

## The Contemporary Discourse of Jihad in the Perspective of Jemaat Ahmadiyah Indonesia (JAI)

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### **Abstract**

Jihad is a term that represents the ambivalence of religion. It will continuously become a media of debate for some groups including Muslim and non-Muslim. According to JAI, jihad is striving in studying the teachings of Islam, then trying to practice them in daily life, and preaching in the way of Allah SWT. According to Ghulam Ahmad, there are three concepts of jihad, namely, small jihad, big jihad, and greatest jihad. Small jihad is now over because present condition is different from the past, they are no longer contextual.

**Keywords:** *jihad, war, contextual*

### **Abstract**

Jihad adalah istilah yang mewakili ambivalensi agama. Ini akan terus menjadi media perdebatan bagi beberapa kelompok termasuk Muslim dan non-Muslim. Menurut JAI, jihad adalah berjuang dalam mempelajari ajaran Islam, kemudian berusaha mengamalkannya dalam kehidupan sehari-hari, dan berdakwah di jalan Allah SWT. Menurut Ghulam Ahmad, ada tiga konsep jihad, yaitu jihad kecil, jihad besar, dan jihad terbesar. Jihad kecil kini telah usai karena kondisi sekarang berbeda dengan masa lalu, tidak lagi kontekstual.

**Kata kunci:** *jihad, perang, kontekstual*

### **INTRODUCTION**

The concept of jihad in Islam has lately been a controversial object among human beings in the world. Jihad is a term that represents ambivalence of religion. It will continuously become a media of debate for some groups including Muslim and non-Muslim. Therefore it triggers a problem in understanding the term jihad itself. Jihad has a lot of meanings, yet it is often interpreted only as a form of violence, holy war, even suicide. The radicalism called it *jihad fi sabilillah*. Islamic law curses all forms of war which is not considered as jihad, especially forms of war among Muslims. War is only a small interpretation of the concept of jihad. Jihad can be in the form of an inner struggle to fight an evil from ones or external struggle to fight injustice.<sup>1</sup>

The issue of jihad has a special position in Islamic law. In fact, a coherent and progressive system is not complete without provision. Misinterpretation due to lack of information,

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<sup>1</sup>Zakiyuddin, Baidhawiy, *Konsep Jihad dan Mujahid Damai*. (Jakarta Pusat: Kementerian Agama Republik Indonesia, 2012), hlm. 78

including the issue of jihad in Islam, has led to controversial issue and given excuses to the enemies of Islam to say that Islam is a religion of sword and violence.<sup>2</sup>

In the contemporary era, the term jihad has always been used as a justification and legal offer to attack non-Muslims. The summons for jihad with the phrase *fi sabilillah* is always used to attack non-Muslims. So this tends to interpret jihad as war. Jihad that was declared by Muslims in the contradiction of two regions is identical with war or with the term *jihad fi sabilillah*.<sup>3</sup>

According to Azyumardi Azra, it is clear that the term jihad is one of conceptions of Islam that most people misunderstand about it, especially among Western experts and observers. When this term is mentioned, the image coming up in the Westerner's mind is the Muslim army which has invaded various regions in the Middle East or other places; forcing non-Muslims to convert to Islam. This image is so influential that the facts and arguments from Muslims are difficult for Westerners to accept.<sup>4</sup>

The Westerners' perspective tends to give a false image to Islam. They have perspective that the struggle of Islam is always violent, especially the issue of jihad. In fact, according to Montgomery Watt, jihad was used by Muslim leaders as a sign of one's obedience in the territory of a Muslim leader, where he was guaranteed.<sup>5</sup>

As mentioned earlier, jihad movements carried out by various groups cause a negative paradigm for non-Muslims. They think that Islam is a dangerous religion. This caused to weaken Islamic concept which is *rahmatan lil alamin*. In fact, as stated by Hajriyanto Y. Tohari, who expressed that Islam is a universal treatise for all human that is absolutely relevant to every development of time and place (*shalih li-kulli zaman wa makan*), mondial (for the entire world) and eternal (until the end of time).

Jihad is an Islamic terminology that is most "blamed". It is often perceived as a war, even though it is broader than just a war. This perception is the orientation of Imam Samudra and his friends who interpret jihad narrowly as war or *qital* to uphold Islam and spread it to infidels.<sup>6</sup>

An educational and proselytizing institution, Jemaat Ahmadiyah Indonesia (JAI) promotes jihad as the basis of its movement. This group includes Islamic groups who try to use the concepts of education and proselytizing through information media as a form of jihad. This shows the concept of interpretation of jihad which is more defensive and emphasizes the scientific aspects and implementation of the commands of Allah in daily life.

Ahmadiyya is a group that believes that its teachings are based on the teachings of true Islam. This group was founded Mirza Gulam Ahmad, in 1889 in Qadiyan, India (now in Pakistan). He claimed himself as al-Masih (the promised one), and Imam al-Mahdiy (the awaited

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<sup>2</sup>Sayyid Abul Qasim Al-Khu'i, (*Menuju Islam Rasional Sebuah Alternatif Memahami Islam*. Jakarta: Hawra Publisher, 2003), hlm. 139

<sup>3</sup>Rohimin, *Jihad Makna & Hikmah*, (Jakarta: Erlangga, 2006), hlm. 5

<sup>4</sup>Azyumardi Azra, *Pergolakan Politik Islam: Dari Fundamentalisme, Modernisme hingga Post Modernisme*, (Jakarta: Paramadina, 1996), hlm. 127

<sup>5</sup>Asghar Ali Engineer, *Liberalisasi Teologi Islam*. Terjemah Rizkon Khamani. (Yogyakarta: Alenia, 2004), hlm.

