villagers. Suspicion, fear, and confusion dominated everyday conversations. The community tried to understand how someone could be involved in such a violent act, and whether there were any previous signs or warnings that they might have missed. The village government and community leaders tried to provide clarification and understanding to the villagers regarding the facts. They held community meetings, open dialogues, and provided a space for residents to talk and share their feelings. At the same time, security forces and authorities conducted investigations to ensure safety and handle the situation wisely.

Tenggulun Village, traditionally known for its closeness, finds itself in the spotlight and under new challenges. The community struggles to understand and overcome the stigma attached to their village name. Collective efforts are needed to support and heal the community, while remaining vigilant for potential wider social and psychological impacts. One of the residents of Tenggulun Village who was arrested with the initials AM. The arrest of AM, one of the perpetrators of the 2002 Bali bombings, certainly had a significant impact on his family in Tenggulun Village, Solokuro District. In the immediate phase after the arrest, AM's family may have experienced a series of difficult emotions and situations. AM's family may have experienced shock and surprise following his arrest. The sudden news and raids can create an emotional emergency within the family. The actions of security authorities and AM's arrest may have had a direct impact on the family. The raids, investigations, and questions from security forces can create a tense and anxious atmosphere in the family environment.

The impact of media exposure and public attention can be overwhelming. AM's family may find themselves at the center of attention, which can create significant psychological and social stress. The local community may begin to view AM's family with skepticism or even ostracize them. Stigma and social isolation can quickly develop, complicating the family's daily life. Despite the pressure and stigma, some family members or close friends may try to provide support and advocacy for AM's family. However, this can be challenging amidst pressure from the community and authorities. AM's family will be faced with a complex legal process. They may have to prepare for court appearances, deal with lawyers, and navigate a legal system that may be unfamiliar to them.

AM's arrest could also have an economic impact on the family. If AM is the main breadwinner, the family may experience financial difficulties. In addition, possible sanctions or asset freezes could also affect their economic stability. Emotional reactions in AM's family could vary widely. From anger, disappointment, to shame and depression. Each family member may cope with this event in a different way. In the immediate period after the arrest, AM's family may feel great stress and uncertainty. At the same time, they may also be looking for ways to cope and absorb the new reality that their family is facing. AM was not arrested alone. Two other perpetrators, namely AG and AI, were also arrested at the same time. The three are siblings and come from the same village, namely Tenggulun Village, Solokuro District, Lamongan Regency, East Java. The arrest of the three was the result of cooperation between Indonesian and Australian security forces. The arrest of AM and his brothers, the perpetrators of the 2002 Bali bombings, of course had a significant impact on the people of Tenggulun Village, Solokuro, Lamongan. The peaceful and calm village found itself involved in this historic event. The people of Tenggulun Village are likely to be

the center of national and international media attention. Intense coverage can create additional pressure and may change the village's image in the eyes of the wider community.

Tenggulun Village may experience stigma and social rejection from the surrounding community. The community may face skeptical views or even be labeled as the "birthplace of the bomber." The community of Tenggulun Village may feel insecure and anxious following the arrest. This may be because the village is the center of attention, and the presence of the bomber may create feelings of insecurity. This incident has an impact on the daily lives of the people of Tenggulun Village. These disruptions may include increased security presence, interruptions in daily activities, or changes in the social dynamics of the village. The surrounding community faces a process of recovery and adaptation to the new situation. This involves community efforts to understand, accept, and help each other cope with the social and psychological impacts.

Despite possible stigmatization, some people in Tenggulun Village may try to provide support and maintain solidarity among fellow villagers. This effort can create a strong social network to overcome difficult times. It is also possible that some villagers are involved in the legal process as witnesses or other stakeholders. This legal process can be a challenging experience and test the solidarity of the village.

Based on the development of the Bali bombing case carried out by the police, the number of residents of Tenggulun Solokuro Village, Lamongan, who were arrested by the police has increased. Among them are Qomar, Sumarno, Saiful Arif, Nurmindanda, Galang, Hasan and Ali Fauzi who were involved in terrorism cases in Indonesia and several countries in Southeast Asia. Most of these suspects helped the main perpetrators in carrying out their actions in Bali in 2002. Most of the perpetrators of the terrorist acts who were arrested did not only come from one village, but also had family ties with AM, AG and AI who were the main perpetrators of the Bali Bombing. They each had their own duties, ranging from helping to purchase explosives, helping to store illegal firearms, to other processes that were directly or indirectly related to terrorism in Indonesia.

AM and AG received the death penalty in taking responsibility for their actions, while their younger brother AI received a lighter life sentence than his two older brothers. Meanwhile, Qomar, Sumarno, Saiful Arif, Nurmindanda, Galang, Hasan and Ali Fauzi who helped carry out the terrorism received different sentences according to their roles, starting from 4 years in prison, to 6 years in prison. The death penalty was carried out on AM and AG in 2007 and AI is still in detention, while the other perpetrators have now returned to their respective families after taking responsibility for their actions. Some of them have even died due to illness or old age.

In August 2006, SA returned to Tenggulun Solokuro Lamongan Village after serving 3.5 years in prison. SA was involved in terrorism in Poso in 2003. After a shootout with Brimop and being shot in one of his legs and causing most of his leg to be destroyed, SA was finally arrested. SA is also part of the Jamaah Islamiyah Members which is the largest terrorist network in Indonesia. Likewise, SM, sentenced to 6 years in prison for storing firearms and distributing explosives which were part of the Bali bombings in 2002, has now returned to his hometown in Tenggulun Village, Solokuro District, Lamongan Regency. The man who is often called Ustadz Asadullah is also the nephew of AM and AG who were executed in 2008 for the death sentence handed down in 2004.

Another former Terrorist Convict who has returned to his hometown in Tenggulun Village is AF. AF has been a high-ranking fugitive for several years in Indonesia. AF's role in the terrorist action was to train hundreds of students to be able to assemble bombs. In 1998 AF was appointed as a Field Engineering Material Instructor at Jamaah Islamiyah, or more precisely as an instructor in bombing methods. Not only is AF skilled in assembling bombs, even in just 3 hours AF can teach a layman to turn materials around him into bombs.

What is interesting to be studied by the author is how the community accepts the perpetrators when they return to Tenggulun Village after returning from prison as an effort to rehabilitate and be held accountable for their actions. Because being a convict in a legal case, especially if it is related to international terrorism, will certainly make the surrounding community afraid, or more vigilant and have many other concerns. The community of Tenggulun Village, located in Solokuro District, Lamongan Regency, has a unique experience in accepting former terrorist convicts back into their environment. This process involves various aspects, including community behavior, reintegration efforts, and the government's approach in facilitating this process. When former terrorist convicts return to Tenggulun Village,

community behavior becomes a key factor in the reintegration process. Some residents may feel worried or uncomfortable with the presence of former terrorist convicts in their environment. However, it is also possible that most of the community is inclusive and supports reintegration efforts as long as proper security measures have been taken.

Local governments and related institutions will play an important role in facilitating the reintegration of former terrorist prisoners. They can provide rehabilitation programs, social support, and mentoring to help former terrorist prisoners reintegrate into society. In addition, the government must also ensure that necessary security measures are implemented to maintain public order and security. The reintegration process of former terrorist prisoners will also involve various parties such as families, community leaders, and reintegration agents. Support from families and communities is essential in helping former terrorist prisoners feel accepted and rebuild their lives. A holistic and sustainable approach will be needed to ensure that the reintegration process runs smoothly and sustainably.

There are two things that are interesting for researchers to know more about, namely the first from a religious perspective. Although many people believe that the perpetrators have a hard religious attitude, this will be a determining factor in their acceptance by the Tenggulun village community. But some individuals or groups in society may have the understanding that everyone deserves the opportunity to change and improve themselves, without having to be associated with hard religious behavior. In this context, the acceptance of former terrorist convicts in the field of religion by the Tenggulun village community can be influenced by various factors such as tolerance, social approach, environmental influences, and understanding of the opportunity to change. We all know that most extreme or hard religious understandings have become one of the main factors in the occurrence of acts of terrorism in various parts of the world. Deviations in hard religious thinking can trigger individuals or groups to commit acts of violence under the pretext of religion. This can happen when religious teachings that should teach peace, compassion, and tolerance are interpreted in an extreme and deviant manner. Deviations in hard religious thinking can influence individuals or groups to feel superior to their own beliefs, thus justifying violent acts against people who are considered enemies or infidels. This is often triggered by the literal interpretation of sacred texts without considering the historical, social, and cultural context at the time the text was revealed. In addition, deviations in religious thinking can also create perceptions of conflict between adherents of different religions, strengthen radical sentiments, and obscure understanding of peaceful teachings in religion. For the author, this is the first thing that is interesting to study regarding the behavior of the acceptance of the Tenggulun Solokuro Lamongan Village community towards the return of former terrorist convicts to their hometowns. Do they still have the same principles or are they better after serving their prison terms as an effort to rehabilitate them.

The second interesting thing is the behavior of society in the social field towards these former terrorist prisoners. Terrorists often carry out various deviations in social behavior that cover various aspects of life. Among others are violence and aggression. Terrorists often use violence and aggression as a means to achieve their goals. These violent acts include physical attacks, bombings, assaults, and other aggressive actions that pose a threat and danger to society. Terrorists tend to radicalize and indoctrinate individuals or groups to influence their beliefs and views. They use propaganda, extremist rhetoric, and radicalism to recruit sympathizers and new members. Terrorists often ignore the law and ethics in their actions. They violate international and domestic legal norms and ignore ethical principles in carrying out violent acts. From some of the concerns and fears that occur, society certainly needs enough time to be able to accept these former terrorist prisoners as an inseparable part. Or because public justification and various communication media provide information that is not educational, making society unable to accept, or even vice versa, society openly accepts and makes efforts to approach. So that these former terrorist prisoners can be better and more useful.

2. LITERATURE REVIEW

2.1. Social Behavior Theory

Social behavioral theory is a framework used to understand how individuals in society interact and react to their social environment. This theory includes concepts such as social norms, social influence, group identity, and socialization processes. In the context of research on ex-terrorist prisoners, social behavioral theory can help in

understanding how stigma, stereotypes, and societal perceptions are formed and influence their interactions with ex-terrorist prisoners.

Research on community behavior towards former terrorist prisoners using social behavior theory has significant relevance in several aspects. First, this study can provide insight into how stigma and stereotypes are formed in society towards former terrorist prisoners. This is important for designing effective social reintegration programs for former terrorist prisoners. Second, this study can also provide an understanding of how social influences from the surrounding environment can affect the reintegration process of former terrorist prisoners into society. With this understanding, rehabilitation and reconciliation programs can be designed more effectively.

The results of the study on community behavior towards former terrorist prisoners can also have significant implications in the development of security and social rehabilitation policies. With a better understanding of the factors that influence community behavior, the government and related institutions can design more responsive and effective policies in dealing with the issue of reintegration of former terrorist prisoners.

The theory that is very close to this theory of social behavior is the theory initiated by Icek Ajzen (1985, 1991), namely the Theory of Planned Behavior. The Theory of Planned Behavior (TPB) was developed by Icek Ajzen in 1985 as a development of the Theory of Reasoned Action (TRA) which he developed with Martin Fishbein in 1975. The Theory of Reasoned Action states that individual behavior is determined by intention, which is influenced by attitudes towards behavior and subjective norms. However, Ajzen saw the limitations of the Theory of Reasoned Action because it did not consider the individual's control factor over behavior. Therefore, the Theory of Planned Behavior added perceived behavioral control as an additional variable.

