



GENEALOGY OF TERRORISM IN A CROSS-FAITH PERSPECTIVE

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Abstrak; Isu terorisme bukanlah isu yang mudah untuk dijelaskan. Apalagi jika Anda mencari definisi standar. Ada banyak definisi terorisme, namun secara umum definisi terorisme menjelaskan bahwa terorisme terkait dengan tindakan dan perilaku yang mengancam masyarakat. Namun hanya untuk memahaminya, ada beberapa kriteria dengan terorisme. Di antaranya, terkait dengan masalah legalitas (hukum) sehingga bersifat pidana, dan mudah untuk mengukurnya dan mengambil tindakan terhadapnya. Pada saat yang sama bersifat politis, karena melintasi ideologi, melintasi geografi, melintasi negara dan melintasi suku untuk mempertahankan harga diri dan kekuatan politik tertentu. Terorisme sering dikaitkan dengan isu-isu penindasan, perjuangan untuk kebebasan (perjuangan untuk kebebasan) dari penindasan yang dilakukan oleh partai politik dan rezim militer tertentu.

Kata Kunci: *Terorisme, Agama, Radikalisme*

Abstract: The issue of terrorism is not an easy issue to explain. Especially if you look for a standard definition. There are many definitions of terrorism, but in general the definition of terrorism explains that it is related to actions and behavior that threaten society. But just to understand it, there are several criteria with terrorism. Among them, it is related to the issue of legality (law) so that it is criminal in nature, and it is easy to measure it and take action against it. At the same time it is political, because it crosses ideology, crosses geography, crosses countries and crosses tribes in order to maintain certain self-esteem and political power. Terrorism is often connected with issues of oppression, the struggle for freedom (struggle for freedom) from oppression carried out by certain political parties and military regimes.

Keywords: *Terrorism, Religion, Radicalism*

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A. Introduction

Terrorism is a complex social movement and is highly dependent on the perspective used. Therefore, there are hundreds of definitions of terrorism that have been formulated by many social scientists in various literatures. These definitions emphasize various attributes, such as symbols, origins, typicality, goals, and different purposes. Etymologically, Terrorism is a term that has etymological roots from the Latin *terrere*, which means to produce fear or horror in a person until it trembles. For centuries, the term referred to the psychological atmosphere of individuals. However, since the French Revolution in 1789, the meaning of terrorism has undergone a more political emphasis. Sometimes, in historical literature, the term terrorist is also inadvertently used to refer to the word revolution.³

Another operational definition of terrorism discourse can be found in the Terrorism Act 2000 in the United Kingdom. This law states that acts of terrorism include the use of threats or actions that may cause violence against a person, severe loss of property, and endangering life. In addition, acts of terrorism can also pose a risk to public health or safety. Examples of serious actions that can be considered acts of terrorism include obstructing electrical systems with the aim of influencing the government or intimidating the public. These actions often have an exclusive political, religious, or ideological background. In some cases, the threat of terrorism also involves the use of firearms and explosives.

Terrorism aims to create fear and panic among the wider community. Terrorists try to create fear and insecurity with their actions. Terrorism often targets civilians, public infrastructure, and crowded places. This differs from

³ Assaf Moghadam, *The Roots of Terrorism*, 2006, h. 20.

other forms of violence that may be more focused on military conflicts or battles between armed forces. Perpetrators of terrorism often have ideological or political motivations. They may want to spread a message, fight for a specific cause, or destabilize the government or society. Terrorism uses a variety of methods, including bomb attacks, hostage-taking, mass shootings, and others. Perpetrators of terrorism often try to maximize the psychological and media impact of their actions. Terrorism can damage social and cultural relationships. Communities affected by terrorist attacks may experience trauma, distrust, and division.

B. Research Methods

This type of research is referred to as library research. This research involves collecting data from various literary sources, such as books, encyclopedias, scientific journals, newspapers, magazines, and other documents. The object of research in this method is found through information contained in the literature. Literature research has an important role as a fundamental foundation for researchers. By digging up information from literature sources, researchers can formulate problems better. In addition, this research also helps in compiling virtual articles, conducting literature studies, and ensuring the existence of valid data.

