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**Millenarianism, Fundamentalism and Radicalism: Some Conceptual and Theoretical Frameworks in Studying Syiah in Indonesia** 1\*M. Akmal, 2Al Chaidar, 3Apridar Abdurrahman Puteh, 4T.M.

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Abstract This paper will be mainly focused on ideological friction and conflict **within the muslim community** in Indonesia.

One of the most helpful, distinct and accurate terms to emerge in recent years is that of 'Islamism'. Islamists, or those who hold to Islamism believe that Islam can and should form the basis of political ideology. Handled with curiosity, the concept of 'Islamism' is one that both 'insiders' and 'outsiders' Muslims can correlate to with a reasonable degree of common ground feeling. Academically, the concept or term 'fundamentalism' and 'radicalism' can be considerably and profoundly ambiguous.

If Islamists find in Islam something of a blueprint or a plot for political engagements or another theological or eschatological plots, non-Islamist Muslims find nothing more specific than values and principles of a good deed. A significantly **minority, however,**

find in these core values of Islam a counter-argument to Islamism and using 'jihadism' instead.

They argue that not only should Islam be obligatorily and foremost a personal believe, it should also accept and respect differences of opinion, perspective, paradigm, commitment, mazhab and practise. They embrace terms such as 'liberal' or 'secular' or 'profane muslims' and 'progressive' fully aware of connotations of these terms in post-enlightenment Western thinking.

Where Islamists tend, to varying degrees differently with the jihadist, to problematise the relationship between Islam and western conceptions of modernity, liberal Islamic intellectuals find an essential similarity between western Judeo-Christian thinking and Islam. The Liberals and the seculars are comfortable in articulating their political vision in terms of western concepts such as democracy, human rights, modernisation and the separation of 'mosque' (religion) and 'office' (state). Key words: Syiah, Indonesia, Radicalism, fundamentalism, millenarianism.

Rationale This paper at the first step benefited from what Madawi Al-Rasheed, Juergenmeyers, James Sluka, Carool Kersten, and Marat Shterin (2012) studied about demystifying the realm Caliphate from an historical memory and contemporary contexts. Vedi R. Hadiz (2014a, 2014b) also gave the conceptual and theoretical frameworks on how a movement have an organizational vehicle in their Islamic populism in their political dissent (social bases, genealogies and strategies).

Beny (2011) has elaborated a firm concept of takfirism (infidelism) in contemporary jihadist ideology in Indonesia from the theological and eschatological perspective. Through a close reading of al-Wahhab's texts Natana DeLong-Bas (2004:56) demonstrates that many aspects of 20th- and 21st-century dangerous Wahhabi extremism and after now spread widely in the modern ideology do not have their root originated in Muhammad bin Abdul Wahab's writings.

Examples of this extreme fundamentalism include the emphasis on apostasy, jihad, khilafah, martyrdom (syahid) and militancy, and misogyny. The strict division of the world into dar al-Islam and dar al-kufr, according to which only Wahhabi adherents are considered to be true Muslims and all others are non-Muslims who must be fought, is entirely absent from al-Wahhab's work.

Instead, argues Natana DeLong-Bas (2004: 57), all of these themes widely were only added to Wahhabi teachings in the 19th century before armed engagement with the Ottoman Empire. Natana DeLong-Bas's study influences an enormous gap in the

literature on Wahhabism and Takfirism by returning to the original writings of the founder of the movement, the Najed cleric.

Natana DeLong-Bas debunks the common journalistic portrayal of Muhammad Ibn Abd al-Wahhab as an illiterate moron, rural bumpkin with no scholarly foundation. Mark Jurgenmeyers (1997) has conceptualized the terror mandated from God and then Robert A pape (2003) elaborated the logic of suicide attacks practiced by many Islamist terrorists. But the only scholar in this bright era of post 9/11, Pnina Werbner (2004) who correlated all these jihad of Muslim rebellions with the millennial concept.

