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

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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, 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-Narrative, Extremism, Language Games Ludwig Wittgenstein, JAD.

INTRODUCTION

Religious extremism is not a new phenomenon in the Islamic world. We can trace its origins back to the period of *al-khulafa 'al-rashidun*, which gave rise to the *Khawarijism* movement as the first to realize *takfiri* thinking in an extreme manner against Muslims. *Takfiri* understanding, in theory, is an understanding that excuses other unbelievers besides his group and justifies his blood for him (who may be slain). This gave rise to another radical

understanding, the ideology of *hakimiyah*, which charges unbelievers and *taghut* from a variety of civic apparatuses, governmental institutions, police, military, judicial institutions, and Sufism.¹ It should also be noted that this popular worldview sprang from the early phenomena of extremism, becoming a guideline for succeeding hardline Islamic groups.

One such movement arose among Indonesia's varied people. This trend arose when a succession of bombs burst flawlessly and took numerous lives. They name themselves the Jamaah Ansharut Daulah (JAD) movement, and they are led by Aman Abdurrahman. According to Rahman, there is a convergence between Islamic State of Iraq and Syria (NIIS) and JAD over an interest that both require and are founded on the same philosophy. NIIS (later ISIS) thinks that JAD can protect its interests in Indonesia. Similarly, JAD feels that it is a member of a worldwide army.² So, both have the good and strong connection

JAD is supposed to be Indonesia's ISIS since they share the same philosophy. The dogmas contained in JAD's worldview are clearly comparable to those of ISIS, which has a Sunni typology but is severe in its application of religion. This, of course, is an abnormality in and of itself. According to Abou Fadl's observations, a Sunni-type Islamic group has a moderate and silent majority.³ However, their actions do not conform to the norms of a silent majority, instead portraying themselves as a group of militants or radicals.

Then, it is critical to examine the historical sequence underlying the establishment of JAD by first investigating the history of the formation of ISIS to ensure that there is no gap in history. According to experts, ISIS is a worldwide hardline Islamic movement established from a mix of many factors such as jihadist ideology, brutality, militants, and military, resulting in a formidable force.⁴ According to Masdar Hilmy's report, the birth of ISIS is an offshoot of the jihadist organization of al-Qaeda, which is directed by Osama bin Laden. This schism happened due to disputes in the goals of extending power territory. At the time, Osama bin Laden directed Abu Bakr al-Baghdadi, the leader of ISIS, to concentrate on the Suriyah region solely. Despite this, he continued to advance into Iraq. Furthermore, al-Baghdadi, as the supreme head of ISIS, proclaimed and identified himself as a new force that will spread its control into Jordan, Palestine, Lebanon, southern Turkey, Israel, and Cyprus.⁵

¹ M. Khoirul Huda, "Pemahaman Tekstual terhadap Hadis Nabi: Studi Penggunaan Hadis oleh Ideologi Jamaah Anshorut Daulah," *Prostgraduate Thesis* (UIN Syarif Hidayatullah, Jakarta, 2018), ii.

² Vanny El Rahman, "Konvergensi Islamic State of Iraq and Syiria (ISIS) dengan Jamaah Anshorut Daulah (JAD) di Indonesia," *Prostgraduate Thesis* (Universitas Airlangga, Surabaya, 2021), vi.

³ Furthermore, Abou Fadl explains that there is a struggle over the truth of Islam, which is the axioms and teachings regarding the basic message of the Qur'an, the noble teachings of Prophet Muhammad, the priorities of each adherent, and the ethical parameters that guide Muslims in interacting with others. They also battle to make their paradigms and worldviews the dominant and enduring reality about Islam, in addition to these challenges. See at Khaled Abou El Fadl, *Selamatkan Islam dari Muslim Puritan*, trans. Helmi Mustofa (Jakarta: Serambi Ilmu Semesta, 2006), 17.

⁴ Masdar Hilmy, "Genealogi dan Pengaruh Ideologi Jihadisme Negara Islam Iraq dan Suriyah (NIIS) di Indonesia," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 4, no. 2 (Desember 2014): 406.

⁵ *Ibid.*

The resonance of Daulah Islamiah has grown more worldwide as a result of the rise of this new force. Aman Abdurrahman, a key actor in the creation of JAD, was among those who welcomed it. He founded JAD in late 2014 in the Lapas Kembang Kuning in Nusakambangan, Cilacap, Central Java. The goal was to establish an organization to house and shelter ISIS-supporting organizations in Indonesia. Observers have identified Jemaah Islamiyah (JI), Jamaah Ansharut Tauhid (JAT), Mujahidin Indonesia Timur (MIT), and Mujahidin Indonesia Barat (MIB) as examples.⁶ Because these Indonesian jihadist groups have a high number of hisbah squads, JAD has a rather vast network and is said to have considerable operational skills. JAD operates in 18 of Aceh's 34 provinces, including West Sumatra, North Sumatra, Jambi, Lampung, Java, East Kalimantan, Southeast Sulawesi, Maluku, and NTT.⁷

JAD was disbanded on July 31, 2018, and Aman was sentenced to death for a series of terrorist activities that he orchestrated from behind bars. However, in recent developments, JAD cells are still free to act without being directed. This means that active cells that are unnoticed by security personnel might turn into ticking time bombs that could detonate at any time. As an example, analysts claim that this organization can move with a cell system and conduct lone wolf attacks, and that it has a very strong *takfiri* ideological strength.⁸ The author wishes to investigate how extreme narratives are played and how to fight them using Ludwig Wittgenstein's notion of language games from his philosophy of analysis.

