



| Article Information |                  |            |              |
|---------------------|------------------|------------|--------------|
| Received:           | 15 February 2023 | Accepted:  | 2 March 2023 |
| Revised:            | 27 April 2023    | Published: | 31 May 2023  |
| Volume & Pages:     | 1(1) & 43-57     |            |              |

## Extremism Counter-narration of the Jamaah Ansharut Daulah within the Perspective of Ludwig Wittgenstein Language Games Theory

Muhammad Habibullah<sup>a</sup>

State Islamic University of Sunan Ampel Surabaya, Indonesia

Muhammad Makinuddin<sup>b</sup>

University of Kiai Abdullah Faqih Gresik, Indonesia

<sup>a</sup> E-mail: [muhammadhabibullah2112@gmail.com](mailto:muhammadhabibullah2112@gmail.com)\*\*

<sup>b</sup> E-mail: [kinudd@gmail.com](mailto:kinudd@gmail.com)

\*\*Corresponding Author

Copyright © 2023. The authors. IJISS is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License

### Abstract

*Jamaah Ansharut Daulah* (JAD) is one of the extreme Islamic groups that has a strong influence in the spread of *takfiriism* in Indonesia. This group has proven to be strongly affiliated with ISIS (Islamic State of Iraq and Syria), which is an extreme transnational Islamic group. JAD is one of the extreme groups in Indonesia that has the most followers and is spread throughout Indonesia. This is based on the large number of Indonesian people, especially Muslims who are exposed to JAD ideology. JAD has a different character from its predecessor group which also carried out acts of terrorism. JAD's character is like targeting a near enemy, disbelieving all those who serve the country, carrying out lone wolf actions, involving one family in its jihad, and involving women. Thus, this research leads to a form of counter-narrative/preventive effort as a form of self-defense to dispel such dangerous narratives. The study in this study uses a descriptive analysis model based on library research by taking data sourced from primary data, as well as secondary data. The findings in this study provide a new way of anticipating extreme narratives taught by JAD (*Jamaah Ansharut Daulah*), namely through the analysis of Ludwig Wittgenstein's language games. Through this analysis it can be found that there is a structure of propaganda

---

language games, inciting, praying, and orders that are delivered religiously and in the form of justifications. Therefore, the analysis of language games provides a way, namely by paying attention to words according to their use in sentences, paying attention to the meaning of sentences according to their use in language, and paying attention to the meaning of language according to their use in life.

**Keywords:** Counter-Narration; Extremism; Language Games; Islamic Movement;

---

## INTRODUCTION

The phenomenon of religious extremism in the Islamic world is not a new thing. We can observe its history in the time of *al-khulafa' al-rashidun* which at that time gave rise to the *Khawarijism* movement as the earliest movement that actualized *the notion of takfiri* to the extreme against Muslims. Theoretically, *takfiri* is an understanding that justifies disbelievers other than their group and legalizes their blood for them (it is permissible to be killed). In its development, this understanding gave birth to another extremist ideology, namely the doctrine of *hakimiyyah* which is an understanding that accuses infidels and *taghuts* from a number of civil apparatus, state institutions, police, military, judicial institutions and Sufism (M. K. Huda, 2018). It must also be admitted that this widening ideology is a drop from the initial phenomenon of extremism, so that it becomes a guideline for the next hardline Islamic movement.

One of these movements was born among the pluralistic population of Indonesia. This movement even existed when a series of bombs exploded perfectly and claimed lives. They called themselves the *Jamaah Ansharut Daulah (JAD)* movement under the guidance of Aman Abdurrahman. According to Rahman, there is a convergence between ISIL (Islamic State of Iraq and Syria) and JAD on an interest that is equally needed and plagued by the same ideology. ISIL (hereinafter ISIS) has the belief that JAD can secure its interests in Indonesia. Likewise, JAD has the belief that he is part of a global force (Rahman, 2021). Thus, the relationship between the two is very well established and strong.

Based on the same ideology, JAD is touted as the ISIS of Indonesia. It is evident that the dogmas contained in the JAD understanding are like the understanding of ISIS which has a Sunni typology, but is harsh in applying its religion. Of course, this is an anomaly in itself. In fact, according to the observation of Abou Fadl, an Islamic group that has a Sunni typology, they tend to be moderate and the silent *majority is silent* (Fadl, 2006). But in fact, what they have done

shows no parameters at all as a *silent majority*—instead describing themselves as a group of militants/extremists.

Therefore, it is important to look at the historical sequence behind the formation of JAD by exploring the history of the formation of ISIS first so that there is no such thing as gap *history*. According to observers, ISIS is defined as a transnational hardline Islamic movement formed from a combination of various elements between jihadist ideology, violence, militants and the military, thus forming a powerful force (Hilmy, 2014). In Masdar Hilmy's writing, he explained that the emergence of ISIS was a splinter of the al-Qaeda jihadist group led by Osama bin Laden. This deviation occurred because of the difference in the purpose of expanding the area of power. Osama bin Laden at the time instructed Abu Bakr al-Baghdadi, who led ISIS, to focus on the Suriyah region only. However, he did not follow the instructions and continued to expand to Iraqi territory. Not only that, al-Baghdadi as the supreme leader of ISIS affirmed and declared himself as a new force that will expand power to Jordan, Palestine, Lebanon, southern Turkey, Israel, and Cyprus (Hilmy, 2014).

