

Sovereignty and Security Issues in Southeast; The Jamaah Islamiyah; Organization Structure

by Djelantik Sukawarsini

Submission date: 19-Feb-2020 03:34PM (UTC+0700)

Submission ID: 1260077466

File name: ues_in_Southeast_The_Jamaah_Islamiyah_Organization_Structure.pdf (5.74M)

Word count: 8141

Character count: 42648

Sovereignty and Security Issues in South East Asia:

*The Jamaah Islamiyah; Organizational Structure, Networks, and
Misinterpretation of Islamic Teachings*

✍ Sukawarsini Djelantik

Abstract

Since the end of the New Order government, terrorism has become the most serious issue in Indonesia. Several bomb explosions since the fall of New Order government in 1998 until the Jakarta bomb in 2009, demonstrated that terrorism is a continuous threat. Media reports of previous terrorist attacks suggested that some terrorists are from the province of West Java, the region that becomes the center of DI/TII resurgence movement dated back in 1949. The main actors of both Al-Jamaah al-Islamiyah or the Jamaah Islamiyah (JI) and the DI/TII were having strong relationship. The two organizations also shared similar aims, to establish an Islamic state in Indonesia, and in a bigger sphere, an Islamic caliphate in Southeast Asia. The research aims to analyze historical factors to the existence of JI, its current organizational structure and leadership. The paper will answer questions of "How is JI organization structure and network? And "How the JI justified their terrorist and other violent actions?"

Introduction

After the bomb explosion in Mega Kuningan District which destroyed JW Marriott and Ritz-Carlton Hotels in July 17th 2009, the attention of Indonesian police apparatuses and analysts has returned to the Jamaah Islamiyah (JI) terrorist group. After several years under a relatively calm episode, marked by the absence of bomb attack, Indonesia again became a target of terrorist bomb. Analysis of bomb type and bomb content indicated that the latest bomb was engineered by JI members. This paper discussed JI as an organization: its structure, recruitment process, aims, etc. The purpose of this discussion is to know closer of the terrorist organization that today is considered as most feared in Southeast Asia. Further discussion is on Islamic teachings that been

Asia Pacific Panorama, Vol. 10, No. 2, January - July - 2012

misinterpreted as a justification of JI's terrorist activities. The explanation Islamic teachings aimed to give a better understanding of the true Islamic teachings. Hopefully, terrorists actions that conducted based on religious belief would be prevented from happening.

The Jamaah Islamiyah

Jl is a Southeast Asian terrorist organization centered in Indonesia. Until recently, Jl is still an active organization, even though on August 2003 the Indonesian and international police apparatuses had captured Hambali, alias Riduan Isamuddin, a key Jl operator.¹ Jl remain as a dangerous group, even though the capture of Hambali and other members have weakened Jl organization to conduct terrorist attack. The Indonesian Special Command (Densus 88) together with its international partners enables the capture of Jl members. In a major operation in March 2007, Densus 88 have successfully captured 7 members, killed 8 members, and snatched explosive materials, weapons, and other documents that indicated the new structure of Jl. However, due to the organization that covered a great region across Indonesian archipelago with thousands members, Jl as an organization remain survive. The police predicted that currently Jl has more or less 900 members across Indonesia. At present, about 200 Jl members that related or assumed related as a network currently detained in Indonesia, Malaysia, Singapore and the Philippines. Even though Jl's networks have successfully been destroyed, however, the bombing to JW Marriott in August 5th 2003, and the July 17th, 2009 bombing to JW Marriott and Ritz Carlton in Jakarta have strongly demonstrated that Jl still capable to design a major terrorist operation in many parts of Indonesia. The operation had revealed an incoming terrorist attack in Poso of Central Sulawesi.

