

Salafi Jihad's Version and Coercion to World Peace: An Islamic Educational Perspective

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ABSTRACT

Religious extremism at present, is a critical issue that threatens global peace especially the congruous image of Islam. The engrossments of some Muslim societies to salafi jihadi's extreme ideology, where Muslim scholars inversely disagree, however have exposed weakness in contemporary Islamic education system. Accordingly, this study concentrates on education analysis of Salafi jihadi's radical movement as to apprehend their thought. Due to the application of inductive, deductive and comparative methods, researcher analyzes correlation between Khawarij extremism in the early days of Islam to Salafi jihadi, as well as development of contemporary extremism. The findings suggest, since failure to understand Islamic teachings within Islamic education discipline, subsequently has possess to extremism, thus it requires reevaluation of education system in order to counteract from early stage.

Keywords: Extremism, Religion, Salafi Jihadi, Islamic Education, *Wasatiyyah*.

Introduction

Educational institutions recognize among the best mediocre to convey messages and execute transformations in society. The impact of the message respectively will affect student's cognitive, affective and psychomotor competences. This has been proven in the context of realizing national unity in Malaysia where it is the prominence of country's education philosophy.

Lacunas in Anti Extremism Subject, and the Diversities of Islamic Education System

According to terrorism researchers, all UN member states agree that the best counter terrorism method should be applied in national education system. The curriculum practiced by

contemporary Islamic educational institutions, however absence in conducting the violent acts. Among factors that contribute to current circumstances are;

First, the ignorance (*jahil*) to comprehend *wasatiyyah* that utterly should be based on Islamic guidance. Current applications of *wasatiyah* however, are in general instead of being executed as lifestyle. Term *wasatiyah* is practically a seasonal issue which merely projects by political leaders. Students and lecturers are slightly ambiguous indeed struggling while obtaining latest references pertaining the term. Moreover, there are no subjects offered apparently concerns to the extrapolations of religious extremism.

Second, deficiency in teaching approach that should exposed the greatness of Islam in Malay culture, which preferred correspondence and opposed to extreme approach. Accordingly, there are no historical accounts in Malaya during 16th century where extremist movement associated with Muslims and their scholars. Malays' resistance towards western colonization even being accused by the orientalist as a terrorist indeed is unacceptable. The colonist was eventually portrayed negative elements of colony's attempts who against the act of colonization i.e. in Malay world (Rahimin Affandi Abdul Rahim, 2017).

Third, there are program shortages to students on the subject of the importance of social work. Muslim students in Malaysian Institute of Higher Education (IPT) are less interested in social responsibilities. Whereas contradict situation verves to non-Muslim students. The circumstances altered when the ministries of higher education introduced the subject of soft skills, then awareness and interest in social activities began to increase.

A study by Latif Samian (2003) and Nordin Kardi (2002) found that the quality of academic achievement by Bumiputera students in several IPTA / IPTS, unfortunately was very weak. The finding shows that the failure and weakness of academic quality achievement is a result of indolent habits among students which could be classified into four main categories;

1. Students who are active in co-curricular and cultural activities nonetheless disappoint to allocate time manageable for study.
2. Students who are influenced by stand free and easy atmosphere, subsequently neglecting their responsibility as students.
3. There are students who came from poor family, who need to perform part-time work which then they fail to concentrate on learning.
4. Students from wealthy families suffered with a lavish still lazy ambiance however, steadily self-assured (sense of security) because of Bumiputera status that is supposed to be preferred by the government compared to non-Bumiputera.

