The War Strategy in the Information Era: An Analysis on the Qur'ān and Ḥadīth about the Methods for Winning a War

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Abstract: The millennium era is characterized by an easily access to all information. A group of people which has more data and information will gain power over the rests. Hence, it is necessary for Muslim to pay attention to information and take it seriously to rule the world, even to win a war that can happen at any time. The best way for that can be obtained from the two main sources of Islam. In the Qur''ān, there are many verses which portray the victory of a group, henceforth the Qur''ānix text can be developed as reliable war strategy. In addition, in the Ḥadīth of the Prophet is also found many messages about the future of Muslims in this disrupted millennial age. For this reason, with a historical method and contextual approach, this article aim to reveal the strategy for winning the war which is implicitly affirmed in the Qur''ānic verses and the Prophetic sayings.

1 INTRODUCTION

Information is a need of all individuals and groups. By the development of the information era, all elements are competing each other to dominate it both as the recipient and the giver of information, because in this age, who has more information will have more authority in the world. Alvin Toffler, quoted by Hakim Syah, has said that someday world power will be controlled by information which he calls „the third wave of world civilization" (Syah, 2014).

This statement is really proved today by America in which it becomes the most powerful country in the world both in politic and economy, since it has a sophisticated information network system under its intelligence agency, till it can control the world with propaganda through the media (Proborini, 2016). We also can see how dominant google and facebook are nowadays, for they both control information.

The current world situation is in a state of „non-war but not peaceful either" (Suryohadiprojo, 2005). The situation of non-war and non-peace is more worrying than the situation of war, because in this situation, the enemy is still unclear, and war can be happen at any time which is unpredictable. Moreover, although the majority of mankind wants to live in peace, in fact, there are still many people who have desire to rule this world, so they utilize the advances of technology to wage war for the sake of

power. In this millennium era, the truth is simply just a word, and an internationally agreement of war convention is no longer followed as well. Civil society, media, and psychological operations are often used to win the thought war which is the ideal of the information war (Mustarom, 2014).

The background of war generally happened in this world is caused by economic and ideological interests. Above all, it is a part of the influence of globalization which is more harmful than of collonialism, for the globalization recruits its soldiers from their culture and self-esteem by making them follow the model of those who are more powerful and who possess more (Ajmal, 2014).

Currently, some Middle Eastern countries have been hit by civil war triggered by infiltration of foreign powers which have created several countries pitting against each other, and produced chaos everywhere. Iraq, Syria and Yemen are the tangible evidence of the countries that are experiencing chaos within their country. Domestic warfare in the Middle East regions is one of the effects of the global war on terror initiated by the United States following the September 11 tragedy of 2001, and continues to the present day, and has an effect on the balance of international politics as well as having a significant impact on the relationship between Islam and the West.

This is because Islam and Muslims are often placed in a negative position and considered a real threat to the West. In this regard, many observers believe that the global war on terror is a war against Islam, based on an analysis of the clash of civilizations. However, with many Muslim countries joining this agenda, some observers reject such war against Islam, but the global war on terror is a war against terrorists and radical Muslims who often hijack Islam (Syah, 2014).

Although the global war on terror is not a war against Islam, but its impact has brought the destruction of cities in some Islamic countries. Thus it is true what explained by the Qur'ān about a theory that every king who vanquishes another country will do the vandalism and make the honorable population becoming low. Allah said in al-Naml: "Verily! Kings, when they enter a town (country), they despoil it, and make the most honourable amongst its people low, and thus they do."

What the Qur'ān illustrates proves to be true, and among the real examples that are still happening is in Palestine, a country which is now never quiet nor peaceful, and the damage is everywhere because of the endless wars. This also appears in the city of Aleppo which was previously wonderful, but now the only thing in front of the eyes is the destruction entire the city. Thus, in the current world situation, a Muslim should alwaysbe vigilant.

herefore, it is important to prepare a strategy in order the stability of the community can be maintained. However, the strategy of war is not to seek the enemy, for the Prophet forbids his people from wanting to meet the enemy, but if the enemy does exist, then a Muslim is encouraged to be patient and ask God to be given health and courage to face the enemy. Based on this background, this paper seeks to find various ways or strategies to win any kind of war that may happen without predictable time in this information age.