<sup>6</sup>Imam Samudra, *Aku Melawan Teroris*. (Solo: Jazera, 2004), hlm. 108

one), and then he claimed to be a Prophet. Ahmadiyah had entered Indonesia since 1920s and named it Jemaat Ahmadiyah Indonesia (JAI). Hadhrat Mirza Ghulam Ahmad from Qadian, more than a century ago, assertively stated that according to the holy Qur'an and the instructions of Prophet Muhammad SAW, it is strictly forbidden to use violence in all thing related to belief.<sup>7</sup>

Even though jihad can be divided into several parts, it does not mean that every Muslim or group is free to choose based on their own desire, but all parts are intertwined each other and run integrally. This is because the nature of jihad has contextual meaning, based on the existing problem. So "Jihad entity" cannot stand freely, it depends entirely on the issue.<sup>8</sup>

Based on the description above, the writer is interested in conducting research on concept of jihad in the perspective of Jemaat Ahmadiyah Indonesia (JAI) based on the context of Islamic radicalism which is increasingly widespread by carrying out jihad as the basis for its movement.

## RESEARCH METHODS

In order to be more systematic, this research needs a clear method. The research methods includes; types of research, object of research, needs and data sources, technique of collecting data, data analysis, data validity checking and writing procedures.

### Research Types

This is a qualitative research that emphasizes on field research, a research procedure that produces descriptive data in the form of written or oral words from respondents and observable behavior.<sup>9</sup> The research uses a subjective - inductive approach that emphasizes on the development of narrative aspects or textual description of the observed phenomenon by means of interview and observation.

The specification of this research is descriptive research. Isac and Michael as quoted by Jalaludin Rachmat said that descriptive research aims to systematically describe the facts or characteristics of populations in certain fields factually and accurately.<sup>10</sup> The data of this descriptive research are from interview, observation and case studies with the supportive references.

### Research Object

This research was conducted at center for Jemaat Ahmadiyah Indonesia (JAI) on Jl. Raya Parung-Bogor Km. 27 Po. Box 33/Pru Kemang, Bogor 16330 Phone number 0251-614524, 6108025 Fax. 0251-617961 E-mail: [pb-jai@indo.net.id](mailto:pb-jai@indo.net.id)

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<sup>7</sup>Jemaat Ahmadiyah Brochure

<sup>8</sup>Suharsono, *Jihad Gerakan Intelektual: Mengubah Langgam Doktrinal Menuju Babasa Konsep*. (Yogyakarta: Kreasi Wacana, 2005), hlm. 241

<sup>9</sup>Lexy J Moleong, *Metodologi Penelitian Kualitatif Edisi Revisi*. (Bandung: PT. Remaja Rosdakarya, 2009), hlm. 3

<sup>10</sup>Jalaluddin Rakhmat, *Metode Penelitian Komonikasi; Dilengkapi Contoh Analisis Statistik*, (Bandung: Remaja Rosdakarya, 2005), hlm. 22

## Sources of Data

The meaning of data source in this research is the subjects from which the data are obtained.<sup>11</sup> According to Lofland and Lofland, the main data sources in qualitative research are words and actions, the rest are additional data such as document and other.<sup>12</sup>

### *Primary Data Source*

Primary data is the data collected by researcher directly or directly taken from the research object. In this study the primary data source is the leader of Jemaat Ahmadiyah Indonesia (JAI) and all people who have relation with JAI. They will respond the researcher's questions related to research object, both written and oral questions. In addition, primary data in this study will be taken from documents relevant to the research and observation of researcher in the field.

### *Secondary Data Source*

Secondary data is the data obtained by researcher from the existing sources, or the data obtained from second hand or supporting sources. In this research the secondary data are books, articles, journals, broadcast files and other library materials that are relevant to this research.

## Technique of Collecting Data

The methods of collecting the data used in this research are as follow:

### *Interview*

Interview is the process of obtaining information by asking questions conducted face to face between interviewer and the informant based on interview guide provided.<sup>13</sup> The object that will be interviewed is leader of Jemaat Ahmadiyah Indonesia (JAI) or all people who have relation with JAI. It is intended to get information about the concept of jihad.

### *Observation*

Observation is defined as attention that focuses on an event, symptom or something.<sup>14</sup> According to Sutrisno observation is an intentional and systematic study of social phenomena and symptoms, or by observation and note taking. This observation was carried out to observe the concepts of jihad developed by JAI both in the field of education and proselytizing.<sup>15</sup>

### *Documentation*

Documentation is the process of collecting data about things or variables in the form of transcripts, books, newspapers, magazines, inscriptions, agendas etc.<sup>16</sup> In carrying out the method of documentation the author investigated the written objects such as books on JAI, as well as other sources related to this study. The research also took some picture during interview

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<sup>11</sup>Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktek*. (Jakarta: Rineka Cipta, 2002), hlm. 129

<sup>12</sup>John Lofland & Lyn H. Lofland. 1984. *Analyzing Social Setting: A Guide to Qualitative Observation and Analysis*. (Belmont: Wadsworth Publishing Company, 1984), hlm. 47

<sup>13</sup>Mohammad Nazir, *Metode Penelitian*, (Jakarta: Graha Indonesia, 1998), hlm. 234

<sup>14</sup>Emzir, *Metode Penelitian Kualitatif Analisis Data*. (Jakarta: Rajawali Pers, 2011), hlm. 37

<sup>15</sup>Sutrisno Hadi, *Metodologi Research II*, (Yogyakarta, Andi Offset, 1994), hlm. 13

<sup>16</sup>Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktek*. (Jakarta: Rineka Cipta, 2002), hlm. 206

process. The purpose of using documentation method is finding evidence and data and for the purpose of analysis.

### **Technique of Analyzing the Data**

Data analysis is used as an attempt to systematically search and organize the result of observations and interviews to improve researcher's understanding of the case being investigated and present it as the research finding for others.<sup>17</sup>

Data analysis is conducted after all the data are collected. Data analysis is often called data processing. Some call it data preparation, and some call it data analysis.<sup>18</sup>To analyze the data, the researcher used a descriptive analysis method to describe a systematic, factual and accurate phenomenon investigated.<sup>19</sup>

To find out the concept of jihad used by Jemaat Ahmadiyah Indonesia (JAI), the researcher analysed the data of interview data and written data by using three steps, namely classifying, categorizing and analyzing.