Fourth, the absence of *Homo Conflictu* approaches that underlines human nature. Nature of human beings who confronts conflict of opinions that requires them i.e. the students to tolerate and free of variant opinions (*ikhtilaf*). There are shortcomings can be traced in the Islamic education system;

1. The issues of *ikhtilaf* is simply taught on the concept applied without further analysis. To students, they should be educating with execution of Maqasid Shariah, based on the principle in Islamic law.
2. The studies were limited to Sunni school without being extended to other schools of thought (Ilyas Supena, 2002).
3. It does directly not covered non-Muslim opinions. The idea aligned with the opinion proposed by Moqsit Ghazali (2007), who believes that Islamic education system considers non-Muslims as second class, indeed Muslim do create finite effort to convey *dakwah* to them. The approach directs to condemnation rather than edification.
4. Awareness lacking to disabled people like deaf and blind. A post-doctoral thesis by Mohd Huzairi Awang (2017) found that Islamic education system in Malaysia is designed for people with normal abilities, however does not fit the deaf. From the observation, Muslim teachers are reluctant to take responsibility to teach these deaf people despite being offered with various incentives. It is to note that some of *ustaz* believes the deaf are not belonging to the category of *mukallaf* because they have no ability to receive information as to qualify them to be an ordinary *mukallaf*. The aforementioned situation, however contrary to non-Muslims understanding who are very concerned with the group, like developing a communication medium for them. While this is not directly designing by Islamic scholars (Mohd Huzairi Awang, 2010).

Edu-Maqasid Theory and Analysis Concerning Extremism

The author offers edu-maqasid analytical approach while reviewing extremism in the context of salafi jihadi. Then the analysis will be supported by theory of ignorance (*jahil*) as the basis for terrorism acts. The theory is inspired by the views from Syed Naquib and Syed Husin Al-Atas that applied in education world.

For edu-maqasid analysis approach which basically is a method of intellectual application where people need to think, act and evaluate something that is far-sighted, broad, futuristic and integrated in order to understand the philosophy of Islamic sharia. It is not static, literal, formalistic and indictable. Although it is quite flexible but does not uninhibited the fundamental principles of Islam; which emphasizes the principles of tauhid, rationalistic, societal (the concern of society) and world affirmative (the world as a useful place).

While for the theory of ignorance, it affirms to several obsessions;

1. The groups involved in violence whether at the cognitive, affective and psychomotor levels are those who are weak and ignorant.
2. The ignorance of correct religious epistemology will cause a person became imbecile. This will produce a weak and stubborn spiritual nature, refusing to change even if given the right information. Referring to Quranic assertion, this 'illness' (imbecile) in fact, is a punishment from Allah to whom idle to learn.

3. After imbecile infiltrated with extreme vendetta and contemptuous, it will cause a person to abstain, consequently it produces a massive violent action on Muslims.

A. Analysis Result

i. Salafi Jihadi

According to experts, the salafi movement in fact is divided into three types: salafi da'wah, political salafi and salafi jihadi. The first two salafi groups (da'wah and politics) invite people to attach on salafi generation practice without hostile to the acts of extremism. While salafi jihadi practices a terrorism revolutionary approach as to achieve their purposes. On that basis, salafi jihadi is considered to be the neo-Khawarij, formed after the death of Syed Qutb (Wiktorowicz, Q., 2005). They fight for the establishment of an Islamic state that enforces Islamic law through a revolution. They also immerse intolerant to any deviant elements such as *bid'ah* that takes place in society and will try to eliminate over the path of violence (Mohamed Ali, 2012).

Currently, salafi jihadi centers in Afghanistan, Iraq, Syria and Southeast Asia. It trespasses stealthily in some western block countries like Europe, America and Australia. Salafi jihadi movement enthused with the basic idea of Syed Qutb's writing on the concept of Modern Jahiliah and Hukumiah (Bubalo, A., & Fealy, G., 2005). While the form of its membership and organizational arrangements arose after the invasion of Aghanistan by the Russian authorities. Many Islamic jihadis from all over the world have joined war against Russia. While in Afghanistan and Pakistan, they have received radicalism and military training at camps of Herat, Sa'ada and Torkham (Mohd Mizan Mohammad Aslam, 2009). These training camps received funding from Saudi Arabia and CIA (Carr, C., 2002). There are some figures who involved in this indoctrination process, who are Usamah Bin Laden, Ayman Zawhiri, Abu Mus'ab Zarqawi and Abdullah Azam; as the main figure who founded this jihadi ideology (Benson, B. P, 2015).

