



CONTEMPORARY ISLAMIC OF RADICAL MOVEMENT (ISIS and Its Impact on Indonesia)

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Abstract: Penelitian ini dilakukan untuk memberikan gambaran terkait dengan gerakan radikal islam radikal yang pasca tragedi WTC. Gerakan ini memberikan dampak yang luar biasa bagi negara Indonesia sebagai salah satu negara dengan mayoritas penduduknya beragama islam. Dampak dari adanya gerakan radikal ini membuat citra islam menjadi kurang baik di mata dunia dan dianggap teroris yang mengajarkan kekerasan. Penelitian ini diharapkan mampu memberikan gambaran terkait dengan Gerakan radikal yang dilakukan oleh ISIS yang berdampak pada pandangan dunia terhadap muslim di Indonesia. Penelitian dengan desain deskriptif kualitatif ini menggunakan studi pustaka dengan mencari referensi yang berasal dari buku-buku dan jurnal-jurnal yang relevan dengan gerakan radikal islam kontemporer. Hasil penelitian ini menunjukkan bahwa ISIS adalah bagian dari sejarah kalam Islam yang tumbuh dan besar dari Radikalisme berbasis politik sebagai kelanjutan dari idiologi neo khawarijism yang keras dan intoleran. Oleh karena itu, diperlukan adanya pemahaman terhadap islam secara kaffah sehingga gerakan radikal yang merugikan islam tidak akan muncul lagi di Indonesia maupun di dunia.

Kata Kunci : *Gerakan Radikal; ISIS; Teroris, Islam Kontemporer, Neo Khawarijism*

Abstract: This research was conducted to provide an overview of the radical Islamic movement that followed the WTC tragedy. This movement had a tremendous impact on Indonesia as a country with a majority Muslim population. The impact of this radical movement has made Islam's image less good in the eyes of the world and it is considered a terrorist who preaches violence. It is hoped that this research will be able to provide an overview of the radical movement carried out by ISIS which has had an impact on the worldview of Muslims in Indonesia. This research with a qualitative descriptive design uses library research by looking for references from books and journals that are relevant to contemporary Islamic radical movements. The results of this research show that ISIS is part of the dark history of Islam which grew and grew out of political-based radicalism as a continuation of the violent and intolerant ideology of neo-khawarijism. Therefore, it is necessary to have a genuine understanding of Islam so that radical movements that are detrimental to Islam will no longer emerge in Indonesia or in the world.

Keywords: *Radical Movement; ISIS; Terrorists, Contemporary Islam, Neo Khawarijism*

A. Introduction

After WTC tragedy on September 11, 2001, the world political map changed, especially the relationship between the East (Islam) and the West. The impact of the WTC incident was mainly related to the views and political policies of the Western world towards Islam. Islam (Muslim) is considered by most Westerners as a terrorist religion that teaches violence (suicide bombings) and murder. In the political aspect, after the incident, the Western world represented by the United States made an international policy, namely the war on terror "War Against Terrorists". ISIS was born from the womb of political conflict and the chaos of the struggle for power in the Middle

East which is often known as the Arab Spring.¹ ISIS believes that there are some Muslims who have the desire and dream of establishing an “Islamic state”, so it will not be difficult for this movement to get fighters by reawakening radical or extremist cells in the Islamic world.²

This policy was subsequently adopted by countries aligned with the United States and its allies under the pretext of a "war against terrorism." This global strategy led to a significant shift in the geopolitical landscape, with predominantly Muslim-majority nations becoming the primary focus of accusations and interventions. Countries in the Middle East, such as Iraq, Libya, Syria, Yemen, and Iran, were labeled as potential masterminds or strongholds of terrorist movements. Even Indonesia, as the world's largest Muslim-majority nation, was not immune to these suspicions, placing it under international scrutiny. This alignment of policy and action reflected a narrative that associated terrorism predominantly with Islamic nations, fueling tensions and widespread criticism regarding the selective targeting of Muslim countries.

