Revelation is a Symbol: Anti-Radicalism of Pluri-Religious Communities According to Jaspers in the Context of Indonesia

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Abstract: The article aims to explore and discuss the anti-radicalism of pluri-religious communities in the context of Indonesia. The study is motivated by the high phenomenon of religious radicalism in the last two decades (2000-2020). Religious radicalism is rooted in the understanding of literal revelations recorded in the sacred document. The problem is focused on the erosion of radical ideology targeting the source, namely the language of revelation. The study was carried out qualitative with philosophical hermeneutical approaches that are used to analyze the problem. Data were pooled from journal articles, research, official government reports, print media, and the internet. The theoretical reference used is Jaspers' relational existentialism. The study found that the language of revelation is not the absolute truth nor the original voice of transcendence, but rather the *chiffer* who has the role of echoing transcendence. Radicalism is a reflection of narrow and shallow fanaticism, a single truth-based belief over literary revelation. The study concludes that the fundamental anti-radicalism movement in pluri-religious societies is the transposition from literal revelation to symbolic revelation. Novelty studies that the metaphysical-figurative interpretation of literal revelation is necessary to ward off the threat of radicalism.

Keywords: Anti-radicalism, revelation, symbol, transcendence.

1. INTRODUCTION

The anti-radicalism policy in Indonesia's pluri-religious society is not yet optimal. It is indicated in the high frequency of radicalism; demoralization, intimidation, discrimination, and intolerance. Radicalism is manifested through terror and fear-mongering through suicide bombings, explosions, demonstrations, and stabbings. Radicalism, according to social reality in Indonesia is classified into 2, namely radicalism-terrorism, and radicalism-intolerance. The first format is marked by the arrest of suspected terrorists, suicide bombers, and bombing, while the second format marked the activities of rejection, dissolution, destruction, and burning of places of worship. Both gave rise to the vulnerability of socio-religious conflicts, reinforced the segmentation of settlements and jobs, land and house transactions, as well as a rejection of cultural expression.

In Indonesia, radicalism does not only imply the loss of life, material, or property damage. Radicalism is dangerous for the integrity of the nation-state; pluri-religious, pluri-ethnic, and multiculturalism. Radicalism boils down to the polarization of pluri-religious societies as seen in disharmony and disintegration. Radicalism, both terrorism, and intolerance is a reflection of narrow

and superficial fanaticism, a literal revelation of understanding of religious sacred documents. This study specifically discusses anti-radicalism in pluri-religious communities in Indonesia. The study is based on the high frequency of religious radicalism patterned on terrorism and intolerance in the last two decades (2000-2020).

The high frequency of terrorist attacks in Indonesia indicates the high number of people exposed to radical ideology (Windiani 2017; Mubarak 2012; Gayo and Muhlizi 2016; Parolin 2010; International Republican Institute [IRI] 2017). The four biggest terror attacks were the 1st Bali Bombing in 2002, J.W. Marriot in 2003, the Australian Embassy in 2004, and the 2nd Bali bombing in 2005 (Subhan 2016). The 2nd Bali Bombing killed 240 people and 1,000 suffered injuries, including permanent disability. Most of the deceased were foreign nationals (Kuntjara 2018). The number of victims of terrorism during the last four decades (1980-2020) reached 391 dead and 1231 injured (The Habibie Center 2019). In the last three years (January 2017-December 2019), 17 terrorist attacks killed 67 people and injured 82 others (Kuntjara 2018). The victims of terrorism in 2016 reached 544 dead, permanently disabled, seriously, and slightly injured (ICJR 2016). 171 terrorist attacks in 2000-2015 killed 35 policemen and left 67 others injured. During that period, 1,064 suspected terrorists were arrested (Nainggolan 2016a; 2016b). In the same period, 408

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suspected terrorists joined ISIS in Syria. On February 23, 2016, the Indonesian Ministry of Foreign Affairs noted 217 Indonesians were foreign terrorist fighters (Gabrilin 2016). 257 suspected terrorists in 2019 were affiliated with ISIS (CNN Indonesia 2019). In Indonesia, 543 terrorists are part of the core group, 246 are supporters, and 296 are ISIS sympathizers scattered in various regions (Nainggolan 2017). In February 2020, 689 ISIS combatants in Syria and Turkey were not permitted to enter Indonesia (Windarty 2020).

Radicalism targets students. All campuses on Java have been exposed to radicalism since the ISIS declaration in 2003 (Hadi 2018). According to the Indonesian National Counterterrorism Agency [BNPT], state campuses in Sulawesi have been exposed to radicalism (Wahyudin 2018). The results of the Setara Institute's research in 2019 found that 10 of Indonesia's most favorite campuses were already exposed to radicalism (Abdi 2019). Freedom and democracy became the reasons for the prevalence of radicalism on campuses. Radical activities involved structural officials on campus (Syaifullah 2018). The study by Setara Institute in 2015 noted that 8.5% of students in Bandung and Jakarta agreed to a change in the country's foundation, and 9.8% of students supported ISIS (Setara Institute 2016). 26% of students and 21% of teachers in 2016 said Pancasila is no longer relevant as a state ideology. Furthermore, 84.8% of students and 76.2% of teachers approved the implementation of Islamic Sharia (Fauzi 2017). The results of the 2017 study by the State Intelligence Agency (BIN) showed that 39% of students and 23.3% of students approved the Islamic State of Indonesia (Akbar 2018). An Alvara Research Center study in 2017 noted 17.8% of students agreed to the caliphate, and 23.4% expressed readiness to wage *jihad* (CNN Indonesia 2017).

The Center for Islamic and Community Studies of Syarif Hidayatullah State Islamic University noted that 58.5% of students have religious fanaticism that tends to be radical (Motahhari 2017). The results of the Setara Institute research in 2017 found that houses of worship became a means to develop radicalism (Putra 2017). In addition to students and students, radicalism is targeting the community. Demonstrations throughout 2017, for example, were dominated by religious groups (Saputra 2018). The attributes used during the demonstration showed religious affiliations and associations. Furthermore, religious segmentation was evident in economic, political, residential, tourism, and educational activities. The indications are seen in the mainstreaming of religious concepts in every life activity (Damanik 2020). Religious beliefs are constructed into social references, a unitary moral code, and mobilization to emphasize identity and difference. The above data shows the phenomenon of a high number of Indonesian people exposed to radical ideology. Radicalism, to a certain extent, is dangerous for pluri-religious societies because of its opposition to diversity, which is an Indonesian unique social system.