After the Afghanistan war ended, these jihadis returned to their respective places yet confirming salafi jihadi's ideology. As a result, they established a series of various salafi jihadi movements by regional area, which are:

1. Al-Qaeda is the central movement in Afghanistan.
2. Bay'at Imam in Jordan organized under Abu Musab Zarqawi which then advanced into ISIS.
3. The individual in West who acts as the *lone wolf* even not alienated under Al-Qaeda, but because of sympathizes, thus admits salafi jihadi. They involve in terrorist activities against the interests and public areas of West (Dickson, L.W., 2015).
4. Abu Sayyaf in Southern Philippines.
5. Jemaah Islamiyyah (Zulkifli Mohd Yusoff, 2005) and its division namely KMM (Kumpulan Militan Malaysia) in Southeast Asia. Among the well-known names are Abu Bakar Bashir, Abdullah Sungkar, Hambali, Dr Azhari, Nordin Mat Top, Imam Samudera, Zainon Ismail, Nik Adli Nik Mat and many more (Kamarulnizam Abdullah, 2009).

In Malaysia, former Afghan and Pakistani fighters have established the MASSA-Pakindo association (Association of Former Students of Pakistan, India and Indonesia). The purpose of MASSA-Pakindo is to monitor, coordinate and continue to extent terrorism activities in Malaysia. They also struggle to unite with other former salafi jihadi fighters around the world (Mohd Mizan Mohammad Aslam, 2009). The reunion specifically developed for those are in Southeast Asia such as Indonesia, South Thailand, Singapore, Philippines and Australia (Wattana Sugunnasil, 2006).

Islamic Salafi Jihad Version: An Analysis

A. The Resemblance between Salafi Jihadi and Khawarij

The author believes, current extreme religious phenomenon presented by salafi jihadi has corresponded to Khawarij. Critical reviews are clearly proved thru social movement theory (Wagemakers, J., 2014). Although they are from different period passage, they however distribute similar philosophy. The nature of human will definitely surrounded by the same fact and it will be repeated because of ignorance, culture and environment. This can be seen from;

i. The Similarities and Basic Principles of Islam that Incompatible to Wasatiyah Understanding.

It is the result of unable to understand the exact teachings of Islam. It coincides with the theory of knowledge culture and manners deficiency, which resulting in extreme traits (Wan Mohd Nor, 2010).

The Khawarij as the earliest religious extremists have some major beliefs (Craig Anthony Green, 2009) which are;

1. In order to understand Islamic teaching which contained in Quran and Sunnah, it must solely, and shall be fully practiced on literal-based.
2. Their view is the most correct, and those who contradict to their opinions will be declared as infidels, hence it is considered halal (permissible) to be killed. Even worse, all the family members, including women and children who's differ in opinion, also tended to be killed.
3. The residence area being acknowledged as *Dar al-Islam* (Islamic state), while the other Muslim regions were identified as *Dar al-Kufr* (Infidel state) that must be fought. The entire population of *Dar al-Kufr* recognized as polytheist, regardless of being adults or children.
4. Anyone who commits sin and evil doings continuously, is considered an absolute infidel and if he dies, he will remain in hell.

The aforementioned principles embraced by Khawarij, however developed by salafi jihadi into (Iviarquardt, E., & Heffelfinger, C., t.t.);

1. The struggle was driven by the spirit of Crusades and thus must be proceed to strive against Western powers. Their enemies consist of all Western blocks and Zionism that need be wrestle by force of violence. Recently, the enemy target is also extended to Shia sect – for example the case of Al-Qaeda under leadership of Abu Mus'ab al-Zarkawi and ISIS in Iraq.

