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ISLAMIC STATE OF IRAQ AND SYRIA (ISIS) TERRORISM ACTION IN INDONESIA BETWEEN 2014-2018

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Abstract

The Islamic State of Iraq and Sham (ISIS) was declared in Syria in 2014 and then spread to Indonesia. ISIS in Indonesia then spread the understanding of violence and terrorism so then with that understanding ISIS in Indonesia committed many acts of terrorism against the government and the people of Indonesia. This research aims to find out the cause of the birth of terrorism groups, related to the terrorism movement in Indonesia and the movement of groups affiliated with ISIS in Indonesia from 2014-2018 since ISIS was declared in Syria in 2014, both those who committed acts of terrorism and only supported ISIS. This method of research is Kualitatif the method of providing more directed to descriptive. Qualitative research in this paper research takes two methods, namely document analysis taken from written material and the results of the discussion by making a conversation with various parties who know information related to the ISIS terrorism movement from 2014-2018. ISIS groups in Indonesia carried out acts of terror throughout 2014-2018 as many as 48 acts of terrorism. 22 acts of terror were committed against members and police stations because they were considered as enemies. In addition, the attack was aimed at houses of worship in the form of blasting churches and attacking public places and facilities with an explosion in Thamrin and the Malay bus station. This research serves as material for researchers who examine the terrorism movement of the ISIS group in Indonesia, researchers in the social field who study the ISIS social movement and its impact in Indonesia

as well as researchers in the field of Islamic studies and Islamic thought which examines various kinds of Islamic thought. This research reveals new facts related to the ISIS organization in Indonesia, the ISIS organization movement in Indonesia and the acts of terrorism committed. changes in terrorist organizations and new patterns related to terrorist attacks and targets by ISIS Indonesia

Keywords: *ISIS, Terrorism, Terrorism in Indonesia*

Introduction

Terrorism in religious life does not only occur and afflict Islam. Excessively embraced religious life can lead to acts of terrorism, the Irish Republican Army (IRA) in North Poland which has katolic ideology (Chatolic Irish Nationalism) carrying out 74 acts of terrorism with bombings because it does not agree with parliament, Euskadi Ta Askatasuna (ETA) in Spain who have Catholic ideology and Al Qaaeda who have Islamic ideology (BNPT, 2016).

Terrorism in Islam began when there was a war with western power in the modern period that began in the war in Afghanistan against the Soviet Union in 1979 - 1989, Iraq (2003), Al Jazair (1990), Syria (Now). The war at Al Jazair against the government did not only bring defeat but also brought the aqeedah thoughts that had been possessed by the khawarij during Ali's time. Issues of Islamic Shari'a, Allah's law, Caliphs and the infringing of people who are not lawful with God's law eventually spread throughout the world including Iraq and Indonesia. In Iraq this group then joined Al Qaeda in Iraq, but

then they left because Al Qaeda was considered an apostate and finally they established the Islamic State of Iraq and Sham. (Masyhuri, 2014; al-Suri, 2015).

ISIS first appeared in Iraq in 2004, precisely after the US invasion of Iraq in the era of Saddam Hussein. The first time, ISIS, which was a fragment of Al-Qaeda, uses the name Al-Qaeda in Iraq or AQI. The first leader of this organization was Abu Musab al-Zarqawi, then in 2007 he was killed and then AQI changed its name to ISI or the Islamic State of Iraq and appointed Abu Omar al-Baghdadi as his new leader. Three years later, in 2010, the ISI leader was killed in a joint US-Iraqi operation and was appointed Abu Bakar Al-Bagdadi as the new leader of the ISI. Under Al Baghdadi's leadership, the ISI began to follow the divisions that occurred in Syria and changed its name from ISI to ISIL (Islamic State of Iraq and the Levant) or commonly referred to internationally as ISIS (Islamic State of Iraq and Syria) after the Al-Qaeda break those in Syria joined.

2014 was the year when ISIS was able to take over several areas in Syria, Raqqa and make it the capital to the ISIS caliphate. Besides that, ISIS also managed to get the Irak region, namely Mosul and Fallujah. The following year ISIS carried out an attack and succeeded in obtaining the territory of Ramadi in Iraq and the Palmyra region in Syria. After several years of rampant in Syria and Iraq, precisely in 2016 and 2017 ISIS began to lose various territories even the capital city of the ISIS caliphate was brought in by joint forces from the US and the

national army of Syria and Iraq. Finally after going through many defeats that year ISIS was finally declared defeated by the alliance forces in 2019 after losing all of its territory.