RESEARCH METHODS

The descriptive analysis approach is used by the author in this study. This study is based on library research including data from primary and secondary sources. The notion of language games is employed in the study of Ludwig Wittgenstein's philosophy of analysis. This theory becomes an analytical tool, distinguishing itself from previous counter-narratives of extremism.

The text analysis model based on linguistic game theory may be represented as follows:

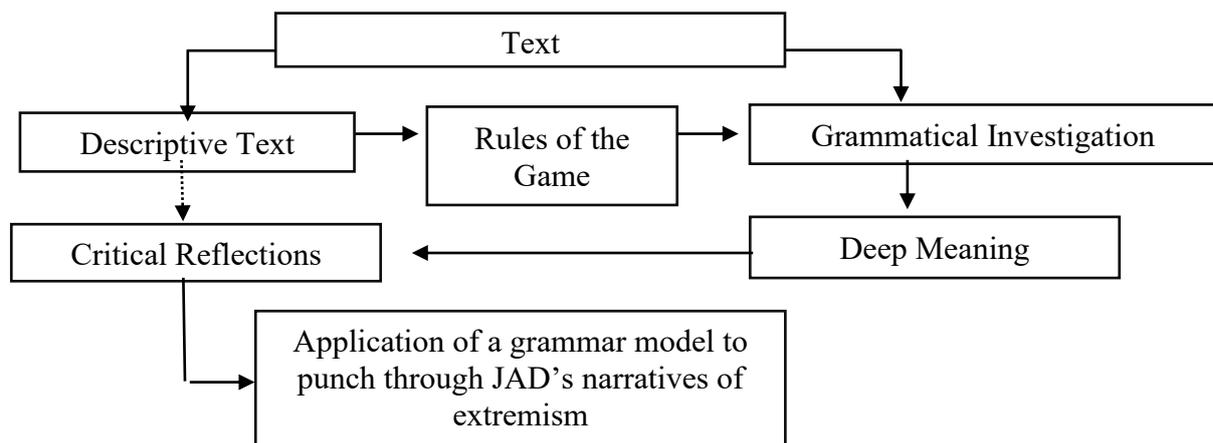


Figure 1. Game Based Text Analysis Model

⁶ Abdul Jamil Wahab, *Islam Radikal dan Moderat (Diskursus dan Kontestasi Varian Islam Indonesia)* (Jakarta: Elex Media Komputindo, 2019), 115-116.

⁷ Bella Widya, "Pemahaman Takfiri Terhadap Kelompok Teror di Indonesia: Studi Komparasi Jamaah Islamiyah dan Jamaah Ansharut Dawlah", *Jurnal Studi Diplomasi dan Keamanan* 12, no. 2 (Juli 2020): 78.

⁸ Achmad Zainal Huda dan Muhammad Syauqillah, "Forecast the End Of the Anshorut Dawlah (JAD) in Indonesia," *European Alliance for Innovation* (November 2019): 258.

The diagram depicts the six steps of this concept. First, the text is presented. Second, describe the text in general by noticing the genre of the text. Third, adhere to the text game's regulations. Fourth, study the grammatical characteristics of the text, particularly in connection to its practical application in human life. Fifth, undertaking in-depth interpretation by placing the linguistic unit in a larger perspective, namely its purpose in human existence, Sixth, perform critical reflection and synthesize the multiple interpretation outcomes to determine the substance of the text.

ANALYSIS AND DISCUSSION

JAD's Birth History

There were variances in the features of a series of bomb assaults in Indonesia in the early and late 2000s. In the early 2000s, the primary extremist organization operating in Indonesia at the time was known as Jamaah Islamiyah (JI). This organization has traditionally been linked to the al-Qaeda extremist organization commanded by Osama bin Laden.⁹

While Jamaah Ansharut Daulah (JAD), which is associated with the Islamic terrorist network Islamic State of Iraq and Syria (ISIS), is the dominant figure in the post-2000s decade. JI and JAD have distinct characteristics in terms of terrorist acts, but having identical aims, notably the formation of an Islamic state. The JI organization prioritizes large-scale, well-organized strikes.¹⁰ Meanwhile, JAD assaults occur seldom and are difficult to predict. JAD is essentially a breakaway group of Jamaah Ansharut Tauhid (2008), which is led by Abu Bakar Ba'asyir. However, owing to a disagreement, Aman Abdurrahman eventually broke away and gathered his supporters to start a new organization.¹¹

