

# THE SOLIDARITY OF JESUS CHRIST AND THE COMPREHENSIVE HANDLING OF THE PROBLEM OF RADICALISM AND TERRORISM IN INDONESIA

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## ABSTRACT

Jesus Christ has never shown an act of solidarity toward men as a result of being cornered by their failures to obey His commands, but as an active conduct that reflected Himself as an all-loving, all-knowing, and most sovereign Individual.

This study found that: first, radicalism and terrorism in Indonesia emerged right after the fall of the New Order regime. Initially these movement only demanded justice for the oppressed Muslims. However, in their development during the nation's post-reformation era, they position themselves as an opposition to the ruling government and threaten the existence and the continuity of the Unitary State of The Republic of Indonesia or known as NKRI (Negara Kesatuan Republik Indonesia), urging the government to revise Pancasila, the philosophical foundation of Indonesia and the Basic Constitution, UUD (Undang-Undang Dasar) 1945 to suit their own agenda. The Indonesian Government has been giving its serious and continous efforts to tackle this matter through the National Counterterrorism Agency or BNPT (Badan Nasional Penanggulangan Terorisme). Second, the government, religious leaders and the community must synergise to build good communication among them and to provide a fast and "down to earth" solution as to take down factors that blossom the radicalism and terrorism. Third, the Church needs to engage courageously in positioning itself to support the government that is anti-radicalism and anti-terrorism. A forum for inter-religious communication needs to be improved by advancing contributions with positive impacts rather than just becoming a *passive follower*; a decent interfaith dialogue and a "SERMIAH" preaching model can be adopted as options for evangelism and for achieving the spiritual maturity of the believers.

The types of approaches used in this research are: historical approach, hermeneutical approach, and leadership approach.

**Key words:** Solidarity, Jesus, radicalism, terrorism, and church

## CHAPTER I INTRODUCTION

### A. Background

God resolved to create men *tselem* and *d'e'mûth* (Gen. 1:26). His image is felt through the presence of His noble attributes inside an inferior person (human). His likeness is expressed through the mandate of becoming stewards of the universe, a great honor that has never been obtained through the worthiness of men's own efforts.

Erroneous choice taken by Adam and Eve to get and possess an equal sovereignty as the superior God led them to sin, and condemnation was consequently imposed upon all men. The spiritual disconnection between men and God is an unavoidable consequence. Eternal God resolved to atone sin, not as a result of being cornered by the situation, but He showed His creativity through the person of Jesus Christ. This redemptive work expresses God's solidarity towards men.

Radicalism and terrorism are not wanted ideals to be presented in the homeland of Indonesia, but the presence is felt. The existence of the National Counter Terrorism Agency (BNPT) as a non-ministerial government institution (LPNK: *Lembaga Pemerintah Non Kementrian*) that carries out the government's tasks in the field of counterterrorism and led by the institution head who is directly under and reporting to President,<sup>1</sup> shows how seriously the government in handling radicalism and terrorism.

The solidarity of Jesus Christ in connection with the radicals and terrorists, is in the position of convicting them of sin, of forgiveness, and of restoration. The work of the Holy Spirit will lead a person to open his heart to accept the Lord Jesus Christ, brings about the assurance of life transformation known as progressive sanctification.<sup>2</sup> This act of solidarity is the reference

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<sup>1</sup><https://www.bnpt.go.id/tentang-bnpt> Retrieved 6 October 2018, 1:21 pm

<sup>2</sup>Chris Marantika as the founder of PASTI (Persekutuan Antar Sekolah Tinggi Teologi Injili di Indonesia [The Fellowship Of Evangelical Theological Seminaries in Indonesia] and the very popular Asian theologian taught the twelve-sided one diamond theory described in a book entitled *Soteriology and Spiritual Life: Doktrin Keselamatan dan Kehidupan Rohani [The Doctrine of Salvation and Spiritual Life]* (Yogyakarta: Faith Press, 2007). When looking at the incidents of the Evangelical theologians from the first to the last pages, 12 safety concepts are found, namely: election, substitution, redemption, propitiation, conversion, regeneration, reconciliation, justification, adoption, unification, sanctification, glorification. A cohesive and comprehensive

for the church to deal with issues of radicalism and terrorism comprehensively.

### B. Research Methods

The research methods adopted in this study are approaches, data collection methods, and data analysis methods. The approaches mentioned include historical approach, hermeneutical approach, and leadership approach. Historical approach is used in relation to the solidarity in Central America and Indonesia. The hermeneutic approach is applied to exegete the biblical text regarding the actions of Jesus Christ in solidarity. The leadership approach is to explain comprehensive handling of issues related to radicalism and terrorism in Indonesia. Library research is also included in this research as well as surveys and interviews.

### C. Research Objectives

There are at least three objectives to be explained in this study. First, the theology of solidarity and the solidarity of Jesus Christ. Second, the radicalism and terrorism in Indonesia. Third, the comprehensive handling of the problems of radicalism and terrorism in Indonesia.

## CHAPTER II THE THEOLOGY OF SOLIDARITY AND THE SOLIDARITY OF JESUS CHRIST

### A. Definition of Solidarity

Solidarity means the unity or agreement of feeling or action;<sup>3</sup> especially among individuals with a common interest; mutual support within a group.<sup>4</sup> So solidarity is an agreement in feelings and is shown through mutual support among individuals of certain concern.

Hebrews 4:15 states "For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are*, yet without sin (NAS)." The text shows that Jesus was a man of solidarity. As a real human being, He could understand and feel the

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understanding related to the theory ensures that after a person receives Jesus personally done by God the Holy Spirit, then the person will progressively experience positive change even though it must be accompanied by commitment so that it has the potential to become mature in Christ.

<sup>3</sup>Solider is an adjective, meaning to have the feeling of being in the same boat (Source: Tim Prima Pena, "Solider," in *Kamus Besar Bahasa Indonesia [the Large Indonesian Dictionary]*, Jakarta: Gramedia Press, t. t, page 716).

<sup>4</sup><http://kbbi.co.id/arti-kata/solidaritas> Accessed September 27, 2018, 5:35 pm

struggles and afflictions experienced by humans; yet, as the sign of victory, he did not sin. Thus, the solidarity of Jesus Christ is interpreted as sharing the feelings and struggles of humans. God shows tremendous solidarity toward His people in suffering. God's solidarity is real and active, where He takes the initiative to provide comfort and help. Jesus as the face of God who experienced sufferings is the spirit of living solidarity toward our fellow human beings, both in the context of suffering and not in suffering.<sup>5</sup> God in Jesus Christ, has shown His victory over suffering, so that it is to guarantee that believers will join Him in victory.

### **B. Background to the Theology of Solidarity**

In 1977 in El Salvador there were murders of priests, one of whom was Archbishop Romero of San Salvador.<sup>6</sup> The incident has helped exposing the persecution of the rural and urban poor, pastoral servants, Christian communities, and church institutions. Persecution of the Church resulted in the emergence of new solidarity, which began from the Church which has experienced persecution itself.

Solidarity reveals facts of the poor, their situations and their future. The facts mentioned were the existence of monopoly of land, both in rural and urban areas. The monopoly of land was the major cause of hunger and widespread malnutrition, resulting in high infant mortality rates; labor extortion, unemployment, and chronic shortages of employment occurred in Central America.

The persecution of the Church, the killing of priests and the oppression of the poor had attracted attention from all over the world, emerging the solidarity of the Christians/Church, more over the solidarity of Jesus Christ who care very much about the poor and the miserable.

### **C. Objectives and Source of The Theology of Solidarity**

Solidarity can be understood as love that moves feet, hands, heart, wealth/stuffs, assistance,

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<sup>5</sup><https://arrheniuspetwien.wordpress.com/2012/04/18/s-alib-wajah-solidier-allah/> Accessed October 1, 2018, at 10:12 pm

<sup>6</sup>Romero was known for his lawsuit against the killings carried out by the military in the vulnerable years before the El Salvador civil war. Romero was highly respected by the people of the workers and peasants in El Salvador and throughout Central America. March 23, 2010 as the 30th anniversary of El Salvador people taking to the streets in memory of these brave men. Source <http://www.marxist.com/el-salvador-35-tahun-pembunuh-uskup-agung-romero.htm> Accessed on October 2, 2018, at 8:51 am

and sacrifice in connection with suffering, danger, misfortune, disaster, oppression, or death experienced by other person or people of a nation.

The purpose of solidarity is to share the suffering of the afflicted, to help them to rise from adversity, to liberate them, to demand justice, and to rebuild decent lives.

The source of the theology of solidarity is in God as the facilitator who helps humans over the crisis that afflict their lives in the form of misfortune, oppression, and injustice.

### **D. The Basics and Meanings of Solidarity Theology**

The theology of solidarity is based on the belief that the purpose of every Christian praxis is to manifest the goodness of God the Father, this refers to Jesus' statement in Matthew 5:48 "therefore you must be perfect, just as your Father in heaven is perfect."<sup>7</sup>

The Israelites experienced oppression in Egypt under the pressure of Pharaoh, cried out, and the LORD sent Moses to help. An intervention from the LORD occurred as He despises oppression and is in favor of the oppressed.

Psalm 9:13 states "Be gracious to me, O LORD; Behold my affliction from those who hate me, Thou who dost lift me up from the gates of death (NAS)." This psalm reminds each of His people that He cares for every cry of the oppressed and guarantees to give help or justice. Living in solidarity is a concrete manifestation of the faithfulness of God's people to do His Word.

