

# PROTECTING PALOPO CITY FROM RADICAL IDEOLOGIES AND ACTIVITIES

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**Abstract;** *This study aims at identifying the strategies and challenges faced in protecting Palopo from radical ideologies and acts. The research significances were to strengthen the existing theories in preventing radicalism. It was descriptive qualitative. The subjects were the Police, the Military, Universities, Islamic Schools, Schools, FKUB, Preachers, and Society. Then, seven strategies found in protecting Palopo from radical ideologies and acts. They are; 1) Bina Waspada Operation; 2) Balatkom Operatio nand Radical Ideologies; 3) Scientific Integration; 4) Religious Dialogue; 5) Obligatory Report Program; 6) Guiding Young Generation; and 7) Maintaining Tolerance and Inter-religious Harmony. It was also found a number of challenges faced in protecting Palopo from radical ideologies and acts; 1) Palopo is totally a strategic area; 2) it is a multicultural and multireligious area; 3) young generations are the most-wanted targets; and 4) having a lack of sense of caring of other people.*

**Keywords:** *Strategies, Challenges, Protecting Palopo, Radical Ideologies and Activities*

## INTRODUCTION

The arrival of radical ideology in South Sulawesi is a threat that should be alerted to the all existing areas. Before this ideology flourishes and grows up, all parties should actively take part in preventing and resolving activities containing radicalism elements. The societies feel anxious if the influences of the ideology are still allowed to grow up and will ultimately affect the mindset of the young generations because they will be the most wanted for radical groups to conduct their indoctrination and dogmatization.

One of the areas in South Sulawesi that should be protected from the growing radicalism is Palopo City. Based on data obtained from the Police of Tana Luwu (2012 data quoted in the news of RMOL.com), there were four districts in Tanah Luwu who became the target of terrorist networks in developing their movement and followers. Furthermore, the Police of Tana Luwu also revealed some radical actions that had occurred in Tana Luwu. First, in 2001, the community and the police forcibly dispersed a religious activity that was suspected of being a radical ideology in Towuti District. Second, in 2002, the same activities appeared again in a different region, located in Binturu – Suli District. At first, this activity was considered just a regular activity, but the society suspected the community as the organizers and the active members regularly conducted military exercises considered unreasonable by the local society. The suspected community successfully recruited more than 32 followers. This activity was suspected as the activities aimed at helping radical actions in Poso. Third, on January 10, 2004, a radical action such as the bombing happened in Bukit Sampoddo Indah Cafe, Wara sub-district. The bombing occurred when a cafe packed with visitors. In this bombing, there were four fatalities. This radical action was purely motivated as an

act of *Jihad*. This was supported by a statement of the main actors stated that the cafe was a place of prostitution (cited in the news of Suara Merdeka.com).

Further, the consideration of the cases stated previously, Palopo and the surrounding areas in the forms of mountainous region and the coast will be a very strategic area for the radicals to strengthen their defense basis by performing a lot of preparations and trainings in the mountains that are far away from the limelight and the reach of local people. In addition, Palopo city is one of the closest lands from Poso to Makassar, so it is very strategic and potential to be served as a transit area for the radicals to develop their movements and recruit a lot of members.

In addition to geographical location, Palopo is also the capital of region that was being the transmigration center program for the people of Java and Bali. Then, it also covers a variety of other tribes, so it seems like a mini Indonesia. Hence, a wide range of ideologies and religious understanding coming from outsides also mingled with the ideology of the natives Palopo. The ideology brought by the settlers did not rule out containing the radical elements that could be forerunner to the emergence of radical groups in Palopo. Furthermore, it is one of the formation factors of multicultural and multi-religious society in Palopo. The development of cultures and religions carried out by migrants and immigrants could just be a very sensitive issue for the radical groups and will eventually lead to the emergence of radical ideologies and actions.

