Transformation of Jihad education strategies: Overcoming the challenges of Radicalism and Terrorism

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ABSTRACT

Terrorism is often associated with Islam. As a result, quite a few of those who do not understand Islamic teachings are influenced and see Islam as a religion that is synonymous with violence. One of the things that underlies this view is the concept of jihad. Jihad is considered synonymous with the struggle to take up arms, by spreading terror everywhere. Even though it is contrary to the values of Islamic teachings. Facing this, Muslims must make efforts to rectify and raise awareness among the public about true jihad according to Islamic teachings. This is done through jihad education at both formal and informal levels. Formally, jihad education can be included in one of the learning curricula or lectures, especially in Islamic schools such as Islamic boarding schools, Islamic boarding schools, Tsanawiyah madrasas, Aliyah madrasas, or Islamic higher schools. Meanwhile, informally, an active role and synergy of all components, especially government, academics, ulama, including the mass media, are needed. All lead to the goal of building public awareness about the nature of jihad according to Islamic teachings.

Keywords: Education, Jihad, Terrorism

INTRODUCTION

From time to time, the actions of terrorists continue to transform into frightening "monsters" for human civilization. The news, which often appears in the mass media, is always linked to horrific bombings. Unmitigated, every time they act, they will incur casualties, both material and lives, of tens or even hundreds of people. Ironically, the existence of these terrorists has also dragged down Islam. In fact, the perpetrators of the terror were just individuals who happened to have Islamic symbols attached to them, be it names or other attributes. So, the relationship between terrorism and Islam can be likened to the saying "a drop of tilapia spoils a pot of milk". In an extreme way, this proverb can be interpreted as saying that the actions of terrorists have tarnished the glory of the Islamic religion. For this reason, Muslims themselves condemn the heinous acts of terrorists in the name of Islam.

In fact, the behavior of terrorists is contrary to the existence of Islam and its teachings. Everyone knows that the presence of Islam on earth is a blessing for the universe. Not a spreader of terror, let alone a destroyer. This existence is reflected in the existence of its people who enjoin good deeds and prevent evil. Meanwhile, through its teachings, both in the Koran and based on hadith, Islam always recommends helping each other in good deeds, and forbids helping each other commit sins and transgressions. Even for simple matters such as giving and responding to greetings, Islam has shown itself to be a religion full of compassion. That's just a small part. There are still many things that show proof that Islam is a blessing for the universe. So, common sense will find it difficult to accept if someone links Islam with the bad

behavior of terrorists.

Indeed, if you look at several propaganda statements, terrorists always argue that Islam, through the holy book Al-Qur'an, encourages its followers to take up arms against the infidels. Without realizing it, the Qur'an also stipulates that the infidels in question are those who fight because of religion, expel or help other people to expel us from our own country. This is the basis for the scholars to classify infidels, until they conclude that there are infidels who must be fought, but there are also those who must be protected. Those who are protected do not fight because of religion or expel us from their own country (Juergensmeyer, 2003).

Apart from that, terrorists often use the pretext that carrying out terror is part of jihad. Without realizing it, there is nothing in common between jihad and terrorism. In terms of etymology alone, it shows a fundamental difference. Terrorism comes from the Latin word terrere, which means trembling and anxiety. Based on this, various definitions of terrorism emerge.

However, in general, the whole meaning is focused on the efforts of a person or group of people whose aim is to spread fear. More specifically defined, terrorism is anyone who deliberately uses violence or threatens violence to create a widespread atmosphere of terror or fear of people or causes mass casualties, by taking away freedom or loss of life and property of other people, causing damage or destruction to strategic vital objects, the environment, public facilities and international facilities.

Meanwhile, the roots of the word jihad in Arabic are aljuhd and al-jahd which basically have the same meaning, namely everything that a person strives for from suffering and difficulties (Efendi Nur, 2014). From this word various definitions of jihad emerged. However, morphologically, the word jihad means to devote effort or work hard. This understanding basically describes the hard struggle or maximum effort that a person makes to get something or face something that threatens him (Jihad, 2007). The hard struggle referred to can be interpreted as devoting all one's abilities and sincerity in obeying Allah SWT (Jihad, 2007).

That's just from the etymological review. Not to mention talking about goals. Terrorism aims to cause fear, because there is an understanding that the use of violent methods and causing fear is a legitimate way to achieve goals (Syafaat, 2010). Meanwhile, jihad is to elevate the word of Allah (Syihab, 20016). Of the many differences, the Indonesian Ulema Council (MUI) emphasizes the main differences between terrorism and jihad as follows: a) Terrorism: 1. It is destructive (ifsad) and anarchic / chaotic (faudha); 2. The aim is to create fear and/or destroy the other party; 3. Done without rules and unlimited targets. b). Jihad: 1. Its nature is to make improvements (ishlah) even by means of war; 2. The aim is to uphold the religion of Allah and/or defend the rights of those who are wronged; 3. Carried out by following the rules determined by the Shari'ah with a clear enemy target.