As a result of the emergence of this new power, the resonance of the Islamic state is increasingly globalized. One of those who warmly welcomed was Aman Abdurrahman—who was an important figure behind the establishment of JAD. He initiated the establishment of JAD at the end of 2014 at the Nusakambangan Yellow Flower Prison, Cilacap, Central Java. The goal is none other than to create an organization to accommodate and shelter ISIS support groups in Indonesia. For example, those recorded by observers are: JI (Jemaah Islamiyah), JAT (Jamaah Ansharut Tauhid), MIT (Mujahidin Indonesia Timur), and MIB (Mujahidin Indonesia Barat) (Wahab, 2019). The large number of hisbah teams from Indonesian jihadist groups makes JAD have a fairly wide network and is rumored to have strong operational capabilities. JAD is present in 18 provinces out of 34 provinces spread across Aceh, West Sumatra, North Sumatra, Jambi, Lampung, Java Island, East Kalimantan, Southeast Sulawesi, Maluku, and NTT (Widya, 2020).

Until July 31, 2018, JAD was dissolved and Aman was serving the death penalty for a series of terrorism that he masterminded from behind bars. However, in recent developments, JAD cells still acted freely without having to accept commands. This means that active cells that are not touched by security can become a time bomb that can explode at any time. As an argument, this group, according to observers, can move with a single cell system and attack (*lone wolf*), and has a *very strong* ideological strength of *takfiri* (A. Z. Huda & Syauqillah, 2019). Therefore, the author here wants to further research how extremist narratives are played and how to counter

or counter narratives through the theory of *Language Games* offered by Ludwig Wittgenstein in his philosophy of analysis.

## RESEARCH METHODS

In this study, the author uses a descriptive method of analysis. The basis of this research is *library research* by taking data based on primary and secondary sources. The approach used is to use the theory of *Language Games* in the study of analytic philosophy introduced by Ludwig Wittgenstein. This theory is an analytical knife as well as a differentiator from other extremist counternarratives. The text analysis model based on *language games* theory can be mapped as follows:

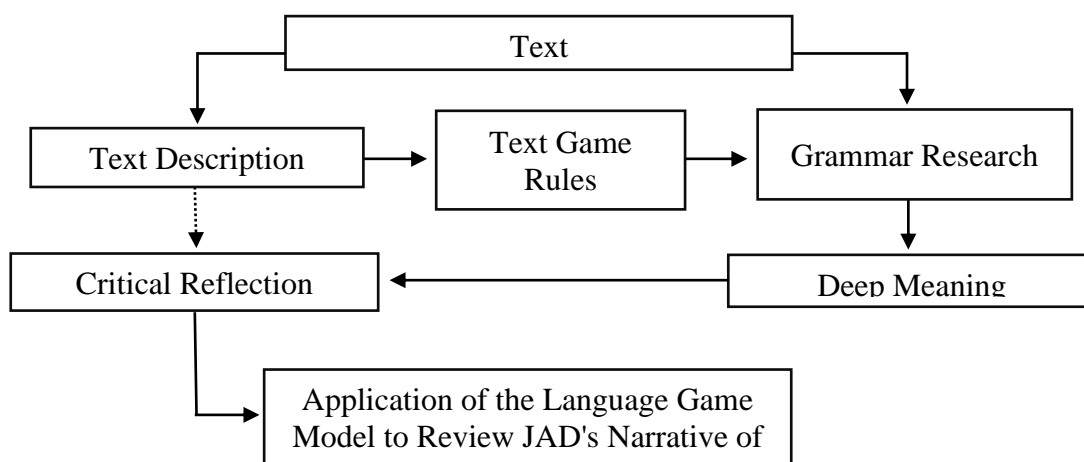


Figure 1. *Language Games-Based Text Analysis Model*

The image shows that this model is composed of six stages. First, present the text. Second, describe the text in general, namely by observing the genre of the text used. Third, observe the rules of the text game. Fourth, it investigates the grammatical aspects of texts, especially related to the practice of using them in human life. Fifth, carry out a deep meaning by projecting the lingual unit in a broader context, namely its function in human life. Sixth, conducting critical reflection, namely synthesizing various results of interpretation to find the essence of the text.