2. The Islamic Khilafah system is built up in a way of revolution. It is not just an alternative, in fact, it is a Sharia obligation pertaining to God's command and will. Therefore, every Muslim is obliged to obey the will of Allah. Any recession is considered an enemy of God's command. In many ways, they disregard *maslahah* or the rule of Islam in decisions making. – such in the case of the Taliban and ISIS governments.
3. Since the legitimacy of the Islamic government is based on the Sharia of Allah, then the non-sharia compliant government is deemed as unlawful. Any government and an individual Muslim who disobey God's sharia, then will be considered guilty and infidel; who are an excuse for fighters exploiting the concept of Jihad – for instance, the murder of Anwar Sadat by the followers of Takfir wa al-Hijrah group.
4. The program proceeds to who opposed Islamic ruling and among them are muftis as well as physical buildings (such as mosque and school); who are engaged to the abovementioned government – such as the Jemaah Islamiyyah and Front Pembela Islam in Indonesia.
5. Performing jihad against disbelief and those who sympathize to the former, is considered as sacred duty. Therefore, fighting against these groups is obligatory upon true believers, which should also be extended to the public. It demands an ultimate commitment of loyalty and obedience. For them, one is viewed in terms of his religious status, only in two states; neither Islam nor infidels.
6. *Takfirism* (Mohamed Ali, 2012); an act of labelling people as infidel, who disagree with their thoughts. The implications was to the people concerned, including members of civil society who do not agree with them, eventually their soul considered permitted be killed. Hence, it is necessary for them to kill the opponents and the laymen who conspire with their opponents. They are even definitely pleased killing fellow Muslims than non-Muslims (Zulkarnain Haron, 2013).
7. Christians and Jews are regarded as infidels and not the People of the Book (*ahli kitab*) because of their affiliation with Western colonialism and Zionism. They are seen as close friends in a Jewish-Christian conspiracy against Islam and the Islamic world.
8. They create binary forms of belief (the opposing enemies; *Dar al-Harb* and *Dar al-Islam*). *Dar al-Harb* assembles the ultimate enemy of Islam. They rebel over new element that originated from West. West is regarded as *Dar al-Harb* and fighting against them is necessary thus, committing violence that sacrificed population and assets. They strongly encourage their followers to resist and oppose any Western elements (Kippe, G.R., 2010).
9. Young Muslim is encouraged to engage fighting the infidels as an anti-thesis to Muslims, who are said to have a martyr (*syahid*) status if sacrifice himself in a suicide bombing.

Hashim Musa (2004) in his study of global Islamic movement found that there was an Islamic movement that chose a transcendental approach, which could be defined as;

1. *Extremism*; exceeds limits and assesses while interpreting and implementing a law.
2. *Chauvinism*; being obsessed after considering their thinking or group is the best, while the other thought or group is fallacious, then must be rejected.
3. *Fanaticism*; blind enthusiasm (approaching psychosis) in succeeding and implementing one's own way, opinion and approach indeed denying regardless any others' opinion.

Al-Qardawi projects his opinion that Muslims should execute the approach of *wasatiyah* in confronting any issues. His interest as to show the apparent contradiction between *wasatiyyah* and extremism that held by certain Muslims (Mohd Anuar et al., 2015);

1. Intermediate attitudes between those who call on narrow-minded practices and those who call on freedom from being bound by the absolute school.
2. Intermediate attitudes between the judiciary by pure reason resulting contradiction to definite text (*qat'i*) and of those who deny the role of reason even to understand the texts.
3. Intermediate attitudes among those who are intolerant and stagnant in matters of *furu'* (peripheral) with those who are easy-minded even in matters of core principles (*usul*).
4. Intermediate attitudes among those who are esteeming Islamic tradition (*turath*) even though the current reality has changed, with those who neglect *turath* even though there is a worthwhile guide.
5. Intermediate attitudes between those who deny the role of inspiration (*ilham*), with those who extremely accepting as source of Islamic law.
6. Intermediate attitudes among the people who excessive in prohibiting acts, so as nothing is lawful, with the people who are too easy to legalize as if nothing was illegal.
7. Intermediate attitudes among those who ignore revelation text (*nas*) with the pretext of guarding Maqasid Syariah, with those who ignore Maqasid Syariah with reason to secure the law.

ii. Constitutional Equation.

Khawarij was innate from an atmosphere of desert, and also imprudent because for simply embracing Islam. Meanwhile, salafi jihadi was developed through constitutional repression of the Egyptian government against the Islamic movement. After the assassination of Syed Qutb, preliminary supporters of salafi jihadi felt that the democratic system would not help them and led them to change by the course of revolution (Altenbern, M.E, 2011). They was also exist in an extreme climate change like Afghanistan. According to Ibn Khaldun's theory, climate and environmental factors will contour human character being rough and tough. The nature character should be fully guided by Islamic educational institutions (Ibn Khaldun, t.t.).

