

# The Meaning Construction of Jihad Muslim Youth Activists in Kabupaten Poso Provinsi Sulawesi Tengah

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## ABSTRACT

This study aims to determine The Meaning Construction of Jihad Muslim Youth Activists in Kabupaten Poso Provinsi Sulawesi Tengah, in guarding peace between Muslim groups and Christian groups. The purpose of this research is to find out the understanding and experience of Muslim youth activists, who until now the terrorist movement in the region continues to receive attention from the Indonesian National Police. The theories used to form the framework of thought in this research are Alfred Schutz's phenomenological theory, Luckmann and Berger's Social Construction Theory of Reality, and George Herbert Mead's Symbolic Interaction Theory. This study uses a qualitative method through a traditional phenomenological approach that focuses on life experiences and seeks meaning about reality based on the research subject's point of view. The results of the study show that there are Muslim youths who think that jihad is fighting to take up arms against the enemies of Islam. The experience of the Poso riots in 1998 – 2005, indicated that Muslims were not prepared to deal with rioters, resulting in massacres in several places. Three rioters were sentenced and executed, namely Fabianus Tibo, Dominggus da Silva, and Marinus Riwu. There are also Muslim youths who interpret jihad as an effort to build peace on the earth of *Sintuwu Maroso*, because of the motto of *Kitorang Basudara*. The riots occurred because of political interests that sacrificed ordinary people.

**Keywords:** *moderation, peace, and politics.*

## 1. INTRODUCTION

The riots in Kabupaten Poso Provinsi Sulawesi Tengah that took place from 1998 to 2005, not only left ruins of buildings, infrastructure, facilities, and public infrastructure, but also gave birth to the effect of the birth of mass forces that made jihad ideology as a medium to gain support from the mass base. The forces of the masses were formed due to trauma during the riots, Muslims were massacred by rioters because of the lack of consolidation of power among Muslims.

The Muslim youth of Poso Regency continue to inspire the Islamic spirit to protect Muslims, so that they can live a calm life, such as farming, gardening, trading, and professional work. Protecting the interests of Muslims is part of the Shari'a that must be implemented. One of the activities of the Muslim power association is to hold recitations to convey Islamic teachings as directed by the Qur'an, Sunnah, and books by scholars.

The spirit of jihad among Muslim youth in Poso has become a knot of social power. Jihad becomes a coding in a social narrative that is able to unite forces based on the arguments of the Shari'a, so that those who die in jihad get social honor. However, the spirit is

uncontrollable, sometimes displaying social friction, so that the spirit of jihad is swirled into a tragedy among Muslims. Jihad is not only meant to take up arms against non-Muslims, but to foster obedience to follow Islamic teachings, such as performing the five daily prayers in congregation, issuing zakat, to the obligation to fulfill worldly work tasks. Obedience is believed to be the strength to face threats.

## 2. METHODOLOGY

### 2.1 Tafsir Theory

The word jihad in the Quran is written 41 times. To understand the instructions of Allah SWT in the Qur'an is taken by the method of interpretation. Shihab (2010) suggests the importance of the method of interpretation.

- a. Al-Quran was first known by humans 15 centuries ago. One of the holy books revealed by God as a guide for humans to provide answers to problems or differences faced by humans. So, although there are some of its verses which describe the situation and condition of certain people, or even tell personal cases, all of them do not hinder the main function as revelation of Allah SWT.

- b. The Qur'an, both implicitly and explicitly, acknowledges the reality of social change, a change that absolutely must occur, sooner or later, consciously or unconsciously. The Qur'an describes these changes as possible, in addition to suggesting that a change essentially follows a pattern that has become the sunnah of Allah SWT so that it is generally accepted.
- c. The Qur'an in its many verses condemns those who do not pay attention to their contents, and also threatens those who only follow the old traditions without a logical reason, besides recommending that its adherents think, observe, while taking lessons from the experiences of generations to come. previous generations.
- d. Differences in the results of human thought are an unavoidable reality, not only caused by differences in the level of intelligence or educational background of a person, but also because thoughts are influenced consciously or not by historical events, politics, the thoughts of other people who develop and the conditions of society.

