

MOVEMENT AND THOUGHTS OF JAMAAH ASHARUT DAULAH (JAD): TERRORISM GROUP IN INDONESIA

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<https://doi.org/10.37602/IJREHC.2023.4412>

ABSTRACT

This article describes the profile and ideology of the Jamaah Ansharut Daulah (JAD) organization using a qualitative method through literature studies and direct interviews with JAD management. The results showed several characteristics of the JAD organization, First, JAD is a political movement organization that carries the ideology of takfiri with the aim of establishing and supporting Daulah Islamiah or Khilafah Islamiah. Second, JAD's ideological drafter is Aman Abdurrahman who is influenced by the Wahhabism of Muhammad bin Abdul Wahab and Abu Muhammad al-Maqdisi, a jihadist figure from Jordan and Abu Mus'ab al-Zarqawi, the leader of Al-Qaeda in Iraq. Third, the JAD organizational structure at the central level was led by Amir Jamaah, and at the regional level led by Massul.

Keywords: Jamaah Ansharut Daulah, Takfiri, Terrorism

1.0 INTRODUCTION

The issue of takfiri politics has become a debate and academic discourse in the last decade. The term takfiri refers to the minority ideology in Islam that supports violence against others who do not share the same political views (Badar, 2017). In this perspective, takfiri politics is a manifestation of takfiri ideology in political movements that consider other groups that do not share the same opinion as part of infidels who oppose God's law that can be fought in achieving goals (Pirani, 2015; Bunzel, 2019). The takfiri political movement in the modern century is manifested by carrying out a global jihad agenda for the purpose of establishing an Islamic Caliphate or Islamic Daulah.

The phenomenon of takfiri complements the dynamics of the problem of Islam-based radicalism in the last few decades, especially since the September 11, 2001 (9/11) attacks on the United States by al-Qaeda. Post-al-Qaeda, ISIS has become the successor to the articulation of takfiri movements globally in various worlds (Hassan, 2016). Al-Qaeda and ISIS are Islamic-based organizations that call for a global jihad agenda around the world with the aim of creating an Islamic State, Islamic Caliphate or Islamic Daulah. These two organizations have followers in various parts of the world, including Indonesia. If al-Qaeda gave birth to sympathizers who joined the Jamaan Islamiah (JI) organization, then in Indonesia ISIS followers or sympathizers joined the Jamaah Ansharut Daulah (JAD) organization.

The initiative to form JAD was driven by Aman Abdurahman (Interview with Zaenal Anshori, 2020). Aman Abdurahman is the main ideologue of takfiri politics who is able to articulate the problems of Muslim life into a radical religious doctrine within JAD. More than that, the figure

of Aman Abdurahman is a person who has a qualified understanding of religious knowledge compared to other colleagues so he is quite respected among congregations supporting the thoughts of Abu Bakar Baa'syir (Arianti, 2017). Therefore, JAD was formed as an organization that accommodates ISIS Islamic State supporters in Indonesia (Interview with Abu Umar alias Syamsul Arifin, 2020).

In its development, JAD is believed to be responsible for a series of terrorist experiments and attacks in Indonesia since 2015, including the Thamrin Bombing (2016) and the Surabaya Bombing Terror (2018). The Thamrin bombing was a bomb terror attack and a shootout that occurred in the MH area. These two events were the turning point for the Takfiri political movement after the Jemaah Islamiah (JI) era driven by JAD. What's more, the Surabaya Bombing incident was the first terrorist attack in the world that involved a family as suicide bombing martyrs (Tabrani, 2018).

The study of the Jamaah Ansharu Daulah (JAD) phenomenon has been introduced previously. On the google scholar page, using the keyword "Jamaah Ansharut Daulah," in the period from 2015 - 2020 you can find a number of reports, research or publications that contain the term or movement Jamaah Ansharu Daulah (JAD). However, a number of these publications tend to highlight acts of terrorism committed by JAD rather than prioritizing the ideological and genealogical aspects of its birth.

For example, a study conducted by Kirsten E. Schulze (2016) discusses JAD in the context of the Thamrin Bombing terror attack on January 14 2016. This paper is a publication or brief coverage of the Thamrin Bombing terror attack using mass media news sources as data analysis. Schulze discussed the role of ISIS behind the Thamrin Bomb attack and the roles of the two intellectual actors of the Thamrin Bomb, namely Bahrin Naim and Aman Abdurahman.