According to Hariyati and Septiana's book "Radicalism in the Perspective of Critical Discourse," Aman committed himself and declared allegiance to Abu Bakar al-Baghdadi as the head of the worldwide Islamic movement (read: ISIS) in early January 2014. At the time, Aman was given permission by al-Baghdadi to deploy his supporters to fight with him in Syria.¹² Aman was encouraged to organize a forum to mobilize ISIS followers in Indonesia and join the global Islamic struggle, like al-Baghdadi's mission. Therefore, Aman launched it at the end of 2014 in Kembangkuning Correctional Facility and successfully formed it in March 2015.¹³

⁹ Jose Carlos Cueto, "Afghanistan: Apa Perbedaan Taliban, al-Qaeda, dan ISIS?", <https://www.google.com/amp/s/www.bbc.com/indonesia/majalah-58417924.amp>. Diakses pada 4 April 2022.

¹⁰ Rizky Ihsan, "Peran Militer Dalam Kontra-Terrorisme di Indonesia", *Deviance: Jurnal Kriminologi*, Vol. 3, No. 1 (Juni, 2019), 57-58.

¹¹ See at "INFOG: Anatomi Sempalan Jamaah Islamiyah", <https://www.cnnindonesia.com/nasional/20211230224835-23-740820/infog-anatomi-sempalan-jamaah-islamiyah>. Diakses pada 7 April 2022.

¹² See at "Akar Sejarah Jamaah Ansharut Daulah: Niat Aman Abdurrahman Mendirikan Khilafah", <https://voi.id/memori/41490/akar-sejarah-jamaah-ansharut-daulah-niat-aman-abdurrahman-mendirikan-khilafah>. Accessed on January 19, 2022.

¹³ According to report published by S. Rajaratnam dalam *School of Internasional Studies* edisi 27 Desember 2015 – 3 Januari 2016 berjudul "Country Weekly Report of International Centre for Political Violence and Terrorism Research," before the name JAD was widely known, JAD was previously known as Jamaah Anshar Khilafah Daulah Nusantara (JAKDN). See Wahab, *Islam Radikal*, 115.

Aman founded the group, first and foremost, because he spotted numerous ISIS sympathizers outside his prison cell. Second, there is a potential that many Indonesian Muslims remain sympathetic and passionate about the IS cause. Third, he has committed allegiance to al-Baghdadi, which implies he must obey and comply with al-Baghdadi's instructions. Aman then phoned his closest friends, Abu Musa alias Marwan and Zainal Anshori, to explore the proposal based on this description. Aman explained the objective and purpose of his concept, which was subsequently approved by his two companions. The goal was to make it easier for Indonesians who wished to fight with ISIS in Syria.

As the second in charge of the JAD group, Marwan nominated Zainal Anshori to replace him as a field operator. Because he was going to undertake jihad in Syria, someone had to take his place when he went on duty. Until then, Zainal Anshori gradually rose to become the group's head.¹⁴ According to Kharisar Kahfi, as stated by Nainggolan, representatives have been selected in each region until they have a meeting to command and govern more than 1,200 JAD followers throughout Indonesia. In this situation, Zainal Anshori has been appointed as representative of the East Java province.¹⁵ And under his direction, he directed several representatives in the field to carry out *tawhid* and *hijrah* operations.

Aman Abdurrahman, the popular JAD supreme commander, received his bachelor's degree from the Jakarta Institute of Islamic and Arabic Sciences (LIPIA). He is also recognized as an academic who is well-versed in religion and can memorize lengthy texts. Not only that, but he also translated and distributed the works of a Jordanian Islamic ideologue, Abu Muhammad al-Maqdisi, through the internet and to his pals.¹⁶

Aman was influenced by the philosophy of Abu Musab al-Zarqawi, an ISIS ideologue, in addition to that of al-Maqdisi.¹⁷ The notion of *manhaj tauhid* that Aman preaches with the pillar of "kufr to tagut and faith in Allah" is mostly based on the learning of Muhammad Salim al-Dausariy, an Arabian Peninsula preacher who produced the book *Raf'u al-A'immah 'an al-Fatwa al-Lajnah al-Daimah*. Shaykh Muhammad Salim al-Dausariy presented a study of the *kasf shubhat* by Shaykh Muhammad Ibn 'Abd al-Wahab, in which it is explained that the perpetrator of big shirk is not exonerated based on ignorance.¹⁸