C. Results And Discussion

1. Islamic Religious Views on Terrorism

Before world opinion on "Islamic Terrorism" came to the surface, we had heard the term "Islamic Fundamentalism" in Arabic. The term "fundamentalism" or "*al-ushuliyyah*" means "fundamental or disciplined in carrying out religious obligations." Thus, a "fundamental Muslim" is a

Muslim individual who is very disciplined in practicing the teachings of Islam, such as performing the five prayers in congregation and avoiding things that are not clear about their halal. Groups that fall under the category of "fundamentalist Muslims" include "zahid" (people who take care of themselves and their religion) as well as Sufis. In this context, Muslims are encouraged to carry out their religious teachings fundamentally.⁴

Meanwhile, "radicalism" in Arabic is called "*syiddah at-tanatu*".⁵ That is, hard, exclusive, narrow-minded, rigid, and monopolizing the truth. Radical Muslims are Muslims who are narrow-minded, rigid in understanding Islam, and exclusive in their view of other religions. Radicalism in Arabic is called "*syiddah at-tanatu*". The term has several connotations that are relevant to the understanding and behavior of the individual. Radicalism is often associated with a harsh and uncompromising approach to certain beliefs or views. Radical people tend to maintain their positions without considering alternatives or differences of opinion. Radicalism also includes exclusivity, which is viewing one's own beliefs or views as the only true one. Radical people tend to reject other views and monopolize the truth.

Terrorism is an ideology that argues that the use of violent and fear-inducing means is a legitimate way to achieve goals. Terror is usually carried out randomly and indiscriminately, often killing innocent people, including women and children, and is often carried out in an organized and transnational organized crime manner.⁶

Law (UU) Number 5 of 2018 concerning Amendments to Law Number 15 of 2003 concerning the Stipulation of Government Regulations

⁴ Christoph Auffarth and Hubert Mohr, "*Religion*" dalam *The Brill Dictionary of Religion*, (Ed.) Kocku von Stuckrad, Vol. 1, Boston, Brill, 2006, h. 1615-1617.

⁵ Abdul Haq Al-Kattani, Al-Mughni Mu'jam lil-Laughah Al-Arabiyyah. h. 189.

⁶ S. Endriyono, *Terrorism Threat All Times*, Semarang; Media Agung Persada, 2005, p. 35.

in Lieu of Law Number 1 of 2002 concerning the Eradication of Terrorism Crimes is the legal basis that regulates the counter-terrorism in Indonesia. Some of the important points in this Law include:

- a. This law recognizes various new modes of terrorism crimes, including the use of explosives and military/paramilitary training with the intention of committing terrorism crimes.
- b. Perpetrators of terrorism crimes will be subject to heavier criminal sanctions, including malicious conspiracy, preparation, trial, and assistance to commit terrorism crimes.
- c. The law also expands criminal sanctions against corporations, which include founders, leaders, administrators, or people who direct corporations.
- d. This law regulates specificity in the criminal procedural legal process related to the arrest, detention, and investigation of terrorism crime case files.
- e. This law also regulates the institution of the National Counterterrorism Agency and the role of the Indonesian National Army in countering terrorism.

Terrorism in Arabic is called "*irhab*" in the form of masdar from the word "*arhaba-yurhibu-irhaaban*" which means to fear, causing fear. If it can be said that "debt collectors often terrorize people who are in debt" it means to scare or cause fear. Suppose the word "Fear" can be found in the words of Allah swt:

لَقَدْ أَنذَرْتُكُمْ يَوْمَ الْبُرْجِ الَّذِي فِيهِ يُرْهِبُونَ النَّاسَ وَنُفُوسُهُمْ فِي يَوْمٍ ذُو رَأْسٍ وَنَبْعُ الْكَلْبِ الْمَتِئَصِّ ۖ أَفَلَا تَتَذَكَّرُونَ
وَالْيَا فَا رَهْبُونَ

"O Children of Israel, remember My favor which I have bestowed upon you, and keep your promises to Me, and I will certainly keep My promise to you, and in Me alone you shall fear." (QS. Al-Baqarah: 40).

