Religion, Theology and Terrorism in Indonesia: Reconstruction of Theo-Anthropocentric Theology

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Abstract

The seed of terrorism in the name of Islam has systematically emerged. The movements have massively hijacked Islamic doctrines which they formulate as "theology of terrorism." This theology is built on the basis of fiqh al-jihad, kitab al-qital, al-kufr, and amar ma'ruf wa nahi munkar. These concepts are mostly understood textually, fundamentally and radically. This research is conducted in Indonesia as an attempt to neutralize the radical ideology. The concrete form of this attempt is by providing a moderate understanding on theology on terrorism based on humanistic-theocentric principles through a concept of the-anthropocentric theology. This theology will enable human beings to be treated as God creature which will analyze the fact in more integral and holistic ways.

Keywords: Islam, Theology, and Terrorism

Introduction

The 9/11 tragedy in the United States of America is a gigantic event in the history of human beings. It is a tragedy which leads people to conclude that religion and terrorism are intertwined. Moreover, it can be further claimed that the rise of terrorism is a problem for both national and international security (Chalk, 2013: ix). Furthermore, this tragedy has shaken the fabric of world economy and has sent the relationship of the US and the Muslim world in tension. The tension is more intensified when the former President George W Bush allegedly claimed that the bombing was perpetrated by al-Qaeda network under the leadership of Usamah bin Laden (Abimanyu, 2005: 47-48; Sukti, 2008: 88). It is understandable, as a consequence, that this opinion has been able to shift global discourse from fundamentalist Islam into Usamah bin Laden (Vertigans, 2009:1), although such an opinion cannot be separated from the subjective tendency of Western community when they perceive the Muslim world in negative ways (Zubaedi, 2007:88).

Inevitably, this situation has justified Esposito's prediction (1992) that in the post-Uni Soviet period, Islam is the only threat for the West. In addition, it can also be associated with Samuel P. Huntington's widely-known thesis (2003) on the clash of civilizations between West-Christian and Islam-Confucian. Regardless the thesis, however, the fact is that the tragedy has brought many consequences. Among others is the intensifying prejudice of the Westeners towards Islam. The prejudice is the source of antipathy towards Islam and these two entities tend to openly "confront." As Tony Spybey (1992: 212) maintains that the origins of Islam is a rival to the West.

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This situation is then followed by a generalization that Islam is the religion of terror and Muslims are terrorists. In this context, Islamic education institutions such as pesantren, is also often labeled as the producer of terrorist. Basically, this view cannot be separated from the bias spread by the Western media be in the form of propaganda or manipulated news to discredit Islam (Syalabi, et. al, 2003).

In fact, the seed of terrorism continue to emerge; while at the same time, the older cells of terrorism are not exactly known. It can be understood, as new cells of terrorism are usually underground movements which only serve as the fertilizer for radical ideology. For the radicals, terrors are part of religion and it is a jihad fi sabilillah (struggle in the name of God) which will be rewarded with paradise. Bryan S. Turner (2012:407) views that the triumph of Islam is often identified with the creation of unity within the abode of Islam (dar al-Islam) and continuous attempts to maintain shari'a through internal struggle and external conflict.

When such a statement turns into a postulate, it can be claimed that those who commit terrorism are people with split personality, which show contradiction and paradoxes within their thought and actions. Therefore, they are unable to achieve epistemological truth in the process of absolute truth pursuit, although on an ontological level, they are able to identify the absolute truth and act based on this belief.

An interesting fact in Indonesia is that some groups of Muslims are the followers of "theology of terrorism", both implicitly and explicitly; and expressed through their actions and or thought. This theology is built on the basis of concepts such as fiqh al-jihad, kitab al-qital, al-kufr, and amar ma'ruf wa nahi munkar which are understood in very textual, radical and fundamental ways (Eksan, 2005). These logics implicitly dictate that as if Islamic normative teachings legitimize terror actions which furthermore trigger the rise of religious fundamentalism (Caplan, 1987). Those who adopt this kind of theology are basically not the perpetrator of terror, but through this belief they have "justified" all terrorists' act against the "infidel" to build an Islamic state.

