

# The ISIS Movement and The Threat of Religious Radicalism in Indonesia

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**Abstract.** This the purpose of article is to analyze the movement of Islamic State of Iraq and Syria (ISIS) and its influence in Indonesia. The concept of theocratic state, is often adapted by ISIS movement to create a country based on a caliphate system while treating the rigidity of Islamic law. This reseach employes correspondence with former activists of the radical Islamic movement and literature review as data collecting technique. The study finds out there some ideologies of ISIS movement. One of them is *takfir* (an infidel) others who disagrees with him and kills anyone who opposes religious ideology. Although ISIS is resistant from the Muslim majority, it still appeal tacit sympathy from jihadist groups in Indonesia. One evidence of the support in Indonesian Muslim community, can be viewed the access on the ISIS website until now.

*Keywords:* islamic state, radicalism, terrorism

## Introduction

According to the radicals and fundamentalists, also the common of Moslem, something that does not appropriate and violate the Law of God is contradicted with the teaching of Islam. Those opinion is relevant to the Islamic Sharia and more of its suitable with the democracy which being more trending in many countries (Hendropriyono, 2009: 166). In this context the radicals and fundamentalists dream to fight for the caliphate and they refered to what has been done in the era of the Prophet and his companions (*al-Khulafa al-Rasyidin*).

Regarding the intersection of the relationship between Islam and the state, Sjadzali (1996: 2) notes, there are at least three views (streams) of Muslims in this regard:

The first stream of the opinion that the state of Muslims should return to the constitutional system of Islam which has been implemented by the Prophet Muhammad and al-Khilafat al-Rosyidah. The prominent figures of this genre is Shaykh Hasan al-Bana, Sayyid Qutb, Sheikh Muhammad Rashid Rida, and Maulana Abu A'la al-Maududi.

The second stream, argued that the Prophet Muhammad is only a Messenger of God with the sole task to bring people back to glorious life. The Prophet never aimed at setting up the goverment and heads of state. The leading figures of the second stream is Taha Husain and Ali Abd al-Raziq.

The third stream, is of the opinion that in Islam there is no constitutional system, but there are set the value of ethics for the life of state. Prominent figures of this genre is Mohammad Husayn Haykal, an author of the famous book titled, *Hayatu Muhammad fi manzil al-Wahyi*.

The concept of a theocratic state, such as referring to the first stream above, often adapted by radical Islamic movements such as ISIS (Islamic State of Iraq and Syria) to create a country that is based on a system of Caliphate while treating the rigidity of Islamic law.

In Indonesia, Poespoprodjo (1992) conducted a study on the state ideology of Islam that includes the background of how Islam became a state ideology, doctrines developed in Islamic countries, as well as systems and practices of development of the ideology of an Islamic state.

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The results of study, the basic concept of establishing Islamic state, among others, that the Moslems must reside in the area of Islam (*Dar al-Islam*), while those who reject Islam are in the area of war (*Dar al-Harb*) (Sunarko, 2006: 15).

This means that countries or territories outside the Dar al-Islam is not-Islamic country and therefore they are the potensial enemies (*Dar al-Harb*). Normaly in the system of Islamic State is led by an imam or caliph, called Amir al-Mu'minin (*warlord of the believers*). However, in practice, the such radical ISIS meet with people other than their Islam faction, they regard it as an enemy and must be fought.

In terms of ideology ISIS known for having a harsh interpretation or commentary on Islam and brutal violence like suicide bombings. The attack target of ISIS are also directed against the community Shia and Christians.

In June 2014, the insurgents have killed thousands of people. Even the United Nations (UN) said more than 2,400 Iraqis dead and the majority of them are civilians. The death toll is the worst of the violence in Iraq in recent years. Their actions have led to no fewer than 30,000 residents of a small town in eastern Syria to be evacuated (BBC, 2014).