The implementation of these policies manifested through direct military invasions, particularly in Iraq, Afghanistan, and Libya, under the justification of combating terrorism and promoting global security. These military actions, however, led to devastating consequences for the targeted nations, including widespread destruction, loss of civilian lives, and the destabilization of political and economic systems. Such interventions further fueled resentment and anti-Western sentiments, deepening the divide between the Muslim world and the Western powers. The ripple effects of this approach continue to be felt globally, sparking debates about the fairness, ethics, and long-term effectiveness of the "war on terror" and its disproportionate impact on Muslim-majority countries.

The actions of America received a response from the Islamic world community with the emergence of radical Islamic groups. These radical Islamic groups campaigned for jihad to fight various non-Muslim governments with the aim of establishing an Islamic State. However, during this period there was one radical Islamic group that had done all of these things and started with acts of terror. The group called themselves the Islamic State (IS). This radical Islamic movement is the most dangerous, richest and most successful radical group in the world. Most of the world knows this group as The Islamic State in Iraq and Syria or the Islamic State in Iraq and al-Sham (ISIS). This movement began to expand its propaganda through social media since 2015.³ It is undeniable that the increasingly advanced development of the internet is used to carry out these propaganda activities.⁴ This new development in the world of the internet or social media seems to be the birth of a new era for terrorism.⁵ The results of the study show that ISIS carries out massive propaganda through social media.⁶ This movement legalizes violence as a medium to develop ideology in the form of an Islamic State.⁷ This propaganda is even very massive in Indonesia, where the majority of the population is Muslim, thus creating a bad image of Muslims in Indonesia.

Previous studies have shown that the Indonesian government is very responsive in preventing ISIS in Indonesia.⁸ The Indonesian government has taken various measures to prevent the

¹Abdul Jamil Wahab. ISLAM RADIKAL DAN MODERAT Diskursus dan Kontestasi Varian Islam Indonesia. Jakarta: PT Elex Media Komputindo, 2019.

²Joko Tri Haryant. September-Desember. “Perkembangan Gerakan ISIS dan Strategi Penanggulangannya (Kasus Perkembangan Awal ISIS di Surakarta)”. Jurnal Multikultural & Multireligius vol. 14. no. 3, 23-40, 2015

³Hassani, A., Badu, M.N., Susanti, E. Keterlibatan Perempuan Dalam Jaringan Terorisme Internasional Di Indonesia. Mandar : Social Science Journal. 1(2): 132-143, 2022

⁴Brantly, A. Innovation and adaption in jihadistigital security.Survival. 59(1): 79-102, 2017

⁵Rawit, AA Video Games, Terrorism, and ISI's Jihad 3.0. Journal of Terrorism and Political Violence. 30(4): 1-21, 2016.

⁶Susanti, E., Ismira, A. & Sadriani. Analisis Propaganda Islamic State of Iraq and Syria (ISIS) di Indonesia Melalui Jalur Media Sosial. Hasanuddin Journal of International Affairs, 3 (2), 123-138, 2023.

⁷Purwawidada, Fajar. Jaringan Baru Terorisme Solo. Jakarta: Gramedia, 2014.

⁸Azizah, N., Shofa, D. Y., & Adi, D. P. Respon Pemerintah Indonesia dalam Menyikapi Keberadaan ISIS di Indonesia. JRP (Jurnal Review Politik), 10(1), 116–140, 2020.

emergence and spread of radicalism, particularly movements like ISIS, which pose significant threats to national security and social harmony. This study focuses on examining the ISIS radicalism movement in Indonesia and its far-reaching impacts on the nation. By analyzing the underlying causes, modes of operation, and influence of ISIS in Indonesia, the study aims to offer valuable insights into the movement's dynamics and the government's preventive strategies. The findings are expected to provide a comprehensive understanding of the ISIS phenomenon in Indonesia and support the development of effective measures to counter radicalism and ensure long-term stability.

B. Method

This research employs a qualitative descriptive design to examine the radicalism movement led by ISIS in Indonesia and its wide-ranging impacts on the country. Using a literature study approach, the research gathers data from a variety of sources, including relevant journals and books that discuss the development of ISIS in Indonesia and the implications of its activities. By systematically analyzing these sources, the study aims to provide a comprehensive overview of the emergence, influence, and consequences of the ISIS movement within the Indonesian context.