The predicament of diaspora and mobile local or domestic muslims and millenarian Islam which cause on September 11, 2001. This paper is an anthropological review on millenarianism, with some more ethnographic points, not only studying terrorism per se as a solely theme within political, psychological and social realms.

Pnina Werbner (2004) has started researching this millenarian people related thing to the September 11, 2011 tragedy but limited to the predicament of diaspora of Arab descendants in American soil. This paper brings and rises a more complicated debate on the concepts of terrorism, fundamentalism and radicalism as well as millenarianism. Millenarianism, in Islamic eschatology reference, also known as the Mahdi is the prophetic doomsday preppers of Islam who will rule for seven, nine, or nineteen years (according to differing interpretations) before the yaumul qiyamah or (Day of Judgement) and will rid the world of evil.

There is no explicit reference to the Mahdi in the Qu'ran, but references to him are found in hadist (the reports and traditions of Prophet Muhammad's teachings collected after his death). According to Islamic tradition, the Mahdi's tenure will coincide with the Second Coming of Jesus Christ on this terrestrial ground (Prophet Isa), who will assist the Mahdi against the Dajjal (literally, the "false Messiah" or pseudo messiasnism).

Differences exist in the concept of the Mahdi between Sunni Muslims and adherents of the Shia tradition. This kind of occultation and idolatrim reflected on what Sunni Muslim expect of Imam Mahdi. As Zygmunt Bauman (2001) many muslim or ummah community are now seeking safety in this worldly profane earth, they need of what Bauman has formulated as "safety in an insecure world".

Zygmunt Bauman (2002) also described the two sides of a contradiction, "Modernity and the Holocaust" in our modern world to comprehend of what genocide is and other madness in our civilization. Pierre Bourdieu (1998) with his theory of Acts of Resistance and Leo Braudy (2010) concept of chivalry of the military to understand how terrorism

and war emerged in this decreased male dominated world or in this the changing nature of masculinity.

In this study, I apply the notions of liminality and *communitas* to phenomena in complex societies, such as the Negara Islam Indonesia (NII), the Jamaah Islamiyah (JI) and the Jamaah Ansharut Tauhid (JAT) and the Syiah (IJABI, ABI) communities. *Communitas* in jihad refers to Turner's concepts of liminality, marginality, inferiority, and equality (Turner 1969a:94-97, 125-130; 1974a:45-55).

Turner introduced the concept of *communitas* and *liminalitas* (liminality) to denote the feeling of comradeship among the liminal personae as Turner has stated some of millenarian movements in his analysis. Turner (1969a:131-140) distinguished three types of *communitas* in society: (1) existential or spontaneous *communitas*, which is free from all structural demands and is fully spontaneous and immediate; (2) normative *communitas*, or existential *communitas*, which is organized into a social system; and (3) ideological *communitas*, which refers to utopian models of societies based on existential *communitas* and is also situated within the structural realm.

Danilyn Rutherford (2006) has studied that etno-nationalism and tribal millenarianism in West Papua that has institutional power and interpretive practice in the pursuit of Christian faith by some ethnic groups in there. But, power comes from below, and subsequently undergoing a process of transformation, aggregation, articulation, multiplication, reduction or Addisi, and modifications constantly. Power emerges from the micro (individual or techniques of disciplining the body) to the macro (population or biopolitik or bodipolitik).

Power always takes place together with the resistance. The presence of resistance that resulted in power is always moving from time to time, conformity and continuous confrontation. Power is intentional and non-subjective in performance (Saifuddin, 2013: 1).

This paper departing from across-the-board, generic and common Sunnis view the Mahdi as the successor of Muhammad, but, unlike most Syiah Muslims, do not believe the Mahdi has already been born. The Mahdi, in this scope of paper, is expected to arrive to rule the world and to reestablish righteousness in the second time (or the last time of appearance on this earth).

Anthropologically, the study of millenarianism has been conscientiously developed by Michael Barkun (1974) where the concept of millenarianism has been existing in the modern world. Such movements—whether in Christianity, Judaism, Hinduism, or

Islam—have proven both rapid growth and the ability to mobilize to gain political objectives.