The various descriptions above increasingly emphasize that terrorism has nothing to do with Islam. This is one small form of the Muslim strategy against terrorism. Building awareness within the Muslim community itself, that terrorism is not related to Islam, in fact terrorism is an enemy of Islam. However, the acts of terrorism that are currently occurring are carried out in an organized manner and even involve international networks (Azra, 2012). The modus operandi has also changed, namely by brain washing.

The main target is young people. This is the form of asymmetric war that is currently engulfing Islam. The main actors/figures of terrorism launched a brainwashing strategy by instilling the understanding that terrorism is a jihad, which is of high value in deeds of worship before Allah SWT. The answer is heaven. Because of this influence, some people who were consumed were willing to carry out suicide bombings. Without realizing it, Islamic teachings prohibit people from committing suicide. Even the Qur'an emphasizes that the reward will be hell (Syihan, 1998).

In Islam, education is highly respected. Regarding this, Islamic education experts agree that one piece of evidence is surah al-Alaq, which contains the command to read to the Prophet Muhammad SAW. In this command, Allah did not specifically mention what the

Messenger of Allah had to read. On this basis, scholars interpret that the command to read has a general connotation, namely reading anything that can be read and is useful, both for the reader and humanity in general.

It doesn't matter whether what is read is written or unwritten, such as reading or researching the universe. Meanwhile, specifically, the first verse revealed is interpreted as containing religious education and scientific religious education (Yunus, 1981). Apart from surah al-Alaq, in the Qur'an there is still much evidence of the glorification of education. Education is so valuable that Allah raises the status of those who have knowledge.

Likewise with the hadiths of the Prophet Muhammad. Because the Prophet himself was sent as a teacher educator. For this reason, he always encouraged his people to seek knowledge. In fact, in one of the hadiths narrated from Anas ra, Rasulullah said that among the signs of the apocalypse are the decline in knowledge and the prevalence of ignorance. This suggests that education is like a lamp that illuminates human life. When the lamp of education dims, human life will end. Various deviant acts will be carried out, to the point that humans will truly be in a lower state than animals.

Of course, there are fundamental reasons behind Islam's glorification of education. one of which is related to human nature. As the Messenger of Allah said, that every child is born in a fitrah state, so it is the father and mother who make him a Jew, Christian or Magian. In this hadith there is a hint that the nature that already exists in every human being must be developed. Therefore humans need education. Regarding human nature itself, several Islamic education experts link it to divine qualities in humans such as seeing, hearing and living (Solihin, 2007). It is these divine qualities that are breathed into humans that must be developed in everyday life through education. Especially the loving and affectionate nature.

The next reason is related to the purpose of human life. In the Qur'an, this has been explained explicitly, that God's purpose in creating humans was to serve Him. In order to be able to realize this goal, humans must obtain education. In more detail the goals of education according to Islam can be seen from Al-Ghazali's concept. That the ultimate goal to be achieved through educational activities is twofold, namely achieving human perfection which leads to one's approach to God, and human perfection which leads to happiness in this world and the hereafter (Nata, 2000). That is the essence of the goals of education according to Islam. Become a perfect human being who serves Allah, in order to achieve happiness in this world and the hereafter.

Then, what about terrorism when studied from the perspective of hadith or the example of the struggle of the Prophet Muhammad saw? It turns out, the Prophet also firmly stated that evil and doing evil are both absolutely not Islamic teachings. In fact, continuing this, the Prophet gave a clear definition that the person with the best Islamic faith is the one with the best morals. This was the main basis for the spread of Islam during the time of the Prophet to his companions. As is historical fact, people's interest in entering Islam is not due to fear. But admiration for the morals and manners shown by the Prophet or his companions.

So, it is not true if there is a claim that Islam was spread by the edge of the sword. In fact, the war that the Prophet and his companions fought when spreading Islam was nothing more than a continuation of the diplomatic methods that had been used previously. Even that is not done blindly. Women, children, elderly parents, places of worship, and people who do not resist are protected. Likewise, the prisoners were also treated well.

History even records a major event when the Prophet conquered the city of Mecca. At that time, the strength of the Islamic army was no longer possible for the Quraysh to match. However, the Prophet carried out conquest in a peaceful way that was full of human values. Massive amnesty applies to former enemies, no grudges, no resentment. That is an example of true peace demonstrated by the prophet of the end times (Maarif, 2009).

From the explanations above, it can be seen that Islam condemns acts of terrorism, and the history of the spread of Islam, whether during the time of the Prophet or his companions, never exemplifies this. In this case, the Islamic view on terrorism can be emphasized as follows: First, Islam rejects violence in any form. Second, Islam condemns suicide, including anyone who advocates suicide for any reason. Third, Islam is a rational religion that always prioritizes common sense in all actions. Fourth, Islam emphasizes serious efforts to achieve happiness in this world and the hereafter, not giving up and choosing to commit suicide in the name of jihad fi sabilillah.