Seeing its potential as well as several cases related to the radical ideology and activity in Palopo, the government and society should take preventive, targeted, and comprehensive actions in preventing the development of radical ideology and action in Palopo. Based on the cases stated previously, the researcher tried to examine more deeply what strategies are already being implemented by the government and society in protecting Palopo from the radical ideology and action that increasingly disturb the public in a number of areas.

This study aimed to analyze any strategies and challenges applied to protect Palopo from radical ideology and acts. Furthermore, this research significances were to: 1) strengthen the existing theories dealing with preventing radicalism; 2) be a reference in protecting vulnerable areas to radicalism – in this case, the strategies implemented by Palopo to not be contaminated with radicalism could be adapted and adopted by the areas that have similar problems with Palopo; 3) be the subject of a study in order to find problem solving related to the challenges faced in preventing radicalism as the findings of this study; and 4) strengthen the protection of Palopo from radical ideologies and activities.

## **LITERATURE REVIEW**

Several studies dealing with the radicalism reductions both in Indonesia and overseas had been conducted. Hughbank and Don (2010: 31-32) examined the roles of intelligences in tackling terrorist acts. In this paper, they viewed that the intelligences had a very important role in maintaining the defense and homeland

security as well as protecting the public from a terrorist attack. To streamline its operations in tackling terrorist acts in several countries, military intelligences had established several branches with different tasks: 1) Human Intelligence (HUMINT); 2) Geospatial Intelligence (GEOINT), Measurement and Signature Intelligence (MASINT), Open Source Intelligence (OSINT), Strategic Intelligence (STRATINT), Signals Intelligence (SIGINT), and Technical Intelligence (TECHINT). The roles of intelligences in preventing radicalism were also supported by Ndupa (2014). He said that the government needs to make a strategic policy for preventing terrorism acts – one of them is military strategy. This strategy is considered effective in tackling radical groups because they will be crushed and dissolved in a truce.

Bhui et al (2012: 7) had reviewed the implementation of a public health approach in understanding and preventing violence through radical action. They found that the application of this approach can reduce violence through radical action. This approach is being the focus of intervention in minimizing doctrinization or recruiting members to undertake radical actions. They also found that this approach was potential to help reducing the negative views of the society suspected having radical ideology. In this case, the approach tried to approach the society that contaminated to radical ideology, and then tried to change their mindset by applying a public health approach. By paying attention and considering to the public health, the radical groups were expected to think a thousand times before acting because so many innocent people will become the victims of their actions.

Furthermore, Bloch-Elkon (2007: 142) had conducted a study related to the appraisals of American public dealing with the post bombing on September 11, 2001 on the government's efforts to prevent future terrorist attacks. Generally, this study showed the public doubts on the US government's efforts in preventing terrorism. They were lack of confidence in the government ability to prevent terrorist attacks. They were also not sure if their government could protect them when you used public facilities such as buses and trains – it is possible if there will be suicide bombings in the public places. Nur (2015: 17) stated that it required a comprehensive and effective way to eradicate radical ideology and action in Indonesia. The government must cooperate with all parties, both inside and outside the country to combat terrorism in Indonesia. In addition, there should be a strong legal umbrella dealing with the prevention of radical acts so that the security forces can optimally work. Furthermore, Smith (2010) stated that the government should continue to monitor the local conditions and regional organizations, and pays special attention to ideological relations, logistics, and international finance that may develop in the future.

Hamilton-Hart (2005: 303-325) states that there are two factors affecting the emergences of radicalism. Firstly, the action driven by political interests - when a country runs dirty politics that do not favor to the welfare of the community, then this condition will create underground movements that want to make change through violence. Second, the action led by the religious - especially for Islamic

radicalism, it is driven by the will to establish an Islamic state. In the Indonesian context, a radical group does not accept the ideology of Pancasila, the 1945 Constitution, and Democracy as the pillar in running the government. They totally have a strong determination to implement Islamic teachings without regarding to the local culture and Indonesia ideology. In other sides, Muzakki (2014: 19) states that there are four factors affecting to the birth of radicalism in Indonesia; 1) political repression; 2) socio-economic; 3) globalization; and 4) the help of support from Arab countries.