In the hadiths, there are words such as *irhab*, *takhwif*, *tha'na*, *naffara*, as well as similar words such as *al-fatku* and *al-ightial*.⁷ The Prophet Muhammad once reminded that whoever terrorized his citizens in Medina was actually terrorizing himself (the Prophet). As the following hadith says:

حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ حَدَّثَنَا مُحَمَّدُ بْنُ مَطْرُفٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ أَمِيرًا مِنْ أَمْرَاءِ الْقَيْشَةِ قَدِمَ الْمَدِينَةَ وَكَانَ قَدْ ذَهَبَ بَصَرُ جَابِرٍ فَقِيلَ لَجَابِرٍ لَوْ تَنَجَّيْتَ عَنْهُ فَخَرَجَ يَمْشِي بَيْنَ أَيْتِيهِ فَكَفَبَ فَقَالَ تَعَسَ مِنْ أَخَافَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ابْنَاهُ أَوْ أَخَذَهُمَا يَا أَبَتِ وَكَيْفَ أَخَافَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ مَاتَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ أَخَافَ أَهْلَ الْمَدِينَةِ فَقَدْ أَخَافَ مَا بَيْنَ جَنْبَيَّ

"Woe to the one who terrorizes the Messenger of Allah (peace and blessings of Allaah be upon him) Then his two sons or one of them said, 'O my father, how can he terrorize the Messenger of Allah (peace and blessings of Allaah be upon him) when he is dead? (Jabir ibn 'Abdullah (may Allah be pleased with him) replied: I heard the Messenger of Allah (peace and blessings of Allaah be upon him) say: "Whoever terrorizes the people of Medina means that he has frightened something that is between my ribs (my heart)." (HR. Ahmad 14290)

The Qur'an does not use the word "terrorism" directly. However, the concept of violence and oppression of innocent people remains a concern in Islamic teachings. Essentially, the term Terrorism is not found in the Qur'an. According to Kutb Mustafa Seno's view, the issue of Terrorism is a result of modern times because no classical Muslim scholar has ever provided a concrete definition of what terrorism is. Although the word Terrorism is not

⁷ Totong Heri, *Terrorism In The Perspective Of The Qur'an And Al-Hadith*, Vol. 16 No. (March 1, 2020), p. 89.

explicitly found in the Qur'an, the debate over acts of terrorism and how Islam responds to them remains relevant.

2. The Christian Religion's View of Terrorism

The factors of terrorism in Christianity involve external factors and attitudes of antipathy towards the United States from parts of the Islamic world. The September 11 tragedy is the culmination of this hatred. The long history of conflict and the root of differences between Muslims and Christians also play an important role. Although the interactions between the two groups fluctuated between positive and negative, negative interactions tended to be more dominant. In the 11th century, after two centuries of peace, the two powers again showed hostility. The first Crusade in 1095 was triggered by a response to pleas for help from Eastern Christians (which were later overrun by Islamic powers and renamed Istanbul). For almost two centuries this hostility was recorded in the form of a Crusade or crusade.⁸

In response to this, Christians should continue to show a good and friendly attitude. They should not be provoked by the situation as the Lord Jesus taught the disciples. There is an understanding that a religious person has, and with that understanding, they can do things that are very contrary to the truth of the religion itself. The Lord Jesus has told and emphasized repeatedly that there are people who will kill God's people, and they feel that they are doing it at God's command. This is an understanding so strong that they do not hesitate to kill others and even sacrifice themselves.

If a group of Christians feels threatened, religion becomes a verifiable label and has cultural significance to shape the 'them and us' mentality. This

⁸ Lee, Lois (2009). "*Religion, Identity and Politics in Northern Ireland: Boundaries of Belonging and Belief* by Claire Mitchell". *Studies in Ethnicity and Nationalism* (dalam bahasa Inggris), h. 9.

