Amaliyah and Struggle: Comparison of Muhammadiyah Sumbar and LDII Sumbar Interpretations of Jihad Verses and Hadith

Hafizzullah*
Universitas Islam Negeri Mahmud Yunus
Batusangkar, Indonesia
E-mail: hafizullah@uinmybatusangkar.ac.id

Mhd. Alfahjri Sukri
Universitas Islam Negeri Mahmud Yunus
Batusangkar, Indonesia
E-mail: malfahjrisukri@uinmybatusangkar.ac.id

Syafriwaldi
Universitas Islam Negeri Mahmud Yunus
Batusangkar, Indonesia
E-mail: syafriwaldi@uinmybatusangkar.ac.id

*) Corresponding Author

Abstract: This study aims to describe the construction of religious institutions in West Sumatra, especially Muhammadiyah and the Indonesian Islamic Da’wah Council (LDII) West Sumatra regarding the meaning of jihad, as well as to explain the attitude of these religious institutions towards acts of terror in the name of jihad. Qualitative methods were used in this study with data obtained through interviews, documentation, and literature studies, both from books, scientific articles, books, and news. Social construction theory of Peter L Berger to explain the construction of Muhammadiyah and LDII West Sumatra religious institutions about the meaning of jihad. The results showed that Muhammadiyah West Sumatra interpreted jihad in the form of Jihad Amaliyah. The concept of jihad was revealed in various forms of movement, namely Muhammadiyah as an Islamic Movement, Muhammadiyah as the Amar Ma’ruf Nahi Munkar Islamic Da’wah Movement, Muhammadiyah as the Tajdid Movement. The understanding of jihad is then internalized into various forms of programs ranging from da’wah, education, health, social services and humanity. The LDII defines jihad in the sense of struggle. This understanding of jihad can be seen in the internalization of the five West Sumatra LDII cluster programs. Both institutions both reject the meaning of jihad in the sense of war in the Indonesian context. The jihad that is carried out is moderate.

Keywords: Meaning of Jihad, Construction, Muhammadiyah, LDII, West Sumatera

INTRODUCTION

Islam is a religion of rahmatan lil alamin that has given signposts in various aspects of life. For example, in times of possibility, Islam commands its people to make various efforts in preventing it, both with hands (power), verbally, and heart. Even Islam gives warnings and threats to Muslims who refuse to uphold amr bil ma’ruf and nahy ’an munkar in the form of doom that not only befalls the perpetrators of disobedience, but will befall anyone who knows it but is ignorant in its prevention.

One form of effort in the context of amr bil ma’ruf and nahy ‘an munkar is jihad. Jihad is often narrowly understood, in the sense of fighting infidels. (Atsir, 1979). But basically, the term jihad is also used in fighting lust by learning the true
religion of Islam by practicing and taught. Jihad can also be interpreted as an act against Satan by rejecting shahwat and syubhat. Hands, possessions as well as verbal can be used in jihad against infidels. Whereas jihad against the fasiq can be with hands, mouth and heart (Al-'Asqalany, 1379). From this explanation, it can be seen that jihad against infidels is a small part of the true meaning of jihad.

However, jihad is misinterpreted by terrorist groups in the name of Islam. This misunderstanding and jihad in the name of terrorism will indirectly tarnish and damage the teachings of Islam itself, especially for non-Muslims who should be embraced with gentleness rather than feared by violence. Moreover, perpetrators of terrorism have recently been identified with people who understand religion, by wearing Islamic symbols, such as beards, robes, often participating in studies, graduates of pesantren and so on. Data from the National Police's Special Detachment 88 Anti-Terror states that throughout 2020, there were 228 suspects related to terrorism cases. In November-December there were 23 arrested terrorists affiliated with Jemaah Islamiah (JI) (Ramadhan, 2020).