Zada (2002: 182-185) mentions three aspects that can be an entry point to determine the radical Islamic groups dealing with the nation-state of Indonesia. First, their political views; the Islamic radical believes that Islam strongly regulates states. The second, their movement aspects; Islamic radical has conducted serious efforts to gain strengths implementing two patterns at once, namely structural and cultural lines. Third, their attitudes deal with viewing positively or negatively on the government after the fall of Suharto.

According to Kalla (cited in the news of *Liputan 6*, 31/10/2015), the poverty is the main factor affecting the development of radicalism in Indonesia. In addition, he views that the dissatisfaction of certain groups on the performance of the government that cannot protect the rights of its citizens is also a factor affecting the actions of radicals in Indonesia. In other sides, Muluk (cited in the news of *Liputan 6*, 02/02/2016) says that there is no single factor that causes someone doing radical acts, but from a psychological point of view someone will be radical if he/she feels empty spiritually, dogmatism, and lack of critical thinking. This is compounded if they undergo a process of indoctrination and ideologation by the radical groups.

On December 5, 2002, the residents of Makassar were shocked by bombings at a McDonald's in Ratu Indah Mall Makassar. The action occurred when the restaurant was packed with visitors for breaking fast and having a dinner. At the same time it was also occurred a bombing in the show room of NV Hadji Kalla. In this incident, there were three deaths and ten people were injured. A lot of speculation occurred dealing with the perpetrators of this bombing. However, the police ensured that the perpetrators were the international network of terrorists.

Before the bombings at McDonald's and Show Room of NV Hadji Kalla, there was also a bombing at the Kentucky Fried Chicken restaurant located in Panakkukang Mas Complex, Pengayoman, Makassar, South Sulawesi (reported by Iwan Taruna in the news of *Liputan 6*, October 13, 2001). The bombing occurred on Friday, October 12, 2001. In this action, no casualties were found, only some damages at KFC. This explosion also resulted in some damages to homes located around the scene. Subsequently, on January 10, 2004, there was also a bombing occurred in Palopo, precisely in Bukit Indah Sampoddo cafe, Wara-Palopo, South Sulawesi. The bombing occurred when the cafe crowded with visitors. In this bombing, there were four fatalities.

In 2014-2015, Makassar residents were shocked by the news on the declaration and inauguration of the new members of ISIS network conducted by Muhammad Basri. He was the head of Tahfidzul Quran in Rida mosque at Mannuruki Street, Sudiang-Biringkanaya, Makassar. In this case, Muhammad Basri denied himself as a member of the ISIS network. He only supported the ISIS movements. He had also openly inaugurated his students as the supporters of ISIS movement. Then, he had been repeatedly visited *Densus 88* (police), just because the police did not have sufficient evidences, therefore he was not arrested (quoted from the news of Rakyat Sulsel.com, April 25, 2015). However, on 24 April 2015, he was formally arrested by the Densus 88 as proved to; 1) be involved in the Indonesian terrorist network, 2) be involved in planning the bombing of the Governor of South Sulawesi, November 2011; 3) facilitate the departure of the citizen to join ISIS in Syria; and 4) to accommodate DPO terrorists in Makassar (quoted from the news of Beritasatu.com, April 25, 2015).

## **RESEARCH METHOD**

This study was descriptive qualitative. This design was intended to collect data in the form of words spoken or written observed by the researcher as well the objects observed to detail that could be analyzed the implied meaning in the document or the objects. Furthermore, this study was conducted in Palopo City - South Sulawesi, Indonesia. The data sources of this study were the government and public figures including the Police, the Military, Universities, Islamic Boarding Schools, Schools, Religious Communication Forum (so-called FKUB), Preachers, and Society.