Christian cultural identity is often reinforced in the portrayal of terrorists by the media and government sources that aim to demonize other groups or magnify the perception of threats against them. The politicization of ethnic and religious tensions is a major contributor to the violence in the Central African Republic.⁹

Terrorists must be able to carry out their horrific activities in a way that will not arouse suspicion, and it is hard to imagine how a mentally ill terrorist would manage to do this. A sensible approach is to consider terrorists as bigots and extremists. Terrorists are vulnerable to acts of violence because of their tireless and unique belief in certain ideologies and values. Terrorists also seem to be strongly influenced by feelings of hatred, disgust, revenge, and envy.

The counteroffensive of Western Christianity began in the 15th century when Spain managed to recapture the territory of Granada from Islamic rule in 1492. After the failure of the Turk-Islam to lay siege to Vienna in 1683, the influence of Western Christianity increased as colonialism emerged. Until the end of the 17th century, the era of colonialism and hostility continued.

Terrorists in the Bible Romans 12:9-21: *Do not return evil with evil. But overcome evil with good!* (Romans 12:17,21). Terrorism is a complex problem, not only in this modern century, but a problem that is as old as human civilization in the world. The culprit is not the monopoly of certain nations and religions. History records that perpetrators of terrorism can come from any background. It is not uncommon for these radicals to commit acts of violence based on their "religious" beliefs to eradicate their "opponents". They do it with a "noble intention": to uphold truth and justice according to

⁹ Pope Francis, *Encyclical Letter Laudato Si' of the Holy Father Francis* (Vatican: Catholic Truth Society, 2015), h. 112.

their own version (compare John 16:1-4).

To His disciples, Jesus Christ taught us to forgive and pray for those who persecute us (Matt. 5:43-48). The meaning of forgiving and praying does not stop only at the ritual of worship in the church building. Rather, this work of God's forgiving and restorative love invites us to manifest it in the real actions of daily life.

3. Confucian Views on Terrorism

The Confucian religion, also known as Confucianism or Confucianism, is the oldest religion in China. The term 'Kong Fu Zi religion' or 'Confucianism' was coined by Matteo Ricci, a Jesuit missionary who came to China in the 17th century. The official name for this Kong Fu Zi religion is 'Ru religion' (Ru Jiao). The name 'Kong Fu Zi' is taken from the Pinyin spelling which is the standard spelling in Chinese. In Indonesia, the term 'Kong Hu Cu' (Kong Fu Zi) or 'Confucianism' (Ru Kong Fu Zi religion) is known through the Hokkian (Fujian) dialect.¹⁰

Confucianism believes that basically the true nature of human beings is either derived from Tian or God himself. However, if in the course of his life he deviates far from his true disposition, it is due to many factors. Some of these include human weakness itself, feelings of injustice that may be received from the environment or greater authority, social or economic inequality, individual or group selfishness, and a misunderstanding of religious teachings.

Untuk itu, kita perlu belajar, berlatih, dan memupuk jiwa besar agar mampu melihat setiap persoalan dari sudut pandang netral. Dalam Da Xue (Kitab Ajaran Agung), dipercaya bahwa setiap hal memiliki awal dan akhir. Tanpa memahami mana yang pokok dan mana yang kemudian, mustahil

¹⁰ Ikhsan Tanggok, *the Way of Salvation Through Confucianism*. (Jakarta: PT: Gramedia Pustaka Utama, 2000). thing. 110

untuk menghasilkan penyelesaian yang teratur. Oleh karena itu, penyelesaian setiap masalah, termasuk terorisme, harus dimulai dari awal atau pokok, yang menjadi sumber permasalahan. Untuk mencapai tahapan tersebut, diperlukan perspektif yang netral dan menyeluruh.

From a political perspective, the main goal of terrorism activities is to direct changes in policies, views, leadership models, or territorial boundaries (as happened in Israel). The desire to achieve the results of such change can be done immediately or be the end point of a long struggle. Some terrorist groups do focus on long-term struggles to achieve political goals, while there are organizations that directly use violent acts as an important means to overthrow the regime or achieve desired goals.