Although it was once believed that potential power for secularization would inevitably marginalize religions, the last three or four decades of the twentieth century demonstrated the vitality of many religious traditions. This is now particularly evident in the obvious growth of fundamentalisms —religious movements that seek to restore what believers consider a pure, pristine, authentic, uncorrupted tradition.

Such movements are characterized by their emphasis on the literal scriptural and textual reading of sacred verses and the drive to remold society in conformity with religious norms. While not all fundamentalisms are millenarians, many, in their quest for doctrinal purity, give millennial or apocalyptic teachings a position of prominence (Michael Barkun, 2003: 17).

Barkun's study mainly in parochial or sectarian American society and I just want to theorize that, or to examine this theory in the Indonesian Islam reality. The Mahdi is constantly and continually mentioned in Sunni hadiths as establishing the caliphate and islamic state where the shariat law adapted. Among traditional Sunnis, some believe the Mahdi will be an ordinary man with long sharp nose, and other arabic descendant characteristics whose name is Muhammad bin Abdullah, from a familial of kinship as the Prophet Muhammad descendant (ahlul-bayt), aim is to revert to an authentic moral system, he will preach the world, he will pour the earth with fairness and justice as it was formerly squeezed with oppression and injustice, and he will rule for seven years.

This is a kind of final feedback that at the end of the time of Islamic (sunni) ummah, the Mahdi will appear. Allah will shade him rain, his face will shine and bright from the moon, the earth will bring forth its fruits, he will give a lot of money, cattle and resources will increase and the ummah will become great.

Modern views of Mahdi-ism in the muslim radical communities is a statecraft, a khalifah, to unite all the muslims ummah and to force the unity and abolish diversity and to revolutionise the world which has no longer something superstitious. A typical modernist in his views on the Mahdi, Abul Ala Maududi (1903–1979), the Pakistani Islamic revivalist whose books refered by DI, JI, MMI and JAT in Indonesia, stated that the Mahdi will be a modern Islamic reformer/statesman, a Caliphate, who will unite the ummah and will revolutionise the world in line with the ideology of Islam, but will never claim to be the Mahdi, instead receiving posthumous recognition as such.

Maududi (1971: 16) Khilafah, is the only the government of the Muslim state belief, of

which the Khalifa is the leader of the whole world. Then there will be a caliphate according to the manner of early prophecy, [following laws of Quran & Hadith]. The modernist Muslim millenarian, will centralize the issue of Mahdi-ism in the prophecy of muslim political power in the last phase as predicted by the hadist: [A]llah's Messenger (peace be upon him) said, "Prophecy will remain among you as long as Allah wishes it to remain."

Then there will be a second time caliphate according to the manner of prophecy as long as Allah wishes it to remain, then Allah Most High will remove it. Then there will be a distressful kingdom (mulkan addhoun) which will remain as long as Allah wishes it to remain, then Allah Most High will remove it. Then there will be a authoritarian kingdoms (mulkan jabbriyyan) which will remain as long as Allah wishes it to remain, then Allah Most High will remove it at the third phase. Then there will be a caliphate according to the manner of prophecy (khilafah minhajin nubuwwah)."

Caliphate according to the manner of prophecy means Khilafah upon the way of Prophethood. Many modernist muslims, including the people of Darul Islam and the Jamaah Islamiyyah and the JAT or the MMI and the JAS, interpreted the distressful kingdom as the powers after the first world-war, the the proud kingdom is a power of United States of America which has a pride and prejudice on Islam.

In the modernist Muslims view, the Caliphate will remain with the Quraish as long as the Quraish of Arabic descent stick to the rules and regulations of the religion (Islam). Caliphate will remain with the Quraish till they follow rules and regulation of Islam, but if they deviate then rebellions may succeed. The nation of 'Arabs, will remain prosperous as long as they choose and appoint another chief whenever a former one is dead.

