Jihad in Perspective of *Rahmatan Lil-Ālamîn* Theology and Local Wisdom of Java: Surakarta’s Experience

By: MUDOFIR

Abstracts: Islam in Surakarta is very dynamic. Variants of Islamic model in this city create a social and political dynamic. Radical groups also arise and drown in this city along with the growing national consciousness as an instrument of political stability for development. That is, the tension between radical Islamic groups, moderate Islam, and a group of existing religions—especially Christianity and China—often sparked an open conflict. However, there is potential for silencers because many social institutions such as NU and Muhammadiyah can play a role of peace. In addition, there are values of Javanese wisdom that can contribute to the creation of inter-religious and tribal harmony in this city. This article highlights the role of Islam and Javanese wisdom in reducing the conflicts that arise between them. Also recommend models of da'wah and jihad that are rahmatan lil ‘ālamîn so that it can become an agent for the integration of the nation.

Keywords: Islam, radical groups, national integration, rahmatan lil ‘ālamîn, javaness wisdom

Reading the relationship between Islam and other religions in the city of Surakarta is still an interesting thing. Not only because of that relationship is quite dynamic, but also for the city of Surakarta is known for its rich history and cultural heritage. History and cultural heritage of the Surakarta communities is from long processes of enculturation and acculturation between the Buddhist, Hindu, Chinese, Christian, Western colonialism, and also Islam. Interaction between cultures that form the web of culture to each other does not always work in harmony. The potential for

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conflict still exists and threatens the harmony in its history. The potency of conflicts, in some extern, is still going on until now.

Of course, in the new democratic era of post-New Order, conflicts still quite open, especially since the reform period. Disclosure of information to make community groups mutually absorb information and sometimes also raises sentiments based competition among religions. Therefore, a church was bombed in the city of Surakarta (in Jagalan village) due to jealousy among Muslim to Christian. The dynamics of the relationship conflicts and inter-religious harmony in the city of culture attracted the attention of the outside community, especially overseas. Tourist traffic in this city makes the target of hardliner Islamic groups to make sweeping against them. The foreigner in question is the foreigners of America, the Netherlands, and others who represent non-Muslims. In addition, the emergence of radical attitude was also often addressed to Islamic boarding school in Surakarta considered teaching the doctrines of radical. Mutual distrust between these groups makes this city never deserted from the national conversation. SARA-based (Ethnic, religious, racial, and inter-group based) issues still have high potential here.

Not surprisingly, the city of Surakarta is considered the city with a number of social problems that need to be more attention. Harmony and conflict here, thus far, is latent. That is like a time bomb, they could explode at any time. Material-fuel are certain groups which in their self save animosity. Especially when they come up negative issues that marginalize other religion. With the typology of religious society like this, it is vital that a dialogue between these different groups within the framework of the Unitary Republic of Indonesia. This paper will highlight potential conflicts of harmony and religious communities in the city of Surakarta with all its turmoil and dynamics.
The relationship between Islam and Other Religions

Observing the harmony and conflict potential of an area is important. In this context, Surakarta and its surroundings is one of the areas that have a history of conflict. Conflicts among others: in 1978, massive protests broke committed against ethnic Javanese Arab descent in the city of Surakarta. Social unrest in 1980 occurred between Javanese and Chinese also occurred in the same city. This conflict even took many lives and property.

When Suharto fell, national riots on 13 and May 14, 1998, also hit the city of Surakarta. This time the victim was from the Chinese ethnic. Mass looting by people on a number of houses or shops belonging to the Chinese took place. There are a lot of casualties and property on the part of the masses or China. Furthermore, post-New Order 1998 landscape of conflict either horizontally or vertically presenting drama peak. The violent conflict between ethnic groups in Sambas, killing thousands and many victims were beheaded. Muslim-Christian conflict also broke out in Ambon, Palu, Poso and the surrounding area. Religious conflicts have involved a number of people are leaving the Surakarta to perform Islamic jihad there.