The study found that Malaysian students involved in war against Soviet Union in Afghanistan were influenced by the ideology and climate extreme character, who then tried to prompt the ideology in Southeast Asia. This is however, contrary to the nature of the Malay community that will not accept such approach (Idris Zakaria, 2003). Additionally, the set off of Malaysian students is not motivated for the purpose of pursuing knowledge (*reblah islamiyyah*), but merely eager to fight and urge to obtain martyrdom status. In fact, these people are very proud of this experience. They eventually form an association of former Afghan fighters to pursue this idealism in Malaysia and notwithstanding they proudly continue the culture and activities of terrorism in Malaysia.

iii. Similarities between Ignorant and Imbecile.

Historical facts demonstrate Khawarij refused to accept Saidina Ali's opinion regarding the establishment of Tahkim Council with Muawiyah bin Abi Sufyan. It is even more intense that

they have conspired to kill Saidina Ali; The Gate of Knowledge Seeker. Salafi jihadi also refused to accept the views of Islamic scholars' authorities who are *muktabar*, but consent to their reference idols.

Indeed, the membership of this group is encompassed of young drop-out and religious needfulness but passionate fight for Islam. The details of khawarij and salafi jihadi are;

1. Challenge the previous dominant tradition of Islam. Khawarij rejected Islamic worldview, especially the Khilafah system constructed by the great Companions. Salafi jihadi also eliminates the current Islamic state system because it is considered to be western colonial legacy.
2. Forbid contextual element in Islamic struggle. Khawarij associated the style of Ali's reign with Muawiyah. Salafi jihadi also asserted current Muslim political order as misguided idol (*Toghut*) and on Western grounds. The Malaysian government system is ultimately equated to non-Islamic government. They refuse to admit the fact that this is due to historical factors, have been colonized and strained to receive British which is West administration system (Mohd Noor Mat Yazid, 2014). Additionally, after independence, there has been a transformation exertion in British legacy system.
3. Encounter extreme actions. Khawarij prioritizes this extreme action by performing a series of violence that shed blood on Muslims. This action has caused Saidina Ali; who disfavor warfare among Muslim, however struggle upon them in the war of Nahrawan. At the end of his life, Ali had reminded his two sons; be careful with these devils, who will spoil the sanctity of Islam and their generation (*zuriat*) will always be in their father's loins. Salafi jihadi also drive the same actions. For example, they authorizes suicide bombings regardless of innocent civilians (Green, C.A., 2009).

In Malaysia, despite the community relatively live in peace, the KMM (Militant Groups of Malaysia) have chosen a movement that leads to violence. They are apparently immersed with acts of terrorism. Some examples of KMM's actions (Mohd Mizan Mohammad Aslam, 2009) are;

1. KMM was formed to dethrone government thru revolution course. They illegally involved in political party named PAS which is considered as the only platform of true Islamic struggle. This act being withholding continuously as they believe PAS will not agree with this revolutionary approach.
2. They smuggle and accumulate loads of weapons and being expended when applicable.
3. They committed acts of violence by bombing Hindu temples, striking the Police Station, burgling the Southern Bank, murdering Joe Fernades (who responsible for astray Malay girls), threatening to kill apostate Malay women and attempting to attack US Navy who landing in Malaysia.
4. They are involved in indoctrination efforts from members of public and IPT students.

B. The Concept of Jihad That Afield from Islamic Principles.

Rooted by ignorance, this group practices a simplistic and literal interpretation of Islam. As a result, they are surrounded by fanaticism in legal formalistic; the attitude of justifying others as erroneous. Khawarij is having difficulties in understand Islamic knowledge. There is even a study shows that Khawarij among the false Prophet Succession movement, Musailamah al-Kazab who against the teachings of Islam (Al-Makin, 2013). On that basis, some Muslim scholars believe, the status of Khawarij in Islam is being disputed (Hamidreza Mohamadi Najafabadi, 2014).