The theology of solidarity in Central America is interpreted as the act of liberating the poor in Central America, this also includes the acceptance of the existence of the poor's opportunities to have better lives.

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<sup>7</sup>The phrase "Therefore you must be perfect" is related to love, as the love of God is perfect, not neglecting any group. Source: Homer A. Kent, *The Wycliffe Bible Commentary: Tafsiran Alkitab Wycliffe*, Editor Everett F. Harrison. Translator Gandum Mas. Printing Fourth (Malang: Gandum Mas, 2013), 3:47. The description of love intended by Hannas states that God does not want listeners to His teaching to only love those who love them, but also to those who hate them. The love that God wants is consistent love, which is a sincere love that is not determined or influenced by the object loved (background, and previous behavior). God wants everyone to love without discriminating, both for those who always do good and those who often do evil (Hannas, *Pesan-pesan Moral Yesus Kristus [Moral Messages of Jesus Christ]*, Tangerang: Yayasan Kharis, 2017, page 32).

## E. Steps of Implementation of The Theology of Solidarity

The application of the theology of solidarity in Central America has been carried out through the following steps: first, by analyzing the development of the ongoing situation. It contained historical considerations (such as programs for the liberation of the poor, vague hopes, and realized/achieved hopes) and theological considerations (the Church believes God can help His people). The second step, the Church had to be aware of the control of other institutions which might withdraw the Church from its responsibility.

The Church, in mobilizing solidarity carries dual function. First, as an instrument that plays a positive role by helping others to know the truth about the poor as the majority. Second, give hands to the poor as the evidence of practicing God's truth rather than just positioning itself as instructor.

## F. Advantages and Impact of The Theology of Solidarity

The theology of solidarity movement in Central America has achieved several advantages. First, solidarity is a way for the Church to establish relationship with one another. Second, solidarity is an act of mutual support in faith. Believers do not live cloistered lives; to give and to receive is part of the living faith. The church is responsible to take care of the fellow human, especially the poor, afflicted, and persecuted.

Solidarity in Central America has awakened an altruistic spirit. Giving up one's life for others as shown in parts of El Savador and Guatemala, is one grand testimony of love. which has been seen in Nicaragua and in parts of El Salvador and Guatemala. A new experience of vibrant life, of profound peace of mind, and of sharing of kindness continues on.

## G. Theology of Solidarity in the Context of Indonesia

David J. Hesselgrave described that contextual theologies in Asia often show a distinctive mix of Asian religious concerns and Western influences.<sup>8</sup> Sebastian Kappen added that Asian context theology arose due to certain concerns, to which he proposed that Christian theology in Asia should function as a critique, which

is a preparation towards theological reflection.<sup>9</sup> Responding to the above statements, therefore theology in Indonesia should be a concrete theology. Contextual condition between El Salvador (in the past) and of Indonesia (in the present) certainly has differences, such as the geography, the history and the culture. Yet, researcher found something in common to which the theology of solidarity can be applied, i.e. the poor condition of the church and poverty.

At least there are three urgent matters that colored the life of theology in Indonesia needed to be addressed, namely: poverty; the closing down of Christian places of worship, and space restriction of giving testimony of faith.

### 1. Solidarity towards People in Poverty

Condition in Indonesia is not much different from the conditions of other developing countries in Asia, in countries that are called the third world countries. Such is the Asian Conference Third World theologians describe the conditions.

The miserable slums in the cities swells steadily with the arrival of poor farmers who were expelled from own lands. This condition magnifies the picture of luxury and poverty side by side literally, ... This extreme gap is the result of social class contradictions a continuous dominance in Asia by internal and external forces. The consequence of this pattern of capitalist domination is that everything, even time and life itself has become marketable merchandise. Only a small minority of capital owners determine the quality of life of workers and farmers; and also determine the price of labor, skills, intelligence as well as the material benefits needed to support these matters. What is produced, how and where it is produced is the decision of transnational companies confedareting with the national elites and the open/veiled support of political and military power.<sup>10</sup>

Socio-political problems are also the reason why Indonesia needs a theology of solidarity. The above reasons strongly urge theologians in Indonesia to rethink and reformulate their faith. Churches that

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<sup>9</sup>Sebastian Kappen, "Teologi Asia sebagai Kritik [Asian Theology as a Criticism]," dalam *Teologi Kristen Asia, Tema-tema yang Tampil ke Permukaan* [in *Asian Christian Theology, Themes that Appear to the Surface*], ed. Douglas J. Elwood (Jakarta: BPK Gunung Mulia, 1993), 340.

<sup>10</sup>Douglas J. Elwood. Conclusions from the Asian Conference of Third World Theologians in Sri Lanka 1979 dalam *Teologi Kristen Asia Tema-tema yang Tampil ke Permukaan* [in *Asian Christian Theology Themes that Appear to the Surface*] (Jakarta: Gunung Mulia BPK, 1993), 82.

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<sup>8</sup>David J. Hesselgrave and Edward Rommen, *Kontekstualisasi Makna, Metode dan Model* [Contextualization: Meanings, Methods, and Models] (Jakarta: BPK Gunung Mulia, 1994), 110.

boasts themselves above those conditions must come to realize that their existence is a fake icon (image) for the face of the true Church in Indonesia. The church must be in unity to become a solid team to alleviate poverty in Indonesia.

## 2. Solidarity towards the Closure of Places of Worship

Closure of places of worship or prohibitions for Christians/Catholics to worship in many places adds more color to religious intolerance in Indonesia. Imprisonment has been experienced by some converted due to witnessing their new Christian faith. The killings of Christian priests have been left unexposed; yet the 'murder' of church life has long since taken place. Physical threats directly inhibit, terrorize, and shrink the Church very often; proven by the forced closure and bombing of Christian/Catholic houses of worship. Getting a church building permits is also extremely difficult; thus while waiting to get them, Christians rent spaces at office buildings, restaurants, shophouses, cinemas, hotel halls, and malls to worship; yet threats are still perceived.

Researcher agrees with what was presented by Jon Sobrina and Juan H. Pico that the socio-political facts of Church persecution in Indonesia are symptoms that arise at the level of knowledge and which prove the hidden symptoms of other realities namely structural oppression, total misfortune, and oppression of people.<sup>11</sup> Yet, it does not need to be responded negatively, as resistance carried out in the form of violence by the Church is always a bad testimony.

## 3. Solidarity towards Space Restriction in Giving Testimony of Faith

The statement of C. S. Song should be noted that the practice of faith and regulation and governance of a society are not only related, but in need of and influence each other. Political and religious interests meet in the lives of individuals, families, communities and nations. Thus, the values of freedom, justice and equality are political and spiritual values.<sup>12</sup> Of course this has become very serious and urgent and even struck the religious elites who all this time has been sitting in a

comfortable chair in an air-conditioned church. They have to open the doors of their churches to be evicted so they cannot worship, or share their yards with those who have no place to live, even have to care about the rolling of government regulations in this country. The above conditions occur because churches are too selfishly concerned about the addition of their members and the construction of the mega church and have much lesser concern for social needs.

It is erroneous for the Church to consider itself as the center and as a place of safe escape from this world. The Church is often faced by hardship and persecution, but in these conditions it must still remain as His witness. The church is a fellowship of 'people who are sent' to be His witnesses. The church must be aware of the fact that its existence is in the interests of this world and not for its own sake.<sup>13</sup> The church must continue to proclaim the Christian faith despite experiencing many obstacles.

The church should willingly accept the vision of the opportunities of life that the poor have in Indonesia. The church must show solidarity that is love implemented by giving support to others who experience suffering, misfortune, oppression, or death. The aim is for the Church to share their sufferings and help them to rise up, to demand justice, and to rebuild their lives.

## H. Exegesis of Solidarity of Jesus Christ According to Matthew 9: 35-10:1

The main manner of solidarity of Jesus Christ as universally understood is shown by being the Savior or Redeemer of all men, so that everyone who accepted Him must live for Him (2 Cor 5: 14-15).<sup>14</sup> The solidarity of Jesus Christ are shown through out the NT. In relation to this writing, researcher found that Matthew 9:35-10:1 described it best.

<sup>9:35</sup>And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. <sup>36</sup>But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. <sup>37</sup>Then saith he unto his

<sup>11</sup>Jon Sobrina and Juan Hernandez Pico, *Teologi Solidaritas [Theology of Solidarity]* (Yogyakarta: Kanisius, 1989), 37.

<sup>12</sup>C. S. Song, *Sebutkanlah Nama-nama Kami Teologi Cerita dari Perspektif Asia [Name Our Names Story Theology from the Asian Perspective]* (Jakarta: BPK Gunung Mulia, 1989), 252.

<sup>13</sup>J. L. Ch. Abineno, *Jemaat: Wujud, Peraturan, Susunan, Pelayanan dan Pelayanan-pelayannya [Church: Forms, Regulations, Structure, Services and Servants]* (Jakarta: BPK Gunung Mulia, t. t.), 102.