2.2. Social Identity Theory

Social identity theory, developed by social psychologist Henri Tajfel, focuses on how individuals identify themselves within a particular social group. In the context of societal behavior toward ex-terrorist prisoners, this theory can explain how group perceptions of ex-terrorist prisoners can shape collective attitudes toward them. The social identity of a community group can influence whether they tend to support the reintegration of ex-terrorist prisoners or reject them. Social Identity Theory was first developed by social psychologist Henri Tajfel in the early 1970s. Tajfel was a French social psychologist born in Morocco. This theory was later developed by John Turner, a colleague of Tajfel. Social Identity Theory focuses on how individuals identify themselves as members of a particular group and how this group identity influences their behavior and perceptions.

Social Identity Theory proposes that individuals seek membership in social groups as a way to enhance their self-image. Social identity, in this theory, is defined as how individuals identify themselves based on the social groups they consider to be part of their personal identity. In the context of this theory, Tajfel and Turner introduced key concepts, the first of which is social categorization. The process by which individuals divide the social world into meaningful categories, such as "us" (their own group) and "them" (other groups). The second is identification, which is the process by which individuals feel connected to or identify with a particular social group. This creates a social identity that influences how individuals see themselves and others. The third is social comparison, the process by which individuals compare their group to other groups, which can influence their perception of their group's superiority. The fourth category according to Tjafel and Turner is group relatedness and affection. Social identity also involves feelings of relatedness and affection for the group, which can motivate individuals to act in accordance with the norms and values of the group.

2.3. Conflict Theory

In the context of societal behavior towards former terrorist prisoners, conflict theory can provide a deeper understanding. Conflict theory highlights tensions and conflicts between groups in society, and how these tensions affect social interactions and individual behavior. In the case of former terrorist prisoners, there are several aspects that are relevant to conflict theory.

a) Stigmatization and Stereotypes

One of the main aspects of conflict theory is stigmatization and stereotyping. Society tends to label ex-terrorists with a strong negative stigma, such as dangerous, untrustworthy, or unrehabilitable. This can lead to social isolation for ex-terrorists, as society tends to avoid interacting with them. Stigmatization can also affect employment opportunities and social reintegration, creating a difficult environment for ex-terrorists to change and adapt back into society.

b) Inequality of Power

Conflict theory also highlights power inequalities in society. Former terrorist prisoners often face structural barriers to accessing the same resources and opportunities as the general population. This can create tensions between former terrorist prisoners and the community, due to perceptions of unfairness in their treatment. Power inequalities can also reinforce societal skepticism and hostility toward former terrorist prisoners.

c) Conflict Resolution

In the context of conflict theory, it is important to seek a resolution of the conflict between former terrorist prisoners and the community. An approach based on conflict theory emphasizes the importance of understanding the roots of the conflict and creating a solution that is fair to all parties. This can involve a holistic rehabilitation approach, strong social support, and an educational approach to the community to reduce stigmatization and negative stereotypes.

Thus, the behavior of society towards former terrorist convicts viewed from the perspective of conflict theory reflects the complex dynamics between stigmatization, power inequality, and conflict resolution efforts.

2.4. Psychological Theory

Research on public attitudes toward former terrorist convicts is an important topic in the context of national security and rehabilitation of ex-convicts. In this context, psychological theory can provide in-depth insights into the factors that influence public attitudes toward former terrorist convicts. In relation to psychological theory, there are several factors that can influence public attitudes toward former terrorist convicts. One of them is social stigmatization. Social psychological theory suggests that the public tends to give negative stigma to former terrorist convicts, which can affect their reintegration into society. Another factor is perception of risk and security. Behavioral psychology theory suggests that public perceptions of risk and security can influence their attitudes and behaviors toward former terrorist convicts. Research also highlights the impact of rehabilitation programs based on psychological theory on the integration of former terrorist convicts into society. A psychological approach in rehabilitation programs can help reduce social stigma, improve the mental well-being of ex-convicts, and increase public understanding of the factors that influence the behavior of ex-convicts. In the context of public policy, it is important to consider the integration of psychological theory in designing rehabilitation programs and strategies to reduce social stigma toward former terrorist convicts. By understanding the psychological factors that influence community behavior, public policy can be more effective in promoting the social integration of former terrorist convicts.

2.5. Social Exchange Theory

Research on community behavior towards former terrorist prisoners using social exchange theory has important relevance in the context of preventing radicalization and reintegration of former terrorist prisoners into society. Social exchange theory is a useful framework for understanding how individuals establish social interactions, including in the context of re-accepting former terrorist prisoners into society. In this case, research can provide in-depth insights into the factors that influence community attitudes and behaviors towards former terrorist prisoners, as well as effective strategies in facilitating their reintegration. Social exchange theory is a sociological theory that emphasizes that individuals tend to act based on rational considerations of the benefits and disadvantages they expect from an action. In the context of research on community behavior towards former terrorist prisoners, this theory can be used to analyze how social interactions between former terrorist prisoners and society are influenced by social exchanges involving re-acceptance, support, and stigmatization.

2.6. Stigma Theory

Stigma theory, proposed by Erving Goffman, can be relevant in this context. This theory explains how individuals who have a social status that is considered deviant or negative can experience stigmatization and discrimination from society. In the context of ex-terrorist prisoners, this stigma can affect how society views and responds to them after they are released from their sentence. Stigma theory, developed by sociologist Erving Goffman, explains how individuals who identify as ex-terrorist prisoners can experience rejection and discrimination from society. This stigma can create barriers to the social reintegration of ex-terrorist prisoners, as society tends to label them as “other” or “different” in a negative way. This can affect society’s attitudes toward ex-terrorists and complicate their rehabilitation process. The main stigma theory was developed by sociologist Erving Goffman in his book “Stigma: Notes on the Management of Spoiled Identity,” published in 1963. Goffman developed the concept of stigma as a sign or label that causes an individual to be seen as different and often criticized by society. In Goffman's view, stigma is not only about visible physical characteristics, but also includes social and psychological attributes that make individuals considered not in accordance with societal norms. Goffman describes stigma as a mark or label attached to an individual. This mark can be physical, social, or psychological characteristics that distinguish the individual from the majority of society. Stigma makes individuals considered different from the prevailing social norms. Individuals with stigma are often faced with negative attitudes and prejudice from society. They can experience discrimination, exclusion, or unfair treatment due to stigmatism. Goffman uses the term "spoiled identity" to describe the impact of stigma on a person's self-image. Individuals with stigma may feel that their identity has been damaged or tainted in the eyes of society. Goffman introduced the concept of "managed identity", where individuals with stigma try to manage their impression or self-image to avoid negative consequences. This can involve strategies such as hiding stigma or adapting to prevailing social norms.

2.7. Social Identity Theory

Social identity theory, developed by Henri Tajfel and John Turner, is also relevant in understanding societal attitudes toward ex-terrorists. This theory emphasizes that individuals identify with various social groups, and their behavior can be influenced by these identities. In this context, society may respond to ex-terrorists based on their social identity groups, such as their religion, ethnicity, or political views. Social identity theory is a framework used to understand how individuals identify themselves within particular social groups, and how these identities influence their behavior and attitudes toward others. In the context of societal attitudes toward ex-terrorists, social identity theory can provide valuable insight into how perceptions and attitudes are formed. In the case of ex-terrorists, society’s social identity can play a significant role in shaping attitudes toward them. An individual’s social identity is often associated with a particular group, such as religion, ethnicity, or nationality. When someone is identified as an ex-terrorist, society tends to view them through the lens of their social identity. One outcome of social identity in this context is stigmatization and discrimination against ex-terrorists. Society may place negative labels on these individuals based on their identity as ex-terrorists, which can then influence how they are treated and accepted by society.

3. RESEARCH METHODS

This study uses an interpretive qualitative approach. An interpretive qualitative approach, or qualitative interpretative approach, is a research methodology that focuses on understanding human behavior, experiences, and social phenomena through detailed exploration and interpretation of qualitative data. This approach is rooted in the belief that reality is socially constructed and that the subjective experiences of individuals are crucial to understanding the complexity of human life. In the context of the social sciences, particularly in fields such as sociology, anthropology, and psychology, qualitative interpretive approaches play a vital role in uncovering the meanings and interpretations attached to individual experiences.

The focus of the research entitled Community Behavior Towards Former Terrorist Convicts (Social Reality Study on the Behavior of the Community of Tenggulun Village, Solokuro District, Lamongan Regency Towards the Existence of Former Terrorist Convicts) is:

- 1) Community Behavior Towards Former Terrorist Convicts

- a) Public Attitudes Towards Former Terrorist Convicts
 - b) Community Actions Against Former Terrorist Convicts
 - c) Community decision-making regarding former terrorism convicts
- 2) Factors underlying community behavior towards former terrorist convicts
- a) Community Education Factors
 - b) Good Cultural and Environmental Factors
 - c) Government Policy Factors
 - d) Factors of openness and good faith of former terrorist prisoners
 - e) Factors of the existence of the Peace Circle Foundation

Informants in the context of qualitative research refer to individuals or groups who provide data or information to researchers. In her book "Qualitative Research Methodology," Lexy J. Moleong discusses the role and characteristics of informants in qualitative research.

Table 1. List of Informants

No	Name	Information
1.	Supardi	Women Activists
2.	Turhan	Headmaster
3.	Zuhdi	Village Youth
4.	Zuhri	Village Official
5.	Abu Soleh	Head of Tenggulun Village
6.	AKP. Aris Sugianto	Head of Solokuro Police
7.	Great Mukti	Head of Solokuro District
8.	Ali Efendi	Social Observer
9.	The Great Huda	Outside Village Community
10.	The Muslim Leader	Outside Village Community

Lexy J. Moleong in her book "Qualitative Research Methodology" discusses various qualitative data analysis methods that can be used to gain an in-depth understanding of the research phenomenon. Some of the qualitative data analysis methods she emphasizes include content analysis, narrative analysis, and other methods. The data analysis method by Lexy J. Moleong that is appropriate to use is Narrative Analysis.

4. DISCUSSION

4.1. Community Behavior Towards Former Terrorist Convicts

After serving their sentences, former terrorist convicts (napiter) are faced with a major challenge to return to community life. The people of Tenggulun Village, who have strong values of togetherness and mutual cooperation, show varying reactions to their presence. The community's attitude is not formed instantly, but rather through stages that reflect complex social dynamics, starting from distrust, supervision, to the final decision regarding their acceptance into the community.

Although at the beginning of the arrival of former napiters, some residents of Tenggulun Village tended to be skeptical and cautious. Many residents still have memories of extremist actions that have occurred and are worried

about the possibility of former napiters being involved in activities that endanger security. Of course, there is fear and suspicion of the motives and intentions of former napiters in returning to the village. Some residents question whether they have really changed or are just pretending.

Responding to the unprecedented situation, of course, people maintain social distancing by not interacting directly or limiting communication with former convicts and their families. Where residents try to find an agreement on how they should behave, whether to give opportunities or continue to reject the presence of former convicts. If they reject or accept, it also has its own social effects.

After going through an initial phase of caution, the community began to take strategic steps in responding to the presence of former napiters. This process was carried out in stages with an approach that prioritized a balance between security and humanitarian values. In the early stages, the community actively implemented social supervision of former napiters. This supervision was carried out to ensure that they had truly abandoned radical ideology and could adapt to prevailing social norms.

Residents began to monitor the behavior and social interactions of former convicts in the surrounding environment. Religious and traditional leaders were involved to provide a spiritual and cultural-based approach to help the reintegration process. Communication with authorities was strengthened, such as coordination with the police and deradicalization institutions, to ensure that the monitoring process runs smoothly.

