A Special Issue on
2016 Advancement on Informatics, Business and Management International Conference (AIBMIC2016)
Bandung, Indonesia, 31 May–2 June 2016
A SPECIAL SECTION

Selected Peer-Reviewed Articles from the 2016 Advancement on Informatics, Business and Management, International Conference (AIBMIC2016), Bandung, Indonesia, 31 May–2 June 2016

Table of Contents

The Quality of Recalling Semantic Units: A Phenomenon of Dementia
Sumarlam, Djatmika, Bahtiar Mohamad, and Sri Pamungkas

Analysis of Text Structure and Texture to Determine the Strength of Children’s Language Through Story Telling
Agus Hari Wibowo, Djatmika, Ida Kusuma Dewi, and Hisham Dzakiria

The Language of Mass Street Protests in Indonesia
Riyadi Santosa, Agus Dwi Priyanto, Ardianna Nuraeni, and Hisham Dzakiria

Lexical Choices as the Representation of Convenience Shifting from Mother Tongue to Second Language
Djatmika, Wibowo Agus Hari, Dewi Ida Kusuma, and Bahtiar Mohamad

The Intertextuality and Interdiscursivity of Rhetoric in Indonesian Promotional and Media Relations Texts
Diah Kristina and Azilah Kasim

Indigenous Life Cycle of Samin Women Living
Waskito Widi Wardojo, Ratna Devi, and Azilah Kasim

The Transmission of Islamic Political Movements from the Middle East to Indonesia
Istadiyantha and Siti Mut’ah Setiawati

Comparative Study of Gender Ideology Construction Between Indonesian and Western Children’s Folktales
Endang Sri Astuti, Sri Kusumo Habsari, Susilorini, and Hisham Dzakaria

The Ideology of Islamic State of Iraq and the Syria and Al-Qaeda After the Arab Spring and Its Impacts in Southeast Asia
Istadiyantha
The Transmission of Islamic Political Movements from the Middle East to Indonesia

Istadiyantha¹, Siti Muti’ah Setiawati²
¹Faculty of Cultural Sciences, Universitas Sebelas Maret, Surakarta, Indonesia
²Faculty of Social and Political Sciences, Universitas Gadjah Mada, Yogyakarta, Indonesia

ABSTRACT
The transmission of Islamic political movements to Indonesia has seen rapid developments since the 1970s and 1980s. The development of Islamic political movements began to gain momentum with the increase in the number of Indonesian students, of both school and university age, who went to study in the Middle East, which caused the relations between Indonesia and the Middle East to become closer on many levels. In the 1980s, Indonesian students in Saudi Arabia, Egypt, and other Middle Eastern countries absorbed many ideas related to political Islam or the movement of Islamic fundamentalism from the Middle East. The goal of this research is to discover the relationship between the Islamic political movements in the Middle East and the movements that have developed in Indonesia. There are numerous aspects which need to be understood about the emergence of Islamic political movements and it is important for people to be given correct information, through this study, about which Islamic teachings can be regarded as being bearers of peace, or rahmatanlil’ālamīn, namely ‘a religion which brings prosperity for the universe’, and which groups, on the other hand, claim to be followers of Islam and in the name of their religion carry out acts of terror.

Keywords: transmission, Islamic political movements, Islamic fundamentalism, terror, Middle East.

1. INTRODUCTION
The term political Islam was made popular by Oliver Roy in his book entitled L’ échec de l’islam politique or The Failure of the Political Islam. The term used in this research is Islamic Political Movements, which is equivalent to the term Islamic Fundamentalism. In addition to the term Islamic Political Movements, this article also uses other terms, such as Fundamentalist Islam, Militant Islam, and Radical Islam, but the use of the term Islamic Political Movements is more dominant and is the term chosen for use by the writer because it has been agreed upon by experts both in Indonesia and internationally¹,² as the appropriate term to replace the term Islamic fundamentalism. Hassan Hanafi, in his book entitled Al-Ushūliyah al-Islāmiyah, states that Islamic fundamentalism is the ‘prototype’ of the Salafi movement which was originally led by Ahmad bin Hanbal and subsequently continued by Ibnu Taimiyah, Ibnul Qayyim, and Jamaludin al-Afghani³. In recent times, one of the more prominent roles in Islamic fundamentalist movements has been played by Jamaah Islamiyah (JI). JI carries out its activities persistently, in particular in Southeast Asia, but also on an international level. Unfortunately, according to Hassan Hanafi, although Islam is a religion that is supposed to bring peace (the word Islam comes from the word “salam” which means “peace”), some radical Islamic groups and terrorist groups have interpreted their harsh and violent activities as being in the name of Islam³.

Political Islam is a political institution which is oriented to promoting Islam as a way of life for a society and a political system for a country, and endeavours to implement Islamic law or Sharia in countries where the majority of the population is Muslim. Experts in Indonesia agree that this term is an appropriate term to be used in Indonesia to replace the term Islamic fundamentalism⁴. Political Islam is a political theory within an Islamic outlook, or the use of symbols and texts (nash) of the Islamic religion which revolve around social order, power, and authority (see previous Discussion).

Islamic political parties in Indonesia include Partai Persatuan Pembangunan (PPP), and a reference to political Islam is synonymous with a reference to Islamic parties such as Partai Keadilan Sejahtera (PKS) and Partai Bulan Bintang (PBB), while Islamic movements such as Majelis Mujahidin Indonesia (MMI) and Jamaah Anscharut Tauhid (JAT) are referred to as Islamic political movements⁵.

After Muhammad bin Abdul Wahab (1701 – 1793)