<sup>14</sup><http://majalah.hidupkatolik.com/2017/02/09/4275/solidaritas-yesus-yang-disalib/> Accessed 30 September 2018, at 8:30 pm

disciples, The harvest truly *is* plenteous, but the labourers *are* few; <sup>38</sup>Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. <sup>10:1</sup>And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.<sup>15</sup>

The NT Greek manuscript Matthew 9: 35-10:1 is as follows:

<sup>9:35</sup>Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. <sup>36</sup>Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσकुλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. <sup>37</sup>τότε λέγει τοῖς μαθηταῖς αὐτοῦ· ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· <sup>38</sup>δεῖθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. <sup>10:1</sup>Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.<sup>16</sup>

Transliteration is as follows:

<sup>9:35</sup>*kai periēgen ho iēsous tas poleis pasas kai tas kōmas didaskōn en tais sunagōgais autōn kai kērussōn to euangelion tēs basileias kai therapeuōn pasan noson kai pasan malakian. 36*Idōn de tous ochlous esplanchnisthē peri autōn hoti ēsan eskulmenoi kai errimmenoi hōsei probata mē echonta poimena. <sup>37</sup>*tote legei tois mathētais autou·ho men therismos polus, hoi de ergatai oligoi·*<sup>38</sup>*deēthēte oun tou kuriou tou therismou hopōs ekbalē ergatas eis ton therismon autou. 10:1**kai proskalesamenos tous dōdeka mathētas autou edōken autois exousian pneumatōn akathartōn hōste ekballein auta kai therapeuein pasan noson kai pasan malakian.*<sup>17</sup>

The text of Matthew 9: 35-10:1 above is taken from the Indonesian version of the Bible, the Greek NT is quoted as aiming to facilitate the explanation of Bible studies. Transliteration is also included to facilitate the mention (reading). The text of Matthew 9:35-10:1 is examined using exegesis interpretation methods, as the most reliable method in revealing the Bible truth .

The exegesis method is the application of

<sup>15</sup>Matthew 9: 35-10:1. NAS: New American Standart Bible with Codes (1977)

<sup>16</sup>Matius 9:35-10:1 BGT in BibleWorks10, LLC. 3800 Colley Avenue #6158 Norfolk, VA 23508

<sup>17</sup><https://biblehub.com/interlinear/transliterated/matthe/w/9.htm> Accessed September 30, 2018, at 9:57 pm

hermeneutic principles to get a proper understanding of the text. The term exegesis according to the Great Indonesian Dictionary means an explanation or interpretation of the text.<sup>18</sup> Exegesis is different from eisegesis.

*Exegesis is the application of the principles of hermeneutics to arrive at a correct understanding of the text. The prefix ex ("out of," or "from") refers to the idea that the interpreter is attempting to derive his understanding from the text, rather than his meaning into the text (eisegesis).*<sup>19</sup>

Eisegesis is contradictory to exegesis, exegesis is the application of the principles of hermeneutics which are carried out to find the correct understanding of the text. Prefix ex (out "from", or "from") refers to the idea that the interpreter seeks to gain understanding from the text, whereas eisegesis means to incorporate meaning into the text (eisegesis). The exegesis that will be carried out by the author includes: syntactical analysis that explains the relationship of clauses to the theme of propositions, verbal analysis, and theological-homiletical analysis.

### 1. Syntactical Analysis

Syukur Ibrahim wrote that syntax is a part of linguistics that talks about the ins and outs of sentences, clauses, and phrases.<sup>20</sup> Making syntactic analysis aims to explain the text so that the true meaning of the text is found. Kaiser, Jr. stated:

*We have seen, then, that at the heart of exegesis there should be a detailed syntactical analysis which involves identification of (1) the theme proposition; (2) the relationship (coordinate or subordinate) of all other sentences, clauses, and phrases in the paragraph to that theme proposition; and (3) the connection of the paragraph with other paragraphs.*<sup>21</sup>

Researcher will only explain the relationship of clauses with the theme of the proposition, as it is considered to represent the overall syntactic analysis needed in this writing.

<sup>18</sup>Pena, "Eksegesis [Exegesis]," dalam *Kamus Besar Bahasa Indonesia* [in the *Large Indonesian Dictionary*], 241.

<sup>19</sup>Henry A. Virkler, *Hermeneutic: Priciples and Process of Biblical Interpretation*, twelfth printing (Grand Rapids, Michigan: Baker Book House, 1993), 18.

<sup>20</sup>Syukur Ibrahim, et al., *Bahan Ajar Sintaksis Bahasa Indonesia [Teaching Material for Indonesian Syntax]* (Malang: Departemen Pendidikan Nasional Universitas Negeri Malang, t. t.), 1.

<sup>21</sup>Kaiser, Jr. *Toward an Exegetical Theological: Biblical Exegesis for Preaching and Teaching*, 104.

A clause is a grammatical unit that contains a predicate or verb and has the potential to be a sentence.<sup>22</sup> The Gospel of Matthew 9:35-10:1 is a passage with the theme of the proposition of solidarity of Jesus Christ which contains 5 (five) clauses, in which the six sentences will be seen as being related to "solidarity of Jesus Christ."

First clause "Jesus went about all the cities and villages" (v. 35). Jesus went around meaning that he himself actively went to various cities and villages to carry out his ministry. The clausal relationship with the theme of the proposition is that solidarity is shown by active actions (not waiting) to help others.

Second clause "[He] teaching in their synagogues" (v. 35). Jesus travelled throughout all the towns and villages. This clause states that Jesus taught a community in certain places. Jewish synagogues were scattered in all cities and villages, often sick people and beggars were around the synagogues. The relationship of the clause with the theme of the proposition is that solidarity is demonstrated by ministering through teaching at various locations, reaching various community.

Third clause, "[He] preaching the gospel of the kingdom" (v. 35). This clause explains that Jesus preached the gospel while teaching in houses of worship. The relationship of the clause with the theme of the proposition is that solidarity is shown by a strong commitment to preaching the gospel, as it is substantial. The preaching or sermon delivered must focus on the death and resurrection of Jesus Christ.

The fourth clause "healing every sickness and every disease among the people" (v. 35). The ministry to eliminate all diseases and weaknesses was the mission and work of Jesus. The clausal relationship with the theme of the proposition is solidarity carried out by helping others who experience physical pain and various affliction.

Fifth clause, "he [Jesus] was moved with compassion on them" (v. 36). This clause shows that all that Jesus has done, reaching cities and villages, teaching in the synagogues, and eliminating all diseases and weaknesses; were driven by a heart of

compassion. The relationship of the clause with the theme of the proposition is that solidarity in ministry has to be driven by compassion. In short, the solidarity of Jesus Christ, is characterized by ministering places - cities and villages, teaching in places of worship, preaching the gospel, eliminating illnesses and weaknesses and a heart of compassion.

## 2. Verbal Analysis

Virkler explains verbal analysis as follows:

*"Lexical-syntactical analysis is the study of the meaning of individual words (lexicology) and the way those words are combined (syntax), in order to determine more accurately the author's intended meaning."*<sup>23</sup>

Verbal analysis of the text Matthew 9:35- 10:1 used by researcher represents the characteristics or evidence of the solidarity of Jesus Christ. The analysis contains: lexical, grammatical and historical. The terms described include: all (*pasas*), teaching (*didaskōn*), preaching (*kērussōn*) healing (*therapeuōn*), compassion (*esplanchnisthē*).

The term "all" by the Indonesian Bible Institute (LAI: Lembaga Alkitab Indonesia) is translated from the Greek word *πάσας* (*pasas*), found in Matthew 9:35, is used together with nouns, "all cities and villages." Spiros Zodhiates explained the meaning of the word *pasas* "all," related to all people from various social, educational, financial, religious, ethnic and different levels of backgrounds both in the cities and in the villages as a whole without exception.<sup>24</sup> Grammatically *πάσας* (*pasas*) is an adjective accusative feminine plural, derived from the basic word *πᾶς* (*right*). Adjective clarifies a noun. Accusative is the sufferer (object) which has a limiting function of stating the end of an action. Direct object of who or what.<sup>25</sup>

Plural indicates that the word all is used for plural (many people). Grammatically it can be concluded that the word *πάσας* (*pasas*) is adjective used as an object (suffered of an action), so "all (without differences)" refers to the people Jesus has served in His ministry. The use of the term *πᾶς* (*pas*) states that all creation is the work of God, which is why all people from every ethnic group depend on

<sup>23</sup>Virkler, *Hermeneutics: Principles and Processes of Biblical Interpretation*, 94.

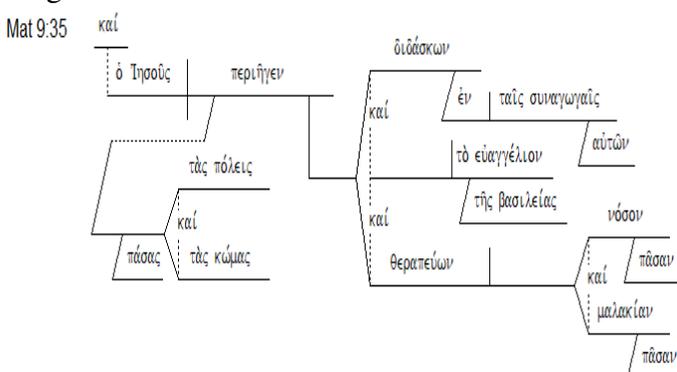
<sup>24</sup>Spiros Zodhiates, *The Complete Word Study Dictionary New Testament* (Chattanooga, TN: AMG Publishers, 1992), 1124-1125.

<sup>25</sup>Arnold Tindas, *Pelajaran Dasar Bahasa Yunani Perjanjian Baru [New Testament Basic Greek Language Study]* (Tangerang: HITS, 2006), 6.