Various kinds of interpretation methods are displayed by experts, thus making it easier to understand the Qur'an. The tahlili (analytic) method explains the content of the verses of the Qur'an from various aspects by paying attention to the sequence of verses of the Qur'an as stated in the Qur'an. This interpretation is carried out sequentially verse by verse then letter by letter from beginning to end in accordance with the composition of the Qur'an. The ijmalī (global) method, interprets the Qur'an briefly and globally, by explaining the meaning of each sentence in concise language so that it is easy to understand. The order of interpretation is the same as the tahlili method but differs in terms of a brief and not lengthy explanation. The muqarin (comparison) method compares verse with verse, or verse with hadith, or between the opinions of the scholars of interpretation by highlighting certain differences from the object being compared.

Furthermore, the method of understanding the viral vocabulary among Muslims, which has an ideological source from the Koran; such as jihad, hijrah, hijab, niqab, hijab, and others. The maudhu'i (thematic) method, chooses a theme in the Qur'an and then collects all the verses of the Qur'an related to that theme and then interprets it to explain the meaning of the theme. This method is a method of interpretation that seeks to find answers to the Qur'an by collecting verses of the Qur'an that have one purpose, which together discuss a certain topic or title and put them in order according to the time of their descent in line with the causes of their revelation. then pay attention to these verses with explanations, explanations and their relationships with other verses and then take the laws from them.

## 2.2 Social Construction Theory

Social construction is a contemporary sociological theory initiated by Peter L. Berger and Thomas Luckman (2000). Social construction theory is intended as a theoretical and systematic study of social life, not a historical review of the development of scientific disciplines. This theory does not focus on the review of characters, influences and the like, but rather emphasizes human actions as creative actors in their social reality.

In the constructivist paradigm, social reality is created by individuals. Individuals are free human beings who make relationships between humans with one another. The individual becomes the determinant in the social world that is constructed based on his will. Individuals are not victims of social facts, but as production machines as well as creative reproduction in constructing their social world. This theory is based on presenting the basic concept of the sociology of knowledge that derives sui generis reality. Reality is the result of creative human creation through the power of social construction on the social world around it. Berger and Luckmann say that social reality consists of three kinds, namely objective, symbolic, and subjective reality. Objective reality is formed from experience in the objective world that is outside the individual and that reality is considered a reality. Symbolic reality is a symbolic expression of objective reality in various forms. Meanwhile, subjective reality is the reality that is formed as a process of re-absorption of objective and symbolic reality into the individual through the internalization process. Bungin (2001).

The intake of information about the Poso riots influenced the character and character of the younger generation of Muslims, to be involved in protecting fellow Muslims. The construction of the meaning of jihad is understood differently, thus showing several roles in social life. Some appeared to avenge the sacrifices of the souls who had died during the riots. Some appear as humanitarian volunteers. There are educational volunteers who appear. They are mujahids to uphold the glory of Muslims.

## 3. LITERATURE REVIEW

Shihab (2007) argues that jihad is a relentless struggle by devoting everything he has until he achieves what he is fighting for, a struggle with life, property, or whatever he has with the intention of doing it in the way of Allah, which leads to His pleasure, they hope for Allah's mercy. , and Allah is Forgiving, Most Merciful.

Qutb (2015), jihad is a continuous effort and the use of every potential for a noble purpose. Jihad is a term that includes the type of effort and the dedication of all energy in changing the direction of people's views of life, changing their tendencies, their desire to revolutionize thought with sharp pens, eliminating the

unjust system and building a new system based on the Qur'an and Sunnah. . According to him, the essence of jihad includes the object of jihad, the form of jihad, and the criteria for jihad. The objects of jihad include lust and demons as well as the ignorant society. While the forms of jihad according to him, are: (1) jihad with the Koran because in the Koran there is strength and power, deep influence and irresistible attraction. (2) jihad with wealth because jihad with wealth is one of the supporting factors for the success or failure of the jihad fi sabilillah mission. and (3) jihad with the nafs, namely all the potentials and means that allow for a comprehensive scientific revolution.