Following that, Shaykh Muhammad Salim al-Dausariy advised studying the 17th *tabaqah* in the book of *tariqul hijratain* concerning *tabaqat juhhal* and *muqallidn*, as well as referring to the book of *'aqidah al-muwahidin*. He also contributed material on *al-iman wal kufr*, as well as literature on the specifics of *al-hukm bi ghairi maanzalallah*, which significantly filled Aman's thirst. After that, he studied the books of Shaykh al-Islam Ibn Taymiyyah, Ibn Qayyim, and Aimmah al-Da'wah, including: (1) *Al-Qawl al-Fasl al-Nafs*; (2) *Al-Durar al-Saniyah*; (3) *Al-Radd 'ala al-Quburiyun*; (4) *Fatawa al-Aimmah al-Najdiyah*; (5) *Kasyf al-Subhatayn*; (6) *Majmu' al-Turath wa al-Masail al-Najdiyah*; (7) *Majmu' Mu'allafat Shaykh Muh}ammad*; (8)

¹⁴ Poltak Partogi Nainggolan, *Kekhalifahan ISIS di Asia Tenggara* (Jakarta: Yayasan Pustaka Obor Indonesia, 2018), 73.

¹⁵ *Ibid.*, 74.

¹⁶ Wahab, *Islam Radikal*, 116.

¹⁷ Widya, "Pemahaman Takfiri", 78.

¹⁸ Mustofa, "Terorisme dan Konsep", 44.

Minhaj al-Ta'sis; (9) *Mis}bah al-Z}alam*; (10) *Tawhid al-Khallaq*; (11) *Tarikh Najd*; and so on.¹⁹

Aman continued to read works by modern academics that clarified numerous shirk in legal matters of democracy, such as those authored by Sheikh Abu Muhammad 'Ashim al-Maqdisy and Sheikh Ali Khudor al-Khudhair.²⁰ The many books he read led him to become an inspirer, ideologue, and one of the major characters in the founding of the JAD organization. However, Aman is not part of the JAD management's core (operational) structure.²¹ He is more of a policymaker as a result of the ideas he expressed in a book named "Tawhid Material Series," which can be easily accessible on the internet via the website millahibrahim.wordpress.com, which has since been prohibited by the government. However, the book is still widely available on the internet today.

JAD Tactics and Operations

According to Stanislaus Riyanta, an intelligence and terrorist specialist, JAD cells are still operational and scattered virtually evenly throughout Indonesia. This argument is supported by citing the March 2021 suicide attack in front of the Cathedral Church in Makassar, South Sulawesi. According to Stanislaus' investigation, the incident had the same features as past acts of terrorism conducted by JAD members, notably in 2018 and 2019.²²

This is mostly due to JAD's poorly formed organizational structure; hence, even if the creator of JAD is no longer present and the group has been disbanded, the seeds of JAD's character persist. If you pay attention, JAD supporters are like the words "jihad is an obligation for Muslims who want to be Muslims." If this is the case, it suggests that JAD employed a decentralized system in which attack choices and different organizational growth operations, such as recruiting, might be carried out without specific commands from the group structure.

The JAD group's originality differentiates it from other groups in that it engages all parties, not only men or masculinity, but also women and children. As a result, when carrying out terrorist activities, they frequently deceive security forces since they are not readily recognized. Sofyan Tsauri (former prisoner), who had been exposed to the originator of JAD's ideas, stated that JAD not only made women targets, but also objects. Women and children, he claims, are no less militant than males. This is due to the fact that women who join the JAD organization have disordered beliefs in their families.

There is the situation of women wishing to divorce spouses who refuse to declare loyalty to ISIS, as well as those who have remarried but do not divorce their wives because they consider

¹⁹ Ibid., 44-45.

²⁰ Tarikh Najd was one of the texts that impacted Aman. Aman Abdurrahman's error, according to Abu Thalut al-Jawi, is in the skill of reading textbooks in the book Tarikh Najd. Reading problems cause his congregation to misinterpret the settings in Najd and link them with conditions in Indonesia. See at Asy Syarif Abu Muhammad Hasan bin Ali al-Kattani, *Membedah Penyimpangan Dakwah Najd: Meluruskan Kesalahpahaman Wahabi* (Depok: Muqawamah Publishing, 2015), 17, in Mustofa, "Terorisme dan Konsep," 45-46.

²¹ Nainggolan, *Kekhalifahan ISIS*, 75.