<sup>22</sup>Departemen Pendidikan Nasional, "Klausur," dalam *Kamus Besar Bahasa Indonesia Pusat Bahasa [in the Large Dictionary of the Indonesian Language Center]*, Fourth printing (Jakarta: Gramedia Pustaka Utama, 2008), 706.

Him. Vine declares, *πᾶς (pas)* radically means "all." Used without the article means "every."<sup>26</sup> So, He is the source of life and "every" man must have a relationship with Him, fellowship and dwell in Him.

The term teaching by LAI translated from the Greek word *διδάσκων (didaskōn)* found in Matthew 9:35 by Zodhiates is interpreted as teach, instruct by word or mouth (Matt. 28:15, 20; Luke 11: 1; 12:12; Acts. 15: 1; 1 Cor. 11:14; Rev. 2:14).<sup>27</sup> So, the word 'teaching' can be concluded as an act of giving instructions or knowledge with words that come out of the mouth. The term *διδάσκων (didaskōn)* is the present participle verb active nominative masculine singular, derived from the basic word *διδάσκω (didaskō)*. Verb participle present active nominative masculine singular is an active active single nominative masculine singular verb. The particular participative verb refers to actions which are continuous and which are present with the action of the main verb in a sentence.<sup>28</sup> The main verb is characterized by indicative mode.<sup>29</sup> Active shows the subject doing something. Nominatives are actors of the sentence (subject) or have a naming function.<sup>30</sup> To find out the main point, lets pay attention to the following Leedy diagram:



Based on the Leedy diagram above, it is known that the main verb in verse 35 is *περιῆγεν (periēgen)*, a singular verb indicative imperfect active 3rd person from the root word *περιάγω (periaḡō)*, its position in the diagram right in the middle, interpreted to lead around, to go about. So the term *διδάσκων (didaskōn)* in Matthew 9:35 can

<sup>26</sup>W. E. Vine, *Vine's Complete Expository Dictionary of Old And New Testament Words* (Nashville, TN: Thomas Nelson Publishers, 1996), 21.

<sup>27</sup>Zodhiates, *The Complete Word Study Dictionary New Testament*, 450.

<sup>28</sup>Tindas, *Pelajaran Dasar Bahasa Yunani Perjanjian Baru [New Testament Basic Greek Language Study]*, 56.

<sup>29</sup>\_\_\_\_\_, Interview with the author on October 8, 2018 at Harvest International Theological Seminary Tangerang.

<sup>30</sup>\_\_\_\_\_, *Pelajaran Dasar Bahasa Yunani Perjanjian Baru [New Testament Basic Greek Language Study]*, 6.

be grammatically interpreted that the main point of verse 35 is to declare Jesus constantly did "teaching" to all cities and villages. So while Jesus was teaching in houses of worship, he did this around all cities and villages. The term *διδάσκω (didaskō)* was historically used on the LXX in the third century BC and Homer in the VIII-VI century BC was interpreted as telling someone what to do, to give instructions in formal or informal settings, to teach.<sup>31</sup>

The term preaching by LAI is translated from the Greek word *κηρύσσων (kērussōn)* found in Matthew 9:35, BibleWorks10 translates to to proclaim, preach. So lexically the term *κηρύσσων (kērussōn)* in Matthew 9:35 means "to proclaim or preach," the gospel which was done by Jesus Christ. The term *κηρύσσων (kērussōn)* is the present active participle verb singular nominative masculine from the root word *κηρύσσω (kērussō)*. The terms *κηρύσσων (kērussōn)* in Matthew 9:35 can be interpreted grammatically by He (Jesus) continually actively "proclaiming or preaching" the Gospel "around," to all cities and villages. The term *κηρύσσω (kērussō)* was historically used by Homer VIII-VI BC, LXX III century BC, Philo 1st century AD, Josephus 1st century AD, was interpreted as making official announcements, announcing, making public statements, and stating aloud.<sup>32</sup> So the use of the term *κηρύσσω (kērussō)* historically reinforces the essence of conveying the Gospel because it is done as official news, communicated to the public and convincing.

The term eliminating by LAI is translated from the Greek word *θεραπεύων (therapeuōn)* found in Matthew 9:35, BibleWorks10 translates as to heal.<sup>33</sup> So lexically the term *θεραπεύων (therapeuōn)* in Matthew 9:35 means "to eliminate or heal" all illnesses committed by Jesus Christ. The term *θεραπεύων (therapeuōn)* is the present participle verb active singular nominative masculine derived from the base word *θεραπεύω (therapeuō)*. The terms *θεραπεύων (therapeuōn)* in Matthew 9:35 can be interpreted grammatically by He (Jesus) constantly actively "eliminating or healing" all diseases and weaknesses, "going around", to all cities and villages.

So after observing grammatically verse 35 above, it can be interpreted that while Jesus Christ was traveling around, he also taught in the synagogues, preaching the gospel and eliminating all diseases and weaknesses. The ministry of Jesus Christ

<sup>31</sup>Walter Bauer, F. Wilbur Gingrich, Frederick W. Danker, "πιστός," in BibleWorks10, LLC.

<sup>32</sup>\_\_\_\_\_, *A Greek – English Lexicon of The New Testament and Other Early Christian Literature* (Chicago: The University of Chicago Press, 1979), 431.

<sup>33</sup>The term *θεραπεύων (therapeuōn)* in BibleWorks10

was carried out progressively or significantly during his journey around all cities and villages.

The term *θεραπεύω* (*therapeuō*) was historically used by Hesiod in the seventh century BC, Herodotus V century BC, LXX in the third century BC, Epistle Aristeas of the second century BC, Diodorus Siculus century I BC, Philo 1st century AD, Arrian II AD, interpreted as provide service or respect, serve the Divine, heal or restore.<sup>34</sup> The use of the term *θεραπεύω* (*therapeuō*) historically has not experienced a significant shift in meaning.

The term mercy by LAI translated from the Greek word *ἐσπλαγχνίσθη* (*esplanchnisthē*) found in Matthew 9:36 by Zodhiates is interpreted to be yearn (longing/wanting), having compassion, pity, indicating an inner feeling and is frequently recorded of Christ attitude toward multitudes and individuals (showing inner feelings and often expressed as Christ's attitude towards many people and individuals).<sup>35</sup> Vine translated: *to be moved with compassion, to yearn with compassion, is frequently recorded of Christ towards the multitude and toward individual sufferers, Matt. 9:36; 14:14; 15:32; 18:27; 20:34; Mark 1:41; 6:34; 8:2; 9:22.*<sup>36</sup> The quotation above shows that *ἐσπλαγχνίσθη* (*esplanchnisthē*) can be interpreted as "feeling good, compassion," if associated with the text of Matthew 9:36, then it is the intended mercy comes from Jesus Christ to individuals and many people who are suffering.

The term *ἐσπλαγχνίσθη* (*esplanchnisthē*) is a singular verb indicative aorist passive 3rd person of the base word *σπλαγχνίζομαι* (*esplanchnizomai*). Verb Indicative or indicative verb states action as a certainty or called an affirmation mode, the speaker presents the action as it is, without being "limited" by the attitude towards it,<sup>37</sup> indicative can be interpreted as really happening. When the aorist expresses unsustainable actions. The action does not specifically mention the distance between the

actions that occur with the time of writing,<sup>38</sup> the meaning of action has occurred. The passive direction refers to the object receiving treatment. The term *ἐσπλαγχνίσθη* (*esplanchnisthē*) can be grammatically interpreted as "truly being given mercy/compassion" which is addressed to many people.<sup>39</sup> The performer or giver of mercy written by LAI is Jesus Christ even though in Greek texts not found, this is added by LAI, but has helped or made it easier to understand the text of Matthew 9:36. The term *σπλαγχνίζομαι* (*esplanchnizomai*) has historically been used by the fourth century Cosmas of BC interpreted as having mercy, feeling sympathy with or for someone.<sup>40</sup> Thus, the historical use of the terms *σπλαγχνίζομαι* (*esplanchnizomai*) has not experienced a significant shift in meaning.

The gramatical analysis above shows that the solidarity of Jesus Christ is demonstrated by doing all ministries as a whole, meaning that while He taught in synagogues, He also preached the Kingdom gospel, and He also healed or eliminated all diseases and weaknesses. He did all that by going around all cities and villages and done with compassion.

### 3. Theological Analysis – Homiletical

Theological analysis is the study of theological conformity which is the result of the exegesis of the biblical text with the whole revelation of God. Analyzing, comparing, seeing harmony with theology in other books of the Bible, finding parts that give both harmony or disharmony emphasis. Homiletical analysis is a study of how the results of exegesis of Bible texts can be forwarded to the audience or church and how it is responded by them.<sup>41</sup> So the theological - homiletical analysis is the analysis of theology (exposition and systematics) that will be conveyed to God's people to be applied in real life. This analysis also shows the characteristics of the theme, in this case is the characteristics of the solidarity of Jesus Christ according to Matthew 9:35–10:1 as follows:

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<sup>34</sup>Bauer, F. Wilbur Gingrich, Frederick W. Danker, *A Greek – English Lexicon of The New Testament and Other Early Christian Literature*, 359.

<sup>35</sup>Zodhiates, *The Complete Word Study Dictionary New Testament*, 1306.

<sup>36</sup>Vine, *Vine's Complete Expository Dictionary of Old And New Testament Words*, 116.