## ANALYSIS AND DISCUSSION

### *History of JAD*

In the early decade of the 2000s and the post-decade of the 2000s, if we pay attention to the differences in the characteristics of a series of bomb attacks in Indonesia. In the early 2000s,

the main extremist group that moved wildly in Indonesia at that time called itself Jamaah Islamiyah (JI). The group has historically been affiliated with the jihadist group al-Qaeda led by Osama bin Laden (Cueto, 2022). Meanwhile, the main figure after the 2000s is Jamaah Ansharut Daulah (JAD), which is affiliated with the Islamic terrorist network ISIS (*Islamic State Iraq and Syria*). JI and JAD have unique differences in terms of terror attacks, although they actually have the same interests, namely the formation of an Islamic state. The JI group prioritizes large-scale and organized attacks. Meanwhile, JAD tends to carry out sporadic attacks and is difficult to anticipate (Ihsan, 2019). JAD is basically a spin-off of Jamaah Ansharut Tauhid (2008) led by Abu Bakar Ba'asyir. However, because there was a difference of opinion, Aman Abdurrahman finally separated and brought his followers and formed a new group (INFOG, 2022).

According to the writings of Hariyati and Septiana in the book "Radicalism in the Perspective of Critical Discourse", Aman in early January 2014, had devoted himself and pledged allegiance to Abu Bakr al-Baghdadi as the leader of the global Islamic movement (read: ISIS). At that time Aman received a mandate from al-Baghdadi to send his followers to fight together in Syria (Voi, 2022). Departing from this mandate, Aman was encouraged to form a forum to mobilize ISIS supporters in Indonesia and join the global Islamic movement, just like al-Baghdadi's mandate. As a result, Aman only initiated it at the end of 2014 at the Kembangkunging Prison and was successfully formed in March 2015 (Wahab, 2019).

The things that underlie Aman formed the forum, first, because he saw that there were still many ISIS supporters still roaming outside prison cells. Second, there is a chance that there are still many Indonesian Muslims who have sympathy and enthusiasm for the struggle of ISIS. And third, he has pledged allegiance to al-Baghdadi, which means that he must obey and obey al-Baghdadi's mandate. From this depiction, Aman then called his closest people, namely Abu Musa alias Marwan and Zainal Anshori to discuss his idea. There, Aman conveyed his intentions and objectives for his idea which was then approved by his two best friends. The goal is none other than to facilitate the Indonesian people who want to go and fight with ISIS in Syria.

Marwan as the second highest official in the JAD group, appointed Zainal Anshori to replace his role as a field operator. Because he himself will go and carry out jihad in Syria, so there must be someone to replace him when he goes on duty. Until then Zainal Anshori gradually became the chairman of the group (Nainggolan, 2018). According to Kharisar Kahfi as quoted by Nainggolan, the amir or representative has been appointed in each region so that he had a meeting to lead and control more than 1,200 JAD followers throughout Indonesia. In this case, Zainal Anshori has been appointed as the emir for the East Java provincial area (Nainggolan,

2018). And in his leadership, Zainal Anshori ordered many amir in the field to carry out tawhid and hijrah activities.

The figure of Aman Abdurrahman, who is so popular as the top leader of JAD, is a graduate of the Jakarta Institute of Islamic and Arabic Sciences (LIPIA) with *a laude* predicate. He is also famous as an intellectual who is qualified in religious knowledge and memorizes thick books. Not only that, he also translated many of the writings of an Islamic ideologue from Jordan, Abu Muhammad al-Maqdisi and disseminated them through the internet and to his friends (Wahab, 2019).

In addition to being influenced by al-Maqdisi's ideology, Aman was also influenced by the ideology of Abu Musab al-Zarqawi, who was an ISIS ideologue (Widya, 2020). For the most part, the understanding of the manhaj of monotheism that Aman preached with the pillar of "kufr against tagut and faith in Allah" is part of the learning of Muhammad Salim al-Dausariy, a dai from the Arabian Peninsula who wrote the book *Raf'u al-A'immah 'an al-Fatwa al-Lajnah al-Daimah*. Shaykh Muhammad Salim al-Dausariy gave a study of *the shyubhat* by Shaykh Muhammad Ibn 'Abd al-Wahab in which it is explained that there is no expulsion of the perpetrators of the grand shirk because of ignorance (Al-Bahnasawi, 1996).

After that, Shaykh Muhammad Salim al-Dausariy also suggested that the *17th abaqah* in the book *tariqul hijratain* about *tabaqat juhhal* and *muqallidin* and suggested that it should refer to *the book 'aqidah al-muwahidin*. He also provided a study of *al-iman wal kufr material*, as well as detailed material *on al-hukm bi ghairi ma anzalallah* which is very satisfying the thirst that Aman has been seeking. And then after that he continued by himself by studying the books of Shaykh Islam Ibn Taymiyah, Ibn Qayyim and Aimmah al-Da'wah, which include: (1) *Al-Qaul al-Fasl al-Nafs*; (2) *Al-Durar al-Saniyyah*; (3) *Al-Radd 'ala al-Quburiyyun*; (4) *Fataawa al-Aimmah al-Najdiyyah*; (5) *Kasyf al-Subhatain*; (6) *Majmu' al-Turas wa al-Masail al-Najdiyyah*; (7) *Majmu' Mu'allafat Shaykh Muhammad*; (8) *Minhaj al-Ta'sis*; (9) *Misbah al-Zalam*; (10) *Tauhid al-Khallaq*; (11) *Tarikh Najd*; and other books (Al-Bahnasawi, 1996).