One thing that is more damaging to the name of Islam, especially in Indonesia is that many of the perpetrators of these acts of terrorism come from West Sumatra, an area known as the Minangkabau Tribe with a Philosophy of Life: Adat Basandi Syarak, Syarak basandi Kitabullah, Adat Mamakai, Syarak Mangato (Adat provides Shara'/Religion, Shara'/Religion jointed kitabullah/Quran, Adat wears, Shara'/Agama says). In fact, the National Counterterrorism Agency (BNPT) includes West Sumatra Province as an area prone to terrorism apart from South Sulawesi, Aceh, North Sumatra, Banten, Central Java, West Java, NTB, Central Sulawesi and East Java (CNN Indonesia, 2019). This of course further damages the name of Islam, because West Sumatra with its many Islamic boarding schools has given birth to warrior students who resisted the invaders, and the founding scholars of the Indonesian nation who love the Republic of Indonesia (Husnan & Sholihin, 2017).

In legalizing his actions, terror perpetrators make the verses of the Quran and the Prophet's Hadith as the basis for their actions. Among the verses of the Qur'an that serve as a foundation in jihad are:

ُّيَاأَيُّهَا النَّبِي جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُط عَلَي هِمْ وَمَا أَوْلَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (9)

O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination. (Q.S Al-Tahrim:9).

وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا قَاتَلْتُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ (36)

... and fight all the polytheists throughout and announce (the word) of your Lord with a firm announcement (36)
“And fight against the disbelievers collectively as they fight against you collectively. And know that Allāh is with the righteous [who fear Him].” (Q.S. at-Taubah:36)

While the hadith of the Prophet that is used as the basis of jihad is:

Narrated by Abu Hurairah (may Allah be pleased with him)

“People who keep at the limit of a day and a night are better off fasting and evening prayers for a month. And if he dies, then flows (the reward) of the charity he used to do, given his wealth, and he is protected from the sacrifice (torment) of the grave and his slander” (HR. Muslim)

And there are many more verses of the Quran and Hadith of the Prophet that are used as the basis of jihad. The above verses and hadiths are correct in speaking of jihad or war against infidels, but the context of jihad applies at a time when Muslims face threats from infidels, and jihad is carried out really for the benefit of Muslims, not on the basis of revenge, causing chaos, establishing a caliphate or anything else.

Thus, in principle, Jihad produces no harm, but instead obvious goodness. Because jihad itself is prescribed to prevent damage and produce good for Islam and Muslims themselves. Jihad is sanctioned if it produces a good, it is not prescribed if what happens is only bad and damage, both for Muslims and non-Muslims. Ibn Taymiyyah (may Allah have mercy on him) said, "Jihad and charity are the most obedient to Rabb and the most beneficial to man. But if it produces mudharat and prevents it from getting more beneficial, then it does not become charity salih" (Taimiyah, 1995). From the above view, it can be said, that the meaning of jihad is not as narrow as understood by terrorist groups. It is certainly interesting to examine how religious institutions in West Sumatra view the meaning of jihad.

Research on the meaning of jihad itself has actually been done by many other researchers. Badi’ati (2020) for example, who researched about the implications of the interpretation of jihad verses, and he saw that various pesantren in Semarang had been exposed to radicalism due to their understanding of jihad. While Fattah (2016) focuses on interpreting jihad in the Qur’an by looking at its historical aspects. There are also those who see the meaning of jihad from the view of exegetes as in the research conducted by Ari (2014) who examines the view of jihad according to Ibn Kathir. As for Yaqin (2016) Examining by looking at how the reconstruction and reorientation of jihad in contemporary times.
Judging from some of these studies, there has been no research that focuses on looking at the construction of religious institutions on the meaning of jihad itself, especially religious institutions in West Sumatra, namely Muhamadiyah West Sumatra and the Indonesian Islamic Da’wah Institute (LDII) West Sumatra. The emphasis of previous studies has been on the true meaning of jihad, misunderstandings about jihad itself, and the importance of jihad education in fighting terrorism. The focus of this research is on the construction of religious institutions on the meaning of jihad. In addition, the location of this study also looks at the area of religious institutions in West Sumatra. So, it can be said that this study is different from previous research and no one has done it yet. Peter L Berger's theory of social construction is used as an analytical knife to explain the problem.

**METHOD**

This study used qualitative research methods. Qualitative methods can be used in examining a condition that is natural and what it is (Sugiyono, 2010). Through qualitative data, data are obtained carefully and from credible sources. So that data and information are taken related to the research raised so that it is expected to produce objective, factual and rational research.