<sup>37</sup>Petrus Maryono, *Gramatika dan Siktaksis Bahasa Yunani Perjanjian Baru [Grammar and Siktaksis in New Testament Greek]* (Yogyakarta: Sekolah Tinggi Theologia Injili Indonesia, t. t.), 88.

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<sup>38</sup>Zodhiates, *The Complete Word Study New Testament, Bringin The Original Text To Life For A Deeper Understanding*, 863.

<sup>39</sup>See the Leedy diagram at *BibleWorks10* above.

<sup>40</sup>Bauer, F. Wilbur Gingrich, Frederick W. Danker, *A Greek – English Lexicon of The New Testament and Other Early Christian Literature*, 762.

<sup>41</sup>Sasmoko, *Metode Penelitian [Research Method]*, ed. Dewi Anggriyani (Jakarta: Harvest International Theological Seminary, 2008), 252.

**a. The Solidarity of Jesus Christ was Shown by Reaching All Cities and Villages (9:35)**

Matthew 9:35 states "And Jesus went about all the cities and villages, ..." Jesus' solidarity was shown in his concern toward the people so that he traveled to cities and villages. This action aimed to present the teachings and miracles of Christ.<sup>42</sup> Jesus' solidarity is not for one place only; The orientation of Jesus' ministry has no geographical limitation, as everyone, everywhere, deserves to receive or to understand His teaching.<sup>43</sup>

**b. The Solidarity of Jesus Christ was Shown by Teaching in Places of Worship (9:35)**

Matthew 9:35 states "... teaching in their synagogues, ..." According to Henry the house of worship intended were small places, public places of worship.

**Remote places.** He did not only visit big and majestic cities, but also poor and remote villages. There he preached the gospel and healed all diseases. The souls of the most despicable people in the world are as precious as the souls of great people to Christ, and must be so for us. Rich and poor, officials and peasants, all gathered together in Him: His righteous deeds to His people in the countryside must be shown again (Judges 5:11).<sup>44</sup>

Jesus' ministry was carried out in remote

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<sup>42</sup>Matthew Henry, *Tafsiran Matthew Henry: Injil Matius 1-14 [Matthew Henry's Commentary: The Gospel of Matthew 1-14]*, ed. Johnny Tjia, Barry van der Schoot, and Irwan Tjulianto, trans. Lanny Murtihardjana, Paul Rajoe, Riana Goat Chiu, Herdian Aprilani. Second printing (Surabaya: Momentum, 2014), 433.

<sup>43</sup>When paying attention to the section context of Matthew 9:35, then the teachings referred to are related to the moral messages of Jesus Christ contained in Matthew 5:1-7:29, namely: always respond positively in all circumstances (Matt. 5:1-12), set an example (Matt. 5:13-16), skilled in teaching the Word of God (Matt. 5:17-20), showing a life of peace with all people (Matt. 5:21-26), maintaining the sanctity of life (Matt. 5:27-32), can be trusted (Matt. 5:33-37), love consistently (Matt. 5:38-48), are generous (Matt. 6:1-4), have the ability to control themselves (Matt. 6:5-18), not materialistic (Matt. 6:19-34), relying on God (Matt. 7:7-12), having actions that are in harmony with God's Word (Matt. 7:13-29). More detailed explanation can be seen in Hannas' book, *Pesan-pesan Moral Yesus Kristus [Moral Messages of Jesus Christ]*, pages 104-174 or Hannas's Dissertation, *Implementasi Pemuridan Berdasarkan Pesan Moral Matius 5:1-7:29 di Gereja-gereja Indonesia [Implementation of Discipleship Based on the Moral Message of Matthew 5:1-7:29 in Indonesian Churches]* (Tangerang: Harvest International Theological Seminary, 2015), 195-270.

<sup>44</sup>Henry, *Tafsiran Matthew Henry: Injil Matius 1-14 [Matthew Henry's Commentary: The Gospel of Matthew 1-14]*, 434.

villages for the poor because he respected everyone and he showed his justice. The same thing should be done by all of God's people; to care for the unreached, as everyone including those in remote areas is worthy of the Gospel, to receive Jesus personally. Henry further explained:

**Public places of worship.** He taught in **synagogues:** (1) So that He could give testimony to the assembly there, even though at that time there were a number of deviations that they did. **Let us not distance ourselves from our worship meetings, as accustomed to by some people.** (2) So that he got the opportunity to preach there, where people gather together in the hope of listening to the sermon. In later days, even when the church of the gospel had been built and Christian worship meetings had been established, the apostles still preached in **Jewish places of worship.** The wisdom of the wise is to use every opportunity for the best.<sup>45</sup>

Jesus did not minister at remote places only but also at urban public houses of worship as to reach all levels of society. The synagogue is a place for Jews to worship, in a room filled with many people Jesus also focused on serving. God's people should also think of holding worship services in strategic places that are easily accessible to everyone.

**c. The Solidarity of Jesus Christ was Shown by Proclaiming the Gospel (9:35)**

Matthew 9:35 "... and preaching the gospel of the kingdom ..." Jesus preached the gospel which certainly was related to himself as The Savior. Henry explained:

He preached the gospel of the kingdom of heaven. He told them a kingdom of grace and glory, which from now on will be established under the rule of the Mediator: this is truly the gospel, that is the good news, the great news of joy.<sup>46</sup>

The gospel of the kingdom of heaven meant as mentioned in Matthew 10: 7, is salvation. Paul clearly states the essence of the gospel of Jesus Christ as follows:

<sup>3</sup>For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, <sup>4</sup>that he was buried, that he was raised on the third day according to the Scriptures.<sup>47</sup>

So the heart of the gospel is to focus on preaching that Jesus Christ died and rose in

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<sup>45</sup>Ibid., 434.

<sup>46</sup>Ibid., 434.

<sup>47</sup>1 Corinthians 15: 3-4.

connection with the atonement and the certainty of eternal life. Salvation can be obtained by confessing with the mouth that Jesus Christ is God and believing in heart that God has raised Him from the dead.<sup>48</sup>

#### d. The Solidarity of Jesus Christ was Shown through Health Services (9:35)

Matthew 9:35 says "... and healing every sickness and every disease among the people." The act of Jesus who was so concerned about health, was part of the method to prove to people that His teachings were true or of God. Henry comments:

Now you have seen the main preaching of Christ and his certain healing events, which were carried out to prove the truth of His teachings: **all that are listed here has been recorded, so that you believe.** Some people believed that this was Jesus' second round trip in Galilee, He revisited those whom He had taught before, even though the Pharisees denounced and opposed Him, He kept on continuing His work;...<sup>49</sup>

The physical healing done by Jesus aimed to strengthen each person He served even for those who rejected Him as God. Kent gave a conclusion:

Jesus travelled around. The Greek form of this word refers to continuous action. Teaching, preaching and eliminating all diseases reaffirms His activities listed at 4:23.<sup>50</sup>

So the solidarity of Jesus Christ who travelled around to reach all people in cities and villages that was done by teaching in places of worship, proclaiming or preaching the gospel, eliminating or healing sickness was an activity that was carried out continuously.

#### e. The Solidarity of Jesus Christ was Shown through the Ministry of Restoration (9:36-10:1)

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<sup>48</sup>Romans 10: <sup>9</sup>that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, **you shall be saved**; <sup>10</sup>for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation (NAS). The term *σωθήση* (*sōthēsē*) in verse 9 which is the second passive verb indicative future of the root *σώζω* (*sōzō*) reinforces the acquisition of certainty of salvation because it gives the meaning "you shall be saved." The same meaning is also written in <https://biblehub.com/lexicon/romans/10-9.htm> (Retrieved October 5, 2018, at 4:33 p.m.) namely "you will be saved."

<sup>49</sup>Henry, *Tafsiran Matthew Henry: Injil Matius 1-14* [Matthew Henry's Commentary: The Gospel of Matthew 1-14], 433-434.

<sup>50</sup>Kent, *The Wycliffe Bible Commentary: Tafsiran Alkitab Wycliffe*, 3:63.

Matthew 9: 36-10:1 states:

<sup>36</sup>But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. <sup>37</sup>Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few; <sup>38</sup>Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. <sup>10:1</sup>And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.<sup>51</sup>

Jesus ministered with compassion to the people who were deeply afflicted, they needed to be restored. Many people are in distressed because of sins and struggles of everyday life; they are fields that need to be harvested. Donald C. Stamps explains:

**The harvests are plenty.** Jesus warned all believers to always remember that every lost people have an immortal soul that is very precious and must live in heaven or in hell, and that many of them can be saved if someone preaches the gospel to them (10:28).<sup>52</sup>

The large number of souls who need to accept the gospel of salvation in Jesus Christ is a driving factor for the Church of God to do evangelism. Soul winning will occur when every believer asks God. Stamps commented:

**Ask the master ... to send.** This verse reveals one of God's own spiritual principles. Before He acts, God usually calls His people to pray. Only after His people pray will God do His work. In other words, God limits Himself to the prayers of His people. It is clear from the context (9: 35-10: 1, 8) that the kinds of workers Jesus wants in His kingdom are those who: (1) teach and preach the Kingdom gospel (9:35), (2) heal sick people (9: 35; 10:1, 8) and (3) cast out demons (10:1, 8).<sup>53</sup>

Prayer is a request that must be raised both before and after an evangelism is done. Every prayer offered to God will accompany evangelism so that the demonstration of God's power takes place, one of which is the power to expel evil spirits and heal all sicknesses.