Radicalism is not only a problem in Indonesia. Radicalism is a global phenomenon since the collapse of the World Trade Center (WTC) in New York, killing 2,983 people in 2001 (Cordesman and Burke 2018; Azra 1996; 2004). 106 countries experienced terrorist attacks, and 77 countries resulted in the death of 1 person in 2017 (Institute for Economic and Peace [IEP] 2017; 2018). The frequency of terrorist attacks in 2017 increased dramatically compared to the decade before the fall of the WTC. Globally, the 2017 terrorist attack killed 26,445, including 8,075 perpetrators and 18,488 civilians (Cordesman and Burke 2018). 3 countries in Southeast Asia: Indonesia, Malaysia, and the Philippines, are the most vulnerable to radicalism-terrorism attacks (Samuel 2016). The radical movement was expressed through terror and demoralization. Deadly attacks using bombs occurred in many countries (Griset and Mahan 2003). Social chaos, war, suicide bombings, stabbings, robberies, genocide, and demonstrations express religious beliefs. Everything is done in the name of certain beliefs (Solahudin 2011). Radicals are groups or lone wolf, both indoctrinated and self radicalism (Azca 2011; Spaaij 2012). Radicalism may involve sponsors or is carried out on one's own volition. Radicalism is a crime against humanity. Radicalism, thus, is violence (Gurr 1989).

Radicalism in Indonesia's pluri-religious society is closely integrated with the economic, political, socio-cultural situation, and international relations. The dominance of Chinese entrepreneurs has led to the stigmatization of "*aseng*" (Chinese) and infidels, political activities with voters segregation based on faith (Arrasyid 2019; Damanik 2019a; 2019c), the belief that poverty and underdevelopment of most Indonesians is the impact of domination of "*aseng*" and "*asing*" (Western), and local autonomy implying the division of population and regional regulations based on religious beliefs (Damanik 2019b). In Indonesia, religious radicalism has become prevalent since the Arab Spring of 1999. Conflicts between the West and the East have

become a pretext for radicalism. Western superiority in the Middle East, Israel's abuse of Palestine (Bubalo and Fealy 2005), minority inferiorities of the Uygurs in Myanmar, the Bosniaks in Srebrenica, Patans in Thailand, Moros in the Philippines, and others are all considered denominations and oppression of certain beliefs. Secularism, liberalism, capitalism, socialism, and even democracy are considered infidel and contrary to Eastern cultures (Heredia 2015). All of the above assumptions created both fundamentalism and shallow fanaticism, the embryos of radicalism. Sacred documents are considered the gold standard, life guidelines as well as world view. Revelation is believed to be a reference and absolute truth when it comes to interpreting the dynamic social world.

Religious nationalism was identified as a factor triggering high radicalism. Indonesia is a nation-state, consisting of 6 official religions (Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism), dozens of traditional beliefs, 365 language groups, 713 ethnicities with all its cultural attributes. Economic inequality, class disparity, poverty, political activity, and low education, all exacerbate the situation of ethnicity in Indonesia. Community pluralism is rallied under the national motto of Unity in Diversity *(Bhineka Tunggal Ika)*. Nevertheless, the pluri-religious society in this country is still polarized by primordial nationalism. Each religious group lacks equality and tends to highlight differences. Religious nationalism was allegedly a driving factor in the proliferation of radicalism. Religious nationalism drives wedges between religions, between faiths, and between groups, expressed through violence and demoralization such as terrorism, intolerance, and discrimination (Damanik 2020). During religious holidays, it is not uncommon for religious organizations to conduct sweeping in malls, hotels, clubs, and cafes (Maasun 2017). Religious organizations often forcibly disperse cultural (Marzali 2016) or religious rituals (Damanik 2020).

This article explores and discusses the anti-radicalism of pluri-religious communities in Indonesia. The urgency lies in the high frequency of radicalism-terrorism and radicalism-intolerance. The significance of the study is focused on positioning literal revelation as a *"chiffer",* a divine symbol (Jaspers 1959:ii). Literal revelation is not the absolute truth nor the original voice of transcendence, rather the plays the echo of transcendence. Based on philosophical interpretations, the language of revelation in sacred texts is hermeneutics, which requires a metaphysical-figurative reinterpretation to penetrate the meaning. Philosophical hermeneutics leads people to find existence through positioning literary revelation as a symbolic revelation. Pluri-religious societies must be open to dialogue, be humble, open, and rational to strengthen tolerance, the prerequisites for social harmony, and integration. Jaspers's existential-relational paradigm is a radical resolution to anti-radicalism. Existence, according to Jaspers, can only be found in each individual who understands sacred text as symbolic revelations. The absolute nature of literary revelation creates a fanatic, fundamentalist environment which is less accommodating to differences. Jasper's hermeneutical-philosophical approach is an inspiration for pluri-religious societies in search of their existence.

2. THEORETICAL FRAMEWORK

Anti-radicalism is a resolution to counter radicalism in pluri-religious societies. Anti-radicalism is a policy that instills the values of humanism while avoiding violence. Anti-radicalism aims to increase resistance to threats as well as moderation mechanisms to avoid radical ideology. Anti-radicalism, in other words, is a strategy to break the spiral of dangerous violence in pluri-religious societies (Dechesne 2011). Anti-radicalism policies and programs are intended to create an integrative, harmonious, and co-existential social order. Integrative social order can only be found in humanist societies and moderate behavior. Democracy and the consistency of law enforcement, on the one hand, contribute to anti-radicalism (Ramakrishna and Tan 2003). On the other hand, radicalism lies in the head which can be reproduced at any time. Anti-radicalism is thus a long process of instilling human values and moderate behavior. Anti-radicalism policies and programs lead to the discovery of existence, the basic nature of human beings as a whole (Bertelsen 2015).

In Indonesia, anti-radicalism and deradicalization have been implemented since 2005. The policy involves the police, relevant ministries, educational institutions, non-governmental organizations, and social institutions. The deradicalization pattern includes quarantine, procurement of life skills, guidance, and counseling with the help of moderate religious figures. Anti-radicalism and de-radicalization are based on 3 approaches; (1) preventive, (2) preservative, and (3) curative. The first two approaches are accommodated to foster moderate humanism values, while the third approach is directed at moderating and integrating into society, through intensive counseling and dialogue (Rokhmad 2012). Anti-radicalism and deradicalization

in the three approaches involve moderate intellectuals and religious figures to interpret literal revelations (Khamdan 2015). Terrorists are quarantined and overseen by the police, guided to change radical ideology into moderate, given reading books, gardening, and fostering Islamic boarding schools. This model is applied to terrorists under the custody of police in Sei Mencirim, Medan City. Cyber patrols are stepped up to monitor radical content on the internet and social media. The State must be present to detect the spread of radicalism (Aisy, Ibrahim, Intang, and Tindage 2019).