To obtain primary data (direct data), in this study field research methods were used with data obtained by interviews with Muhamadiyah West Sumatra and LDII West Sumatra, and related documents. In addition to taking primary data, to complement this research, the data is also sourced from secondary data that can be obtained through literature data (library research). Secondary data is collected from books, papers, documents, journals, reports as well as other secondary sources.

In analyzing, this study used Peter L Berger's theory of social construction. Berger said, there is a dialectic between individuals who create society and society creates individuals. This process occurs through externalization, objectification as well as internalization. Social reality is the result (externalization) of human internalization and objectification of knowledge in everyday life (Bugin, 2008).

The process of externalization means that in this stage it is a process of adaptation to the socio-cultural world which is a human product. This stage takes place when a social product is created in society, which the individual then adapts (externalizes) into his socio-cultural world as part of the human product. At this moment, social reality is in the form of a
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process of adaptation and sacred texts, norms, laws, agreements of scholars and others that are outside of humans so that the process of social construction involves a moment of self-adaptation or adaptation between these texts with the socio-cultural world. The adaptation is an adjustment process based on interpretation, so that there is an opportunity for variations in adaptation and the results of the adaptation itself. In this stage, the community will produce knowledge throughout this externalization process (Zainuddin, 2014).

The process of objectification, where at this stage there is a moment of self-interaction in the socio-cultural world. Through this process, the ideas of various individuals reach agreement and then create new knowledge en masse (collective). In this process, new meanings can occur or additional meanings. The process of objectification is: first, where humans with their socio-cultural reality constitute separate identities that then form a network of intersubjective interactions. The social reality of the individual, in this process can eventually give birth to new meanings. Second, institutionalization (institutionalization), where there is a process of building awareness then becomes action. So, what is done is something that has been interpreted earlier. Third, habituation or habituation, which makes it a rational act part of everyday life.

Third, internalization, where this stage is a moment of self-identification in the socio-cultural world. In this stage is a process of socialization of shared knowledge (collective), as well as previously agreed ideas in the community, the goal is that individuals in the community understand the knowledge. Objective reality (society) will be embedded in subjective consciousness (the individual). This socialization process can be obtained primary, namely family, or secondary, namely organization. Therefore, families and institutions will greatly influence individuals in the formation of religious mindsets, including in interpreting jihad itself.

RESULT AND DISCUSSION
Construction of the Meaning of Jihad in Muhammadiyah West Sumatra

In general, Muhammadiyah, from the central to the regional leadership, has the same basis in jihad. Among the basic struggles of the Muhammadiyah Movement are:

Surah Ali Imran verse 104:

\[ِنَّالَّذِينَ مَنَّكَرُ مَنْ كُنَّ مَنَّكَرًا يَدْعُونَ إِلَى الْخَيْرِ وَيَلْمِرُونَ بِالْمَعْرُوفِ وَيَلْهَوَّنَ عَنِ الْمُخْرَجِةِ وَأَوْلَيْكَ مَنْ مَنَّكَرَۚۚ وَ1۰۴\]

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful. (QS. Ali Imran: 104)
Surah Ali Imran verse 110:
كُن تُم  خَي رَ اُمَّةٍ اُخ رِجَت  لِلنَّاسِ تَأ مُرُو نَ بِال مَع رُو فِ وَتَن هَو نَ عَنِ
ال مُن كَرِ وَتُؤ مِنُو نَ بِاللّٰهِ ۗ وَلَ
You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient. (QS. Ali Imran: 110)

These two verses were affirmed by the Prophet SAW through his hadith:
عن طارق بن شهاب قال أول من بدأ بالخطبة يومعيد قال الصلاة قبل الخطبة قال قد ترك ما هكذا قال أبو سعيد لما هذا فقد قضي ما عليه سمعت رسول الله صلي الله عليه وسلم يقول من رأى من كوكب فقلوا فليسوا بيدбежة فإن لم يخطط فليس له مقض، من هم المؤمنون وكانهم الله يحسن بهم. (HR. Muslim, hadis 63)

From Tariq ibn Shihab and this is the hadith of Abu Bakr, "The first person to preach on the Feast before the Hari Raya prayer was established was Marwan. Then a man stood up and said to him, "The Feast prayers should be performed before reading the sermon." Marwan replied, "Indeed, what is in the sermon has been left out a lot." Then Abu Said said, "Indeed, this man has decided (to do) as I have heard from the Prophet (peace be upon him), saying: "Whoever among you sees a possibility let him prevent it with his hands. If he is incapacitated, let him prevent it verbally, if he is unable too, let him prevent it with his heart. That is as weak as faith." (HR. Muslim, hadis 67)