**Power ... to drive out evil spirits.** Jesus wanted all his followers to fight against the power of evil

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<sup>51</sup>Matthew 9: 36-10: 1.

<sup>52</sup>Donald C. Stamps, General Editor, "Matthew," in *The Full Life Study Bible: Alkitab Penuntun Hidup Berkelimpahan*, ed. Betha Gaspersz, trans. Nugroho Hanani, Second printing (Malang: Gandum Mas, 1996), 1519.

<sup>53</sup>Ibid., 1519-1520.

by driving out evil spirits and healing the sick. The performance of this power in spiritual warfare is seen as a continuous revelation of God's Kingdom on this earth.<sup>54</sup>

Prayers, evangelism and miracles of God that occur in ministry are the gifts of God given to each of His disciples. Today's believers are also given the ability to drive out demons and to cure all diseases (note that Jesus clearly distinguishes between spirit possession and disease).<sup>55</sup> So the solidarity of Jesus Christ shown by reaching all people in the cities and villages, teaching in places of worship, proclaiming the gospel, ministering through health services and restoration of the afflicted with the heart of compassion; all these things should inspire the service of His people today and beyond.

### CHAPTER III RADICALISM AND TERRORISM IN INDONESIA

#### A. Definition of Radicalism and Terrorism

The term radicalism is a noun, meaning a radical theory in politics, a notion that wants social and political change in a drastic and violent manner; extreme attitude in a political stream.<sup>56</sup> The term terrorism is also a noun, which means the use of violence to create fear to achieve goals.<sup>57</sup> Radicalism and terrorism has got similarity in meaning, which is, pointing to an act of violence. Radicalism is more related to violence which demands social and political change, while terrorism is more about violence which creates fear in order to achieve a goal. Both radicalism and terrorism in its implementation is sometimes difficult to distinguish as both are troubling/disturbing the public.

Islamic radicalism certainly cannot be separated from the Islamic fundamentalism

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<sup>54</sup>Ibid., 1520.

<sup>55</sup>Kent, *The Wycliffe Bible Commentary: Tafsiran Alkitab Wycliffe*, 3:64.

<sup>56</sup>Pena, "Radikalisme," dalam *Kamus Besar Bahasa Indonesia [in the Indonesian Dictionary of the Large]*, 673.

<sup>57</sup>Departemen Pendidikan Nasional, "Terorisme" dalam *Kamus Besar Bahasa Indonesia Pusat Bahasa [in the Large Dictionary of Indonesian Language Center]*, Fourth printing (Jakarta: Gramedia Pustaka Utama, 2008), 1455. Perpu (Peraturan Pemerintah) Number 1 of 2003, explains what is meant by criminal acts of terrorism are: "Every act of someone who intentionally uses violence or threats of violence creates an atmosphere of terror or fear of people extending or causing mass casualties, by seizing independence or loss of life and property of others, or causing damage or destruction to strategic or environmental vital objects or public facilities or international facilities."

movement. Both are fallacious Islamic movements. The manifestation of the radical view is the necessity to establish an Islamic state based on shari'ah. Islamic radicalism allows the use of methods of violence and even murder to bring about political agendas and goals, yet is that the true teaching of Islam? Certainly not.

Islam is a religion of spirituality, full of love, and forgiveness, not a religion that is full of judgment or punishment. Islamic spirituality developed in the mindset of legality emphasizing emotional fanaticism. Islam also greatly respects the flexibility of one's attitude and the adaptability to diverse cultures. Islam does not demand an overly submissive attitude such as in the dark age or medieval age.<sup>58</sup> Islam strongly opposes anti-moderation or more precisely extremism in any form. Extremism has no place in Islam.<sup>59</sup> True Islam is Islam which is built on the principles of the Koran and Hadith.

#### B. Background to the Birth of Radicalism and Terrorism in Indonesia

The radical Islamic movements as part of the global Islamism movement can be traced to the roots of its existence from the thinking of the founder of the Muslim Brotherhood namely Hasan AI-Bana (1906-1949) in Egypt and founder of the Islamic Jamaat Party Abul A'la AI-Maududi (1903-1978) in India.<sup>60</sup> The ideology was later manifested in Indonesia through radical Islam which was born after the New Order was ousted, represented by a number of Islamic organizations such as the Laskar Jihad (Ahlussunnah Waljamaah Communication Forum), The Islamic Defenders Front (FPI: Front Pembela Islam), and Majelis Mujahidin following previous Islamic organizations such as the Indonesian Committee for Solidarity with the Islamic World (KISDI: Komite Indonesia untuk Solidaritas Dunia Islam). The characteristics of the groups above are more integrated between Islam and the state, so that prioritizing legal or formal Islam, of course the main

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<sup>58</sup>Imam Feisal Abdul Rauf, *Moving the Mountain: Beyond Ground Zero to a New Vision of Islam in America*, trans. Zulkarnaen Ishak, *Islam Amerika: Refleksi Seorang Imam di Amerika tentang Keislaman dan Keamerikaan*, ed. Achmad Fawaid, Masyithah Mardhatillah (Bandung: Mizan, 2013), 16.

<sup>59</sup>Samson Rahman, "Moderasi Islam Rahmatan bagi Semesta" dalam *Islam Moderat: Menebar Islam Rahmatan li al-'A<lami>n* ["Moderation of Islam Rahmatan for the Universe" in *Moderate Islam: Spreading Islam Rahmatan li al-'A<lami>n*] (Jakarta: Pustaka Ikadi, 2012), 10.

<sup>60</sup>Oliver Roy, *L'ichec de l'Islam Politique*, diterjemahkan oleh Carol Volk in English Inggris *The Failure of Political Islam* (Cambridge: Harvard University Press, 1994), 1-2.

issue being fought for is the enforcement of Islamic law in Indonesia.<sup>61</sup> Radical Islamic organizations and terrorists are not jihadists but are made possible by jihadists.<sup>62</sup>

Radical Islam has been developing rapidly after the fall of the New Order regime. The phenomena arisen in Islamic groups or movements have historically been caused by injustices experienced during the New Order government which did not respond to the oppression of the Muslims. The same thing was also conveyed by Mahfud MD, the former Chief Justice of the Constitutional Court, that intolerance and radicalism that threatened the existence of the Republic of Indonesia, did not mean rejecting Pancasila or wanting to be radical and intolerant, but actually seeking justice and protesting the irregularities of the state and government in accordance with Pancasila.<sup>63</sup> Thus, the government should ensure that Pancasila is well implemented, as to keep the seeds of radicalism from growing.

### C. Facts about Radicalism and Terrorism in Indonesia<sup>64</sup>

The existence of radicalism started from the fallacious understanding of Islam, which are: (1) The polytheists and infidels must be fought wherever they are, even if they are civilians; (2) Fighting occupying civilians is a just and equitable

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<sup>61</sup>Khamami Zada, *Islam Radikal: Pergulatan Ormas-ormas Islam Garis Keras di Indonesia [Radical Islam: The Struggle of Hardline Islamic Organizations in Indonesia]*, First Print. Editor Sukandi AK and M. Saleh Mude (Jakarta: TERAJU, 2002), 88.

<sup>62</sup>Jihad means to work hard, earnestly, to mobilize all abilities to solve a problem or achieve a noble goal. See, Muharam Marzuki, et al, *Meluruskan Makna Jihad Mencegah Terorisme [Aligning the Meaning of Jihad to Prevent Terrorism]*, Sixth Printing (Jakarta: Balitbang Kementerian Agama RI, 2016), 3-4. Jihad is not terrorism and not suicide, even though the term Jihad is also used for war, provided that: being attacked, expelled from the village or place of residence, and the state leader must order. The term Jihadist has a negative connotation, because it is used in connection with an activity carried out by violence led by a group leader who calls himself Amirul Mukminin (leader / ruler of Islam). The same is explained by John L. Esposito that jihad in Islam is an order to every Muslim to uphold his religion by carrying out his commands and avoiding his prohibitions. Jihad in the spiritual sense is interpreted as an effort to follow God's path or lead a godly life. Look, John L. Esposito, *Islam Warna Warni: Ragam Ekspresi Menuju "Jalan Lurus" [Colorful Islam: Variety of Expressions Towards "Straight Path"]*, First Printing (Jakarta: Paramadina, 2004), 351. The Jihadist movement in the early twentieth century was very unfortunate because it produced a negative image of Islam. So the notion of Jihad and Jihadists is very different, that is why Islam is needed in [Nusantara] the archipelago that opens up a space for discourse and politics for Islam, especially in Indonesia.

action; (3) Islam is upheld by the sword; (4) Unbelievers always fight Muslims to follow infidelity; (5) Verses of war are considered to abrogate (delete) verses about peace; (6) Taking the assets of the infidels is 'halal.'<sup>65</sup> The above understandings, when not addressed properly, will extremely flourish; and this condition not only misleads the people of the Prophet Muhammad SAW, but also brings negative on everyone.