Publications about JAD on the Google Scholar page can also be found in the series published by S. Rajaratnam School of International Studies (RSIS). Like Schulze's writings, publications about JAD by RSIS are also just short coverage of no more than 5 (five) pages to explain the phenomenon of acts of terrorism committed by JAD in Indonesia, including: Yang Razali Kassim (2016), Vidia Arianti (2017), Arianti & Azman (2019).

In addition to RSIS, the Institute for Policy Analysis of Conflict (IPAC) has published several publications about JAD in several reports driven by Sidney Jones with various titles, including: The Evolution of ISIS in Indonesia, Indonesians and the Syrian Conflict (2014) and Indonesia's Lamongan Network: How East Java, Poso and Syria Are Linked (2015). Therefore, RSIS or IPAC are the two institutions that most often provide reports or publications on terrorism issues in general, and reports on JAD in Indonesia are no exception.

The studies above are relevant, apart from enriching different perspectives, if not complementary. This article presents a profile of JAD's organization and ideology. Therefore, this article will describe several things, including: the origins of JAD, the organizational structure of JAD, and the ideology of JAD.

2.0 METHODOLOGY

The research method of this article is qualitative with a descriptive analysis model. The author uses data from direct interviews with JAD officials who were involved in the Surabaya Bombing (2018). The sources the writer met included: Aman Abdurrahman, Zaenal Anshori (Chairman of JAD center, elected at the 2015 JAD Malang National Dauroh), Abu Umar alias Syamsul Arifin (Chairman of JAD replacing Zaenal Anshori), Sofwan Tsauri (Former convict for terrorism). In addition, this article also uses BAP data (Minutes of Police Examination).

3.0 RESULT AND DISCUSSION

3.1 The Origins of JAD

The origins of JAD can be traced from a meeting at the Nusakambangan Correctional Institution (LP), Cilacap, and Central Java in October 2014. This meeting was initiated by the invitation of Aman Abdurrahman alias Abu Sulaiman who summoned his followers, such as Marwan alias Abu Musa, Zaenal Anshori alias Abu Fahry, Ustaz M. Fachri and Khaerul Anwar alias Abu Hatim to come and visit at Nusakambangan Penitentiary. The agenda for the discussion concerned the response of the mujahideen in Indonesia after the establishment of the Islamic Caliphate or Daulah Islamiah in Syria which was declared by Abu Bakr al-Baghdadi led by ISIS.

The meeting at Nusakambangan Prison resulted in an agreement on two matters, namely the obligation to support and pledge allegiance to the Islamic Caliphate led by Abu Bakar al-Baghdadi and to form a congregation organization in Indonesia as a supporter of the Islamic Caliphate, as well as accommodate Indonesians who wish to immigrate to Syria. This meeting was then followed by an oath which was also attended by Abu Bakar Ba'asyir to the Islamic Caliphate of Abu Bakar al-Baghdadi led directly by Aman Abdurrahman using Arabic. The consequence of this bai'at process is that it is obligatory to comply with the calls and decisions stipulated by the Islamic Caliphate Abu Bakr al-Baghdadi, namely to migrate to the land of Syria where the Islamic Caliphate of al-Baghdadi was founded, but if you are unable to do jihad in your respective places.

In a meeting at Nusakambangan Penitentiary, Aman Abdurrahman appointed Abu Musa to be the leader or amir of the central congregation who will lead the organization that will be formed. Meanwhile, Zainal, on the advice of Abu Musa, was appointed as the amir of the East Java congregation (interview with Zaenal Anshori, 2020). Both were chosen by Aman because they have quite a number of congregations and followers among the others. After the meeting, Abu Musa began to think of a place to accommodate Aman Abdurrahman's request and the congregation of the organization called Jamaah Ansharut Daulah (JAD). The name JAD itself, if spoken in Indonesian, means a group that supports the Daulah. This was conveyed by Zaenal Anshori regarding the term JAD, as follows:

....The term JAD comes from Arabic which means Group Supporting Daulah so that the existence of JAD cannot be separated from the emergence of the Islamic Daulah in Syria, and it is the shared vision and ideology that underlies JAD to declare allegiance to ISIS....(interview with Zaenal Anshori, 2020)

Therefore, the JAD organization was established with the aim of accommodating supporters of the Islamic Khilafah or Daulah Islamiah led by Abu Bakar al-Baghdadi in Syria who are

spread across Indonesia from various groups. Abu Musa as the central emir immediately consolidated ISIS supporters in Indonesia and East Java for Zaenal Anshori's role in becoming the first region to consolidate supporters for the formation of the JAD organization which was carried out in Malang at the house of Ustaz Romli alias Gusrom in November 2014. Ustaz Romli himself had already formerly supported the existence of Daulah Islamiah ISIS around June 2014 which was attended by around 50 people in a series of Dauroh activities for supporters of the Islamic Caliphate which was also attended by Mashudi as a speech giver and Ustaz Fahri leading the process of allegiance to Daulah Islamiah Abu Bakar al-Baghdadi.