Furthermore, the social unrest in Surakarta happens again when Megawati was defeated by Abdurrahman Wahid in the presidential election by the Assembly in 2000. Several government buildings and a number of markets were burned. Megawati supporters also conducted a series of terror on a home or family Megawati's political opponents, such as Amien Rais family residence in Surakarta. This anger is directed at leaders of Islamic political parties which led Megawati lost.

In addition to the above conflicts, potential conflicts often occur even still continue to lurk. Viewed from the configuration of religious life, Surakarta is a city

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where the composition of forces between Islam and Christianity are equally strong. Clashes between them vulnerable arise when issues of defamation or Christianization issues arise. Potential clash or conflict between the two religions is very high.  
Especially in Surakarta is known as a hard-line Islamic basis. Especially in Surakarta is known as a hard-line Islamic basis. Al-Mukmin Islamic boarding Ngruki lead by Abu Bakar Ba'asyir, Majlis Tafsir Al-Qur'an, The Islamic studies at Gumuk Mangkunegaran lead by KH Mudzakir supported by paramilitary troops which they form is thought to reflect the potential for conflict when they are hurt feelings or a sense of religious doctrines. Sweeping actions against foreigners and forced demolition of places that are considered immoral in 2000 by a group of this movement is one example. The cells of radical Islamic movements were not only in boarding school, but also infiltrated an Islamic State College of Surakarta. One of the students involved in the bombing of Bali II was Arman. He was student of Tarbiyah Departement of State College for Islamic Studies who was killed in Malang along DR Azahari in 2006. It also reflects that in Surakarta there are cells displaying religious radicalism that tore the side of religious harmony.

From the same direction, such religious bases are followed by Christianity. They also had militant groups even though invisible. Their militancy can be seen from the expansion of the construction of places of worship and religious events they are more lively. The symptoms of this kind, for a radical Islamic group can be read as a phenomenon that threatens their existence. However, the open conflict based on religion has never significantly been broken. Only religious sentiments can strengthen the existing conflicts are caused by other factors (social inequalities, economic, cultural and political). Those are several potential conflicts that can be read at a

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6Jaka Soetapa, et. al., Resolusi Konflik Secara Damai, p. 12
glance. Thus, to read more carefully the potential conflict and harmony of Surakarta people should be done as a matter of government policy making in developing religious harmony, both intra and inter-faith towards a multicultural society within the Unitary State of the Republic of Indonesia.

When drawn into a wider arena, discussions of religious tolerance remains important. Especially in the context of pluralistic Indonesian nation. Plurality in religion, language, ethnicity, tribes and customs requires a sophistication of conflict management, conflict and continuous tension can be managed properly. The plurality of elements, either alone or together, can threaten national integration. It should be acknowledged that the religious element contributing to the emergence of very large compared to other elements of social disintegration. The history of conflict and tension in society too often triggered by problems associated or linked with religion. Religion is often "inspired" acts of violence. Apart from other complexities that contribute to social unrest and violence, religion is considered the most crucial factor to be considered.

Religion is always contained imagination that makes various values so absolute; religion was also projected, what by Karen Armstrong called 'cosmic war'. Meanwhile, religion often justify violence, and violence reinforces religion, which, in the public life lighthouse toward the moral order. Meanwhile, religion often justify violence, and violence reinforces religion, which, in the public life lighthouse toward the moral order. Those who embrace this understanding (the radical religion) always put himself as the true and has divine legitimate to destroy the 'other'.