This belief and agenda have turned into progressive seeds of terrorism, when it is not combined with the doctrine of Islam as the mercy for the world (rahmatan lil alamin). The reproduction of terrorist cells employs this belief and agenda. This situation is intensified by permissive attitude of society to radical ideology in the midst of many social problems such as poverty, unemployment and backwardness (Hasan, et. al, 2013:5). This phenomenon is tantamount to the view of S. Bar, as quoted by by Zulfi Mubarak (2012:250) that there are three important aspects which trigger terrorism actions among Muslims, namely: firstly, political factor which is manifested in the form of US intervention to prolonged Arab-Israeli conflicts as well as the presence of US in domestic affairs of many Muslim countries; secondly, cultural factor, resistance to Western cultural colonialism; and lastly, social factor, namely the poverty and alienation experienced by majority of Muslims in the world.

Identification of the factors of the rise of terrorism is the basis for the de-radicalization agenda. In other words, it can be said that on this framework both society and the government are advised to prevent radicalism. In fact, some educational institutions are engaged identifying radical movements and all its variants. Among those is Islamic educational institution which has been active in promoting de-radicalization activities. For government, this is an indicator that Islamic educational institution pay serious attention on the prevention of terrorism. Therefore, integral action based on strong commitment is a preventive-constructive step for the development of society. At the same time, this attitude is a cooperative attempt which manifest in the form of the degree of awareness to the problems confronted by state especially in its relationship to true understanding of Islam.

This research is an academic examination to find alternative solution for the situation discussed. It means that concrete step proposed is a detail and comprehensive research to critically examine the existing concepts for further modification in order to find better concepts in building awareness and ability to identify terror movements and to cooperate among religious people to eradicate terrorism. Among proposed concepts that should be further modified is "Identification of Terrorism Prevention" as a modification of "Terrorism Theology." Although to a large extent terrorism is triggered by disappointment to Western political system towards Muslim world which is marked by a double standard such as on issue of Palestine, Afghanistan, and Irak (Sukti, 2008: Abstraks).

This kind of thought is inspired by aspects of understanding to Quranic verses on jihad which in the context of terrorist theology is a substantive part and it is integral to somebody's belief. On implementation level, however, some radical groups tend to reduce the meaning of jihad into the form of violence. Two factors leading to this understanding. In the first place, internally, it is related to narrow-minded and textual understanding of Islam; in the second place which is external in context, violence is caused by socio-political and cultural factors of a Muslim community (Salenda: 2008: xvii). Terrorism acts, therefore, is a movement leading to de-ideologization and delegitimacy of Islamic normative values. It means that vision and action of terrorism are not rooted in valid Islamic ideology. In contrast, it tends to be barbaric and brutal.

On the other hand, the concept of agree in disagreement has not been empirically practiced by Indonesian society which is pluralistic and promote the freedom of religion. The plurality within society such as cultures, race, ethnicity, and religion are undeniable objective realities (sunnatullah) (Ghazali, 2009:1). Therefore, terrorism acts which aimed at the founding of an Islamic state or caliphate is a denial to the law of God. All these differences should be accepted as a fact within the framework of brotherhood of "Negara Kesatuan Republik Indonesia (NKRI)" or Unitary State of Indonesia. Islam is a religion which brings the message of peace din al-nashihah and it is not a religion bringing the message of war din al-qital.

Focus and Function

This research focuses on "theology of terrorism and identification of the terrorists cells or network, which are formulated as follows: 1). What is the concept of theology of terrorism built on the basis of concepts of "fiqh al-jihad", "kitab al-qital", "al-kufr", and "amar ma'ruf wa nahi munkar" how it is perceived and practiced?; 2). How is the process of identification of the groups and networks of terrorist as form of prevention of terrorism? This research is aimed at formulating the concept of alternative theology in uniting Muslims with other people in order to realize rahmatan lil alamin; and to clarify the meaning of jihad in Islamic teachings.

Method

The approach employed in this research is qualitative sociological-phenomenological. The research subjects were identified through purposive and snowball methods. Data gathering is carried out through in-depth interview, participatory observation and documentation. The analysis is taken through two steps, namely data analysis during the fieldwork and data analysis when all data needed is complete, and the rechecking of all gathered data is also done. In more detail ways, analysis is carried out following the flow of Miles and Huberman (1984: 21; Denzin & Lincoln, 1994:429), namely: data reduction, data display, conclusion and verification.