Dauroh's activities at Romli's house became a turning point in strengthening JAD's organizational agenda. In November, a meeting was held at Zaenal Anshori's residence, which was attended by Romli and Abu Umar in Lamongan, East Java. The agenda for this meeting was to convey a message from Aman Abdurrahman regarding the immediate holding of chapters regarding the equalization of Manhaz Daulah to the regions in welcoming the arrival of the promised Khilafah. This meeting then appointed Romli as Amir of JAD Malang and Abu Umar as chairman of JAD Blitar.

In its development, the consolidation driven by Abu Musa and Zaenal Anshori has succeeded in embracing Daulah Islamiah supporters in Indonesia to unite in the JAD organization. JAD's consolidation is not only in the East Java region, but also in several regions in Indonesia, including: Joko Sugito as Chair of JAD Kalimantan, Saiful Munthohir alias Abu Ghar as chairman of JAD Ambon, Khoirul Anam as chairman of JAD West Java, Abu Azzam as chairman of JAD Java Tengah, Abu Arkom as chairman of JAD Jabodetabek, and Fajar as chairman of JAD Sulawesi. It is in this context that the rise of the jihadist movement supporting the thought of Daulah Islamiah/Khifalah Islamiah has begun to rise and actively carry out various JAD activities such as Tadrib, Idad and Dauroh in the context of strengthening the jihad agenda, both from an aqidah and physical standpoint.

The culmination of the consolidation of the formation of the JAD organization was the National Dauroh meeting in Vila Batu Malang, East Java in November 2015. The Daurah was attended by around 50 people from various regions throughout Indonesia for three days which were packaged with a cover of herbal medicine processing (BAP/ Minutes of Events) Examination of Abu Umar alias Syamsul Arifin, 2018). Ustaz Romli, as chairman of the committee for the National Dauroh activity, also gave the opening remarks for the event.

The activities carried out at the National Dauroh event included: first, holding a taklim/study for all participants to unify the manhaj filled by Fauzan Mubarak, Zainal Ansori and Samsul Hadi and secondly, hearing directives from Aman Abdurrahman via teleconference/video call from Nusakambangan Prison which was heard directly by the National Dauroh participants. The results of the meeting during the National Dauroh activities in Malang for three days (BAP/ Minutes of Examination of Abu Umar alias Syamsul Arifin, 2018), include:

1. The equating of manhaz and aqidah is in accordance with Daulah's understanding;
2. Formation of an Organizational Structure within the Indonesian Daulah;
3. Carry out routine cycles in their respective areas;
4. Perform Idad with halokah members regularly; and
5. Carry out Almayyah Jihad or acts of attack/terror acts targeting anshor thogut (police and military), and infidels.

This National Daurah activity also resulted in the decision to appoint Zaenal Anshori as Amir of the JAD Center in Indonesia to replace Abu Musa who decided to move to Syria to join ISIS. The position of head of JAD for the East Java region itself was then held by Abu Umar alias Syamsul Arifin. The results of this National Daurah activity were reported by the head of JAD for the Ambon region who also served as the Chairperson of Laskar Ashkary, namely Saiful Munthohir alias Ahmad Hariyadi alias Abu Gar with Khaidar Ali to Aman Abdurrahman at Nusakambangan Prison in November 2015. During this meeting Aman Abdurrahman whispered to Abu Gar about the existence an order from Umaroh or the Central Leadership of the Islamic Caliphate in Syria to carry out the amaliah jihad as happened in Paris, France.

After the end of JAD's National Daurah activities, which had been reported by Abu GAR to Aman Abdurrahman at Nusakambangan Penitentiary, JAD's next agenda was to actualize jihad amaliah activities in order to uphold the Islamic Daulah in Indonesia. What's more, the call for the Amir of the central Islamic Daulah in Syria Abu Bakar al-Baghdadi through ISIS spokesperson Muhammad al-Adnani to carry out amaliyah jihad or acts of terror in their respective places, which was conveyed in the following sentence?