Over time, some community members began to open up interaction spaces with former convicts to test their seriousness in adapting to social life. Inviting former convicts to participate in social and religious activities, such as mutual cooperation, religious studies, or village meetings. Providing opportunities for former convicts to demonstrate behavioral changes, such as involvement in work or small businesses in the village. Creating open dialogue that brings former convicts together with the community, so that two-way communication can occur that builds understanding and trust.

After going through the process of supervision and interaction, the people of Tenggulun Village reached the decision-making stage, whether former napiters could be accepted back or still be considered an outside group that could never be integrated with society, or vice versa. For people who saw real changes in former napiters, they began to show an inclusive attitude and accept their existence as part of the community. However, a small portion with a stigma that had dominated the opportunity to reject, actually said otherwise.

Trust is built slowly, especially if former convicts actively demonstrate good intentions and concern for the village. Communities that accept former convicts tend to see giving a second chance as part of humanitarian values and the principle of togetherness. Reintegration programs supported by community leaders and the village government further strengthen this attitude of acceptance.

The brief explanation above is a brief description of what happened in Tenggulun Village, Solokuro District, Lamongan Regency with the dynamics that occurred. The process certainly involved many individuals with different backgrounds, community leaders, religious leaders and the local village government who were the main considerations for the attitudes, actions and decisions made by the community.

1) Public Attitudes Towards Former Terrorist Convicts

Social Identity Theory developed by Henri Tajfel (1979) explains how individuals categorize themselves into certain social groups and how identification with these groups influences their attitudes and behaviors toward other groups. In the context of the behavior of the Tenggulun Village community towards former terrorist convicts (napiter), this theory can be used to understand the process of labeling, acceptance or rejection, and strategies that can be carried out by both parties to achieve more effective social reintegration. In the context of Tenggulun Village, mechanical solidarity is more relevant because village communities tend to have strong collective values, based on shared experiences, culture, and norms that are passed down from generation to generation. This mechanical solidarity is characterized by a high collective awareness, where individuals feel bound to each other not because of role differentiation, but because of similarities in daily life. Mutual cooperation and togetherness are

the main elements that strengthen social relations between residents, creating an environment that accepts and does not discriminate against individuals based on their past.

The inclusive attitude of Tenggulun residents can also be understood through the function of social solidarity in maintaining social balance. According to Durkheim, communities with strong social ties tend to be better able to deal with social change and reintegrate individuals who were once isolated. By accepting former convicts into the community without stigma, the Tenggulun community shows that they prioritize social harmony and reconciliation rather than exclusion. This is in line with Durkheim's idea that social stability can be achieved when individuals are given space to re-participate in social and economic life, so that they can contribute to collective welfare.

The concept of social solidarity also explains how a society can remain harmonious despite the presence of individuals with different experiences. In a society with a high collective consciousness, each individual is seen as part of a larger whole. Therefore, a person's mistakes or past are not a barrier to being accepted back, as long as the individual shows a willingness to adapt to the values and norms of the community. This is what allows Tenggulun Village to maintain its openness, showing that inclusivity is part of the social dynamics that strengthen bonds between residents.

Thus, the inclusive attitude of the Tenggulun Village community can be explained through Durkheim's concept of social solidarity which emphasizes the importance of togetherness, collective awareness, and social norms in forming a cohesive society. In practice, this attitude not only reflects local culture, but also shows that inclusive social mechanisms are able to support a more effective and sustainable social reintegration process.

From the perspective of symbolic interaction theory, society's understanding and reaction to former convicts is highly dependent on the symbols and meanings that have developed in their social environment. Therefore, if we want to overcome this fear, there needs to be an effort to change the symbolization attached to former convicts, either through a more persuasive communication approach, the creation of a more transparent rehabilitation program, or through more active social interaction between the community and former convicts in a controlled environment. Without a change in the meaning of the symbols attached to them, social resistance and concerns will continue to persist, even after they undergo a deradicalization program.

Based on the discussion about community attitudes towards former terrorist convicts in Tenggulun Solokuro Village, Lamongan, the following findings were formulated:

- Finding 1 : The Tenggulun Village community accepts former napiters as part of the community due to the approach and education process carried out by the government and supporting institutions in accepting former napiters.
- Finding 2 : The Tenggulun Village community demonstrates an inclusive attitude and openness towards former terrorist convicts, which reflects the values of social solidarity that have taken root in the lives of the village community.
- Finding 3 : The Tenggulun village community carries out social interactions in an effort to eliminate negative stigma.

Based on the 3 findings above, the author obtains the following propositions:

- Proposition 1 : The Tenggulun Village community experienced a change in attitude towards former terrorist convicts from initially being full of concern to being more inclusive and open, where intensive social interaction and deep-rooted solidarity values played a role in eliminating negative stigma and supporting successful social reintegration.

2) Community Action Against Former Terrorism Convicts

The process of social reintegration of former terrorist convicts (napiter) is a collective effort involving various parties, including village governments, communities, institutions, and the active role of youth. In the perspective of social behavior theory, social action can be understood as a behavior that is influenced by the environment and

interactions between individuals. Weber (1922) in his concept of social action emphasized that human behavior is not only based on internal motivation, but also on the meaning given to interactions with others. In the context of reintegration, social actions carried out by various parties aim to create a conducive environment for former napiter so that they can re-adapt to prevailing social norms.

Overall, the social reintegration of former napiters is not only the responsibility of the village government, but also requires active involvement from the community, institutions, and youth. By creating an inclusive environment, providing administrative support, and building social awareness through education and counseling, the reintegration process can run more effectively. This holistic approach not only helps former napiters to return to society, but also strengthens social resilience in facing the threat of radicalism and intolerance.

Specifically drawn from several findings in interviews with several parties, the author found several things related to actions in community behavior towards former terrorist convicts in Tenggulu Village:

a. The Role of Village Government in the Reintegration Process

The Tenggulun Village Government plays an important role in the process of social reintegration of former terrorist convicts (napiter) with an approach that does not only rely on assistance from external foundations, but also actively participates in ensuring the return of former napiter to community life. This effort is in line with the theory of social exchange put forward by Blau (1964), which explains that social interaction is based on a balance between benefits and costs. In the context of reintegration, the village government provides administrative and social support to former napiter in the hope that they will return to being productive members of society and contribute positively.

Social interaction according to Blau (1964) is understood as a series of actions oriented towards a balance between benefits and costs. Blau emphasized that every social relationship is based on expectations of the rewards to be obtained, both in material and non-material forms, such as social acceptance, emotional support, or status in a group. In the context of reintegration, this theory provides an understanding that the success of the return of former convicts to society is highly dependent on the extent to which the community is willing to provide support and how former convicts demonstrate positive changes that are valuable to their community.

The village government has a key role in creating a mechanism that allows for balance in this social exchange process. By providing administrative support, such as processing population documents, the village opens access for former convicts to regain their legal identity. This is not only a form of technical assistance, but also a social incentive that confirms that society still provides opportunities for them to return to living a normal life. From the perspective of social exchange theory, this creates a basis for former convicts to respond to this support by behaving in accordance with prevailing social norms, so that they can be more widely accepted.

Overall, the role of the Tenggulun Village Government in the social reintegration of former napiters reflects the synergy between administrative support, education, and community-based prevention. With this approach, former napiters can return to being part of society, while the surrounding community is also empowered to build a more inclusive social system and resistance to radical ideology.

b. Mentoring and Education by the Sub-district Government

The Solokuro District Government has a strategic role in ensuring that the reintegration process of former terrorist convicts (napiter) can take place effectively and sustainably. Through coordination with the National Unity and Politics Agency (Bakesbangpol) of Lamongan Regency, the district is trying to create a mentoring system that is not only oriented towards social acceptance, but also strengthening the economic aspects of former napiter. From the perspective of social behavior theory, this action can be understood as a form of social intervention that aims to reshape individual behavior patterns in a more conducive environment.

According to the theory of social behavior, a person's behavior is greatly influenced by the environment, experiences, and social interactions that occur around them. Bandura (1977) in social learning theory states that individuals learn through observation, imitation, and social models that they encounter in everyday life. In the

context of reintegration, former convicts who receive assistance from the government and society will have a greater opportunity to develop new behavioral patterns that are more in accordance with prevailing social norms. With education and skills training, they are not only given an understanding of the importance of living side by side in harmony, but are also facilitated to have a clear livelihood, so that they can stay away from the possibility of returning to radical networks.

The assistance provided by the Solokuro District Government is also in line with the concept of reinforcement in the operant behavior theory developed by Skinner (1953). In this approach, a person's behavior can be formed through the provision of positive incentives that encourage individuals to maintain expected behavioral patterns. Skills training programs and business assistance provided to former convicts act as a form of positive reinforcement that allows them to feel the concrete benefits of participating in a more constructive social life. By having decent skills and jobs, former convicts not only gain economic independence, but also feel social appreciation that strengthens their sense of self-worth in society.

In addition, the theory of social behavior also emphasizes that repeated interactions and consistent support from the social environment greatly influence changes in individual behavior. In this case, coordination between the sub-district government and Bakesbangpol Lamongan Regency is key in creating a system that allows former napiters to continue to receive long-term assistance. With ongoing support, their adaptation process in society becomes more stable, reducing the risk of social isolation that can lead to their return to a radical environment.

Furthermore, Blau's (1964) social exchange theory can be used to understand how this mentoring program creates a mutually beneficial relationship between former convicts and the community. In this perspective, social interaction is based on the balance between the benefits and costs received by each party. Communities that provide opportunities for former convicts to work and contribute to social life ultimately also benefit from social stability and reduced potential for conflict. Conversely, former convicts who feel support from their environment will be more motivated to behave in accordance with the norms accepted by society.

Overall, the mentoring and education carried out by the Solokuro District Government serve as important mechanisms in reshaping the social behavior of former napiter. Through an approach based on social learning, positive reinforcement, and social exchange, these efforts not only aim to integrate them socially and economically, but also to build a more inclusive and resilient society against the threat of extremism in the future.

c. Police Approach to Addressing Stigma and Security

The police approach in dealing with stigma and maintaining security for former terrorist convicts (napiter) is a strategic step that prioritizes aspects of education and social inclusion. Solokuro Police Chief, Aris Sugianto, emphasized that the police do not only focus on the security aspect, but also play a role in building public understanding of the importance of accepting former napiter who have declared their loyalty to the Unitary State of the Republic of Indonesia (NKRI). In this case, the police are working with the Lingkar Perdamaian Foundation as a mediator in providing insight to the community, so that the social reintegration process can run without psychological or social obstacles.

This approach can be analyzed through the social identity theory proposed by Tajfel and Turner (1979), which explains that individuals tend to categorize themselves in certain social groups based on similarities in identity and experience. In the case of former convicts, they are often considered as an out-group that is different from the general public (in-group), so that stigma and distrust towards them tend to be high. The socialization carried out by the police together with the Lingkar Perdamaian Foundation aims to reduce this psychological barrier by building the perception that former convicts are no longer a threat, but rather individuals who have transformed and deserve a second chance in social life.

In addition, police actions that include educating the public not to be afraid of former convicts can be explained by Bandura's (1977) social learning theory. This theory states that individuals learn through observation and experience gained from their social environment. When the public is directly given insight into

the deradicalization process and the efforts made by former convicts to adapt, they will tend to adjust their attitudes based on the new information received. Thus, the education-based approach taken by the police becomes an important mechanism in changing negative perceptions and building inclusive attitudes among the public.