### **Data Validity Checking**

To check the validity of the data, the researcher used triangulation and discussion with peers. Triangulation was done through data collection techniques, data sources, and time. Triangulation technique was conducted by asking the same thing with different technique, namely deep interview, observation and documentation. Triangulation of source was conducted by asking the same thing through different sources, namely research informants. Triangulation of time was conducted by collecting the data on various occasions; it can be in the morning, afternoon, evening, or night. Discussion with peers was conducted to discuss the temporary results of research with some lecturers in the field of interpretation. Through peer discussion there will be appreciation, criticism, input and advice.

## **DISCUSSION**

### **The Concept of Jihad in the Perspective of JAI**

#### **History of of JAI**

Talking about Ahmadiyah, it can not be separated from the discussion about Mirza Ghulam Ahmad as the Founder and pioneer of *al-Jamaah al-Islamiyah al-Ahmadiyah* movement. Jemaat Ahmadiyah was founded by Mirza Ghulam Ahmad on March 23, 1889 by direction and order of Allah Ta'ala. He claimed to be Imam Mahdi and the promised Jesus. It would come among Muslims at the end of time whose main task was to revive religion and uphold Islamic law. In Ludhiana city India, he accepted "bai'at" for the first time from his followers. From this event, Jemaat Ahmadiyah developed all over the world. In more than a hundred years, Jemaat Ahmadiyah developed so fast like a giant tree whose shoot soared high into the sky and its roots

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<sup>17</sup>Noeng Muhadjir, *Metodologi Penelitian Kualitatif*. (Yogyakarta: Rake Sarasin, 2002), hlm. 142

<sup>18</sup>Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktek*. (Jakarta: Rineka Cipta, 2002), hlm. 209

<sup>19</sup>Imam Suprayogo dan Tobroni, *Metodologi Penelitian Sosial Agama*, (Bandung: Remaja Rosdakarya, 2001), hlm. 136

pierced deep into the earth, so there were no tempest and storm that could pry up and uproot it.<sup>20</sup>

The tree now is bloomy and bears fruit eternally; the seeds are blown by strong winds and spread far and wide in the world. "I will deliver *tabligh* to the world," revelation of God to Mirza Ghulam Ahmad that is believed by Ahmadis as a promise of victory from God to him and his followers.

One of the seeds blown by the wind is destiny spread in the prosperous and fertile Archipelago located on the equator. The arrival of the first Ahmadiyah scholar to the Archipelago was preceded by the story of the departure of three Indonesian youths to India. The three youths are Abubakar Ayyub, Ahmad Nuruddin and Zaini Dahlan. They are from West Sumatra and Padang Panjang. Abubakar Ayyub and Ahmad Nuruddin graduated from Sumatra Thawalib, while Zaini Dahlan graduated from Darun Nabwah School. In December 1922, Abubakar Ayyub and Ahmad Nuruddin left their homeland to continue their religious education, while Zaini Dahlan got an obstacle, so he could not leave together and went after them. They were very young when they went far away; the oldest was only twenty years old, and the youngest was only sixteen.

They firstly planned to go to Egypt since Egypt is famous as a center for Islamic studies, but their teachers in Sumatra Thawalib advised them to go to India because it became the center for modern Islamic thought. As previously explained, Abubakar Ayyub left together with Ahmad Nuruddin, and Zaini Dahlan followed right after them. The three youths gathered again in Lucknow, India. None of them thought that their departure would be the most important monumental event in the development of Islam in Indonesia, especially for Ahmadiyah. When the three youths arrived in Lahore, they remembered a man named Kwaja Kamaluddin. They had previously read *Cahaya Sumatra* newspaper when they were in the homeland. Kwaja Kamaluddin was a person who had been the leader of a Mosque in London, England. After asking around, they finally found the address of Islamic College in Lahore city, next to city where Kwaja Kamaluddin lived. They did not meet with Kwaja Kamaluddin because they were in London at the time, but they were welcomed by his deputy named Maulana Abdussatar, a pious old man and *hafiz* of the Qur'an.

Maulana Abdussatar taught them without exegesis book. It was different from the method of the scholars they had ever met, so this made them amazed. They began to feel satisfied and interested in information given by Maulana. In the study of interpretation, they read one verse about the Prophet Jesus a.s., and Maulana Abdussatar asked their teachers and scholars in Indonesia about Prophet Jesus a.s.. They answered that in Indonesia there were two opinions on this matter: First, the Prophet Jesus was still alive in the sky, this was the opinion of Haji

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<sup>20</sup> (<http://ahmadiyah.id/jamaah-muslim-ahmadiyah/sejarah-ahmadiyah-indonesia>, diakses tanggal 3 Juli 2018).

Abdulkarim Amarullah; and second, Prophet Jesus a.s. may be taken to sky and maybe go somewhere, or die somewhere. This is the opinion of Zainuddin Labay El Yunusi.

In response to these two opinions, Maulana Abdussatar said that those who had the first opinion were pious people because of their stance, while those who had the second opinion did not have stance. Since then, the three youths got new knowledge that: (1) Prophet Jesus died as did the other prophets. (2) The situation of the world was now broken and needed a spiritual doctor. The spiritual doctor in question was Imam Mahdi whose arrival was prophesied by Y.M Rasulullah SAW.

They did not easily accept Maulana's opinion. They sent letters to Scholars in Sumatra asking for suggestion and information to respond Maulana's opinion. They also expected the advice written in letter whether it is true or false, so they hoped that they would not be deceived. However, none of these letters were reciprocated, except for the letter they sent to Sheikh Ibrahim Musa Parabek in Bukittinggi which stated that Prophet Jesus had died. As a result, they did not have weapons anymore to refute Maulana, they finally bent on their knees and claimed that the doctrine was right, and they were also impressed with Ahmadiyah teachings which changed many aspects of their faith and understanding of Islam, even though they first got it from *Anjuman Isyaati Islam* or commonly known as the Ahmadiyya Lahore.