Seraden further explained that there were two forms of religious radicalism, i.e.: (1) Radicalization of thought and ideology; (2) Radicalization of methods or ways in fighting for his belief. Radicalism is not monopolized by religious groups only, but also occurs in all ideological movements carried out in a fanatical and revolutionary manner.<sup>63</sup> Radicalism exists in the thoughts or ideologies that are brutally imputed violence, such as suicide bombings, and it has brought a widespread impact on the lives of the Indonesian people and the international world.<sup>64</sup>

The radicalism and terrorism movement in Indonesia by far has not yet toppled the ruling government, but still limited to the demands of fulfilling Islamic aspirations, such as the enactment of Islamic law as mentioned in the Jakarta Charter (Piagam Jakarta).<sup>65</sup> The movement channels its aspirations through the KISDI group, Laskar Jihad, FPI, Hizbut Tahir, Ikhwanul Muslimin, and Mujahidin. The group opposed the American attack on Afghanistan, which is why the movement sent jihadists to Afghanistan as a sacred task in Islam.<sup>66</sup> So it is clear that the existence of radicalism and terrorism in Indonesia is undeniable, movements that may explode at any time and demand everyone to remain alert at all times.

### D. Driving Factors of Radicalism and Terrorism in Indonesia

The radicalism and terrorism movements do not appear spontaneously, but are caused by several related factors.

#### 1. Weak Economic Conditions

Poverty has become a great potential force to birth radicalism which will lead to acts of terror. It will be very hard to eliminate radicalism when

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<sup>63</sup>Ibid.

<sup>64</sup>Ibid.

<sup>65</sup>Zada, *Islam Radikal: Pergulatan Ormas-ormas Islam Garis Keras di Indonesia, [Radical Islam: The Struggle of Hardline Islamic Organizations in Indonesia]*, 92.

<sup>66</sup>Ibid., 97

poverty is not first dealt with.<sup>67</sup> Financial weakness due to the state's failure in materializing welfare of its people is a threat of the growth of terrorism. The young generation who have not been financially stable are less proud of the ongoing system of government, and are vulnerable to be provoked to find their pride in martyrdom through suicide bombings. That is why the government as a public servant, must make every effort to create a stable economic climate, so that radicalism and terrorism can be eliminated.

## 2. Mass Media Propaganda

The press as a communication media has to publish trustworthy and justifiable news and are able to give a positive influence to people.

The Western mass media (press) which always cornered Muslims became a factor in the emergence of a reaction with violence perpetrate

## 3. The Incorrect Teaching ideology

Imam Mustofo, in his article titled *Terrorisme: Antara Aksi dan Reaksi (Gerakan Islam Radikal sebagai Respon terhadap Imperealisme Modern) [Terrorism: Between Action and Reaction (Radical Islamic Movement as a Response to Modern Imperealism)]* stated:

Some intellectuals and researchers concluded that the factor that trigger terrorism is ideology or religion. In this case the radical Islamic movement is often accused of being the trigger and perpetrator of various acts of terror. It must be admitted, that religious ideology has more or less influenced the emergence of radicalism. Religious texts that are interpreted atomistically, partially-monolithically (monolithic-partial) will give rise to a narrow view of religion. The truth of religion becomes a commodity that can be monopolized. The holy verses are used as a justification for carrying out radical and violent actions by reason of upholding God's sentence on this earth. This radicalism often leads to acts of terror. Therefore there are needs of dialogues in the matter of understanding religions.<sup>68</sup>

Emotional ideology is wrapped in religion. Da'wah is conveyed by using scriptural texts that are

interpreted according to one's interests, is monopolized and is forced to be accepted so that the community may supports radicalism and terrorism.

## 4. Uneducative Low- Education

Ahmad Darmadji in an article entitled *Islamic Boarding Schools and Deradicalisation of Islam in Indonesia* stated "Islamic education institutions in Indonesia such as madrasas or Islamic boarding schools, were accused of being the roots of radicalism in the name of Islam."<sup>69</sup> In fact not all Islamic schools teach radicalism, the majority of Islamic education teach students to live in harmony, being tolerative and is able to work together to build this country. Yet, a few radical teachings in Islamic institutions, which might even be done in a closed door has a potential to spread radicalism which will very badly bring disturbing effect on society.

## 5. Complex Problems

The problems intended are: thriving religious sentiments, alienation in building social and cultural relations with others resulting in damaging public facilities, political access that has not been channeled through formal political channels, and a number of other problems.

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<sup>67</sup>See Ahmad Syafii Maarif, "Radicalism, Injustice, and Fragility of Nation's Resilience," in *Pemikiran Islam dan Sosial [the Flow of Islamic and Social Thought]*, Vol. 5, No. 2, December 2010 (Jakarta: Maarif Institute for Culture and Humanity), 147-158.

<sup>68</sup><http://e-journal.iainpekalongan.ac.id/index.php/Religia/article/view/123>. Date accessed: 02 Oct. 2018

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<sup>69</sup>[https://www.academia.edu/7643255/Pondok\\_Pesantren\\_dan\\_Deradikalisasi\\_Islam\\_di\\_Indonesia](https://www.academia.edu/7643255/Pondok_Pesantren_dan_Deradikalisasi_Islam_di_Indonesia) was published in the journal *Millah* Vol. XI, No 1, August 2011. Retrieved 2 October 2018, 9:49 p.m.

## CHAPTER IV COMPREHENSIVE HANDLING ON THE PROBLEM OF RADICALISM AND TERRORISM IN INDONESIA

Radicalism and terrorism in Indonesia are carried out by Indonesian citizens, meaning that the perpetrators are part of the resident in the Unitary State of the Republic of Indonesia (NKRI: Negara Kesatuan Republik Indonesia). That is why the handling focus is not only punishment but also rehabilitation. To achieve this goal, a number of practical steps below can be adopted.

### A. Conducting State Defense Socialization

The meaning of State Defense is an effort to maintain the state, protect, and maintain the existence of a country. In essence, it can be interpreted as maintaining and protecting the integrity and sovereignty of the NKRI.<sup>70</sup> The principle is that every Indonesian is obliged to defend the Unitary Republic of Indonesia, to achieve these noble ideals, at least they must live five basic values of defending the country, namely: the love of the country, sense of belonging of the nation, Pancasila as the ideology of the state, willingness to sacrifice, state defence ability.<sup>71</sup> Deep-rooted understanding of State Defence will ease the handling of all forms of efforts which threaten the stability of community life in Indonesia. To reach all levels of society, socialization of State Defence can be done through campaigns in public areas as long as it does not violate the regulation to use public spaces.

### B. Demonstrating Nationalism Insights

Nationalism insights insist on the conviction of the realization of an all-diverse archipelago and an ever-changing environment with strategic value by prioritizing the unity and integrity of IDPOLEKSOSBUDHANKAM [Ideologi, Politik, Ekonomi, Sosial, Budaya, Pertahanan dan Keamanan] (Ideology, Politics, Economics, Social Affairs, Culture, Defense and Security).<sup>72</sup> The principle of nationalism focuses on unity, thus all forms of radicalism and terrorism which will potentially ruin the unity have no place in the hearts

<sup>70</sup>Presentation of Colonel Infantry Hinsa Siburian, Lampung Utara, December 22, 2010.

<sup>71</sup>Ibid.

<sup>72</sup>Material from Captain CHB Yudy Nugroho K., Korem 043 / Gatam, Bandar Lampung on September 8, 2018.

of the Indonesian people.

### C. Building Partnerships with the Community of Islam Nusantara

Islam Nusantara (Nusantara means Indonesian archipelago) can be identified with Islam *rah}matan li al-'a>lami>n*.<sup>73</sup> Islam Nusantara was born from a process of indigenization, not anti-Arab, nor anti-Islamic teachings; to such are extremism.<sup>74</sup> Indonesia with Muslims as majority, generally follows the teaching of Ahlussunnah Waljamaah (Aswaja) and is very modest. Aswaja is *manhajul h}ayat wal fikr* (life guidance and method of thinking) based on the noble attitude taught by Islam, namely: *tawassuth* (moderate), *tawa}zun* (balanced), *tasa}muh}* (tolerant), and *i'tida>l* (always side with truth and justice).<sup>75</sup> The mission of Islam, *rah}matan li al-'a>lami>n* will be embraced in the Unitary State of the Republic of Indonesia (NKRI) and even in the universe,<sup>76</sup> as there is no contradiction between the terms of Islam *rah}matan li al-'a>lami>n* with Islam Nusantara. The concept and movement of Islam Nusantara is the embodiment of Islamic teachings which are: peaceful, tolerant, polite and personal, for the good of the universe.<sup>77</sup> Partnership with Islam Nusantara implies rejecting the anti-Islam Nusantara. It is of importance as it will give the non muslim communities sense of protection, and together in unity move forward to fight radicalism and terrorism.

### D. Campaigning for Deradicalization

Ahmad Darmadji explained that the National Counter Terrorism Agency (BNPT: Badan Nasional Penanggulangan Teroris) in collaboration with the Ministry of Religion, managements of higher education, and other non-governmental organizations in this country has been actively campaigning the

<sup>73</sup>Quranic foundation *Islam rah} mahtan li al-'a>lami>n* contained in QS. 21: 107, وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ Meaning "And We did not send you (Muhammad) but to (be) a mercy for all nature."

<sup>74</sup>M. Isom Yusqi dan kawan-kawan, *Mengenal Konsep Islam Nusantara [Knowing the Concept of Islam Nusantara]*, ed. M. Ulinnuha Husnah, First Printing (Jakarta: Pustaka STAINU, 2015), 10.

<sup>75</sup>Ibid., v.

<sup>76</sup>Ibid., vii.