²² Hani Anggraini, "JAD Kembali Beraksi, Aksi Teror Bukan Sekedar Masalah Agama", <https://amp.dw.com/id/jad-kembali-beraksi-aksi-teror-bukan-sekedar-masalah-agama/>. Accessed on March 2, 2022.

their husbands defective since they do not vow allegiance to ISIS.²³ The first thing that attracts women is the religious aspect, which emphasizes the sisterhood of women in the caliphate. Second, there are ideological considerations. Third, there are political considerations. Fourth, there are personal considerations to consider.²⁴

In addition to what has already been said, JAD has a distinct pattern, such as the lone wolf phenomena. This phenomenon is also a difficult to identify hazard; it might arise at any time. This is because lone wolf offenders are not active members of terror organizations at the time of the deed, but it does not imply they have never been linked with terror members. The political philosophy or objective of the terror organization is one of the motivations for lone wolves, but they do not rely on technical, logistical, or financial help from the terrorist organization--they plan and carry out the assault alone. A lone wolf assault is also characterized as an attack without leadership (freelance terrorism; individual terrorism).²⁵

According to Aman Abdurrahman's directive, the JAD organization's tactics and activities target the "near enemy," which is typically the "far enemy." They adopt a close opponent concept with three major targets: *thagut*, *kafirun*, and *fasiqun*.²⁶ The near enemy notion is also related with the nearest enemy, which comprises anyone or anybody who is not a member of their organization. In general, the group's goal is to murder fellow Muslim 'infidels' or anybody else, even Muslims who disagree with their beliefs. In addition to civil or government authorities, JAD occasionally targets places of religion and the general public. In terms of recruiting, JAD members are more aggressive in utilizing or depending on social media. They feel that the process of developing new terrorists is faster, as is the formation of lone wolves.²⁷

Analysis of Language Games Theory

In general, all parts of society, whether *priyai*, *abangan*, or *santri (ulama)*, contribute to the construction of this counter-narrative.²⁸ There is no such thing as scapegoating simply one side, such as the police or ulama. However, as ulama, they are also charged with developing peaceful theology as the opposite of cruel theology. This is because all humans have the same basic rights to kindness and safety.

Humans, as creatures of God Almighty, have no option in life. Humans are formed differently in terms of ethnicity, language, culture, religion, and worldview. Differences in views and faiths are not grounds for being harsh and ignoring cooperation. Belief and religious

²³ See at "Beda Jamaah Islamiyah (JI) dan Jamaah Ansharut Daulah (JAD) Soal Pelibatan Perempuan", <https://news.detik.com/detiktv/d-5524618/beda-jamaah-islamiyah-ji-dan-jamaah-ansharut-daulah-jad-soal-pelibatan-perempuan>. Accessed on March 17, 2022.

²⁴ Widya, "Pemahaman Takfiri", 88.

²⁵ Ibid.

²⁶ Aysha Rizki Ramadhyas, "Menelaah Aksi Penargetan dan Pola Strategi Penyerangan Terorisme," *Journal of Terrorism Studies* 2, no. 1 (Mei, 2020): 79.

²⁷ Ibid., 89.

²⁸ Clifford Geertz observed the Javanese people's religion in Mojokuto (pseudonym: Pare, Kediri) and discovered three groups based on beliefs, ethnic preferences, and political views - the three basic social aspects of the village, market, and government bureaucracy. Geert categorizes these three aspects as *abangan*, *santri*, and *priyayi*. Farmers, artisans, and minor laborers characterize the *abangan*. *Santri* is represented by affluent farmers and huge traders, giving birth to *santri's* religious subvariant. Finally, *priyayi* is a symbol of bureaucrats in government, as symbolized by Hindu components as a continuation of the Hindu-Javanese Keraton legacy. See at Subair, "Abangan, Santri, Priyayi: Islam dan Politik Identitas Kebudayaan Jawa," *Dialektika* 9, no. 2 (January-December, 2015): 39.

differences are unavoidable; They are the result of a long history and culture that gave rise to a belief. A youngster growing up in a North or South Pole culture, for example, may not recognize Islam, Christianity, or Hinduism. However, there may be other beliefs that are wholly different.²⁹ The Quran asserts unequivocally, "And if your Lord had willed, all who are in the earth would have believed together. Wouldst thou (Muhammad) compel men until they are believers?" (Q.S. Yunus [10]: 99).³⁰ This scripture affirms that the diversity of religions and beliefs has become God's will. And humans cannot impose such uniformity on all humans.³¹

Wittgenstein's analytical philosophy is pertinent to the perlocutionary language of jihadists or terrorism in the name of religion as described by Aman Abdurrahman and his supporters in connection to this counter-narrative of extremism. Because the language or story created originates from a religious context, the flow of this conversation is primarily focused on one of the branches of language research known as "grammatical theology," which is a study of language and its usage at the level of religious life.³²

In the study of grammatical theology, research on religious language from the standpoint of its use becomes critical to balance empirical-positivistic analysis. This trend sees language as a tool and reduces it to a grammatical issue, particularly in the context of religious discourse in relation to the violence that has recently characterized our nation's existence.³³

Researcher chooses five (5) extreme narrative materials from the book "*Seri Materi Tauhid*" to be examined using linguistic philosophy based on Language Games theory:

1. Extremist Narratives in the Sentence of Tawhid

If *la ilaha illallah* was simply said without any logical repercussions necessitated by the phrase in actual life, what happened to them would not have occurred. We will not be injured if we say *la ilaha illallah* in front of *Tagut*, for example. But if we practice the substance of *la ilaha illallah* then what (must) happen is that we will be gossiped about, shunned and reproached, and even pursued and imprisoned by *Tagut*... that is what occurs when we practice.³⁴