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METHOD

This research is a type of library research. What is called library research or often also called library study, is a series of activities relating to methods of collecting library data, reading and taking notes as well as processing research materials. Meanwhile, according to Mahmud in his book Educational Research Methods, he explains that library research is a type of research carried out using reading books or magazines and other data sources to collect data from various literature, both libraries and other places. From the explanation above, it can be understood that library research is not only the activity of reading and recording the data that has been collected. But more than that, researchers must be able to process the data that has been collected through the stages of library research

RESULT AND DISCUSSION

Jihad education against terrorism is a struggle to purify the meaning of jihad, while distinguishing it from terrorism through the field of education. This is absolutely necessary at this time, considering that terrorist leaders in the name of Islam have carried out brainwashing actions to carry out every criminal plan that will be carried out. In fact, their (the terrorists') misguided understanding of jihad is the result of the systematic activities of the enemies of Islam who spread the misleading virus through a war of ideas (ghazwu al-fikr). In this case, anti-Islam scholars conducted in-depth research on Islam. Then distort the facts.

They present their distorted and misleading version of Islamic teachings, using methods they say are scientific. Everything is to raise doubts among Muslims about Islamic teachings. In order to achieve its mission, various media are used, even establishing universities and academies, publishing scientific books, brochures, magazines and other facilities (Hasriah, 2015).

In fact, the impact of war through thought is more powerful than any bullet or bomb or missile. Because the bullets fired only destroy certain targets. It is different from the virus of heretical thinking which takes root in the souls, especially of the younger generation, and will be passed down from generation to generation and the damage is so extensive that it will take a long time to fight it. This is where the strategic role of jihad education plays. Explain clearly the difference between jihad and terrorism, including what jihad really is according to Islamic teachings. Because its scope covers all levels of society, especially Muslims, jihad education must be carried out both formally and non-formally. In the formal scope, education about jihad can be a special subject, especially in Islamic schools such as Islamic boarding schools, Islamic boarding schools, Islamic boarding schools, Madrasah aliyah, or Islamic universities.

In this subject, students are given an in-depth understanding of jihad and its differences with terrorism. For example, students are given the understanding that the scope of jihad according to Islamic teachings is very broad. In essence, every good deed that is done seriously and sincerely in order to hope for the blessing of Allah SWT, that is jihad. For students and college students, for example. The form of jihad is studying diligently and sincerely, so that in the future the knowledge learned can be put into practice so that it is beneficial for the benefit of all mankind. In learning about jihad education, students are also given examples of jihad actions related to seeking knowledge carried out by the Prophet Muhammad saw and his friends. Finally, students can understand jihad in depth and comprehensively.

However, understanding about jihad is not enough to only focus on students. Educators (teachers) must also understand the form of jihad of a teacher, namely teaching sincerely and using good and professional teaching methods. No less important, a teacher's jihad in teaching is not enough to be understood solely as providing knowledge in theoretical form. But more than that, teachers must strive to provide motivation and good examples for students. If the concept of jihad education like this is implemented, then within each student a stronghold will be built against all forms of misleading thinking in the name of jihad.

Meanwhile, in the non-formal sphere, the jihad education process requires the involvement of all parties, especially the government, academics, ulama, including the mass media. The target is the general public. Each component must be in synergy with each other, aiming at one goal of building public awareness about the correct jihad according to Islamic teachings. Internally, Muslims can use mosques as the main media to raise awareness among the public. In this case, lecturers must always insert messages about the nature of jihad

according to Islamic teachings in every lecture they give. In essence, society needs to realize that the scope of jihad in social life is very broad.

Starting from oneself, family, surrounding environment, society, religion, nation and state. One example is in the family sphere. The actualization of the jihad of both parents towards their children is to provide for them and guide and guide them on the right path. While the embodiment of children's jihad against their parents is obedience and obedience to their orders, as long as it is not to associate partners with Allah against the environment, society must realize that the form of jihad is to protect and preserve the universe. Don't cut down trees or throw rubbish carelessly, and much more.

Meanwhile, in the scope of society, religion, nation and state, the real realization of jihad is filling development with real work in various fields of life. Finally, people realized that the essence of jihad is dhikr, thinking and carving. Do dhikr by exalting the phrase La Ilaha Ilallah, always think for the common good, and strive to leave an engraving in the form of a real work during your life on earth. If this jihad education can be implemented, then people will protect themselves because they will be able to differentiate between jihad and terrorism. In essence, jihad aims for the common good in order to hope for the blessing of Allah SWT, while the aim of terrorism is nothing more than to cause anxiety and even fear in society with various forms of terror.

CONCLUSION

From the various explanations above, the following conclusions can be drawn: First, jihad education is absolutely essential for Muslims today, because terrorist elements in the name of Islam have carried out brainwashing strategies, with the main target being people who do not understand the concept of jihad properly according to the teachings. Islam. Second, the jihad education strategy is carried out both through formal and non-formal education. Third, active participation of all components of society is very much needed, in order to implement a systematic and comprehensive jihad education process for all levels of society, especially Muslims.

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