

Millennial Women's Understanding in Aceh on Islamic Education, Jihad, and Suicide Bombing in Sibolga

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ABSTRACT

The discussion on jihad and suicide bombings in Indonesia shows a new pattern of jihadists and suicide bombers recruiting young women. Jihad is defined by the ulama as a genuine human effort to worship Allah SWT, but there are some people who misinterpret this meaning. This research is field research using a qualitative approach. This research was conducted at three universities in Aceh, namely Teuku Umar University (UTU) in Meulaboh, Malikus Saleh University Lhokseumawe, and IAIN Gajah Puteh in Takengon. Because this research highlights the knowledge of jihad in young women, the research object is female students at the three universities. Meanwhile, data collection techniques include interviews, documentation and social media observations regarding the phenomenon of knowledge of jihad and suicide bombings. The results of this research show that millennial women are less familiar with the word jihad, however, millennial women have their own reasoning about jihad. In response to the Sibolga bomb, the news was not followed closely, but millennial women did not agree with the teachings of the Islamic religion being conveyed in a violent manner.

Keywords: Millennial Women, Jihad, Suicide Bombing

A. INTRODUCTION

So far, there have been a lot of studies regarding jihad. There are studies that highlight jihad in the Indonesian context, where Indonesia's diverse face often results in social frictions that lead to suicide bombings. These actions are predicated on the words "jihad" and "martyrdom." This phenomenon creates a bad image for Indonesia and Muslims in the world. When violence and cruelty are masked as religious (in the name of Islam), the parties who benefit will applaud and they will be very happy (M. Coirun Nizar, Muhammad Aziz, 2015).

Meanwhile, in Aceh, the social life of the religious community is not devoid of the term "jihad." Moreover, acts of radicalism often occur, for example robbery in order to collect funds, with the understanding that Indonesia is not an Islamic country. When Indonesia is not an Islamic country, it is legal to take these assets (Kamaruzzaman Bustaman-Ahmad, and M. Hasbi Amiruddin, 2013). Aceh also became a terrorist training site (Bukit Jalin) in 2010 (Indonesian Journalists, 2017). Then a few months ago (12 March 2019) a woman (Abu Hamzah's wife) blew herself up in Sibolga, which borders Aceh. According to Acehnese anthropologist Kamaruzzaman, the family, in this case the wife, becomes a new network in the movement (Kamaruzzaman Bustaman-Ahmad, and M. Hasbi Amiruddin, 2013).

Therefore, looking at the recruitment of women in various actions in Indonesia, it is important to explore in-depth information among young Acehnese women regarding their understanding of the meaning of jihad in the current context. Moreover, millennial women are very open to various information that is very easy to obtain and access from various sites. When their understanding of jihad is only limited to "war" and "martyrdom", it is very easy for them to be possessed by wrong understandings that are not even in accordance with the Islamic concept of rahmatan lil'alamin. If understood, the meaning of jihad is very broad, for example eradicating poverty, empowering the people's economy, protecting the environment, maintaining peace, changing behavior from dishonorable to commendable behavior, even jihad in order to raise literacy (M. Hasbi Amiruddin, 2015).

Dari kenyataan di atas, penting untuk diteliti sejauh mana pemahaman jihad generasi millennial especially women in Aceh, and how they responded to the suicide bombing in Sibolga which was carried out by women. This research analysis focuses on understanding jihad and the response to the suicide bombing in Sibolga from the

perspective of Acehese women. The main problem that is the focus of the study is: to what extent do Acehese millennial women understand jihad? How did Acehese millennial women respond to the suicide bombing in Sibolga? So, this research is here to answer these problems and be a spiritual inspiration for millennials to fight jihad in a more meaningful space.