Aman Abdurrahman based it on the tale of the Prophet's da'wah before he became an apostle in this case. He was given the appellation al-Amin by the community, which means "honest and trustworthy." This title was reversed once he was ordained by Allah as an apostle and preached *la ilaha illallah*. The community no longer refers to the Prophet Muhammad as al-Amin, but the term al-Amin has been modified to "sorcerer again liar" (QS Sad: 4), "crazy poet" (QS as-Saffat: 36), and is considered to be mistaken in another verse.³⁵

²⁹ Mudhofir Abdullah, *Jihad Tanpa Kekerasan* (Jakarta: Inti Media, 2009), 42.

³⁰ Q.S. Yunus [10]: 99.

³¹ Abdullah, *Jihad Tanpa Kekerasan*, 42.

³² Kaelan, *Filsafat Analitis*, 137.

³³ Achmad Bahrur Rozi, "Radikalisme Agama dalam Permainan Bahasa," *Jurnal Tafhim Al-Ilmi* 10, no. 1 (October, 2018), 20.

³⁴ Abdurrahman, *Seri Materi*, 15.

³⁵ Ibid.

According to Aman, saying *la ilaha illallah* the Prophet is instantly labeled a maniac; a liar; or a mad poet if there is no logical conclusion behind it. So, he concluded that it was because the Prophet practiced the consequence of *la ilaha illallah*, so that he was stoned, strangled, Bilal was tortured, Sumayyah was killed, Yasir was killed, Ammar was tortured - and because he received terrible intimidation - that the other companions were permitted to hijrah to Habashah (Ethiopia), leaving behind their hometowns, homes, and goods, wading across the wide desert, and crossing the far sea to reach the African continent.³⁶

In the language game theoretical framework, there is an error in the rules of the language game of text versus context from the aforementioned standpoint and train of thought. This implies a misalignment between textual language that relates to history and contextual language that refers to a specific locale and period. More specifically, the context of *la ilaha illallah* at the time of the Prophet was also employed in Indonesia, which is different in context alone. In the same manner, there is a misalignment of the practice of *la ilaha illallah*, which eventually becomes a way of thinking and leads to cruel deeds. As a result, there is a lack of subordination to the context's linguistic game. So there is a lack of submission to the context's language game, culminating in a disastrous misreading of *la ilaha illallah*, which must have results akin to the Prophet's early languages of teaching.

Mangunwijaya uses the term "football" as an example. In Indonesia, it is a soccer ball game in which the ball is passed between the feet and cannot be touched with the hands. And if you are touched, you will be charged with handball. In some nations, such as England, football becomes a hand game by rushing for the ball with hands and rolling rough. The word "*Padu*" is another example. It means "fighting with your mouth" in Javanese, but "united in unity" in Indonesian. It means "united in unity," which has a positive connotation: "getting along great"³⁷

So, if there must be a logical consequence to practicing monotheism in the shape of gossip, reproaches, and so on, it is not at all rational. It is also distant from anthropocentrism, as it violates the laws of the linguistic game of text and context. Because killing humanity for the sake of God and with God's consent is not justifiable, all faiths teach about kindness and will eventually lead to global goodness and truth.

Language games, in addition to the foregoing, rely on common or daily language. Wittgenstein regards ordinary English as the most powerful language. Ordinary language is not a unified idea. Conversational language, commerce language, official language, religious language, and young people's slang are all examples of everyday language.³⁸ Furthermore, each region or territory must have its own set of linguistic norms that apply just to that region. Like a result, Wittgenstein compares it to a game with a set of rules that must be followed like guidelines in the game.³⁹

³⁶ Ibid.

³⁷ Mangunwijaya, "Kiri dan Kanan," 1-2.

³⁸ Suwardi Endraswara, *Metode Penelitian Filsafat Sastra* (Yogyakarta: Layar Kata, 2012), 119.

³⁹ Kaelan, *Filsafat Bahasa*, 147.

2. Inciting Tales and Propaganda in Takfir Tongue

Takfir (disbelief) of the shirkers is part of *tauhid* and the foundation of our *dien*, not slander, as alleged by Allah's foes among the evil scholars, henchmen of the *thaghut* and the Neo Murji-ah. Those who do not reject the perpetrators of shirk are not Khawarij, but rather the heirs of the messengers' da'wah. People who accuse them of being Khawarij are those who do not grasp the apostle's da'wah.⁴⁰

Terrorists in religious clothing use religious language to generate propaganda, provoke, entice, pray, threaten, swear, convince, issue commands, and so on.⁴¹ Such narrations should be avoided; they are dangerous— They play the language game by propagandizing the narratives put forward by the moderate camp in order for the narratives they build not to collapse in the beliefs of JAD members and sympathizers, as well as to gain support from other Muslims who have not joined.

