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JIHAD MARRIAGE FOR ISIS WOMEN IN INDONESIA

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Abstract

Terrorism in Islam is a legacy of the khawarij ideology that disbelieved and fought with Ali bi Abi Talib RA and the Muslims at that time. Khawarij's ideology then became a terrorism movement in various countries including Indonesia. In 2014, ISIS declared in Syria brought the concept of khawarij with the thought of ghuluw fii takfir which disbelieved anyone who did not support and join the struggle of ISIS. The social impact of ISIS in Indonesia on divorce and marriage caused by ISIS women has the idea of ghuluw fii takfir then disbelieves and divorces her husband who does not join ISIS and then remarries ISIS supporters. Marriage conducted by ISIS women is deformed by Shari'a because it does not involve a marriage guardian. Marriage in Islam is a sacred and holy matter. Islam regulates the rules of marriage so that the function of Maqosid Asy Sharia, namely the maintenance of offspring can be maintained, while for cases of marriage and divorce involving ISIS, there are many things that Islamic rules violate the provisions of the Shari'a. The research method was taken by studying literature and then interviewing various sources. ISIS marriages and divorce studies become studies related to Sharia irregularities in divorce and marriage issues for ISIS women in Indonesia.

Keywords: Jihad Marriage, ISIS, ISIS Indonesia

Introduction

In 2014 the Islamic State of Iraq and Syria (ISIS) was declared, Abu Bakr Al Baghdadi who held leadership positions was then appointed and pledged as Khalifah. The presence of ISIS rocked the world including Indonesia because it gave birth to a terrorist movement by naming the Jihad movement. The terrorist movement carried out by ISIS is based on erroneous thoughts on religious issues. Among the problems that are wrong in understanding ISIS is the Takfiri concept which considers Muslims who do not support ISIS and do not want to pledge allegiance to the caliph Abu Bakr Al Baghdadi are slams who have apostatized and disbelieved so that they are worthy to be fought because it is lawful. ISIS's deviant religious thinking then gave rise to ghuluw (excessive) attitudes in religion including in addressing the marriage of husband and wife who were different from ISIS and not what later gave birth to the term jihad marriage.

Takfir thought originated from the thoughts of the khawarij during the time of Ali ibn Abi Talib which later turned into radical movements and terrorism in modern times such as ISIS which then entered into various countries including Indonesia. 1) *Khawarij al Haruriyyun* written by Ahmad Hijazi al-Siqo describing the relationship between khawarij and its characteristics such as easy to disbelieve the Muslims, easy to shed blood and fight with Muslims and so forth. 2). *Atsarul Dhoruroh fi Masail at Takfir* written by Abi Abdul Rahman Al-

Atsari describing the problems that arise due to takfir problems and the impact caused by these takfir problems. 3). The history and culture of Islam 1-3 written by A.Salalabi which illustrates the history related to the formation of thought, the causes and emergence of the khawarij movement and its implications for Muslims. 4). Radical Islam: A critical review of radicalism from the Muslim Brotherhood to ISIS, written by Usamah Sayyid Al-Azhari, which describes the causes of the takfiri movement and then turned into a terror movement as happened in Egypt through Ikhwanul Muslimin and finally ISIS in Iraq and Syria. 5) Women in the Takfiri circle written by Abu Fatih Jaulani who describe ISIS women in Indonesia who have extreme thoughts of the Ghuluw fi Takfir in the jihad movement and the effects of the Ghuluw fi takfir thinking.

The Essence of ISIS as a group of Modern Khawarij

ISIS is a terrorist group originating from the Al Qaeda jihadist group. The existence of ISIS remembers back to the past history of Muslims who are associated with groups that have an over-nature in the Takfir problem. Khawarij is a group in the time of the best friend of Ali bin Abi Talib who has an infidelity which is today owned by the ISIS group.

At the time of the Prophet s.aw there were no Muslims who carried out acts of terror and hostility towards the Prophet Muhammad s.a.w, hostility came only from the Mushrikin Makkah who felt their religion began to be eliminated by the presence of the religious teachings that the Prophet brought.