ISIS recruits through various types of media, which was through electronic media, which was by existing social media such as Twitter, Facebook, Whatsapp and others. ISIS also deals with its members through the media, ISIS uses media in the form of videos and writings to invite the international community to join them. Many people who joined ISIS through Internet, including many Indonesians who were tempted by the promises of heaven offered by ISIS. In addition to the middle east region of ISIS, it is also developing in Indonesia as seen from the existence of several ISIS supporting organizations which were developing in Indonesia.

Indonesia has become a target of ISIS because it has a large potential, a large population, so that 2.7 million people became involved in terrorism and 396 people went to Syria and joined ISIS. Supporters of ISIS in Indonesia who did not go to Syria then carried out acts of terrorism in Indonesia.

Islamic Perfection

The perfection of Islam is not only when Islam comes with the closing minutes of the prophets, especially from that Allah s.w.t has prepared perfect Islam from the beginning. First, perfect Islam because of Allah s.w.t chose the best place for the birth of Islam brought by the Prophet. Allah s.w.t decreases Islam in Arab land. The condition of the Arab land at that time was far

removed from the superpower: Persia, Rome, then followed India and Greece (Ramadhan Al Buthy , 1999 ms 7-8).

Persia was a developed country at that time exceeding the Arab country but had a religious (khurafat) tradition fulfilling the country, including (1) Zoroaster who was followed by a ruler who prioritized the marriage of someone with his mother, daughter or brother. This kind of khurafat tradition contradicts the nature of humans who cannot possibly marry their own mothers and siblings. After a long time the Zoroastrian khurafat tradition took place in Persia then gave birth to subsequent traditions which constituted deviations in religious matters and human nature like Mazdakia. (2) Mazdakia according to Imam Syahrustani (2009) is based on other philosophies, namely justifying women, allowing property, and making humans as unions like their union in matters of water, fire and grass. This teaching received wide acceptance from the passions indulgent.

Rome has been fully controlled by the spirit of colonialism. And the desire for greedy desires. Nista life, moral depravity, and economic blackmail have spread throughout the country, due to the abundance of income and accumulation of taxes. Like Greece, this country is immersed in a sea of khurafat and verbal myths that do not give it benefits.

India as said by Abul Hasan An-Nadawi that it was agreed by the writers of history that this country was at the peak of depravity in terms of religion, morals, or social. (Ramadhan Al Buthy, 1999) Meanwhile, in Arab land Arabs lived

peacefully, far from the form of shock, they did not have the luxury and Persian civilization that allowed them to be creative and clever at creating deteriorations, philosophies of wealth, and moral depravity which were packaged in the form of religion.

They also did not have Roman military power which encouraged them to expand to neighboring countries. They did not have Greek philosophical grandeur and dialectics which ensnared them to be prey to myths and khulafat.

Dr. Muhammad Sa'id Ramadhan Al Buthy reviewed the characteristics of Arab nations such as raw materials that have not been processed with other materials, still showing human nature and tendencies that are healthy and strong and tend to noble humanity, such as faithful, helper, generous, self-respect, and chastity (Ramadhan Al Buthy, 1999). Second, Islam is perfect because it has perfect teachings and teachings. Allah SWT said:

"And We send down to you the Book (the Qur'an) to explain everything and guidance and mercy and good news for those who submit. (Qur'an, 16: 89) "

Al Syatibi said "Whoever holds new things in this ummah even though it is only a little while it never existed among the Salaf who were righteous, means that he had thought that the Prophet had betrayed the treatise, because Allah said," I have perfected this day you are your religion ... "(al-Syatibi, Al Itishom", 2: 18).

The third Prophet Muhammad s.a.w as the bearer of the treatise was the best man guarded by Allah s.w.t and always

under the guidance of revelation. Maintained in attitude which is a reflection of his personality and in the steps as an Messenger of Allah to spread Islam. As the Messenger of Allah the way that was taken in preaching and spreading Islam was amazing, the success of changing the land of Arab Mecca and Medina in 23 years so that the majority of the population embraced Islam. The Prophet gave important Hebrew (lessons) on how to preach and fight for the Dinul of Islam (Ramadan Al-Buthy, 1999).

Khawarij As the Beginning of Terrorism

At the time of the Prophet s.aw there were no Muslims who carried out acts of terror and hostility towards the Prophet Muhammad s.a.w, hostility came only from the Mushrikin Makkah who felt their religion began to be eliminated by the presence of the religious teachings that the Prophet brought. However, the signal related to the emergence of a group of Muslims who will bring new thinking, consider themselves to be the source of truth and blame and regard other Muslim infidels has appeared and reported by the apostle to the Companions through the noble hadith. Among the hadiths that describe the emergence of the generation of khawarij as follows:

“Will separate one group (Khawarij) when the Muslims are divided. The group will be fought by one group of two groups who are closer to the truth,” (Muslim, VII / 168).