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8Karen Armstrong, Berperang Demi Tuhan: Fundamentalisme dalam Islam, Kristen, dan Yahudi, translations by Satrio Wahono et al. (Bandung: Mizan, 2000), p. XII.
9A good book on this, especially that reveals the influence of violence doctrine based on Islamic religion can be read in the book of Ali Syu'abi, Sayyid Qutb iňhâb Dâ'iyyât al-Takfîr wal-Dam (Syria: Dâr al-Jumhûriyah, 2004). Also read Muhammad Hanif Hassan, Unlicensed to Kill: Countering Imam Samudra's Justification for the Bali Bombing (Singapore: SingBook Press, 2005), and Timothy
above, taken from the perspective of the religious radicals who understood religion, according to Arkoun, only as a theological thinking, which only glorifies God and rituals, but less attention to humanitarian issues. In the context of religious tolerance, theological thinking had no meaning if it does not make religion as a social critique in favor of practical interests of humanity. This is according to Hassan Hanafi called theology oriented character of anthropocentrism or by Arkoun critical reasoning, a character that requires religion concerned with the problem of developing moral order of society and the environment. Did not the Lord does not require human rituals? It is man who requires rituals, so it has implications for social virtues and humanity’s benefits in broad meaning.

Indeed, no religion advocates violence and advocated hatred. Hatred and violence are often only the imagination of religious groups that feel threatened by modernization or by other ideologies. Or because they were encouraged by the understanding of the crusade ideology. Indeed, religion is a rape victim of its adherents is exclusively used as an instrument of justification for acts of violence. The principles of tolerance, respect for life, sympathize the poor, create peace, act fairly, and respect for human rights is almost always ruled out. As a result, religion is regarded as a symbol of unconditional resistance against the hegemony of certain groups or civilization, such as modernism and capitalism.

Apparently, religious radicalism which has exclusive religious interpretations and too literally both in Islam, Christianity, and Hinduism with all its ramifications further highlight the use of conspiracy theories. A theory that the basic assumptions to see the world in terms of a sharp dichotomy between "us" and "them". With the shadows of imagination that seems threatening, "we" must exterminate "them" or vice versa.


versa. Moreover, as usual conspiracy theory, the conclusion is already set before the data, not the other way around. Therefore, this conspiracy theory, no doubt, always imagining the world in a cosmic battle of glasses. Not as a manifestation of the world was polite and full of tolerance and peace.

Religious interpretations of this kind is certainly not the future of modern human civilization. While still used as an ideology, which is often referred to as a religious ideology, its existence is still threatened. As the fire in the husk or time bombs, it will strengthen and sturdy when its trigger factors such as injustice and cultural gaps so perfect. Therefore, Build a life which is full of religious tolerance should be put in frames of development of inclusive theology in today's multicultural civilization.

Multicultural civilization has been the most striking feature of our lives today. The diversity is no longer seen as oddities. In the context of the idea of a multicultural, diversity (religion, culture, ethnicity, language, customs) is regarded as a cultural mosaic that does not negate each other but rather support each other to form a web of cooperation with their identity. This is then referred to as multicultural understanding or multiculturalism. Within the framework of multiculturalism, religion must transcend the boundaries of language, ethnicity and particular cultures. Religion is no longer a separate entity from worldly projects and other dimensions. In terms of Abdul Aziz Sachedina, this is so-called theology of multiculturalism. A theology that drew attention and concern for the world's population, influenced their lives beyond the boundaries and cultural community. It also tried to free people from

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12 Osman Bakar, for example, marking multiculturalism with the development of dialogue between civilizations he presented "The fact is that Humankind has always lived in a multi-civilizational, multireligious, multiethnic, and multi-cultural world. And it is through inter-civilizational Dialogues that people of different civilizations can understand each other better. Similarities between civilizations be reaffirmed and strengthened, and differences between them be respected. It is also through inter-civilization dialogues that we may find an urgent solution to many of the contemporary problems of the world ", “Inter-civilization dialogue: theory and practice in Islam” in Islam and Civil Society in Southeast Asia, Nakamura, Sharone Shiddiqe and Omar Farouk (eds), (Singapore: Institute of Southeast Asian Studies Press, 2001), p. 165-166.
the shackles of poverty, oppression, and injustice as a result of the relations of domination-subordination, oppress-the oppressed, the West-East, both in the superior-inferior relationships between religions, ethnic and culture.

