

Flashbacks of Indonesian Islamic Jihadists

written by Muhammad Najib

The rise of Islam is a lofty ideal that is coveted by the entire Muslim community of the world. How not, Allah very firmly requires that the civilization of a nation-state will be able to advance, just-prosperous, safe-peaceful, and sovereign only if its inhabitants believe and fear Allah. This commitment has been God ordained in al-A'raf. And this misunderstanding of the word of God finally gave birth to a [jihadist group](#).

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

If the inhabitants of the countries of faith and God fear, surely We will bestow on them blessings from heaven and earth, but they deny (Our verses), then We torture them for their actions. (al-A'raf: 96).

Departing from this word, realizing a world community that is devout and obedient to God is a necessity. The provisions of this verse become a cult level when juxtaposed with several other verses about the story of the previous people who are often punished by God because of their denial by the command of their Lord.

As devout Muslims, it is appropriate to fight for the promise of God about the prosperity of this nation. So, at first glance it is understandable when Muslims in various parts of the world make a holy war (*jihad*) movement in this direction. Especially at this time the evil is displayed naked and open, behavior that deviates from the rules of Allah, wiping out people who are different from the proposition of holy war. The reason is simple, in order to uphold the religion of God and restore people to the path of piety in order to achieve the prosperity that God has promised.

Along with this, in the next verse Allah states that the earth and all its wealth is destined for the righteous servants.

إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

... Truly the earth (this) belongs to Allah; He destroyed those whom He wanted from His servants. And a good end is for those who fear Allah. (al-A'raf: 128)

This verse reinforces that only the righteous man is entitled to this natural wealth. Whereas the renegade has absolutely no right to the gift of God. In fact, it is a barrier to God's grace, as the previous verse. This mindset becomes a very strong foundation to destroy anyone who is a barrier to the grace of God, *kufir*. In such conditions holy war has an important role to be fought for.

The Dominant Side of Radicalism NII and Wahhabism

For the sake of the revival of Islam as previously described, Muslims are prescribed for holy war. Because only with this holy war will Islam return to its glorious position, and Muslims will again become determining world policy.

As a model for the world's Muslim community, the Arabian Peninsula was the first Muslim region to call back to Allah's path by returning to the purity of Islamic teachings. Abolish all forms of Superstition, Heresy (*Bid'ah*) and Superstition (*Khurafat*). This movement was known as the Traditional People (*Salafi*) exhaled by Muhammad Ibn Abd al-Wahhab (1703-1792).

Wahhabis were initially more right-wing Muslims who preached purification of Islamic teachings. Fazlur Rahman, in his book *Islam* (1984) described his teachings as "extreme right-wing orthodoxy" in the central Arab region. In faith he was overshadowed by the teachings of Ibn Taymiyyah (d. 1328) and raised in the Hanbalian legal tradition.

Karen Armstrong emphasized that the birth of Wahhabism could not be separated from the revival of the orthodox in the Ottoman provinces as a solace of the crisis faced by Islam in its time. So the Wahhabis condemned this as the act of religious practices that are wrong and distorted. And in conclusion, Muslims return to the Qur'an and Sunnah.

Armstrong (Islamic History, 2014) notes that for Abdul Wahhab the crisis at that time was best responded by fundamentally and radically returning to the Qur'an and Sunnah. What needs to be noted from Wahhabis is that the movements are carried out in a radical and textual manner over the verses of the Koran, the

destruction and eviction of all cult sites which I consider to be dead [Neo-modernism methods and alternatives (1993)]. For those who are like this is a holy war of religious purification, and an attempt to return Islam to the foundation of the Qur'an and Sunnah.

Wahabism and NII Radical Meet

The thing to note from [NII](#) is that in the middle of his journey, NII met with Salafis or Wahabis. First, NII met with the Salafi movement through Aceng Kurnia who was a follower and aide of SM Kartosoewirjo. In the hands of Aceng, NII and Salafi influenced each other. Namely in the project of making books on the doctrine of monotheism and holy war. Aceng learned a lot of it all from books translated by Middle Eastern *Salafi Jihadis*. They are Hasan al-Banna, Sayyid Quthb, Said Hawwa, Abu A'la al-Mawdudi, and Abdul Qadir Audah.

In the 1970s, books by Wahabi front man were widely translated and circulated by DDII (Indonesian Missionary Endeavor Council), M. Natsir, former chairman of the Masyumi. Collaborating with international missionary endeavor institutions such as Rabithah al-Islam al-Islami and IFFSO (International Islamic Federation of Student Organizations). Even more than that, throughout the 1970s DDII published 12 book series by Islamic scholar al-Ikhwan al-Muslim (IM) of Egypt and Jama'at Islam (JI) of Pakistan, all of which were alluded to at the beginning as derivatives of Wahhabism.

More than that, the collaboration of NII with Salafis is even stronger when Abdullah Sungkar and Abu Bakar Ba'asyir dedicate themselves as leaders of the DI / NII Jamaat. Both of them, intensified the propaganda action in various places to invite and propagate the community. Sungkar and AB Ba'asyir are well-known in Surakarta for their non-heresy and superstition preaching, as previously described in the Wahhabi-style purification of Islam.

So from the results of the Salafi or Wahabi meeting with this NII, these two mass organizations are equally keen to disbelieve the Unitary Republic of Indonesia and the countries that do not make the Koran and Sunnah as the formal law of their country.[**Khalilullah**]