Salafi jihadi also was reluctant to adhere classical *fuqaha* works which to them considered as *taqlid* and *bid'ah*. Instead, they truly depend on their masterpiece which is very literal in nature. Their daily activities of these young people are preoccupied with war bustles that resulting failure to pursue religious knowledge (Eggers, B. A., 2011). The proof can be seen from Imam Samudera's writing, who provides unconvincing justification that justifies Bali bombing massacre. A short article entitled I Against Terrorism (*Aku Melawan Terrorisme*) has been criticized by all Indonesian Islamic movements.

The misinterpretation of epistemology can be seen in their understanding of the concept of jihad. The understanding of jihad held by ISIS has proven as weak and wrong. But the worst case is that this off track jihad idealism has succeeded in affecting the majority of Muslims world widely, including Muslims in Malaysia and Indonesia. This is because ISIS has been using ICT sophistication such as *youtube* and social media, as medium of propagation (Van Zuijdewjin, J. D. R., 2014). In short, it is true from Islamic philosopher's view that wrong understanding is rooted from wrong foundation, and will only lead a person into the abyss of humiliation. It will always remain in a prolonged breakthrough (evil) cycle (Wan Mohd Nor Wan Daud, 2010).

Among the obscure concepts of jihad practiced by salafi jihadi are;

- i. Absolute oath (*bai'ah*) is solemnly bare to the movement. As an example, ISIS invites Muslims to join *bai'ah* with them, claims that their jihad struggle is compelled by Islam. They affirm that pledge and support upon them will obtain reward of heaven. In other words, ISIS claims their struggle is a mission of jihad in accordance to the teachings of Islam that conveyed by the Prophet. The negative implication is, whoever submits to ISIS will inevitably reject all forms of government that do not administrate Islamic sharia. On that basis, every ISIS member is an anti-government or state, thus can defeat the sovereignty and obedience of their nationals (Weeks, D. M., 2013). To them, there is one and only leadership authorization under Abu Bakr Al Baghdadi (Jones, S. G., 2014). Indeed, ISIS is a visible of national threat that undermined the state sovereignty like Malaysia (Ahmad Sauffiyan, 2016).
- ii. Restrain on physical jihad and persecution. Their ultimate believes is jihad, as a physical war without being associated with other methods of jihad, for example to expand knowledge or socio-economy of Muslim community. Some Islamic scholars argue that their actions are not categorized as jihad, in fact the accurate term is *Bughah* because

they are cruel to the point of terrifying and killing innocent civilians (Khairunnas Rajab, 2010) which applied in salafi jihadi. Salafi jihadi equates Khawarij ideology by forcing non-Muslims to embrace Islam, legalizing blood of an individual and non-Muslim families (Harda Armayanto, 2013), executes different extreme torture techniques as well as allowing non-Muslim prisoners to become slaves (Abdul Waid, 2014).

Imam Samudera, a member of Jemaah Islamiyyah, who has responsible for the Bali bombing has justified his actions with some superficial arguments. This can be seen from some aspects;

- i. His views are restricted to Abdullah Azzam's idealism, the person of reference who involved in indoctrination of salafi jihadi ideology in Afghanistan (Calvert, J., 2007). Apparently, this figure succeeded in designing self-confident to Imam Samudera regarding his persistence of struggle. If he is a meticulous and responsible person, Imam Samudera should scrutinize to other Islamic scholarly works as to gain a better view. Unfortunately, Bali's murder was considered normal, where the decision simply referred to a scholarly work.
- ii. He also rephrases the act of jihad in Bali bombing to some selected Quranic verses that in accordance with his will. He then performs simplistic justification by subjugating the Quran to conform on his determination. His attitudes however can be categorized as virus of erroneous knowledge that exactly affects their understanding to the essence of maqasid. It encompasses (Amir Muallim, 2004);
 - a. *Subject matter*; undertaking certain immature attitudes towards a verse due to ignorance of understanding Islam holistically.
 - b. *Manipulation*; emancipating the argument (*dalil syara'*) pertaining to current situation and reality.
 - c. *Interpolation*; incorporating *nas* into a certain frame of thought, such as individual principles upon socialism, which contradict to Islamic principles.
 - d. *Inaccurate*; the attitude of ignorance and inaccuracy, who holds to invalid and irrelevant *nas* in responding to a question arising.