"Will come out in this people he does not say among them a people who you underestimate your prayers compared to their prayers, they read the Qur'an but do not pass through their esophagus, they come out of religion like arrows coming out of their bows." [Shahih Bukhari, XII / 283]

"Ibn Umar considered them to be the ugliest creatures of God, and he said," Indeed they took verses that came down to the unbelievers, then made them for believers. "(Shahih Bukhari, XII / 282).

Then related to the Khawarij Ibnu Hajar said: "They are a very big disaster, they continue to spread their broken beliefs, they cancel the stoning law for married adulterers, cut the hands of thieves from the armpits, oblige women to pray for menstruation when she is menstruating, forgive people who do not do marriage 'ruf nahi munkar when he is able to do it, if he is unable, then he has committed a major sin, punished the heathen of the perpetrator of a great sin, rejected the property of ahludz dzimmah and did not engage with them at all, acting arbitrarily against the person who attributed himself to Islam with killed, taken prisoner, and seized. "(Fathul Baari, XII / 285).

The emergence of this khawarij arose because of the many problems at that time. The problem of the Muslims at the time of the Prophet s.a.w was solved because the Messenger of Allah s.a.w was a human being guided by revelation to be the solution of the whole world so that the presence of the Apostle

became the solution of mankind. After Rasulullah s.a.w died, then there were many disputes, which then brought divisions into Islam and gave birth to thoughts that were different from Islam which later gave birth to an understanding of terrorism. These factors include:

1. The Development of the Pharaoh / Split

Disunity in Islam began to occur after the Prophet s.a.w died. The absence of a figure capable of suppressing the turmoil of differences between Muslims leads to the emergence of firaq and division.

a. Political Development

Islam at the time of the Prophet s.a.w is Islam where Muslims obey the Apostle, Repentance and conflict can be resolved by the Prophet. The biggest dispute in the Apostle's period was a dispute over the division of war assets. (As-Salabi, 2008 ms 235-243). The development of the Pharaoh and the split began at the time of the first caliph Abu Bakr As-Siddiq namely (1) Appointment of the Caliph after the Prophet who began a dispute in the Saqifah of the Sa'idah (2) Disputes against Muslims who refused to pay zakat (Badri Yatim, 1993; Musyrifah Sunanto, 2003). At the time of Umar bin Khattab was the heyday of Islam, widespread Islam included Sham, Iraq, Persia, Egypt. However, the Persian Conquest which later caused the death of Umar was killed stabbed by Abu Lu'lu'ah, a Persian infidel

(Husain Haikal, 2004). Umar's government brought justice and firmness so that there was almost no division.

After Umar passed away, was replaced by Utsman ibn Affan who ruled for 12-13 years, at the beginning of his reign Utsman led well but then there was a dispute during Uthman's time because (1) Utsman preferred his relatives to occupy important positions in government (2) Utsman was late in repeating the problems of the Ummah (3) The issue brought by Abd al-Ibn Saba who said that the right to become caliph was Ali (4) Different characters Utsman and Umar (Muhammad Ahmazun, 1994).

Furthermore Husayn Haykal in Uthman's book reviewed the arguments and divisions during Uthman's time due to (1) the intense rivalry between the Banu Hashim and the Umayyads (2) Arab dissatisfaction with the domination of the Quraysh (3) the arising of the feeling of Arab domination over non-Arabs. This problem then caused some of the Muslims to rebel until Uthman ibn Affan (2004) was killed.

b. Spread of Islam throughout the world

The second dispute and division was caused by the spread of Islam throughout the wider world. Islam when the Prophet was only in power in the Arab land of Mecca and Medina. Abu Bakar Siddiq took the place of Rasulullah s.a.w led two years and succeeded in expanding Islam in several regions of Iraq. Umar bin Khattab succeeded in spreading and expanding Islam

including Sham, Iraq, Egypt, Persia, (Nasution, 1985). Furthermore Uthman bin Affan continued the spread of Islam to Tunisia, Asia Minor, Cyprus, Libya, Tebristan, Azerbizan, Turkistan, and Armenia (Ali K, 1997) even more widespread when the government of the Umayyad Dynasty included Afghanistan, Asia Minor, Pakistan, Uzbekistan, Turkistan, Kyrgyzstan (Harun Nasution, 1985).