In various countries, anti-radicalism and de-radicalization policies appear to be different. In China, for example, such policy is based on 5 considerations; (1) comprehensive strategies and campaigns, (2) casuistic approach, (3) multifaceted programs, (4) community engagement, and (5) experimental undertaking (Zhou 2019). Anti-radicalism in France took ideology into account in their indoctrination. Referring to Living Values Education (LVE), anti-radicalism is carried out on 4 principles; (1) learning to do; (2) learning to know; (3) learning to live together; and (4) learning to be the true self (Arifin 2016; Rink and Kunaal 2018). Referring to the Aarhus Model, the anti-radicalism process is carried out in 7 stages; (1) info house, search for radical reasons from parents, teachers, youth club workers, the outreach of workers, social workers, and/or the police; (2) mentoring; (3) workshops on humanity; (4) parents network; (5) dialogues, especially with the communities; (6) exit program, reintegration and resocialization; and (7) supervision (Bertelsen 2015).

Every anti-radicalism policy and the program takes into account the phenomenon of radicalism, the initial exposure to radicals, moderation and reintegration programs, counter-narratives, and rehabilitation under the local culture and its people (Noor and Hayat 2009; Cauley and Moskalenko 2017; Smith 2018; Cameron 2018). Anti-radicalism policies and programs do not provide a standard formula to strengthen communal resilience. The same fact applies to the mechanism of moderation and integration of radicalizes into the wide society. Every policy must be structured based on a casuistic approach. Structure plays a role in countering violent extremism (CVE) with the involvement of intelligence, counter-narratives, peace engagement, and restorative justice (Tapley and Clubb 2019).

In Indonesia, anti-radicalism is carried out through ongoing socialization in the societies, institutions, schools, campuses, communities, including the supervision of religious activities. In many cases, anti-radicalism involves Islamic boarding schools *(pesantren)*. Engagement is based on 3 considerations; (1) tendency to be a base of radicalism, (2) the relatively large number, and (3) reflect simplicity, honesty, tolerance, inclusiveness, plurality, and moderation (Musyarrofah 2018). The development of radicalism and the inactivity of anti-radicalism programs is influenced by the ambiguity of public figures. On the one hand, among the public figures are politicians, bureaucrats, state civil servants, military, police, lecturers, judges, and others. On the other hand, not a few public figures have been exposed to radical ideology. Religious figures and associations play an active role in politics, becoming a spokesman, and gathering masses. Political interests and public voice are mobilized by what is deemed to be the voice of God.

The phenomenon of politicization of religion and identity politics most contrastingly occurred during the presidential and local leaders elections of 2014-2019. It is predicted that contemporary political reality in Indonesia will not be able to avoid the politicization of beliefs. Changes in the political order after the New Order led to religious associations (Dijks and Kaptein 2016), and such changes gave way to radicalism. It did not only target the government, but also the civil society, government officials, and State symbols. Radicalism is a conservative political tool to counteract global political and economic changes (Davis 2002; Fealy and Hooker 2006; Smelser and Mitchell 2001). Religious fundamentalists claim their beliefs to be the most correct and others to be wrong. Fundamentalism and fanaticism are fueled by the ideas of dying for God and true faith, or self-sacrifice for idealistic reasons (Armstrong 2000; Juergensmeyer 2003; Stern 2003).

Religion, as defined in anthropology, is on the one hand a source of ideology, motivation, symbols, and references for understanding the social world (Geertz 1973; 1976; Durkheim, 1992). Religiousness is an obedient attitude and behavior in implementing religious teachings, being tolerant, and live in harmony with other faiths (Suparlan 2010; Thontowi 2012). The functional approach of religion includes supernatural explanations; relief from anxieties consolation; standardized organization; indoctrination of political obedience; practical rules and moral codes, and proof of commitment (Diamond 2012). Religion is the basis of social movements that distinguish its members from others, demands sacrifices-including human lives-as a

form of commitment, and is celebrated in various rituals (Damanik 2017).

The whole function of religion is closely related to the revelation of present and future life. On the other hand, religion increases the likelihood of clashes. The propositions of literal revelation are considered a rule of law and standardized. Literal revelation is deemed to be absolute in the social world and is ironically forced on other faith groups. It creates both fundamentalism and fanaticism. Clashes between faiths are inevitable if every pluri-religious society imposes its beliefs on other groups. Religion, as recorded in human history, is a source of prolonged social conflict (Armstrong 2000). In other words, religion is the inspiration of social life as well as the roots of radicalism.

Pluri-religious society views God as a reference to search for one's existence. God is believed to be absolute and perfect, and deliverance from various fundamental problems. In traditional societies, for example, hierophany, the presence of the Holy One determines the profane (Eliade 1959). God *(numen)* is a non-rational and non-sensical experience or a feeling whose main object is outside the personal self. God is enchanting *(mysterium tremendum)* and scary *(fascinans)* (Otto 1923). The modern society, more specifically since *Aufklarung* is more concerned with rationality to search one's existence. However, in many cases, illness, poverty, and death, for example, point to the failure of rationality and technology. Referring to Adorned and Horkheimer, failures caused humans to seek the Holy One, the perfect path of liberation (Tjahjadi 2007).

The social world with all its limitations, injustice, and crime, is not the end. Adorned and Horkheimer asserted that faith in finding one's existence has created problems. References to the Holy One did not solve all existential problems. Revelation provides theodicy. Faith in the Holy One harms other groups. Some groups, for reasons of defending the purity and truth of faith, became caught up in exclusiveness. The dominance of the truth of faith became the roots of radicalism. The truth of faith is considered absolute. The truth of faith has implications on the denial of the truth of the faith of other communities. Denial is expressed or stigmatized as infidelity, heretics, superstition, and idolatry.

Absolute truth is rooted in literal revelation. According to philosophers, the term revelation is a manifestation of holiness and specificity that cannot be found in any creation (Bagus 2005). On the contrary, according to radicalizes, revelation is exclusivism passed down through the Prophet and continued by the community. A single understanding of literal revelation creates an exclusive belief, in which the truth of revelation in other communities is considered heretical and dangerous. Religious plurality naturally becomes a threat to the domination of truth. Confidence is sharpened by the social, economic, political, and cultural issues to stimulate emotional heroism and irrational attitudes. Both have the potential to create radicalism with all violent behavior towards other parties (Armstrong 2000). Thus, radicalism is the reversal of belief using violent methods that target civilians. Radicalism aims at creating collective enemies through terror and demoralization, including political friction (Schmid and Jongman 2005; Ross 1993; Kushner 2003; Bruce 2013; Weinberg Pedahzur and Hirsch-Hoefler 2004).