The last three years ISIS movements that occurred in the Middle East shocking the world that impacts so strongly felt throughout the country, especially in predominantly Muslim countries such as Indonesia. Indonesian Vice President Jusuf Kalla in a press release even mentions the existence of radical movements ISIS could arise in a weak state sovereignty, ideologically and economically. Its presence causes danger and fear of international (*Pikiran Rakyat*, March 24, 2015).

ISIS often promote religious violence and considers those who disagree with his interpretation as infidels and apostates. Simultaneously, ISIS aims to establish an Islamic state and oriented in Iraq, Syria and other parts of Syria. Based on data reported by *Pew Reasearch Center* (2014) about 11,000 people from 25 countries in the world have come to Syria to fight against the regime of Syrian President, Bashar Al-Assad, then joined to the body of ISIS.

Based on that data, the biggest contributor ISIS members are Tunisia (3000), Saudi Arabia (2,500), Morocco (1500), Russia (800), France (700). Originally they were

allied with various different factions in Syria, and sometimes change their loyalty when the groups merge, dissolve or alter the alliance (Muhammad, 2014: 58)

ISIS supported by two forces, namely the fanatical foreign fighters from Europe and Asia, and the powers that be in Iraq that insurgents were born of the Ba'ath party of Saddam Hussein. Southeast Asian governments are concerned with the development of ISIS is because they do recruitment of members to be sent to Syria and Iraq by calling the call for jihad (Hashim, 2015). The reason they were dispatched to Iraq and Syria because it was inspired insurgency against the Soviets in Afghanistan in which the Asians involved helping the Taliban against the Soviet Union to win the opposition period 1980-1988.

They were returned to their respective countries feel proud to beat the Soviet Union so that along the way they helped al-Qaeda to attack the United States in the form of terrorism that destroyed the World Trade Center as a symbol of the capitalist and the Pentagon as a symbol of defense of the United States on 11 September 2001 (Hashim: 2015).

Nevertheless, in Indonesia such as Jemaah Islamiyah is militant movement led by Abdullah Sungkar and Abu Bakar Ba'asyir often clone the movement of al-Qaeda in waging jihad against of the system prevailing in Indonesia to establish Islamic Sharia. Ba'asyir argued that Islamic Sharia can not be bargained and compromised in any form. Although in this case the application of Islamic Sharia, particularly in Indonesia could lead to the breaking of unity and oneness (Zulkarnain, 2008: 61).

Jemaah Islamiyah does not restrict movement only in Indonesia, but also spread to Southeast Asean. In Indonesia, radicalism are indicated by two bombings in Bali (2002) that killed more than 200 people and 88 of them Australians, followed by the second Bali bombing, following the bombing of the Australian embassy in Jakarta, JW Marriot Hotel in Jakarta (2003), and the last violence of terrorism in the area shopping center Sarinah Thamrin Jakarta (2016). For the latter case, although they differ in the affiliate organization, but in terms of the genealogy of this movement have emotional attachment with other radical movements.

Some observers argue that the violence

perpetrated by ISIS has now move to Southeast Asia. This makes a threat in Southeast Asian countries such as Indonesia, Malaysia, and Thailand (Hashim, 2015).

According to Hashim, bilateral and multilateral relations between Indonesia and countries in Southeast Asia needs to be improved to prevent ISIS presence in the region. However, long before the rise of radicalism occurred, in fact the Indonesian government has issued bill Number 15 Year 2003 concerning the Crime of Terrorism. Due to prevention of prosecution, and prevention of terrorism has become a global action that crosses the boundaries of a country including Indonesia (Setiadi, 2010: 231).

### The Movement of Islamic Radicalism

The term of radical is quite long to be named to the Islamic group. At first usage of the term to indicate the movements in Egypt who perform various acts of violence, such as Jamaat Takfir wa al-Hijra, Hezbollah, and the Jama'at al-Jihad. Therefore most of the observer linking radical Islamic movement with fundamentalism which in earlier times is precisely the term is more popular (Muhammad, 2013: 62).