The spread and expansion of Islam to various countries on the one hand was an achievement but later became a problem of disunity and Firoq because there was no control over the vast territory so that various kinds of social problems arose and less rapid retaliation from the government became a cause of division and dispute on the future.

c. Different Development of Knowledge and Interpretation

The success of Rasulullah s.a.w four companions of the Prophet in preaching, Spreading Islam thanks to the services of the Messenger of Allah s.a.w in educating and mentarbiah the friends. Pentarbiahan Rasul.a.w gives emphasis to all aspects of faith and faith, morals, sharia, feqah, muamalat, and so on. In fact, you have made Tarbiah a platform for disseminating knowledge and discussing with friends. Safi al-Rahman al-Mubarakfuri explained that the Messenger of Allah carried out the program of pentarbiahan by teaching the Companions to perform the prayer as the first worship (Safi al-Rahman Mubarakfuri, 1995) Aspects of stabilizing the sahur were

emphasized by teaching the friends to purify the soul, stay away from all mazmumah, vile and dirty, and promoting all easy things (Azahar bin Yaquub, 2005).

The development of science at the time of the Caliph Umar, Uthman, the Umayyads and the Abbasids was very fast with the formation of the halaqoh-halaqoh Al-Qur'an, Tafsir, Feqah, Hadith, and Language. The development of the science then in its journey gave birth to different interpretations, ranging from the interpretation of Umar bin Khattab to several verses of the Qur'an which differed from the Prophet Muhammad then arrived at the birth of the ulama of the Madhhab (Hanafi, Maliki, Shafi'i and Hambali) And there are even those outside the Madhhab. The different interpretations then lead to division and even blame each other even to the point where they are not the group.

In one history Umar bin Khattab calls Abdullah bin Abbas and asks, why is this people at odds even though their Prophet is one, their Qibla is one, their Holy Book is also one? Ibn Abbas answered O Amirul Mukminin, in fact the Qur'an was revealed to us, we read it and knew what it meant then came a number of people who read the Koran, but they did not understand the meaning. So each group has their own opinions. If this is the case, then it is only natural for them to fight and if they fight each other they will shed each other's blood (al-syathibi, 2006, 2: 691).

d. Ta'asub

The next thing that makes firaq and division is ta'asub group and group. At the time of Rasulullah ta'ub the Muhajirin and Anshor, the tribe of Aus and Khazraj almost made a dispute with fellow Muslims but Rasulullah s.a.w successfully completed it. During the Rashidin Khulafaur, the ta'asub of the Umayyads and the Abbasids, the Arab and not Arab ta'asub, the Quraysh tribe and not the Quraysh tribe, including ta'asub bani Hashim and the Umayyads finally made disputes, firoqs and splits of the Muslims resulting in war between them. In this modern era, ta'asub is not only in groups but also in figures, schools of thought, religious thought so that it becomes the cause of disputes, firoqs and divisions that are getting bigger.

Abdullah said about this by saying that Ahlu al-Sunnah believed that the main reason for disputes and divisions was sectarian attitudes and likes to classify themselves as part of the Muslim community towards a certain group, certain worshipers, or certain figures other than the Prophet and noble friends (2014

e. Aqidah's Mindset

The next cause of firoq and disunity is the emergence of aqidah's mindset. The aqidah's mindset began during the time of Utsman bin Affan who was killed by the rebel who was the first group of supporters of Ali (Shi'a) but when Ali fought with the Muawiyah this group was disappointed with the tahkim process and then out they drop the Ali Kafir decision for not

being punished with the law of Allah SWT. The slogan "La illa illa Lillah" became part of them with Ali even then they killed Ali (Sirajuddin Abbas, 2008).

After appearing khawarij in the days of Ali bin Abi Thalib and Shiites as a group that helped Ali. In the Shia Journey then turned into a new religion that is different from Islam. Then the birth of the aqeedah (1) Mu'tazilah was born at the time of Caliph Al-Makmun of the Abbasid tribe (2) Asy'ariyah of 873-935 AD (3) Salafiah of 780-855 AD and (4) Murjiah. (Abuddin Nata, 2004). And then born again many thoughts of the aqidah flow (Egyptian research team, 2015; Asy-syahrastani, 2009).

Emerging thoughts of aqeedah in the Islamic ummah have an influence on firoq, division and even fighting among fellow Muslims, from the time of the Caliph Utsman bin Affan to the present which gave birth to a generation of religious extremism.

The development of modern terrorism today cannot be separated from the emergence of sects in Islam called khawarij. Khawarij emerged in the midst of the conditions of the Islamic conflict being shaken because of the divisions which were a special cause of the formation of a phase of understanding of the khawarij which would give birth to a modern terrorism movement. The following are specific factors causing the birth of the khawarij sect:

- Khilafah Political Feud

Khilafah political problems began to occur when the caliph Utsman ibn Affan ruled later in his reign Utsman appointed the friends who belonged to his relatives such as: Muawiyah ibn Abi Sofyan became governor of Sham, Marwan bin Al Hakkam became state secretary, Abdullah bin Sa'ad bin Abu Sarah replaced Amr bin Ash became a leader in Egypt (Phiip K Hitti, 2015).