Radicalism is fanaticism, exclusivity, and fundamentalism with religious, cultural, political, and economic motives (Griset and Mahan 2003; Zulfadli 2017; Berman 2011). The most dangerous radicalism is religious exclusivity. There are more radicalizes who are willing to die for their murderous ideology than their members (Brym 2007; Benmelech 2007). Religious exclusivity is the most realistic basis for radicalism in the world (Rapoport 2006; Hoffman 2006; Hendropriyono 2009). The phenomenon of radicalism is also found in religious conservative groups, but moderate fanaticism is gray, prone to exposure to radical ideology (Hergianasari 2018). Radicalism is not only triggered by the radically-motivated intellect but is also influenced by reading materials and movies. False fanaticism generally comes from religious intellectuals who consider themselves to have adept religious knowledge. Contents about oppression, poverty, discrimination, war, genocide, or intolerance spurred the movement of radicalism. The ability to assemble bombs and object targeting, for example, can be self-taught online. Suspected terrorists in Indonesia claim that the internet and movies are inspirations for radicalizing behavior.

Radicalism is a classic problem. History records the Jewish group Zealots having committed violence against the Romans (Hinson 1973). The Zealots considered the Romans to be infidels, not fit to enter the temple in Jerusalem (Barker 1991). Infidelity became both a stigma and a reason for launching violence against the Romans. The European Crusades, conflicts in Ireland, Iraq, Syria, Afghanistan, Myanmar,

the Philippines, Ambon, Poso, and Egypt, genocide in Srebrenica and other places cost millions of human lives. Radicalism is an extraordinary crime across borders (Jones 2004). After the Cold War, world security threats shifted from traditional to modern patterns. Characteristics of modern threats tend to be in the gray area, sporadic, and random (Simonsen and Spindlove 2004; Snowden and Whitsel 2005).

After the collapse of the WTC in New York, radicalism led to terrorism. The threat became widespread in various countries, targeting big cities and symbols of modern civilizations such as New York and Washington in America, London, Paris, Madrid, and Brussels in Europe (Whitetaker 2004). Terrorism is waged among political conflicts in Nigeria, Somalia, Libya, Morocco, Egypt, Iraq, Syria, and Yemen. Among the radicalism-terrorism of Saudi Arabia, Kuwait, Jordan, Lebanon, Afghanistan, Pakistan, India, Indonesia, the Philippines, and Thailand, it has gotten mixed up with social conflict (Singh 2009).

The success of anti-radicalism policies and programs is not easily quantified (Horgan and Altier 2012). Counteracting and restoring indoctrinated radicalism is not easy. The strategy is implemented on a case by case basis (Stern and Porges 2010). Policies must be able to release individuals from radical ideology (Husain 2007). Its success is reflected in the changes in beliefs and underlying behaviors of an individual. Anti-radicalism is multi-faceted (Bertram 2015). The emphasis in the policy lies in the process of changing one's belief systems to reject extremist ideology and embrace humanist values (Rabasa, Pettyjohn, Ghez, and Boucek 2010). Anti-radicalism takes into account the person's psychological and emotional dimensions (Bouzar 2017). The mechanism of anti-radicalism depends on each case. If radicalism is understood as an intellectual process, a battle of ideas is required, namely counter-narratives and strategic communication. Conversely, if radicalism is understood as a political process, a criminological approach is needed to counter violence as its political expression (Crone 2016).

International regulations on radicalism are stipulated in the Criminal Justice Response to Support Victims of Acts of Terrorism (2011). In Indonesia, the regulation was issued after the 1st Bali Bombing, in the form of Government Regulation No. 1 of 2002 concerning the Eradication of Crimes of Terrorism. The regulation was subsequently renewed through Law Number 15 of 2003 and Number 5 of 2018. The changes were intended to anticipate the dynamics of global radicalism, including; (1) urgency and significance of anti-radicalism; (2) reform of the existing prison system; and (3) innovative anti-radicalism program (Tomsa 2016). More specifically, in March 2018, the Home Affairs Minister Tjahjo Kumolo and the Head of BNPT Suhardi Alius signed a Memorandum of Understanding on Counter-Terrorism and Deradicalization. Collaboration between the two institutions was intended to end violence, terror, and demoralization.

Jaspers's existential-relational paradigm is a radical resolution to anti-radicalism. Existence, according to Jaspers' paradigm, can only be found in each individual who understands the sacred text as symbolic revelations. As a symbolic figuration, revelation does not make people trapped in literal, shallow, and exclusive beliefs, but instead reaches into the depths of substances and dialogues. Jaspers' Hermeneutics opens the way for pluri-religious societies to understand revelation and divine truth based on rationality, depth, and tolerance. Anti-radicalism, therefore, is a transposition of literal relevance as a symbolic figuration.

3. METHOD

The study was conducted qualitatively using a philosophical approach. Qualitative studies were used to interpret the data obtained (Neuman 2003; Creswell 2014). The philosophical approach is logical analysis, using reason to find the truth, whether normative, descriptive, or prescriptive. The formation is based on the logical line of thought of the essence of reality and existence. One of the advantages of a philosophical approach is that it is possible to ask broader questions of other disciplines (Friedenberg and Silverman 2016). In this study, the arguments of truth are built based on universalism and humanism to fight radicalism. Revelation, as the basis of radicalism in pluri-religious societies, must be seen as a symbolic language. A philosophical approach, more specifically hermeneutics, aims to analyze the literal relevance as a symbolic figuration.

Data was obtained from journal articles, papers, research documents, government reports, print media, and the internet throughout 2000-2020. The choice of the period was based on the escalation of religious radicalism in Indonesia, both radicalism-terrorism and radicalism-intolerance. Literature review, in addition to collecting data, was also useful as a state of the arts.

Jaspers' existential-relational philosophical approach is used to guide the analysis of problems. Jaspers' approach was chosen to explain literal revelation as a *chiffer*, a divine symbol for finding existence (Jaspers 1971). Literal relevance is not a genuine *chiffer* but rather a *chiffer* translation, sourced from the mystical experience of the revelation of the founders of religion. Experience using universal imagery and historical portraits as models. Universal imagery is the initial image that provides the basic structure, while historical portraits complete the basic structure.

The literal revision of the sacred document is seen as a symbolic figuration and not a single truth. Hermeneutics guides in-depth interpretations to find symbolic figurations (Jaspers 1959). The pattern of drawing often involves association, personification, and polarization techniques (Ndona 2019). Analysis of the problem using a descriptive-analytical approach. Symbolic revelation does not make the pluri-religious society trapped in literary beliefs but reaches substance (Bagun 2013; Armada 2014). The problem of religious radicalism requires radical answers at the source, the transposition of literal revelation to symbolic revelation.

4. RESULTS AND DISCUSSIONS

One of the contemporary realities in Indonesia during the last 2 decades (2000-2020) is the high phenomenon of religious radicalism. Religious radicalism is carried out in 2 patterns; (1) radicalism-terrorism, and (2) radicalism-intolerance. Both cause casualties, material losses, and property damage. Meanwhile, radicalism-terrorism is carried out in two ways; (1) over movements. In addition to recognition, the perpetrators are recognized by their attributes such as clothing, flags, and banners; and (2) covert movements. After an event, usually, no perpetrator or organization claims responsibility. Radicalism in the last 2 decades involves men, women, and children (IPAC 2017). Thousands of people have been killed and injured and driven out of their villages (Yunanto, Damayanti, and Novitasari 2017). Table **1** presents 54 cases of radicalism-terrorism in Indonesia during 2000-2020.