This paper will answer several questions such as: "how is Jl current organization profile?", "What is the organization's aim?" and "where the fund is raised from?" "Where is its strength came from?", "Who's is the leader?", "How Jl related to other organization in Indonesia and overseas?" Even though the

¹ *Hambali alias Encep Nujaman was the mastermind of series of terrorist bombings in Indonesia since 2000. Hambali's most significant "accomplishment" was the first Bali bombing that killed 202 in October 12th, 2002. He also accused as responsible to the bombing of Jakarta's JW Marriott Hotel that killed 11 people on Augusts 5th, 2003. See: http://www.gatra.com/2003-08-22/versi_cetak.php?id=30748, accessed on July 31st, 2009*

members seems did not increase, however, the root is still strong and capable to pursue long term aim to build an Islamic caliphate in Southeast Asia.

Terrorist attacks with sophisticated organization demonstrated that JI is bigger than public perception. Under a strong leadership, JI has a possibility to regenerate. JI is belief to have a connection as well as receive fund from Osama bin Laden's Al-Qaeda. Even though JI received fund from outside sources, however, JI is actually a very independent organization, as indicated by operational decision that locally administered.

The Afghanistan war veterans acted as trainer of the new generation of Mujahedeen when JI build a training camp in Mindanao from 1996-2000, in cooperation with Moro Islamic Liberation front (MILF). The members were trained of mastering explosive materials and shooting. The training was also attended by non-JI members from other jihad organizations of other Indonesian provinces, e.g. South Sulawesi, West Java, Central Sulawesi and Moluccas. This fact demonstrated that Indonesia also threatened by other organizations that operates outside JI command and structure with similar capability to conduct different acts of violent and terrorism.

Members of JI networks not only share similar ideology and trained under similar system, but also based on marriage link. It makes JI an organization that consists of big family. However, a very little research focused on the role of women in JI, despite their significant role as a unitary factor. In many cases, a senior JI leader arranges his members' marriage with their sisters or sisters in law in order to protect the network.

JI also depended on small pesantren (Islamic boarding school) networks, to spread "jihad" teachings. Indonesia currently has about 14000 pesantrens, but only small percentage committed on Jihads' teachings. The general nature of pesantrens that taught "jihad" is very exclusive, and they became the destination of JI members to send their children for education. The most famous is Pesantren Al-Mukmin, or more famous as "Pondok Ngruki", established by Ustadz Abu Bakar Baasyir. He is the JI Amir or the supreme leader between the ends of 1999 until 2002.

After several major anti-terror operations, the police revealed that JI had experienced internal defection. Part of JI members

disagreed with current operational targets, includes 2009 Ritz Carlton and JW Marriott bombing. Their disagreement was supported by the facts that victims were mostly Indonesian Muslim workers. Other disagreement was on the focus of Jihad and the practices of fa'i or to snatching non-Muslim belonging to fund terrorists' operations.²

On the other hand, the JI military wing has also changed. The weapons findings and other residue of explosive materials revealed more question than answer; that JI is remaining powerful. JI roots are a territorial command structure, supported by 5 or 6 religious uelama acts as a base to build blockage. The administrative hierarchy was slimmer, especially in Mantiqi II, the division that covered Indonesia. For strategic reason, the leader of Mantiqi II (Nuaim alias Abu Irsyad), lead the organization without using "Amir" title.

No clear explanation what happened in Mantiqi II that organized training division in East Kalimantan, Sulawesi, Sabah and Mindanao. The area of Mantiqi II includes Poso (the center of religious conflict area in Central Sulawesi) and the transit route from Indonesia to the Philippines. About 2 dozens JI members were stayed in Poso, together with several Mindanao veterans for the last two years. It is possible that this region is responsible directly to the Central Command and did not report as separate division.

JI is under a serious consolidation period, therefore, did not focus its activities on the amount of terrorist activities that required major fund that could be weakening the support base. Several terrorist attacks were the result of Noordin M Top's (a leader of JI wing) approaches. However, terrorist activities that conducted under the name of God are remaining a popular tool to recruit new members. To some JI members, the bomb in front of Australian Embassy in 2004 and Bali Bombing II in 2005 had weakened public support to JI. Even though the cost for JI was more than benefit, the military training to fight with their Islamic enemies are still become an important element of JI.³

2 International Crisis Group report, Agustus 26th, 2003, see: <http://www.crisisgroup.org/home/index.cfm?id=1452&l=1>, accessed on July 28th, 2009.