The data collected through documentation were analyzed using structured processes, including data reduction, data presentation, and the formulation of conclusions. This methodological approach ensures that the information is systematically organized and interpreted to highlight the dynamics of the ISIS movement and its societal, political, and security-related impacts in Indonesia. The findings of this study aim to contribute to the understanding of radicalism movements and provide insights into efforts to counteract their influence effectively.⁹

C. Findings and Discussion

1. History of the Birth of ISIS

Islamic State of Iraq and Syria (ISIS) or Islamic State of Iraq and the Levant (ISIL), in Indonesian they are called the Islamic State of Iraq and Syria (NIIS) is a jihadi group formed by Abu Bakar Al-Baghdadi from Iraq who declared himself on April 9, 2013.¹⁰ This network is a metamorphosis of the Islamic State of Iraq (ISI) terrorist network formed in 2006 which is also a metamorphosis of the Al-Qaeda in Iraq (AQI) movement formed in 2004. While AQI is a subsidiary of the international Al-Qaeda movement led by Osama bin Laden. Initially, this joint group initiated itself with the name Islamic State of Iraq and Syria, but in the international arena this movement is better known as the Islamic State in Iraq and the Levant abbreviated as ISIL or the Islamic State of Iraq and Sham abbreviated as ISIS.

Under the leadership of Abu Bakar Al-Baghdadi, ISIS has become the most frightening and controversial terrorist movement in this century. This movement is not an ordinary terrorist movement but a radical Islamic political and military organization as a political philosophy and seeks to include its views or ideology applicable to all Muslims and non-Muslims. This movement aims to form an Islamic Caliphate (Islamic State) on earth by taking a radical path, this movement claims itself as the sole ruler of all Sunni Muslims throughout the world. Over time, in 2014 ISIS managed to control Fallujah, Mosul and Raqqa in Iraq, and erased the borders of Iraq and Syria and made Raqqa the capital of ISIS.¹¹

Before using the names mentioned above, ISIS was called Tawhid wa al-Jihad led by Abu Mus'ab al-Zarqawi. After al-Zarqawi declared joining Osama bin Laden in 2004 they changed their name to Tanzim

⁹Hadiningrum, LP *Metode Penelitian (Sebuah Pengantar Disiplin Keilmuan)*. Malang: Ahlimedia Press, 2021.

¹⁰ Maharidiawan, P. Hukum Dan Perubahan Sosial (Tinjauan Terhadap Modernisasi Dari Aspek Kemajuan Teknologi). *Morality : Jurnal Ilmu Hukum*, 4(1), 47–59, 2018.

¹¹Fernando Tambunan. *Sejarah dan Ideologi ISIS (Islamic State of Iraq and Syria)*, *Kajian Ketahanan Nasional, Kekhususan Stratejik INTELEJEN*. UI, 2013.

Qa' idat al-Jihad fi Bilad al-Rafidayn, better known as al-Qaeda.¹² In 2006, Al-Zarqawi was reported to have died, then the leadership was held by Abu Hamzah al-Muhajir. However, al-Muhajir did not hold the leadership for long, then the leadership was held by Abu Umar al-Baghdadi. He chose a new path, by nationalizing his movement. Abu Umar managed to control areas in Iraq.¹³

On October 15, 2006 Tawhid wa al-Jihad led by Abu Umar entered into a coalition with diverse tribes and tribes in Iraq such as: al-Dulaim, al-Jabbur, al-Ubaid, Zuubaa, Qays, Azza, al-Tay, al-Janabiyin, al-Halalyin, al-Mushahada, al-Dayniya, Bani Zayd, al-Mujama', Bani Shammar, Inaza, al-Suwaidah, al-Nu'aim, Khazraj, Bani al-Him, al-Buhairat, Bani Hamdan, al-Sa'adun, al-Ghanim, al-Sa'adiya, al-Ma'awid, al-Karabla, al-Salman and al-Qubaysat. Subsequently the result of this coalition was the birth of the Islamic State of Iraq (ISI) and simultaneously the appointment of Abu Umar al-Baghdadi as the leader of the ISI.¹⁴

Four years later ISI ignited a war with the United States army in Iraq, until Abu Umar was killed in 2010. Then the leadership fell to Abu Bakr al-Baghdadi, who was known as a war commander who had accurate analysis and tactics. Then in 2012 al-Baghdadi expanded his network to Syria and sent Abu Muhammad al-Jailani to help the Syrian militias, Jabhat al-Nushrah (JN) as one of the parts of al-Qaeda. Not long after that JN was able to control many areas in Syria.