2 RESULT AND DISCUSSION

Strategy is best defined as "doing the right thing". While tactics are "doing everything right" (Juono, 1962). To prepare a reliable strategy is to recognize the battlefields. Information warfare is a war of patience. This is a war that will happen in a long time and protracted. The key to victory in a battle is to comprehend the terrain and nature of war. A failure to understand the nature of the new generation of wars has created some superpower countries implementing the wrong strategy in dealing with its enemy (Mustarom, 2014).

Jalaluddin Rachmat, in his Hegemoni Budaya (Cultural Hegemony), explained that in this era: information is used to gain wealth, the use of technology is dominated in all fields, more than 60% people utilize information technology in their workfields, global information is without difficulty accessed by everyone, social communication changes in which communication tools are the most familiar friends for everyone, hence connecting a family is through the virtual world (Rachmat, 1997).

One of the dark sides of the information era is the rise of a new war of Information Warfare (IW) as well as virtual war respectively. The most obvious instance is the Arab Spring, in which the role of social media has been able to overthrow a powerful regime. Another example, Russian cyber which attacked government systems had conquered the economic and political orders of Estonia and Georgia (Othman, 2017).

Looking at these examples, then the war that may occur in the information age is a war of media and virtual. Media wars can be in the form of propaganda (Psychological Warfare) through electronic media such as television and online media, whilst virtual war is the utilization of radar technology or the destruction of networks and attacks with long-range weapons (Proborin, 2016).

In the Qur'ānic verse of al-Naml, there is a story of subjugation of the land of Saba' by the Prophet Sulaymān (Solomon) with no war. In the history of the life of the Prophet Muḥammad many war stories can be worth as a reference to deal with the possibility of war in this modern era. This paper employs textual and contextual analysis of these two authentic sources and summarizes them comprehensively in order to derive a war strategy in the information age to guide Muslims in the millennium. Broadly speaking, there are 3 (three) strategies exercise by the Prophet Sulaymān in subjugating the Saba' state, and by the Prophet Muḥammad in various wars, namely:
1) assigning spies to gather information,
2) controlling the media information for propaganda and trickery and boasting of power,
3) keeping secretely the purpose of the attacks. And in turn, an application of these three will be depicted below.

2.1 Assigning the Spies

The growth of internet technology has led to the emergence of a new crime called the new cybercrime. The emergence of several cases of cybercrime in Indonesia such as fraud, hacking,

eavesdropping of other people"s data, spamming emails, and data manipulation, and other parallel crimes, has caused great harm to its victims and the Indonesian economy and dignity in the eyes of the world (Suharnawi, 2017). Several years ago, the Indonesian government was shocked by the wiretap conducted by the Australian government. For Australian side, led by Tony Abbott as the Prime Minister, said that information tapping is a part of common spy activities by various countries in the world, and he is reluctant to formally apologize for the action (Liputan 6, 2013).

Tony Abbot"s statement that tapping information is usual and natural is one of the war strategies described by the Qur"ān in the story of the Prophet Sulaymān. It is narrated that Prophet Sulaymān sent a letter inviting people of Saba" to surrender to God. After the letter was sent, Solomon ordered the spies to scrutinize which steps would be undertaken by the ruler of the country of Saba". The spy in modern language is called intelligence. The main principle of intelligence is called in Latin velox et exactus meaning: "fast and precise" (Jamal, 2008). The senses of Hudhud, whose concern is to perceive what Saba" rulers will do in response to Sulaymān"s letter, is mentioned in the following verse: "Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return" (al-Naml: 28).

