

Conference Paper

## Anti-Radicalism Literacy Jihad: Efforts to Contextualize Nahdlatul Ulama's Jihad Resolution in the Modern Era

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### ABSTRACT

The Nahdlatul Ulama Jihad Resolution, which was proposed as an effort to seize and defend the Unitary State of the Republic of Indonesia (NKRI) from the hands of colonialists, was based on the postulates of the Islamic religion which obliges every Muslim to defend the homeland and defend the independence of the Unitary State of the Republic of Indonesia. The jihad resolution that was proclaimed immediately spread widely to society. In today's context, jihad, which is interpreted as a serious effort, can be widened in scope in terms of protecting all of Indonesia's blood from threats and exposure from extreme and radical groups through strengthening literacy or literacy jihad. Nowadays Islamic boarding schools as educational institutions which are one of the strongholds of the Republic of Indonesia have undergone changes in responding to the challenges of the times by incorporating information technology knowledge. This knowledge is an effort to develop general knowledge as well as the practice of using Information and Communication Technology (ICT) to equip students in this digital era. This is an effort to contextualize NU's jihad resolution in the modern era, namely jihad in the field of literacy to ward off radicalism.

*Keywords: Literacy Jihad, contextualization, NU Jihad resolution*

### Introduction

The role of Islamic boarding school circles in defending the Unitary State of the Republic of Indonesia (NKRI) cannot be doubted or denied. The contribution of Islamic boarding school circles to fighting for independence (Bizawie, 2014). Currently, Islamic boarding schools continue to make a real contribution by forming quality human resources for the progress of the Republic of Indonesia, as evidenced by the number of great influential ulama and national figures who were born from the womb of Islamic boarding schools. Islamic boarding schools from the era of the spread of Islam in the archipelago to the modern era still continue to exist as the oldest Islamic educational institutions in the archipelago (Muhakamurrohman, 1970).

The increasingly global development of the world today is a reality that is present in the midst and surrounds the life of the nation. Its presence, which is fully supported by information technology, whether we like it or not, is almost difficult or even impossible to resist. Ruralization continues to spread into the public space to the very private realm with all its implications (A'la, 2018). When globality supported by information technology within the framework of capitalist neoliberalism gave birth to information liberalization. The community then becomes a target or a puppet that is controlled and guided according to the wishes of the group that controls the information.

Meanwhile, the terminology and discussion of jihad was widely discussed after the bombing of the Twin Towers World Trade Center (WTC) on 11 September 2001. The event known as the 9/11

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incident has popularized the name al-Qaeda throughout the world, as a radical group in Islam with its cells, because it is considered responsible for this event (Said Ali, 2014). This event also marked an expansion of the meaning and object of jihad. Jihad is not only aimed at America and the West, and does not have to be carried out in groups under the leadership of someone who has authority, but can also be aimed at Muslims themselves who according to their understanding have not yet converted to Islam and jihad is also an individual responsibility from what was originally communal responsibility. Therefore, the target of jihad is not only America and the West as the embodiment of symbols of Christianity, Judaism, and colonialism. But there are also Muslims who are not subject to the Islamic system like Indonesia even though the population is majority Muslim. This change in the meaning and target of jihad was seen when Osama bin Ladin declared a global jihad program in which jihad must be carried out by every Muslim throughout the world, namely killing Americans and their allies, both civilian and military. The task of jihad is no longer a communal task, but rather the individual duty of every Muslim in whatever country and wherever possible (Filiu, 2014).

The new development regarding jihad is that there is a change in the implementation of jihad from previously being carried out conventionally in the form of physical confrontation, to being carried out using digital media, one of which is through online media. The efficacy of this media is recognized by radical group figures to influence and spread their beliefs throughout the world. Media jihad is carried out because there is awareness among jihadists about the wide gap between the jihad movement and ordinary people, especially regarding understanding the meaning of jihad. Therefore, jihadists must widen their jihad focus on media jihad as the main vehicle to avoid the failure of ideological jihad (Awan, 2007).

Many young people use social media or what is trending is called millennials (Afwiyana et al., 2019). The public, especially the younger generation, must be provided with a mature understanding of religion so that they do not easily follow preaching that leads to radicalism, the phenomenon of the click generation, namely a generation that is far from understanding media literacy so that news, information, and content divide the nation. without knowing the truth, they (the click generation) spread it to various social media such as Facebook, Twitter, WhatsApp, Instagram, and so on (Syahputra, 2020).

Literacy jihad, especially in the fields of media and information technology, absolutely must be carried out by moderate groups, in this case, Islamic boarding school students and NU congregation, considering the massive efforts made by radical and extremist groups who use religious clothing to carry out their crimes. NU's jihad resolution must be an inspiration to make efforts to prevent the exposure of extremist ideas by broadening the meaning of jihad, namely by carrying out literacy jihad in the form of mainstreaming straight and moderate information and love of the country.

This article attempts to analyze and then elaborate on how the Nahdlatul Ulama Jihad Resolution was then contextualized in the modern era so that the spirit and content of the NU jihad resolution became the spirit of anti-radicalism literacy efforts. Apart from that, NU followers and congregations in particular, and society in general can understand the context of jihad in the modern era, namely developing anti-radicalism literacy and then implementing it in life. This is so that radical and extremist narratives circulating massively in cyberspace can be suppressed.