3 International crisis Group Indonesia report, see: <http://www.crisisgroup.org/home/index.cfm?id=4792&l=1>, 3 Mei 2007, diakses tanggal 29 Juli 2009.

The Jamaah Islamiyah, The Darul Islam (DI) and the Indonesian Islamic State (NII)

After several bomb explosions in different parts of Indonesia, a debate occurred amongst Indonesian Moslems population related to the existence of JI. Parts of Indonesian Moslems belief if JI only exist in the Indonesian police's imagination and created to discredit certain Islamic group. This denial published on certain hard liner special publication like "Syabili". However, the existence of JI was supported by an ex member and prominent leader like Nasir Abbas after he openly confessed on his involvement in the organization. Prior to Abbas's statement, five JI members have also acknowledged the existent of JI. They were Amidhan from The Indonesian Uelama Group (MUI), Idrus Marham from the Indonesian National Youth Committee (KNPI) and Naufal the representative of Front Hizbullah. They share similar information, includes on its initial organization (DI and NII), with differences only on information regarding its establishment year. The five JI members stated that JI have been initiated since 1992 in Malaysia by Abdullah Sungkar and Abu Bakar Baasyir, and officially founded in January 1993. JI initiated by Jamaah Darul Islam (DI), aimed to establish a Negara Islam Indonesia (NII) or the Indonesian Islamic State. The five ex-JI members also acknowledged their involvement in several religious and ethnic conflicts in Indonesia, including in Moluccas, Ambon and Poso. They further acknowledge if JI's organizational structure was defected after differences amongst its leaders. The defection occurred after Abdullah Sungkar (Ustadz Abdul Halim) and Abu Bakar Baasyir (Ustadz Abu Somad) conflicted with Ajengan Masduki's and his followers.⁴

The first conflict was related ideology; the second group prefers a struggle within the line of Khittah Pedoman Umum Perjuangan Jama'ah Islamiyah (PUPJI) or "The general guidance of the Jamaah Islamiyah's Struggle" under Dakwah and Jihad formations, and conducted in clandestine method. The second faction is considered as a moderate group; prefer to apply an open and legal organization structure, beside maintain its independence from any political party. Their struggles are to implement Islamic Syariah through General Election. The movement is formatted through the establishment of Majelis Mujahidin Indonesia (MMI),

⁴ Nasir Abbas, 2005, "Membongkar Jamaah Islamiyah: Pengakuan Mantan Anggota JI", Grafindo Khazanah Ilmu, Jakarta, hal. 85 dan 92.

with heterogenic membership (did not exclusively the veterans of Mujahedeen that trained in Afghanistan, Moro, Ambon or Poso). This faction is led by Abu Bakar Baasyir. Since Abu Bakar Baasyir becomes the Amir of Majelis Mujahidin Indonesia (MMI) in year 2000, Abu Rusdan replaced as JI leader. The third group is unstructured, radical and extremist, under the command of Hambali and Zulkarnaen. This faction involved in several violent actions, e.g. terror bomb in front of the Philippines Embassy, Christmas bombings in several major cities churches in year 2000, Bali bombing I and II, and Hotel JW Marriott bombing.

Ji have a military organization and division that known as "Mantiqi" and "Walakahs"—that initially define as "district" and "sub-district". It's actually a territorial command structure that consists of brigade, battalion, company, platoon and squad. All senior members of central command were trained in Afghanistan in the late 1980's and early 1990's. Before JI officially established, the members were sent to a training camp that funded by Mujahedeen leader Abdul Rasul Sayyaf. The leader is responsible to build the spirit of jihad, developing and maintaining international contact and to improve killing ability.

In 1993 JI divided into three Mantiqis, there are:

Mantiqi Ula (I) under the leadership of Hambali, covered Malaysia (includes Sabah) and Singapore.

Mantiqi Tsani (II), under the leadership of Abu Fateh, covered Indonesia (Kalimantan and Sulawesi). In 1997, JI restructured its Mantiqis, where Mantiqi Ula (I) under Hambali's leadership covered West Malaysia (Malay Peninsula) and Singapura. Mantiqi Tsani (II), under Abu Fateh, covers Indonesia (Java, Sumatera, Bali, Western Nusa Tenggara (NTB) and Eastern Nusa Tenggara (NTT).