Spying assignments were also always done by the Prophet in every war. An example was when Muslims suffered defeat in the war of Uḥud, and Abū Sufyān with his troops had left the scene of war. The Prophet was worried if the Quraysh would go to Medina and hurt women and children. At that time, the Prophet assigned Sa„d ibn Abī Waqqās to spy on the enemy (al-Wāqidī, 1989). In the war of Khandaq, when hearing the commotion of the enemy, the Prophet sent Khudhayfa ibn al-Yaman to infiltrate the opposing army in order to know what was going on (Ibn Hishām, 1955). Sun Tzu in his book The Art of War said that the key to a victory is to recognize the state of the enemy and the state of yourself, and to know the weather and the battlefield will make the victory more perfect. According to Sun Tzu, most warlord losers in war are those who do not have preliminary knowledge (Juono, 1962). Therefore, the existence of good intelligence is indispensable in the information age to win the war.

2.2 Mastering the Information Media

The second step in a winning war strategy is to master the information media. Mastery of this media can be used for propaganda to do war tricks and show strength. Mastering social media today is a must. For those who dislike world peace have used the information media to spread their ideology. Media is an instrument or channel that can affect and change one"s mind with information. Therefore, information is a key element in any war strategy in the millennium (Mustarom, 2014).

The media has been able to cultivate the growing issues in society so that conflicts will be of great or little intensity, when news is presented in the media. At this point, the media often sides with a group that carries profitable (Wardhani, 2010). Even the today alignments of media owners to a certain group influence the presentation of information, and consequently, there are important events that should be reported, but deliberately not exposed to the general public for a particular purpose. This was replicated in the case of the Iraq invasion-occupation, 2003-8, when the elite was eventually splintered, but many stayed with the official line and the media continued to support the war (oppose any withdrawal date, etc.).

In both cases, the media fail to give serious space to the news and opinion reflecting the position of the majority. The media has been able to propagandize that the use of weapons for the invasion of a state is legitimate and justified. The war against terror, anti- communist ideology is also a tactic for creating common enemies or the face of evil, with the aim of legitimizing the use of weapons and wars (Mullen, 2009).

A real example of the use of information media is what ISIS sent through social media, and was able to recruit many members from abroad including from America and Indonesia. Related to that, the National Intelligence Agency (BIN) of Indonesia stated that the most difficult against ISIS is their social media front which acted as the most effective tool and was used massively to campaign for jihad. The social media front is able to attract the attention of its readers to join them and create solidarity (Djelantik,2015).

Meanwhile, internet service providers are looking for advertising revenue to finance their operations, sacrificing their alternate character; and the largest users, such as Google and Yahoo, heavily rely on advertising revenue (Mullen, 2009), which leads to freedom of access with many targeted visitors to get more aids. Thus, everyone can access

the media without any filter. This social media mastery needs to be completed to seize the virtual world territory that has been controlled by the terrorists which always use as a means of propaganda. And keep in mind is that propagandists have the power to increase the frequency and intensity, and adjust the character of their message in the face of the audience in order to be affected by the thought offered (Mullen, 2009).

Media proclamation is also conducted for the purpose of deception. The Prophet declares that war is deception. In the war of Aḥzāb, the Prophet made every effort to defeat his enemy which was too large in number. The infidels of Quraysh succeeded in getting allies from the Jews so that the people of Medina at that time had enemies outside and inside the city of Medina namely Banū Qurayḍah. It was then that the Prophet did a war trick. The trick in the war of Khandaq was when Nu„aym ibn Mas„ūd al-Ashja„ī, a friend of the Quraysh and Jews from Ghaṭafān came to him and said: "Yā Rasūlallāh innī qad Aslamtu, wa qawmī lā ya„lamūn bi-islāmī, famurnī bi amrika ḥattā usā„iduka. Fa qāla: Anta rajulun wāḥidun wa mādhā „asā an taf„ala, walākin khadhdhil annā mā istaṭa„ta fa inna al-ḥarba khad„ah" (O Messenger of Allah, I have converted to Islam but my people do not know it. Order something to me so I can help you. The Messenger of Allah replied: You are alone, what can you do? But help us according to your ability, for war is a trick) (al-Bajurī, 1425).