..... if the path of migration has been closed in your place, then open the fields of jihad in your respective places with whatever abilities you have, even if you use a kitchen knife (Interview with Abu Umar, 2020)

Aman Abdurrahman's message and the call from the ISIS spokesperson were then consolidated by Central JAD Amir Zaenal Anshori to the Massul (Regional JAD Chair) through the Jadul Telegram Group (Jamaah Ansharu Daulah) specifically for the JAD Massul where the admin in the group is Tambar alias Abu Yusuf (BAP/ Minutes of Examination of Abu Umar alias Syamsul Arifin, 2018) In fact, specifically Zaenal Anshori as the Amir of the central JAD held a consolidation meeting with the Massul of the East Java region which took place at Probolinggo Middle School, East Java in the framework of the agenda for preparing amaiyah jihad to carry out attacks on people infidel and taghut in 2018 (BAP/ Minutes of Examination of Abu Umar alias Syamsul Arifin, 2018). Since then, a series of terror activities claimed by JAD as jihad have occurred in several areas in Indonesia, including:

1. The Thamrin bombing on January 14, 2016;
2. Bombing at the Surakarta Police Headquarters on 5 July 2016;
3. Molotov cocktail attack on the Samarinda Sengkotek Oikumene Church on 13 November 2016;
4. Police stabbing in Tangerang on October 20, 2016;
5. Bandung Cicendo Bombing on 27 February 2017;
6. Shooting at a Police Post in Tuban, East Java on April 8, 2017;
7. The Kampung Melayu Terminal Bombing on 25 May 2017;
8. Riots against terror convicts at the Mobile Brigade Command Headquarters (Mako Brimob) Depok, West Java, on 8-10 May 2018;
9. The stabbing attack on members of the police at Mako Brimob on 10 May 2018;
10. The Surabaya and Sidoarjo bombings on 13 May 2018;
11. Attack on the Riau Police on 16 May 2018; and
12. The stabbing of the Coordinating Minister for Political, Legal and Security Affairs Wiranto on 10 October 2019.

JAD's acts of terrorism have shocked society and the government. What's more, the planned attack carried out by JAD was carried out ahead of the 2019 elections which caused the political and social situation to get hotter and full of panic about the rise of jihad or terror movements that had not appeared in previous years. Therefore, terrorist attacks, including attacks carried out by JAD, are carried out in a planned manner by determining targets and operating times. The choice ahead of the 2019 elections is the right time when the public space is full of SARA-based political sentiments in the midst of society so that JAD can easily carry out the framing process to mobilize support and justification.

3.2 Organizational Structure

Jamaah Ansharut Daulah or JAD is a gathering place for several people who have the same ideas or thoughts about the Islamic Caliphate or Daulah Islamiah. They come from various groups and different regions but are united by the idea of the Islamic Daulah declared by ISIS. In Asef Bayat's perspective, the existence of supporters of the Islamic Daulah from diverse backgrounds is due to imagined solidarity. They have the same thoughts in common so they have the same goal to gather in order to fight for the goals and ideals that are felt (Bayat, 2005). JAD is a *tandzim sirri* organization, namely an organization of several individuals who have the same agenda and goals, moving underground or secretly (*tandzim sirri*) as the character of a non-constitutional movement to uphold the Islamic Caliphate.

The formation of JAD's organizational structure was maturely formed during the implementation of the JAD National Dauroh event in Malang, East Java. In this National Dauroh event, the JAD organizational structure that was formed consisted of, among others:

1. The Central Executive is called Amir Jamaah;
2. Secretary;
3. Lajna Tarbiah;
4. Information and IT Division;
5. Public Relations Division;
6. Treasurer;
7. Asykari Warriors;
8. Massul (Regional Head);

From its organizational structure, JAD's management model is not as complete as the Jamaah Islamiah (JI) organization formed by Abdullah Sungkar and Abu Bakar Baa'syir. In fact, the highest position in JAD, namely Amir Jamaah, is *tanfidziyah* in nature, namely the organization's daily executing agency because the position of Amir Jamaah can still be controlled by Aman Abdurrahman as the founder of JAD, both in terms of orders and fatwas. This is different from the organizational structure within JI where the Amir Jamaah is the highest position held by Abdullah Sungkar and Abu Bakar Baa'syir who can control the management structure below them and there are no figures outside the structure who can provide direction or control the Amir Jamaah. As in the JAD organization (Abas, 2007; Ali, 2014).