Mantiqi Tsalis (III) under the leadership of Mustapha, covers Sabah (Malaysia), Eastern Kalimantan (Indonesia), Palu in Central Sulawesi (Indonesia), Mindanao (Southern Philippines), includes Hudaybiyah Training Camp. In April 2001 JI restructures its organization, when Hambali replaced by Mukhlas (Mantiqi Ula), Abu Fateh replaced by Nuaim (Mantiqi Tsani), and Mustapha replaced by Nasir Abas (Mantiqi Tsalis). Mantiqi Ukhro remains under the leadership of Abdurrahim.⁵

⁵ Nasir Abbas, op. cit. p. 120.

Nasir Abbas and the Jamaah Islamiyah

Nasir Abbas is an ex-JI leader, with last position as the Leader (Amir) of Mantiqi III. Nasir Abbas resigned from JI that according to him have misunderstood Islamic teachings. Islam is supposed to be peaceful and tranquil, turned as Islam that violent and threatening public. After his resignation, he actively assists the Indonesian police and anti-terror Special Detachment (Densus 88), as a main source on terrorist activists, especially related to the JI. In his book: "Uncovering the Jamaah Islamiyah: the confession of an ex-JI member", he described his long journey as JI member and later a prominent leader. This long journey was part of his dedication to JI, with its final destination is to build an Islamic Caliphate in Southeast Asia that covered the region of Indonesia, Malaysia, Brunei and the Philippines. He describe his first introduction to the understanding of Islam, his relationship and friendship with JI well known figures like Imam Samudera, Abu Bakar Baasyir, Hilmi Bakar, etc. He also described his childhood in Malaysia and journey to Afghanistan, Malaysia, Mindanao, the Philippines, and many parts of Indonesia.

Regarding his resignation from JI, he stated in his book:

"I resigned from Al-Jamaah Al-Islamiyah because I want to protect Moslems from the influence of Islam misperception and they especially would not become the victims of uncivilized terrorists bomb attacks that conducted without syariah reason".⁶

Nasir Abbas's resignation also based on his faith that JI misinterperception was basically in understanding of Jihad. This doctrine narrowly understood by JI members, as "an act of violent that accepting the blood of non-Moslems as lawful (halal) in order to reach destination". For example is the following statement: "The infidels (Kafeer) are major Islamic enemy that we must destroy (in war)". Abbas believed that is a "stupid understanding", considering the true meaning of Jihad that very comprehensive and dignify. Abbas continued that "Jihad that merely perceived as killing someone without any reason is clearly not the rightful Islamic teaching... Islam underlines that to kill one life is equal to kill many people".

Regarding Jihad, Nasir Abbas further stated:

⁶ Nasir Abbas, *op.cit*, p. 312.

The misperception of JI struggle in understanding would be unable to prevent slandering ("Fitnah"), but their struggle is leading to slandering, their struggle led to libeling the Moslems. I would ask all friends and anyone who still intended to conduct terror bomb attack targeted to anything or anybody, to stop and soon ask forgiveness from Allah SWT"⁷

Abbas book explained many facts that conflicting with JI understanding. He believes that no religion would legitimate, or to teach violent as a legal instrument to reach purpose. Justification upon certain religious teachings on terrorist actions by certain group was wrong. Any act of violent, in whatever form, are intolerable and must be straightening. Acts of violent are not only degrade human social life in short terms, but in long terms effect led to socio-psychological trauma to terrorism victims. For that reason, he convinced that terrorist attacks by JI members in several places in Indonesia are intolerable, and further stated: "Even if they intended to die as syahid, however, if in wrong path, they still wrong"⁸

Nasir Abbas also condemned the JI personnel that involved in several terrorists cases. Parts of his condemnation as follows: "...and it is sad and dangerous when Islam is identical with violent because of the argumentation of JI bombers conducted under the name of jihad fie sabillilah?"