In fact, the leader of the al-Qaeda jihad group Ayman al-Zawahiri did want ISI to only concentrate on the Iraq region, not crossing over to Syria. It turned out that al-Baghdadi, the supreme leader of ISI, ignored the warnings of his mentor and preferred his own path and on April 17, 2013 ISI declared itself a new force separate from al-Qaeda. Then al-Baghdadi added Syria or the Levant to their name, and later became known as the Islamic State of Iraq and Syria (ISIS) or the Islamic State of Iraq and the Levant (ISIL). On June 29, 2014 al-Baghdadi called for allegiance to him as caliph, and at the same time changed the name to Islamic State (IS). They dropped the names Iraq and Syria or the Levant to emphasize that they wanted a wider area of control than just those two regions.

2. Development of ISIS

ISIS actually cannot be separated from several factors that influence it, both internal and external factors. According to the author, there are four types of internal factors that influence the birth of ISIS, namely:¹⁵

- a. The occurrence of a political crisis in the Middle East region with the emergence of the Arab Spring phenomenon which has brought down a number of authoritarian regimes in the Middle East region such as Tunisia (Zaenal Abidin), Libya (Moammar Ghadafi), Egypt (Hosni Mubarak), and Yemen (Ali Abdullah Shaleh). When the Arab Spring wave swept Syria, pro-democracy groups and a number of radical groups that carried puritan ideologies emerged. In this context, the emergence of ISIS represents a militant group that fights for Sunni ideology that tries to overthrow the dictator Bashar al-Assad who is considered to be Shiite. This overthrow attempt was unsuccessful because al-Assad apparently received military support from the Shiite militant group, Hezbollah and also received military assistance from Russia. As compensation for the failure to overthrow the government led by al-Assad, the ISIS group then turned its attention to the regions of Western Iraq and Eastern Syria which were relatively uncontrolled by their respective governments.
- b. There is a romanticism of past Islamic history among Middle Eastern Muslims, especially those who are in decline (Iraq and Syria). This historical romanticism is the desire to return to the time of the Prophet and the four companions (Khulafa' Ar-rasyidin) in all matters, including in political matters (Islamic Caliphate). This romanticism is the goal of the ISIS group, namely the establishment of an Islamic State or Islamic Caliphate by simulating the time of the Prophet Muhammad and the Khulafa ar-rasyidin.

¹² Hilmy, M. Genealogi Dan Pengaruh Ideologi Jihadisme Negara Islam Iraq Dan Suriah (Niis) Di Indonesia. *Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, 4(2), 404–428, 2014.

¹³ Reno, M. *ISIS; Kebiadaban Konspirasi Global*. Noura Books, 2014

¹⁴ *ibid*

¹⁵ Huda, S. Melacak Geneologi Dan Dampak Gerakan ISIS Bagi Keberagaman Islam Di Indonesia. *Al-Hikmah: Jurnal Studi Agama-Agama*, 6(1), 1–22, 2020.

- c. Fanaticism between Islamic groups, Sunni-Shia in the Middle East. ISIS is known as a Sunni mujahideen group, while the rulers are from the Shia group (Bashar Assad, President of Syria and Nuri al-Maliki, Prime Minister of Iraq). These Shia rulers encouraged the Sunni group to form a resistance group (Mujahideen) to seize power from the Shia group. The Sunni-Shia conflict is a legacy conflict from the period of the Prophet Muhammad's companions until now that has never found a meeting point. The conflict is getting harder because the fanaticism between the two groups (Shia'-Sunni) has spread to the struggle for political and economic power and is added to the tribal character (ashobiyah tradition) in Arab society which is very strong.
- d. Internal conflict between Islamic fighter groups (Sunni Mujahideen) in Iraq and Syria. The initial existence of Islamic Militia groups (Sunni Mujahideen) in Iraq and Syria was more oriented towards the struggle against rulers who were considered oppressive (the Iraqi Prime Minister and the Syrian President) and aspired to enforce Islamic teachings in society. The shift in groups caused divisions among the Sunni Mujahideen groups that were initially united but then broke apart. The phenomenon of clashes between radical religious groups (ISIS VS Jabhat Al-Nusrah), in the author's opinion, is natural because the tendency of radical religious groups and other aspects often causes clashes with other groups that are equally radical.