Hearing the Prophet„s words, Nu„aym ibn Mas„ūd then went to the tribes Banū Qurayḍa, Quraysh and Ghaṭafān to wage war by making them pitting against each other. This Mas„ūd„s action made the tribes which had been allied to the fight against the Muslims lost their confidence, accordingly, there arose suspicion which ruined the unity among them, for fear of some who betrayed and attacked back. With the suspicion of mutual suspicion within the group of Quraysh allies, the chaos ensued and the intention to withdraw from the assault increased, until Allah sent down the help of a strong wind which made the enemies of Islam falter and leave the war (Ibn Hishām, 1955).

The above narration confirms that deception in war is permissible under the Sharī„a. This conclusion is reinforced by „Alī ibn Abī Ṭalib„s statement on the eve of the Ṣiffīn war, whence he used a special code in his command, that was, if he sayd "the Messenger of Allah said" then it was his will, but if he did not utter it, then it was a trick and not an actual command. Such statement of „Alī ibn

Abī Ṭālib is the basis of the Prophet„s Ḥadīth that war is a trick (Ibn Ḥibbān, 1417).

In addition to waging a war trick, controlling the information media is also for propaganda and to show strength. In the war of Uḥud, when the Muslim forces suffered defeat, Abū Sufyān uttered the words of pride as propaganda to undermine the Muslims mentally. „Umar who heard these words then asked the Messenger of Allah whether he should answer or be silent? The Messenger then ordered „Umar to answer all the words of Abū Sufyān, and when he challenged the Muslims to meet again in the next year„s war, the Messenger of Allah also ordered „Umar to answer the challenge (al-Waqidī, 1989). From this incident can be concluded that answering propaganda or threats with the appropriate conduct is necessary, in addition to improve mentally, and also to tear down the guts of the enemy who has felt stronger. This was also showed by the Prophet Sulaymān to refuse gifts bestowed by the queen Bilqis, and exhibited the strength he had when the gifts servants came.

2.3 Keep Secretely the Objectives

In the spread of propaganda, not necessarily all information is disseminated intact. There should be entities not to be revealed, moreover to the enemy. This strategy was always practiced by the Prophet in facing the war. It is stated in a Ḥadīth that every time goint to a war, the Prophet always hid his main purpose, and led the enemy to a different purpose (kāna Rasūlullāh qallamā yurīd ghazwatan yaghzūhā illā warrā bi ghayrihā) (al- Bukhārī, 1422). As when the Prophet intended to perform fatḥ Makka, he asked the companions to keep it a secret. His strategy was to smack the Quraysh tribe suddenly, so they had no preparation and could be subjugated with no resistance, and bloodshed would be avoided (al-Najjār).

The Prophet„s action to preserve the secret corresponds to the war strategy in the information age, called by Mustarom, as the "Fourth Generation War". The war in this era was the creation of information-based conflicts. Information media is used with a focus of purpose to break the will of decision makers and influence their minds, using different paths to convey different messages to different goals. This message is used to accomplish three purposes:
1) To discourage enemies;
2) To defend the will of their own people, and
3) To ensure neutral parties remain neutral or providing silent support based on their own

reasons. If in the war of the previous era, the media was only used to report an event, but in this information age, the media can be used to weaken opponents with the target of decision makers, the community of a country, and the global community by forming a worldview as a target (Mustarom, 2014).

``In addition, to support the achievement of a victory in war, secret codes are known only to the entire army, either with special words, or other secret codes that correspond to the times. In every war performed by the Prophet, he often used secret codes, in the line with the word "Amit, Amit," or with the word "yes Mansur Amit." In one narration, in the days of tābi„īn, the spoken word was "yā Muḥammadahu" (al-Najdī, 1987). What this Prophet did could be put into practice in the information war.

3 CONCLUSIONS

Being a Muslim in the millennium era is a lot of challenges. The ability to master information is necessary in order to defend oneself against the attacks of enemies of Islam. The existence of a strong intelligence is needed for every group or Islamic organizations to know the movement of the enemy and the plans they will do, so that with the knowing a lot of information, the Islamic organizations will be able to know the best way to deal with all the risks that may arise from the war on this information age. Broadly speaking, there are three (3) war strategies that can be inferred from the Qur''ān and Ḥadīth, namely:

1) assigning spies to collect information,
2) mastering the media information for propaganda and deception and arrogance of power,
3) conceal the purpose.

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