Amir Jamaah in the JAD organization is the highest position in the JAD organization. Amir in the JAD organization has more of a role as the day-to-day executor of the organization (*tanfidziyah*) or "field operator" as stated by Marwan Alias Abu Musa in his message to Zaenal

Anshori (Nainggolan, 2018). Therefore, Amir's position is still under the control of Aman Abdurrahman as the founder and initiator of the formation of JAD who has high charisma in the eyes of JAD members so that his fatwas and decisions are followed, including by Amir JAD. The first Amir of Jamaah JAD was led by Marwan alias Abu Musa before deciding to move to Syria to join ISIS directly and Zaenal Anshori alias Abu Fahry was the Amir of JAD who was elected at the National Dauroh event in Malang, East Java which was attended by sympathizers of JAD supporters from various regions in Indonesia. Amir's secretary is Hendro alias Abu Uwais.

The position of Zaenal Anshori who is believed to be the Central Amir in the National Dauroh is at least based on two things. First, Zaenal Anshori succeeded in consolidating in the East Java region to supporters of the Islamic Khilafah or ISIS Islamic Daulah which consisted of various groups. Therefore, from this role it can be seen that Zaenal Anshori is a respected figure and has an extensive network among supporters of the Islamic Caliphate. Second, Zaenal Anshori succeeded in making East Java the center of JAD National Dauroh activities with his role as chairman of the committee. In fact, Zaenal Anshori, with Romli's support, succeeded in making East Java a center for military training or tadrib and duroh for JAD members in several regions (Interview with Zaenal Anshori, 2020). Therefore, Abu Musa appointed Zaenal Anshori as Central Amir to replace him who decided to move to Syria.

Lajnah Tarbiah is a division of Dauroh Manhaj and Publishing activities. This division is responsible for the development of JAD's da'wah and the strengthening of the monotheism creed which became the subject of emphasis studies by Aman Abdurrahman. The head of Lajnah Tarbiah is held by Abu Musa Alias Syamsul Arifin. Abu Musa himself was also previously the head of JAD Blitar, who later became the head of JAD for the East Java region which was involved in the Surabaya Church Bombing series in 2018.

The JAD organization in order to respond to the development of the era, especially related to the development of social media technology, has formed management in the Islamic or information sector. This division is a unit that conducts da'wah on social media and websites. As well as framing JAD activities so they can mobilize support and recruit new members. The Ilam and Information Division is held by Tambar alias Abu Yusuf. Besides the Islamic and information divisions, JAD also has a public relations division held by Rudi Marzuki and the treasurer held by Budi Satrio, a JAD member who died in a shootout with Densus 88 at his house on Monday, May 14 2018 due to his involvement in a series of church bombing activities Surabaya.

Laskar Asykari is a JAD paramilitary division tasked with conducting military training and preparing for JAD's charity activities. This division is held by Abu Gar, alias Sayiful Munthohir, alias Ahmad Hariyadi, a JAD figure who received a direct message from Aman Abdurrahman at Nusakambangan Penitentiary to carry out jihad as what happened in Paris, France. As for Massul, he is the regional leader of the JAD movement and each region can be formed a sub-region under it according to the needs and conditions.

This Massul structure can be developed by forming sub-regions under it. Therefore, each region, such as Jabodetabek, has sub-regions which also have their own leadership or massul, for example, JAD Bandung is led by Ujang Kusnandang and JAD Bekasi is led by Abu Zee

Ghurobah alias Fazri Pahlawan. Therefore, the JAD organization is more instantaneous and independent in forming an organization that is handed over to regional leaders as needed.

3.3 The Ideology of JAD

JAD's ideological conceptualizer is Aman Abdurrahman alias Oman Rochman alias Abu Sulaiman. Aman is a calm and intelligent person and has a strong religious background, especially memorizing the Qur'an and Hadith (Interview with Sofyan Tsauri, 2020). The man who was born on January 5, 1972 in Sumedang is an admirer of the thoughts of Muhammad bin Abdul Wahab (1701-1793 AD), the originator of the Wahhabi movement in Saudi Arabia who called for the preaching of monotheism in strict social life (Interview with Aman Abdurahman, 2020). In his statement, Aman Abdurahman (interview, 2020) said that:

“.....aqidah tauhid must be a top priority before jihad physically because the immaturity of aqidah will weaken the spirit of physical jihad. For Aman, many ikhwan only have spirit without strong aqidah so that when they are caught and in prison their jihad spirit is weak and finally they are willing to cooperate with the government by signing an oath of allegiance to the Unitary State of the Republic of Indonesia. Because of that, many of my followers are impatient with my way of preaching and have resigned and joined other jihadist organizations.....”