More specifically, the cases in Table **1** only record radicalism-terrorism, while the cases of radicalism-intolerance are not listed. Compared to terrorism, intolerant behavior in Indonesia has started to occur since the beginning of 1980. Radicalism-terrorism targeting government offices, symbols of other

countries, public facilities, or national figures in Indonesia. The target is the police stations, shopping centers, hotels, houses of worship, embassies or consulate offices. Radicals are affiliated with religious groups of certain beliefs. They are followers, cadres, or sympathizers of religious organizations at home or abroad. Radicalism develops wings by forming branches in various regions and remain a parent to the nucleus. The pattern of the action is a lone wolf and self-radicalized. The perpetrators are trained, skilled, and willing to die defending their faith.

In Indonesia, the Padri movement (1925-1930) was a religious fundamentalist group (Ala 2005). In the 1950-1999 period, such groups included the Darul Islam or Indonesian Islamic Army of the 1950s, Commando Jihad in 1976, Indonesian Muslim Liberation Front in 1977, and the Pattern of Islamic Revolutionary Struggle in 1978 (Mubarak 2008; Asrori 2015). During the reform period since 1999, groups affiliated with Al-Qaeda of Iraq, the Jamaah Ansharut Tauhid, and the Islamic State of Iraq and Syria emerged. Indonesian Mujahidin Council, Hizb ut-Tahrir Indonesia, Laskar Jihad, and Islamic Defenders Front count among the organizations demanding the implementation of Islamic Sharia and the Indonesian Islamic State (BNPT 2017; Turmudi 2005; Thoyyib 2018; Robingatun 2017).

Radicalism is the implication of understanding the literary revelation recorded in religious sacred documents, which contain revelations that include thoughts, actions, norms, and values derived from religious founders and figures. Sacred documents in religious societies are believed to contain a generally-accepted single truth. A religious society is thus seen as a collective of absolute believers of sacred documents. This reality became a trigger for conflicts because each group considers their beliefs to be the most correct. The most correct attitudes and perceptions often become a tool to reject other beliefs, which is not only directed at different faith groups but also the government, political parties, communities, including other countries. Based on the assumptions, rejection is implemented through violence, demoralization, discrimination, intolerance, war, including genocide.

Radicalism cannot be answered through moderate politics or the politics of tolerance. Radicals are not familiar with the term moderate and cannot be softened by courtesy. Radicalism requires radical resolution. The fight against radicalism is directed at the core radical

Table 1: Radicalism-Terrorism in Indonesia, 2000-2020

Year	Nr	Location	Description
2000	1	Embassy of the Philippines, Jakarta	Bomb blast
	2	Malaysian Embassy, Jakarta	Bomb blast
	3	Jakarta Stock Exchange	Bomb blast
	4	Christmas Eve in several cities in Indonesia	Bomb blast
2001	5	Church of St. Anna and HKBP, Jakarta	Bomb blast
	6	Plaza Atrium Senen, Jakarta	Bomb blast
	7	KFC Restaurant Makassar	Bomb blast
	8	Australian International School, Jakarta	Bomb blast
	9	Bulungan, Jakarta.	Bomb blast
2002	10	New Year in Jakarta and Central Sulawesi	Bomb blast
	11	Bali-I	Bomb blast
	12	Philippine Consulate, Manado.	Bomb blast
	13	McDonalds Restaurant, South Sulawesi.	Bomb blast
2003	14	Indonesian Police Headquarters Complex, Jakarta	Bomb blast
	15	Soekarno-Hatta International Airport, Jakarta	Bomb blast
	16	J.W. Marriot Hotel, Jakarta.	Bomb blast
2004	17	Cafe in Paolopo, South Sulawesi	Bomb blast
	18	Australian Embassy, Jakarta	Bomb blast
	19	Immanuel Church, Central Sulawesi	Bomb blast
2005	20	Ambon	Bomb blast
	21	Tentena, Central Sulawesi	Bomb blast
	22	Pamulang, Tangerang	Bomb blast
	23	Bali-II	Bomb blast
	24	Palu, Central Sulawesi	Bomb blast
2009	25	JW Marriott Hotel and Ritz-Carlton, Jakarta	Bomb blast
2010	26	Aceh	Civil shooting
	27	CIMB Niaga Bank, Medan	Robbery
	28	Police Station, Deli Serdang	Burning
2011	29	Mosque in Cirebon	Bomb blast
	30	Christ Cathedral Church, Serpong	Bomb blast
	31	GBIS Kepunton Church, Central Java	Bomb blast
2012	32	Police Post in Gladak, Central Java	Bomb blast
2013	33	Police Headquarters Mosque, Central Sulawesi	Bomb blast
2016	34	Sarinah Plaza, Jakarta.	Bomb blast
	35	Police Headquarters of Surakarta City	Bomb blast
	36	Saint Joseph Catholic Church, Medan	Bomb blast
	37	Ecumene Church Samarinda City	Bomb blast
	38	Budi Dharma Temple, West Kalimantan	Bomb blast

(Table 1). Continued

Year	Nr	Location	Description
2017	39	Kampung Melayu, East Jakarta	Bomb blast
	40	Taman Pandawa Cicendo, Bandung	Bomb blast
	41	Police Headquarters, Bayumas	Bomb blast
	42	Office of Religious Affairs, Sideraja	Bomb blast
	43	Police Headquarters in Dharmasraya, Jambi	Bomb blast
2018	44	Mobile Brigade Command Headquarters, Depok	Bomb blast
	45	St. Lidwina Church, Sleman	Bomb blast
	46	Cipali Toll Road	Police Shooting
	47	Church of the Blameless Santa Maria, GKI Diponegoro, and Surabaya Central Pentecostal Church in Surabaya	Bomb blast
	48	Surabaya City Police Headquarters	Bomb blast
	49	Wonocolo flats, Sidoarjo, East Java	Bomb blast
	50	Indramayu Police Headquarters	Bomb blast
2019	51	The National Monument, Jakarta	Bomb blast
	52	Police Headquarters, Medan City	Bomb blast
	53	Lilin Monument, Kartasurya, Central Java	Bomb blast
	54	Sibolga City, North Sumatra	Bomb blast
	55	Wonokromo Police Headquarters, Surabaya	Bomb blast
	56	Wiranto, Coordinating Ministry, Politics, Law, and Security	Stabbing

Source: The Wahid Institute (2014); Kuntjara (2018); Indonesian National Counterterrorism Agency [BNPT] (2017).

ideas and focused on the radical ways to be implemented. There is no chance midway or at the end. The State must be present and make a choice. If democracy is a value and a system that must be maintained, the State has no choice but to side with the defenders of democracy. The State must not allow democracy to be hijacked by radicalizes. If what is chosen is the politics of omission, however, democracy will die and be replaced with mass tyranny.