Allegations that the oversight of Utsman ibn Affan carried out the politics of nepotism which hit some of the Muslims at that time, then caused them to rebellion against the Caliph Utsman and cause the killing of Utsman ibn Affan.

The killing of Utsman and the emptiness of the position of the Caliph then led to a rivalry between Ali bin Abi Talib of the Banu Hashim and Muawiyyah bin Abi Sofyan of the Umayyads, The election of Ali bin Abi Talib as the next caliph did not cause dissatisfaction with the Umayyads and led to war between Caliph Ali ibn Abi Talib and Muawiyyah bin Abi Soyyan.

- Tahkim Problem

The war that took place the Caliph Ali bin Abi Talib and Muawiyyah bin Abi Sofyan caused it to be resolved by the court between the two. Ali bin Abi Talib wanted to solve the problem with tahkim because he

thought of the problems in the Muslims to reconcile, but the khawarij who came from the Ali group did not want to accept it because they felt Ali was a legitimate caliph and the Caliph who was shar'i and pledged by ahlu halli wal aqdi which must be obeyed by all his orders (Ahmad Hajazi, 1980). So that Ali bin Talib decided and ruled with Allah's law based on the argument "Verily the law belongs to Allah" instead of succumbing and choosing to decide tahkim with muawiyah bin Abi Sofyan. This then caused some of the Muslims to get out of the ranks of Ali bin Abi Talib and go to the area of Haruro and then famous with the Khawarij group who fought with the caliph Ali bin Abi Talib. Judicial problems are the main problem that has become the basis of all radical groups in our time today (Usamah Sayyid, 2015).

- Ethnicity problems

The problem of tribal rivalry and tribal rule in the Arab society is something that is reasonable and cultured, competition and even wars often occur in Arab society. The competition and war between the Aus tribe and khazraj who were part of the Anshar were common at that time before Islam came to them, but Rasulullah saw cleverly perform the dakwah strategy of Ukhuwah Islamiyah between Muhajirin and Anshar including the Aus and Khazraj tribes in it (Umm Salamah Ali , 2017) so that tribal primordialism and tribes can be solved.

Although Jews are still trying to break up the ranks of the Muslims by instigating the tribes to persecute the like of Aus and Khazraj who are almost hostile because Islam came to them so that the Messenger reminded them by the Qur'an Surat Ali Imron: 103.

But after the Prophet died primordialism tribes again occurred even at its peak during the caliph Utsman bin Affan who came from the Umayyads got resistance from the Banu Hashim so that later the political conflict occurred which led to the dispute between Ali Bin Abi Talib and Muawiyah bin Abi Sofyan who gave birth to the Khawarij group (Ummu Salamah Ali, 2017)

- Problems of ignorance

The next factor which was the cause of the birth of khawarij was the ignorance of the khawarij group in understanding the syar'i argument so that they were later misunderstood in the Qur'an Al Maidah verse 44 related to the tahkim process carried out by Ali bin Abi Talib and Muawiyah bin Abi Sofyan. This is foolishness that Ibn Abbas tried to solve in answering all the problems related to tahkim in the dialogue of Ibn Abbas and the Khawarij (Usamah Sayyid, 2015) so that later most of the khawarij returned true understanding and left around 1000 people who still held the khawarij belief.

2. Effects of Modernization on the Development of Islam

Islam in the early period after the Messenger of Allah s.a.w experienced disputes with differences in the flow of aqeedah eventually gave rise to different struggle ideas, some of which were based on moderate movements that adjusted the development of time but some took steps by confrontation or war with the west they said with Jihad. This spirit of jihad exists throughout the world. The spirit of jihad in wrong understanding led to the emergence of terrorist acts on Muslims. Terrorism in religious life does not only occur and afflict Islam. Excessively embraced religious life can lead to acts of terrorism, the Irish Republican Army (IRA) in North Poland which has katolic ideology (Chatolic Irish Nationalism) carrying out 74 acts of terrorism with bombings due to disagreement with parliament, Euskadi Ta Askatasuna (ETA) in Spain who have Catholic ideology and Al Qaaeda who have Islamic ideology (BNPT, 2016).

Modernization or development of time is something that cannot be rejected by Islam, Islam is demanded to be able to adjust the period. After Islam was conquered by western civilization with the fall of the last Caliphate of the Ottoman Turks, the Islamic world was invaded by western civilization in all aspects of life.

- (1). Political system using democracy
- (2). The economic system uses usury and mastery of all fields

- (3). A socio-cultural system that does not reflect Islam
- (4). Disunity of Muslims

Modernization has a significant influence on behavior, morals and culture in Islam which seeks to distance Muslims from Islam so far that creates anxiety and encourages them to return to Islam. For groups who cannot wait to go through the process and stages of change to Islam through the struggle of da'wah then they will carry out acts of terrorism.