## **Material and Methods**

The data collection method used in this research is a literature study, namely by studying information from reviewing books, literature, regulations, articles, journals, websites, and other library materials related to the problem being studied. Sugiyono (2014) In connection with this research, the author conducted an exploration related to the contextualization of NU's jihad resolution in the global era and its role in the literacy jihad against radical narratives. The data used in qualitative research is data obtained from various sources (multiple resources of data). This means that data in qualitative research is not focused on a single data source. Multiple resources of data allow researchers to not

only focus on research data that has been collected but also compare it with reports in the mass media or the results of similar research that has previously existed. This technique is also important to minimize data bias, which may occur due to subjective tendencies from informants, mass media, and researchers' interpretation of the data (Afrizal, 2017).

## **Results and Discussion**

The excess of advances in information technology is digitalization. There is a process of institutional transition from what was initially conventional to the virtual world. If previously the institutionalization of values took place through conventional social interactions such as through teacher-student relationships in the learning process, both formal and informal, through religious teachers in places of worship, through the family as the primary socialization medium, now it takes place digitally through online media such as Facebook, Twitter, WhatsApp, Instagram and other online media such as Ditunggal.com, Kompas.com, NU Online, Islampos.com, Tempo.co, Panjimas.com and Merdeka.com. The institutionalization of values takes place easily by using a cellphone that provides Android services (Sefriyono, 2020).

Electronic speed is an element that controls digital spaces, this causes human existence to change from a body shape that moves in a room, to a body shape that stays in place and is only able to absorb all existing information through electronic simulations (Kemper & Wulf, 1989). The problem is that sometimes these digital spaces are filled with various content that fuels conflict and creates division. Religious narratives that are exclusive, contested religious teachings, excessive primordialism, and so on often appear in digital content.

Jihad should be something that can be applied in the lives of Muslims, as well as being an answer to the growing problems of life. Jihad carried out continuously can even be a way to liberate humans from slavery to everything that hinders humans from becoming homo sapiens. Such jihad occurs if jihad can be interpreted in the broadest sense as Rasulullah SAW. As well as friends who strive to preach to spread the message of Islam, encourage goodness, and prevent evil, either by example, verbally or by physical strength (Wahyudi, 2021).

In the view of NU ulama, jihad is an effort to be serious about carrying out an action. What the NU ulama and santri did when the NU Jihad Resolution was issued was jihad to defend the homeland, as a form of love for the homeland which was later interpreted as jihad fi sabilillah. According to KH Hasyim Asy'ari, jihad is a big and important practice in Islam with many virtues. Therefore, according to KH. Hasyim Asy'ari in the context of fighting the Dutch colonialists, giving a fatwa on jihad to defend Indonesia's homeland is obligatory.

The urgency of interpreting jihad today is urgently needed. Promoting "literacy jihad" is an effort to contextualize the meaning of jihad and also the NU jihad resolution that was once echoed by NU founder KH Hasyim Asy'ari. The meaning of jihad is not single but flexible to suit the context of the times. "Literacy jihad" as an effort to contextualize the NU jihad resolution aims to make the NU congregation aware that currently what is most needed is literacy jihad, especially in the fields of media and information technology. This is in order to suppress the flow of extreme and radical information and narratives spread by irresponsible parties.

### ***The urgency of anti-radicalism literacy jihad***

Information literacy is a set of abilities that a person must have in obtaining and creating the information needed. Literacy is divided into two, namely traditional literacy and modern literacy. Traditional literacy is literacy, especially for those who are illiterate and cannot count as per daily needs. Modern literacy or literacy in the 21st century is literacy that is focused on people who cannot relearn, people who cannot learn and even those who stop learning. Modern literacy in its development in accordance with the demands of the 21st century or the era of Industrial Revolution 4.0 demands technological literacy. Technological literacy takes the form of a person's ability to use, understand,

manage and evaluate developing technology (Wahyudi Dedi, 2021). The ability to have information literacy is very important because of religious demands for lifelong learning as well as the demands of the times.

In the context of life in the modern era of Industrial Revolution 4.0, jihad can be interpreted from a macro and holistic perspective, so that all forms of worship aimed at amar ma'ruf nahi unkar such as efforts to improve the level of education of Muslims, dispel hoax news, spread peaceful da'wah, provide useful information, real, and so on are included in the category of jihad. All efforts aimed at amar ma'ruf nahi munkar fall into the category of jihad and are more important in the current era than jihad by taking up arms.

Anti-radicalism literacy in digital media through counter-narratives is a form of literacy jihad for the continued integrity of the Republic of Indonesia, which is one of the ways of "jihad" in the modern era. Carrying out the practice of amar ma'ruf nahi munkar in the form of protecting one's religion and country from various threats of division in the digital realm is part of modern jihad in the digital world. As was done by the founders of NU who issued the NU jihad resolution to protect and defend the Republic of Indonesia from being undermined by invaders.

## Conclusion

In this modern era, extreme and radical sites are growing rapidly, they are spreading radical narratives that hurt the integrity of the nation and religion. Exclusive attitudes regarding religious diversity and religious understanding are a source of intolerant attitudes which also have great potential for socio-religious conflict.

Discussions related to jihad in the context of the modern era are not easy, this is because there are subjective political elements. For some parties, jihad is interpreted as the essence of radical Islamic ideology and is almost equated with terrorism. Here the importance of anti-radicalism literacy jihad absolutely must be mainstreamed considering the increasing number of narratives being spread by extreme and radical groups, especially in cyberspace. This literacy jihad is part of the contextualization of the NU Jihad Resolution in the modern era.

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