The data collected in this study was qualitative data obtained from interviews with the police, the military, universities, schools, school, FKUB, preachers, and society. The research instrument utilized in this study was an unstructured interview guidelines containing two main questions; the strategies and challenges faced in protecting Palopo from radical ideologies and acts. Furthermore, the data collected were analyzed utilizing interactive analysis models developed by Milles and Huberman (1984). This model covers three components: 1) data reduction; 2) display data; and 3) conclusion.

## **RESEARCH FINDINGS**

The findings of this study include the strategies implemented and the challenges faced in protecting Palopo from radical ideologies and acts. The following are the the research findings obtained from several key informants who have important roles in protecting Palopo from radical ideologies and acts.

### *The strategies Applied in Protecting Palopo from Radical Ideologies and Acts*

The following data deal with the strategy being implemented to protect Palopo from radical ideologies and acts obtained from some respondents:

### *1. Operation of Bina Waspada*

This operation is a program conducted by the Police in protecting Palopo from radical ideologies and acts. It has been running for several years and still continues until today. In this operation, the Police proactively disseminates to the public about anti-radicalism in a way to teach people how to recognize radical ideologies and acts. They have been actively visiting places such as mosques and churches to urge the publics to always be vigilant with radical ideologies. In addition, the residents are also asked to be sensitive to recognize radical activities. They are expected to report to the authorities if they see such suspicious movements. To facilitate the public in identifying people who have radical ideologies, the police also show photos of radical people being fugitives during this time.

### *2. The Operation of Balatkom ( Bahaya Laten Komunis) and Radical Ideologies*

One of strategies that has been being implemented by the Indonesian National Army (TNI) to protect Palopo from radical ideologis and acts is to establish *Balatkom* operation. It is designed in order to anticipate the re-emergence of communist and radical movements disturbing the religious harmony and the unity of Indonesia. So far, it is very effective in protecting Palopo from communist and radical ideologies because the *Babinsa* (non-commissioned officer) patrolling in every village totally works in accordance with their respective duties. They patrol the area being their respective duties for 24 hours so that all the residents conducted suspicious activities are easily identified and immediately reported to their own head. The Babinsa official is obliged to report twice a day, every 06:00 am and 17:00 pm.

### *3. Scientific Integration*

The next strategy that has been being implemented to protect Palopo from radical ideologies and acts is conducted scientific integration applied in the schools and universities. First, some lecturers in colleges have integrated their course materials with radicalism materials. They consider that the integration is one of very effective strategies to protect the students from radical ideologies and acts. It is done by the lecturers on their own consciousness to protect their students from the radical ideologies because there has been no single college in Palopo that have incorporated or integrated radicalism material in their curriculum. Then, in integrating the materials the lecturers do not directly utilize the words referring to radicalism and prohibit their students to be involved in radical ideologies and acts, but they are more likely to encourage their students to respect each other regardless of the race and religion of the people in Palopo. They, at the beginning and end of the course, always remind their students to always maintain the harmonious lives establishing in Palopo. In this case, they always emphasize to the students to always be at the forefront in protecting Palopo from actions that could undermine the diversity, harmony, and unity of society in Palopo. In addition, they do not also feel bored in constantly reminding their students to be

more careful in choosing and following a religious discussion forum. They should be more selective in choosing activities both inside and outside the campus.

Secondly, the integration of radicalism materials has also been applied both in public schools and religious schools in Palopo. The teachers point out that they have been always integrating the radicalism materials with their own subjects. The strategy applied by the teachers is similar to the strategy that has been applied by several lecturers. They would tend to use persuasive and rationale language for their students so it is easy to be accepted by the students. Especially for the Islamic boarding schools, the teachers integrate the radicalism materials when they discuss about the concepts of *Jihad* in Islam. They emphasize to the students not to commit violence acts in the name of jihad. It is not compatible with the concept of jihad that has been taught by the Prophet. The students are asked to participate actively to keep the unity of Indonesia as been done by the Islamic scholars previously.