Al-Baqara verse 143:
وَكَذ لِكَ جَعَل ن كُم  اُمَّةً وسَطًا لِتُكْتَبَا شِهَادَةً عَلَى النَّاسِ وَيَكُونُ
And thus, We have made you a median [i.e., just] community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from whom would turn back on his heels. And indeed, it is difficult except for those whom Allāh has guided. And never would Allāh have caused you to lose your faith [i.e., your previous prayers]. Indeed, Allāh is, to the people, Kind and Merciful. (QS. Al-Baqarah: 143)

And We have not sent you, [O Muhammad], except as a mercy to the worlds. (QS. Al-Anbiya' : 107)

Before discussing related to how Muhammadiyah West Sumatra understands how the meaning of jihad, it is first necessary to look at the history of how Muhammadiyah was founded by KH. Ahmad Dahlan, who at the beginning of its establishment was named "Perpersatuan Muhammadiyah". By looking at the history of growth and development of the Muhammadiyah Association since its birth, paying attention to the factors behind its establishment, aspirations, motives and ideals as well as its business and movement charity, it is evident that there are special characteristics that become the identity of the essence or identity of the Muhammadiyah Company. These characteristics can clearly be observed easily by anyone who wants to pay attention to them at a glance.

The characteristics of the Muhammadiyah struggle are:
Muhammadiyah as an Islamic Movement

The Muhammadiyah Association was built by KH. A. Dahlan as a concrete result of the study and deepening (taddabur) of the Qur'an al Karim. This factor is actually the most important factor that prompted the establishment of Muhammadiyah. While other factors can be said as supporting factors or trigger factors only. With very adequate accuracy every time studying the verses of the Qur'an, especially when studying Surah Ali Imran verse 104, it finally gave birth to a concrete practice, namely the birth of the Muhammadiyah Association. This similar study continues to be developed on other verses, so that from the results of the study of these verses by KH. R. Hadjid is named:

The teachings of KH. A. Dahlan with a group of 17 verses of the Qur'an, in which clearly depicted the origin of the spirit, soul, breath, spirit of Muhammadiyah in devotion to Allah SWT.

Muhammadiyah as an Islamic Da'wah Movement Amar Ma'ruf Nahi Munkar

This second characteristic emerged from its birth and remains inseparably embedded in the identity of Muhammadiyah. This is confirmed by some parties who state that Muhammadiyah is seen as a da'wah movement that emphasizes teaching and deepening Islamic values and has a very big concern for the penetration of Christian missions in Indonesia. As is known that the main factor that encouraged the establishment of the Muhammadiyah Association came from the deepening of KH. A. Dahlan on the verses of the Qur'an an al-Karim, especially Surah Ali Imran verse 104. Based on Ali Imran verse 104, Muhammadiyah laid down the khittah or basic strategy of its struggle, namely da'wah (calling, inviting) Islam, amar makruf nahi munkar with the community as its battlefield.

The Muhammadiyah movement takes part in the midst of Indonesian society by building various business charities that can really touch the lives of many people, such as various educational institutions from childhood to college, building various hospitals, orphanages and so on.

Muhammadiyah as a Tajdid Movement

The third characteristic attached to the Muhammadiyah Association is as the Tajdid Movement or Reform Movement. This is justified by Bernard Vlekke and Wertheim for example, who categorize Muhammadiyah as a puritanical movement that makes its main focus "Purification or cleansing of Islamic teachings from the syncretism and shackles of formalism."

Muhammadiyah from the beginning positioned itself as one of the
organizations that served to disseminate the teachings of Islam as stated in the Qur'an and as-Sunnah, as well as cleaning up various practices of the ummah that blatantly deviated from Islamic teachings, both in the form of khurafat, shirk and bid'ah through the Da'wah Movement. Muhammadiyah as a link in the chain of the tajdid movement initiated by the great scholar Ibn Taymiyah certainly has a common sense, namely fighting totally against various deviations from Islamic teachings such as shirk, khurafat, bid'ah and taqlid. Because all of these are things that can damage one's aqidah and worship.