Imam Samudera in his book, explains that Bali's bombing was a retaliation for western powers that had attacked the helpless Muslims (Abdul Azis Alias, 2004). He has proven an argument from Quranic verse: "*So wrong not yourselves therein, and fight the Pagans all together as they fight you all together. But know that God is with those who restrain themselves.*" (9:36). He also acknowledges, though killing or attacking the laymen was illegal, but because the Americans and their allies had exceeded the limits by killing the Muslims, then attacking and killing them was a fair act. He quotes Quranic verse which states: "*And if ye do catch them out, catch them out no worse than they catch you out: But if ye show patience, that is indeed the best (course) for those who are patient.*"(16: 126).

Imam Samudera claims that Bali bombing operation was in line to the degree of jihad, as enclosed in the book of Abdullah Azzam's *Tarbiyah Jihadiyah* and *Tafsir Ibn Katsir*. The first

degree jihad is the stage of self-restraint - as the Messenger of Allah (peace be upon him) set in Mecca. Second degree of jihad is allowed to fight, when torture and atrocities are increasing, as literal word of Allah means *"To those against whom war is made, permission is given (to fight), because they are wronged:- and verily, God is Most Powerful for their aid. (They are) those who have been expelled from their homes in defiance of right – (for no cause) except that they say. 'Our Lord is God'. Did not God check one set people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of God is commemorated in abundant measure. God will certainly aid those who aid His (cause);- for verily God is full of Strength, Exalted in Might, (able to enforce His Will)."* (22: 39-40). This is followed by a third degree jihad when it is justified against infidels with limited war (2: 190; 2: 216).

Finally, in the fourth degree of jihad, it is challenged to fight all the infidels and idolaters, *"... then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them..."* (9: 5). *"The number of months in the sight of God is twelve (in a year) - so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage. So wrong not yourselves therein, and fight the Pagans all together as they fight you all together. But know that God is with those who restrain themselves."* (9: 36). Imam Samudera asserted that Bali bombing was the fourth degree of jihad which contained an order of jihad on an offensive basis. The jihad must be done by Muslims to the Western societies until there is no injustice on earth and until God's religion is superior to other religions (9:33; 61: 9).

Referring to the act of suicide bombings, Imam Samudera justify with some hadiths and verses from Quran. He refers to the book of Ibn Nuhas containing 16 traditions on actions of several people who attacked the enemy regardless of his safety. This action is in accordance with Quranic verse which Abu Hurairah once read in front of the people, *"And there is the type of man who gives his life to earn the pleasure of God..."* (2: 207). Therefore, he concludes performing suicide, is legitimate. After referring to Ibn Nuhas, Imam Samudera does believes the action is strongly encouraged.

Imam Samudera understandings certainly representing salafi jihadi ideology that opposed to other Islamic scholars. Their reasons can be formulated into;

- i. Typology of *Dar al-Harb* and *Dar al-Islam* is no longer applicable in modern context, as there has been a major change in the worldwide relationship between human beings. According to Tariq Ramadan in his book entitled *To Be a European Muslim*, this typology has not support by *nas* in Quran and sunnah. This concept is found to be contrary to Islamic principles which distribute gracious (*rahmah*) to beings. Moreover, Tariq Ramadan emphasizes that this concept should modified, as all the world's geographic maps have become decrease (global) with complex changes (Yoyo Hambali, 2010).
- ii. The verses of Quran executed by Imam Samudera are incompatible to narrative descendant (*asbab nuzul*) and contrary to present historical facts. Imam al-Qurthubi and al-Tabari share Mujahid's view regarding verse translation of your (enemies) will not

stop fighting you (2: 217) being revealed because of Meccan Quraysh atrocities against Muslims. The direct meaning do not implies eternally, because the Quraysh have embraced Islam afterwards. In fact, a war needs to declare by the appointed Caliph and not upon certain individuals.