The success of the socialization carried out by the police is reflected in the absence of rejection from the community towards former napiters after being given intensive understanding. This shows that social stigma is not something that cannot be changed, but can be managed through the right communication approach and based on facts. With the active involvement of the police in this reintegration program, the community not only gets a sense of security, but also participates in creating a more inclusive environment for former napiters who are trying to live a normal life. This effort also serves as a model for how law enforcement officers not only act as security guards, but also as facilitators in building harmonious social relations that are free from prejudice.

d. The Role of Educational Institutions and Religious Leaders

Educational institutions and religious leaders play a very important role in supporting the social reintegration process of former terrorist convicts (napiter). In many cases, social stigma is the main obstacle for them to be accepted back into society. Therefore, an educational and religious values-based approach is an effective strategy in building collective awareness about the importance of accepting those who have committed to living within the prevailing social norms.

The role of teachers and education activists, such as Turhan, in educating the community regarding social reintegration shows that changing mindsets can be done through a knowledge-based approach. From the perspective of Bandura's (1977) social learning theory, individuals shape their behavior and attitudes through observation and interaction with their environment. With the education provided by educators, the community can understand that former convicts who have undergone the deradicalization process are no longer a threat, but instead need support so that they do not return to a radical environment. Correct and balanced information will help reduce prejudice and increase empathy for those who are trying to adapt back to community life.

In addition to education, Tenggulun Village also took concrete steps by utilizing empty houses and unused agricultural land as a place to live and a source of livelihood for former napiters. This approach is in line with Blau's (1964) social exchange theory, which emphasizes that social interaction occurs based on a balance between benefits and costs. In this case, the community provides support in the form of housing and economic access for former napiters in the hope that they can contribute positively. By having jobs and economic independence, former napiters not only benefit individually, but also provide benefits to the community through participation in social and economic activities.

In addition, a religious-based approach is also a key element in social reintegration. Religious study and social activities involving former convicts serve as a means to rebuild their social identity in the community. In the social identity theory developed by Tajfel and Turner (1979), a person tends to associate himself with a group that provides a sense of belonging and meaning in his life. By being involved in religious activities, former convicts can strengthen their new identity as part of a wider community group, while also gaining moral and spiritual support that helps them live a more stable life.

The religious-based approach also plays a role in changing the social paradigm about former convicts. In many cases, religious narratives are used as a tool to motivate individuals to improve themselves and live a more meaningful life. With the active involvement of religious leaders in assisting former convicts, the reintegration process becomes not only a social program, but also part of a spiritual journey that strengthens their commitment to the values of virtue and peace.

Overall, the synergy between educational institutions, religious leaders, and the community in supporting the social reintegration of former terrorists is a multidimensional approach that combines education, economics, and spirituality. By building a broader understanding through education, creating viable economic opportunities, and strengthening social ties through religion, the reintegration process can be more effective and

sustainable. This model is not only beneficial for former terrorists, but also for society as a whole in creating a more inclusive, harmonious, and prejudice-free environment.

e. The Role of Social and Youth Organizations in Reintegration

Social and youth organizations have a very crucial role in supporting the social reintegration of former terrorist convicts (napiter) and changing the stigma attached to communities that have been affected by extremism. In the context of Tenggulun Village, the involvement of women's organizations such as 'Aisiyah and village youth is part of a social strategy that aims to build a more inclusive environment, reduce prejudice, and strengthen national values and diversity.

'Aisiyah's participation in assisting former napiters and their families through the socialization of national values and social interactions such as religious studies and joint activities reflects a community-based approach that emphasizes the importance of women's roles in creating a more harmonious environment. In the perspective of Tajfel and Turner's (1979) social identity theory, ongoing social interactions within a group can strengthen a sense of attachment and collective identity. By engaging in activities based on national values, former napiters can feel part of a wider group, which no longer defines them based on their past, but based on their contributions to the community.

Initially, the youth of Tenggulun Village showed resistance to the involvement of former convicts in social activities. This can be explained through the theory of in-group and out-group in social identity, where the youth consider former convicts as an outside group that is different from them. However, after participating in a program organized by the National Counterterrorism Agency (BNPT), they began to be more open and accept former convicts as part of the community. In Bandura's (1977) social learning theory, this change in attitude can be explained through the mechanisms of observation and direct experience. When the youth see that former convicts are trying to change and reintegrate, they gradually change their perceptions and begin to adopt more inclusive attitudes.

One strategy used by the youth to change the image of Tenggulun Village is by utilizing social media as a socialization tool. By publishing a more positive narrative about their village, the youth are trying to replace the stigma as a village that was once associated with terrorism into a productive and peaceful village. This approach is in line with Blau's (1964) social exchange theory, which explains that social relationships are built on a balance between benefits and costs. By presenting a more positive image, the youth of Tenggulun Village are not only changing the perception of the wider community towards their village, but also creating incentives for the community to be more open in accepting former convicts, because this change brings economic and social benefits to the village as a whole.

Efforts made by social organizations and youth show that social reintegration does not only require intervention from the government and security forces, but must also be supported by communities that are active in building an inclusive environment. By creating positive interaction spaces, changing mindsets through education, and utilizing social media as a tool for social transformation, the reintegration of former convicts can be more effective. Moreover, this initiative also contributes to building stronger social resilience against the threat of radicalization in the future.

f. Monitoring and Evaluation Mechanism

The monitoring and evaluation mechanism in the process of social reintegration of former terrorist convicts (napiter) is an important aspect in ensuring the sustainability of their adaptation in society and preventing the possibility of their return to radical networks. Village governments and social organizations have a strategic role in actively monitoring the development of former napiter, ensuring that they receive the support needed to live a stable and productive life. This approach is in line with the theory of social behavior, which emphasizes that the environment and social interactions play a major role in shaping individual behavior patterns.

In the perspective of Bandura's (1977) social learning theory, monitoring of former convicts functions as a mechanism for reinforcing positive behavior through constructive social models. With supervision based on

support, not exclusion, former convicts have a greater chance of adopting a lifestyle that is in accordance with social norms. Those who actively receive guidance from the village government and social organizations will be more likely to maintain behavior that is in accordance with community expectations, because they feel supervised in a context that is not repressive, but constructive.

On the other hand, the community is also given regular insight into the negative impacts of terrorism so that they remain vigilant without being discriminatory towards former convicts. This approach is in line with the social identity theory of Tajfel and Turner (1979), which emphasizes that individuals tend to categorize themselves in certain social groups. Without proper education, the community has the potential to form an exclusive categorization, where former convicts continue to be considered part of an out-group that is not accepted in the community. With ongoing socialization, the community can understand that a person's identity is not something that is fixed, but can change through positive social interactions. This process helps reduce stigma and increases the opportunities for former convicts to truly integrate into society.

Evaluation of the reintegration process is carried out in a flexible manner, ensuring that all parties can adjust the monitoring and guidance methods according to the needs of each individual. This approach reflects the principles of Blau's (1964) social exchange theory, which explains that social relations must consider the balance between benefits and costs. Flexibility in evaluation allows all parties, including the government, social organizations, and the community, to adjust strategies based on the effectiveness of the program that has been implemented. If a monitoring method proves to be less effective, it can be adjusted without having to sacrifice the social relations that have been built between former convicts and their communities.

Overall, the monitoring and evaluation mechanism in the reintegration process of former convicts is not only aimed at ensuring security, but also at building a more inclusive and supportive social environment. By prioritizing an education-based approach, social support, and flexibility in evaluation, all parties can contribute to creating a more harmonious community that is resilient to the threat of radicalization in the future.

In addition, the theory of social hierarchy is also relevant in understanding how monitoring and evaluation mechanisms can function in the reintegration process. This theory states that every society has a hierarchical social structure, where individuals have different positions in the social system based on their status and role. In the context of reintegration of former convicts, their position in the social hierarchy is often at a lower level due to the stigma attached. However, through supportive monitoring mechanisms, individuals who were previously placed in marginal groups can be given the opportunity to climb a higher social ladder through the positive contributions they make to society.

Social hierarchy also influences how society accepts ex-convicts. If they successfully demonstrate behavior that is in accordance with accepted norms, they can regain a better social status. This relates to the concept in Skinner's (1953) operant behavior theory, where positive reinforcement, such as the provision of social rewards and economic opportunities, can increase an individual's motivation to maintain positive behavioral changes.

Thus, the monitoring and evaluation mechanism in the social reintegration of former convicts is not only about control, but also about creating a social system that allows them to develop and contribute. An education-based approach, flexibility in evaluation, and an understanding of social hierarchy can help build a more inclusive environment, where former convicts are not only welcomed back, but also given the opportunity to have a meaningful role in society. With this comprehensive strategy, the reintegration process can run more effectively and provide benefits to the entire community.

Based on the discussion of community actions towards former terrorist convicts in Tenggulun Solokuro Village, Lamongan, the following findings were formulated:

- Finding 4 : The Tenggulun Village Government provides assistance to former napiters in making population identities, both to former napiters native to Tenggulun Village and from outside the village. So that it makes it easier for former napiters to get jobs and recognition of residence.
- Finding 5 : Assistance provided by the sub-district government and the supervisory role of the police support the acceleration of the reintegration of former terrorist convicts.
- Finding 6 : Synergy between the government at all levels to provide community empowerment programs in the economic sector as an effort to make former terrorist convicts independent in Tenggulun village.

Based on the 3 findings above, the author obtains the following propositions:

- Proposition 2 : The synergy between the village government, sub-district government, and police in providing administrative support, assistance, and economic empowerment programs plays an important role in accelerating the social reintegration process and encouraging the independence of former terrorist convicts in Tenggulun Village.

3) Community Decision Making Regarding Former Terrorist Convicts

In accepting former terrorist convicts (napiter), the community often faces a dilemma between the desire to give a second chance and the fear of the possibility of a lingering threat. To overcome this dilemma, various efforts need to be made to change the public's perception so that they are more open to accepting former napiter without fear. This approach can be explained through social behavioral theory, especially social learning theory, social identity theory, social exchange theory, and social hierarchy theory.

Experience-based education and socialization are the first steps in changing people's mindsets. In the social learning theory put forward by Bandura (1977), individuals tend to form behavior through direct observation and experience. Therefore, the community needs to be given the opportunity to interact directly with former convicts in a safe and controlled atmosphere. Activities such as dialogue and discussion forums can be a place for the community to understand the journey of former convicts in the process of deradicalization and reintegration. Through this interaction, the community can see that the individual has changed and is committed to living in peace. In addition, storytelling-based activities from former convicts who have successfully undergone reintegration can also help build empathy and reduce prejudice.

In addition to the educational approach, social engagement-based strategies can also be applied. According to the social identity theory of Tajfel and Turner (1979), individuals tend to identify themselves in certain social groups and differentiate between in-groups and out-groups. In the case of former convicts, they are often considered part of an out-group that is difficult to be accepted back into society. To overcome this, there needs to be a program that involves former convicts in social and economic activities with the community, such as mutual cooperation, skills training, or cooperation in social projects. Thus, they are no longer seen as a separate group, but as part of a community that has a positive role.

Blau's (1964) social exchange theory also provides an understanding that social acceptance occurs when there is a balance between benefits and costs in social interactions. The community is more likely to accept former convicts if they see concrete benefits from their presence. Therefore, economic empowerment programs involving former convicts, such as entrepreneurship training or community-based economic cooperation programs, can help create a sense of usefulness. When former convicts are able to contribute to local economic activities, the community will more easily accept them because they see mutual benefits in social and economic life.