3. Injustice towards Muslims

The injustice towards Muslims that today is felt to be the trigger for the movement and understanding of terrorism. Occupation of Palestine, Afghanistan, Iraq and other Islamic countries by Israel, America and allies led to the socio-political movement of Muslims. Some Muslims declare through parliament, conduct demonstrations on the streets, and some take revenge by carrying out acts of radicalism and terrorism.

War with western power in the modern period began in the war in Afghanistan against the Soviet Union in 1979 - 1989, Iraq (2003), Al Jazair (1990), Syria (Now). The war at Al Jazair against the government did not only bring defeat but also brought the aqeedah thoughts that had been possessed by the khawarij during Ali's time. Issues of Islamic Shari'a, Allah's law, Caliphs and the infringing of people who are not lawful with God's law eventually spread throughout the world including Iraq and Indonesia. In Iraq this group then joined Al Qaeda in Iraq, but

later left because Al Qaeda was considered an apostate and finally they established the Islamic State of Iraq and Sham. (Masyhuri, 2014; al-Suri, 2015). ISIS is a pillar of terrorism that was born carrying Islamic ideology

The next injustice is the problem of economic inequality. The economic shortcomings and poverty that hit some of the Muslims which caused him to be unable to survive in life caused frustration, making it easier for terrorism leaders to indoctrinate to commit acts of radicalism and terrorism (Fatkhuri, 2012).

Terrorism in Indonesia

Terrorism in Indonesia has a long historical root. Beginning with the official establishment of Darul Islam (DI) in May 1948, it was only proclaimed by Kartosuwirjo in August 1949 in Cisampak, Cilugagar District, Tasikmalaya Regency under the name Islamic State of Indonesia (NII) (Horikoshi, 1975). Kartosuwirjo himself is a cadre of Tjokroaminoto, a national father of the Islamic Party (PSI).

Abdullah Sungkar and Abu Ba'asyir entered the organization structure of DI and served as foreign affairs and justice ministers, their interactions were quite harsh with the Indonesian government in the New Order with a commitment to Islamic law and rejected the single principle of Pancasila which was the basis of the state and then brought to trial because he was accused of treason, and when he heard that he would be killed by the ruling regime of President Soeharto, finally Abdullah

Sungkar and Abu Bakar Ba'asyir moved to Malaysia (Muqoddas, 2011).

Arriving in Malaysia, Abdullah sungkar carried out regeneration in the organization structure of DI especially in the field of askari by sending the best DI member who fulfilled the selection process to go to tadrib i'dad askari in Afghanistan after Abdullah Sungkar held talks with Sheikh Rasul Sayyaf in Afghanistan finally joined Abdullah Sungkar to establish Jamaah Islamiyyah (JI) and leave DI. Some of the Afghan alumni who later carried out acts of terrorism in Indonesia were considered as practices of jihad, including Zulkarnaen, Mukhlas, Hambali, Abu Dujana, Imam Samudera and Umar Patek.

Some of the alumni of Afghanistan's taririb askari training then became new terrorists in Indonesia under the auspices of the Islamiyya (JI) after their leader Abdullah Sungkar died. After Abdullah Sungkar died JI was under Abu Bakar Ba'asyir, a mismatch related to the concept promoted by Abdullah Sungkar jahriyatu da'wahriyatu tandhim made Abu Bakar Ba'asyir create a new organization called Majelis Mujahidin which embraced the jahriyatu dakwah wa jahriyatu system in 2000 and Abu Bakar Ba'asyir was an Amir from the Majelis Mujahidin to fight for the Tathbiqus Syariah (implementation of Islamic law) in the state's formal institution (Ba'asyir, 2006). Whereas JI and most of its members did not want to join Ba'asyir at the Mujahidin Council and remained in JI because Abu Bakar Ba'asyir was deemed to

have deviated. Under the new leadership of JI, Hambali, and then terrorism in Indonesia began in 2000.

The terrorist act carried out by the Jamaah Islamiyyah (JI) led by Hambali after the death of Abdullah Sungkar and several acts of terror carried out by DI / TII, NII and JI who later joined the JAT as follow:

No	Year	Terorism Act
Bomb and Terror Carried Out by Jamaah Islamiyyah (JI)		
1	2000	Bomb at the Philipines Embassy, Bomb at Jakarta Stock Exchange (BEJ) Bomb at christmas eve at 38 church in Jakarta and other area
2	2002	Bomb Bali, at one of discotheque in Bali
3	2003	Bomb JW Marriot Hotel, Bomb at Night Market in Aceh
4	2004	Bomb at Autralia Embassy, Bomb at Poso Central Sulawesi
5	2005	Bomb at Tentena Market Central Sulawesi, Bomb Bali 2 Jimbaran Beach Resort, Bomb at Palu Market Central Sulawesi
6	2009	Bomb Ritz CarltonHotel and JW Marriots Hotel Jakarta
Bomb and Terror carried out by Jamaah Ansharut Tauhid (JAT)		
1	2010	Shooting against police in Kebumen Shooting against police in Purworejo , Central Java Millitary Training at Mountain Jantho, Aceh
2	2011	Bomb Book of JIL Activist, Gories Mere, Yapno Suryosumarno Suicide Bomb at Mapolresta Mosque in Cirebon
3	2012	Grenade Bomb at Secure Post (PosPam) Solo
4	2013	Suicide Bomb in front of Mapolresta Poso, Sulawesi

Table 1: Terrorism Act in Indonesia, 2000-2013

In 2008 Abu Bakar Ba'asyir founded the Jamaah Ansharut Tauhid (JAT) because he felt the mujahidin assembly organization (MM) was still using a secular system in organizing its organization, the system of congregation and Imamat as

implemented in Jemaah Islamiyyah (JI) was then implemented in JAT attracts former JI members to join the JAT. JAT itself consists of a collection of members from DI / TII, NII, MM and JI so that there are various thoughts and movements in the JAT body. Former MM members represented moderate groups at JAT while former members of DI / TII, NII and JI made JAT an organization that made terror which gave birth to various acts of terrorism until the Iraqi and Syrian Islamic State (ISIS) movement entered Indonesia.

The acts of terrorism in Indonesia have occurred since the time of the first president of Soekarno to the present president Joko Widodo. Here is a table of the occurrence of these acts of terrorism, as follows:

No	President Name	Year	Number of Terrorism Act
1	Soekarno	1945 -1967	1 Terrorism Act
2	Soeharto	1967 – 1998	4 Terrorism Acts
3	BJ Habibie	1998 – 1999	2 Terrorism Acts
4	Abdurahman Wahid	1999 – 2001	15 Terrorism Acts
5	Megawati	2001 – 2004	18 Terrorism Acts
6	Susilo Bambang Yudhoyono	2004 – 2009 2009 – 2014	36 Terrorism Acts
7	Joko Widodo	2014 – 2019	341 Terrorism Acts

Table 2: Terrorism Data in Indonesia Since President Soekarno until President Joko Widodo

ISIS Terrorism Action in Indonesia, 2014-2018

In 2014 the transition period of the terrorism movement in Indonesia, the emergence of an international terrorism movement under the Islamic State of Iraq and Syria (ISIS) in 2013 made the division of jihadists in Indonesia split. Abu Bakar Ba'asyir as Amir JAT ordered all members of the JAT to pledge allegiance and join Abu Bakar Al Baghdadi as the head of ISIS or leave the JAT, but his call was only followed by 5% of other JAT members, 95% of them quit JAT and established a new congregation called Jamaah Ansharusy Syariah (JAT). (Martian, 2018).

The 5% of JAT members who joined ISIS then established jihad worshipers such as the East Indonesian Mujahidin (MIT) led by Santoso, the Jamaah Anshorut Daulah (JAD) leader Aman Abdurahman, the Jamaah Anshar Khilafah led by Abu Husna all affiliated with ISIS led by Abu Bakar - Baghdadi and continue the terror movement in Indonesia. The Jamaat Ansharut Tauhid (JAT), the Eastern Indonesian Mujahidin (MIT), the Jamaah Ansharud Daulah (JAT), the Jamaah Anshar Khilafah (JAKI), which are indicated as joining ISIS apart from the following collection:

1. Hizbutahrir Indonesia (HTI)
2. Mujahidin Indonesia Barat (MIB)
3. Mujahidin Indonesia Timur (MIT)
4. Jamaah Ansharut Tauhid (JAT)

5. Ring Banten
6. Jamaah Tauhid wal Jihad
7. Forum Aktivis Syariah Islam (Faksi)
8. Pendukung dan Pembela Daulah Islam
9. Gerakan Reformasi Islam
10. Asybal Tawhid Indonesia
11. Kongres Umat Islam Bekasi
12. Jamaah Ansharut Khilafah
13. Khitbah Al Iman
14. Umat Islam Nusantara
15. Ikhwan Muwahid Indunisy Fie Jazirah al-Muluk
16. Ansharul Kilafah Jawa Timur
17. Halawi Makmun Group
18. Gerakan Tauhid Lamongan
19. Khilafatul Muslimin
20. Laskar Jundullah
21. IS Aceh
22. Ma'had Ansyarullah
23. Jamaah Ansharut Daulah (JAD)
24. Ansharut Daulah Indonesia
25. Forum Pendukung Daulah Islamiyah