The History of Terrorism Movement

Regardless debate on the de-Islamization of Indonesian history, the dialectical relationship between the application of Islamic values and the realities and the platform of political system in contemporary Indonesian history. This tension is frequently reconciled. Consequently, a sharping polemic between the state and radical Islam groups took place. Until the mid of 1970s and early 1980s, this tension has resulted in some resistance to the state such as terror under the leadership of Haji Ismail Pranoto under the banner of Komando Jihad in 1976; and a movement lead by Hassan Tiro which was widely known as Front Pembebasan Muslim Indonesia in 1977; "Pola Perjuangan Revolusioner Islam" , movement led by Abdul Qadir Djaelani in 1978; keempat, terror perpetrated by the followers of Warman which also named themselves as Komando Jihad during period of 1978, 1979, and 1980; and terror in 1980-1981 by Imran group, "Dewan Revolusioner Islam Indonesia" (Mubarak, 2008:66-67).

In addition to these communal confrontative attitudes, other radicalism in the form of bombing and destruction in the name of Islam also emerged. The blast at Cikini complex in 1962 which basically an attempt to assassin President Sukarno; or the bombing at Istiqlal Mosque in Jakarta on 14 April 1978 are among other example. Bombing also can be seen as protest such as the one committed by Husein Ali Alhabsy on 20 January.

All these facts are not independent; rather, they emerge as a result of psychological polarity which motivates people to be involved in radical actions. In this context, the view of Ahmad Rizky Mardhatillah Umar is relevant. According to him, the tension of Muslim with the state during the history of modern Indonesia, are mostly associated with political repression addressed to Muslims in the country, especially during the New Order period. Those historically marginalized groups, attempted to restore the position of political Islam through non-state and non-structural means. In a global context, the marginalization of political Islam by hegemonic international political power under the US has triggered the awareness among Muslim groups to restore the triumph of political Islam. This awareness is transnational in nature, and it is manifested in political Islam's movements when it reached Indonesian soil (Umar, 2010:172; Wahid, at. al, 2004). Evelyn Lindler (2006:92-94), in the macro sense, also finds that in many bombings, the West applies a pattern which humiliates humanity of the others. The implication is that terrorist cells react to this humiliation by attacking the symbols of the West by bombings.

This responsive attitude motivates the radical to be engaged in numerous actions which are believed as a medium to free people from regime of evil. They also believe that this faith will lead them to the path of martyrdom by warfare with infidel. They believe in the reward by God, when such actions are taken. Again, this is the foundation of jihad fii sabilillah.

It is obvious from above views that jihad --which is understood as arm warfare to achieve certain goals—is only one among many possible understanding on jihad. However, the misconception of jihad has caused Muslim stigmatized with many stereotypes; Muslims are positioned as a community discriminated by the global encounter. It is natural, that by the pass of the time, the terms Islam, terrorism, and suicide bombing closely related to characteristic of Muslims. Various discourse on Islam emerged are inseparable from these terms. Consequently, Islam is described as a horrible religion. Furthermore, this sigma has led global power to eradicate terrorism movement within Muslim community

Jihad Fi Sabilillah: A Normative Basis

Normatively, religious texts are ambivalent. It can spread peace, but at the same time, it can also be used as the means to trigger the violence. In an Islamic context, the inspiration of radical group to conduct radicalism in the name of religion could come from verses on jihad. This inspiration is furthermore systematized as an established ideology of radicalism. For radicals, jihad is conducted on the basis of belief which accountable and authentic (Sumbulah, 2006:1). Thus, terrorist movements refer their actions to normative value of Islam, the holy message of the Islam and by doing so, they view those actions are legitimate. Jihad is an obligation for Muslims when they are oppressed and no other choices to be taken. Therefore, warfare is permitted (Abdillah, 2011: 81), although Islam does not advocate for warfare in normal situation. Bernard Lewis (1988: 72) posits that majority of classic Muslim scholars viewed jihad as a military obligation.