Social hierarchy also plays a role in the level of acceptance of former convicts by society. In the social structure, former convicts are often in a lower position because of the stigma attached to them. The theory of social hierarchy suggests that individuals with higher status in society have influence in shaping public opinion. Therefore, involving community leaders, religious leaders, and local leaders in the reintegration process can help accelerate community acceptance. If respected figures show a positive attitude towards former convicts and

actively support their reintegration, then the community is likely to follow suit. Activities such as religious studies, religious lectures, or national discussions led by religious leaders can be a means to build broader collective acceptance.

Another approach that can be used is the use of social media as a tool for changing perceptions. Digital campaigns that feature success stories of former convicts in living normal lives can help eliminate negative stigma and instill an understanding that they can return to being part of a productive society. By utilizing social media, positive messages about reintegration can be spread more widely and create a new, more inclusive narrative.

Overall, accepting former napiters without fear requires comprehensive efforts through education, social interaction, economic empowerment, involvement of community leaders, and media campaigns. By applying social behavioral theory, the approach applied is not only repressive but also constructive in building a more inclusive environment and supporting the sustainability of social reintegration of former napiters.

Based on the discussion of community decisions regarding former terrorist convicts in Tenggulun Solokuro Village, Lamongan, the following findings were formulated:

- Finding 7 : The government plays an active role in helping the community overcome confusion in accepting former terrorist convicts through educational approaches, training, and village deliberations.
- Finding 8 : The community's decision to accept or reject former terrorist convicts is greatly influenced by their level of education and understanding of the social rehabilitation process.
- Finding 9 : Through national education programs, tolerance values, and data-based socialization, the Tenggulun village community can form more rational and just opinions.

Based on the 3 findings above, the author obtains the following propositions:

- Proposition 3 : *The government plays an active role in educating the community through training, village deliberations, and national education programs to increase understanding of the social rehabilitation process, so that community decisions in accepting former convicts can be more rational, data-based, and fair.*

4.2. Factors as the background of Community Behavior Towards Former Terrorist Convicts

4.2.1. Community Education Factors

Education plays a very important role in shaping people's mindsets and attitudes towards various social issues, including acceptance of former terrorist convicts (napiter). Based on interviews with various figures in Tenggulun Village, it was found that increasing the level of education of the community, especially the younger generation, contributes to forming a more inclusive and open attitude towards individuals who are undergoing a process of self-improvement. In the Theory of Social Behavior, Albert Bandura (1977) stated that individual behavior is formed through the process of social interaction, observation, and learning from the surrounding environment. In this context, education functions as a mechanism that allows individuals to develop a broader and more rational understanding of social phenomena.

The Social Behavior Theory proposed by Albert Bandura (1977) emphasizes that individual behavior is not formed instantly, but through a process of social interaction, observation, and learning from the surrounding environment. In this theory, Bandura explains that humans do not only learn through direct experience, but also by observing the behavior of others and understanding the consequences of these actions. The social environment, including education, plays a role as an agent that shapes the mindset and attitudes of individuals in social life.

In the context of community education, this theory is relevant in explaining how a person's level of education can influence the way they behave and respond to various social phenomena. Education is not only an academic process, but also a means to instill social values, form critical thinking patterns, and broaden one's insight into the reality

around them. Through education, individuals not only gain knowledge from books or formal teaching, but also from social interactions in the school environment, community, and in everyday life.

In societies with higher levels of education, social learning patterns tend to be more complex. More educated individuals generally have wider access to various sources of information, so they are more open to new ideas, more critical in assessing an issue, and more rational in making decisions. Education also plays a role in increasing social awareness, where individuals are taught to understand differences, appreciate diversity, and develop empathy for others. When a person is accustomed to an environment that encourages open dialogue and objective thinking, they are more likely to adopt an inclusive and tolerant attitude in social life.

Zuhdi, Head of Karang Taruna of Tenggulun Village, emphasized that there is no significant social gap between people with higher education and those with lower education. This shows that the education factor in the village does not create social stratification that triggers division, but instead enriches people's understanding of social reality. This can be linked to Blau's Social Exchange Theory (1964), which states that social relationships are formed based on the balance of benefits obtained by individuals in a community. When people see that those with higher education return to the village and contribute to various aspects of social life, this strengthens social cohesion and encourages increased collective awareness of social issues, including the reintegration of former convicts.

On the other hand, education factors also play a role in increasing the capacity of the community to receive information and avoid bias in making decisions. Bandura's Social Learning Theory (1977) shows that a person's behavior is influenced by observation and experience. In the context of Tenggulun Village, the phenomenon of many young people studying outside the village, both in Islamic boarding schools and in universities, has created a positive cycle of knowledge transfer. Those who return bring new experiences and perspectives, which then help build a more rational mindset in the community and are not easily influenced by the negative stigma against former convicts.

This was also confirmed by Mukti Agung, the Head of Solokuro District, who stated that the Solokuro District area, including Tenggulun Village, has a higher level of education compared to other areas in Lamongan. The increasing number of individuals pursuing education up to university level also contributes to increasing community representation in various sectors, including government and politics.

According to Parsons' Structural Functionalism Theory (1951), society works as a mutually supportive system, where each individual has a role in maintaining social balance. With the improvement in the quality of education, the people of Tenggulun Village have become more aware of the importance of building a harmonious and open environment for individuals who want to improve themselves.

However, it should be noted that education is not the only factor that influences the community's acceptance of former convicts. Turhan, a resident of Tenggulun Village, emphasized that although education broadens horizons, the more important factor in the acceptance process is the values of local wisdom that have long developed in the village. Strong social ties, a culture of mutual cooperation, and close social interaction between residents play a more dominant role in building collective awareness to accept individuals who want to change.

This opinion is in line with Mead's Symbolic Interaction Theory (1934), which emphasizes that social meaning is formed through repeated interactions within a community. In this case, the people of Tenggulun Village are accustomed to living in an inclusive environment, where intensive social interaction helps eliminate stigma and build a broader understanding of various individual backgrounds.

Meanwhile, Khoirul Huda and Suwono, residents from outside Tenggulun Village, highlighted that the existence of Islamic educational institutions, including Islamic boarding schools, plays an important role in shaping the mindset of a society that is more open to diversity. They stated that moderate Islamic-based education taught in Islamic boarding schools provides an understanding of the values of brotherhood, compassion, and second chances for individuals who want to improve themselves. This is in accordance with the concept of Social Hierarchy Theory, where religious figures and clerics have an influential position in shaping social norms that apply in society.

Overall, the findings from the interviews indicate that education factors have a significant impact in shaping the way society views former convicts. The higher the level of education of the community, the more rational and open

they are in accepting individuals who want to change. However, education is not the only factor that plays a role; social interaction, local wisdom values, and the influence of community leaders also play an equally important role.

Based on the discussion of educational factors underlying community behavior towards former terrorist convicts in Tenggulun Solokuro Village, Lamongan, the following findings were formulated:

- Finding 10 : Education plays an important role in shaping the mindset of society to be more open to social diversity, including in accepting former terrorist convicts (napiter) who are undergoing the rehabilitation process.
- Finding 11 : The Tenggulun Village community has a culture of close social interaction, which helps eliminate the stigma against individuals who want to change.
- Finding 12 : The presence of educators and religious figures who teach moderate Islamic values contributes to forming a more inclusive societal perspective towards former terrorist convicts.

Based on the 3 findings above, the author obtains the following propositions:

- Proposition 4 : The level of education is not a significant factor in the reintegration efforts in Tenggulun Village. However, the mindset of the community towards social diversity, which ultimately strengthens the culture of social interaction and reduces the stigma against former terrorist convicts who are undergoing the rehabilitation process.

4.2.2. Good Cultural and Environmental Factors

Social acceptance of former terrorist convicts in Tenggulun Village shows how a society with a high level of social awareness can play an active role in creating an environment conducive to the process of social reintegration. Based on interviews with several community leaders, such as Ali Efendi, Aris Sugianto, Suparti, and Turhan, it can be seen that the basic principles underlying this acceptance are the values of togetherness, mutual cooperation, and the belief that every individual deserves a second chance. This phenomenon can be explained through various theories of social behavior that highlight how individuals form attitudes and actions based on social interactions and learning from their environment.

The Social Behavior Theory proposed by Albert Bandura (1977) emphasizes that individuals learn through interaction with their environment, either through observation, direct experience, or imitation of the behavior of others. In the context of Tenggulun Village, acceptance of former convicts is not something that arises spontaneously, but rather the result of a long process in which the community has become accustomed to open social interaction patterns. The community learns that supporting individuals who want to change is much more beneficial for social stability than ostracizing them. This attitude is formed through collective experience and repeated interactions, where they see firsthand that a social support-based approach can provide more positive results than a discriminatory attitude.

In addition, this phenomenon can also be analyzed using the Social Identity Theory developed by Tajfel and Turner (1979). This theory explains that individuals tend to categorize themselves into certain social groups and form their identities based on interactions with other groups. In many cases, former convicts are often positioned as part of an out-group, which can automatically trigger social rejection. However, in Tenggulun Village, the community has succeeded in creating an inclusive environment, where the boundaries between in-group and out-group are increasingly blurred. This is supported by a community-based approach, where former convicts are not only passively accepted but are also given roles in the social and economic life of the village. In this way, they can slowly feel part of a larger group and no longer experience the stigma of being isolated individuals.

The success of Tenggulun Village in building this social reintegration model can also be linked to the Symbolic Interaction Theory proposed by George Herbert Mead (1934). This theory emphasizes that social meaning is formed through repeated interaction processes in society.

In an interview with Suparti, she revealed that the residents of Tenggulun Village have a strong understanding of the values of nationality and togetherness, which have long been part of their culture. This shows that the acceptance of former convicts is not solely due to external intervention, but rather the result of social construction that has formed within the community. The community sees individuals who want to change as part of themselves, so that the interactions that are established are more humanistic and not transactional.

From the perspective of Structural Functionalism Theory developed by Talcott Parsons (1951), Tenggulun Village can be considered as an example of how society works as a mutually supportive system. Every individual and institution in society has their respective roles in maintaining social balance. In this case, educational institutions, religious figures, security forces, and society as a whole play an important role in creating an environment that allows former convicts to adapt again.

The Structural Functionalism Theory developed by Talcott Parsons (1951) also emphasizes that society is a system consisting of various parts that work harmoniously to maintain social order. Each element in society has a specific function that contributes to social balance. If one part experiences a change or challenge, the social system will adjust itself to maintain stability. In the context of Tenggulun Village, this theory can be used to understand how the culture and social environment that have developed in this village play a role in creating an inclusive and harmonious society.

The culture of mutual cooperation inherent in the social life of the Tenggulun community reflects how their social system works to maintain stability and accommodate change. Mutual cooperation is not only limited to cooperation in economic activities or physical development of the village, but also includes broader social aspects, such as acceptance and assistance for former terrorist convicts who want to return to being part of society.

Through this mechanism, society can adapt to new situations without causing social disintegration. This principle of mutual cooperation is in line with Parsons' idea of the adaptation function, where a social system needs to adapt to external and internal changes in order to continue to function effectively.

The social environment in Tenggulun Village also shows that the community has strong social solidarity, which serves as a tool to maintain social cohesion. With the existence of Islamic boarding schools and moderate Islamic educational institutions spread across the village, the community has a broader understanding of humanitarian values and inclusive religious teachings.