Compared with movement or other thought in Islam, radical Islam came later. It is a new phenomenon which confirms the pattern and practice of Islam understanding and different from the others. If thoughts and other movements have certain characteristics, then radical Islam also has its own characteristics. These characteristics are not obtained from an empty place, but creating on certain conditions and situations. So it is possible to understand radical Islam can not be released from the understanding of circumstances surrounding it.

Radical movements and the early pre-modern Islamic fundamentalists, which then became the prototype many Islamic fundamentalist movement appeared in the Arabian Peninsula, under the leadership of Muhammad ibn 'Abd al-Wahhab (1703-1792). Much influenced by the ideas of Ibn Taymiyya and obtain a renewal of education among the reformist cleric in Haramayn, Ibn Abd al-Wahhab being Islamic reformism to the extremism, such as radical Islamic fundamentalism.

It is also mentioned (Azra, 1999: 112), Ibn Abd al-Wahhab in cooperation with the heads of local tribes in the Nejd, Ibn Sa'ud

(d. 1765), was waging jihad against Muslims are perceived to have deviated from the pure of Islamic teachings; which according to many practicing *bid'ah*, *khurafat*, *takhayul* (heresy, superstition and the like). Wahhabi fundamentalism not only purify monotheism, but also bloodshed and looting of Mecca and Medina, which followed the destruction of historical monuments, which they see as abusive practices.

As revealed by Jamhari and Jahroni (2004: 6-7) mentioned that there are five characteristics that can be identified as radical Islamic groups; (1) They are still often shows the mentality of physical violence, (2) Enforcement of Islamic law are also often pursued with violence, (3) There is a tendency to take the fight against the government following its systems are well established but are not considered valid, (4) the Spirit uphold religion as the supreme symbol of the true faith of God in the world by way of jihad itself and placing as honor, (5) with experience of witnessing the clashes between Islam and Christianity is still strong in some areas, Muslim-Christian relations have significantly affect the perception of radical Islamic groups.

The history of Islam noted there are some groups that have emerged since the period of Ali ibn Abi Talib and well known as the embryo of radical stream, the Kharijites, the Mu'tazilites and Shi'ites they argued and advocated against other parties who disagree with their thought (Maarif, 2010).

It should be an affirmation that religious radicalism is not a mere phenomenon of Islam, but religious phenomena in general. Islam, Jew, Protestant, Catholic, Hindu as well as Buddha have the phenomenon of radicalism in their community. Even the Buddha by many considered far from violent behavior, it is now also linked to radicalism as we witness the ethnic Rohingya in Burma. In global discourse, religious radicalism inherent and popular with Islam after the 11 September 2001 tragedy.

### Genealogy of ISIS

It can be said that this century's greatest humanitarian crisis unfolds in the expanse of the earth Sham, especially Iraq and Syria. The name "Sham" is commonly found in many Arabic literature before the Ottoman Empire, or that is also commonly known before the collapse of Empire Utsmaniyah. Even in some of the history of Islam, the Prophet Muhammad and his companions had to trade in the oldest country's.

Based on the stories and circulating there naming drawn from "Sham" or "Shem", the older brother of Ham and Yefit, they are three children of Noah As. Sham choose to live in the Damascus region (now) post the greatest flood Noah. At that time, Sham covering the Palestinian territories, Jordan, Lebanon, and Syrian (Muhammad, 2014: ix).

In Arabic language, ISIS stands as Ad-Daulah Islamiyah fi al-Iraq wa ash-Sham, which means the Islamic State in Iraq and Syria. At the initial appearance, ISIS is a jihadist movement as a fragmented from al-Qaeda leader Osama bin Laden. He claimed himself as a movement of Ahl al-Sunnah wa al-Jama'ah. According to the Syrian Network for Human Rights (2014), also known as ISIL (Islamic State of Iraq and the Levant), which confirms the territory coverage includes Jordan, Israel, Palestine, Lebanon, Cyprus, and Turkey in the south.