This kind of theology, therefore, wanted to expand the role not only in the interests of the ethnic group, nation, and a particular culture, but is also responsible for the overall project of embodiment of a peaceful world. It's on one side. On the other side, the experience of mankind in the history of the growth and development of culture and civilization shows that a growing number of cross-exchange occurs, the more powerful and rich cultures and civilizations formed. And the less the exchange was due to cross social isolation or exclusion, then the poor culture and civilization. Therefore, in a multicultural society, unity is not conceived as a static and sterile monolithicism, but as unity in diversity that is dynamic and productive. This is in the context of our nation called "Unity in Diversity" (Bhinneka Tunggal Ika).

In the context of Indonesian Muslims, the idea of a multicultural theology is not something that is difficult to develop. Indonesian Islam is Islam which was known by moderate Islam. Moderation is grown organically from historical roots. Islamization in the country is originated from the very multicultural ways characterized by recognition of local values side by side with other values. 13 The Walisongo which were Islamized Java and the archipelago provided perspectives of multiculturalism. The values on Indonesia in the course of its history have crystallized in the compounding between existing religions (Islam, Christianity, Buddhism, and Hinduism) with its adherents. 14 Although all religions that exist and grow in our nation is the religion of "import", but religions that exist only to give a religious charge substantially without eroded roots of local traditions. These historical

facts, by no means indicates that our diversity then become marginal and is not authentic because it is no longer pure and mixed by local ideologies. It is precisely this fact makes it clear that the idea of multiculturalism theology has strong roots in our society long before these ideas become the trend of modern civilization. This means, no doubt, religious tolerance has become a common platform for religious life in Indonesia.\textsuperscript{15}

Furthermore, stares of multiculturalism is, in fact, have a continuum line with the historical authenticity of inter-religious relations in our society. We can refer, for example, to ideology, local traditions which point to a certain understanding in dealing with life and determine the social order that is still visible in the life of our society\textsuperscript{16}Ideology and this tradition may be a belief system that is the basis of legitimacy of social and political action; religious teachings and beliefs that references the behavior manifested; social ethics are the principles that govern the relationship between humans or humans and the environment; traditional values that define an ideal society and the norms that constitute the rules that organize behavior.

Possibly, the constraints of religious tolerance could be threatened at any time as a result of the emergence of new generations born of historical experience and bases of different worldview. But with the development of multiculturalism in educational institutions of all levels (including centers of religious education, boarding schools, and remote religious organizations) and as well as the actual practices of all lines of life by religious people, the religious tolerance will remain

\textsuperscript{15}Nurcholish Madjid since 1970 has been developed ideas on the need to update the way religious viewpoint towards more inclusive. Cak Nur ideas has been reflected in a thick book of Islam, Doktrin, dan Peradaban: Sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan, dan Kemodernan (Jakarta: Paramadina Press, cet. 1 1992).

intact. Likewise generations obtain import ideology of religious radicalism will not have the support of the community. Even people instinctively going to fight.

The Theology of Rahmatan lil-'Alamin

Eradication of terrorism cannot be solved only with a single approach. Military approach and violence has proved ineffective. On the contrary, the terrorists harbored resentment and aroused enthusiasm to retaliate with violence as well. Thus, the approach of violence is always met with violence and an act of violence has always led to new violence, even in a chain. Therefore, a new approach is required for the longer term, for example, de-radicalization through perspective of "rahmatan lil-'alamin theology."¹⁷

The term of Rahmatan lil Alamin Theology we deliberately choose to display the attributes of Islam which is a peaceful, loving, anti-violence, and say hello to all beings irrespective of differences in the origins of religion and belief. The term theology laced additional words are very much we have encountered as 'liberation theology' that used by movements in Latin America, 'theology of the inclusive' which has used by Nurkholish Madjid, environmental 'theology' used by ecothinkers (environmental thinkers),¹⁸ 'the theology of civilizations' adopted by Tariq Ramadan (the grandson of Hassan al-Banna), and other theologies that keep popping up. Therefore, the word theology symbolizes the spiritual connection to the deity which is embedded in those terms. Thus, theology of rahmatan lil-ālāmin (although this term is debatable) wants to assert that Islam is authentic imply the necessity to embrace all the good human beings and non-human beings.