The three Indonesian youths, Abubakar Ayyub, Ahmad Nuruddin and Zaini Dahlan were vowed together under Maulana Muhammad Ali's control as the leader of Ahmadiyah Lahore in summer, July 1923. They first learned about Ahmadiyah from this phenomenon, which later would change their lives. Because they loved Imam Mahdi very much, they insisted on visiting the tomb and place of birth of Mirza Ghulam Ahmad in Qadian. Maulana Abdussatar advised them to ask permission from Ahmadiyah Lahore Secretary, Babu Mansur. When they expressed their desire, the secretary's face turned pale showing unhappy face. He said that it was not good for them to go to Qadian. The Secretary was wondering why they didn't just visit the tomb and birth place of Imam Mahdi.

The desire to visit Imam Mahdi's place of birth and tomb was then conveyed to his teacher, Maulana Abdussatar. With this insistence they were finally allowed to leave. Maulana Abdussatar finally could not to keep the secret. He then said: "If you really want to study, leave Lahore and go to Qadian because that is where the true Ahmadiyah center is." Shortly the three youths found that the source of Ahmadiyah was in Qadian. Though it was opposed and banned by *Anjuman Isyaati Islam* (Ahmadiyya Lahore), the three youths still insisted on going to Qadian, the center for Jemaat Ahmadiyah founded by Hadhrat Mirza Ghulam Ahmad as, Masih Wants 'ud.

Ten Ahmadi's students came from Cadian. They would take the examination to get degree H.A in Lahore. The students from Qadian heard the arrival of Abubakar Ayyub and his friends to Lahore. That is why they came to the dorm to meet the three Indonesian youths. They discussed about educational facilities in Qadian. Having heard the statements of students from Qadian, the three youths were interested and could not wait to go there.

They then asked for permission from the Ahmadiyya Lahore leaders, and when they met Dr. Muhammad Hussein, he looked angry and forbade them to go to Qadian. However, these

youths remain in their stance with the reason that they wanted to study regularly there. Finally, Ahmadiyya Lahore leaders could not do anything to them anymore, because as stated earlier they were free to choose where to study.

At the end of 1923 they left for Qadian. From Lahore they took train to Batala which was about 70 miles away. From the small town of Batala to Qadian, they had to reach another 11 miles which had to be taken by cart. Rain caused muddy roads. Nevertheless, there was an oddity they felt, that was the feeling of pleasure and peace in their hearts even though the journey they took was so hard. Once they reached Qadian, they saw white tower soaring high above a small hill. The tower was then named *Minaratul Masih*. It was not strange when the three youths was immediately took *bai'at* under supervision of Khalifatul Masih II, Hadhrat Haji Mirza Basyiruddin Mahmud Ahmad ra. Thus they were the first Indonesian to accept the truth of Ahmadiyah. The process of *bai'at* event of the three youths would change the face of the Indonesian Islamic community in the future.

After some time living in a dormitory and studying regularly, they sent letters to their family and friends in the homeland. By telling them about the school where studied, they invited their friends to come to Qadian. Then some other youths from Indonesia went to Qadian to study about religion. So, the total number of students from Indonesia is 15, they were Aboebakar Ayyoeb, Ahmad Noeroeddin, Zaini Dahlan, H. Mahmood (Padang), Mohammad Noer (Loeboekbasoeng), Abdoel Qoyyoem (Tapaktoean), Moehammad Samin (Tapaktoean), Samsueddin Rao-rao (Batoesangkar), Samsueddin (Rengat), Moh. Joesyak (Sampoer), Moh. Ilyas (Padangpanjang), Hajioedin (Rengat), Abdoel Azis Shareef (Padang), Moh. Idris, and Abdoel Samik (Padangpanjang).

Maulana Rahmat Ali Haout was born in 1893. After graduating from Ahmadiyah School in Qadian as the first generation student in 1917, he became an Arabic and religion teacher at the *Ta'limul Islam* High School in Qadian. In 1924 he was transferred to Department of *Tabligh* (*Nazarat Da'wat Tabligh*). From 1925 to 1950 he served as Missionarist in his hometown. A few years after that, he was assigned as missionarist in East Pakistan. On August 31, 1958, he died in Rabwah Pakistan. On August 15, 1925, there was a ceremony in Qadian, releasing the first delegation of Jemaat Ahmadiyah, Maulana Rahmat Ali Haot.

After ten years in Indonesia, Ahmadiyah founded the brach in Jakarta and Bogor. It was necessary to form Hoofdbestuur or the great Board. On December 25 and 26, 1935, 13 Ahmadiyah leaders gathered in Clubgebouw No. 41 Jakarta, they were: M. Rahmat Ali Haot, R. Moh. Muhyiddin, R. Kartaatmaja, Taher Gelar Sutan Tumenggung, Sirati Kohongia, R. Sumadi Gandakusumah, Moh. Tayyib, Th. Dengah, Syagaf Tomulo, R. Hidayath, M. Usman Natawijaya, Sulaeman Effendi and R. Sudita.<sup>21</sup>

## Objectives, Vision, and Mission of JAI

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<sup>21</sup>Jemaat Ahmadiyah Indonesia, 2000, hlm. 50



Ahmadiyah is an Islamic community which is active in the field of religion, not politics. The aim of establishing Ahmadiyah is to return Islam to its original form as Islam brought by Muhammad al-Mushthafa SAW and then propagated all over the world.<sup>22</sup> JAI tried to run the religion and uphold Islamic law "*Yubyi ad dina wa yuqimu as-Syariat*".

**Vision:**

The vision of JAI is to establish Islamic community such as the Community gounded by Great Prophet Muhammad SAW, where the kingdom of Allah Ta'ala was upheld in their lives.

**Mission:**

The mission of JAI is to give a fair decision among disputed people in order to live a peaceful life, giving explanation of the wrong attitude to Christians and giving real instructions, killing the characteristics of pig influence humans with convincing information, not political act, so it does not require taxes in its activities, but by giving charity as taught in the Quran, killing dajjal, utilizing technology, so it does not need camel power and providing clear and convincing illumination to people, so hatred, enmity and envy will disappear, and they live immaterially, they even prioritize religious affairs rather than worldly affairs.

**Legal Entity of JAI**

As an independent organization JAI does not want to be an underbouw of any mass organization or political organization. JAI does not want to turn into a mass organization or political organization. But in Indonesia, as a legal state, JAI does not want to be an illegal institution. So, JAI organization has already got legal entity, based on the decision of Minister of Justice RI No. JA 5/23/13 on March 13, 1953.