Before being named ISIS, the group has a number of different alliance since it was formed in 1999-2004 as *Jama'at al-Tawhid wa al-Jihad*. In October 2004, the group's leader, Abu Mus'ab al-Zarqawi declared his loyalty to Osama bin Laden and changed his name to *Tanzim Qa'idat al-Jihad fi Bilad al-Rafidayn*, which was later shortened to al-Qaeda in Iraq (AQI). Even though this organization has never explicitly calls itself al-Qaeda, but the international community already associate with a group of al-Qaeda. In January 2006, this organization joined an umbrella organization called the Mujahideen Shura Council (Zelin, 2014). Using the methods of violence, including suicide bombings, caused a split between ISIS with other Sunni groups in 2008. See the following table:

**Table 1  
Metamorfosa ISIS Group**

GROUP NAME	YEAR
<b>Jamaat al-Tauhid wal Jihad (JTWJ)</b>	1999-2004
<b>Al-Qaida in Iraq (AQI)</b>	2004-2006
<b>Majelis Syura al-Mujahidin (MSM)</b>	2006
<b>Islamis State of Iraq (ISI)</b>	2006-2013
<b>Islamic State of Iraq and Syam (ISIS)</b>	2013-Now

Regionally, the born of ISIS can not be separated from the conflict ideological of Sunni vs Shiite that has been occurred for decades and even hundreds of years (Ali, 335: 2014). Shi'ites in Syria, was the Alawite

sect, actually has a moderate political stance. Political views Shi'ites in Syria different political views Shiites in Iran that followed the school of Ithna Ash'arite (Attamimy, 2009: 44). With the support of Hezbollah in Lebanon, the power of Bashar al-Assad becomes great in the face of the challenges of ISIS.

ISIS declared the establishment of the Caliphate in the effort of Islamic State across the territory from Iraq to Syria into a single caliphate. The region intended stretches of Aleppo in northern Syria to eastern Iraq. Through its website and Twitter, that in this caliphate all aspects of life will be governed in accordance with Islamic Sharia. This organization has appointed Abu Bakr al-Baghdadi as the leader of the Caliph.

ISIS and al-Qaeda is an organization that has the same root, namely the radical and militant. At the beginning of its formation, al-Qaeda is in the US and the West. But with the passage of time and changes in global geopolitics, al-Qaeda and ISIS actually makes the US and the West as an enemy (far enemy). Meanwhile, the close enemy (near enemy) they are the ruling regime backed by the West, such as the rule of Syrian President Bashar al-Assad and Prime Minister of Iraq, Nouri al-Maliki. In addition, anyone who gets in their jihad struggle, both among Muslims and especially non-Muslims as a Jew, Zoroastrian and Christian will be destroyed (Hilmy, 2014).

The question is, what kind of ideology that led to violence are often affiliated to the group al-Qaeda, ISIS and the like? In any radicalism and terrorism should be understood that there are three important elements as mentioned Misrawi (2009: xviii) below;

*First*, the ism and the ideology of terrorism. This ideology in first place because someone is not likely to commit violence without strong ideology. The ideology of religious schools most of their actions are identical to Wahhabism. Moreover, their supreme leader, Osama bin Laden grew up in the middle of this religious ideology.

*Second*, movements and networks that develop religious schools that can give birth to the terrorists, or those who have the courage and confidence to take action radicalism. So far there are several religious movements in the Islamic world who have a tendency to resort to violence.

However, the most prominent is the al-Qaeda international network, which is based in Afghanistan, a country located in the region of Central Asia. They assume that the enemies of Islam are not only among the Muslims themselves, but also Western intervention that often strict the freedom of Muslims, even

causing them to crash immortal. They usually refer to the issue of Palestine, Iraq, and Afghanistan. Some of the acts of terrorism in the country have been using these reasons to legitimize their actions.

*Third*, the acts of terrorism. If the first and second is a process that penetrate terrorism, the latter being a terrorist execution. As usual, it is not easy to find the "bride" (the term offender) who have the courage to act terrorism. They are the people that special forged through brainwashing and active involvement in movements that have a tendency to match the actions of religious radicalism and terrorism.