In contrast, monotheistic, according to Gus Dur, is not that low. Gus Dur's monotheistic really protects human values by not doubting each other, which leads to violent behaviours. Monotheism became a hand that enveloped mankind in brotherhood and fraternity in Gus Dur's hands. It did not become harsh hands that took joy in spilling the blood of those they had dismissed.⁴² The victims are not simply human beings; the religious language being used has also fallen prey to savagery. Of course, this is not a civilized conduct, and no religion ever justifies killing other people in the name of God.

3. Pancasila Propaganda Story

A pagan philosophy is one that teaches not to hate or be unfriendly to the teachings of other religions. A shirk system is one that equates all religious beliefs. Monotheistic people must despise and oppose shirk offenders, even if they are their own father or kid.⁴³

The tale incorporates propaganda designed to dispel people's idea that they have become infidels because they follow Pancasila's infidel doctrine. Unfortunately, they are even compelled to despise everyone, including their own relatives. Language is employed in the grammar of language games not just to represent logical premises, but also for justification, instructions, inquiries, announcements, and a variety of other symptoms that may be expressed with words.⁴⁴

Language, like the premises in the table above, is utilized as a weapon for justification by JAD ideologues. Not inherently true, but excuse to justify their behaviour. In this scenario, knowing language games is critical for determining which ones include propaganda and which do not. Because such beliefs are extremely hazardous in society, particularly among Muslims, it is critical to perform analyses for the community through text studies, both directly and through social media platforms.

Furthermore, nationalist personalities in the shape of Pancasila must be strengthened with their beliefs on nationality and the state paradigm. This is significant because a country's demise is caused by the new generation's naive grasp of nationality and its ideology. As a result, the

⁴⁰ Abdurrahman, *Seri Materi*, 28.

⁴¹ A.M. Hendropriyono, *Terorisme Fundamental, Kristen, Yahudi, Islam* (Jakarta: Kompas, 2009), 271.

⁴² See at Muhammad Habibullah “Ketika Ketauhidan Berada di Tangan Gus Dur”, <https://gusdurian.net/ketika-ketauhidan-berada-di-tangan-gus-dur/>. Accessed on April 22, 2022.

⁴³ Abdurrahman, *Seri Materi*, 32.

⁴⁴ Kaelan, *Filsafat Analitis*, 144-145.

development of religious moderation must be pushed in order to counteract the extreme narratives that are still spreading, both on social media and in society through knowledge assemblies.

4. Incitement and prayer narratives in one exclamation

The most dangerous thaghut of the current day is the thaghut of law, meaning the rulers who cut down Allah's reign; they afflict this people with fire and brimstone; they impose their will; they kill, kidnap, and iron jail the muwahhidin who refuse to adhere to their laws. Surprisingly, many Muslims want to be their slaves and servants. They also have bad intellectuals willing to commit their tongues and pens to the cause of their "god." May Allah subhanahu wa Ta'ala soon rid the Muslims' country of the thaghut and their minions. Ameen ya rabbal 'alamiin.⁴⁵

As previously stated in relation to grammatical theology, according to the story, the language of prayer is used to justify their conduct. There are various languages, as Wittgenstein's study demonstrates, including propaganda, instigating, seducing, praying, threatening, cursing, persuading, delivering commands, and others.⁴⁶ The variety of linguistic games might make someone fall for religion's esoteric flavours. To express it simply, consider a game of chess. Where each piece has its own set of rules to follow. The chess pieces may be thought of as language. Then there are individuals acting as actors. A skilled player can easily defeat their friends or opponents. Similarly, to radical actors who readily persuade and enforce extreme religious understanding or ideology on other Muslims.

Furthermore, Hendropriyono stated that when a player commits an infraction, it demonstrates that the player is incapable of thinking clearly and making sound decisions.⁴⁷ As a result, JAD's anarchist conduct has a divided personality. A form of personality disorder is split personality. This form of condition makes it difficult for a person to integrate into their surroundings.⁴⁸ In this scenario, the most common language is threatening and praying language conveyed in a single call. Hendropriyono quoted US President George W. Bush's statements from the book "Fundamentalist Terrorism in Christianity, Judaism, and Islam":

"This is the day when all Americans from every walk of life unite in a determination for justice and peace." We shall pass through this national catastrophe solemnly. And, in the face of all these devils, we shall stand firm and united as one country under God. Yes, we shall fight for freedom and everything that is good and right in the world. Be ready; I have activated the troops; the moment will come, and America will respond promptly. God bless the United States.⁴⁹

Osama bin Laden stated the same pattern: "We are fighting for God Almighty, raising the word of God and lowering the unbelievers.

With God's permission, we shall fight on until victory is gained or we meet God before it is achieved.⁵⁰

⁴⁵ Abdurrahman, *Seri Materi*, 56-57.