Terrorism is a complex issue and affects many religions, including Confucianism. Let's look at some perspectives on terrorism in the context of Confucianism:

1. Balance has an important role in Confucian teachings. Terrorism violates the balance and threatens the stability of society. Therefore, Confucians must fight for peace and avoid acts of violence.
2. Wisdom and Justice, Confucian teachings emphasize the importance of wisdom and justice. Terrorism often arises out of dissatisfaction with injustice, therefore Confucians must strive to create a just and just society.
3. Education and Understanding, understanding Confucian teachings in depth can help prevent radicalization. Inclusive education and interfaith dialogue can strengthen understanding of human values and reduce the potential for terrorism.
4. Tolerance and Respect, Confucianism teaches about tolerance and respect for differences. Confucians must practice these values in their daily lives and teach them to the younger generation.

5. Cooperation for Peace, in the face of the issue of terrorism, is essential for all religions, including Confucianism, to work together in promoting peace and respecting human rights. May we all contribute to creating a safer and more harmonious world.

According to His nature, man is a creature created by Thian who needs guidance and guidance through the words of Thian (Thian Ming) as the first cause and the last cause. Therefore, the main obligation of man is to manifest the true disposition (Xing) contained in Thian's words.

For this reason, we need to learn, practice, and cultivate a big soul to be able to see every problem from a neutral point of view. In Da Xue (the Book of Doctrine), it is believed that everything has a beginning and an end. Without understanding which is the tree and which is later, it is impossible to come up with an orderly solution. Therefore, the solution of every problem, including terrorism, must start from the beginning or the main one, which is the source of the problem. To achieve this stage, a neutral and comprehensive perspective is needed.

4. Hinduism's View of Terrorism

Departing from several values in Hinduism, terrorism is contrary to the values that have become imperative. One of them is the character of a Knight, which is one of the four values in color chess. A Knight has a self-help or obligation as a soldier and administrator who dares to defend humanity and truth, regardless of the risks he has to face. In contrast, a terrorist has no chivalric nature at all because his motivation is driven by self-interest, selfishness, and a lack of courage to fight for his true cause.¹¹

If there are only intracommunal civic ties in Indonesian territory (such as between fellow Muslims, Christians/Catholics, Buddhists, Hindus, or

¹¹ Harun Hadiwijono, *Hinduism and Buddhism*, PT. BPK Gunung Mulia 2008, p. 97.

Confucians), then the chances of riots increase. Tensions, rumors, and minor clashes can spark the flames of riots. Every human being is equal because in essence we are the same Atman (Spirit) and different from Brahman (God). The principle of Vasudeva Kutumbakam teaches that all human beings are brothers. Tat Twam Asi means 'I am You.' All of this affirms values such as The Golden Rule, which states that we should not do to others what we do not want others to do to us. Terrorists, however, never view humans as equals. They consider themselves superior and consider others inferior, thus treating them as objects.

Every human being has inherent differences, and this is part of history. We as humans are born into this world without having control over it. I can't change the fact that I was born in Bali, and the other brothers and sisters can't choose their place of birth either. We accept this reality as part of history. In the real world, we have agreed to be one nation with various diversity among us, as expressed in the motto Bhineka Tunggal Ika. Even though we are different, we are still united, like the organs of the body that contribute according to their respective specialties. Terrorists reject all these facts. If one of the organs hurts, then the whole body will feel it, and we should not ignore it. As children of the nation, we are brothers.

Terrorism and religious radicalism are two very complex and controversial issues in today's world. In Indonesia, as the country with the largest Muslim population in the world, challenges related to religious radicalism and terrorism have emerged in recent decades. Here are some points related to terrorism in the context of Hinduism:

a. Violence in India

- 1) The conflict between Hindus and Muslims has been going on for decades in India. A striking example is the incident in 1992 when 150 Hindu nationalists destroyed the Babri Mosque in Ayodhya, India.