**The Meaning of JAI Symbol**

Discussing about the philosophy of JAI symbol is necessary. The symbol is in the form of 14 stars and sentence *la ilah illallah* in the midle. The meaning of 14 stars is that Imam Mahdi would be born in the early 14th century, as a shadow Prophet who did not bring Islamic law anymore. And the sentence *la ilaha illallah* is a symbol of Islam.

**Organization Chart of JAI**

The organization chart of JAI as an institution consists of the central board and representatives. JAI's center office is located in Parung Bogor. And the branch is located in level of region, regency, city, and district. According to Areif Syafi'ie as the JAI board in Central Java, he explained that JAI has 400 branches in Indonesia.

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<sup>22</sup>Majalah at-Taqwa, Jilid 12, 2012

The organizational chart of National JAI is as follows:

Amir Nasional	: H. Abdul Basit
Muballighin in Charge	: Mirajuddin Sahid
General Secretary	: Dudung Abdul Latif
Secretary of Treasurer	: Drs. H. Slamet Mulyanto, BA
Secretary of Dakwah	: Drs. Abdul Rozzaq
Secretary of Publishing	: Drs. Mahmud Mubarik, MM
Secretary of Public Relation	: Ir. H. Kandali Ahmad Lubis
Secretary of <i>Ta'limul Qur'an</i>	: Dendy Ahmad Daud, M. Ag
Secretary of Education	: Drs. Ahmad Sukarta, M. Pd

## JAI Activities

### *Religious Meeting*

This activity is held monthly, whether in level of *abna'*, *athfal*, *khudam* and *anshorullah*. The material delivered in the activity is thematic, based on Islamic great days or other historic days that occur every month.

### *Education*

The actualization of the Qur'an brings the bonafits for human life based on the Qur'an and Sunnah of Prophet. This life requires a variety of institutional activities to meet the needs of members. One of the activities needed is education that is held based on religious values. JAI holds not only religious meeting but also formal education.

The formal education consists of SMP Amal Bakti in Manis Lor, SMA Arif Rahman Hakim in Tangerang, and *Jami'ab* school at central JAI Parung Bogor. The purpose of organizing this formal education is to prepare the next intelligent and noble generation.

Living life with JAI is beneficial not only for JAI residents, but also for the community. They live the life together loyally with various social charity. Social charities include blood donor, eye donor, community service with local government and other stakeholders.

Blood donor and community service with local government and stakholders have become a tradition for JAI, both at the center and branches. JAI organizes blood donor routinely every three months. In addition, JAI has also actively participated in helping communities outside JAI members.

### *Youth Activity*

JAI activities increase so fast in both internal and external activities. JAI needs *Badan Khudam* whose membership is 14-40 years old. The regeneration of JAI members is as follows: 1) For male aged 0-7, they are called *abna*, while for female are called *banat*; 2) For male aged 7-14, they are called *athfal*, while for female are called *nashirat*; 3) For male aged 14-40, they are called *khodam*, while for female are called *lajnah ima'ala*; 4) For male aged 40 and above are called *anshorullah*, while for female are called *lajnah ima'ila*;

### *Economy*

Life situation at JAI requires cooperation in economic development. For this reason, JAI organized a business in the form of cooperation (*sanad wa tijarat*). By doing so, JAI residents got capital to develop their economic life. In addition, JAI residents could also exchange knowledge and skill in the field of economics. A citizen who lost a job or hadn't got a job could learn certain knowledge or skill with other JAI residents until he could work alone. In relation to agriculture, JAI has a *Zira'at* Departement which handles matters related to agriculture.

#### *Health*

In the field of health, JAI is now able to organize health services in the form of health clinics, for the general public. In addition, to provide health services for JAI members, they formed health cadres from representatives and branches, and they periodically hold a meeting. According to Arief Syafi'ie "it will be built a hospital in Gunung Kidul soon".

#### *Publishing, Communication and Information*

Publishing, Communication, and Information are the aspects of modern life and globalization. In the field of publishing, JAI has a special departement that handles its own publishing. JAI also publishes various religious books and Friday sermon books. JAI has monthly magazines and bulletins which include *As-Syifa*, paradise is under the mother's feet, the voice of *Ansarullah*, *Waqf-e-NOU* magazine, giving service for the glory of Islam, *Darsus* etc. In the field of information and technology, JAI has a website, namely [www.warta-ahmadiyah.org](http://www.warta-ahmadiyah.org). JAI also has a means of communication in the form of electronic media, namely television. JAI's MTA media can be heard and watched through the website [www.mta.tv](http://www.mta.tv).

### **Cooperation**

It is JAI's habit to hold social activities in collaboration with relevant government agencies. For example, when JAI was conducting blood and eye donors, it was in collaboration with Indonesia Red Cross.

JAI also cooperated with other Muslims to build synergies in developing scientific insights, charity and *da'wah*. Synergy in charity and *dakwah* was conducted with other Muslims such as the Ministry of Education of RI, UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Yogyakarta, IAIN Salatiga, Ansor and Banser.

### **Source of Funds**

JAI finances all activities by itself since JAI members want to participate in all activity. They must have the courage to conduct *jihad* not only *bi anفس*, but also *bilanwal*, this is exactly as exemplified by Prophet and his companions. They spent their own money for every activity without any sponsors.

Based on the statutes of Jemaat Ahmadiyah Indonesia in chapter VII about wealth Article 16 Paragraph 2, the wealth of Jemaat Ahmadiyah Indonesia is obtained from: 1) Zakat, Sadaqah, Waqf, and Hibah; 2) Chanda 'Am and Chanda Wasiat; 3) Funds and other donation obtained legally and lawfully.

Chanda comes from Urdu language “chandah” which means donation. Etymologically chanda is conceptualized as allowance for income given by Ahmadi member to Jemaat Ahmadiyah with systematic payment system as a form of sacrifice of property for the sake of Islam. The following are types of chanda:

*Candah Wasiat*

*Candah Wasiat* must be paid by Ahmadi community for 1/10 to 1/3 of their monthly income once in a lifetime. People who pay *candah wasiat* are the members of Ahmadi who have already grown up, around 15 years old.