As for external factors, the emergence of ISIS was partly motivated by the United States (US) invasion of the Middle East (Iraq, Libya, Syria). As a result of the US military invasion of Iraq, the Iraqi people were depressed and oppressed. Meanwhile, data collected by the Peace Media Center (PMD) team of the National Counterterrorism Agency (BNPT) shows that ISIS can develop in Syria due to several reasons:¹⁶

- a. Financial support from Gulf countries such as Qatar and Saudi.
- b. The domestic policy situation in Syria that alienates Sunni community groups is carried out by the Bashar al-Assad government.
- c. The regional context in the Middle East is demonstrated by the failure of the democratization process and civil society movements in the Middle East.
- d. The Turkish government's permissive attitude allows and even facilitates the movement of militants (*foreign fighters*) across the border.

3. ISIS Ideology

ISIS ideology, salafi jihadist takfiri, is a thought that originates from the thoughts of the previous people (*Salafus Shalib*) who wanted the formation of an Islamic state and uphold the basic values of Islam. This is very important considering that this movement says that there is no difference between religion and state. So that all decision-making is based on Sharia law (Islamic law).

ISIS uses Salafi Jihadism as an ideology that is used as a basis for carrying out all its actions, namely by referring to *the Salafus Shalib*, but the rules used by this movement in fighting for its goals are harsh and cruel when compared to terrorist movements such as Al-Qaeda, Taliban, Boko Haram, Jamaah Islamiyah which use the same ideology, namely Salafi jihadism. ISIS's cruelty can be seen from the events that have been displayed by this movement which were released through news and videos. ISIS also requires all Muslims to migrate to the country, namely Syria, ISIS uses the understanding of the *Salafus Salib* as the main foundation, so we must reject everything that is not in accordance with the experience of *the Salafus Shalib*, rejecting renewal in the Islamic world, appealing to all Muslims to return to the right path, namely leaving the secular state and joining and forming an Islamic state.

As for the teachings used as a review used by ISIS as justification for various actions taken, that this movement has a belief to eliminate all kinds of things that bring idolatry such as entertainment buildings designed by Westerners. In addition, this movement also has a main basis for eliminating Shia teachings on earth, forbidding everything that does not bring goodness according to Islam. The Salafiyah assume that in this world there are only two camps that are opposed to each other, namely Islam vs. Jahiliyah, faith vs.

¹⁶ Suaib, T. dkk. *ISIS Bukan Islam* (Cet. Ke-2). Badan Nasional Penanggulangan Terorisme BNPT, 2016.

disbelief, the authority of God vs. human authority, in making every decision based on Islamic law which is sourced from the Qur'an and Sunnah.

To face this enemy is done by jihad (fighting). This movement's version of jihad is jihad which uses violence and cruelty to achieve its goals. Jihad does not only talk about solving problems through fighting but jihad also means something we do seriously in doing good. However, this movement understands jihad as a way to fight and has the goal of martyrdom. This is the main basis for ISIS in taking every decision or action they will take with the aim of calling on all people to join the caliphate that has been created by ISIS and fight jihad against enemies who will try to stop their efforts to form an Islamic state (Khilafah Islamiyah).

4. ISIS and Al-Qaeda Relations: Similarities and Differences

As mentioned earlier, ISIS is actually a continuation of Al Qaeda. Although the two eventually split up and Al-Qaeda itself does not recognize the existence of ISIS, Dr. As'ad Abu Khalil, a professor of political science at the University of California stated that ideologically ISIS and Al-Qaeda are actually brothers. They both have the same salafi jihadi takfiri ideology.