¹⁷Mudhofir Abdullah, Jihad Tanpa Kekerasan (Solo: Core Medina, 2009), p. 75
¹⁸Mudhofir Abdullah, Al-Qur'an dan Konservasi Lingkungan: Konservasi Lingkungan Sebagai Tujuan Tertinggi Syari'ah (Jakarta: Dian Rakyat, 2010)
The usage of word *rahmatan lil-ʿālamīn* already very popular and widely quoted for explanations within the themes of tolerance, democracy, and human rights. This word comes from al-Qur'an Surah al-Ambiya ʾl 21: 107, which means: "*And We have not sent you (O Muhammad), except as a mercy to the worlds.*"

Term “rahmah” cognate with *rahmān* and *rahȋm*. It is an attribute of God which means 'Merciful'. This word (mercy) according to the Dictionary of the Qur'an al-Mufradāt fil al-Gharib al-Qur’ān of Sheikh Abu'l-Qasim al-Raghib al-Isfahani means: “the tenderness that drive to do good to the blessed”. This meaning is very appropriate to describe the attitude of love both of God and of neighbor. This meaning is very appropriate to describe the attitude of love both of God and of neighbor. Therefore, word r-h-m is close to the word *rahm* or in Indonesian "womb", a place where a human child brought up in the mother's womb. Maternal affection of her children while still in the womb shows the character of an authentic human being gentle, loving, and therefore it was full of peace, prosperity, and brotherhood.

Literally, the word mercy is clearly describe the nature of anti-violence and instead encourage thorough goodness for human beings and the whole of universe as integrated in. Mercy for all or *rahmatan lil-ʿālamīn* have implications for social, cultural, and political importance. The purpose of this word is the creation of harmony between God, nature, and humans. The word 'nature’ itself in the English called the cosmos commensurate with word *Mizān* that means balanced or regularly because it appeared natural order and beautiful harmony. Opponents of cosmos is chaos or chaotic. If nature is chaos then not the cosmos and therefore it is not cosmetic or 'beautiful'. The order of the word cosmos, cosmetic, and chaos is very relevant to portray a harmony that spread love, peace, familiar and fraternal. If harmony was broken, the cosmos into chaos.¹⁹

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¹⁹Mudhofir Abdullah, *Jihad Tanpa Kekerasan*, p. 87
If the word *rahmatan lil-'ālamīn* associated with Islam, which means obedient, surrender, then it was confirmed by very clear that theology of *rahmatan lil-'ālamīn* is an absolute must. Presumably, this is a key of Islamic civilization throughout history and will continue to be promising in the future if this theology continue to be extracted and put forward as the building of interaction of Muslims with the rest of nature (read: globalization). Thus, with reference to the Qur'an, al-Anbiyā’/21: 107 at the top of the theology of *rahmatan lil-'ālamīn* can be defined as a theology that emphasizes peace, love or mercy, openness, and responsibility to realize the goodness to all regardless of the origin of races, nations, and religions. This understanding can be enhanced. My purpose of this definition is to give more attention to the kind of love to all races of humans and non-human races.