*Candah ‘Am*

*Candah ‘am* must be paid by Ahmadi community for 1/16 of their monthly income.

*Canda Jalsa Salnah*

*Candah jalsa salnah* must be paid by Ahmadi community for 1/10 of their monthly income or 1/20 of the annual income once a year. *Jalsa Salnah* itself is a three-day official annual meeting on a national and international level.

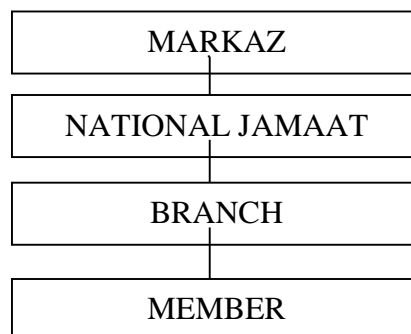
*Candah Tabrik Jadid*

*Candah tahriq jadid* is a sacrifice of property from Ahmadi to Jemaat Ahmadiyah from their income with uncertain amount, but it was started with agreement and then was paid off within one year.

*Candah Waqf Jadid*

*Candah Waqf Jadid* is a voluntary *candah*. The amount is paid based on the agreement every year per person. This *chanda* is used as fund for the spread of Ahmadiyah doctrine to other regions.

FLOW CHART DONATION ACCOUNTING PROCESS



**JEMAAT AHMADIYAH INDONESIA** Model 1 No. **2736545**  
 JL. RAYA PARUNG - BOGOR NO. 27, KEMANG, BOGOR. TELP. 0251-8614524. FAX 0251-8617961

**KWITANSI PENERIMAAN - JEMAAT :** \_\_\_\_\_

Nama dari : \_\_\_\_\_  
Penting! Tuliskan nama lengkap sesuai Tajneed yang telah dilakukan anggota

Pembayaran atas nama : \_\_\_\_\_

Pembayaran untuk Bulan : \_\_\_\_\_ Tahun : \_\_\_\_\_ (WAJIB DIISI)  Tunggakan Musl. jika YA tandai (✓)

Alamat : ANSHARULLAH / KHUDDAM / LAJINAH IMAILLAH (coret yang tidak perlu)

No. HP/Telep : \_\_\_\_\_ No. HP/Telepon WAJIB DIISI  
Jika tidak ada No. HP/Telepon, Alamat WAJIB DIISI

Alamat : \_\_\_\_\_

No. Bilang : \_\_\_\_\_

TANGGAL  
 TERIMA TUNAI/TRANSFER BANK/CEK  
 TGL. BLN. THN.  
 \_\_\_\_\_  
 NOMOR ANGGOTA (WAJIB DIISI)  
 \_\_\_\_\_  
 NOMOR WASIYAT (JIKA ADA)  
 \_\_\_\_\_

**CARA PEMBAYARAN:**  
 Tandai salah satu (✓) WAJIB DIISI:  
 Tunai  Transfer bank  
 Cek

**TOTAL RUPIAH**  
 \_\_\_\_\_

ZAKAT	FITRAH	FIDYAH	IED FUND	AAM	HISSA AMAD	HISSA JAIDAD	HISSA AMAD-AAM	SYARAT AWAL
RUAN WASIYAT	J. SALANAH	TAHRIK JADID	WAQFI JADID	D.LOK.RUTIN	PEMBANGUNAN NASIONAL	PENDIDIKAN NASIONAL	KOMPUTER	AUDIO/VIDEO
LITERATUR & PERPUSTAKAAN	SEDEKAH	DANA KHUSUS	BILAL FUND	HUMANITY FIRST	HOMEOPATHY	MTA INTERNASIONAL	IURAN ANS / KH / LI / ATE / NASRAT *	UMMA ANS/KH / LI / ATE / NASRAT *
MAJALAH ANS / KH / LI *	GEDUNG ANS / KH / LI *	D. LOKAL ANS / KH / LI *	TASYAKURSERATUS TAHUN JAI	PENJUALAN AL-QURAN & BUKU				

Silahkan isi kolom yang kosong untuk pengorbanan lainnya  
 Hissa Amad Aam: Penghasilan dari kekayaan tidak bergerak yang diwasiyatkan  
 Penulisan Kwitansi Model 1 ini agar hanya menggunakan "Ballpoint" dan harus ditekan!

JAZAKUMULLAH AHSANAL JAZA Tgl: \_\_\_\_\_

**UNTUK PEMBAYAR** 2014 - 3750 (WAJIB) Td. tangan & no. Anggota Sekr. Mal/Muhasil

The use of candah funds could be classified into two, specific and general use. The use of specific chanda has been determined for its use, namely candah jalsah salnah, candah tahrik jaded, and candah waqf jaded. Candah jalsah salnah is used for the implementation of Jalsa Salnah which is held once a year. Candah tahrik jadid is used for religious education, moral upgrading and the spirituality of Ahmadi community all over the world. And Candah waqf jadid is used to spread Ahmadiyah doctrine to other regions.

The general use of candah is not determined. It may be used in education, humanitarian, economy, Islamic proselytizing and human resource development sectors. Some are used to build schools, distribute books, translate the Qur'an, build mosques, send missionaries, overcome poverty, help victims of natural disasters, establish Muslim Television Ahmadiyah (MTA) in London which operates 24 hours without advertising, build free hospital, etc.

Wakaf is categorized into three types, those are:

*Child Wakaf*

Child wakaf consists of lifetime wakaf, profession wakaf, and half time wakaf. Lifelong child waqf means that the child is entrusted to Jemaat Ahmadiyah for the religious purpose until dies.

*Profession wakaf*

It means that when Ahmadiyya needs a profession, for example a doctor, he must be willing to give it up to Ahmadiyah.

*Half time wakaf*

It means that when Jemaat Ahmadiyah comes back from work, and the others need some help, they must help them.