Aman continued his study of the books of contemporary scholars who explain many of the shari'a in legal matters related to democracy from the books written by Shaykh Abu Muhammad 'Ashim al-Maqdisy and Shaykh Ali Khudor al-Khudhair (Al-Kattani, 2015). From the many books he studied, he led him to the figure of the inspiration, ideologue, and one of the important figures behind the formation of the JAD group. However, Aman is not included in the core (operational) structure in JAD's management (Nainggolan, 2018). He is more of a policymaker

through the thoughts he wrote in the book entitled "Tauhid Material Series", which can be easily accessed on the internet through the millahibrahim.wordpress.com website which has now been blocked by the government. Nevertheless, until now the book is still easily accessible on the internet.

### JAD Tactics and Operations

Stanislaus Riyanta, who is an observer of intelligence and terrorism, said that JAD cells are still active and spread almost evenly throughout Indonesia. This argument is strengthened by pointing out that in March 2021 there was a suicide bombing in front of the Makassar Cathedral Church, South Sulawesi. According to Stanislaus's analysis, the action has the same characteristics as acts of terrorism carried out by previous JAD members, namely in 2018 and in 2019 (Anggraini, 2022).

This is basically related to the JAD organizational structure that is not well arranged—so that even though the founder of JAD no longer exists and the group has been dissolved, the seeds of JAD character still appear to the surface. If you pay attention, actually the JAD sympathizer is like the phrase "jihad is an obligation for Muslims who have reached puberty to fight the enemies of Islam". If this is the case, it means that JAD has used a decentralized system, namely attack decisions and various organizational development activities including recruitment can be carried out without specific orders from the group structure.

The ingenuity of the JAD group that surpasses it from other groups is that it involves all parties, not only men or masculinity, but also women and children. So when carrying out their terrorist acts, they often deceive the security forces, because they are not easy to detect. Sofyan Tsauri (former prisoner) who was exposed to the thoughts of the Founder of JAD, he said that JAD not only makes women as targets, but also as objects. According to him, women and children are no less militant than men as perpetrators. This is because women who become terrorists in the JAD group have a chaotic faith in their families.

For example, there is a phenomenon of women wanting to divorce their husbands who refuse to swear allegiance to ISIS, and there are also those who have become remarried but do not divorce their husbands and consider their husbands disabled because they do not swear allegiance to ISIS (Detik, 2022). As for what is the main attraction for women, the *first* is the religious factor that emphasizes the brotherhood of the caliphate. *Second*, ideological factors. *Third*, political factors. And *fourth*, personal factors (Widya, 2020).

In addition to what has been stated above, JAD also has a unique pattern, for example the *lone wolf phenomenon*. This phenomenon is also a threat that is difficult to detect; it can appear at any time. The reason is, *lone wolf perpetrators* are not active members of terror organizations at the time of the act, but it also does not mean that they are not affiliated with terror members in the past. One of the inspirations of *lone wolves* is the political ideology or mission of terror organizations, but they do not rely on technical, logistical, and financial support from terrorist organizations—they prepare and carry out attacks independently. *Lone wolf* is also known as *freelance terrorism* (Widya, 2020).

Based on Aman Abdurrahman's call, the tactics and operations of the JAD organization are targeting "*near enemies*" which are generally "*far enemies*". The *near enemy* concept they use has three main targets, namely, *thagut*, *kafirun*, and *fasiqun* (Ramadhyas, 2020). The concept of *near enemy* is also associated with the nearest enemy which includes people or anyone who is not their group. In general, the target of this group is to kill other Muslim 'infidels' or anyone, including Muslims who disagree with their doctrine. The target targeted by JAD, in addition to civil servants or the government, sometimes targets places of worship and the public. Meanwhile, in terms of recruitment, JAD members are more aggressive in utilizing or relying on social media. They believe that the process of giving birth to new terrorists is considered faster, as is the creation of *lone wolves* (Ramadhyas, 2020).

### *Language Games Theory Analysis*

In the general context, actually this counternarrative is built by all elements of society, both *priyai*, *abangan*, and *santri* (*ulama*) (Subair, 2015). There is no term for scapegoating only one party, the police, or clerics, for example. However, as a scholar, he also has a great responsibility in the development of peace theology as the antithesis of brutal theology. This is because humans basically have the same right to obtain kindness and protection.

As beings of God Almighty, humans do not have a single choice in life. Human beings are created differently in terms of race, language, culture, religion, and *weltanschauung*. Differences in beliefs and religions are not an excuse to act unfairly and ignore cooperation. Differences in beliefs and religions are not a choice, but they are born from a long history and culture, thus giving birth to a belief. A child living in a North or South Pole culture, for example, may not know Islam, Christianity, or Hinduism. However, there may be other beliefs that are completely

different (Abdullah, 2009). The Qur'an very emphatically states, "And if your Lord wills, surely all the people of the earth will believe. But do you force people to become believers? (Q.S. Yunus [10]: 99)". This verse affirms that the inconsistency of religion and belief has become God's will. And man cannot impose that uniformity on all humans (Abdullah, 2009).