Ahmad (2016) argues about the controversy over the meaning of jihad caused by statements and even the behavior of some Muslims, which has made the concept of jihad even more confusing and confusing, especially in the modern era. As a result, the understanding of jihad becomes a legacy for generations of students or students at school. Research to understand students' understanding of jihad including their views on violence in the name of religion. The research was conducted in Ternate and Makassar. Both areas have a history of religious violence. Makassar with the case of bombing the target associated with a symbol of global capitalism and Ternate with a history of social conflict. The results showed that 63% of students' understanding of jihad was puritanical (fundamental to extreme). There are 18% which can be interpreted as moderate (inclusive).

For both communities, the tendency of puritanism was stronger among Ternate students by 70% and moderate views by only 13%. While students in Makassar, although still dominated by puritanism as much as 52%, the tendency of moderate views is not too low, which is in the range of 27%. Students' meaning of jihad in the case area is dominated by a narrow understanding and is more directed to the understanding of qital. This is understood from the use of the term jihad meaning as struggle, sacrifice, war, martyrdom and the defense of Islam. This is different from the principle of jihad as understood from the Qur'an and the traditions of the Prophet. There is no significant correlation between the understanding of jihad with student learning resources, including schools. This can be understood as the weak role of schools in providing an understanding of the very central teachings of Islam. Understanding of jihad is more determined by social construction.

#### **4. RESULT AND DISCUSSION**

In 2002, when tensions were still ongoing in Poso, I interviewed a Poso Muslim youth activist, "MA" who stated that jihad is taking up arms and going to the battlefield. At that time the condition of the Muslims required a struggle against various kinds of security disturbances. The birth of the protection of the Muslim community, caused by various information and events

that brought casualties and property among Muslims. 20 years later, this Muslim youth activist has an agenda for improving the infrastructure of Muslim life in Poso.

"MA" (2021) expressed his opinion on the condition of jihad, in an atmosphere of rehabilitation and reconciliation in Poso:

Masih lebih fokus di pendidikan dan majelis taklim. Untuk yang frontal masih wait and see. Para mantan kombatan sudah lebih tenang dengan usaha dan kehidupan masing-masing. Tapi mungkin bagi kita orang muslim Poso yg pernah merasakan konflik Poso jihad tidak akan mati. Sejarah Poso adalah pelajaran yang teramat mahal untuk dilupakan, jangan sampai terjadi dan terulang kembali baik di Poso maupun di tempat lain.

(Still more focused on education and taklim assemblies. For those who are frontal, still wait and see. The former combatants have calmed down with their respective efforts and lives. But maybe for us Poso Muslims who have experienced the Poso jihad conflict, they will not die. The history of Poso is a lesson that is very expensive to forget, lest it happen and repeat itself in Poso and elsewhere).

Various parties with all kinds of efforts to bring about peace in Poso. The traffic triangle area of the island of Sulawesi, which holds natural wealth, is now the center of a Hydroelectric Power Plant (PLTA) capable of supplying electrical energy in Sulawesi. Religious diversity and cultural heritage are in the interest of humanity, as a symbol of world peace. The riots, which lasted almost a decade, became a test for religious harmony, both at the local and national levels.

Lukman S. Thahir, academician at Datokarama State Islamic University Palu, established the Wisdom Institute, to facilitate former terrorist convicts to become kafilah perdamaian (peace caravan) activists. The Dean of the Faculty of Ushuluddin and Dakwah managed to approach the terrorism convicts at the Petobo Correctional Institution, namely Hasanuddin who is familiarly called Ustaz Hasan, Abdurahman Kalahe, Tugiran, Aat, Amrin Yodem, and Arifuddin Lako alias Iin Brur, the perpetrator of the shooting of prosecutor Ferry Silalahi. There is a three-step approach taken. He often visits the prison, listens to their complaints, helps solve problems, and provides skills to make a living after serving his sentence. Many requests for help were also submitted to Lukman. Ustaz Hasan, for example, asked for capital so that his wife could sell fried rice.