Despite coming from the same root, the ideology of al-Qaeda has a highlight difference with ISIS. The emergence of ISIS greatly trigger by the dispute of Sunni-Shiite sectarian in Syria and Iraq, their internal hostility towards fellow Muslims far more radical than even al-Qaeda.

Look how proud they massacred Shiites who were detained in Mosul and elsewhere. Therefore, different from al-Qaeda more rhetoric and their anger to American and the West, ISIS is now actually considers jihad and their aim to liberate themselves from colonial rule after the collapse of Saddam's regime in 2003.

Therefore, to understand the ISIS ideology on two levels, the first ISIS as well as al-Qaeda is a Jihadi-Salafi movement. At the second level, the ideological orientation of ISIS separate from al-Qaeda today (Bunzel, 2015: 7). At this point the striking difference between the two is, al-Qaeda as an organization that is targeted to those who have a deep commitment, while ISIS is an organization that wants to rule a country.

Thus, while fellow variant of the Jihadi-Salafi al-Qaeda more targets of interest and facilities enemies far away as America and its allies, while ISIS is declared a war against the nearest enemy first, be it Shia, traditional Muslims and Sufis that they consider pure enough become Muslim, and Christians and the local religion.

### **ISIS Organizational Structure**

Abu Bakr al-Baghdadi is the leader of ISIS and has declared himself caliph. Originally he rarely appeared in public, because of concerns over security issues. Immediately after the declaration of the caliphate on the first Friday of Ramadan in 2013, he addressed a speech at a historic mosque in Mosul Al Nouri and urged all Muslims to

obey him. Baghdadi has appointed advisers, ministers and military commanders to run the Caliphate. ISIS movement hierarchy run by commanders, with the responsibility of each particular region.

Under Baghdadi there are two deputies, one for the Syrian territory and other regions of Iraq. It also has advisors, staff and a number of cabinet ministers, who have the duty and authority of each. There is also the minister responsible for seeking jihad fighters or a cadre of foreign nationals. ISIS also has a "war office" special technical managing logistics and war. Baghdadi has shown himself willing to delegate responsibility and relying on the skills of his subordinates.

Many of his followers who had served as a military officer in the Saddam Hussein era. Military expertise is reflected at all levels of ISIS war machine. As written in The Clarion Project, *Special Report The Islamic State* (2014), there are approximately 1,000 top-level commanders. Their salaries range between \$300-\$2000/month, depending on the work they do. On the level underneath, each province has its own governor who is responsible for the administration of the area.

ISIS spent great energy to build state institutions and infrastructure in addition to their military campaign. In order to govern and control their territory, ISIS also provides services to the community. Last year, since conquered Syria in the north-eastern city of Raqqa, ISIS has established government as *de facto*.

ISIS set up a special central agency that oversees the various activities of the State related to public services. The department is named *Al-Idaaroh Al-Islamiyyah lil Khidmati al 'Aammah* (Islamic Administration for Public Service), to be headed by a Director named Abu Jihad ash-Shami. *Al-Islamiyya Al-Idaaroh* office provides all the basic services for citizens and other common needs such as water, electricity, flour (groceries), public facilities maintenance, environmental hygiene communication lines, to public transportation.

In the provision of electricity and communication channels, *Al-Idaaroh Al-Islamiyya* released a list of electricity tariffs to the maximum extent and internet rates at a low price. *Al-Idaaroh Al-Islamiyya* had worked in almost all corners of the country, especially northern Syria that became the basis of the strongest Islamic State of Iraq and the Levant.

Among services which run in the society

is health field, Education and Public Order. In almost territory it controlled, but the most entrenched is in Raqqa. They are very aware that to establish the state must get approval from the people. Especially based on practice Islamic Sharia. Law gender enforcement, such as women must wear a *burqa* (veil) in the public area.