The theology of *rahmatan lil-'ālamīn*, therefore, reject all forms of violence and the imposition of the will to the goal of keeping them or others to follow our religion or beliefs. Instead, Muslims must be a pillar of peace, brotherhood, and the creation of forms of global cooperation to overcome or solve more strategic issues, such as poverty, disaster, environmental crisis, a moral crisis, and the widespread endemic dangerous diseases (dengue fever, avian flu and AIDS). Theology of *rahmatan lil-'ālamīn*, dedicated to the realization of love that spreads in as much as human beings and non-human beings on earth. Al-Qur'an and hadith have given more attention to the importance of being compassionate to fellow people of God both human and non-human. The compassion shown by the attitude of tolerance, mutual help, sympathize orphans, respect for elders, love the younger, caring environment to ban hurt the animal is a basic ethical taught by Islam. The Qur'an itself has a special term to emphasize the 'compassion', namely mercy and its derivatives which even the nature of God, namely: *rahmān* and *raḥīm*. Term *rahmān*, show a broader sense, namely: the compassion that includes all of nature, occur constantly, and concerns the
life of the world. While rahîm, is more specific, namely: compassion is limited in scope, only occurs in response to a charitable person, and includes the afterlife. Word al-Rahmân is mentioned in the Qur’an 57 times, while the word al-Rahîm is mentioned 106 times.

This explanation was given to affirm that Islam should not only be studied from the aspects of 'torment' and 'punishment' that portray the 'atrocities of the Lord', but to highlight aspects of yin, tenderness, compassion, love, and the breadth of His grace. This is so in order to the aspects of character dominates the entire Muslim behavior in interacting with each other and with their environment. Moreover, word Rahmân and Rahîm embedded in greeting bis-millâh al-Rahmân al-Rahîm which is recommended to be spoken whenever we start the work. Social implications, theological and economics of the ethical basis is essential for the growth of attitudes to priority husnudz dzhân (positive thinking) than sî'uzdzhân (negative thinking). The attitude of compassion is an attitude that is very conducive for the growth of peace and the entrance to the brotherhood.

Positive prejudice (husnudzân) reflects the attitude of compassion because it is empty of the nature of revenge, hatred, and enmity. Positive thinking also to foster mutual trust and further establish cooperation. This is life in an atmosphere that reflects the moral and ethical characterize religious people. Ibn al-Qayyim even states, "All of the content of religion is morality, and he who increases his virtues, it also increased his faith." So, morality must be placed on top so that the whole faith, charity, and worship to God is not tainted by a decline in our good manners through the prejudice that persists in violence. Placing morality above jurisprudence, interpretation, and theology does not mean to demean others. The reason the coming of the Prophet Muhammad in the hadith, "Verily, I am sent only to enhance the morals" (HR. Bukhari, Hakim, and Bayhaqi) and the word of God, "And not We sent thee (Muhammad) except as a mercy to all the worlds" (Surat , al-Anbiyä '/ 21: 107) is a compelling reason to prioritize character over another. I assert that the only
morality that led to the Islamic civilization can survive until now. Only morality that makes the Prophet Muhammad teachings are accepted by humanity of the whole civilization.

When Islam spread by the sword, war, weapons, and by violent means, then Islam is not in demand anymore. If Islam is the imposition of the will, destruction of places of worship, hates the sinner without affectionately and provide solutions, Islam has been losing followers. Violence, terrorism and suicide bombings by a group of Muslims is not just elevate the word of Allah (li'ilāi Kalimatillāh), but actually worsen the image of Islam as a religion of peace, love, and protection for all beings (rahmatan lil'ālamīn). This is the reason why the Western media, the impression of non-Muslims, and adherents of liberal Islam is very negative towards Islamic groups using weapons and violence.

In the tradition of Sufism, rahmatan lil-ʿālamīn obtain prominent pressure. Sachiko Murata—an expert in the fields of Sufism Cosmology—in her book ‘The Tao of Islam’ mentions that the views of jurisprudence, God reveals the image of the (masculine), which provides for punishment, torture, and replies. But in terms of Sufism, God imaged yin (feminist) serving tenderness, affection, and love. The nature of yang and yin, therefore, integrate harmoniously in God. Murata’s analysis describes two attributes of God that in addition to 'punish' but also ‘love’. However, in many verses and hadiths, Allah's mercy is greater than His punishment ("Inna rahmatī taghlibu 'alā ghadhibī"). And in the Koran, for example, Allah says."My Compassion cover all-everything".21