Jihad is understood as arm physical warfare; and it is an obligation to defend and apply the law of God. Radicals, in the name of God massively and systematically terrorize and commit fatal anarchy to the vices. They believe this is an action to defend the religion of God and to enforce the truth and forbid bad actions (amr ma'ruf nahy munkar); it can also mean as a manifestation of their piety and obedience in religion. Nevertheless, jihad is not identical to bombing or any other forms of violence. Jihad can be conducted in the form of individual jihad, jihad by means of wealth, jihad by intellectual endeavors, or any other general manifestations. Physical jihad is also permissible, given that the situation permits, and other possible medium have been sought. It means that physical jihad can only be opted as a choice after rigorous consideration and conditions (Ma'rifah, 2012:243-244; Springer, 2009:18). From sociology of religion perspective, the movement of jihad can be caused by one of the four factors, namely: defence, revolt to the tyranny, shari'a enforcement, and punishment to transgressor. The authority of those who conduct jihad is political or religious; both of them may be integrated in one concept. Historical facts had proved to these formulae. Muslim rulers such as caliph, imam, and sultan), who politically authoritative also use religious reason to conduct jihad. In contrast to majority belief, the twelver Shi'ah (akhbari), believes that a vaid jihad legally can only be conducted under the command of one of twelve imam (shi'ah ithna 'ash'ariyah).

However, since the last imam mystically disappear (ghaybah kubra), no jihad can be legally conducted presently. This view is challenged by other Shi'ah group (usuli). Imam Khomeini, one of leading figures of this group discusses the concept of wilayah al-faqih. Within this concept, a religious cleric (faqih) can assume two functions of religious and politics simultaneously in the absence of an imam. Jihad, therefore, can be triggered through the voice of fuqaha' (Rusli, 2013:353). In fact, jihad is a fundamental and urgent obligation for Muslim in order to be able to build a great civilization. However, this fundamental meaning is often ignored.

Jihad is a dynamic concept. On one point it culminates in the violence in the name of God. But, according to Abd al-Salam Faraj, a literalist who inspires many radicals in many parts of Muslim world, in order to implement this holy violence, the sword is the only means to enforce a just society (Sumbulah, 2006:2; Armstrong, 2003: 335; Barbe, 2002:336). It is inevitable that militant groups' movements resonate more widely nowadays, when state's protection to Muslims weaken. Therefore, it is natural if jihad comes as an arena for radical Islam to voice the failure of state in protecting Muslim, and at the same time to strengthen their existence (Prasetyo, 2003:171). In such a context, radicals often view their attempt as raise a theology of wisdom and tolerance promoting balance of both horizontal and vertical aspects of Islam by defending the poor and weak.

Nevertheless, various forms of fundamentalism are integrative and comprehensive. It is a reductive and literalist entity of faith which is fatr away from rahmat lil alamin (Abdillah; 2011: 76; Kung & Moltmann, 1992:3-13; Sattar, 2013:3). In the context of anxiety, fear and reluctance as an effect of their movements, they often distort and reduce the tradition they defend. One example is their movement platform, so they justify their movement with normative-doctrinal value which they pick selectively from the scripture. They tend to ignore normative and pluralistic fact of the Quran. It is natural, therefore, that they resonate the movements by raising the reference to the Quran and Prophetic tradition compatible with their understanding of religion as legitimacy for violence. Hence, the construction of their understanding and belief is achieved through a reductive platform. (Eksan, 2009: vi).

This construction of understanding has raised the spirit of struggle among fundamentalist. They believe that if the struggle is in defense of God. Various forms of sacrifice be it materially on non-materially is devoted only for God which brings implications to the construction of a society on the basis of Pure Islamic normative doctrines. In this conclusion there have has been a polarization of thought which resulted in a proposition that the meaning of jihad has formed Islamic political system (Esposito, 2002). Apart from this, however, by this reductive religious attitude they have legitimated the role of God or even resulted in "killing" the God. The consequence is the rise of a priori to religious values as a social fact or it brings implications to the process the Godhead awareness of human beings. Everybody can see the axiological gap between das sollen and das sein aspects of Islamic values practiced by terrorists.