In connection with this counternarrative of extremism, Wittgenstein's analytical philosophy is relevant to the language of jihadists or terrorism in the name of religion narrated by Aman Abdurrahman and his followers. Because the language or narrative produced comes from a religious environment, the flow of this discussion refers more to one of the fields of language study called "Grammatical Theology", which is a study of language and its use at the level of religious life (Kaelan, 2017).

From the study of grammatical theology, research on religious language from the aspect of its use is very important to balance the analysis that has tended to be empirical-positivistic. This tendency views language more as a tool and reduces it to just a grammatical problem, especially in the issue of religious language in relation to the violence that often colors the life of our nation these days (Rozi, 2018).

The following are five (5) extremist narrative texts that the researcher has selected from the book "Monotheistic Material Series" to be reviewed through the philosophy of language based on *the theory of Language Games*:

### 1. Narrative of Extremism in Monotheistic Sentences

*"If la ilaha illallah is just saying without any logical consequences demanded by the sentence on the reality of life, then it is impossible for what happens to them. Now, for example, if we say la ilaha illallah in front of the tagut, then we will be nothing. However, when practicing the womb of la ilaha illallah what (must) happen: in the form of people gossiping, people shunning and reproaching us, and even chasing and imprisoning us... That's what happens when we practice the consequences."* (Abdurrahman, Suyana, Muhammad Putra Dinata Saragi, 2021).

In this case, Aman Abdurrahman based it on the story of the Prophet's da'wah before he became an apostle. He was given the title by the community as al-Amin, that is, an honest and trusted person. However, this title is inversely proportional when after he was appointed as an apostle by Allah and preached *lailaha illallah*. The Prophet Muhammad is no longer called al-Amin by the public, but the title of al-Amin has changed to "a sorcerer and a liar" (Q.S. Sad: 4), "a mad poet" (QS as-Saffat: 36), and in other verses it is said to be heretical (Voi, 2022).

In Aman's view, it is impossible for the Prophet to be called a madman, a liar, or a mad poet, if there are no logical consequences behind him. So he then came to the conclusion that this was because the Prophet practised the consequences of *la ilaha illallah*, so that he was stoned, strangled, Bilal tortured, Sumayyah killed, Yasir killed, Ammar tortured—and because of great intimidation—the other companions were allowed to emigrate to Hahashah (Ethiopia) to leave their hometowns, houses, possessions, sail the vast desert and sail the distant ocean to cross to the continent Afrikaans (Voi, 2022).

From the perspective and sequence of thinking as above, according to the framework of *language games* theory, there is an error in the rules of text language games against context. The point is that there is a kind of misplacement between textual language that refers to history, and context language that refers to a certain region and period. More specifically, the context of *la ilaha illallah* during the time of the Prophet was also used in Indonesia which in context is different. In the same sense, there is a misplacement of the behavior of practicing *la ilaha illallah* which then makes it a way of thinking and leads to brutal actions. So there is a non-submission to the game of context language, resulting in a very fatal error of interpretation in understanding *la ilaha illallah* which must have consequences similar to the early languages of the Prophet's da'wah.

As the simplest example, Mangunwijaya gives an example, namely the word "*football*". In Indonesia, it is a football game that is played with ball passes between the feet and should not be touched by the hands. And if it is touched, there will be a violation called *a handball*. While in *other* countries, England, for example, *football* has become a hand game, by scrambling for the ball with your hands, rolling rough mobs. Another example, for example, the word "*cohesive*." If Javanese means "fighting over the mouth", but if the Indonesian language is "united", it has a positive meaning: "really harmonious" (Wijaya, 1996). So if there must be a logical consequence in the practice of the sentence of monotheism in the form of gossip, reproach and so on—it is actually not logical at all. In addition to violating a rule of the language game of text and context, it is also far from anthropocentrism. Because killing people for God's sake and for God's permission is not justified. All religions certainly teach about goodness and will lead to universal goodness and truth.

In addition to the above, *language games* also depart from *ordinary language* or everyday language. The common language, also believed by Wittgenstein, was the most powerful language. Everyday language is not a uniform concept. Everyday language includes

conversational language, trade language, official language, religious language, to the language of young people (Endraswara, 2012). And each region or region must have its own language rules that apply in that region. Therefore, Wittgenstein likens it to a game that has a set of rules that must be followed as guidelines in the game (Kaelan, 2017).