Religious police, which is called *hisbah*, always patrolling the streets to ensure that sharia law is being enforced. Including checking the circulation of alcohol, tobacco and drugs are prohibited. Penalties for violations Islamic sharia can whip, amputation and the death penalty. In Indonesia, sharia police force in the province of Nanggroe Aceh Darussalam (NAD) as *wilayatul hisbah* when the area apply Islamic Sharia.

### Financial Support

All the activities of ISIS would require considerable cost. And ISIS is now the world's richest terrorist organization. In fact, according to a report in *The Clarion Project* (2014) their income mainly from smuggling oil (at least \$ 1 million/day), with extortion, kidnapping, and local taxes. ISIS movement also gained financial support from donations of rich people in Kuwait and Saudi Arabia to fight and overthrow President Bashar al-Asad (Deutsche Welle, 2014).

Of course, this phenomenon being a combined force that is very powerful; weapons or militarism, ideology, oil wealth, and violence. ISIS then so be it, as now, expansion and military control over some important areas in certain regions. One by one, the key cities in Iraq fell into the hands of ISIS, such as Fallujah, Tikrit and Mosul, the second largest city after Baghdad.

In Indonesia, the Center for Financial Transaction Reporting and Analysis (PPATK) find a modus flow of funds to community organizations or individuals supporting ISIS in Indonesia. The fund, for example, used to recruit supporters and sends them to Iraq and Syria as well as for the further spread of ISIS. Mode of funding streams that have been detected in the form of the flow of funds from abroad and business activities. So far, already detected the flow of funds from Australia and countries in the Middle East that reached seven billion rupiah (*Koran Tempo*, March 25, 2015).

Gradually ISIS has short-term goals, medium and long term. Short-term goal

is to consolidate the areas that have been controlled in the territory of Syria and Iraq. One of the tactics practiced in the central region it is to strick all of Iraq's sectarian war between Sunnis and Shiites, by the way they are trying to slaughter the civilian population Shiite anytime and anywhere. Most of this methodology is used because of their views on the Shia are considered heretics worthy of death. This tactic also cause the retaliation from Shiite militias, prompting Sunnis to embrace ISIS.

ISIS medium-term goal is to consolidate and expand the powers of its territory in Iraq and Syria as well as penetration into neighboring countries are majority Sunni. It seems that Saudi Arabia and Jordan will be the next target for militia forces ISIS. Both countries have a large population of young people and both authoritarian monarchy. This method is considered to promote ISIS movement through a practical approach. Namely the consolidation of the close region then to build, to manage, and defends the power. Ultimately, in the long-term phase, the group is determined to dominate the total of the world's population.

### The Ideology of Takfir

ISIS is the main ideology of *takfir* to being others kafir (infidels) who disagree with him and kill anyone who opposes religious ideology. *Takfir* ideology is reminiscent of a radical Islamic movement in Egypt called *Jama'at al-Takfir wa al-Hijra* standing early 1970s by Shukri Mustafa as well as formulators ideology. There are several principles of this group's ideology among other things, states that the only way to establishment of Islamic State is under the provisions of the Prophet of Islam.

There is no reason to reject the *hijrah*, because of the death of infidels and defeat their countries can not happen when people who believe they live in their midst. Thus, all the groups that are not one's views with those considered infidels who must be fought. That is why the group *Jama'at al-Takfir wa al-Hijra* responsible for the assassination of President Anwar Sadat in 1981 (Rumadi, 2006: 49).

In line with the ideology of *Jama'at al-Takfir wa al-Hijra*, an ideology that carried ISIS is an ultra-puritan. ISIS has destroyed many mosques in the area they occupied. They believe that mosques have become a place of worship that is deemed idolatrous or contrary to monotheism *aqidah*. In fact,

they intend to expand to the rest of the Islamic world and destroy buildings Kaaba in Mecca because they think has to function as the center of worship of polytheism (Purwawidada, 2014: 104).

The followers of ISIS indeed claim to be adherents of Sunnism. Even so, they profess Sunnism which obviously do not represent Sunni ideology in general, because there are many differences between the two is striking. Violence and ideological extremism is the most visible marker of the differences that exist.