Education based on moderate Islam not only increases people's insight but also shapes their perspective on the concept of humanity, justice, and second chances for those who want to change. In the perspective of structural functionalism, this aspect can be associated with latent functions in the social system, where norms and values instilled through education and social interaction indirectly form behavioral patterns that support social stability.

The Tenggulun Village community also shows how their social system works in maintaining balance between individuals and communities. The inclusive attitude they show towards former convicts is not just a form of compassion, but the result of a social system that has long been formed and internalized in their daily lives. The existence of religious figures, educators, and village officials as figures who have an important role in guiding the community also function as guardians of social values that have been passed down from generation to generation.

This reflects the integration function, which in Parsons' theory refers to how social norms and institutions play a role in uniting individuals in society to remain in a stable social order. In addition to social and cultural aspects, the physical environment of Tenggulun Village also plays a role in shaping the character of an open and inclusive society. As a village with many residents working abroad as Indonesian migrant workers (TKI), Tenggulun experiences an exchange of values and experiences from outside that enrich the way its people view social diversity. Interaction with the outside world makes them more open to differences and more aware of the importance of creating an environment conducive to individuals who want to improve themselves. This perspective can be associated with the pattern maintenance function, where the social system seeks to maintain core values that support the sustainability of social relationships in society.

The entire social system in Tenggulun Village shows how society can function as a mutually supportive entity, adapt to change, and maintain social stability through close social interaction. The model of society they build not only maintains internal balance but also creates conditions that allow individuals to change and develop without losing their social identity. Within the framework of Parsons' Structural Functionalism, Tenggulun Village is a clear example of how a social system can work effectively to accommodate social challenges while maintaining fundamental values that support social harmony and integration. Economic support, as Turhan explained in her interview, is a concrete form of how communities work as sustainable systems. By providing access to resources, such as vacant land that can be used for farming or empty houses that can be used as temporary housing, communities indirectly create a more stable and less conflicted social system.

In addition to education and social interaction factors, a community-based approach is also a key factor in the success of social reintegration in Tenggulun Village. In an interview with the Solokuro Police Chief, Aris Sugianto, he emphasized that the people in this village have strong social capital that allows them to remain conducive even when facing sensitive issues. This is in line with the Social Exchange Theory developed by Peter Blau (1964), which states that social relationships are formed based on the balance of benefits obtained by individuals in the community.

The Tenggulun community sees that by accepting and mentoring former convicts, they are not only helping the individuals to change, but also creating a safer and more harmonious environment for all villagers.

This phenomenon can also be associated with the concept of Social Hierarchy Theory, where religious figures and educators have a great influence in shaping social norms and values that apply in society. Ali Efendi in his interview emphasized that the moderate Islamic values taught in Islamic boarding schools and educational institutions in this village play a major role in shaping a more open and inclusive mindset in society.

Based on the discussion of good Cultural and Environmental factors that underlie community behavior towards former terrorist convicts in Tenggulun Solokuro Village, Lamongan, the following findings are formulated:

- Finding 13 : The culture of mutual cooperation in Tenggulun Village is not only applied in economic activities and physical development, but also in social aspects, including in accepting and mentoring former terrorist convicts.
- Finding 14 : The presence of Islamic boarding schools and Islamic educational institutions in Tenggulun Village plays a role in forming a society that is more open and tolerant towards individuals who want to change.
- Finding 15 : The Tenggulun community not only accepts former terrorists socially, but also helps them gain economic independence by providing access to productive land, empty houses, and support for small businesses.

Based on the 3 findings above, the author obtains the following propositions:

- Proposition 5 : *The stronger the culture of mutual cooperation in society, supported by the role of Islamic boarding schools and Islamic educational institutions in instilling the values of tolerance, as well as the existence of sustainable economic support, the higher the level of success of social reintegration of former terrorist convicts in Tenggulun Village.*

4.2.3. Government Policy Factors

In an effort to rebuild the social life of former terrorist convicts (napiter), the village government plays an important role in facilitating the social reintegration process. One of the steps taken is to provide convenience in managing population administration. This step allows them to gain access to public services and social rights that may have previously been difficult to reach. With certainty of population identity, individuals who have served their sentences can more easily obtain employment, education, and health services, all of which contribute to their successful reintegration into society.

Social exchange theory explains that human interaction is based on the principle of reciprocity, where individuals consider the benefits and costs in every social relationship they build. In the context of reintegration of former convicts, the approach used by the village government reflects the basic concept of this theory, namely that a person will tend to form and maintain social relationships if they feel they get greater benefits than the costs they have to pay.

One form of social exchange that occurs is the provision of easy access to population administration for former terrorists. By obtaining official documents, they gain benefits in the form of access to public services such as health, education, and employment. These benefits give them the opportunity to improve their quality of life and rebuild their self-confidence. From a social exchange perspective, this can be seen as an incentive provided by the village government in the hope that the individual will respond with positive behavior, such as compliance with social norms and participation in the community.

The synergy between the village government, police, and support institutions also reflects a broader exchange process in the social system. This collaboration not only aims to provide practical assistance to former convicts, but also to build a stronger social network in which all parties benefit. The village government gains a more stable environment, the community gains a sense of security with the existence of control and guidance mechanisms, while former convicts gain the opportunity to be accepted back into the community. In the theory of social exchange, this interaction will continue as long as the benefits received by all parties outweigh the risks or costs they bear.

The involvement of former convicts in village activities can also be explained within the framework of this theory. Their participation in various social activities allows for repeated interactions with the community. In each interaction, there is a symbolic exchange that gradually builds trust. If they demonstrate a cooperative attitude and follow social norms, the community will respond with a more accepting attitude. Over time, social relationships based on trust and acceptance become stronger, reducing the stigma that was previously attached to them.

In addition, social exchange theory also explains that individuals tend to avoid interactions that are detrimental or provide negative experiences. Therefore, if former convicts feel that society does not accept them or provides discriminatory treatment, they are likely to withdraw from social interactions or even return to less constructive networks. Thus, inclusive village government policies not only provide practical benefits, but also prevent the emergence of social dynamics that can hinder the reintegration process.

This social exchange-based approach ultimately shows that the success of reintegration does not only depend on the former convicts themselves, but also on the response of the community and the policies implemented by the government. By creating a supportive environment and providing opportunities for them to contribute, the process of positive social exchange can take place sustainably, creating a more inclusive and harmonious society.

In the context of social reintegration of former convicts, Peter M. Blau's approach in *Exchange and Power in Social Life* (1964) provides a broader perspective on how social exchange involves not only individuals but also groups and institutions that have different resources. Blau emphasizes that in social relations, exchange is not only in the form of material or economic benefits, but also involves dimensions of power and dependency, which are very relevant in the analysis of village government policies towards former convicts.

In this case, the village government, police, and supporting institutions have resources in the form of authority, policies, and programs that can facilitate social reintegration. They provide access to population administration, social assistance, and opportunities to participate in community activities. In Blau's theoretical framework, parties with more resources, in this case the government and supporting institutions, have greater power in determining the direction of social exchange. They can create a conducive environment for former convicts to be accepted back into society, but on the other hand also have control in determining the mechanisms and conditions for successful reintegration.

On the other hand, former convicts are in a structurally weaker position due to limited access and the stigma they face. In Blau's perspective, they have a high social dependency on the village government and supporting institutions to regain social legitimacy. However, this relationship is not entirely one-way. If former convicts are able to demonstrate behavior that is in accordance with social norms and rebuild trust, then a balanced exchange occurs. They regain their social rights, while society and the government benefit in the form of social stability and reduced risk of social disintegration.

Blau also highlighted that in social exchange, individuals or groups who are more dependent on others tend to have a lower bargaining position. Therefore, the success of social reintegration does not only depend on top-down policies, but also on how former convicts actively rebuild their social relationships. Participation in village activities is a strategy to reduce their dependence on external authorities and show that they can be productive members of society. By actively participating, they regain social resources in the form of trust and acceptance from the community.

Social contact theory, first developed by Gordon W. Allport in *The Nature of Prejudice* (1954), emphasizes that direct interaction between different groups can reduce prejudice and increase social understanding, especially when the interaction is carried out under supportive conditions. In the context of reintegration of former convicts, this theory can explain how active involvement in village social life plays a role in rebuilding community trust in them.

One of the main principles in social contact theory is that effective interaction must occur under conditions of equal status within the group, have a common goal, and be supported by authority or social norms. In this case, the village government policy that encourages the participation of former convicts in village social activities creates an environment that meets these three criteria.

First, in terms of equality of status, the village government opens equal access for former convicts to take care of population administration and obtain their civil rights. By having official documents, they can access public services such as health and employment, which ultimately puts them in a more equal position with other members of society. If their social status is no longer structurally different, society will more easily accept them as part of the community.

Second, having a common goal in village activities creates a more natural interaction between former convicts and residents. When they work together in social activities such as community service, cultural celebrations, or discussion forums, the main focus of the interaction is no longer on their backgrounds, but on the collective task that must be completed. Social contact theory states that when different groups work together to achieve a common goal, prejudice and stigma will gradually decrease as individuals begin to see each other in a more positive light.

Third, support from authorities and social norms are important factors that determine the success of interactions in reducing prejudice. In this case, the role of the village government and supporting institutions is very crucial. By providing explicit support for the reintegration of former convicts, the village government establishes a new social norm that they should be given the opportunity to contribute to society again. If the community sees that the authorities support this integration, they will be more likely to follow the policy and reduce resistance to the presence of former convicts.

Furthermore, the theory of social contact also emphasizes that repeated and quality contact is more effective in changing social perceptions than interactions that are merely temporary or formal. Therefore, the strategy implemented by the village government by encouraging former convicts to continue participating in various village activities allows for consistent social interaction. Over time, the community will get to know them better as individuals, not just based on the label "former convicts". Interactions that take place in this positive context will create more inclusive and harmonious social relationships.

In relation to Peter Blau's social exchange theory, the theory of social contact reinforces the understanding that social exchange is not only material or transactional, but also symbolic and emotional. Trust and social acceptance are forms of "social resources" that can be obtained through positive contact and repeated interactions. In this case, when former convicts show a constructive and reliable attitude in village social life, they get "returns" in the form of acceptance from the community. Conversely, if the community continues to reject their existence without providing an opportunity to interact, then the positive social exchange process will not occur.

By combining the theory of social contact and the theory of social exchange, it can be concluded that the success of social reintegration of former terrorists depends on two main aspects: the opportunity to interact in equal conditions and supported by authorities, and social exchange mechanisms that allow them to build trust and regain social status in the community. If these two processes run well, then society will be more inclusive in accepting former terrorists, reduce prejudice, and strengthen social stability at the local level.

Based on the discussion of government policy factors that underlie community behavior towards former terrorist convicts in Tenggulun Solokuro Village, Lamongan, the following findings are formulated:

- Finding 16 : The village government provides convenience in managing population administration for former terrorist convicts so that they can access public services such as health, education and employment.
- Finding 17 : Collaboration between village government, police, and support institutions to assist the community and former convicts in creating safe, peaceful and prosperous conditions.
- Finding 18 : The village government's steps in providing easier access to public services helps reduce the social alienation that former terrorist convicts often experience.

Based on the 3 findings above, the author obtains the following propositions:

- Proposition 6 : The more effective the government's policies are in providing ease of population administration and access to public services, and the stronger the collaboration between village governments, police, and support institutions in providing guidance, the smaller the risk of social alienation experienced by former terrorist convicts, thereby increasing the chances of their successful social reintegration.