He quoted as saying:

"...My other intention is to remind my fellow Moslems and hoping that my friends that involved in terrorists bomb attacks outside the war zone to stop the action. According to me, (terrorist actions) are considers as doing destruction in our planet..."⁹

"...If we understood well the story of Allah's Messenger (Rasulullah) Muhammad SAW to learn Al-Qur'an interpretation and to read the Prophet Mohammad's SAW hadist, we certainly find how great Islam tolerance to other religious. These tolerance guided by Rasulullah SAW from the beginning of his prophecy until his death"¹⁰

7 Nasir Abas, op.cit. pp. 315 and 317.

8 Nasir Abas, op.cit. p. 263.

9 Nasir Abas, op.cit. p. 15.

10 Op. cit. p. 14.

These opinions clearly indicated that Abbas had entirely abandon JI ideology. The consequence of his decision led him to become JI another killing target of JI.

The Controversy of Jamaah Islamiyah

Being a JI member is still popular amongst the Moslems activist. They feel honored if allowed to involve in its terrorist action or other form of violent. The existence of JI became public attention in Indonesia and international community, after several terrors and other violent actions emerged following the 11 September 2001 tragedy. After terrorists attack World Trade Center in US, Indonesia became the target when the first Bali bombing occurred in 2002. These terrorists' attacks followed by Hotel JW Marriott bomb in 2003, Kuningan bomb in front of the Australian Embassy in 2004, and other bomb attacks in smaller scales.

The Bali Bomb attack I in 12 October 2002 led to condemnation and prejudice to many parties. Parts of Moslems population believed if the Indonesian Army (TNI) was the mastermind actor, and parts believe if the bomb was "an engineered action of Indonesian intelligent unit". Others believes if the bomb was happened with "the involvement of US with its micro-nuclear power", or parts of "a special mission of Australia to conquer Indonesia". Parts of Indonesian public believe if the actor was an "Islamic organization" under the support of Al-Qaeda and Osama bin Laden.

Accusation and suspicion further continue, after prominent terrorist actors like Noordin M. Top and Dr. Azahari were believe as police's imaginative actors. Some parties' condemned Indonesian police as creating names as scapegoat target for its anti-terror operation, while believe the two above names was actually "never exist".¹¹ On the other hand, the Bali bombs' criminals believe as being abused by the police, including the Ustadzs and Mosque activists that forced to confess as terrorists.¹²

Misinterpretation of Al-Qur'an by JI

JI aim to establish an Islamic State through terror and other form of violent actions based on its strong believe that syariah

¹¹ Nasir Abas, op.cit. p. 11.

¹² Ibid.

should be implemented. To justify its actions, they misinterpreting Islamic teachings. The most fundamental misinterpretation is related to God's creation of human and other creatures. According to Islam, Human was created to oblige and worship Allah. As stated in Al-Qur'an:

"And I will not create demon and human except to worship me"
(Adz-Dzariaat: 56)

Based on this faith, Moslems activist hold a motto: "The life is a religious service ("ibadah")". This words are true, except some elements of extremist Moslems activists translated the meaning of "religious service" differently. As a result, they frustrated living on earth, hopeless, willing to conduct suicide hoping to life in heaven in a better condition. Between some slogan that often cited by Moslems activists is: "Living in dignity or die as syahid". Its imply that if they did not living on earth under a Moslem rules or under Islamic Syariah, they prefer to die. They forget of part of their "religious service" is a responsibility as an individual.

"And try to find what Allah have given (happiness) to you in heaven, and do not forget your happiness and pleasures on earth and do good things (toward others) in the way Allah have been kind to you, and do not make destruction on earth. The truth is Allah dislike those who make destruction. (Al-Qoshosh: 77)

The Struggle to Establish Islamic State

To establish an Islamic State along with the implementation of Islamic Syariah are become the basic reason of JI's struggle, since its early establishment until now. In Indonesian history, a similar mission under the leadership of S.M Kartosuwiryo had occurred before. Kartosuwiryo had proclaimed an Indonesian Islamic State on August 7th, 1949.¹³ Originated in West Java, DI have developed to several other regions in Indonesia, namely Central Java, South Sulawesi, and Aceh. The DI/TII (Tentara Islam Indonesia, or Indonesian Islamic Army) successfully defeated by President Soekarno's administration in Agustus 27th, 1949, under a military operation called Baratayudha. Kartosuwiryo then executed in 1962.