This incident triggered a wave of violence that claimed thousands of lives.¹²

- 2) In the state of Tripura, located in northeastern India, tensions have flared between Hindu and Muslim groups. Several mosques and shops owned by Muslims were targeted by the riots. These tensions have escalated after a series of attacks on Hindus in Bangladesh.

b. Inclusivism in Hinduism

- 1) Inclusivism is an approach that encourages tolerance, understanding, and cooperation between different religions. In a Hindu perspective, inclusivism emphasizes universal values such as love, compassion, and justice.
- 2) The Bhagavad Gita, a sacred Hindu text, teaches about the importance of tolerance and respect for all beings. This message emphasizes the need to respect differences and seek commonalities among all religions.

c. The Importance of Tolerant Religious Education

- 1) Inclusive religious education can help reduce the tendency to radicalism and terrorism. Through a better understanding of religious values and interfaith dialogue, we can build a more harmonious and peaceful society.
- 2) In the face of the issue of terrorism, it is important for all religions to work together in promoting peace, tolerance, and understanding. May we all contribute to creating a safer and more harmonious world.
- 3) Islamic Religious Views on Terrorism

5. Buddhist views on terrorism

¹² Vershney, Ashutosh. *Ethnic Conflict and the Role of Civil Society: The Indian Experience* (Jakarta, Institute for Religious Research and Development, ed. Siti Aisyah, 2009, p. 67.

In Indonesia, as the country with the largest Muslim population in the world, challenges related to religious radicalism and terrorism have emerged in recent decades. Buddhism has made significant contributions to the development and function of law in society. Buddhism has made significant contributions to the development and function of law in society. In addition to teaching ways of thinking, acting, discipline, and obedience, Buddhism emphasizes the implementation of ethical values in daily life. A concrete example of the implementation of Buddhist law is the practice of the Vinaya by Buddhists, especially the Sangha. Studies from academics and practitioners have also confirmed the existence of these legal values to date.

Terrorism and religious radicalism are two very complex and controversial issues in today's world.

- a. Buddhism rejects violence in all its forms. Buddhism teaches values such as compassion, compassion, and non-violence. The principle of non-violence (Ahimsa) is very important in Buddhism. In addition, Buddhism emphasizes balance and a middle way (Majjhima Patipada) as a way to avoid extremism, including in the context of terrorism. Wisdom and education about Buddhism can also help prevent radicalism. Buddhism also teaches tolerance and respect for differences, as well as respect for human rights.
- b. In Buddhism, there is the concept of the Middle Way (Majjhima Patipada). This concept emphasizes the importance of avoiding two extremes: greed and hatred. Terrorism often arises when a person is caught up in imbalance and extremism. By following the Middle Way, we can achieve balance and avoid actions that harm ourselves and others.
- c. In Buddhism, wisdom is one of the three main teachings. In addition, education and a deep understanding of Buddhism can help prevent

radicalism and terrorism.

Tolerance and respect for differences are highly upheld values. Buddhists are expected to practice these values in their daily lives and respect human rights. Tolerance teaches us to respect differences and look for commonalities among all religions and cultures. Respect for human rights is an integral part of Buddhism's view of emphasizing well-being and happiness for all beings.

D. Conclusion

Terrorism is a complex phenomenon that involves a variety of factors, including religion. While there is no common definition of terrorism agreed upon by scholars, activists, practitioners, and governments around the world, there is a correlation between terrorism and religion in some contexts. Terrorism can be defined as any act that is in accordance with a criminal act that aims to destroy the sovereignty of the nation and state, by endangering the body, life, morals, property, and independence of the person, or causing general damage or an atmosphere of terror or widespread fear. Regarding the relationship between religion (especially Islam) and terrorism, especially in the context of the use of Islamic religious pretexts (jihad) by terrorist groups, it is important to understand that terrorism is not a representation of the teachings of the religion itself, but rather a false or extreme interpretation of the teachings of that religion.

Islam rejects terrorism and has never taught its people to commit acts of violence. The postulates in Islam affirm the importance of peace, the prohibition of killing innocents, and rejecting extremism. Christian ethics emphasizes the importance of tolerance and social concern. The Church and Christians need to understand and respect religious differences and

strengthen religious moderation to ward off radicalism and terrorism. Hinduism strongly rejects terrorism and considers it an act of harm (insankarma). A narcissistic and narrow religious identity is at odds with the peaceful values that Hinduism carries. In Buddhism, the middle way (majjhima patipada) rejects greed and hatred as the source of suffering.

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