## **JIHAD IN THE PRESPECTIVE OF JEMAAT AHMADIYAH INDONESIA (JAI)**

### **The Denifiniton of Jihad according to JAI**

When Ghulam was still alive, the majority of Muslims thought that the greatest jihad was by taking up weapons and physical resistance. To change Muslims' mindset about the wrong jihad, Ghulam wrote an essay explaining of Jihad which was compiled with the aim of inviting Indian people not to attack British government, because India would be better only under British rule.

Resistance carried out with violence and rebellion will endanger Muslims themselves, whereas they were in crisis and weak. Ghulam told the British that the Quran did not allow Muslims to strive againts the government of both Muslim and infidel governments as long as they did not interfere in matters of faith, and did not prohibit spreading religion.

Ghulam Ahmad's thought which is humanitarian and far from the values of violence makes him admired by some groups as agents of British imperialism in India because he forbade his followers to fight against British. Some people considered Ahmadiyah as an ideology outside Islam. Some others said that Ghulam Ahmad was a person who is "*anti-jihad*".

According to Mirza Ghulam Ahmad there are three concepts of jihad, namely, small jihad, big jihad, biggest jihad.

### *Jihad Asghar*

Dudi Abdul hamid, a muslic scholar in JAI region explained that small jihad is jihad through physical warfare and weapons .Western orientalist often interpreted jihad in Islam as a holy war to uphold the religion of Islam. However, this is not merely the fault of Orientalists, but it is a mistake caused by the Muslims themselves, especially Islamic law scholars who interpreted jihad *qital*. Many people considered *qital* as a synonym of jihad.

Mirza Ghulam Ahmad confessed that jihad using weapon was practiced by Rasulaallah and his friends in certain situations. Small jihad may be conducted with various conditions that should be fulfilled.

Mirza Ghulam Ahmad strongly condemned the rebellion against the legitimate government even though the government was led by an infidel. The rebellion would harm the Muslims themselves when they were in a very weak condition, and it would also damage the image of Islam. Islam might be considered as an anarchist religion. Hateful acts committed by extremist organization had no connection at all to the true teachings of Islam. (Mirza Marroor Ahmad, 2014, 161).

In this era, the violence concept of "jihad with sword" was completely wrong and must be rejected. (Mirza Marroor Ahmad, 2014, 152). There was no small jihad anymore because it had been stated that if Masih Mau'ud appeared on earth, jihad with the sword would be eliminated because this noble figure would not use sword or other weapons. Rasulullah SAW had stated regarding al-Masih who is promised that: **الْحَرْبُ بِضَعِّهِ** "he will stop all wars." (Choudry

Muhammad Zafrullah Khan, 2017, 312). What is needed now is a great jihad. According to Arief Syafi'i'e ISIS as a representation of a fundamentalist Islamic group is not Islam. ISIS is the Islamic State (IS) movement which is also known as the Islamic State of Iraq and Syria (ISIS). On April 9, 2013, after expanding to Syria, the group adopted the names of the Islamic State of Iraq and Syam (English: Islamic State of Iraq and the Levant; Arabic: *الدولة الإسلامية في العراق والشام*). In English this name is abbreviated with ISIS or ISIL. And in Arabic it is abbreviated with Daish (Arabic text: *داعش*).

ISIS is also known as *Ad-Dawlah*, or *Ad-Dawlah al-Islamiyah* (Islamic State). On June 29, 2014, Abu Bakar Al-Baghdadi declared himself as caliphate. And this group officially changed its name into Islamic State or *الدولة الإسلامية*.<sup>23</sup>

### *Great Jihad*

Great jihad was conducted in the form of spreading the values of the teachings of Quran and Islam. This kind of jihad is called great jihad (Surah Al-Furqan [25]: 52). Ghulam said that this form of Jihad is more suitable with the current situation and condition of Muslims. The enemies of Islam attacked Islam with various writings which might damage the reputation of Islam. So, Muslims should conduct jihad without violence, but with spiritual jihad.

With this conviction, Ghulam focused on writing books and articles that contained the defense of Islam. At that time the Christians and Arya Samaj attacked Muslims through mass media, so in 1880 M Ghulam wrote a book entitled *Barahin Ahmadiyah* which discussed about the eminence of Islam and Qur'an compared to Christianity, Arya Samaj, and other religions.

In addition, Ghulam focused on this jihad by establishing the Ahmadiyah Muslim Community in 1889. By doing so, books publication containing the defense of Islamic teachings was more intensively practiced. Some Muslims scholars were educated and sent to European countries, America, Africa, Asia and Australia, and they kept building the center for religious teaching.

### *Greatest Jihad*

The greatest jihad is the struggle against lust. Regarding this, Ghulam had his own way of conducting it. The basis of this thought is about the condition or human trait in the world after its creation which could reach high degrees with high character, but could also fall into low degree with low character.

According to Ghulam, human traits are divided into three conditions, namely, natural trait (*thabi'i*), character trait (*akhlaki*), and spiritual trait (*ruhani*). According to Ghulam, the conditions of natural trait had a very close relationship with morality and spirituality. These three traits could not be separated one another. If these conditions were implemented in accordance with the Islamic law, those would change moral values which might have deep influence on spirituality.

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<sup>23</sup>Alkhoirot.net, diakses Juli 2018

If humans only had morals, they would not achieve spiritual life because a corruptor and liar often performed good morals such as friendly, humble, and like peace.

### **Jihad Method of JAI**

In Islam, jihad is a means of spreading Islam and upholding God's words. Jihad is a way to build the glory of Islam and Muslims. Therefore, various methods of jihad are needed. JAI uses several methods of jihad supported by modern technology development, because this is modernization and globalization era. The methods used by JAI in jihad are as follows:

#### *Jihad via Dakwah*

In delivering dakwah as a form of jihad, JAI held various activities such as recitation. This recitation is carried out in various forms which are divided into two, namely flexible recitation and routine recitation every month. The flexible recitation is the recitation held by request of one of the administrators or members of JAI. This recitation is held once a month, both at the central and branch level. And routine recitation is recitation carried out at Ahmadiyah Mosque for JAI members; *abna, atfal, khudam and anshorullah*. The material delivered is emphasized on what is needed in daily religious practice, in the context of peaceful and friendly Islam.