One radical answer is the reinterpretation of the literal revelation of the sacred document. Literal revelation should not be seen as absolute truth. Absolute belief in revelation is the embryo of religious fanaticism. Restrictions and provisions on sacred documents are not single, standardized, and generally accepted. Literal revelation only applies to certain religious communities, whereas dialogues, tolerance, and humility serve as a buffer with other religious communities. The reinterpretation of literal revelation into symbolic revelation and interfaith dialogue leads people to the substance of revelation, namely coexistence. Refer to philosophical interpretations, sacred documents are hermeneutics. Jaspers' existential-relational paradigm is a radical resolution to anti-radicalism. Existence, according to Jaspers' paradigm, can only be found in each individual who understands the sacred text as symbolic revelations.

As a symbolic figuration, revelation does not make people trapped in literal, superficial, and exclusive beliefs, instead of reaching into substance and dialogue. Jaspers' Hermeneutics opens the way for radicalizes to understand rational revelation, deep, and tolerant divine truth. Anti-radicalism, therefore, is an interpretation of literal relevance as a symbolic figuration. The hermeneutical perspective of philosophy is a way of understanding texts. Jaspers' philosophical hermeneutics aims at finding existence. His main points, which are relevant to the anti-radicalism mechanism of the pluri-religious community in Indonesia, are explained below.

Karl Jaspers was classified as semiotic philosophers such as Arthur Asa Berger, Paul Ricoeur, Mircea Eliade, and Paul Tillich. The main point of Jaspers' thought is *"chiffer"*, a divine symbol (Jaspers 1959). The focus of Jaspers' thought, however, is not the divine symbol. Jaspers put *chiffer* on the metaphysical path. Nevertheless, he was not classified as a metaphysical philosopher. The discussion of Jaspers' metaphysics is the basic stage of establishing

one's existence. Jaspers was an existentialist philosopher, even though his thinking may have been different from others of his kind (Jaspers 1979). Jaspers did not explain ontology, but rather a way to find existence (Ndona 2018). The basic theme of Jaspers' philosophy is the search for existence (Wildermuth 2007). Existence is central to Jaspers' *chiffer* and metaphysics. His thinking went beyond self-existence "philosophizing presupposes the seizing of existence".

Jaspers' thought orientation is in line with Heidegger's focus on *dasein*, being, and time. The difference is that Heidegger analyzed the ontological existence, while Jaspers analyzed the path of achieving an existence. Existence, according to Jaspers, is not achieved in *dasein* because it does not provide a basis for existence (Jaspers 1971). According to Jaspers, existence can only be achieved through transcendence. Refer to Kierkegaard, Jaspers argued that "existence is that which relates to itself and exists in its transcendence" (Wildermuth 2007:41). Existence correlates with oneself to transcendence. Jasper's inspiration came from childhood experiences when gazing at the sea. According to Jaspers, the sea, on the one hand, has a vast space, everything in it moves freely, but on the other hand, it ends at the horizon. The sea phenomenon describes the existence, landscape of free thought which results in transcendence (Hamersma 1983). Jaspers' thinking is different from positivism and idealism which eliminates the mystery of human life (Suseno 2016). His is also different from atheist existentialism which establishes existence in the absence of God. Humans exist because of God. Transcendence includes enlightenment as the basis of existence (Hamersma 1983). Jaspers built a metaphysical system to achieve existence in transcendence. Existential philosophy for Jaspers is metaphysical; "*philosophie ist seine bewusstsein aus anderem ursprung*" (Wildermuth 2007:12). Jaspers is a metaphysical existentialist who chose a metaphysical path to find existence.

The question that arises is how to build existence in transcendence? The concept of transcendence was used by Jaspers to refer to the Holy One. According to Jaspers, the Holy One is not God, a figure as understood by monotheistic beliefs. Transcendence *(transcendere)* in Latin means "beyond what is seen and found in the universe" (Loren 1996:22). The concept of transcendence portrays a God who is at a distance, infinite and enlightened (Jaspers 1959). Infinity causes transcendence beyond human reach;

impotence results in humans not surviving before Him. Transcendence does not include names or definitions (Jaspers 1979). Humans name transcendence; God, *Naibata, Gusti, Dewata, Elohim, Debata*, and others. However, all titles are divine symbols (Siswanto 2017).

Transcendence extends beyond all names imposed on Him (Jaspers 1979; Hamersma, 1983). The same statement was made by Paul Tillich (Sastrapratedja 2001). Transcendence according to Jaspers is to cover all of the surrounding (Jaspers 1959; Bertens 2014). Human life is covered by 5 prerequisites: (1) presence that starts and ends *(dasein);* (2) world *(welt);* (3) general awareness includes mental life, objective thinking, self-reflection *(bewustsein uberhaupt);* (4) the spirit to achieve wholeness in the process of understanding and being understood *(geist);* and (5) reason to find existence *(ratio).* The five points are transcendence, like the horizon, far and infinite, as if disappearing in nothingness, but underlying everything. Transcendence becomes the boundary and foundation for every existence (Hamersma 1983).

The elusiveness of transcendence was described by Jaspers using Borobudur Temple analogy (Hamersma 1983). Borobudur visitors, when looking up from the lowest court, can still see the Buddha statue. When in the upper court, the statue is seen partly because it is hidden behind the domes. At the peak, visitors do not see anything, only the sky and broad horizons, silent and empty. Borobudur Temple depicts transcendence, the more inexperienced the more inaccessible the temple is. Infinity causes transcendence to be impossible to prove (Jaspers 1979). Transcendence cannot be thought of or expected to exist because it reaches nothingness (Jaspers 1979).

Jaspers' statement reminded Anselm Canterbury (1033), "God is something greater than Him, cannot be thought of by humans" (Tjahjadi 2007). Humans, due to having doubt, often look for evidence of transcendence, but their efforts always fail. The evidence presented always stays at something finite to deduce infinity. Humans formulate the conception to negate, culminate, and limit the predicate that is known, the highest, the greatest, the most thoughtful, or the maximum of all good things (Hamersma 1983). The proofs of transcendence are always related and form a looping argument. However, all titles and arguments are understood as a divine symbol. Transcendence, according to Jaspers, can only be identified through His voice in the divine symbol.