13 Sekarmadji Maridjan (SM) Kartosoewirjo proclaimed the establishment of DI/TII in Cisampah Village, District Ciawiligar, Cisayong, Tasikmalaya, See: Negara Islam Indonesia "NII" dari masa kemasa, <http://trilogy.wordpress.com/2010/03/19/negara-islam-indonesia-nii-dari-masa-ke-masa/>, accessed on 25 March 2010.

Following Kartosuwiryo's death, the ex NII followers continue their struggle to seize NII previous regions that belief have been colonized by Republic Indonesia. The loyal followers of NII regard the RI's government as infidel state as it does not implement Islamic law. The Indonesian President also regarded as an infidel leader, even though he himself a Moslem.

NII struggle against RI originate from their understanding that Indonesia is under a war condition, or living in a condition under "Darul Harb", or the war/conflict zone.¹⁴ Living in war zone, therefore, it is acceptable and lawful to ransack the enemy's belonging. The belonging that rob, steal, ransacked, or do not return lended money from the enemy or from infidel is belief as legitimate or fa'i.¹⁵ For example, electricity or water that used without determination also considered as fa'i because the facilities were belongs to infidels government. The group used the terminology of fa'i because of its initial meaning as a spoils in war that obtained without any struggle or military fight. The difference with the term ghanimah¹⁶ which have similar meaning to spoils of war, but ghanimah was obtained after a military struggle.

NII regarded the Indonesian government as NII enemy, includes all government officials from presidential level, government official, police, military, etc. They considered as infidels simply because working for the infidel government. The mission to establish Islamic state in Indonesia continue, followed by the sending of NII members for the first time to Afghanistan in 1985 as a preparation for military struggle in Indonesia. The mission to established an Islamic State in Indonesia was transferred continuously to new members while they attended military training. The long term goal make JI members that fight in Mujahedeens' side against the Soviet Union did not want to die in Afghanistan. They want to die as "syahid" in Indonesia while fighting for the Islamic state, and seized back the NII region proclaimed in 1949. The first wave of NII fighters returned from Afghanistan started in 1987. Upon their return, they passively waiting orders or guidance from NII leader to conduct military action towards the Indonesian government. After NII defected, a new group under the leadership of Ustadz Abdullah Sungkar (1993-1999) emerged. The new organization called Al-Jamaah

14 War/conflict zone.

15 Arabic word.

16 Arabic word.

Al-Islamiyah or the Jamaah Islamiyah (JI). The JI and NII have a similar mission, establishing an Islamic State, with minor difference that JI did not specify or mention a certain region or certain state as target.

Labelling "Infidel" to non-JI Moslems

JI members maintains deep hatred toward non-JI Moslems without strong basis. The only reason was ideological differences and in implementing Islamic Syariah. These differences led to JI labeling to non-JI members as infidel ("kafeer"), that led to will to eradicate or killings. This attitude share by both NII and JI members. This labelling is not a new phenomena, as it happened during Prophet Mohammad's life in the early stage of Islamic spread. The Prophet stated that a Moslem is forbid to label "Kafeer" to another Moslems, as "Kafeer" literally means "someone have quit from Islam".

According to radical Moslem activist, the blood and belonging of infidels is lawful (halal). If someone quited from Islam, the punishment should be killed and its legitimate to ransack their belonging. When NII group defected followed by the formation of JI, the NII members that still loyal threatening to kill other members that quited from NII. would be killed as its considered as a betrayal, quitting from Islam and disloyal, as implied during baiat.¹⁷

The nature of JI members who share a similar understanding on the meaning of Kafeer is similar to the group in prophed Muhammad SAW (after he died). This group called themselves Khawarij", meaning a group of people that separate themselves from Islamic government. They considered the government as sinful and did not implement Islamic Syariah. Moslems that continously doing sinful activities was labelled, and they were allowed to kill, detained their offsprings, and snatched their belongings.¹⁸

The uelamas during Prophet Muhammad's era were agreed if the "Khawarij" group was outsider, and did not follow the aqidah. Nowadays, no group would like to be labelled as Khawarij and

17 Bai'at explicitly meaning "Promise to oblige", as a promise to his/her "Amir" (leader) to accept his view related to Islam. He/she also promise will not confront Amir in any circumstances, always faithful to obey his words and to do duties that given to him/her. See: <http://dida.vbaitullah.or.id/islam/buku/baiat/node4.html>, accessed on July 31st, 2009.