- iii. It is subjected to strict rules and does not commit excessive violence.
- iv. The Islamic guideline between Muslim and non-Muslim relations is based on the principles of peace and harmony, solely not a physical jihad.

C. Attempts to Abolish Western Modernization and Absolute Power.

The salafi jihadi extremely disallow modernization because of their paradigm to restore the legacy of Islamic caliphate system. It is considered to produce purely an Islamic government system. They also have absolutely absolved Western world as a center of anti-Islam (Adian Husaini, 2005) or as a diabolical (adherent to Satanic) (Syamsuddin Arif, 2008). While there are several Islamic movement leaders who acknowledged good doings practiced by West people. History records where some Islamic leaders who oppressed by Islamic leadership; have migrated to Western countries, then responsible for enhancing Islamic revival in conducive civil society that provide space for the development of intellectual freedom (Rahimin Affandi Abd Rahim, 2007).

D. Extreme Attitude towards Human Phenomena of Homo Conflictio.

The salafi jihadi groups also refuse to accept the fact that every human being will counter difference of opinion that demanded the practice of receptiveness. It is, indeed a normal process (*sunnatullah*) of human nature. On the contrary, they are forcing others to agree to their views. If their will and views being deny, they will decompress their opponents as infidels. They, firmly hold to the concept of *takfir* which legalizes the blood of people who are in conflict with them. It is directly, mistreated and undermined diversities manners of Islam organized by Islamic jurists (Mohd Anuar et al., 2015).

E. Priorities Denial upon Struggle

To them, priorities that should be observed in the context of wisdom and manners (about what needs to be prioritized in struggle) does not exist at all. Like Khawarij, salafi jihadi strives to create an Islamic Khilafah that will implement absolute sharia. Despite these ideals, there are certain aspects being raised;

First, the obscured concept of Khilafah indeed prefaced to utopia. The main reason is, their Khilafah establishment system as done by ISIS does not adhere to Islamic policies (*siyasaḥ syar'iyah*). It is disguised due to discordance with *Ahlu al-Hal Wa al-'Aqd*, as well as it is an act of coercion to society members (Abdul Waid, 2014).

Second, before the intention of upholding the Islamic Caliphate can be achieved, it should consider and proceed infrastructure development through science activities. It will produced labor assets to build a successful Islamic state. They solely are not concerned with the

quest for knowledge because they taught to be fanatical to the teachings of salafi jihadi. In addition, they are not interested in knowledge and scientific studies as to develop Islamic jurisprudence, by all means the answers being completed in Quran and Sunnah, then simply need to be implemented. This practice clearly shows their ignorance, because;

1. Quran and Sunnah are just the basic sources of the Islamic jurisprudence, while the rest are the use of human intellectuals that reflects both sources (Gibb, 1962).
2. The texts of Quran and Sunnah related to legal matters are limited in quantity, whereas the problems arise in human life are unlimited. For this reason, independent opinion (*ijtihad*) has been introduced and considered to be capable of solving this problem (Ibn Qayyim, 1969).

The abovementioned have opened the gate of an intellectual-based research in Islamic legal system in order to develop. It will prove that Islamic legal system is comprehensive and appropriate for time space, as it is supported by continuous practice of *ijtihad* (Subhi Mahmassani, 1987). So, we can expect that salafi jihadi movement will not last long because it does not have a solid intellectual foundation. Nevertheless, it will only spoil Muslims and most importantly, obliterate Islamic image upon foreign community. This is coincident to Wan Mohd Nor Wan Daud (1990) affirmation: "*Faith or religious practice, if it is based not on encompassing and profound knowledge, is like an abandoned sandstone building. If faith develop thru knowledge, it will not only strengthen the character concerned, but certainly will also projecting prosperity to man and nature.*"

Conclusion

It is proved that the perpetrators of violence from the salafi jihadi group, who later enlarged into Jemaah Islamiyyah, al-Qaeda and ISIS, were due to the failure of true Islamic education system. The phenomenon of imbecile, ignorance and immoral has become a sort of chain reaction that creates current violence. Reconstruction and re-evaluation of Islamic education system, especially in Malaysia, is needed in order to prevent and eradicate before being advanced.

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