The interpretation of jihad –which is often expressed in the phrase "we are obliged to do seriously" (Sirodj, 2006:106; Shihab, 2003: term Jihad) can be implied in the emergence of general opinion on the genealogical construction of Islam. It means that interpretation of play major role in building opinion on Islam among public, both positive and negative. When interpretation of jihad means as the implementation of love in the worship to God (tawhid), there would be polarization of opinion on Islam as a religion teaching love (Solahuddin, 2011:268). In contrast, when jihad is interpreted as "war", the negative opinion will emerge following the strengthening understanding among society that Islam legitimizes the use of violence and terror in dealing with any situation. Describing this situation, Shabbir Akhtar posits that Islam is best religion with worst follower, after Salman Rushdie, however, many believe that Islam is worst religion with worst followers as well (Thaher, 2003:126).

In our recent context Rudolf Peters's view is relevant. He argues that the doctrine of jihad in contemporary ere has a wide spectrum, namely the use of this term as a legitimacy to hold warfare among Muslim themselves. The opposition groups of radical Muslim are often involved in attempt at toppling government that they deem as not Islamic, and at the same time in order to spread the version of Islam they believe. However, their efforts often hinder the doctrinal problem, that Islamic jurisprudence provides only a narrow space for revolt to legitimate government. This group takes the doct   rine of takfir (excommunication) as justification (Peters, 2008: 7; Rohmanu, 2010:2).

This description has explained that the spirit of jihad adopted by terrorists is monotonous and rigid both ontological and axiological levels. They only focus on the strengthening of belief and faith (theo-centric) without any attempt to consider the real human problems such as moral decadence, poverty and reluctance in dealing with modernity. It means that the theological construction of terrorist is constructed on the basis of ontological-metaphysics in order to strengthen their life orientation without any efforts to be involved real problem of Muslim society.

Many people believe, both Muslim and non-Muslim, that jihad is a universal normative-doctrinal obligation on individual, domestic, regional and global levels. Up to this point, the ambivalence of interpretation could easily take place which mostly ended with justification. This "justification" which serves as the source of killing those who are believed as kafir. The fact is, many Muslim are being victimized by acts based on this justification. Thus, terrorist theology should be viewed as anatomy of problem which should be solved by reiterating the Godness and humanity dimension of religion. By this, religion will not be seen as dealing with problem of rituals per se, but also with human and humanity.

Hence, the reconstruction or even deconstruction of theology should be taken in order to respond to the real problems of disparity between doctrine and reality of Muslim religiosity. On the other hand, this effort is also to reproduce the theological construction so it can be more functional in the real life, dealing directly with contemporary life. Theology is constructed not merely as a defensive theologia, but it can serve as the interpretation of realities with balance pattern of orientation between the divine and humane dimensions. Variety of definitions which serves as an anatomy of theology is more relevant with social problems such as corruption, nepotism, free sex, and the like. Theological terms such as infidel (kafir), Muslim, or major and minor sin will be more rooted and touch the contemporary pattern and are contextual.

The re-conceptualization of theology is tantamount to the substantive spirit of Islam. Islam which is lexically means "salvation", "peace" or "total submission to God" or "submission", "to submit", "to obey", "being peaceful with God's path" (Rukmana, dkk, 2012:9). By this concept, the construction of theology emerges as the consequence of this concept is theology of peace which prioritizes the balance of theocentric and anthropocentric aspects. Muslims are the campaigner of peace for all human beings without any exception. In other words, Islam as a religion of rahmat li al-'alamin, has developed concepts or doctrines which are humane and universal in nature, which is able to save human beings and universe from destruction. Therefore, Islam should be able to offer values, norms, and living rules to modern world, and offer alternatives to the solving of various problems faced by human beings (Muhaimin, 2012:8).

