

# Misunderstanding Jihad, Triggering Fertile Land for Radicalism

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During the Jokowi-Ma'ruf Amin administration, the state increasingly had a high tendency to fight the rush of radicalism. Radicalism is increasingly appearing in the name of religion, because our mistakes are easily trapped by understanding jihad. Thus, misunderstood jihad has the potential to foster extremism, and radicalism which lead to acts of terrorism.

Some Islamic groups that are exposed to radicalism cannot be separated from the problem of misunderstanding the concept of jihad itself. During this time, every concept of jihad is quite often interpreted, and understood as religion. In fact, religious jihad and radicalism have always been related to the understanding of religious texts. Such narrow thinking shows our failure to understand jihad and religion.

Therefore, the emergence of the understanding of religious radicalism that triggers acts of terrorism because of our wrong understanding in understanding the essence of jihad. On the other hand, some Islamic groups each see the problem of the nation and the state as yet unfinished. Then, this problem is massively used as an excuse to wage jihad in the name of religion which ultimately opposes the state, and clashes with the state.

The vision of an Islamic group fighting for jihad is certainly only because of a political motive to want a policy based on the Islamic government system. This

certainly is an important note for all of us that misconceptions about jihad cause groups and individuals to easily abuse religious jihad as a war against a state that is considered unfair.

If this is the case, then the jihad of Islamic groups in the name of religion is classified as a transnational ideology. Namely, extremism, radicalism and terrorism. The triad is a network of jihadist groups who consider part of the category to fight for religion. In fact, jihad and religion are something that must be maintained, but not misused against anyone who disagrees with us.

### **Jihad, Igniting the Fire of Radicalism and Terrorism**

The legitimacy of jihad in the name of religion becomes fertile ground for the birth of individuals, and radical Islamic groups. Apart from this problem, this jihad sometimes becomes a motive for terrorist attacks to legalize murder based on unilateral justification of religious understanding. That is, it shows our failure to understand jihad and religion.

In fact, for several decades acts of violence (radicalism-terrorism) occupy the top news that claimed Muslims. Imagine, these acts of terror are almost always associated with the jihad of Islamic groups exposed to radicalism, there are those who commit acts of terror by justifying slander and war against non-Muslims.

Through this note, religious jihad does have an important position in matters of religion. However, religious jihad without being based on humanitarian jihad does not reflect the teachings of good religion and rahmatan lil 'alamin. Especially Islam that actually invites people to live side by side, accept differences, and be non-violent.

True Islam is a religion that rahmatan lil 'alamin in religious, social, national and state life. And therefore, every jihad that is categorized as religion needs to be straightened out. Because defending the country is part of faith. That faith shows that a person is religious. So, religion demands Muslims to behave well, friendly, and respectful.

### **Steps of Jokowi-Ma'ruf Amin's Government**

Now, the state has appeared and is present at the forefront in eradicating the understanding of jihad that could potentially make our understanding trapped by

religious doctrines that are extremism, radicalism and terrorism. The existence of the role of the state needs to involve all components of religion to take part in spreading tolerant religious understanding.

Religious propaganda is a jihad as exemplified by the Prophet Muhammad by taking the peaceful path. A more dignified jihad and prioritizing akhlaqul karimah. Not by means of violence that does not have a humanitarian attitude, because religious jihad and humanity are two things that must be fought by the current government.

Moreover, the government's current move is optimal to minimize Islamic groups that are netted in radicalism. So, with the government's step now trying to eradicate the understanding of radicalism and terrorism is part of the jihad in defense of the state and religion in order to create a better community life (al-maslahatul ummah).

In terms of literacy, the understanding of jihad and religion is often misunderstood because of a lack of supportive literacy. The role of literacy is of course we strongly encourage the government. In this case, the president and vice president, Minister of Religion, Menkopolhukam, and the Minister of Education and Culture to dedicate the model of anti-radicalism education from early to university.

This literacy is at least a solution to overcome the literacy of Islamic thought figures who easily build the image that jihad is part of religion. Among them, Abul 'Ala al-Maududi, Sayyid Qutb, Sheikh Said Hawwa, and Abdullah Azzam. Their Islamic mindset must be stopped by the government, so it is easier for us to understand that jihad is part of religion, and consider Pancasila, and the democratic system to be infidels (*thaghut*).[]