Most adherents of the ideology of Sunni prefer moderatisme ideology, then the followers of ISIS believes and acts very radical, even brutal, especially in the case of violence against those who have different beliefs. As can be seen through the medium of YouTube, how followers of ISIS executing political opponents classified as cruel and barbaric, and by massive shooting at close range, though in this way may also be a retaliation of what is done by the radical Shiite group against them (Hilmy, 2014).

### **The Threat of Radicalism in Indonesia**

Like a plant, radicalism and terrorist threat in Indonesia, has emerged as a plant that thrives. One broken and will appear. After Azahari was shot dead, emerged Noordin M. Top. After Noordin M. Top was killed in a shootout in Solo, right now there are indications of potential perpetrators of religious radicalism affiliated to ISIS. There is no guarantee radicalism will be stopped. Therefore, terrorism and radicalism is not an issue related to the perpetrators, but theological ideology.

Its mean, the culprit could be arrested and even killed, but his conviction is not easy to conquer. History has proven, age -long belief in the age of the religion itself. This was seen at the time of the Prophet Muhammad there are groups of devout, but likes to carry out violence an action as done by the Khawarij (Misrawi 2009: viii).

According to Rohan Gunaratna (*The Jakarta Post*, 2015), a terrorist expert from the Rajaratnam School of International Studies, there are 19 community organizations in Indonesia, which became ISIS network. But the police recorded only eight organizations that actively support the ISIS and is a splinter of JI and the Islamic State of Indonesia. This

group, for example, the Indonesian Mujahidin East, NII Banten, Laskar Jundullah, and Al-Muhajiroun.

ISIS ideology of Indonesia can not be separated from ideology -based ISIS in Syria and Iraq. Center of ISIS Indonesia refers to the leadership of Abu Bakr al-Baghdadi. While the spiritual leader of ISIS Indonesia, Aman Abdurrahman stated in his blog: [www.millahibrahim.wordpress.com](http://www.millahibrahim.wordpress.com) that the statement of allegiance to the Caliph Al-Baghdadi became mandatory for Mujahideen.

One of the partner organizations ISIS called Jabhat al-Nusrah has its own appeal for volunteers Indonesia to join ISIS. But according to Ali (2014) the volunteers must show the ideological and organizational affiliation with one of the *Jemaah Islamiyah* (JI), *Jamaah Anshorut Tauhid* (JAT), and *Jamaat Tawhid wal Jihad*. If a volunteer is not able to show a relationship with one of the three organizations, the question can not join *Jabhat al-Nusrah* to *jihād*, but with other organizations as an ordinary human volunteers (Ali, 2014: 339).

The facts above indicates that one of the embryo of sympathizers and supporters of ISIS movement in Indonesia is *Jemaah Anshorut Tauhid* (JAT) leader Abu Bakar Ba'asyir (Hilmy, 2014: 418). JAT's involvement in the development of ISIS in Indonesia can be seen in oath 23 inmates in prisons reclaiming terrorism cases by the supreme leader of JAT, Bashir, to support the struggle of ISIS. The police finally arrested a number of activists JAT in a number of areas in Bekasi (West Java), Sukoharjo (Central Java), Ngawi and Surabaya in East Java (*Kompas*, August 9, 2014).

ISIS sympathizers movement in Indonesia, including *East Mujahidin Indonesia* (MIT), based in Poso. Although the declaration ISIS Indonesia led by Abu Muhammad al-Indonesi alias BahrumSyah, as published in various media, but the network JI and DI in various regions in Indonesia also play a crucial role. Santoso led Mujahideen guerrillas in eastern Indonesia through the bush around Poso by utilizing post-conflict Poso community which tend to protect the *Mujahideen* because they are considered assisting and maintaining Poso Muslim from the Christian militia attack.