⁴⁶ Hendropriyono, *Terorisme Fundamentalis*, 271.

⁴⁷ *Ibid.*, 272.

⁴⁸ *Ibid.*, 273.

⁴⁹ *Ibid.*, 300-301.

⁵⁰ *Ibid.*, 249.

Hendropriyono refers to both GWB and OBL as terrorists who threaten and frighten. They used the name of God in their utterances to show that they both accept God's presence and are blessed by Him. Similarly, there is a similarity in Aman Abdurrahman's narrative: both utilize the language of prayer to God as a form of justification. Aman took it a step further by delivering it through a propaganda-language game. Cases like this, according to Endraswara, fall under the category of "Philosophical Advertising and Propaganda Literature." Philosophical ads, according to him, are philosophical movements to influence multiple parties.⁵¹ Furthermore, both advertising and propaganda are attempts to attract others. JAD has also done this—they design enticing commercials and propaganda publications.

5. The Use of The Term Rida in Extremist Language

Nowadays, discussing takfir appears to be as forbidden as discussing hakimiyyah. If someone tries to speak out on this subject, Khawarij and Takfiry allegations will be hurled at him. It is not surprising that many individuals are afraid of takfir. A muwahhid Muslim, on the other hand, who puts Allah's pleasure above all else, will not be bothered by the cheap allegations made at him since Allah's pleasure is the fundamental purpose.⁵²

We frequently find the same terms or idioms used in different professions in everyday life. The meaning of the word "rida" in the above situation is to reinforce their ideas against allegations. In the same way, the word "rida" in other formulations might refer to more reassuring things. Being filial to one's parents or obedient to one's instructors, for example, might also be utilized to achieve God's pleasure. And, at times, many individuals are unaware of this and are even influenced by these languages. As a result, Wittgenstein, in his philosophical manner, wishes to present an alternative in order to sort out what is true and what is not true by examining its usage and influence and then learning from it.⁵³

Wittgenstein believes that when it comes to language games, a philosophical examination is required. So the first step is to study the context of language use in phrases. Then look into the link between sentences. Finally, look at what is made of the language game. He believes this because the same statement may have many distinct meanings based on what is done and in what context it is used. Because language games are unexpected occurrences, they are spatio-temporal (conditioned by the context of a certain time and place).

In the language game, there is no one standard norm that is binding and applies to every variation of usage, even the same variety. For example, on two separate occasions in a variety of languages in a number of command languages Language games in one variety of command are distinct from language games in another variety of command. The same is true of the Qur'anic language. A directive that is valid now may be irrelevant or incoherent in the future. Alternatively, directives from the past cannot be carried out in the present. As a result, language games are distinct, dynamic, malleable, and situational. "

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

⁵¹ Suwardi Endraswara, *Metode Penelitian*, 106.

⁵² Abdurrahman, *Seri Materi*, 89.

⁵³ Kaelan, *Filsafat Analitis*, 146.

eyes, gait, temperament, etc. Overlap and criss-cross in the same way.—And I shall say: ‘games’ form a family.⁵⁴

In other words, the usage of the same word or sentence in a range of contexts does not imply that they have the same meaning but do have broad characteristics. Furthermore, even if the same language variety has a distinct meaning, it can be observed that there is a commonality that creates the basic pattern of the language variety.⁵⁵ Looking at various incidents of bomb terror and lone wolf attacks carried out by the JAD organization, we can see where the fault is. As a result, learning from history is critical in order to understand the consequences of doing the same thing again.

CONCLUSION

This study suggests that counter-narratives against the ideology of Jamaah Ansharut Dawlah are typically carried out implicitly, based on many explanations and debates on an analysis of Ludwig Wittgenstein's language games. This is seen by the counter-narrative, which is not oriented just at one of the extreme group's names. Rather, it is transmitted as a whole to organizations with *takfiri*, *hakimi*, *jihadi*, *tagut*, *khilafah*, and other anti-Pancasila and anti-democracy sentiments. In general, moderate Islamic groups (the silent majority) oppose these notions and express moderate Islamic and national perspectives.

Aman Abdurrahman's (a JAD ideologue) narrative is mostly misinformation, distortion, and anti-Pancasila and democracy, which he labels *taghut*. In response, Wittgenstein's language games theory identifies the basis of the problem: (1) there is a misunderstanding of the context of the Prophet's da'wah, which is muddled in the present setting, resulting in confusion. (2) Using propaganda, incitement, and prayer to make the demand for instructions and messages communicated appear holy or justified as a result, Wittgenstein offers an alternative by examining the meaning of a term in its usage in language as well as the meaning of language in its use in life. As a result, we are urged to wait and see what happens.

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⁵⁴ Ludwig wittgenstein, *Philosophical Investigations*, Translated by G.E.M. Anscombe (Oxford: Basil Blackwell, 1988), 32.

⁵⁵ Sulaeman, “Permainan Bahasa,” 68.

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