Chiffer is a translation of the Sanskrit term which means silence or empty. The concept entered Europe and changed definitions into numbers, codes, or secret signs. Jasper used the *chiffer* as a symbol of transcendence (Hamersma 1983). *Chiffer* is figurative, it designates a higher, representative entity empowered to open the human soul to the reality of the present (Dilistone 1986). Jaspers thought lies in the pattern of presenting divine symbols. Jaspers believed that symbols contain something that can be found through symbols and that what is being symbolized is inseparable from symbols. However, the symbolization is still different from the symbol. *Chiffer* is a symbol where the symbol cannot be present outside the symbol (Hamersma 1983). *Chiffer* is transcendence which is only present in the language (Hamersma 1983).

The claim of the dominance of the truth of revelation is legitimized by the language of exclusive revelation in sacred documents. Legitimacy causes pluri-religious society to assume the dominance of truth as a prerequisite for the purity of faith. Every struggle to maintain the dominance of truth and missionary movements is a form of faith heroism. Jaspers did not dispute the truth and the language of revelation in the religious community. According to him, the language of revelation is not the original sound of transcendence. Infinity makes it impossible for humans to reach out and communicate directly with God. Jaspers rejected the notion of incarnation (Jaspers 1959). The language of revelation in sacred documents is a divine symbol (Jaspers 1979).

The language of revelation in the religious community is not a "genuine *chiffer*" but a "*chiffer* translation*", based on the mystical experience of the founder of the religion (Jaspers 1959). Genuine *chiffer*, according to Jaspers, only happens in the mystery of reality (Jaspers 1959). The founders of religious communities translated mystical experiences with a divine vision into specific languages or forms for humans to understand, for example in the form of sacred documents, artifacts, symbols, myths, and arts. The mystical experience translation model is carried out on two basic patterns; (1) depiction, and (2) metaphors (Jaspers 1959). The depiction pattern presents a vision of transcendence in mystical revelation, while the pattern of metaphors is painted in parables. The depiction model uses universal imagery and historical portraits. Universal imagery uses abstraction, where the father is heaven and the mother is earth, *Civita Dei*, or nirvana (Ndona 2019). Historical

portraits use individual images, prophets, and holy figures. Universal imagery is the initial image that provides the basic structure, while historical portraits complete the basic structure. The pattern of depiction involves the techniques of association, personification, and polarization (Ndona 2019).

Revelation language, on the one hand, has power, but on the other hand, it is limited. The power of revelation language comes from transcendence. The language of revelation, as a *chiffer*, is an ascending way, the seriousness of participation in transcendence. Conversely, in a descending way, the *chiffer* represents a vision of transcendence. The language of revelation, as a *chiffer*, has a figurative character designating divine entities. *Chiffer* becomes transparent *(wirklich)* so that humans can dive into the mystical experience of revelation. Jaspers divides *chiffer* translation; art, and myth. Both have the special power to present a vision of transcendence in concrete form and personified objects (Jaspers 1979). The *chiffer* dimension causes each object to have sacredness and demands special treatment. This appreciation underpins the heroic spirit of pluri-religious communities to maintain the revelation *chiffer*, as well as blasphemous claims for those who treat the *chiffer* as less respectable.

The language limitation of revelation is caused by the inaccessibility to cover the totality of transcendence. Revelation language, including genuine *chiffer*, only represents certain parts and not the totality of transcendence. Impotence causes transcendence to not be fully attainable by any single language. Every language, including humans, according to Thomas Aquinas, only gets a small spark from God's vast totality (Leahy 2002). Each *chiffer* is a finite object, it is impossible to accommodate the totality of the infinite. The language of revelation, in all forms, is a small fragment of the totality of transcendence and cannot be claimed as a single object. Recognition of revelation as a *chiffer* on the one hand opens up the possibility of a transcendental encounter. On the other hand, awareness of the limitations of *chiffer*, requires openness of other languages. The totality of transcendence requires meeting multiple languages. The encounter, although it does not describe totality, represents the integrity of transcendence.

Transcendence is the One, the unity, and the entirety of all the elements being revised (Leahy 2002). The most obvious limitation is seen in *chiffer* translation. The language of revelation, as *chiffer* translation, does not reach the totality of the mystical

experience of revelation. Revelation language, on the one hand, deals with personality, depth, and uniqueness that has not been fully explored. On the other hand, related to the limitations of the language that formulates it. Every form of formulation always has an impact on reducing the integrity of the mystical experience of revelation (Ndona 2019). The language of revelation, in various religious communities, is always at a distance from the original experience of revelation which has never been entirely reached. The limitations of *chiffer* translation indicate that the revelation language is not the original sound of transcendence. The voice of transcendence is behind the language of revelation (Ndona 2019). Revelation language, thus can not be understood literally, or simply believed by absolute obedience. Revelation language requires interpretation to bridge the language of translation with the mystical experience of revelation. Interpretation expresses the vision of divinity that is contained. Interpretation requires critical analysis and reflection (Jaspers 1979). Reflection requires not an only ratio, but also contemplation.

Hegel named contemplation a service to God (Jaspers 1979). Contemplation guides interpretation towards enlightenment to build rational faith (Jaspers 1979). Contemplation is the affirmation of values realized to build rationality and authentic life (Jaspers 1959). The results of the interpretation are not stated in the original language of transcendence or become general validity. Interpretation is controlled by law day and night, giving rise to transpositions, errors, and derailments of *chiffer* (Jaspers 1959). Interpretation never stops, rather carried out continuously and endlessly (Jaspers 1959). The interpretation process includes the rejection or deepening of meaning (Jaspers 1959). The truth of interpretation is subjective with relative certainty (Hamersma 1983). Something that is considered true only exists in transcendence, encompassing all without conflict. The truth of interpretation is positioned as a *chiffer*, but it is likely to be reinterpreted through the creation of a new *chiffer*. The reinterpretation of revelation languages always involves the dismantling and creation of *chiffer* (Jaspers 1959) and switching from one language to another (Jasper 1979).

Jaspers' thought, as formulated above, has the potential to become a resolution of anti-radicalism in pluri-religious societies in Indonesia; (1) religiosity in Indonesia is still characterized with textuality, not contextuality, and does not accept reinterpretation as symbolic figuration; (2) pluri-religiosity is a characteristic of Indonesia that requires unity in understanding the revelation of religious sacred documents; (3) the transposition of literal revelation into symbolic revelation directing pluri-religious society to coexistence to guarantee the continuity of nation-state; (4) transposition does not eliminate the substance of revelation but leads to rationality, inclusivism and tolerance; and (5) anti-radicalism can only be eroded if the sources of radical ideology are reinterpreted as a symbolic revelation.