The Khalifah, according to Abu Tholut, a former commander of JI (Jamaah Islamiyyah) and JAT (Jamaah Anshar Tauhid), said, that it should give junnah (protection) toward every muslim who in need. There will be Caliphs who will increase in number, the whole community, the majority, will agree on each of them, but when it come to a dispute, and will be a bloody conflict, one of the khilafah should be killed, because the other one has no right take office of caliphate when one caliph has already been chosen.

Now, there is an ISIS (Islamic State of Iraq and Syria) that has bring many prophecies on what hadists mentioned about the khilafah. Many muslim which I refered here as Islamists tend to be on two camps of interpretation and action about the khilafah and the Middle East prophecy; one who then be what I called as Islamic fundamentalists, and another is what I call as a radical or radicalist.

Theoretical and Conceptual Frameworks: A Preliminary Review Islamic fundamentalists, as the enemy of secular states, is "an aggressive revolutionary **movement as militant and violent as the** Bolshevik, Fascist, **and Nazi movements of the** past", said Amos Perlmutter (1991), a political scientist. Furthermore, Perlmutter said that the fundamentalists are very **"authoritarian, anti-democratic, anti-secular," and cannot be** friends with the "Christian-secular universe" and its purpose **is to establish an** "Islamic state transnational authoritarian". **Martin E. Marty and R.**

Scott Appleby (1979) very serious in Fundamentalism Project, states that fundamentalism always follow a pattern. They are the "embattled forms of spirituality," which **emerged as a response to a** crisis of mistrust (perceived crisis). Fundamentalists engaged in conflict with secular enemies suspected of making policies frontally opposed to religion.

Fundamentalists do not regard this as a contradiction frontal "playground", but rather a "battlefield" are serious, which **is not just a** conventional political dissent, but consider it as a kind of "cosmic war" **between the forces of truth and falsehood** strength. They're afraid of —and have always felt the threat to exterminate the unbelievers— those from secular Western powers; hence they try to fortify themselves with **the doctrine and practice of** ever living in the past (the **doctrine and practice of** jihad).

To prevent themselves from "bad world" and shut themselves from contamination "cosmic war" that fundamentalists often backwards and menyempal from mainstream society to create a counter-culture, and the fundamentalists are not daydreaming. Imam Samudra wrote: "... Jihad Bom Bali? With the destiny of Allah, this will dig into recesses of the hearts of all mankind. He will soon be bombard the brain of the decision maker.

The warlords-aggressor-Zionists and the Crusaders will immediately panic, dizziness, loss of consideration, then soon will collapse"(Imam Samudra, 2004:171). They **absorbed the pragmatic rationalism of modernity,** also with expressive tolerance **and, under the guidance of their** jihadist charismatic leaders, shift what the world needs from technical to make **a plan of action** that is often destructive. **This is a kind of** unexpressive things in jihadist ideology in Indonesia.

From what we see on the attack in unison against the WTC (World Trade Center) and the Pentagon, Bali Bombings, Christmas Eve Bombings, Bombs Marriot etcetera is a collection of experts who have the technical capability equal pilots and technicians who understand the function transponder-function, black box, radar, chemical elements, electronic components and advanced global positioning tool-box and other managerial skills.

Fundamentalists feel that they are fighting against the forces that threaten the very values that are sacred from their communities and their reaction would be political terrorism and it's a debatable to conceptualize the terrorism (Gibbs, 1989). Since the US emerged as the sole actor winner "cold war" since the collapse of Communist power in the Soviet bloc has considered many fundamentalists ambush consciousness of the Muslims as a superpower that cannot be defeated and ready to make the Muslim community as the next enemy.

Action in the form of terror attacks on New York and Washington was actually a response that contains the message you want to prove that the US is apparently based on the "spider web" is so weak. This kind of terror action is a kind or ritualized action of killing like what we see from the Bali Bombing 2002. Imam Samudra wrote: "In this regard, Imam AlMujahid, Ibn Nuhas cites the opinion of Ibn Rushd:" Combating women and children are prohibited if they are not involved in the war. But when mereeka at war, then there is no doubt about bolehnya kill and fight them "(Imam Samudra, 2004:146-147).