#### *Jihad via Education*

In performing jihad, JAI does not stop in the activities of dakwah only. Basically, JAI is a missionary and educational institution in the form of a foundation. So, the educational aspect is highly emphasized by JAI. As a result, JAI now is able to establish various formal schools such SMP Amal Bakti in Manis Lor, SMA Arif Rahman Hakim in Tangerang, Higher Education. Specific schools specially designed for JAI cadres, for 5 years. So, this method is effective to produce graduates that are able to continue upholding the religion of God in the future.

### **Jihad Strategy of JAI**

Jihad is an obligation for every Muslim to do because it is one of the main parts of Islamic sharia. In performing jihad, it needs proper and effective strategies. The jihad strategy used by JAI is via modern technology in the hope that all elements of society can be the object of it. Jihad strategies used by JAI are as follows:

#### *Television*

JAI uses television as one of strategies in jihad. Television is one of electronic devices able to reach across the country. Through television, religious knowledge can be transferred to all society, both the elite and middle class.

#### *Magazines and other printed media*

In performing da'wah, JAI uses both, magazines and printed media. It can be known from the existence of several magazines and bulletins published by JAI. The printed media was chosen as one of the strategies of jihad because it is effective to transfer Islamic values based on Islamic law.



He further explained that jihad strategy is not always running smoothly, it sometimes encounters some obstacles. Therefore, jihad strategy must be equipped with a pillar, the most important element in performing jihad.

Jihad in Islam is a dynamic change movement that will last until the Day of Judgment. It has pillars, supports and principles that will guarantee the continuity of its movement and maintain the existence of its building until the end of the world. The most important element in jihad is human, in this case Muslims, the ones who have qualities, such as the quality of faith, patience, honesty and scientific activities. Jihad in Islam is not just a war to pursue victory, but it is a war to deliver the messages of God to all people. The purpose of jihad is to convey sacred message to all human beings, spread and uphold them amid human life, and save their followers and helpers. All of this can succeed if jihad is performed by people who have quality of faith, honesty, patience and scientific activities.

### **Jihad Object of JAI**

In modern era, JAI can perform their dakwah through printed media and television. With the existence of MTA (Muslim Television Ahmadiya), it is easier for Ahmadiya to deliver dakwah to a wider network. As a result, the dakwah is not limited to their surrounding area only, but it can reach cities all over Indonesia, even up to foreign countries. So, the target of jihad performed by JAI is not only Muslims, but also non-Muslims throughout the world. This is inline with what prophet Muhammad did. The message carried by the Prophet was addressed to all mankind, not only to Muslims. As written in Quran Surah . Al-Anbiya (21) verse 107 which means:

“And We have not sent you, (O Muhammad), except as a mercy to the worlds.  
(Surat al-Anbiya / 21: 107)”

As a result, many non-Muslim groups follow the recitation held by JAI. Dakwah conducted by JAI is not limited to Muslims only. According to JAI, the object of jihad, as explained in the Qur'an is to protect the soul from lust and syatan which often mislead people. This is explained by Allah in surah Asy-Sayam/91, verses 7-10, which means:

“And the soul and him who made it perfect, then Allah inspired it what is wrong and right for it. He will indeed be successful who purifies it, And he will indeed fall who corrupts it. (Surat ash-Sham / 91: 7-10)”

And surah al-Furqan / 25 verses 43-44, which means:

“Have you seen him who takes you his low desires for his god? Will you be then a protector over him? Or do you think that most of them do hear or understand? They are nothing but as cattle; nay they are straying for their off from the path. (Surat al-Furqan / 25: 43-44)”.

### **Jihad Obstacle of JAI**

In jihad they will certainly encounter challenges and obstacles. Jihad needs seriousness and patience. Rasulullah SAW said that "once upon a time when Islam came, the time of ignorance, the teachings were contrary to the customs prevailing in society at that time". What is exciting is

forbidden by Islam, whereas what is hated is ordered to do it. There was so much opposition to Islam that finally encouraged Prophet Muhammad to migrate to Medina.

Besides, the JAI members said that the things hampering JAI in jihad was from its own group, the Muslim groups. It occurred due to the emergence of different opinion among them. So, there were some groups who claimed that their opinions were the most correct, and they considered others' opinions were wrong. This was often hindered dakwah performed by JAI movement. Many considered that JAI had misleading doctrine due to the difference of opinion. Such different opinion was natural thing, and it had happened since the time of Prophet Muhammad. Such thing should not be disputed. Just practice what was believed without having to disturb the other. It happened since the emergence of SKB 3 Ministers and MUI instruction that forbade Ahmadiyah from spreading their teachings.<sup>24</sup>

## CONCLUSION

*Jemaat Ahmadiyah Indonesia* (JAI) is an institution that focuses on da'wah and education in the form of religious organization. Etymologically, the word "jihad" comes from *fi'il madhi* in Arabic, which is *jahada* which means in earnest. Terminologically, jihad is actualizing religious practices originated from Islamic law seriously. According to JAI definition of *jihad* is striving diligently in learning the teachings of Islam, then striving to practice those teachings in daily life, as well as preaching in the way of Allah SWT based on the verses of the Qur'an in surah Al-Furqan (25) verse 52. The concept of jihad conducted by JAI focuses on the process of preaching the teachings of the Qur'an and Sunnah contextually, then applied into daily life. In *jihad*, JAI prioritizes affection. It is proven with the activities conducted by JAI in jihad such as regular recitation, education and social activities. In its movement, JAI experienced several obstacles, both internal and external.

According to Ghulam Ahmad, there are three types of jihad, the first is *jihad asghar* (small jihad), which is *jihad* through physical warfare and weapons. This type is no longer practiced since it's not contextual anymore. The second is *jihad kabir* (great jihad). This type of *jihad* is conducted in the form of spreading the values of Quranic teachings and Islam. This jihad is carried out with the media of TV, book, magazine, etc. and organizing education. The third is *jihad akbar* (the greatest jihad). It is the jihad against lust.

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<sup>24</sup>Interview with Entis Sutrisna

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