The Construction of The-Anthropocentric Theology

The definition of religious terrorism is highly problematic as it is a relative concept which is basically defined by perspective of theology, moral, politics, sociology, and law of respective groups. Therefore, religious terrorism which is mostly associated with groups labeled as "sect", a pejorative term coming from other religion. The problem can be summarized in two major basic concepts: "one is angel and the others are satan" and "one is terrorist and the others are struggling for independence (Permutter, 2004:1). Diametrically, it gives rise the concepts of "the others" which further develop the context of insider and outsider. This concept is very important as a basis for claim of truth which only believed by one group and at the same time has a tendency to invalidate other groups as the terrorist groups show (Stepanova, 2008:55). This claim to "the other" is inseparable from the theological paradigm used as framework to view and used as a standard in assessing. Normative religious texts are interpreted in reductive-atomistic and partial-monolithic ways which only orient to divinity fact an sich. Consequently, it can only produce narrow paradigm in religiosity and tend to see facts in absurd way. The implication is the truth of religion is monopolized as an entity of self which has become exclusive right of an individual or group. On this level, substantive and deep ideas on the peace mission of religion, especially Abrahamic tradition (Jews, Christianity, and Islam), as if they are only filled with doctrine of violence (Esack, 2001:234).

A solutive fact to reconstruct this paradigm is by refreshing through the process of reformulation of theological orientation. Theological orientation does not merely deal with divinity which make it ungrounded, but should be directed toward aspects of humanities (anthropocentric fact) in order to make it dealing with more concrete issues. This formulation is called theo-anthropocentric theology (Abdullah, 2012:102) which encompass double level orientation both divinity and humanity. This construction of theology is integrative between aspects of metaphysical-ontological and physic-materialistic. By this formulation, Islam will not only mean as entity of theology which orient only to God but also touch on the ground of socio-anthropology which orient to the all human beings regardless their identities. Theology is not only to introduce God as contemplating concept to strengthen the faith, but as analytical tool which can be used as a point of departure for the well-being of human's life.

It should be acknowledge that the main dialectical subject in theology is "God," so all theological foundation is built on the presence of God as the first factor. On this aspect, the concepts of God are discussed, contested and analyzed within this academic framework. Throught their behavior and actions, Muslim umma created continuosly common realities as the basis of faith, which they factually experienced both objectively and subjectively. It is not an exaggeration when it is said that theology is a result of human projection, which is eventually functioned as symbolic universum, it is a "thin veil" which legitimates social structure. This basic function for social existence of human being is based as human beings are able to relate the construction of empirical realities. All these realities are based on holy realissimum, which lies beyond possibilities of humane meaning and humane activities (Noor, 2011:6).

In fact, all kinds and types of theology are resulted from human construction in reading and understanding of God existence. It is from this attempt that knowledge on God is positioned as a main entity in anatomy of religion with all its consequence. It is undeniable that the construction of theology significantly contributes in determining the paradigm and perspective of religiosity. Furtherore, it is also understandable that theological construction can also determine the orientation of human civilization as proven in the reign of Ma'mun during Abbassid period which adopt Mu'tazilah theology as the basis. I believe, however, that current theology, especially, terrorist theology, should be revisited, as this theological framework does not pay adequate attention to human aspects, as it orients on theo-centric. Hence, this theology is reductive which is characterized by its emphasis on "God".

The fact can be analyzed from most literature discussing the discourse of theology which is inseparable from debates on the problem of divinity tend to defend God which at the same time can be seen as downgrading God into profane variants. Tragically, theology is not merely a medium to defend God, but also a subject of debate as a normative justification for other group through such pejorative terms as infidel (kafir) or Muslim who use religion for political and economic interests. Example of theological groups which arose in the midst of conflict are Khawarij and Murji'ah, which later manifested diametrically in the teachings of Qadariyah and Jabariyah; or can also be seen in the theological split which can be seen up to present, such as the division of Sunni and Shi'ah (Syahrur, 2003:179).

Hence, a theo-anthropocentric theology which is free from any interest and is able to deal with contemporary human problem and divinely-oriented is inevitable. In this context, theology is not merely a medium for strengthening faith and belief in God, but also as an axis which will liberate Muslims or any other people of religion from the problem of poverty, backwardness and hegemonic tyrany of injustice. A theology of the-anthropocentric is able to strengthen human dignity as God's creature who attempts to view the ontological facts (both neumena and phenomena) holistically. Thus, in the perspective of this theology, jihad is not an entity which could be translated into attitudes of destruction, arrogance, hostility, and violence towards others, but it has to be implemented in the context of constructive meanings and implication for human beings. From the pattern of integrative-ontological thought crystallized in the knowledge on divinity based on normative and authentic sources. This source of knowledge is an epistemic basis for an anthropocentric theology which is interconnected and becomes an entity.