This killing is an example are ritualized actions in that they are condensed events, as well as public performances, in which chance plays a key role. Action for action's sake becomes quintessential to small militant groups and acquires a momentous efficacy that far surpasses its own instrumentality. As if by magic, each action, in its renewed challenge to authority, signals a new beginning which promises to trigger a revolutionary process aimed at transforming everything.

These actions are therefore not intended as parts of sustained and cumulative processes but are thoroughly discontinuous sacrificial acts governed by the ritual premise of marking a qualitative transition to a different order (Douglass and Zulaika, 1990: 255). During the "cold war" between the formal state with a terrorist group that has no national boundaries, the actors often emotional warfare, panic and lack of respect for each other's position.

Of some of the findings of the study Karen Armstrong, modernization has brought public polarization on extreme positions that contradict each other, and to avoid the escalation of conflict, there is only one way: we must try to understand the pain and perceptions of the other side. As they have often stated: "nobody knows our trouble we see, nobody knows our problem", then it would be very surprising if later, as a consequence, "nobody knows of what our plan of action."

For all of us who have tasted freedom and achievements of modernity, recommend



Karen Armstrong, "we must never cease to empathize and sympathize with the distress and suffering experienced by the majority community of Islamic fundamentalists." Like a drug addict, they should not be regarded as a violation of the law which should be pursued, but rather should be seen as people who need care to treat their addiction and irrational fear. "Modernization", according to Karen Armstrong, "is often perceived not as a liberation but an aggressive attack".

In contrast to the fundamentalist, radical Islam is precisely the view that religion is rooted understanding much more important before making a plan of action that tend to be violent. Unification of -view of the community who provide a response to modernization, secular government and Western culture to the designation "fundamentalist" actually is an oversimplification. Spectrum of the real world Islamic movement to save the colors are quite rich in treasures plural.

Not all people who are critical and anti to the America, Israel, Western culture, materialism, capitalism, feminist issues, human rights and democracy can be categorized as the 'fundamentalists.' The rise of radical Islam with a different line, even diametrically opposed to fundamentalists is taxonomic per -Islamic movement must be viewed with caution.

The fact that fundamentalism has appeared in small explosions and large in all cultures (culture monotheistic religion, or polytheists) indicates a widespread disillusionment against modern society where many of us actually feel it as something liberating, fun and empowering. Projects seen by naked eye either by liberals, where radical Islamists are also included in it , such as democracy, peace, environmental stewardship, women's liberation, or freedom to speak -can be considered bad, even forbidden, by the fundamentalists.

Fundamentalists often expresses itself in violence, but that violence is the way or the simplest path emanating from their deep fear for the destruction of communities, traditions, values ??and culture that they consider noble. Seen from educational backgrounds, they were intellectuals -who by Bruce Hoffman referred to as "violent intellectual" -that seeks to achieve its objectives because it is motivated by religious doctrines that they themselves perceive it differently (out of the mainstream).

Every fundamentalist movement I've ever conscientious, there is an irrational fear of the process of destruction against them systematically. According to Martin E. Marty and Scott R. Appleby (1979), the secular establishment aims to eliminate their existence as the religion of the earth, even in the America itself.

Fundamentalists believe that their response is violence is a form of resistance against the forces that had frighten them so far. Fundamentalists believe that they had been fighting to preserve and retain the religion of a civilized society. Now a lot of people in the world community of Islam that rejected the perception that the West as godless, unjust, and decadent.

The new radical Islamic fundamentalists are not as simple as hating the West. However, the new radical Islam is not a homogeneous movement. Muslim radicals in essence trying to put their own house in a different governance rules according to their perceptions. Not as the fundamentalists who suffered severe cultural dislocation, the radicals also feel comfortable with the modern times.

It is impossible to generalize the extreme forms of religious groups because they not only differ between each country, but also differ between each city and even in every village and village. Only a small part of the fundamentalist group loyal to terrorist acts, while many Muslim radicals even very friendly, want peace, hopeful on the rule of law and governance , and received positive values ??of modern society.