4.2.4. Factors of openness and good faith of former terrorist convicts

Social reintegration for former terrorist convicts (napiter) is a major challenge in the deradicalization process. Tenggulun Village is a real example of how society can accept back individuals who have been involved in terrorism with the condition of openness and good faith. The Head of Tenggulun Village, Abu Sholeh, emphasized that the village government and the community accept back former napiter, especially those who are native residents of the village, as part of social reconciliation. In addition, former napiter who come on the recommendation of the Lingkar Perdamaian Foundation (YLP) can also settle in the village with the main condition, namely openness and honesty in communicating with residents and the village government. Openness is the key to building trust in society. If former napiter show a sincere intention to reintegrate and socialize well, the villagers will accept them without stigma. However, there are dynamics in this acceptance in several other places. Some individuals who return to the village tend to make certain demands, such as jobs, with pressure so that they do not return to their old activities. But this does not happen in Tenggulun Village.

The inclusive approach implemented in Tenggulun Village is based on social awareness of the importance of supporting those who want to change. Turhan, an educator in the village, highlighted how the results of the Village Alert Task Force training pioneered by the National Counterterrorism Agency (BNPT) have shaped the community's mindset in accepting former convicts. Unlike several other villages that implement strict rules, such as mandatory reporting or activity restrictions, Tenggulun Village provides freedom for former convicts to live their lives like other residents. This approach is considered more effective in building trust because it avoids stigma that can hinder the reintegration process.

From the perspective of social behavior theory, this acceptance can be explained through the symbolic interaction theory developed by George Herbert Mead. Symbolic interaction emphasizes that individuals form social meaning through interactions with others. In this case, former convicts who show openness in socializing and mingling with the community will receive a positive response from their environment. The inclusive attitude of the Tenggulun community reflects how continuous social interaction can change perceptions and build trust, allowing the reintegration process to run better.

Suparti, a member of the Desa Siaga Task Force Team, also highlighted how former convicts who returned to the village showed active involvement in social life. They not only mingled with the residents, but also engaged in religious and social activities, such as religious studies, visiting sick neighbors, and attending community events. This strengthened the community's trust in them. In the social exchange theory put forward by Blau (1964), social behavior

is based on the principle of reciprocity. When former convicts contribute to the social life of the village, they gain acceptance and trust from the residents, which ultimately accelerates the reintegration process.

In addition, the wider acceptance of former convicts in Tenggulun Village can also be attributed to the labeling theory developed by Becker (1963). In this theory, individuals who are given negative labels, such as "terrorists," may experience difficulties in reintegration due to the stigma attached. However, Tenggulun Village managed to avoid the negative impacts of labeling by treating former convicts as ordinary citizens without discriminating against them. This allows them to build a new, more positive social identity.

The social approach implemented in Tenggulun Village can be a model for other areas in handling the reintegration of former napiters. By providing freedom and equal opportunities, the community can help create a more peaceful and harmonious environment. The social concept that emphasizes openness, mutual cooperation, and justice shows that accepting former napiters is not only about providing a second chance, but also building a social structure that supports positive change.

Based on the discussion of the factors of openness and good faith as the background of community behavior towards former terrorist convicts in Tenggulun Solokuro Village, Lamongan, the following findings are formulated:

- Finding 19 : The openness and honesty of former napiters are the main requirements in building trust with the community in the reintegration process of former napiters in Tenggulun Village.
- Finding 20 : The inclusive approach implemented in Tenggulun Village is more effective in building trust compared to mandatory reporting policies or strict restrictions on former terrorist convicts, as implemented in several other areas.
- Finding 21 : The involvement of former convicts in social and religious activities is an important factor in accelerating their reintegration process.

Based on the 3 findings above, the author obtains the following propositions:

- Proposition 7 : Openness, honesty, and active involvement in social and religious activities are the main factors in building public trust in accelerating the reintegration process of former terrorist convicts in Tenggulun Village.

4.2.5. The Existence and Role of the Peace Circle

Social Learning Theory developed by Albert Bandura emphasizes that individuals learn from their social environment through the processes of observation, imitation, and modeling. This theory focuses not only on learning through direct experience, but also through observing the behavior of others and the consequences that arise from that behavior. Bandura argues that humans do not only react passively to the environment, but also actively interpret and adapt the behavior they observe.

In this theory, there are main concepts that explain how someone can learn through social interaction. One of them is modeling, where individuals observe the actions of others and try to imitate them if the behavior is considered beneficial or in accordance with prevailing social norms. This modeling does not only occur in a direct context, but can also be influenced by the media, role models, and the environment that forms certain social expectations.

In addition, this theory emphasizes the role of reinforcement in social learning. Positive reinforcement, such as praise, rewards, or social acceptance, can strengthen desired behavior, while negative reinforcement or punishment can reduce the likelihood of a person repeating a particular behavior. In this regard, Bandura also introduced the concept of vicarious reinforcement, where individuals learn not only from personal experience, but also from the consequences experienced by others. If someone sees that a behavior is rewarded, then the individual is more likely to imitate the behavior. Conversely, if someone sees that an action brings negative consequences, then he or she will tend to avoid it.

Cognitive aspects are also important factors in social learning. Humans do not only imitate behavior mechanically, but also evaluate and predict the impact of their actions before making decisions. This cognitive factor allows individuals to learn more flexibly, not only depending on stimulus and response, but also through reflection and understanding of the situations they face.

In the context of social reintegration of former convicts, social learning theory explains how behavioral change can occur through interaction with a more inclusive and supportive environment. When former convicts are given the opportunity to engage in social activities, participate in skills training, and receive national education, they will gradually observe and internalize new norms that support community life. Through this process, they learn that prosocial behavior is more accepted and valued by society than involvement in extremist activities.

The program organized by the Lingkar Perdamaian Foundation (YLP) is a form of real implementation of social learning theory. By providing an environment that allows former convicts to observe positive social models, receive reinforcement for behavior that is in accordance with social norms, and gain direct experience in community life, YLP helps accelerate their adaptation process. Participation in activities such as economic training and national education creates learning experiences that are not only theoretical but also applicable, so that former convicts can develop skills and attitudes that support their reintegration into society.

The social learning that occurs in the reintegration process also shows that behavioral change is not only the result of punishment or coercion, but is more effective when individuals have the opportunity to learn in a supportive environment. In other words, former convicts who see that other individuals with similar backgrounds have been successfully accepted back into society will be more motivated to adapt to prevailing social norms. This is in accordance with the basic principle of Bandura's theory which states that humans learn through examples and social experiences that they experience directly or indirectly.

This theory also reinforces the idea that social change in society can occur by creating an environment conducive to positive social learning. If society provides opportunities for former convicts to demonstrate their changes, then they will gradually develop more adaptive and constructive behavior. Conversely, if the social environment continues to stigmatize and reject, then it is likely that the individual will return to old deviant behavior because there is no support that allows them to develop.

Thus, social learning theory provides a deeper understanding of how individuals can change through social interactions and how the environment can play a significant role in shaping a person's behavior. In the context of rehabilitation and social reintegration, the application of this theory emphasizes that creating a supportive environment, providing positive social models, and providing appropriate reinforcement are effective strategies in helping former convicts live better lives in society.

The social conformity theory developed by Solomon Asch explains how individuals tend to adjust their attitudes, opinions, and behaviors to the norms or pressures of social groups. Asch suggests that humans have a strong urge not to deviate from prevailing social standards, even if it conflicts with their personal beliefs. Conformity occurs because individuals want to be accepted in the group and avoid social conflict that can arise if they differ from the majority.

In his classic experiment, Asch observed how individuals can be influenced by group pressure in simple situations, such as judging the length of lines that are clearly different. The results showed that most participants tended to follow the majority answer, even though they knew it was wrong. This suggests that conformity can occur either because of normative pressure, which is the desire to be accepted by the group, or because of informational pressure, which is the belief that the group is more likely to have the right answer than the individual.

In the context of social reintegration of former convicts, the theory of social conformity explains how behavioral change can occur through peer pressure that supports new social norms. Former convicts who try to return to society face challenges in the form of stigma and social rejection. If they continue to be viewed as deviant individuals, they will have difficulty adjusting to their new environment. Therefore, the role of the Lingkar Perdamaian Foundation (YLP) is crucial in building a positive conformity mechanism.

YLP creates a conducive social environment for former convicts to adapt to norms accepted in society. By providing recommendations to the government and local communities, YLP helps build social legitimacy that allows former convicts to be accepted back. When individuals see that other former convicts who have undergone rehabilitation programs are accepted and supported, they will be more motivated to adapt to the same standards of behavior. This process reflects how peer pressure can be used constructively to encourage more positive social behavior.

In addition, the national education programs carried out by YLP also strengthen conformity to the values of nationalism and diversity. For example, by inviting former convicts to participate in the Indonesian independence commemoration ceremony, YLP creates a social experience in which individuals see that the norm in the larger group is to accept national values. If they see that involvement in national events is appreciated and respected by society, then they are more likely to adjust to the new national identity.

Social conformity also plays a role in shaping public opinion about former convicts. If the community sees that the village government and YLP have provided support to former convicts and consider them worthy of returning to participate in social life, then individuals in the community will be more likely to follow that attitude. In other words, the more individuals accept former convicts, the more likely society as a whole is to adjust their attitudes toward this group.

From a social conformity perspective, successful reintegration depends not only on the behavioral changes of former convicts, but also on how society creates norms that allow them to be accepted back. If the social environment signals that former convicts should be avoided or suspected, then they will have difficulty adjusting. However, if society adopts more inclusive and supportive norms, then former convicts will be more motivated to adjust their behavior to positive social standards.

This theory also shows that social change can occur through a gradual conformity mechanism. At first, perhaps only a few people in society are willing to accept ex-convicts. However, if these individuals have strong social influence and continue to show their support, then more and more people will follow the same attitude. In other words, when individuals see that a certain attitude is the norm in their group, they will be more likely to adopt similar behavior.

In the context of rehabilitation of former convicts, the theory of social conformity provides insight that behavioral change can be encouraged through the creation of an environment that supports new norms. By ensuring that society and former convicts have the opportunity to interact in positive conditions, the process of social adaptation can occur more easily. The conformity that is formed is not just compliance with the rules, but also the internalization of new values that allow former convicts to become part of society as a whole.

The approach used by YLP by providing skills training, national education, and administrative support is an effective strategy in encouraging conformity to more inclusive social norms. With positive social pressure, former convicts are more easily able to adapt to norms that are widely accepted in society, thus accelerating their reintegration process.

Based on the discussion of the factors of the existence of the Peace Circle Foundation (YLP) which underlie the behavior of the community towards former terrorist convicts in Tenggulun Solokuro Village, Lamongan, the following findings are formulated:

- Finding 22 : Former convicts involved in the Yayasan Lingkar Perdamaian (YLP) program have the opportunity to observe positive social models, receive reinforcement for prosocial behavior, and gain direct experience in community life.
- Finding 23 : YLP accommodates and provides assistance to former convicts who have completed their prison terms.
- Finding 24 : YLP is a non-governmental institution that synergizes with the government and police, formed by BNPT as a facilitator for former terrorist convicts to return to the bosom of the motherland and the

economic independence of the families of former terrorists.

Based on the 3 findings above, the author obtains the following propositions:

Proposition 8 : The existence of the Peace Circle Foundation (YLP) as a facilitator for the reintegration of former terrorist convicts through mentoring and synergy with the government and police, plays a strategic role in building economic independence and accelerating their adaptation process in community life.

Based on minor propositions 1 to 8, the major proposition of this research can be formulated as follows:

Major Proposition : The success of the reintegration process in Tenggulun Village is determined by the inclusiveness of the community, the goodwill of former terrorist convicts, government support, police supervision and assistance from institutions in fighting for economic independence and supportive housing for former terrorist convicts.