Therefore, Aman Abdurrahman's basic premise is "monotheism" which is the main material for the da'wah that he calls on his congregation. For Aman Abdurrahman, monotheism is a top priority that must be put forward even before physical jihad is carried out. In other words, the maturity of the aqidah of monotheism must be the main capital to strengthen the practice of physical jihad.

Aman Abdurrahman had attended Islamic boarding school education at Tarbawi Sumedang and LIPIA (Institute of Islamic and Arabic Sciences) graduated with cumlaud honors in 1999. After completing his studies at LIPIA, Aman Abdurrahman continued his studies at Al Iman University, Yemen (Ali, 2014). Upon his return from Yemen in 2003, Aman Abdurrahman began to actively preach and live with his wife in Cimanggis, Depok.

In several records it is known that the teaching and preaching activities carried out by Aman Abdurrahman include: teaching at the Tahfidzh Al-Quran Al-Hikmah Islamic Boarding School and the Tahfidzh Al-Quran Islamic Boarding School in Cirebon and becoming an Imam and filling out studies at the Al-Sofwa Lenteng Agung Mosque, South Jakarta for about three years and monotheism studies in several places in Indonesia. Since then, his influence among salafi jihadists began to appear so that he was trusted to join JAT by Abu Bakar Baa'syir as a member of ahlul hali wal aqdi, a kind of institution that gives advice on policies to be taken by Abu Bakar Baa'syir.

Simultaneously with his broad influence among jihadists, Aman Abdurahman began to actively actualize his monotheistic thoughts into the organization as a strategy for the jihad movement. At first, Aman Abdurrahman was active in the membership of the DI/NII faction of the Cimanggis group, then broke away and founded the Jamaah Tauhid wal Jihad group as a place for study groups for his followers and students. Ultimately, Aman Abdurrahman became widely known to the public in the case of an improvised bomb explosion at his rented house,

Kampung Sindang Rasa, Kelurahan Suka Maju, Cimanggis, Depok, and West Java in 2004 which led to him being sentenced to seven years in prison. This bomb exploded accidentally and Aman Abdurrahman himself admitted that in making bombs with his congregation, who were mostly Ambon and Poso jihadist alumni, had no special experience in making bombs.

After leaving prison, Aman Abdurrahman began to join Jamaah Ansharu Tauhid (JAT) led by Abu Bakar Baa'syir as a member of ahlul hali wal aqdi. At JAT with Abu Bakar Ba'syir, Aman stumbled on another case of terrorism because he was involved in military training at Jalin Jantho, Aceh Besar in 2010. Ultimately, Aman Abdurrahman's spirit of purification of monotheism prompted him to mobilize support for ISIS and provide ideas for his followers to form a platform to support the Khilafah. Islam in Indonesia, which was later called JAD, is an organization that is believed to be responsible for a series of acts of terrorism in Indonesia since 2015 and Aman Abdurrahman became the main figure behind acts of terrorism committed by JAD members.

The JAD ideology was developed from Aman Abdurrahman's thoughts which were published on the "millahibrahim" website. This is in line with Aman Abdurrahman's confession (interview, 2020) that the "millah Ibrahim" website was created by his congregation to make it easier for the brothers to read and understand Aman Abdurrahman's lectures. In addition, the book "Muqarrar Fit Tauhid." became a guidebook for jihad thoughts which was disseminated in the National Dauroh activities in Malang, East Java. The Book of Muqarrar Fit Tauhid (Tawhid Curriculum) was compiled and transcribed from the contents of al-Ustadz Abu Sulaiman Arkhabiliy hafizhahulloh's lecture (Aman Abdurrahman) and compiled by Syaifurrahman Arkhabilly. This book is a guidebook for Junud Khilafah and Ansar Khilafah in understanding monotheism matters and knowing the manhaj of Daulah Islamiyah. In addition, Aman Abdurrahman also translated several books written by Abu Muhammad al-Maqdisi, a salafi-jihadi scholar in Palestine-Jordan who became the mentor of Abu Musa al-Zarqawi, the leader of the jihad movement in Iraq.