## 2. Narrative of Sedition and Propaganda in *the Language of Takfir*

*“... Takfir (disbelief) of shirk perpetrators is part of monotheism and the foundation of this dien, not slander as claimed by the enemies of Allah from among the scholars of su' (evil scholars), accomplices of thaghut and Neo Murji-ah. The person who does not disbelieve the perpetrator of shirk is not Khawarij, therefore they are the successors of the da'wah of the messengers. The person who accuses them of being Khawarij is a person who does not understand the apostle's da'wa.” (Voi, 2022).*

In language games, terrorists in religious robes are loaded with religious language to make propaganda, incite, seduce, pray, threaten, curse, persuade, give orders, and others (Hendropriyono, 2009b). Narratives like this are what should be watched out for—they play a game of language by propagating the narratives put forward by the moderate camp, so that the narratives they build do not collapse in the beliefs of JAD members, sympathizers, and also in order to gain support from other Muslims who have not yet joined.

In fact, monotheism in Gus Dur's view is not that low. Gus Dur in his monotheism actually upholds human values, not infidelity to each other, which then leads to acts of violence. In the hands of Gus Dur, monotheism has instead become a hand that embraces humanity in brotherhood and unity. It is not the rough hands that are proud to shed the blood of those who have disbelieved (Habibullah, 2022). The victims are not only humanity, but the language of religion that is played with has also become a victim of barbarism. Of course, this is not a civilized act and no religion ever justifies actions that sacrifice other human beings in the name of God.

## 3. Propaganda Narrative against Pancasila

*“The philosophy that teaches not to hate or be hostile to the teachings of other religions is the philosophy of kafir. The system that equalizes all religious teachings is the shirk system. People who practice monotheism must hate and be hostile to shirk perpetrators even if they are their own fathers or own children” (Voi, 2022).*

From this narrative, it contains propaganda to shake people's belief that they have become infidels because they adhere to an infidel philosophy, namely Pancasila. Sadly, they are even required to hate anyone, including their own families. In language games, language is not only used to express logical propositions, but is used in many ways, such as justifications, commands, questions, announcements and many other symptoms that can be expressed in words (Kaelan, 2017).

It is like the proposition in the table above that language is used by JAD ideologues, as a tool to carry out justification. It does not mean that they are essentially right, but rather justification to legitimize their actions. In this case, understanding language games is very important to be able to sort out which ones contain propaganda and which ones do not. This is because thoughts like this are very dangerous in society, especially Muslims. Therefore, it is important to conduct analyses by way of studying texts to the public, both directly and through social media platforms. In addition, it is also necessary to strengthen through nationalist figures with their thoughts on nationality and the state paradigm in the form of Pancasila. This is important because the collapse of a country because the young generation is fragile from the understanding of nationality and philosophy. For this reason, the cultivation of religious moderation must continue to be encouraged to keep up with extremist narratives that are still developing, both on social media and in society through science assemblies.

#### 4. The Narrative of Incitement and Prayer in One Call

*“... The most dangerous thaghut today is the thaghut of law, which is the rulers who cut down the law of Allah, they oppress this people with fire, they impose their will, they kill, kidnap, and iron imprison the muwahhidin who refuse to submit to their law. However, strangely many people who claim to be Muslims compete to become their slaves and servants. They also have evil scholars who are ready to devote their words and pen to the sake of their 'gods'. May Allah subhanahu wa Ta'ala quickly cleanse the land of the Muslims from the thaghut and their accomplices, Amiin ya rabbal 'alamiin.” (Voi, 2022).*

As mentioned above related to Grammatical Theology. From the narrative, it seems that they inserted the language of prayer to legitimize their actions. As Wittgenstein researched, there are a lot of languages including propaganda, incitement, seduction, prayer, threatening, cursing, persuading, giving orders, and others (Hendropriyono, 2009). The diversity in *language games* can make a person deceived by it with religious esoteric spices. Simply put, we can see

from the game of chess. Where each piece has its own rules of the game. Pawns in the game of chess, can be considered a language. Then the one who plays it is the human being as an actor. Accomplished players can easily conquer their friends or opponents. Just like extremists who easily influence and cram extreme religious understanding or doctrine against other followers of Islam.

Furthermore, Hendropriyono said that when there is a foul in a game, it shows that the player is not well thinking and making smart moves (Hendropriyono, 2009). As a result, anarchist behavior such as that carried out by JAD has a split personality. Split personality is a type of personality disorder. Disturbances like this make it difficult for a person to adjust to their environment (Hendropriyono, 2009). In this case, the language that is often found is threatening language and prayer language conveyed in one appeal. Quoting from the book "Fundamentalist Terrorism of Christianity, Jews, Islam", Hendropriyono gave an example of the expression of the President of the United States, George Walker Bush:

*"This is the day when all Americans from every path of life unite in determination for justice and peace. We will earnestly go through this national tragedy. And in the face of all these demons, we will remain strong and united, as one nation under God. Yes, we will come forward to defend freedom and all that is good and fair for our world. Get ready, I have called the soldiers to be on the alert, the time is coming, the Americans will react immediately. May God bless America."* (Hendropriyono, 2009).

The same pattern was also thrown out by Osama bin Laden:

*"We fight for Almighty God and make God's word higher and the unbelievers lower. We will continue this battle, with God's permission, until victory is achieved or we meet God before it is achieved."* (Hendropriyono, 2009).