The nature of tajdid imposed on the Muhammadiyah movement is actually not only limited to the understanding of efforts to purify Islamic teachings from various impurities attached to its body, but also includes Muhammadiyah’s efforts to reform the way of implementing Islamic teachings in community life, such as caring for the poor and orphans, how to manage hospitals, the implementation of Eid prayers and the implementation of Qurban, and so on.

To distinguish between the two, tajdid in the sense of purification can be called purification, and tajdid in renewal can be called reform (reformation). And in relation to one of the characteristics of Muhammadiyah as a Tajdid Movement, Muhammadiyah can be declared as a Purification Movement and at the same time a Reform Movement (Pasha, 2000).

Based on the three characteristics of the Muhammadiyah struggle above, according to Muhammadiyah, Jihad, viewed from an etymological point of view, means earnest. According to Islamic terminology, jihad is a serious struggle by exerting all existing potential, both property, mind and energy, in accordance with Allah's command, which is to establish and defend the religion of Allah.

In 33 verses in the Qur'an, jihad is defined as the struggle in the path of Allah with various levels, from the smallest to the largest. Jihad, then, has a very broad meaning, not necessarily connoting taking up arms or physical warfare. The word jihad is mentioned in the Makkiyya verses, such as in Sura al ' Ankabut verses 6 and 69 and Sura al Furqan verse 52; It cannot be interpreted as taking up arms or war, because the Holy Prophet (saw) while still living in Makkah, in carrying out his treatise mission, never took up arms with the Meccan polytheists, even though the Prophet (saw) was strictly ordered to wage jihad. So, it is clear that what is meant by jihad is not just war, but can also be interpreted by patience, because patience includes a struggle that must be pursued earnestly.

Departing from this understanding, Muhammadiyah since its establishment on
8 Dhul-Hijjah 1330 H / November 18, 1912 A.D., has carried out jihad fi sabiillah in the sense of fighting earnestly to defend Islam even though not by taking up arms. In the enlightenment movement (tanwir), Muhammadiyah interprets and actualizes jihad as an effort to exert all abilities (badzlul-juhdi) to realize the life of all mankind that is advanced, just, prosperous, dignified, and sovereign. Jihad in Muhammadiyah's view is not a struggle with violence, conflict, and hostility. Muslims in dealing with various complex life problems and challenges are required to change strategy from the struggle against something (al-jihad li-al-mu'aradhah) to the struggle against something (al-jihad li-al-Muwajahah) in the form of providing the best alternative answers to realize a more mainstream life." (Muhammadiyah, 2010).

In the "Muhammadiyah Centenary Thought Statement", Muhammadiyah affirms its view of Islam Progressing as an Islam that brings peace and goodness.

"Progressive Islam sows the seeds of truth, goodness, peace, justice, benefit, prosperity, and the virtue of life dynamically for all mankind. Islam that upholds the glory of human beings both male and female without discrimination. Islam that promotes the mission of anti-war, anti-terrorism, non-violence, anti-oppression, anti-backwardness, and anti-all forms of destruction on earth such as corruption, abuse of power, crimes against humanity, exploitation of nature, and various evils that destroy life. Islam that positively gives birth to virtues that overshadow the diversity of ethnicities, races, groups, and cultures of mankind on earth" (Muhammadiyah, 2010).

Therefore, Muhammadiyah implements the understanding of jihad into five (5) fields of work, known as Jihad Amaliyah, namely the Religious/Da'wah Sector, the Education, Health, Social Services, and Humanitarian Fields (Elha, 2022).

The construction of jihad can be seen in the chart below:

Construction of the Meaning of Jihad
LDII West Sumatra

The meaning of jihad understood by the West Sumatra Indonesian Islamic Da'wah Institute (LDII West Sumatra) has slight differences in views and areas of struggle. For the meaning of jihad in general, LDII West Sumatra actually refers to the understanding of Central LDII.
Referring to the three mottos held by LDII which are based on Q.S. Ali Imron, verse: 104, Q.S. Yusuf, verse: 108 and Q.S. An-Nahl, verse 125, it appears that this institution does amar maruf nahi munkar but in a wise or good way. Therefore, the Central LDII itself rejects the actions of Amar Maruf Nahi Munkar which uses violent means, and rejects radicalism that can lead to acts of terrorism in the name of religion.