East Indonesia Mujahideen jihadist movement sustains center in Java, especially Central Java, among others Solo barometer Jihad Indonesia, where the establishment

of Pesantren al Mukmin Ngruki and the rise of radical Islamic fighters like Abdullah Sungkar and Abu Bakar Ba'syir. Report of the International *Crisis Group* wrote Sidney Jones (2005), noted how the alumni of Pesantren Ngruki alias Ngruki Network is very influential in the Jihad movement in Indonesia, especially spawned radical communities and develop extreme jihadist movements.

After the birth of ISIS, Sidney Jones calls Lamongan Network, as alumni of al-Islam Lamongan, which gave a strong influence in the ISIS jihad movement. But in de-radicalization programs undertaken by the government, an argument that says Sidney Jones al-Islam has a strong influence in the ISIS network is currently in doubt. Several alumni of the elite and the driving is a senior al-Islam, but long enough not to give effect directly to the boarding.

According to Hendropriyono (2009: 362) development of global terrorism that is based on religious ideology as a reaction against neoliberal capitalism with the power of his voice (hard power), is a threat to the resilience of the Indonesian nation ideology. Because Indonesia already has its own ideology in the form of Pancasila, which by some parties actually deconstructed in order not to be ideological resilience of the nation.

This is evident from several prominent provocation Jama'ah Islamiyah (JI) as Abdullah Sungkar, JI first leader, who said that Pancasila is doctrines poisoning the minds of the youth of Islam Indonesia (Hendropriyono, 2009). Meanwhile, Abu Bakar Ba'asyir, former leader of the Majelis Mujahidin Indonesia (MMI), accused of Pancasila as the engineering part of the Christians/Catholics to destroy Islamic institutions in Indonesia (Abu Bakar Ba'asyir, 2006:6).

The other group is the Banten Ring contribute to map radicalism in Indonesia. Several suicide bombings since the 2002 Bali is supplied from the Banten group. Is Imam Samudra, strong jihadist icon, which represents Banten in the Jihad movement in the post-New Order Indonesia. Two books Imam Samudra who is still a major grip jihad is *Aku Melawan Teroris!* (al-Jazera, 2004), and *Jika masih ada yang mempertanyakan Jihadku: Sebuah Catatan Terakhir dari Nusakambangan* (Kafilah Syuhada, 2009) is proof of commitment of this group to influence the action of radicalism in Indonesia.

Based on respondents' recognition of

the radical Islamic movement activists, the book became an inspirational reading for him in doing acts of conception of jihad. He said Indonesia should be governed by Islamic Sharia, and therefore the system of Indonesia is still relatively *thoghut* (under the ruler despotic) to be combated. Respondents also disagreed with the government in the form of de-radicalization projects that are often addressed to him.

## Conclusions

Already many Indonesian citizens who pledged themselves that they have joined the group ISIS they even invite other Indonesian citizens willing to join him. Controversy ISIS organization's existence ever appeared after the release of a video on YouTube showing him speaking Indonesia invited to join ISIS.

Their recruitment targets are a group of teenagers who are psychologically still in transition. The next group is the layman who since childhood education is not deeply religious. When they met with the jihadists, they feel reborn into a Muslim. With the remnants of his age, they want to repent (hijrah) from their past dark by means of jihad (qital) in Allah's way. This group seeks to expand its influence in Indonesia through a secret study groups.

Evidence of support for a number of Indonesian Muslim community against ISIS can also be seen from the rise of the installation drawings, murals, posters, and flags ISIS as well as the emergence of support for ISIS website. Until this article was written on October 5, 2015 ISIS support websites in Indonesia which is located in [www.shoutussalam.org](http://www.shoutussalam.org) still accessible.

This article recommends that religious-based violence such as terrorism and radicalism is already regulated in Law No. 15/2003 on Combating Criminal Acts of Terrorism. But the ability of state institutions such as BNPT and police still need improvement in implementing its policies. The most obvious deficiency for example the gap between policy theory with practice in the field such as the frequent occurrence of wrongful arrest in addition to other problems such as lack of human resources in the field of de-radicalization.

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