In this case, Hendropriyono called GWB and OBL both terrorists who threatened and provided terror. In their expressions, they insert God's name into each other as a sign that they recognize God's existence and they are blessed by Him. Similarly, the narrative made by Aman Abdurrahman has the same pattern, which is to use the language of praying to God as a marker of justification. Even further, Aman conveyed it in a propaganda language game. According to Endraswara, cases like this are included in the "Propaganda Philosophy and Literature Advertisement". According to him, philosophy advertisements are philosophical moves to influence many parties (Endraswara, 2012). And advertising and propaganda are both as an

attempt to attract others. The same is true of what JAD has done—they make tempting advertisements and make propaganda literature in such a way.

## 5. The Word Game of Rida in Extremist Language

*“Nowadays, the issue of takfir seems to be taboo to be discussed as well as the problem of hakimiyyah. If anyone dares to raise his head in this matter, then immediately the accusations of Khawarij and Takfiry rain down on him. So it is not strange that many people are 'phobia' takfir. However, muwahhid Muslims who prioritize the pleasure of Allah over others, will not care about the cheap accusations directed at him, because the pleasure of Allah is the main goal.” (Voi, 2022).*

In daily life, we often encounter the same words or expressions but are used in various areas of life. From the above case, the meaning of the word "rida" is addressed to fortify their belief in the accusations. In the same usage, the word "rida" in other expressions can also be addressed to more reassuring things. For example, being filial to parents or obeying teachers to gain God's pleasure, it can also be. And sometimes many people are not aware of, even influenced by these languages. Therefore, Wittgenstein in his philosophical style wants to provide an alternative so that he can sort out what is true and what is not true by looking at its use and impact which can then be learned from it (Kaelan, 2017).

In getting around language games, according to Wittgenstein, the stage that needs to be carried out is philosophical investigation. So, the first stage is to investigate the context of using language in sentences, then investigate the relationships between sentences, and the last stage is to investigate what is made with the language game. He believes this is because the same sentence can have very different possibilities of use depending on what is being done and in what context the sentence is used. Because indeed language games are an unpredictable event, which is why language games are spatial-temporal (conditioned by the context of a certain time and place).

In language games themselves, there is no one standard that is binding and applies absolutely for each variety of use, even for the same variety of use. For example, in the variety of languages, in the variety of command languages on two different events. One can say that language games in one command variety are different from language games in another command variety. Likewise with the language of the Qur'an. The commands that exist at this time may not be relevant or coherent in the future. Or conversely, the commands of the past may no longer be

actual to be carried out in the present. Therefore, language games are unique, dynamic, mutable and follow *the situations*. In this case Wittgenstein says:

“I can think of no better to characterize these similarities than “family resemblance”; for the various resemblances between members of a family: build, features, colour of eyes, gait, temperament, etc. Overlap and criss-cross in the same way.—And I shall say: ‘games’ form a family.” (Wittgenstein, 1988).

In other words, the use of the same word or sentence in different ways does not mean that it has the same meaning, but rather that it has the basics of similarity that are general. In addition, in the same variety of languages, even though they have different meanings, there is a similarity that is a common pattern of these variety of languages. If we look at some cases of bomb terror, lone *wolf actions* carried out by the JAD group, then we will know where the fault lies. For this reason, learning from history is very important, in order to know the impact that occurs if you do the same thing.

## CONCLUSION

From several presentations and discussions based on the analysis of Ludwig Wittgenstein's language games, this study concludes that the counternarrative to the ideology of Jamaah Ansharut Daulah is generally carried out implicitly. This can be seen in the counternarrative voiced is not directed at one of the names of extremist groups but is conveyed to groups with *takfiri, hakimi, jihadi, tagut, caliphate* and others who are anti-Pancasila and democracy. In general, moderate Islamic groups (*silent majority*) reject these ideas and voice moderate ideas 'ala Islam and nationalism.

The narrative conveyed by Aman Abdurrahman (JAD ideologue), broadly in the form of propaganda, misinterpretation, and anti-Pancasila and democracy which he considers as *a gut*. In response to this, Wittgenstein's *view of language games* finds the root of the problem, namely (1) there is an error in understanding the context of the Prophet's da'wah which is mixed in a contemporary context, so that it experiences chaos, (2) playing with the language of propaganda, incitement, and prayer, so that the appeal of commands and messages conveyed seems religious or justified. Therefore, Wittgenstein provides an alternative by looking at the meaning of a word as its use in language, and the meaning of language is its use in life. Thus we are told to see what will happen in the *language games* and learn from them.