If the fundamentalists have never had the time to talk about democracy, pluralism, religious tolerance, peace, individual liberty or separation between religion and state, the other communities are radical even though it was actually considers all the sublimation of religious values ??in profane language. Hopefully the US —and the countries that were hit by anti— terrorist fervor since a series of bombs that exploded in Christian worship places or in places where the penetration of capitalism, liberalism and secularism West not to panic in distinguishing which fundamentalist and where the radicals.

Actually, the terrorist group is not new in the world of radical and fundamentalist movements in Indonesia. The terrorist is the union of the core teachings of fundamentalist and radical that meet in one point planning a war against what they perceive as the ' tyranny'. In Indonesia, these terrorist groups are small: (1) Jamaah Islamiyyah, and (2) Darul Islam (limited to some particular factions).

Islamic terrorism is formed of overlapping of interest of understanding Islamic fundamentalism and radicalism. Thus, how to resolve any terrorism, ideological understanding is split between Islamic fundamentalism and Islamic radicalism are not met in a container is intact. If the separation is successful, then terrorism will experience death slowly.

However, if the radicalism and fundamentalism is constantly gaining momentum for a

united, it will be very difficult to cope with terrorism. Terrorism will flourish in circles where the symbols and nature meet. Jama'ah Islamiyyah was originally not a terrorist organization, it is a radical organization that fundamentalisasi in Malaysia after having met with many fundamentalists outside Indonesia. While the Darul Islam who practice terrorism is only a small part.

Bali bombings which claimed hundreds of innocent lives on October 12, 2002 has given rise to Islamic fundamentalists (Jama'ah Islamiyah) as "terrorists" in the world political map of the earth today. People are trying to implement the teachings of Islam kaffah (totality) in everyday life is seen as people who cannot coexist peacefully with the "modern" ways of applying Western life. For them, the West (including all culture and even the people) are unclean and defiled in this world.

'In a war, one woman infidel forces deliberately standing in front of them, then he uncovers her nakedness in front of the Muslims. The Prophet then said: 'The woman was harassing you, kill her' then she was promptly killed" (Imam Samudra, 2004: 146). At the end of the 20th century, Islamic fundamentalism has emerged as a very powerful force in the world is trying to rival the dominance of modern secular values ??and its presence is considered to have threatened the peace and harmony of the universe the earth.

Militant fundamentalists are always applying a firm stand against the elements that are considered to deviate from the religious values ??and feel that only their religion can restore balance to this world to its original state. Manifestation of this perspective differences in the political arena is often surprising, especially with the terrorism attacks that take a lot of innocent victims.

The fundamentalists have values ??and governance framework own rules and their own often perceive it as something that is incompatible with modernity. For them, civilian casualties and other victims who are often referred to laymen as "innocent", it is seen as an unjust society that should receive the impact and effect, either directly or indirectly, of all of the actions that surprising that they make.

For Islamic fundamentalists in Indonesia, they feel that the liberal culture which generally come from the West has been so devastating entity noble values ??of life and blossom in their community for a long time. Reaction to changing social values ??is then, according to Karen Armstrong, directing fundamentalists fight and kill in the name of and for the Lord (the battle for God) .

What happened in 1978 with "the Komando Jihad", in 1982 with "The usroh movement", 1984 with "The Warman Terror", 1985 with "Blasting Borobudur Temple", 1989 with "the

Tragedy Talangsari or Jamaah Warsidi in Lampung", in 1986 with "Cicendo tragedy", 1987 with "Woyla Aircraft Piracy", in 2000 with "Christmas Eve bombings in 18 cities", and the last Bali bombing and the JW Marriot Hotel bombings, is the expression of emotion and radical religious fundamentalists Indonesia.

They also fought hard to bring things into the sacred world of politics and force it into the national struggle—which is incompatible with religious teachings in order to create a "new harmony" according to what they perceive. Always in every society, in every age and tradition there are people who take the fight against modernity.