Compassion or mercy in the Koran is also equated with rain water. Rainwater is a symbol of compassion that makes creatures on earth into a living, became quiet, and protected. Symbol rainwater as rahmah describes the nature of God's

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21 (QS., Al-A'raf/7: 156)
compassion. However, rain water can also be a doom through the flood, making landslides, and death of plants ready for harvest. Two sides of the water as a blessing and a malediction is highly dependent on the attitudes of gratitude of mankind that looks cared for, respect and preserves the environment. It (the water as doom) did not show a characteristic 'evil' for the Lord, because it was caused by human hands. It is also not a symbol of the permissibility of violence to overcome the 'recession'.

In the context of the theology of rahmatan lil-‘ālamīn, the concept of the wisdom of Sufism could be the foundation of moral imperatives on Muslims to treat each other and treat non-humans creatures. With this kind of wisdom, Muslims have the holistic basis of ethical foundations about tolerance, respect, patience, compassion, and brotherhood illustrated or symbolized by "womb". Is not the whole of God's creatures, basically, coming, growing, and the birth of the "womb" that was bound the values of decency, compassion, and brotherhood? This is the question to the children of men, especially the perpetrators of violence. The explanations of common sense, the Shari'ah and Sufism above strengthens our argument about the rejection of the forms and acts of violence. In terms of morality, common sense and compassionate nature of God and the concept of "womb" above, all acts of violence, wounding, destruction, and coercion is the antithesis of the spirit of 'love'.

Instead, theology of rahmatan lil-‘ālamīn confirmed softness and prioritizing husnuzdhān or good prejudice. The consequence of this argument is the absolute rejection of violence even under the pretext of enforcing commanding the good and forbidding the evil. Or with the arguments of the Qur'an and Hadith. In the foregoing has been described on the need to reinterpretation on the verses of jihad and war verses. The commentary is not intended to 'remove' or cancel the validity of the verses of jihad in the Koran and the hadith of the Prophet, but trying to recapture her spirit while doing contextualization with the values of modern human civilization.

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22 Mudhofir Abdullah, *Jihad Tanpa Kekerasan*, p. 77-79
Violence is the result of extremism that was born as part of a radical understanding of texts. Therefore, in the words of Yusuf Qaradawi, "All the warnings against extremism and exceed the limits was necessary for their serious effects contained in such an attitude." Furthermore, Qaradawi called the three major defects of religious extremism that often leads to violence in society.\(^{23}\) First, the extreme measures or exceeds the limit that is too complicated to be agreed upon by a normal human being. Too heavy for them to bear the burden or permit actions that exceed the limits. Even though there may be some who can live in the practices that go beyond the limit, but most probably not the case. Therefore, it can be said that extremism was actually contrary to human nature. Second, extreme measures or exceeded it difficult to survive. Second, the act of extreme or excessive hard to endure. Naturally, people's ability to survive—especially against excessive things—is limited. And because humans are basically get bored quickly, so he will not be able to survive with actions that go beyond the limit for a longer period. Third, practices which exceed the limits are endangered and violate the rights and obligations of the other party.\(^{24}\)

Strictly speaking, a violent extremism is contrary to human natures, which grew up in the womb, and live in a state of grace. Acts of violence in religion is an anomaly and this is a kind of neurological disease that can be cured with holistic therapies of which is through moral or \(\text{akhlāq}\) therapy, mental, psychological, and socio-cultural one.

That is why, theology of \(\text{rahmatan lil-ālāmīn}\) with the principles outlined above need to be highlighted in formal, informal and non-formal so as to replace the theology of violence in a comprehensive means to theology of \(\text{rahmatan lil-ālāmīn}\). Here, IAIN Surakarta can take a role through teaching, research, and dedication to


\(^{24}\) Yusuf Qaradawi, "Extremism", p. 196
strengthen theology of *rahmatan lil-ālamūn* in the structure of the curriculum as well as the vision-mission.