The groups indicated the same thinking and understanding as ISIS, while the groups that carried out acts of terrorism in Indonesia throughout 2014-2018 were JAT who joined JAD and MIT while JAKI itself had more subtle movements, namely spreading khilafah understanding but not

carrying out acts of terrorism⁹. The terrorism movement by ISIS-affiliated worshipers in Indonesia, as follows:

No	Terrorism Act	Year	City	Performer
1	Police Attack	August 2015	Solo	JAD
2	Murder Plan of Ahok (Governor of DKI Jakarta)	12 October 2015	Jakarta	JAD
3	Weapon theft at Tangerang Jail	November 2015	Tangerang	JAD
4	Shoot with the police	2015	Poso	MIT
5	Thamrin Attack	14 Januariy 2016	Jakarta	JAD
6	Bomb at Mapolres Solo	5 June 2016	Solo	JAD
7	Police Station Attack	June 2016	Malang & Surabaya	JAD
8	Bomb at Church	28 August 16	Medan	JAD
9	Action to Defend Islam *	4 November 2016	Jakarta	JAD
10	Bomb at Church	13 November 2016	Samarinda	JAD
11	Police Stabbing	20 October 2016	Tangerang	JAD
12	Bomb at DPR RI	23 November 2016	Jakarta	JAD
13	Bomb at National Palace	10 December 2016	Jakarta	JAD
14	Bomb at Cicendo	27 February 2017	Bandung	JAD
15	Police Station Attack (Polres) Tuban	8 April 2017	Tuban	JAD
16	Bomb at Kampung Melayu	25 May 2017	Jakarta	JAD
17	Police Station Attack Polda Banten	7 June 2017	Serang	JAD
18	Police Attack	17 June 2017	Bima, NTB	JAD
19	Stabbing at Mapolda Sumut	25 June 2017	Medan	JAD

20	Stabbing at Falatehan Mosque	30 June 2017	Jakarta	JAD
21	Bomb	8 July 2017	Bandung	JAD
22	Police Shooting	11 September 2017	Bima, NTB	JAD
23	Police Station Shooting Polres Dharmasraya	12 November 2017	Dharmasraya	JAD
24	Police Station Attack Mapolsek	1 January 2018	Bontoala	JAD
25	Mapolres Attack	13 February 2018	Probolinggo	JAD
26	Bomb at Church Santa Ludwina	21 February 2018	Yogyakarta	JAD
27	Chaos at Police Station Mako Brimob	8 May 2018	Depok	JAD
28	Bomb at Mako Brimob	9 May 2018	Depok	JAD
29	Brimob/Police Attack	10 May 2018	Depok	JAD
30	Mako Brimob Attack	12 May 2018	Depok	JAD
31	Mako Brimob Attack	13 May 2018	Depok	JAD
32	Church Santa Maria	13 May 2018	Surabaya	JAD
33	Church Kristen Indonesia	13 May 2018	Surabaya	JAD
34	Church PPS	13 May 2018	Surabaya	JAD
35	Bomb at Wonocolo Flat	13 May 2018	Sidoarjo	JAD
36	Mapolres Attack	14 May 2018	Surabaya	JAD
37	Mapolda Attack	16 May 2018	Pekanbaru	JAD
38	Polsek Talun and Bank attack	13 June 2018	Blitar	JAD
39	Polsek Attack	20 June 018	Kebumen	JAD
40	Regional head election attack west java	22 June 2018	Subang	JAD
41	Regional head election attack west java	23 June 2018	Depok	JAD
42	Bomb Bangil	5 July 2018	Pasuruan	JAD

43	Police Attack	11 July 2018	Brebes	JAD
44	Mapolres Attack	15 July 2018	Indramayu	JAD
45	New Years 2019 plan Attack	25 July 2018	Kapuas Huu	JAD
46	Serangan Terhadap Polisi	20 August 2018	Cirebon	JAD
47	Serangan Terhadap Polisi	24 August 2018	Cirebon	JAD
48	Serangan 17 Agustus	13 August 2018	Plangkaraya	JAD

Table 3: Terrorism Acts in Indonesia Affiliated by ISIS

Conclusion

The collection of supporters of the ISIS terrorism movement in Indonesia are very large but the big ones are four, namely the Jamaat Ansharut Tauhid (JAT), the Eastern Indonesian Mujahidin (MIT), the Jamaah Ansharud Daulah (JAD) and the Ansar Jamaat Khilafah (JAKI). All of these groups have a role in supporting the ISIS movement in Indonesia. Those who commit acts of terrorism by committing acts of terrorism are three groups, namely Jamaah Ansharut Tauhid (JAT) who joined the Jamaah Ansharud Daulah (JAD) and the Eastern Indonesian Mujahidin (MIT).

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