Actually, ISIS itself was once a branch of Al-Qaeda in Iraq or known as Al-Qaeda in Iraq (AQI). They both dream of establishing an Islamic state that can unite all Muslims throughout the world. However, to be clearer, here are the similarities between the two: (BNPT, 2015)

- a. ISIS and Al-Qaeda have both spread terror
- b. Both ISIS and Al-Qaeda have the same Salafi jihadi takfiri ideology, which dreams of establishing an Islamic state but through violent means.
- c. Both of them allow murder by destroying religious postulates as justification.
- d. ISIS and al-Qaeda easily label other people as infidels (takfiri ideology)
- e. It is said that both ISIS and al-Qaeda receive large amounts of funding from the elites of Arab countries in the Gulf, directly and indirectly.
- f. Both al-Qaeda and ISIS are equally oriented towards recruiting teenagers in their propaganda in the media.

The differences between ISIS and al-Qaeda include: (BNPT, 2015)

- a. Al-Qaeda is organizationally more centered on charismatic leaders such as Osama bin Laden, while ISIS has a structured organizational pattern of leadership.
- b. Al-Qaeda is a small elite organization that targets people with deep beliefs, while ISIS is an organization with an army that recruits anyone from all over the world.
- c. Al-Qaeda has targeted foreign attacks, especially the West, with dramatic effects that cause intimidation and terror, while ISIS focuses on fighting domestically (Iraq-Syria) and then spreads to other neighboring countries.
- d. Although they both target teenagers, Al-Qaeda uses more old media such as TV and websites, while ISIS develops new propaganda by utilizing technological developments such as social media, games and other campaign media.
- e. ISIS prefers simple language through social media, Al-Qaeda prefers rhetorical and agitative language that is captivating.
- f. Al-Qaeda only wants to overthrow the country without a clear goal, while ISIS wants to take over the country to integrate it into its caliphate.
- g. ISIS immediately implemented the strict rules of Islamic law according to their version, while Al-Qaeda still focused on jihad military operations.
- h. ISIS has diverse funding sources, Al-Qaeda still relies on Osama bin Laden's legacy.
- i. Al-Qaeda is only a short-term threat, while ISIS is a long-term threat.

5. ISIS Deviance and Brutality

As a radical movement, ISIS's understanding of course deviates a lot from the true teachings of Islam (*Islam rahmatan lil 'alamin*), some of the deviations in ISIS ideology are:¹⁷

- a. To disbelieve a government that does not comply with God's law, which uses laws and positive man-made laws.
- b. Provoking Muslims in various countries to disobey the leaders/governments in their countries which are actually still Muslim.
- c. Misunderstanding of Jihad. ISIS and similar groups are very much promoting jihad as a way to achieve glory. However, they have a misunderstanding about jihad. The misunderstanding lies in 2 things: *First*, the jihad they mean is identical to physical combat. *Second*, the jihad they are promoting is a jihad that is not sharia,
- d. Misunderstanding in the matter of allegiance to the leader. The ISIS group considers infidels those who do not want to pledge allegiance to their leader, even though the person is still Muslim.
- e. Execution of the death penalty by slaughter with a knife or burning, and distributing the video footage via the internet.
- f. Requiring other Muslims to emigrate to their place.
- g. Justifying suicide bombings.

This deviation of ISIS ideology has an impact on the movement or movement they carry out. They are known to be brutal in their actions and inhumane, among the evidence of their brutality is beheading around 700 tribe members, East Syria and also Yazidis in Sinjar Iraq. In addition, ISIS also killed foreign citizens, such as Herve Gourdel (France), David Heines (England), and Tseven Sotloff (United States). ISIS also destroyed several religious sites and historical cycles, such as the tomb of the Prophet Jonah, the tomb of Adam and Eve (Prophet Syits), the tomb of the prophet Daniel, the tomb of Muslim scholars, ancient artifacts and statues, Sunni and Shiite mosques, and ancient churches.

6. The Impact of ISIS in Indonesia

The emergence of the ISIS movement in the Middle East has had significant ramifications globally, including the rise of sympathizers and pledges of allegiance from radical Islamic groups in Indonesia. Beginning in March 2014, several groups within Indonesia expressed open support for ISIS, including Jamaah Tauhid wal-Jihad (JTJ), Jamaah Anshorut Tauhid (JAT) led by Abu Bakar Ba'asyir, and Mujahidin Indonesia Timur (MIT) under Santoso alias Abu Wardah. These groups, along with remnants of Mujahidin Indonesia Barat (MIB) and factions from Hizbut Tahrir, began to align themselves ideologically and operationally with ISIS.