18 Translated from book: "Terrorism as a result of labelling kafeer"

would strongly protest if they were equalized to it. Principle of labelling kafeer today is similar to the Khawarij period during the prophet's era. For example, to label Kafeer to the President, police officers, army, etc, and called them "satan" or "Thoghut".¹⁹

War Against Infidel Group/Kafeer

Strong hatred towards outsider group also based on misunderstanding on the context of Al-Qur'an teachings. They implemented incomplete version that led to violent actions towards non-Moslems civilian. The example of Qur'an version that repeatedly used by radical Moslems activists related to the order to kill and to fight the non-Moslems is as follows: "...Kill the musyrikin wherever they are..." (At-Taubah: 5). Moreover, a similar version (At-Taubah: 14) have a meaning: "Go to War against them, Allah would torture them using your hands". In addition, At-Taubah version 29 have meaning as follows: "Fight those infidel to Allah (as well) as unfaithful to the end of the world". Another version (At-Taubah : 36) said: And go to war against all non-Moslem (musjrikin), as they against you all, and note that Allah will be with the faithful people".

Another version was An-Anfal (39) stated: "Go on war against them, so they would not be slander (fitnah) and so the religion is only for Allah". In addition is Al-Baqarah version (118) stated: "Do kill them wherever you meet them".

Parts of above Al-Qur'an versions implemented by Imam Samudra, as written in his book entitled: "I am Against the Terrorists".²⁰ If the versions were read part by part, would be easy to understand if Al-Qur'an orders Moslems to kill the infidels ("Kafeers") wherever they are and whoever they are, without any differentiation on gender and age. If Al-Qur'an orders were not implemented, they would be considered as sinful, similar to someone's who did not perform five times a day prayers ("shalat").

Basically, almost most of Al-Qur'an versions introduced to Prophet Mohammad SAW, was related to certain situation from an historical event. The Qur'an versions were introduced as a solution to problem. It also applied in above versions, therefore, it is imperfect if understood without understanding its historical context. Because one version is only small part of a complete

¹⁹ *Thoghut berarti setan atau selain Islam.*

²⁰ *The actor of Bali Bombing, October 12th, 2002.*

version, while mostly related to previous story or after a certain condition. As a conclusion, the above mentioned versions were related and applicable in war zone, introduced as a guidance to Moslems' fighters in the field when they were confronted by an enemy with full weapon. The above versions are not a general order to kill any civilian non-Moslems. Parts of JI members and radical activists used "Qisos" version (revenge) as a justification to revenge the action of non-Moslems/Kafeers, such as below:

"The month of haram with the month of haram²¹, and to everything that deserved to be respected²², {2} applied the qisas law. Therefore, whoever that attackt you, revenge according to his amount of attack towards you". Be faithful to Allah, as Allah is always be with those who faithful to Him". (Al-Baqarah : 194)

"And if you do revenge, attack with similar attack and torture as they torture you. But if you are being patient, is better for you to be patient" (An-Nahl: 126)

The above verses were implemented by Imam Samudra when he explained his purpose to bomb Bali: "to kill non-Muslim civilians". He also said that: "Our target is the person, the individual, not the place"²³. This verses clearly did not limit the place to fight with the infidels. Samudra's other statements are :

"The purpose of Bali Bombing Jihad operation is as an offensive type of jihad"²⁴.

"In this period, all of Musyrikin are attacked, except if they are repentance, turned as Moslem, doing five times prayer and pay zakat"²⁵

"Civilian attacks revenge by the civilians! That is balance"...therefore, Bali bombing jihad operation did not conducted without careful calculation or perfunctorily.²⁶

21 If the Moslem were attacked in the month oh Haram, which is the month that is forbid to go to war, so the Moslems were allowed to attack back on the same month.