However, the signal related to the emergence of a group of Muslims who will bring new thinking, consider themselves to be the source of truth and blame and regard other Muslim infidels has appeared and reported by the apostle to the Companions through the noble hadith. Among the hadiths that describe the emergence of the generation of khawarij as follows:

“Will separate one group (Khawarij) when the Muslims are divided. The group will be fought by one group of two groups closer to the truth.”¹

“Will come out in this people he does not say among them a people who you underestimate your prayers compared to their prayers, they read the Qur'an but do not pass through their esophagus, they come out of religion like arrows coming out of their bows.”²

"Ibn Umar considered them to be the ugliest creatures of God, and he said," Indeed they took the verse that came down to the unbelievers, then made it for those who believe "

Then related to the Khawarij, Ibn Hajar said:

"They are a very big disaster, they continue to spread their broken beliefs, they cancel the stoning law for married adulterers, cut the hands of thieves from the armpits, require women to pray for menstruation when she is menstruating, forgive those who do not doing marriage 'ruf nahi munkar when he is able to do it, if he is unable, then he has committed a major sin, punishing the

¹ HR Muslim, VII / 168

² HR Bukhari , XII /283

infidels the perpetrators of the great sin, refusing to belong to ahludz dzimmah and not being involved with them at all, acting arbitrarily towards those who associate himself with Islam by killing, being arrested, and confiscated. "³

The Khawarij made an attempt to assassinate Ali bin Abi Talib, Muawiyah and Amr bin Ash by the Khawarij due to their understanding that the three of them were infidels because they were willing to accept human law while they believed: "*Laa Hukma illa Lillah*" (no law other than Allah's law). The khawarij are trapped with infidelity towards anyone who commits a big sin, they punish the infidel.⁴

The sign that the khawarij was already in Umar's time, when Umar arrived a man named Shabiqh and said to Umar "Tell me about," For the sake of (the wind) which blew dust strong ".⁵ So Umar said to him, "Open your head" then Shabigh opened his head and found a protector on his head, so Umar understood that he was not from khawarij because if it was bald it meant he came from the khawarij because among the signs the khawarij was shaved. The Khawarij also existed in the time of Uthman, they were the people who killed Uthman or participated in killing him. Falhozen mentioned that Khawarij was proud to kill Uthman.⁶

³ Fathul Bari , XII / 285

⁴ Syalabi, 2013 & Marni , 2003

⁵ Signs of the word of Allah Subhanahu wa Ta'ala in the letter Adz Dhariyat: 1

⁶ Falhozen: Yulius Falhozen, Ad-daulah Al-Arabiyah wa Suquthuha as quoted in the Encyclopedia of the Flow and Madzhab in the Islamic World compiled by the Research Team of the Egyptian Council of Islamic Affairs

ISIS represents the nature of the khawarij of the past that carries the Islamic Shari'a, there are no laws other than Allah's law but it is very easy to underestimate the Muslims who disagree with them.

Position of Marriage in Islam

Marriage in Islam has a great and sacred position. Marriage is a religious order that is governed by Islamic law and is the only sexual channel authorized by Islam.⁷ Allah SWT commands humanity to marry:

"And marry those who are alone among you, and those who are worthy of marriage from your servants who are male and your servants who are women. If they are poor, Allah will make them able by His grace."⁸

Marriage is a contract to justify the relationship between men and women in order to realize the happiness of family life which is filled with a sense of peace and compassion in a way that is blessed by Allah SWT.⁹ The Marriage Order functions to channel the desires of the biological relations between male and female human beings who are instinctively and fitrah given by Allah SWT so that with the marriage the relationship becomes

⁷ Ahmad Atabik and Khoridatul Mudiah, "Marriage and the wisdom of the perspective of Islamic law", *Yudisia Journal: journal of Islamic legal and legal thought* Vol. 5 No. 2 December 2014

⁸ Al-Qur'an Surat An Nuur : 32

⁹ Director General of Islamic Guidance of Ministry of Religion, Science of Jurisprudence Volume 2, Jakarta: Infrastructure Development Project for Islamic Higher Education, 1983 Page 49

lawful and legal. The position, purpose and wisdom of marriage in Islam are as follows ¹⁰ as explained in the Qur'an the letter Ar Rum :

1. Distributing Lust
2. Provides Inner Peace
3. Realizing Affection

These three things are manifested in the purpose of marriage stated in the letter Ar Rum : 21

4. Preserving descent

"And Allah makes you a partner (husband or wife) of your own kind and makes your child and grandson of your partner, and gives you rizki from the good. Why do they believe in the divine and deny the blessings of Allah? "¹¹

Besides marriage is a form of worship to Allah SWT, because in all activities of a married husband and wife it will be worth worship and reward.