<sup>77</sup>Ibid., 5. Islam *rah}mah li al-'a>lami>n* is Islam being a blessing or prosperity for the entire universe, including Muslims and non-Muslims, with the way Allah SWT sent the Prophet Muhammad as the bearer of mercy. Source: Hannas, *Islam Rah}matan li al-'Ālami>n: Wajah Islam Sesungguhnya di Amerika [Islam Rah}matan li al-'Ālami>n: The Face of Real Islam in America]* (Surabaya: SAF Press, 2017), 33.

deradicalisation movement<sup>78</sup> through seminars, workshops and art performances.<sup>79</sup> Deradicalisation campaign is best not to be monopolised by one particular institution; cooperation of all related parties brings up best result.

### E. Develop a *SERMIAH* Preaching Model

Indonesia, with Muslim as majority and even a country with the biggest Muslim population in the world is an important consideration for every Christian preacher or servant of God to develop a suitable preaching/sermon model that can be accepted not only by the Christian community but also by Islam or non-Christian. Hannas' finding related to the *SERMIAH* sermon model that has been accepted in a dissertation exam at the Syarif Hidayatullah National Islamic University (UIN: Universitas Islam Negeri) Jakarta in an Islamic-study study program can be taken into consideration.

The term *SERMIAH* stands for Spiritual grow, Education, Revival, Media, International, Apologetic and Holistic. The term "*SERMIAH*" can also be interpreted as "SERMon Indonesian American Hannas," as this is a combination of sermons or da'wah with Indonesian and American style or spirit found by Hannas.<sup>80</sup> *SERMIAH* sermon

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<sup>78</sup>[https://www.academia.edu/7643255/Pondok\\_Pesantren\\_dan\\_Deradikalisasi\\_Islam\\_di\\_Indonesia](https://www.academia.edu/7643255/Pondok_Pesantren_dan_Deradikalisasi_Islam_di_Indonesia) was published in the journal *Millah* Vol. XI, No 1, August 2011. Retrieved 2 October 2018, 9:54 pm

<sup>79</sup>Islamic art in Indonesia is characterized by: tombstones, architecture (building art), literary art and carving. Source: Musyriyah Sunanto, *Sejarah Peradaban Islam Indonesia [History of Indonesian Islamic Civilization]* (Jakarta: PT. RajaGrafindo Persada, 2005), 94-104. Art shows, one of which is Puppet Golek, is a popular and effective medium for delivering religious messages, and government.

<sup>80</sup>*Spiritual Grow Preaching Model* or model of sermons grow spirituality, aiming to strengthen and increase the faith of the people in the beliefs they embrace. *Educational Preaching Model* or model of sermon that are educational in nature, where communicators provide extensive knowledge and educate the congregation regarding current issues that threaten spiritual life, community and nationhood. *Revival Preaching Model* or model of sermon that generates or builds, communicator demonstrates the power of the Holy Spirit both in the heart and in miracles (miraculous deeds). *Media Preaching Model* or model of sermons that use print or electronic media that are managed with good management, so that both content and packaging design can attract attention to be read, heard and noticed by the people. *International Preaching Model* or international sermon model that covers the use of language, culture, and leadership abilities. *Apologetics Preaching The model* or model of apologetic sermon, the preacher must master the theology that is adopted, and understand the weaknesses of opposing theology which is shown by giving arguments as proof of truth. *Holistic Preaching A model* or model of holistic sermon, which requires

model is a new name for the conformity of the Christian missionary model<sup>81</sup> and da'wah developed by Muhammad Shamsi Ali<sup>82</sup> from Indonesia in America which has been very popular and successful, a da'wah which rooted in principles *Islam rah}matan li al- 'a>lami>n*. The stigma that radicalism and terrorism in America is carried out by Islamic groups in general gradually began to change, after Shamsi Ali consistently taught *Islam rah}matan li al- 'a>lami>n* which certainly strongly opposed radicalism and terrorism. The success of this da'wah model can be taken into consideration, while keeping the necessary factors of Christian preaching such as meeting the needs of the audience, cutting edge, gospel driven, and biblical. *SERMIAH* is certainly deserves attention to be socialized.

### F. Strengthening Interfaith Communication Forums

Radicalism and terrorism that move in the name of religion allows the acquisition of support, although it is not significant, but this should not be ignored. Every religion has a claimed truth, which must be interpreted wisely, so as not to damage religious tolerance. The Ministry of Religion has a role to deal with issues of radicalism and terrorism.

(1) The Ministry of Religion is the executor of Government affairs in the field of religion and supervision of the implementation of duties in the field of religious life development. (2) Radicalism

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the preacher to have adequate resources, is able to mobilize the masses to carry out social actions as tangible evidence of what is said. A more complete explanation can be seen in Hannas, *Islam Rah}matan li al- 'Alami>n: Wajah Islam Sesungguhnya di Amerika [The Face of Real Islam in America]* (Surabaya: SAF Press, 2017), 93-102.

<sup>81</sup>The people of the Prophet Muhammad and Islamic figures understood the term Christian missionary more than the 4 types (models) of Christian preaching: topical, textual, expository and evangelical reformed. The concept that developed in the understanding of Muslims, that da'wah can be identified with evangelism in Christianity. The intended Christian missionary models are: (a) Nicodemus model of evangelism, (b) personal evangelistic models, (c) models of mass evangelism, (d) media service evangelism models, and (e) social service evangelism models. Whereas da'wah in Islam developed by Shamsi Ali includes: *bi al-Lisa>n* (oral), *bi al-Qala>m* (writing), *bi al-H{a>l* (deed).

<sup>82</sup>Shamsi Ali is a Muslim figure who had succeeded in teaching the Nusantara Islam precisely after the events of September 11, 2001 in New York and its surroundings. He has succeeded in building cooperation not only among fellow Muslims, but also institutions of churches and synagogues in America for the purposes of da'wah. As an employee of the Indonesian representative for the United Nations (UN) in New York, Shamsi Ali is not only engaged in preaching, but also the government that connects Indonesia and America.

in the name of religion has disturbed the existence of tolerance between various beliefs and religions, in addition to the unity and oneness of the people. (3) Radicalism whose emergence starts from religious practice (in the non socio-political problem), becomes the responsibility of the Ministry of Religion.<sup>83</sup>

Noting its role above, everyone are called to strengthen the support for policies of the Ministry of Religion at the central level. The bridge of interfaith communication and interaction must never be cut off, which is why a decent interfaith dialogue is needed so that suspicion among leaders and followers of different religion diminishes and together they synergyze to build the country. When there is a tendency that the Christian representative at the Inter-Religious Communication Forum (FKUB: Forum Komunikasi Antar Umat Beragama) at the national and provincial levels is still in the position of recipient of the policy, a special department for religious tolerance in christian institutions at the national and provincial levels should be created so as to give larger portion for christian leaders to build Unity in Diversity.

### G. Spreading Verses of Peace

Every religion certainly teaches about peace, the Bible states "Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt among yourselves, and be at peace with each other."<sup>84</sup> Such news like "winning the soul" for Jesus Christ, and christian activities that potentially cause religious jealousy should not become public consumption. Testimonials should be delivered politely without having the need to discredit certain religious teachings or figures. Christianity must pay attention to the principle of balance between the implementation of the spiritual mandate and the development mandate.<sup>85</sup>

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<sup>83</sup>Seraden, Presentation of the Head of the Ministry of Education and Culture of the City of Bandar Lampung, August 29, 2018.

<sup>84</sup>Mark 9:50.

<sup>85</sup>The spiritual mandate can be understood as an action to conduct discipleship as explained in Matthew 28:19-20, while the development mandate is understood as a contribution to building a nation in the frame of Pancasila, which always respects and maintains freedom in carrying out religious teachings.

## CHAPTER V CLOSING

The solidarity of Jesus and the comprehensive handling of the problems of radicalism and terrorism in Indonesia are actions driven by the care and concern shown by Jesus and are ways to handle comprehensively of a political strained extremism and violence in Indonesia.

The theology of solidarity that was developed in Central America can be considered to be used in Indonesia, especially in the context of solidarity with the poor, solidarity towards the closure of places of worship and solidarity towards space restriction in giving testimony of faith.

Jesus' solidarity seen from Matthew 9:35-10:1 is characterized by reaching out to all people in cities and villages, teaching in places of worship, proclaiming the gospel, ministering through health services and restoration of the afflicted with the heart of compassion.

Radicalism and terrorism is a movement that is contradictory to the principles of the Republic of Indonesia, i.e. the 1945 Constitution and the Pancasila, thus organized handling actions are taken through the National Counter Terrorism Agency (BNPT).

The driving factors of the occurrence of radicalism and terrorism are most likely due to the weak economic conditions, mass media propaganda, erroneous ideological teaching, uneducative low education and other complex problems. The government certainly is not to blame to be the most responsible party of the above conditions; religious leaders and all parts of community are obliged to pay attention to the problem and work together for solutions.

Comprehensive handling of the problem of radicalism and terrorism in Indonesia can be done by socialization of state defense, proclaiming national insights, building partnerships with the community of Islam Nusantara, campaigning for de-radicalization, developing *SERMIAH* model of sermon, strengthening forums of communication between religious communities and spreading verses of peace.

Vital suggestions to be considered to maintain the existence of the Church and Christian institutions in Indonesia: first, conducting an open ministry (be open, not to cover up any Christian ministry activities to be discussed as open material among fellow Christian leaders, Christian congregations, and among

non-Christians). Second, conducting an inclusive ministry (conducting joint-ministry with interfaith leaders, thus communication and cooperation can be built to strengthen the brotherhood of Indonesian people).

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