#### *4. Religious Dialogue*

Religious dialogue is a strategy adopted by Religious Communication Forum (FKUB) of Palopo. The dialogue is conducted to provide religious understanding to the society to maintain inter-religious harmony in Palopo. Through this dialogue, the societies are encouraged to cherish and protect each other as human beings are all brothers in despite of different beliefs. In addition, the religious issues occurred in Palopo are resolved in this forum. Then, through this forum, laws and policies related to religious harmony are also disseminated to the public. So far, FKUB is effective enough in creating religious harmony in Palopo. It is barely found any disputes among religious communities in Palopo even though religious diversities are growing rapidly. Shortly, it can be used as a role model by other regions that have multireligion society.

#### *5. Obligatory Report Program*

This program is implemented by the local governments of Palopo. It requires all newcomers domiciling at least three days to report to RT/RW (local governments) by showing their identity cards. For the citizens who have guests or relatives from outside of the region are expected to report directly to the RT/RW. It is also applied to all owners of boarding houses or rented houses in Palopo. In this case, all the owners should play an active role in reporting on the people who live in their rental home. In addition, they are also obliged to collect all the copies of the tenants' identity cards and to hand them to RT/RW. This is done in order to identify all outsiders coming in Palopo. If the society finds suspicious people, RT/RW will take anticipatory steps against undesirable things

This program is also applied to all permanent residents of Palopo. They are required to report if they see people who have the same features as the photos distributed by the police. Then, the residents are also asked to report any suspicious activity or action existing in Palopo. This is the follow up of *Operasi Bina Waspada* program applied by the Police. So far, the program is running

effectively in protecting Palopo from radical ideologies and acts. The public awareness to report suspicious things makes easy for the authorities to protect Palopo from radical ideologies and acts.

#### *6. Guiding the Young Generation*

This guidance in form of trainings is intended for young generations who drop out of school or unemployed. Local governments provide free trainings to high school graduates. The trainings provided are totally varied depending on their talents and interests, for example: training in sewing, weld, forge, making crafts, computers, and so forth. It is held at Vocational Training Centre (BLK) of Palopo located at Jl. Dr. Ratulangi Km. 5, Balandai – Bara, Palopo. The trainings are conducted to: 1) reduce unemployment, which is one of the main factors that led to the emergence of radical ideologies and acts; 2) provide positive activities for the young generation so that they are not easily indoctrinated and contaminated by radical groups.

#### *7. Maintaining tolerance and inter-religious harmony*

The residents of Palopo consider that one way to protect Palopo from radical ideologies and acts is to maintain the tolerances among religions, cultures and tribes in Palopo. Tolerances and inter-religious harmonies in Palopo are needed to maintain the harmonious lives of Palopo. According to the residents, there are many ways been done to maintain the harmonious lives in Palopo such as; 1) helping the preparations of the religious ceremonies (Eid al-Fitr, Eid al-Adha, Christmas, Nyepi, etc.); 2) attending the traditional events; 3) attending a funeral; 4) attending the wedding; 5) working together to clean the environmental mosques, churches and temples; 6) visiting the sick; 7) making the traditional food of Palopo such as *Kapurung* and *Lawa*; 8) attending the welcoming new-born baby; 9) participating in Indonesia's independence day celebrations; 10) and others.

#### ***Challenges in Protecting Palopo from Radicals Ideologies and Acts***

Based on the interviews findings with respondents, it is found that there are some challenges faced by society in protecting Palopo from radical ideologies and acts. *First*, Palopo is a very strategic area for radical groups to develop their movement because this region can be a transit area from Makassar to Palu as the area of terrorist group led by Santoso. In this case, Palopo is actually not their targeted area to commit radical acts but it is only used as a transit area for stabilizing or finalizing their plans to carry out their actions. Additionally, it is a mountainous region that would be a very strategic place for radical groups to hide and practice to strengthen their powers. Second, it is also a multicultural and multireligious area. This condition could be a strong threat if the people do not care with this diversity. Furthermore, the issues of cultural diversity, ethnic, and religion in Palopo could be the most powerful weapon for radicals to implant their ideologies.