"... One of you having intercourse with his wife is alms!" (Hearing the words of the Prophet, the Companions were astonished) then asked: "O Messenger of Allah, is one of us venting his lust for his wife will receive a reward?" answered: "What do you think if he (a husband) intercourse with other than

¹⁰ Ahmad Atabik and Khoridatul Mudhiiah, "Marriage and the wisdom of the perspective of Islamic law", *Yudisia Journal: journal of Islamic legal and legal thought* Vol. 5 No. 2 December 2014

¹¹ QS An Nahl : 72

his wife, does he not sin? Likewise, if he has sexual activity with his wife (in a lawful place), he will get a reward ".¹²

In addition, marriages also have the purpose of strengthening noble character and maintaining views. Human misunderstanding demands damage and sin. the relationship of men and women if not bound by marriage then there will be an independent relationship and refers to adultery until the Islamic law is regulated in order not to happen then the marriage was repaired.

“ O young men .. anyone of you who has the ability to get married ,then marry, because marriage is more subservient,and morfortified (pubic). And whoever is not able ,then let him Shaum (fast), because that shaum can fortify him.”

Because the purpose of marriage in Islam is so great that marriage cannot be done haphazardly and not according to the rules. Legitimate marriages in Islam are marriages based on and fulfillment of terms and conditions of marriage. Pillars of marriage are important matters and are legal or not. Not fulfilling the pillars of marriage then it is not valid marriage. Al Imam Zakria Al Al Shari in the book in *Fathul Wahab bi Syarhi Minhaj al-Thalab* mentions that there are five pillars of marriage: 1) Bridegroom 2) Bride 3) Guardian 4) Witness and 5) Ijab Qobul.

¹² H.R Muslim

Position of Guardian of Marriage

The marriage guardian in marriage is a harmony that must be fulfilled for the bride who acts to marry her. Guardians act as those who make marriage legal. Marriage is not valid without a guardian.

Jumhur ulama said that a woman should not carry out marriage for herself or for anyone else except by being married by her guardian. And if there is a woman who is carrying out a marriage without her guardian then her marriage is canceled. Based on the hadith of the Qur'an and the Prophet's Hadith as follows:

"If you are the mentality of your wife and then the end of the period, then do not (guardians) not prevent them from remarrying their future husband if there is a willingness between them in a good manner"

From Abu Musa Surely the Messenger of Rosulullah said: "Marriage is not valid except with the Guardian" The importance of the position of the guardian of marriage in marital status in Indonesia is because of the legitimacy of marriage. The position of the guardian of marriage is then often ignored by ISIS women in the marriage of those who they consider to be Jihad.

Jihad Marriage for ISIS Women in Indonesia

Marriage jihad in understanding ISIS is a marriage based on differences in understanding regarding daulah or ISIS status. Marriage jihad is usually carried out by women who they agree with and in accordance with ISIS but their husbands actually reject ISIS. This jihad is based on an understanding called upon

by ISIS scholars who say that their husbands are infidels because they do not support ISIS so it is mandatory for the woman to give up marriage and remarry men who have the same understanding namely men who support ISIS's struggle.

Marriage Jihad of ISIS women departs from a false and distorted understanding in understanding the arguments and texts, their thoughts and attitudes such as the khawarij movement which has an easy attitude to forgive the Muslims, distinguish Darul Islam and Darul Kafir so that they must migrate to the khilafah ISIS. Abu Hasan Asy-ariyah in maqalat islamiyyin ikhtilafat mushalin said:

"Thus the issue of territory precisely arises and becomes one of the distinctive characteristics of the brand khawarij azariqah:" every great act of sin is an infidel and that another region or region is an infidel and the area that intersects them and that every great sin behavior is eternal in hell and that anyone who lives in the area of Darul Kufr is an infidel even though he cannot leave. And don't stop here, but apply it to friends. They made the main point of their foundation is by forgiving the cause of tahkim (arbitration) and also forgiving the judge of both Abu Musa Asyari and Amr bin Ash "

The easy attitude of calling Muslims as infidels, migrating from infidel countries including the state and its supporting population was then applied by ISIS followers in Indonesia so that ISIS supporters in Indonesia asked anyone who supported ISIS to migrate and apply hostility to all those who

opposed ISIS including women to their husbands and ordered them to go and marry men who supported ISIS.