Anti-radicalism in Indonesia, according to the findings above, requires moderate state participation, religious figures, and intellectuals. Participation is needed for a reinterpretation of revelation to formulate existence. Religious radicalism, as stated earlier, exists in the head, which can at any time be produced to reject other groups. Anti-radicalism must thus be able to change all the factors that normally fill the head, namely the revelation of the sacred document. Fundamental anti-radicalism is the transposition of literal revelation into symbolic revelation. Transposition can only be done under two conditions; (1) mainstreaming the role of moderate religious intellectuals as spokespersons, and conversely marginalizing the roles of figures who claimed to have mastered religious knowledge; and (2) the presence of the state to guarantee the coexistence of pluri-religious communities. Both prerequisites are equipped with optimization and consistency of law enforcement, counter-discourse, cybercrime, and democratization.

5. CRITICAL REFLECTION: IMPLEMENTATION OF ANTI-RADICALISM IN PLURI-RELIGIOUS SOCIETY

Jaspers' thoughts about transcendence and *chiffer* have implications for anti-radicalism in pluri-religious societies of Indonesia. First, the universal dimension of the Holy One. Jaspers' understanding of God reflects the universal dimension of the Holy One. God surrounds all that surrounds, reaching every person, community, ethnic group, even everything. Pluri-religious society needs to understand that transcendence is not the exclusivism of God that a certain community has but God for all. God's transcendence neutralizes claims of tension due to differing understandings of divinity. Differences in the understanding of God, in Jaspers' perspective, are due to infinity and irregularity, the reality behind them, understanding subjects and language. Differences in understanding are not disputed because transcendence is dynamic. Differences in transcendence, actually need each other to represent

the wholeness of God. Transcendence is not limited to one component but rather a combination of all components.

Second, the secular world is a refer *chiffer*. Jaspers' thought about the universality of revelation is positive for world development. Everything is a revelation *chiffer*. Original revelation occurs in reality. Pluri-religious society needs to realize that no space is only secular, as though it is separated from the sacred atmosphere. Even in the secular world, the Holy One is still manifested. God is not outside the secular, instead, He is in everything secular. This understanding became an inspiration for pluri-religious communities to make it harder to cult their religion and forbid other religions, where only their religion is sacred while others are infidels. Eliade's statement about hierophany or Hegel sees human history is a universal spirit movement. Introduction and meeting with God do not have to get rid of the secular, instead, He enters and dwells in the secular reality.

Third, the special treatment of religious symbols. Radicalism, in many cases, is motivated by blasphemy or disrespectful treatment of religious symbols. Pluri-religious society believes in the presence dimension *(wirklich)* by looking up to *chiffer* sacredness. Pluri-religious societies demand respect and special treatment of divine symbols. Every blasphemy is considered to tarnish the symbolic sacredness. Blasphemy provokes a defense reaction as a form of the heroism of faith. Pluri-religious society is obliged to treat each symbol in their community and to respect the symbols of other communities. Appreciation for symbols dies not only reduces conflict but also expresses a recognition of the universality of God's existence that goes beyond every particularism.

Fourth, the particularity of truth and dialogue of faith. The language of revelation in the religious community is *chiffer* translation, the truth of which is particular. Revelation language participates in transcendence and contains divine truth, but does not have it in full. The divine truth in the language of revelation is always particular. Pluri-religious societies need to realize that such a particular truth is never absolute. Truth requires another truth, or rather the limitations of one language require another language. This statement has implications on the urgency of dialogue of faith. Dialogue of faith, in turn, has implications on the encounter of many languages and the truth of the religious community. The true dialogue of faith penetrates language, culture, and symbols to find the core of religiosity. Dialogue of faith guides

awareness about the depth of religiosity. Inside there's a space where the particular contains a universal dimension (Ryanto 2014).

The pluri-religious community is concerned that the dialogue of faith has implications on the loyalty of the doers of dialogue. However, sincere dialogue does not jeopardize the choice of faith but rather enriches and strengthens each other (Knitter 2005). The choice of faith does not depend on the absence of other truths. The choice of faith stems from encounters with the divine dimension that fosters existence (Knitter 2005). Dialogue of faith is an insight into the majesty, infinity, and infinitude of God. Dialogue of faith contributes to the discovery and embrace of God's mysteries.

Fifth, the openness of revelation and freedom of existence. The consequence of the universality of revelation is that anyone can experience a transcendental encounter through reading and interpreting *chiffers*. Everyone has the freedom to swim in the vast ocean to read *chiffer* so that they have the opportunity to make progress in finding transcendence. Humans have the opportunity to build existence with all the decisions and free actions to build self authenticity (Tjahjadi 2007). Existence is an endless quest, like swimming in a vast ocean. Humans, in their struggle, slowly discover the truth revealed through prophets or wise men as recorded in sacred documents. Pluri-religious societies need to realize that truth, however amazing, enlightening many people and producing virtue, remains partial. Everyone, in their freedom, reason, and conscience, has dialogues with various other truths. Everyone must analyze, reflect, synthesize, contemplate, and decide on the best things to build an authentic life.

Sixth, having critical faith, being humble, and wise. Jaspers' thinking asserts that the language of revelation was not understood literally, or claimed to be absolute truth. The pluri-religious community needs to realize that the language of revelation must be critically interpreted or contemplated continuously, even if it has a chance of being mistaken, confusing, or experiencing transposition (Bagun 1993). Interpretation avoids pluri-religious society from being superficial fanaticism. Humans do not formulate abstract conclusions on sacred texts, then claim to be absolute truth and forced on others. Revelation, as a language of *chiffer*, requires critical interpretation and rational formulation. Interpretation is carried out in a spirit of humility, continuous dialogue, and positive traditions. The truth of interpretation is always subjective. Every person is on the same pilgrimage, going the long way to reach

existence in transcendence. Everything found in the pilgrimage is a *chiffer*. *Chiffer* is not the original language of transcendence but is a trail to transcendence so it does not need to be imposed as general validity. Pluri-religious societies need to develop the rationality of faith, humility, and dialogue.

6. CONCLUSION

The anti-radicalism movement, including deradicalization in pluri-religious society, is the change of all radical ideological factors which fill people's head, namely revelation in the sacred documents. The study concludes that fundamental anti-radicalism is the transposition from literal to symbolic revelation. Anti-radicalism, based on Jaspers' thought, begins with the reinterpretation of literary revelations in sacred documents into symbolic revelations. Reinterpretation begins with positioning the revelation as a *chiffer*, while ignoring literal cults. The process of interpretation is directed at the study of metaphysical-figurative meaning. The language of revelation is not the truth or the original voice of transcendence. The language of revelation is a *chiffer*, a medium for echoing the sound of transcendence that lies behind the formulation of language and various forms of symbols. The interpretation penetrates the revelation to achieve the depth of the substance and vision of divinity. Penetration requires analysis, critical reflection, and contemplation and is accompanied by an open heart for continuous dialogue. Dialogue leads pluri-religious society to an awareness of the dimensions of universality and revelation that transcends every particularism. Interpretation and dialogue lead to pluri-religious society discovering divine, rational, and deep truths and guiding them to become tolerant humans.

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