Those sources are: revelation, reason, and dialectic tradition, as the following chart shows:

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│ Dialectics of │◀──────────────│    Reason     │
│  Reason and   │               └──────────────┘
│  Revelation   │
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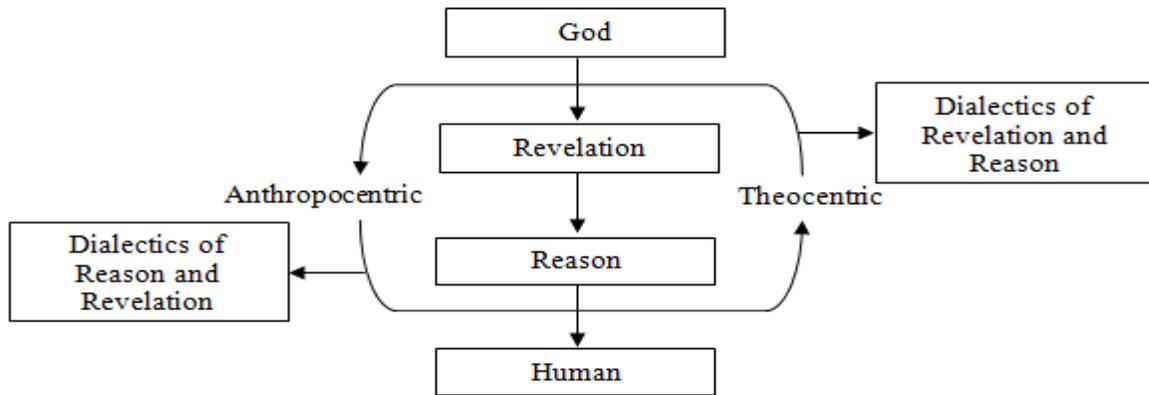
Chart 1: The relevance of three sources of knowledge in a Theo-Anthropocentric Theology

The chart shows a dialectical relationship between revelation and reason. Both are complimentary, strengthen each other when all things are not explainable. By "un-explainable" it refers to, among others, the urgent role of reason in translating and interpreting God's words which does not describe all religious entities explicitly. On the one hand, revelation legitimizes and explains things which reason is unable to deal with as the concept of Godness which the Quran has explained it. In other words, although reason is able in revealing the right and the wrong, good and bad, but it is unable to identify metaphysical dimensions. The Qur'an assumes this function, while reason not (Muhaimin, 2012:86).

In a theo-anthropocentric theology, revelation forms a normative dimension of absolute truth such as Torah, Zabur and Bible which were revealed to Jewish and Christian communities, while the Qur'an is revealed for Muslims. The entity of reason forms rationalistic dimension of theology, as reason is able to reveal the limit of textuality of revelation and find the real meaning behind the written realities. The entity of tradition, on the other hand, forms the dialogical and interactive dimension between both dimension (revelation and reason). The dialectical process between both dimensions will resulted in the polarization in the form of cycle which orient to the variant of divinity (theo-centric) and humanity (anthropo-centric). Theology of terrorist movement is a theology which prioritizes the dialectical process between revelation and reason with orientation to the realities of divinity and humanity.

Revelation is a normative source which contains absolute truth. It is a fundamental element of theo-anthropocentric theology. Moreover, revelation is compendium of the most autenthic God's words and sayings. Considering this nature, revelation is a self-fulfilling prophecy. This position is the essence of theology of world religions including Islam (Noor, 2011:15-16). All creatures in the universe are from God (Kartanegara, 2005:48) which are free of contradiction between the fact and ideas. By referring normatively to revelation, this theology is not only scientifically legitimated, but also transcendentally valid. It is natural that this element is gained by anthropo-centric theology as a consequence of its philosophical anatomy which prioritizes revelation as God's initiative in approaching human being which are profane and reductionist. In other words, revelation is a medium for dialogue between God and human being for the sake of clarity of God existence. The second source of theology is human reason. It is an important point which differentiates human beings from other God's creature and, the Qur'an has commanded human to use their reasons for thinking (al-Muqaddasi, t.th:349). Reason is a rational power of human being in thinking beings, and the meaning of being. In theological context, reason is developed in order to cover all problems related to divinity and humanity which are bounded in one onthologocial unity framework. On the other hand, acknowledgement to the role of reason as a variant of epistemological source of theology forms a constitutive aspect of "rationality" of the holiness of God.

