



# From Shari'atism to Terrorism: Political Islam in Post-Authoritarian Indonesia

*Al Chaidar, Blake Respini, Herdi Sahrasad*

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We would like to emphasize that shariaism and terrorism in Indonesia refer to acts of sharia enforcement and terrorism that take place within Indonesia or attacks on Indonesian people or foreign interests. The acts of terrorism often target the government of the Republic of Indonesia or foreigners in Indonesia, most notably Western people, especially those from the United States and Australia. Besides the news of holy war and holy need, this is just a little sorrowed talk. This is, at the beginning we start to research, not something about the ordinary world. In Indonesia, actually, the debate over the passage of sharia-based legislation reflects that that Indonesia continues to map out the most central questions concerning the basic shape of its democracy. The debate is less a debate about whether sharia is good or bad, but more about the proper meaning of sharia and its relationship to the state and thus its relationship to the national ideology of Pancasila. Ultimately, it reflects a deep debate over the very meaning of the Indonesian nation and what it means to be Indonesian. While political violence, labeled loosely as "terrorism," is a seemingly ubiquitous factor in twentieth-century world politics. Coping with it has become a major preoccupation of governments and is the object of considerable international cooperation among them (Douglass and Joseba Zulaika, 1990). There is conclusion that recent terrorism in Indonesia in part be attributed to the ISIS (Islamic State of Iraq and Syria) and al-Qaeda-affiliated Jamaah Islamiyah, Majelis Mujahidin Indonesia and Darul Islam or the ISIS-affiliated (Islamic State of Iraq and Syam), Jamaah Ansharu Tauhid Islamist terror group.

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