LDII itself rejects the bombings carried out by terrorists, plus the victims are also Muslims themselves. LDII refers to Q.S. Al-Maidah: 32 which reads “And whoever saves one - it is as if he had saved mankind entirely. And Our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors”, and Surah Al-Buruj: 10 “Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire”.

For LDII, terrorist acts in the name of jihad are a false understanding of jihad. Based on the results of interviews, LDII West Sumatra itself defines jihad as "struggle or defense". Although in the sense that jihad also connotes war, in the view of LDII West Sumatra, the meaning of jihad is broad and not as electrream as imagined. Jihad also talks about how to make the religion of Allah run smoothly. This refers to the hadith “Al-Mujahid man jahada nafsahu fi-Allah ‘Azza wa-Jalla” (A mujahid is someone who performs jihad against his passions in the cause of Allah). And one of the greatest jihads is the jihad against lust (LDII Sumbar, 2022).

LDII West Sumatra also sees that the historical context in the time of the prophet with the current context is different. Today, Muslims live under the auspices of the Indonesian state. So, the interpretation of the verses that are used as the basis for jihad to fight is also different. For example, Q.S As-Saff: 11 which reads: [It is that] you believe in Allāh and His Messenger and strive in the cause of Allāh with your wealth and your lives. That is best for you, if you only knew.” Where this verse is always narrowly interpreted with regard to war. Whereas in the view of LDII West Sumatra, the verse also talks about jihad with property and soul in a subtler form of struggle. And LDII West Sumatra struggles with 5 clusters out of 8 clusters set by LDII Center (LDII Sumbar, 2022).

LDII West Sumatra has instilled an understanding of jihad not only about this war since childhood to its worshippers, including in schools under the auspices of LDII West Sumatra. The jihad described is not related to war but rather to all the good done, so it can be interpreted as jihad. It is
in accordance with Islam which is Rahmatan Lil Alamin. In this case, LDII West Sumatra rejects the definition of jihad used by perpetrators of terror acts, and participates in the attitude of LDII Center which condemns acts of terror in the name of jihad (LDII Sumbar, 2022). Therefore, the form of West Sumatra LDII jihad can be seen from the struggle in implementing 5 West Sumatra LDII cluster programs.

The form of jihad (struggle) carried out by the LDII Center refers to the 8 established clusters. The eight clusters are nationality, da'wah, education, sharia economy, herbal health, food security and environment, digital technology, and new renewable energy. The eighth cluster program even received appreciation by Pol General Listyo Sigit Prabowo as the Chief of National Police (LDII, 2021). Meanwhile, LDII West Sumatra itself focuses on five clusters, namely (1) strengthening the unitary state of the Republic of Indonesia and national insight, (2) security, order, and law enforcement, (3) supporting the development of the Islamic economy, (4) the world of education, civilization and science and technology, (5) readiness to face the era of the industrial revolution 4.0 (DPW LDII Sumbar, 2019).

From the focus of the program cluster, LDII adheres to the sovereignty of the Republic of Indonesia (DPW LDII Sumbar, 2019), where the guidelines of this organization are the Holy Qur'an and the Sunnah of the Prophet and are based on Pancasila and the 1945 Constitution. This loyalty can be seen from one of the focuses of the West Sumatra LDII cluster, namely the strengthening of the unitary state of the Republic of Indonesia and national insight. This program was put forward, because LDII West Sumatra saw the decline in nationalism, patriotism and fighting power of Indonesian youth today. Where, the values of ideology, culture and character of the nation have begun to erode (DPW LDII Sumbar, 2019).

The concrete form of the program to strengthen the unitary state of the Republic of Indonesia and national insight is the cooperation between LDII and the National Police. At the regional level, the cooperation between LDII West Sumatra and the West Sumatra Regional Police has been carried out since 2015 and continues in the MoU from 2019 to 2021. In 2015, Da'i Mitra Kamtibmas Training at the Regional Level Batch I was conducted with the theme "Synergy of the National Police and CSOs in the Framework of Deradicalism to Realize Kamtibmas in West Sumatra". The purpose of this training is to make da'I an extension of the National Police by inviting the public to maintain order and security, as well as an
effort to prevent radical understanding, as well as a wrong understanding of the meaning of jihad, and spread Islam that is Rahmatan Lil Alamin. The results of this work are called da'I kamtibnas (security of public order) with an emphasis on the concept of Green Da'wah (LDII Sumbar, 2015).