Borrowing Musa Asy'arie's (2001:19) term, it is called "rational transcendental. The position of rationality is urgent in order to provide understanding and explanation, although theology has a point of departure from subjective faith and belief, which can only be personally felt by people of religion. But, theology has a more objective dimension. In other words, the objectivity of theology can be proven by rationality of anatomy of knowledge on God which stands on subjectivity of belief and faith of respective people of religions.

Hence, Muslim and non-Muslim will be able to achieve theological truth when they use the reason for the basis of thinking. But, for theologians, the role cannot be fragmented from anatomy of unity of revelation; this means that between unity of reason and revelation is the main source of theology. The operation of both contexts, reason will not invalidate normative truth of revelation and it submits before the revelation which is absolute and true.

Revelation can be used as point of departure which can end in the form of logical conformation on the truth of revelation. It is obvious that reason can be a justification on the truth of revelation or vice versa that revelation can be used a legitimacy and justification for the validity of reason. In the context of history of Islamic thought, it is not contradiction of reason and revelation which took place. Rather, it is competition among interpretations of revelation. Hence, the competitions and contradictions are between one scholars' opinions to another (Anwar & Razak, 2003:243).

On this position, terrorist entering the legitimated revelation rooms; revelation is used as a justification on what has been achieved by reason and the truth is believed. One example is the term jihad which is echoed by terrorist. On this framework, terrorists have to explain the meaning and objective of jihad. It is undeniable that the Qur'an urges for the use of reason. It is valid, therefore, that some groups of Muslims attempt to use its rational potential and believe in the thought resulted from human reasoning. This can be seen from the case of theologians who think on many subjects which are not explicitly stated in the Qur'an which one of them being the proof of "God's existence." Revelation only justifies the truth of those arguments as long as it is able to increase and strengthen one's belief. Given its complimentary function in dealing with revelation, the reason used in theology is not liberal as it is used in pure philosophy. Following Muhammad 'Abid al-Jabiri's term, reason in theology is not "pure reason" (al-'aql al-mujarrad), namely reason which is totally devoted for the development of rationality, but rather, it is a "dependent" and "bound" reason. The function of reason is only aimed at devoting to "faith" as the highest goal in theology. However, although it is bound and dependent to revelation, the role of reason in conceptualizing the problems of divinity is important. Without reason, theology is impossible to be a scientific discipline. Reason has its own scope, which enables it to develop main doctrines in theology (al-Fayyadl, 2012).

It is obvious that there is a dialectical relationship between reason and revelation in forming the doctrines of theo-anthropocentrical theology. This relationship is framed by theo-centric orientation as a polarization of human beings' divinity and theo-anthropocentric orientation as an implication of tawhid on human relationship. This process should be adopted as an ideal practice among Muslims in order to defend theological stimulation of terrorist movement which has a tendency to be reductive in its ontological aspect.

Closing

Based on the research carried out in East Kalimantan, some conclusion can be derived. Firstly, theology of terrorism spread among Muslim society operates on cognitive level by rising such term as jihad which contains elements of religiosity, spirituality and the sacred. For radicals, theology of terrorism is not only a normative thought, but also an implementation of jihad fi sabilillah which is often manifested in warfare. This is inseparable from theological construction of terrorist which is reductive-ontological, which resulted in the orientation one onto-metaphysical an sich, namely God. Secondly, the process of identification of terrorist network is done through the mapping of narrative construction developed in the level of society based on four narrative Islamic caliphate, the concept of Jihad, and disappointment to political system. This narrative is spread through many propagation medium and press massively and systematically. It is understandable that their movements are accelerative but within the framework of their idealism, mainly their justification on the actions based on Islamic values.

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