Among these groups, JAT's allegiance to ISIS was particularly noteworthy, as it shared doctrinal similarities with its leader, Abu Bakar Baasyir. Reports suggest Baasyir not only expressed public support but also initiated financial reforms to aid ISIS and intensified indoctrination efforts among his followers. Other groups, such as MIT, led by Santoso, pledged direct loyalty to Abu Bakr al-Baghdadi, demonstrating the transnational influence of ISIS ideology.

Furthermore, the establishment of Jamaah Anshor Al-Daulah, under Marwan alias Abu Musa, acted as a unifying effort among these factions, with temporary leadership until Amman Abdurrahman's anticipated release. Despite being imprisoned, Amman continued to wield significant influence, as many of his followers actively supported ISIS. His reach extended through students who traveled to Syria, solidifying his group's ideological commitment.

The international dynamics of Indonesian militant groups were also evident in the activities of MIB. Although the group lost momentum after the death of its leader Abu Roban, its former Secretary General, Bachrum Syah, emerged as a significant figure in ISIS activities centered in Northern Syria. His deputy,

¹⁷ NN. (n.d.). *Naskah Tulisan ISIS (Islamic State Of Iraq And Sham)*.

Asiwin Nur, a Malaysian national, further emphasized the cross-border recruitment and collaboration among these groups.

In South Sulawesi, the Jundullah faction aligned itself with ISIS, while Darul Islam (DI) factions provided logistical support. Recruitment efforts in Makassar revealed the enduring presence of DI's ideology, with attempts to send recruits to Syria thwarted by regional authorities. These developments underscored the persistent challenge of combating transnational radicalism within Indonesia.

The impact of ISIS in Indonesia has also been marked by significant operational and financial coordination among its sympathizers. Groups such as JTJ, JAT, and MIT not only pledged allegiance but also actively engaged in activities aimed at bolstering ISIS's global network. Even in prison, leaders like Amman Abdurrahman continued to disseminate ISIS ideology, demonstrating the deep-seated influence of ISIS within Indonesian militant circles.

Efforts to curtail the influence of ISIS-aligned groups have met with varying degrees of success. While authorities managed to disrupt recruitment and travel plans for Syria, the resilience of these groups and their ideological networks highlights the complexity of the challenge. The role of financial support, recruitment networks, and ideological dissemination requires a comprehensive strategy to address both the domestic and international dimensions of the problem.

Ultimately, the ISIS movement's impact on Indonesia reveals the interplay between local radical groups and global terrorist networks. By aligning themselves with ISIS, these groups not only sought validation but also positioned themselves within a broader ideological and operational framework. The persistence of this influence underscores the need for sustained counterterrorism measures to address the multifaceted nature of the threat.

D. Conclusion

Radical movements in the name of Islam will persist as long as religious understanding remains confined to a literal-textual interpretation that emphasizes doctrinal rigidity, exclusivity, and dehumanization. Such interpretations often assert claims of absolute truth and salvation for their adherents while denying legitimacy, dignity, or even the right to life for those outside their fold. This dogmatic approach fosters an environment where dialogue, mutual understanding, and critical engagement are absent, fueling justifications for violence and intolerance. Movements like ISIS thrive on such ideological foundations, leveraging decontextualized religious texts to legitimize their actions and expand their influence.

To counter and prevent the spread of movements like ISIS in Indonesia, it is imperative to promote a comprehensive understanding of Islam that emphasizes its core principles of peace, justice, and compassion. This effort requires fostering inclusive dialogue, encouraging critical scholarship, and building a culture of mutual respect and tolerance. By addressing the root causes of radicalism—such as ideological rigidity, social marginalization, and a lack of accessible education—society can undermine the appeal of extremist narratives. A balanced, contextualized interpretation of Islamic teachings can serve as a powerful tool to combat the destructive effects of radicalism and protect the social fabric from division and unrest.

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