Third, the young generation of Palopo is the most-wanted target for radical groups. It will be challenges for the societies to block the emergence of radical ideologies to the young generations. The youths, especially unemployment, should always be guarded and supervised so that they are not contaminated with radical ideologies. To guard the young men, it totally needs a good cooperation with their parents. If the young men are not guarded appropriately, it will be the biggest threat that would be the inclusion of the radical ideologies in Palopo. In addition to the unemployment youths, the students also have to be guarded and controlled the activities as well as the religious studies that they learn. It is very concerned if the religious studies followed by them containing radical ideologies. Finally, the lack of societies' sense of caring will also be challenge in protecting Palopo from radical ideologies and acts. To eliminate the sense of caring, the societies are presented technology tools that will shape them being an individualistic society so that they do not care about their people around them. It should be anticipated early so that it does not happen. The sense of caring certainly create a good cooperation for the public Palopo to protect their area from radical ideologies and acts. Through the high sense of caring and cooperation, the societies will play active roles in reporting to the relevant authorities dealing with any suspicious activities conducted by the societies.

## DISCUSSIONS

Based on the data obtained in this study, although Palopo is one of the propne areas to be contaminated by radical groups, but people can still protect the city from the radical ideologies and acts. It is proven by the evidence that it is not found the data indicating the existence of radical groups in Palopo. Also, it is not detected the radical movements in recent years. So far, Palopo is still restrained and controlled from radical acts. It could be achieved due to the good cooperation among the societies with all the relevant parties.

This study found 7 (seven) strategies being considered effective by the public in protecting Palopo from radical ideologies and acts. They are; 1) *Bina Waspada Operation*; 2) *Balatkom Operation* ( *Bahaya Laten Komunis*) and *Radical Ideologies*; 3) *Scientific Integration*; 4) *Religious Dialogue*; 5) *Obligatory Report Program*; 6) *Guiding the Young Generation*; and 7) *Maintaining Tolerance and Inter-religious Harmony*. The strategies implemented in Palopo are totally different from the strategies adopted by several developed and developing countries in which they tend to apply military strategies as described by Hughbank and Don (2010: 31-32). The researcher views that the military strategies mentioned by Hughbank and Don previously are not appropriate to be applied in Palopo because it is still safe and controlled from radical ideologies and acts. In this case, Palopo has not been a prone zone to radical ideologies and acts. The military strategies presented by Hughbank and Don could be only applied if Palopo has been a very dangerous zone for radical acts.

Furthermore, this study also found that there was no public health approach applied (Bhui et al, 2012: 7) in protecting Palopo from radical acts. The researcher

pointed out that the application of this approach is also still not appropriate to be implemented in Palopo because there have been no casualties of radical action in Palopo. This approach is appropriate for the areas that become victims of radical action that dropped many traumatic victims in their lives. However, if it is associated with the existing strategy in Palopo, the researcher viewed that this approach has been actually integrated with the seven strategies found in this study. In this case, the researcher interpreted that public health does not only refer to physical health, but also refer to the spiritual health - it has been known that one of the illnesses causes is stress factors. The seven implemented strategies aim to provide a sense of tranquility and security to the community being creating a healthy society physically and mentally.

The research findings deal with Nur's (2015: 17) statements. She states that to prevent radical ideologies and acts in Indonesia should establish partnerships with all levels of societies. In this case, the government and the societies in Palopo have been conducting ongoing cooperations to protect the city from the radical acts. The cooperations between the government and the societies can be seen by socializing about anti-radicalism regularly in Palopo. This activity will certainly not work smoothly and routinely if people do not respond positively. However, because of the high public awareness to protect the city from radicalism, then they are totally enthusiastic to participate in the socialization conducted by the government and the police. Furthermore, this cooperation can be also seen by reporting quickly to the authorities if they see suspicious activities referring to radicalism around them. The public awareness to report is certainly easier for the security carrying out their duties in protecting Palopo from radical ideologies and acts.