B. RESEARCH METHODS

This research is qualitative research, namely a research method used to examine the conditions of natural objects, and the key instrument is the researcher himself. According to Bungin, in qualitative research there are two models for analyzing data, namely: qualitative descriptive analysis and qualitative verification analysis (Burhan Bungin, 2017). In this study, researchers used a qualitative descriptive analysis model. This is because the condition of the research object is a reality that occurs in life and is described as it is. Nawawi gave a review of the descriptive method, namely, "a method that focuses attention on the problems that existed at the time the research was carried out, or actual problems by describing the facts about the problems being investigated as they really are (Nawawi H. Hadan, 2012).

Meanwhile, the approach used is a phenomenological approach, where this approach tries to see and understand the reality of millennial women's understanding of jihad, and researchers are also involved directly or indirectly. This study took place in Aceh, involving 3 universities in Aceh, namely:

1. UTU College student, located in Meulaboh (South West region of Aceh).
2. Malikussaleh College student, located in Lhokseumawe (Eastern region of Aceh).
3. IAIN Gajah Puteh Takengon College (Southeast region).

Because the information we want to study is from women, the subjects of this research are female students at the three universities. For female students, there are no specified criteria, for example what semester, what study program, but the researchers are looking for female students who are active in organizations or who are called activists.

C. RESULTS AND DISCUSSION

As with the phenomena of suicide bombings that occur in Indonesia, they are always in the name of jihad under the pretext of religion. In recent years women have begun to take part in suicide bombings. Although the Sibolga bombing was not the first time women took part in a suicide bombing. In 2018 there was a suicide bombing involving a young family consisting of a father, mother and 4 children who were still underage. Not long ago in 2019, a suicide bombing also carried out by a young family occurred again in Sibolga. The anti-terror Densus 88 has investigated the Solimah family's involvement in terrorist networks in the country. Abu Hamzah, whose real name is Husain, according to news circulating in online media, is a bomb maker, and this is proven by the confession of a person who has the same network as Abu Hamzah, that Abu Hamzah has assembled many bombs at his house, which is located at Jl. . KH. Ahmad Dahlan, Gang Sekuntum Sibolga, North Sumatra.

Due to the arrest of Solimah's husband by the anti-terror Detachment 88 and also the house being surrounded by the police, at around 2 am Wednesday 13 March Solimah and her 2 year old child blew herself up. Because Solimah's house is located in a densely populated area, the explosion damaged residential buildings, especially residents' houses adjacent to Solimah's house.

In 2021, another suicide bombing occurred at a Catholic church in Makasar, South Sulawesi. The perpetrators were also from a young family, but this family didn't have children yet, so just the two of them, husband and wife, blew themselves up. This action injured around 20 church members as well as people around the church. If you look at the time span from 2018, 2019 and 2021, terrorist acts occur almost every year. Based on these facts, it is possible that in the future suicide bombings will occur again, both in public places and in places of worship.

The role of young women in suicide bombings is a courage that was previously never expected or even thought of. The suicide bombings that occurred on the islands of Java, Sumatra and Sulawesi are a massive movement that all people in the archipelago need to be aware of, so that this country remains harmonious.

Students, as young people or familiarly known as millennials, are considered vulnerable to exposure to wrong understandings of jihad. When students do not have extensive knowledge about jihad and suicide bombings, they are afraid of being recruited

into organizations with radicalism. Moreover, the findings in this study are that millennials do not really care about the phenomena of terrorism that have occurred so far. Even though millennials cannot be separated from the social world, the news about jihad and suicide bombings is not yet interesting for consumption. Including suicide bombings carried out by women. Even though they are also women, finding out more details about women who carry out "jihad" is not of much concern to millennials. Apparently they (millennials) have their own world, but not the world of "jihad".

Research information conducted by PPIM UIN Jakarta and UNDP Indonesia states that PAI subjects given by teachers, lecturers and mentors have the potential to shape character or form the embryo of radicalism among millennials (NU Online, 2018, 2008). This means that the narrative of radicalism is vulnerable to occurring in schools, and also at the tertiary level. Other information provided by the Wahid Foundation (2017), as many as 60% of Rohis activists from 1,626 respondents were willing to carry out jihad, and were even willing to carry out jihad in conflict areas such as Poso and Syria. Meanwhile, 10% supported the Sarinah bomb and 6% supported ISIS.