Opportunities to change ideology occur after truly gaining trust, Lukman S Thahir provides assistance to change their way of thinking. The name of the Peace Caravan was proposed by them. Overall members of the Peace Caravan are now 104 people. However, there were only six people who had stated they were ready and willing to become the Peace Caravan by regularly

visiting the families of the East Indonesia Mujahidin activists, including Ustaz Hasan. Peace Caravans are also often invited by universities and other interested parties as resource persons. Ustaz Hasan as the Amir of the Peace Caravan who was contacted separately expressed his hope that the government and society can accept former convicts who have served their sentences to get a normal life.

The proposal to build a business from Ustaz Hasan has entered the government program. In December 1999, the Head of the National Counter-Terrorism Agency (BNPT) Commissioner General of Police Boy Rafli Amar even came to visit five former convicts who were laying hens in Poso Pesisir, Tabalu Village, Poso Regency. The five former convicts are Supriadi alias Upik Pagar, Arifuddin Lako alias Iin Brur, Daeng Pasau, Rafly alias Papa, and Andang alias Ramdahan. They have declared their loyalty to the Republic of Indonesia. In addition to keeping in touch with the convicts, the Head of BNPT inspected the farm's surroundings and what activities were carried out there. Boy Rafli also provided assistance with a motorbike with an open box to support the operational activities of the laying hens business. The assistance is part of the deradicalization program initiated by the Sub-Directorate of Community Development of the Directorate of Deradicalization of the BNPT. The head of BNPT tested the motor's capabilities before it was given. Arifudin Lako who received the motorbike on behalf of his friends promised to maintain it and use it to advance the business. He also promised to maintain security and peace in Poso.

To channelize the recruitment of terrorist candidates with the doctrine of jihad. Socialization of religious moderation continues to be encouraged. Muslim youth activists were given enlightenment to call for the religious quality of Muslims. As a result, several youth mosque activists in Poso District expressed their views on jihad. Samsul Arivin, Head of Youth of the Miftachul Ulum Mosque said that jihad is very good, especially if it is carried out according to religious law, because jihad is carried out to carry out the main mission of humans, namely upholding the commands of Allah SWT. In every human heart there is Allah SWT, so that the main task of humans can be realized.

Abdul Wahab, Youth Chair of the Hajar Aswad Mosque continued his views. Jihad is all work done to get the pleasure of Allah SWT. Syukri Yusuf Abdul Samad, Youth Chair of the Jabal Abdul Aziz Mosque, jihad is part of Islamic law, which is commanded by Allah SWT to protect the existence of Islam itself from harassment, threats, and intimidation from the enemies of Islam including from the hypocrites, disbelievers and polytheists. For this reason, Muslims must equip themselves with knowledge and faith because the case of jihad requires these two things.

Along with the active moderation of the Poso Muslim youth religion, Mardhani (2017) suggests that the meaning that exists and develops among the Muslim community, especially members of the Purwakarta Islamic Defenders Front is the embodiment of the implementation of existing religious values at the command of Allah SWT which has been believed for a long time. . A true Muslim must be serious, so that all the potential of his life will be mobilized to carry out His commands. So, the meaning of Jihad for Muslims, one of which is a form of worshiping Allah SWT seriously in doing something positive that does not violate Islamic law, so that in this life we get the pleasure of Allah SWT and make our lives calm and peaceful. in this world and in the hereafter. Therefore, it is necessary to conduct a special study with the community outside the organization regarding the meaning of Jihad, so that people who do not understand can understand. To reduce the inhibiting factors in carrying out Jihad in daily life.

## 5. CONCLUSION

Along with the moderation of religion and the incessant distribution of development promoted by the government, the attitudes of Muslim youth activists in Poso Regency tend to show sympathy for helping the Muslim community build education and da'wah infrastructure. The strength of the national ideology carried out by Muslim and Christian community organizations is able to create conditions that are safe and not easily provoked by terrorist movements.

The ex-terrorist convicts expressed their determination of nationalism and loyalty to the Unitary State of the Republic of Indonesia, so as to create a bulwark of peace as a whole. The social inclusion of each religious teaching in Poso Regency is the cultural capital of moderation, which provides a safe space to work and work.

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