The success of community in protecting their town can not be separated from the hard work of TNI in conducting regular and continuous monitoring until to the remote areas. This is evidenced by the formation *Babinsa* on the duties of 24 hours monitoring the societies' activities both in the remote and mountainous areas. All the suspicious activities are immediately reported to their coordinators that should be followed up quickly. Moreover, this success is also due to the hard work of the police for monitoring the local condition and regional organizations in Palopo. What it is done by the military and police is supported by Smith's (2010) statement by stating that to protect an area from radical ideologies and acts, the government should continue to monitor the local condition and regional organizations of the area. The researcher believes that it is in line with the program that had been carried out by the police and the military in Palopo.

Furthermore, many factors can affect the emergences of radical ideologies and acts. Hamilton-Hart (2005: 303-325) previously states that there are two factors causing the rise of radical ideologies and acts, namely; politics and religion. This could happen if the government practices policies affecting suffering to the people, and then finally creates societies' disillusionment with the government's performance. The disillusionment would certainly lead to the formation of a movement against the government. Then, the issues of religion in Palopo will also

be a sensitive issue if the inter-religious harmony is not maintained properly that finally affecting the emergences of religious discrimination. In addition, Islam as the majority in Indonesia is being spotlight into the world as the results of a lot of actions going on led by radical Muslims. It possibly appears a radical Islamist group in Palopo if the Muslim community is not guarded and given a deep understanding of the concept of Islam Nusantara and the actual *Jihad*. All these possibilities should be anticipated early to keep Palopo as a city that is free from radical ideologies and acts.

In short, although Palopo is not detected from radical acts, all levels of societies should remain vigilant and work hard to protect continuously this city from radical ideologies and acts. There are still many challenges and threats in front of the eyes to think about ways to avoid it. These threats could have come both from within and outside of Palopo.

## CONCLUSION

Palopo is a strategic area for radical groups to develop their movements in South Sulawesi. It is supported by a unique geographical location located among the mountains and as a transit area from Makassar to Poso. In addition, the city is a multicultural and multireligious region. The diversity existing in the city can be a very sensitive issue and weapon for radical groups in indoctrinating and developing their radical ideologies. Although the city is strategic for the radical groups, but people have successfully protected their area from the radical ideologies and acts. It can be protected because of some strategies that have been implemented, then it is supported by the cooperation of all parties to protect this city from radical ideologies and acts.

This study found 7 (seven) strategies being considered effective by the public in protecting Palopo from radical ideologies and acts. They are; 1) *Bina Waspada Operation*; 2) *Balatkom Operation* ( *Bahaya Laten Komunis*) and *Radical Ideologies*; 3) *Scientific Integration*; 4) *Religious Dialogue*; 5) *Obligatory Report Program*; 6) *Guiding the Young Generation*; and 7) *Maintaining Tolerance and Inter-religious Harmony*. The seven strategies are not as sophisticated as strategies implemented by other countries, but they are still able to run well and smoothly because of all levels of societies' cooperation. Any sophisticated strategies adopted will not succeed without all parties' cooperation.

Finally, the study also identifies some challenges that need to be anticipated early in protecting Palopo from radical ideologies and acts. First, Palopo is a very strategic area for radical groups to develop their movements because it can be a transit area from Makassar to Poso as the basis region of the terrorist groups led by Santoso. Second, it is a multicultural and multireligious area. This condition could be a big threat, if the people do not care with this diversity. Third, the young generations will be the most-wanted target for radical groups. Lastly, the lack of a sense of caring will also be a challenge in protecting Palopo radical ideologies and acts.

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