Considering the development of millennials who are vulnerable to being exposed to understanding radicalism, this study shows the incomplete knowledge of university students in Aceh in understanding jihad. In general, the female students sampled in this study have conservative views and do not come out of the context of the Islamic religion. It's just that they have not been able to see the context of the Islamic religion in a comprehensive way, that jihad covers all aspects of human life, especially in the context of Aceh, the most urgent jihad at the moment is eradicating poverty, improving the quality of education, and improving morality.

On average, respondents from UTU and UNIMAL had heard the word jihad for the first time. Because it was the first time they heard it, they interpreted jihad according to their knowledge. Meanwhile, the IAIN Gajah Puteh students who are the objects of this research, have often heard the words jihad, even since sitting on the bench at Madrasah Aliyah. Then they entered an Islamic college, and again they got used to hearing the word jihad. In general, IAIN Gajah Puteh Takengon students have knowledge about jihad. Even though these students are activists on campuses such as HMI, LDK, BEM, they have a dynamic view of jihad.

Even though the two universities mentioned above (UTU and UNIMAL) are public universities, jihad is not something that is taboo to study. Female students need to encourage changes in mindset to have a strong Islamic view, in addition to strengthening their knowledge and skills in order to face the challenges of globalization. It seems that the knowledge of jihad for mahasis is not yet complete and strong. Female students need to have strong and comprehensive reasoning about jihad, because if female students' knowledge about jihad is not strong and comprehensive, what is feared is when there is a network or a certain group that provides an understanding of jihad as that group understands it. This has fatal consequences for the knowledge of the millennial generation. When the knowledge that is built is erroneous or wrong, its operationalization will also be wrong later.

Instinctively, female students at three universities deplore the suicide bombings carried out by women, especially when they involve their children in these actions. These female students also do not agree with suicide bombings in the name of jihad, because Islamic teachings are not spread through violence. Even in war, Islam has its ethics, such as not being able to kill children, not being able to kill the elderly, not being able to kill women, not being able to kill people who have surrendered, and not being able to kill people who are not fighting us. So that millennial women are not easily exposed to radicalism, students at three universities are urging young women to study so they have extensive knowledge about jihad. With knowledge, women can interpret scientifically and logically how to reach heaven. On the other hand, young families with knowledge can determine how obedient a wife is to her husband. Like Asiah, Fir'un's wife, who was obedient and obedient to her husband, Fir'un, but Asiah's obedience to Fir'un could differentiate between good and bad. Asiah never considered Fir'un to be God, let alone worshiped him as Pharaoh's followers did. However, Asiah still respected Fir'un as a husband, she was not afraid of Fir'un's splendor as a powerful king. How intelligent Asiah is, that Allah built a house for her in heaven because of her intelligence and knowing what is good and right.

D. CONCLUSION

In general, this research shows that Muslim youth's interpretation of the concept of jihad does not have too narrow a meaning. Millennial university women in Aceh view jihad as a concept that exists in religion, and at the same time it is the basis for the struggle to serve themselves to God, be active in work, be devoted to their parents, spread the teachings of Islam and fight against infidels. The meaning of jihad appears to be more conservative and communal. Considering that millennial university women in Aceh are still at a young age, it is possible that the meanings of the concept of jihad will experience more dynamic changes in meaning. In general, young women in three universities do not follow news about suicide bombings carried out by women, including news about the suicide bombing in Sibolga. Such news is not very interesting for millennial women, because they have their own news channels that suit their tendencies. Regarding the suicide bombing in Sibolga carried out by women, millennial women from three universities disagreed and called the act a big sin.

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