## REFERENCES

- Abdullah, M. (2009). *Jihad Tanpa Kekerasan*. Inti Media.
- Abdurrahman, Suyana, Muhammad Putra Dinata Saragi, R. Z. dan Y. (2021). Exploration of the Implementation of Islamic Guidance and Counseling Services at Darul Mursyid Modern Islamic Boarding School in South Tapanuli, Indonesia. *Review of International Geographical Education*, 11(5), 4419–4426.
- Al-Bahnasawi, S. A. (1996). *Wawasan Sistem Politik Islam* (M. Mansur (ed.)). Pustaka al-Kausar.
- Al-Kattani, A. S. A. M. H. bin A. (2015). *Membedah Penyimpangan Dakwah Najd: Meluruskan Kesalahpahaman Wahabi*. Muqawamah Publishing.
- Anggraini, H. (2022). *JAD Kembali Beraksi, Aksi Teror Bukan Sekedar Masalah Agama*. Amp.Dw. <https://amp.dw.com/id/jad-kembali-beraksi-aksi-teror-bukan-sekedar-masalah-agama>
- Cueto, J. C. (2022). *Afghanistan: Apa Perbedaan Taliban, al-Qaeda, dan ISIS?* BBC News. <https://www.google.com/amp/s/www.bbc.com/indonesia/majalah-58417924.amp>.
- Detik, N. (2022). *Beda Jamaah Islamiyah (JI) dan Jamaah Ansharut Daulah (JAD) Soal Pelibatan Perempuan*. Newsdetik.Com. <https://news.detik.com/detiktv/d-5524618/beda-jamaah-islamiyah-ji-dan-jamaah-ansharut-daulah-jad-soal-pelibatan-perempuan>
- Endraswara, S. (2012). *Metode Penelitian Filsafat Sastra*. Layar Kata.
- Fadl, K. A. El. (2006). *Selamatkan Islam Dari Muslim Puritan* (Terj. Helm). Serambi Ilmu Semesta.
- Habibullah, M. (2022). *Ketika Ketauhidan Berada di Tangan Gus Dur*. Gusdurian.Net. <https://gusdurian.net/ketika-ketauhidan-berada-di-tangan-gus-dur/>.
- Hendropriyono, A. M. (2009a). *Terorisme: Fundamentalis Kristen, Yahudi, Islam*. Penerbit Buku Kompas.
- Hendropriyono, A. M. (2009b). *Terorisme Fundamentalis, Kristen, Yahudi, Islam*. Kompas.

- Hilmy, M. (2014). Genealogi dan Pengaruh Ideologi Jihadisme Negara Islam Iraq dan Suriah (NIIS) di Indonesia. *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam*, 4(2).
- Huda, A. Z., & Syauqillah, M. (2019). Forecast the End Of the Anshorut Daulah (JAD) in Indonesia. *Proceedings of 3rd International Conference on Strategic and Global Studies*.
- Huda, M. K. (2018). *Pemahaman Tekstual Terhadap Hadis Nabi: Studi Penggunaan Hadis Oleh Ideologi Jamaah Anshorut Daulah*. UIN Syarif Hidayatullah.
- Ihsan, R. (2019). Peran Militer Dalam Kontra-Terrorisme di Indonesia. *Deviance: Jurnal Kriminologi*, 3(1).
- INFOG. (2022). *Anatomi Sempalan Jamaah Islamiyah*. CNN Indonesia. <https://www.cnnindonesia.com/nasional/20211230224835-23-740820/infog-anatomi-sempalan-jamaah-islamiyah>.
- Kaelan. (2017). *Filsafat Bahasa: Hakikat dan Realitas Bahasa*. Paradigma.
- Nainggolan, P. P. (2018). *Kekhalifahan ISIS di Asia Tenggara*. Yayasan Pustaka Obor Indonesia.
- Rahman, V. El. (2021). *Konvergensi Islamic State of Iraq and Syiria (ISIS) Dengan Jamaah Anshorut Daulah (JAD) di Indonesia*. Universitas Airlangga.
- Ramadhya, A. R. (2020). Menelaah Aksi Penargetan dan Pola Strategi Penyerangan Terorisme. *Journal of Terrorism Studies*, 2(1).
- Rozi, A. B. (2018). Radikalisme Agama Dalam Permainan Bahasa. *Jurnal Tafhim Al-Ilmi*, 10(1).
- Subair. (2015). Abangan, Santri, Priyayi: Islam dan Politik Identitas Kebudayaan Jawa. *Dialektika*, 9(2).
- Voi. (2022). *Akar Sejarah Jamaah Ansharut Daulah: Niat Aman Abdurrahman Mendirikan Khilafah*. Voi.Id. <https://voi.id/memori/41490/akar-sejarah-jamaah-ansharut-daulah-niat-aman-abdurrahman-mendirikan-khilafah>.
- Wahab, A. J. (2019). *Islam Radikal dan Moderat (Diskursus dan Kontestasi Varian Islam Indonesia)*. Elex

Media Komputindo,.

Widya, B. (2020). Pemahaman Takfiri terhadap Kelompok Teror di Indonesia: Studi Komparasi Jamaah Islamiyah dan Jamaah Ansharut Daulah. *Jurnal Studi Diplomasi Dan Keamanan*, 12(2).

Wijaya, M. (1996). *Kiri dan Kanan dalam Sprachspiele*. Kompas.

Wittgenstein, L. (1988). *Philosophical Investigations*. Basil blackwell.