Therefore, in terms of thought, Aman Abdurrahman was heavily influenced by al-Maqdisi and the struggle for jihad was inspired by Abu Mus'ab al-Zarqawi, who encouraged him to establish the Jamaah Tauhid wal Jihad group. Jamaah Tauhid wal Jihad is Aman Abdurrahman's recitation group and has conducted physical training in preparation for jihad at one of the well-known kamous in Depok with his followers. Therefore, in terms of thought, Aman Abdurrahman was greatly influenced by Abu Muhammad al-Maqdisi and in terms of movement, he was greatly inspired by Abu Mus'ab al-Zarqawi. It was these two figures who influenced the actualization of monotheism into physical jihad as carried out by Aman Abdurrahman and his followers through the JAD organization.

JAD's ideology is the thought of Aman Abdurrahman which can at least be seen in the book "Muqorrar fi Tauhid" which became a guideline for JAD's ideology and movement and was socialized at Dauroh Nasional activities in Malang, East Java. In the book, the main points of discussion can be abstracted into the 3Ts, namely Tauhid, Thogut and Takfiri.

The conception of monotheism in Aman Abdurrahman's view can be divided into three, namely: monotheism rububiyah, monotheism uluhiyah, and monotheism Asma wa Attribute (Sulayman, TT). Tauhid rububiyah is monotheism of Allah with His deeds such as creating, giving sustenance, giving life, turning off, giving benefits, giving harm. Uluhiyah monotheism,

namely monotheizing Allah with the deeds of the servant. As for monotheism Asma wa Shifat, namely believing in the existence of Allah Ta'ala and that He has a Essence that is worthy of His majesty that does not match the essence of creatures, and determines what has been determined by Allah and His Messenger in the Qur'an and Sunnah in the form of Asma' and Attributes without ta'ihil (aborting the true nature/meaning), or without tamtsil (similar to everything that exists), or without tahrif (turning away the true meaning), or without takyif (guessing) and deny what Allah and His Messenger deny.

For Aman Abdurrahman, the concept of monotheism above must be a guide for humans in social life, including guidelines for the life of the state. Therefore, the denial of monotheism above, both directly and indirectly (subhat) such as Pancasila and the Criminal Code Law, is not justified and can be punished as infidel and thogut (Interview with Aman Abdurahman, 2020). In this view, judging other than Allah's laws such as democracy, Pancasila and man-made laws is included in the category of Shirk Tha'ah (obedience), namely syirku bil hukmi (shirk law), relying on laws other than Allah is a form of polytheism, because the authority to make laws is only rights of Allah Ta'ala (Sulayman, TT).

Therefore, in the book Muqoror fi Tauhid, after the discussion about "Faith" is explained the discussion about "The Most First Obligation" as a consequence of one's faith. In this case, the first obligation after faith is denial or disbelief in thogut and belief in Allah.

Thoughts on 3T (Tawhid, Thogut and Takfiri) have become the accumulation of Aman Abdurrahman's thoughts which later became the basis for the JAD organization. The 3T conceptions cannot be separated from each other, so the actualization of the JAD movement is an attempt to uphold the 3T conception in the framework of upholding the monotheism of God on earth which inspires the ideals of establishing or upholding an Islamic Caliphate as the basis of social and state life based on legal provisions. - The law of Allah in the Qur'an and as-Sunnah. The external dimension concerns the emergence of the ISIS Islamic Daulah by Abu Abakar al-Baghdadi encouraged Aman Abdurrahman to initiate his followers to form a forum for supporting the ISIS Islamic Daulah which was later named JAD.

4.0 CONCLUSION

Jamaah Ansharut Daulah (JAD) became a unifying movement supporting the establishment of the post-al-Qaeda Islamic Daulah. This JAD organization builds a trans-community network between ISIS supporters in Indonesia. Meanwhile, in order to get justification for the acts of violence committed by JAD, JAD reproduced the conflict in Syria as the end time's war and ISIS is a symbol of the black banner troops which are believed to be the upholding forces of Islam in the midst of the evils committed by the enemies. Islam. The concept of this end-time war continues to be echoed by JAD leaders and resonates among JAD sympathizers and supporters through exclusive and limited recitation forums. Ultimately, this framing process is able to provide indoctrination to its supporters to carry out acts of violence and terrorism which are claimed as jihad.

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