It is a reaction against the scientific and secular culture that originated from the West, but has its roots in all parts of the world. West has developed "an entirely unprecedented and wholly different type of civilization", so that the religious response to the West to be very unique. Fundamentalist movements in modern times has a symbiotic relationship with modernity itself.

They may reject Western scientific rationalism, but they cannot run away from it. Western civilization has changed the world, and the Fundamentalists will try to restore it so far that has been altered by the West. Fundamentalist secularists also against hegemony (West) that are considered to eliminate the space for improvisation clergy.

Secularists also assume that the more rational society, the more it will decrease the spiritual needs usually supplied by religion. Thus, the fundamentalists always felt he was in a war against the values ??of their most sacred (battling against forces that threaten their most sacred values). When the feeling of being in a war situation the choke them, then either the secular or fundamentalist, like what is written Karen Armstrong (2000), it is very difficult for combatants to appreciate one another's position. Open war was very likely to happen.

In the late 1970s, the Islamic fundamentalist movement in Indonesia began a rebellion against the hegemony of the secular and tried to forcibly reinstate religion from marginal position to a central position on the stage of the political struggle. In this stage, the fundamentalists have enjoyed spectacular success. Religion began when it has once again become a force in which, as written by Martin E. Marty and Scott Appleby (1979:45), "no government can safely ignore."

Fundamentalism is now an essential part of the modern landscape and will continue to play an important role in the political, social, cultural, economic and domestic security in the future. This development has led to the crucial problems that invite a sense of wonder that researchers and social scientists, as written by Marty and Appleby, "

therefore, **that we try to** understand what this type of religiosity means, how and for what could be better it has developed, what it can tell us about our culture, and how best we should deal with it." fundamentalists into an entity that is almost indefinable and no one else knows for sure how mengetasi them.

All this tendency leads to the so-called Karen Armstrong that the "new fundamentalism has been an attempt to get **Islamic history back on** the right track and to make the umma [Muslim community] effective and strong once again." They will not stop being a fundamentalist before all this plurality shelter under their control. Can we be sure that, leaders will emerge and most influential in the future come from this.

Some Notes on Advancing Study of Millenarianism In Indonesia, the fundamentalists evolve toward scripturalists in which they identified with the literal interpretation of the religious texts and sharpening of certain core doctrines such as jihad and sharia. The two core teaching was very influential to the problem of disharmony between the fundamentalists and the secularists.

This disharmony can be turned into a battlefield when triggered by mass issues where religious morals into the main referee. Currently fundamentalists also evolve toward **impression that fundamentalists are inherently conservative and** always refer to the past but with the addition of certain essential capabilities that modern and very innovative. Thus, this field in the future will certainly be won by the fundamentalists.

In Islam there are two terms that become pillars of progress and power of Islam, both derived from the same word, namely jihad and ijihad. **Both are derived from the jahada, meaningful earnest, maximizing the power to implement** something. In the early days of **the Darul Islam movement** in the 1940s and 1950s, they were based on ijihad jihad through a long process of discourse. Imam Samudra wrote: "...

done my methods in understanding Islam ... to understand AlQuran and Sunnah based manhaj Salaf Salih that is fair, moderate and not extreme (ghuluw)" (Imam Samudra, 2004:58-59). "Salafus-shaleh generation that has the interpretation, understanding, confidence and knowledge of the AlQuran and Sunnah" (Imam Samudra, 2004:63).

"On the issue of jihad I adhered to the fatwas of the scholars that they are fighters directly involved and engaged in jihad as well" (Imam Samudra, 2004:64). They now **have absorbed the pragmatic rationalism of modernity, and** under the care **of their charismatic leaders,** they filter out anything that is "fundamental" **to create an ideology that gives them a plan of action.** So now they seemed to fight back and try to meresakralisasi world that has been made ??increasingly skeptical.

All that they use as a tool to explore the implications of the global response to modern culture. The movements of certain Islamic fundamentalists, where many of them are very famous and influential, such as the Darul Islam (DI-TII), the global response to modern culture is indicated by the psychological pathology that is motivation as mentioned by Karen Armstrong: "common fears, anxieties, and desires that seem to be a not unusual response to some of the peculiar Difficulties of life in the modern secular world."