The following is a list of ISIS women in Indonesia who left their husbands and children and then married ISIS men:

1. Woman in Kemayoran, North Jakarta. this woman has a husband and three children. Her husband is a supporter of Nusrah (JN) al-Qaida's military wing in Syria who refuses and does not have children and marries an ISIS man because a fatwa from ISIS came out that the status of jabhah nusrah (JN) has lapsed ...
2. Ms. Wafa was the wife of Ustadz Kamal from Majalengka, West Java When Ustadz Kamal was in the status of a DPO (list of people) police in the case of military training in Jantho, Aceh he carried out Istidhaf jurisprudence and hid and joined a moderate Islamic group that allowed democracy, but this attitude immediately convicted of apostasy by ISIS ulama in Indonesia Aman Abdurahman and asked to be killed. Aman Abdurahman then ordered Ummu Wafa to marry an ISIS man and marry Ummah Safa with an ISIS man from Makassar and immediately departed for Syria, even though Ustadz Kamal had not divorced her.
3. Wife of Noval Rabbani Lampung Before 2013, Noval's marriage from Lampung, South Sumatra and his wife were harmonious and there were no problems. 2013 was a test year for Noval. His wife joined ISIS while he had not yet determined his attitude, and finally his wife left

him and married an ISIS man from Brebes and then moved away. Noval himself felt he had not divorced his wife.

4. Ummu Syifa, Clove plantation in Ambon

Her husband, Syarif Tarabubun, a former member of the Indonesian National Police in Ambon Regional Police who later joined the Compact Mujahideen in the 1999-2002 Ambon conflict. Syarif Tarabubun was then involved in acts of terrorism during the attack on Loki Ambon which left 5 members of Brimob killed and sentenced to 20 years in prison. When her husband in prison umi syifa then married an ISIS man named Abu Umar, not long after they married then divorced and umi Syifa remarried with an ISIS male drug case until her third husband was later arrested by the Densus 88 in the case of amaliat planning in Surabaya in 2015. In 2017 Syarif Tarabubun had finished his sentence in Porong prison and Umi Syifa then returned to Syarif Tarabubun even though Syarif Tarabubun had never divorced her.

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5. Wife of Iwan Petukangan Ciledug

His wife is the widow of the Cibiru terrorism case in Bandung, West Java. In 2013, a wave of slander from ISIS hit Indonesia. His wife Iwan was a pledged ally and joined ISIS, who later condemned her husband for refusing to understand ISIS. In 2014 his wife left for Syria and married an ISIS intermediary there, while Iwan had never divorced his wife.

6. Ainul Mardhiyah

Ainul Mardhiyah from Kendal, Central Java married Ahmad Fatih around 2013. One year of building a household in 2014 ISIS was declared and Ainul Mardhiyah then sympathized and supported the ISIS movement in Indonesia and then submitted khulu and returned her husband's dowry. And a month later he married a male supporter from ISIS.

7. Komar's wife

Komar Islamic activist from Cirebon in 2013 married his wife. Two years into the marriage finally Komar then his wife filed for divorce because he had an understanding of ISIS and his wife returned the dowry and then his wife married Lubis a convicted terrorist who was detained in the Nusakambangan prison, Cilacap, Central Java.

The marriages carried out by ISIS women spread almost evenly in the blood-regions which have a basis for the ISIS movement in Indonesia. The infidelity of her husband or considered an apostate was the reason for the marriage. This marriage is legally unlawful and null and void because marriage is done when they legally still have a husband and their marriage is done without a marriage guardian. And this marriage occurred because of ignorance of the understanding of religion that afflicted the Muslims who later became involved, supported and joined ISIS.

Conclusion

The presence of ISIS in Syria has a tremendous impact on the movement of the Muslims and the fate of the Muslims not only in Syria also extends to all corners of the world including Indonesia. The slander that was brought was the growth of blood towards the Muslims, punishing the Muslims who did not support by joining ISIS with infidel law and apostasy. Social defamation is the emergence of ISIS women's marriages with ISIS men even

though the position of the woman still has a legitimate husband and the marriage does not present a marriage guardian. This clearly deviates from Islamic teachings and the law of marriage itself falls into adultery on behalf of the marriage jihad based on religion.

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