5. CLOSING

5.1. Conclusion

a. Community Behavior Towards Former Terrorist Convicts in Tenggulun Village, Solokuro District, Lamongan Regency

The Tenggulun Village community experienced a significant change in attitude towards former terrorist convicts. Initially, they tended to reject the presence of former terrorist convicts with concerns about the potential for radical group reorganization. However, over time, intensive social interaction and the values of solidarity that have taken root in village life have encouraged changes towards a more inclusive and open attitude. The community has begun to play an active role in eliminating negative stigma by establishing closer social relationships, which ultimately supports the success of the social reintegration of former terrorist convicts into the community.

This reintegration process cannot be separated from concrete actions taken by various parties, especially the village government, sub-district government, and police. Administrative support in processing population documents provides easier access for former convicts to obtain their civil rights, such as health services, education, and employment. In addition, assistance and supervision carried out by security forces helps ensure that the reintegration process runs well and remains within the corridor of social security. Furthermore, the synergy of the government at various levels in providing economic empowerment programs creates opportunities for former convicts to build independence, so that they can return to being productive members of society.

In the decision-making process, the government plays an active role in educating the community so that they have a more comprehensive understanding of the social rehabilitation of former napiters. National education programs, training, and village deliberations are the main strategies to eliminate community confusion in determining attitudes towards former napiters. Understanding based on data and rationality allows the community to make fairer and more balanced decisions, so that social reintegration can take place in a conducive and sustainable atmosphere.

b. Factors Underlying Community Behavior Towards Former Terrorist Convicts in Tenggulun Village, Solokuro District, Lamongan Regency

The success of the social reintegration of former terrorist convicts in Tenggulun Village is the result of various mutually supportive factors. The village community, which was initially full of concerns, experienced a change in attitude to be more inclusive, driven by intensive social interaction, a strong culture of mutual cooperation, and the role of religious leaders in instilling values of tolerance and social diversity. This process is further strengthened by a community-based approach that emphasizes openness and the elimination of stigma against former terrorists.

In addition to social and cultural factors, support from the village government, police, and support institutions play an important role in ensuring that former convicts can adapt well to society. Ease of administration of

population and access to public services helps reduce the social alienation often experienced by former convicts. Furthermore, economic empowerment programs involving access to productive land, empty houses, and small businesses provide opportunities for them to achieve economic independence, which ultimately accelerates the process of reintegration into society.

Community trust in former convicts is also built through an inclusive approach, their involvement in social and religious activities, and honesty in showing positive changes. The reintegration model implemented in Tenggulun Village has proven to be more effective than a strict control-based approach such as mandatory reporting policies or movement restrictions. By providing space for former convicts to actively participate in social life, the community can assess their changes directly, so that more harmonious social relations can be established.

The existence of the Peace Circle Foundation (YLP) as the main facilitator in social reintegration is also a key factor. As an institution that synergizes with the government and police, YLP provides assistance to former convicts, helps them understand positive social models, and provides support in achieving economic independence. This community-based approach proves that with the right strategy, former convicts can be accepted back into society and contribute productively without having to be trapped in negative stigma.

5.2. Suggestion

Based on the results of this study, there are several recommendations that can support the sustainability and effectiveness of the reintegration process of former terrorist convicts in society:

a. Strengthening the Role of the Peace Circle Foundation (YLP)

The Lingkar Perdamaian Foundation has played an important role in assisting and controlling the reintegration process of former convicts. In the future, it is necessary to strengthen the capacity of YLP through increasing resources, both in terms of companions, rehabilitation programs, and financial support so that the assistance provided is more comprehensive and sustainable.

b. Increasing Collaboration between Government, Community, and Supporting Institutions

The synergy that has been established between the village, sub-district, and central governments needs to be continuously strengthened. The government can increase community involvement in reintegration programs, such as through dialogue forums, joint entrepreneurship training, and organizing social activities that actively involve former convicts.

c. Optimization of Economic Independence Program

The economic independence program provided to former convicts and the surrounding community must continue to be developed in order to have a long-term impact. The provision of skills training, access to capital, and product marketing needs to be expanded so that former convicts can be more economically independent and able to contribute to social development.

a. Improving Administrative Services for Former Napiter

The outreach program in population administration services needs to be expanded to ensure that all former convicts have official documents that make it easier for them to access public services. This is important to avoid administrative obstacles that can hinder their reintegration process.

b. Education and Socialization to the Community

Although the acceptance of the Tenggulun Village community towards former napiters is good, educational and socialization efforts regarding the importance of social reintegration need to be continuously carried out so that negative stigma and prejudice can be minimized. Activities such as public discussions, peace campaigns, and the involvement of community leaders in reintegration programs can be effective strategies in building broader understanding.

5.3. Implications of Research Results

a. Theoretical Implications

The results of this study contribute to the development of theory in the study of social reintegration, especially in the context of former terrorist convicts. This study shows that the openness of society is not the only factor in the success of reintegration, but is also determined by the good faith of former convicts in integrating with society and support from various parties, including the government and supporting institutions such as the Lingkar Perdamaian Foundation (YLP).

This finding enriches the perspective in the study of social reintegration by emphasizing that the success of reintegration does not only depend on external factors (community acceptance and policy support), but also on internal factors, namely the willingness of former convicts to actively participate in social and economic life. In addition, this study adds an important dimension related to the role of multi-party synergy in creating a conducive environment for the social reintegration of former convicts.

Thus, this research can be a basis for developing theories on social interaction and rehabilitation of former perpetrators of terrorism, especially in the context of a community-based approach and institutional synergy in social reintegration.

b. Practical Implications

In practice, this study provides insight for various stakeholders involved in the reintegration process of former convicts. Practical implications that can be applied include:

1) Strengthening Community-Based Reintegration Programs

The government and supporting organizations need to continue to encourage a community approach in reintegration programs, with an emphasis on active community involvement in creating an inclusive environment for former convicts. Programs such as dialogue forums, joint social activities, and community-based economic empowerment can be effective strategies in accelerating social acceptance.

2) Optimizing Government Support in Administration and Economy

The government needs to expand access to administrative services for former convicts with a proactive approach to ensure they have a legitimate legal identity. In addition, economic independence programs must be further developed by providing access to capital, skills training, and integration with the labor market so that former convicts can earn a decent living and be economically independent.

3) Multi-Party Synergy Enhancement

The success of social reintegration depends on close cooperation between the government, supporting institutions, and the community. Therefore, there needs to be a more integrated policy in supporting former convicts, including regulatory alignment, increasing the capacity of supporting institutions, and strengthening communication networks between stakeholders.

4) Replication of Reintegration Model in Other Regions

The reintegration model implemented in Tenggulun Village can be a reference for other areas facing similar challenges in dealing with former convicts. By adjusting local social and cultural conditions, community-based approaches and multi-stakeholder support can be implemented more widely to increase the effectiveness of deradicalization and social reintegration programs.

5.4 Novelty

The success of Reintegration carried out by the Tenggulun Village Community, Solokuro District, Lamongan Regency is supported by the openness of the community in accepting former terrorist convicts. Inviting them to be active in community activities, providing housing, providing opportunities for economic independence, and providing assistance by religious institutions and support institutions in reintegration.

REFERENCES

- Allport, G. W. (1954). *The nature of prejudice*. Addison-Wesley.
- Bandura, A. (1977). *Social learning theory*. Prentice-Hall.
- Blau, P. M. (1964). *Exchange and power in social life*. Wiley.
- Bourdieu, P. (1990). *The Logic of Practice* (R. Nice, Trans.). Stanford University Press.
- Coleman, J. (2018). Theories of trust. In *The Oxford Handbook of Trust* (pp. 37-54). Oxford University Press.
- Durkheim, E. (1893). *The division of labor in society*. Free Press. (English translation by Lewis A. Coser, 1997).
- Durkheim, E. (1984). *The Division of Labor in Society* (L. Coser, Trans.). Free Press.
- Eliasa, E. I. (2011). *The importance of parental attachment in the internal working model for the formation of children's character (a study based on John Bowlby's attachment theory)*. Yogyakarta: Inti Media Yogyakarta in collaboration with the Center for Early Childhood Education Studies, Research Institute, Yogyakarta State University.
- Festinger, L. (1957). *A theory of cognitive dissonance*. Stanford University Press.
- Gilliland, S. E., & Dunn, P. (2003). The effects of trust on organizational performance. *Journal of Management*, 29(6), 783-803.
- Goffman, E. (1963). *Stigma: Notes on the Management of Spoiled Identity*. Princeton University Press.
- Heider, F. (1958). *The psychology of interpersonal relations*. Wiley.
- Horgan, J. (2009). *Walking Away from Terrorism: Accounts of Disengagement from Radical and Extremist Movements*. Routledge.
- Khamdan, Muh. *Deradicalization of Terrorism Criminal Acts in Indonesia*. MS thesis. Graduate School of Syarif Hidayatullah State Islamic University (UIN) Jakarta, 2015.
- Kramer, R. M., & Brewer, M. B. (1996). Trust and cooperation in organizations. *Annual Review of Psychology*, 47, 471-505.
- Maslow, A. H. (1943). "A Theory of Human Motivation." *Psychological Review*, 50(4), 370–396.
- Mead, G. H. (1934). *Mind, self, and society*. University of Chicago Press.
- MOLEONG, Lexy J. *Qualitative research methodology revised edition*. 2007.
- Pettigrew, T. F. (1998). Intergroup Contact and Intergroup Attitudes. *International Journal of Intercultural Relations*, 22(1), 117-132.
- Rogers, Everett. M (1962). *Diffusion Of Innovations*. A Division Of Simons & Schuter Inc: New York.
- Segal, E. A. (2011). *Social empathy: The art of understanding others*. Columbia University Press.
- Selviana, S., & Yulinar, S. (2022). The influence of self-image and social acceptance on the self-confidence of adolescents who upload selfies on Instagram social media. *IKRA-ITH HUMANIORA: Jurnal Sosial dan Humaniora*, 6(1), 37-45.
- Sugarda, Y. B. (2022). *Multiculturalism and Tolerance*. Gramedia Pustaka Utama.
- Tajfel, H. (1979). Individuals and groups in social psychology. *British Journal of Social and Clinical Psychology*, 18(2), 183–190.
- Tajfel, H., & Turner, J. C. (1979). An integrative theory of intergroup conflict. In W. G. Austin & S. Worchel (Eds.), *The social psychology of intergroup relations* (pp. 33-47). Brooks/Cole.
- Tajfel, H., & Turner, J. C. (1979). The Social Identity Theory of Intergroup Behavior. In S. Worchel & W. G. Austin (Eds.), *Psychology of Intergroup Relations* (pp. 7–24). Nelson-Hall.
- Tay, L., & Diener, E. (2011). "Needs and Subjective Well-Being Around the World." *Journal of Personality and Social Psychology*, 101(2), 354–365.
- Waldschmidt, A. (2022). Stigma. Notes on the Management of Spoiled Identity. In *Goffman-Handbuch: Leben–Werk–Wirkung* (pp. 299-307). Stuttgart: JB Metzler.

- Wibisono, S. (2012). Religious Orientation, Social Capital, and Prejudice towards Other Religious Groups in Muslim Students. in *INSAN Journal*, 14(03).
- Yustisia, W. (2016). Group norms as moderator in the effect of cross group friendship on outgroup attitude: A study on interreligious group in Indonesia. *Makara Hubs-Asia*, 20(1), 57-66.