This pathological symptoms do not go away even though they experienced progress in the movement and, although the America is now getting the disaster, they still just feel irrational fear. This irrational fear is largely due to their position that tends underground, closed, anti-democratic and just believe in ways primitive rebels in the form of violence.

This severe psychological pathology course has separated them from the world-paced modern democratic, open, gentle and institutional. Seeing this kind of reality, then no one party it may concern to them, let alone to help. This paper will elaborate on the nature of radical Islam in Indonesia in interpreting the religious texts and their cultural perceptions into actions of terrorism.

Indonesia becomes the fertile land of the growing of radical Islamism countering its secular government since the fall of Suharto in 1998. The Islamic resurgence movement began in late of 1949 when Darul Islam proclaimed an underground Islamic State of Indonesia (NII, Negara Islam Indonesia). This resurgence in nowadays paved their way to organize their activities, develop their networks, and consolidate the power.

Darul Islam network, the organisation is largely constituted by the approximately 1500 Indonesians who returned from Afghanistan after fighting alongside the mujahadin against the Soviet Union. Explanation of power in a formal perspective, institutional deemed no longer adequate to understand how power works in the parliament. Anthropological perspective power saw power as a moving structure, relational, and strategic situation, by focusing in on the action and actors will be able to comprehensively explain how power works.

Conclusions These frameworks will also elaborated a few of how the Darul Islam proliferated and build a radical ideology in managing its survival movement in Indonesia in explaining the millenarian ideological tendency. In their tradition that there once was a tradition of free and critical thinking within is Islam, called ijthihad (concept of creative reasoning) has a track record.

In the early decades of the emergence of Darul Islam, three schools of thought

flourished, the Kamil Hanafi, the Anjengan Masduki and the Abdullah Sungkar school of thought. In Masdukian and Sungkarian, scholars would teach their students to abandon "expert" opinions about the Qur'an if their own conversations with the ambiguous book produced more compelling evidence for their "peaceful" ideas.

And the Kamilan, among the most sophisticated sufi school in Islamic Indonesia, had around 70 literatures as outcome of their thoughtful exercise. But, only Masdukian and Sungkarian who then developed a more radical and a more fundamentalistic sense of struggling Islam in Indonesia and that is one for every virgin that today's Muslim martyrs believe Allah pledges them. Books then, women now: an unlikely indicator of how far Muslims have plunged intellectually.

Resurrecting that tradition may not be an easy undertaking but points to some encouraging evidence that Muslim women can play an important role in that process. Indonesia is the world's largest Islamic country, with 170 to 180 million Muslims out of a total population of around 215 million. Jihadist, on the other hand, tend to draw more selectively on such ideas and instead argue that society will overcome the problems of modern life only when it becomes truly Islamic.

To this end Islamists tend to place great stock in legislative reforms that commit the state to taking a greater interest in the Islamisation of society and many see the implementation of Shari'ah as a panacea for society's ills. In its most extreme form Islamism is radical, revolutionary and utopian. Both liberals and Islamists understand themselves as minorities seeking to influence a somewhat neutral majority but both also claim to represent mainstream sentiment.

Although the term 'jihadism' is of recent coinage, the distinction between Islamists —those who want legislated recognition and a direct role for Islam in the state— and other Muslims who are, to varying degrees, quiescent or intuitively apprehensive about the state playing a direct role in 'the affairs of the heart' – dates back to the emergence of nationalism in the colonial period. It represents an unresolved dispute of enormous importance to Indonesian politics.

Imam Samudra wrote: 'What I and my friends are doing is real goodness and based on AlQuran and Sunnah. And that all so-called jihad fi sabilillah. The threat of the death penalty does not add anything except more steady belief in God's promise, that the transaction to acquire the paradise of God, will be obtained by fighting in the path of Allah, and automatically there is a quranic process of "kill and be killed" (Imam Samudra, 2004:192 ).

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