This collaboration then continued in 2019-2021 with the signing of an MoU between LDII West Sumatra and West Sumatra Regional Police. The goal remains the same, namely for dai-dai to be a cooler in the community, especially when facing presidential elections and regional elections where the community can be divided. It also emphasizes the cultivation of the values of mutual cooperation, love for the environment and love for the homeland that can be done by LDII West Sumatra with the support of the West Sumatra Regional Police. And the main thing is the emphasis on the realization of Green Da'wah, namely da'wah that is polite, polite, gentle, does not contain provocative usnur, hoaxes, hate speech and so on. In carrying out his duties, Da'I Kamtibnas also received an identity card (Memorandum of Understanding (MoU) between the West Sumatra Regional Police and the West Sumatra Indonesian Islamic Da'wah Institute, 2019). Training was also carried out for missionaries and missionaries such as the second batch of Dai Kamtibmas Training which was carried out in 2019 with 210 missionaries and missionaries with an emphasis on the concept of Green Da'wah (LDII Sumbar, 2019).

Based on the results of an interview with LDII West Sumatra, it emphasizes commitment to Pancasila. In addition, internally LDII itself is also often carried out routine studies under the name Taujih wal Irsyad. Through these studies, views on Islamic da'wah were conveyed which rahmatan lil alamin and LDII offered a soft way of da'wah. And LDII West Sumatra also firmly rejects radical ideas. In addition to checking soft Islamic values, not only to LDII internally but also to the general public (LDII Sumbar, 2022).

Even in response to acts of terror carried out by Islamic groups in the name of jihad, LDII West Sumatra responded by holding a socialization of the dangers of radicalism. An example of this activity was in 2016 with the theme "Socialization of the Dangers of Radicalism and Deradicalization". The activity was held for all DPD LDII Cities/Regencies throughout West Sumatra. This activity aims to emphasize LDII da'i-da'I throughout West Sumatra about the rampant radical actions carried out by ISIS, so that the da'I is expected to be able to provide understanding to LDII internals in the region and the general public so that
the public does not misunderstand the Qur'an, especially verses related to jihad (LDII Sumbar, 2016). This construction of jihad according to LDII can be seen in the chart below.

From the explanation above, it can be said that, jihad in the view of Muhammadiyah and LDII West Sumatra is currently not interpreted as war, but rather another meaning. Muhammadiyah West Sumatra interprets it as "Jihad Amaliyah". LDII means "Struggle". There are also differences in the focus of each institution's jihadist struggle. Where Muhammadiyah West Sumatra focuses on the field of religion / da'wah, the field of education, the field of health, the field of social services and the field of humanity. Meanwhile, LDII West Sumatra focuses on its five clusters, namely strengthening the Republic of Indonesia and national insight; security, order and law enforcement; support Islamic economic development; the world of education, civilization and science and technology; and readiness to face the industrial revolution 4.0. The difference in the meaning of jihad in each institution is of course also influenced by how the process of constructing the meaning of jihad is built in each religious institution.

CONCLUSION

The concept of jihad promoted by the two institutions in West Sumatra, basically has a moderate attitude, willing to dialogue, respects other groups, does not declare that he or his group is the most correct in understanding, so as not to be trapped in excessive extimity. Muhammadiyah West Sumatra, which was inspired by the renewal movement started by Shaykh al-Islam, Ibn Taymiyah, further interpreted jihad with jihad amaliyah that was needed by the ummah such as building schools, hospitals, schools, orphanages, and so on. The Indonesian Islamic Da'wah Institute of West Sumatra, interprets its jihad with the term struggle, which in West Sumatra itself, the struggle carried out by LDII revolves around five clusters, first: Strengthening the Republic of Indonesia and National Insight, Second: Security, Order and Law Enforcement, Third: Supporting the development of the Islamic economy, Fourth: The world of education, civilization and science and technology, and Fifth: Readiness to face the industrial revolution 4.0.
REFERENCES