**Deradicalisation and Local Wisdom of Java**

Additionally, IAIN Surakarta is located in the center of Javanese civilization, namely Central Java. Javanese culture has a long history of heritage ranging from Hindu and Buddhist religions long before monotheist religions come (Muslims and Christians). Therefore, Javanese culture is older than these religions. This means that the harmonization effort was need between the Javanese values with the values of Islam. One characteristic of Javanese culture is a prominent emphasis on the aspect of harmony or harmony. It became an important pillar for the development of de-radicalization of terrorism from the perspective of traditional values and local wisdom.

Between Islam and Javanese, therefore, there are many points of intersection of universal values that could be developed for the benefit of the de-radicalization of terrorism. The relationship between Islam and Javanese is not a new concept. The relation both been entrenched since the encounter hundreds of years developed mainly by scholars or Walisongo. As a disseminator of Islam in Java, Walisongo not eliminate local traditions and values of Java. These values actually were enriched by the values of Islam. The result was the integration and alignment of the universal teaching in the frame junction point of Javanese culture and Islam. This is the values that bind harmony between Java and Islam in the form of the harmony of life in society and cultured.25

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25See Mudhofir Abdullah, *Mencairnya Problem Hubungan Santri-Abangan*, h. 89.
This argument could underlie the de-radicalization of terrorism that could be done with the approach of Islamic values, for example, the concept of *rahmatan lil 'ālamîn* and with local wisdom approach, namely: the values of Java. This is supported by the fact that the lives of Java is in harmony with Islam. Terrorism arose because unscrupulous Muslim world view has been hijacked by the elements of foreign irresponsible. So, terrorism is rampant in Central Java areas, in where IAIN Surakarta stand, is not an organic product of Javanese values and Islam, but a product of the understanding that has been distorted by outside elements. That is why, IAIN Surakarta standing just link it to the next point to be a mediator, initiator, and even denominator of de-radicalization of terrorism through the implementation of the three responsibilities of Higher Education (*Tridharma Perguruan Tinggi*).

In the vision, mission, and its derivatives such as the relationship between Islam and Javanese curriculum is described as a close relationship. In a sense, each other equally have a base of truth and goodness to sustain a concept *rahmatan lil-ālamîn*. It departs from the argument that the universality of Islam will not be effective if they are not tied to local values. The effectiveness of a universal doctrine, in turn, will apply when obtaining local support as an agent of social and moral changes. That is why, conceptual explanations about the relationship between Islam and Javanese are needed to sustain a praxis concept of harmony between the two.

In short, de-radicalization of Islamic-based terrorism can be strengthened on the basis of local knowledge of Java that appears in the form of noble traditions which are grown organically in the life of society. This led to strong ideals of IAIN Surakarta community to build a center of excellence in the strength of the relationship between Islam and Javanese culture within the framework of solving local problems here that suffered religious radicalization.

**Closing Remark**
There are three key relationships, namely jihad, *rahmatan lil 'ālamîn* and local wisdom of Java. Three relationships are highly contextual and appropriate to be implemented on the run of Islamic jihad, especially in Java. The Walisongo have been practicing this jihad as long as they develop Islam here. So, there is a continuum line between the practice of Jihad in the past and ideas for developing the Islam that is both multicultural and *rahmatan lil 'ālamîn*.

By looking at the historical facts, the development of multicultural ideas and attitudes of human inwardness of Java, the radical character of Jihad will never have a place here. Harmony and cooperation is the hallmark of religious attitudes of *rahmatan lil 'ālamîn* theology. The character of this kind proved to attract many people and are able to make Islam in Java does not have a history of conflict significantly. Even propaganda and jihad models of Walisongo make Islam in Java is growing very rapidly and peacefully coexist with customs, tribes, and religions for centuries. This is jihad with a perspective of *rahmatan lil 'ālamîn* theology very successful in Java that by Marshall G. Hudgson called the Islamisation process is very perfect.
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