22 The meaning that in the month of haram (Zulkaidah, Zulhijah, Muharam and Rajab), the haram land (Mecca) and Ihram.

23 Imam Samudra, "I am against Terrorists" ("Aku Melawan Teroris"), Jazera Publisher, Kartasura, 2004, p. 120.

24 Imam Samudra, *ibid.* p. 163.

25 Imam Samudra, p. 130.

26 Imam Samudra, p. 116.

Imam Samudera acknowledged if the first Bali bombing operation 12th, 2002 was conducted as a revenge towards the US and its allies. The involvement of Imam Samudera in the first Bali bombing was not his first involvement in terrorist action. Previously he involved in the churches bombing on Christmas Eve in Batam and Pekan Baru in 2000. He also involved in the criminal action such as ransacking a christian owned jewellery shop in Serang (Banten Province) in 2002.

Another example of strong hatred towards the Moslems that considers as apostafed ("Murtad"), expressed by Noordin M. Top in his statement of responsibility of Bali second bombing of October 1st, as follows:

"We also declares that our enemy are those supporters of the alliance of Christian-Jewish (Salibi-Yahudi) that colonized the Moslem land, they are Thoghut, and the Indonesian government officers that replace the Allah Hudud with Infidel Laws (democracy and secular laws) that all the time intimidating, chasing, jailing and killing Islamic uelama and mujahedeen".²⁷

The above statements implied similar hatred and revenged of Imam Samudera and Noordin M. Top. They both hate all non-Moslems ("Kafeer") and Moslems that considered as apostated and turned as infidel, not only the US citizens. Other Islamic radical activists were also share similar sentiment.

According to Qurtubiy interpretation, Al-Baqarah version nomor 194 and An-Nahl version number 126 are Qjsos verses, that must be implemented before the court, not by revenge of own will. The revenge to other people's wrongdoing should be conducted by the victims or the victims' guardian, and the target should limited only to the actor, using similar weapon, same method, and to similar parts of body.

²⁷ This document snatched by the police from a disk belongs to Noordin M. Top in Semarang, Central Java, in November 2005.

Terrorism and the Osama bin Laden's Fatwa

According to Osama bin Laden, to kill American citizen anywhere they could be found is the most honorable of the implementation of Allah's religion. Osama bin Laden said: "Remember that to kill American and Jewish anywhere is considered as the most honorable duty and the primary devotion to Allah..."²⁸

Osama bin Laden's statements also implemented by his followers as a religious advice ("Fatwa") in 1998, and disseminate amongs the JI members around 1999. This "fatwa" have changed the direction of JI group's struggle, as its influenced JI leaders and followed Osama bin Laden to conduct revenge towards American civilians and its allies. The mission to establish an Islamic state no more become the first priority of Hambali (as the Leader of Mantiqi I). Following bin Laden's Fatwa, Hambali provoked other JI members under his leadership, including Ali Gufron and Mukhlas that previously replaced Hambali as the Leader of Mantiqi I (around the year of 2001). Ali Gufron also acts as the Supreme Leader of the first Bali bombing terrorists operation in October 12th, 2002.

Osama bin Laden's statement responsible to the major turbulence in JI structure and defection in its members. Military training that supposed to implement to defend attacked Moslems in conflicting zones were used to attack civilians under the name of Islam. Actually, they are no basic explanation from Al-Qur'an and Haditz²⁹ to justify Osama bin Laden's statement. Osama bin Laden states further :

"The order to kill all Americans and its allies—civilians and military officers—is the duty of all Moslems that could be implemented anywhere, whenever possible to conduct, in order to rescue Al-Aqsa Mosque and Masjidil Haram from their colonization. Another aim is to expel their troops from all Islamic land, to defeat them and no longer to threat Moslems anywhere."³⁰

28 Osama bin Laden, 2004, *„Nasehat dan Wasiat kepada Umat Islam dari Syaikh Mujahid Usamah Bin Laden“*, translated by Team Study Ilmu Syar'i Bifisa, Granada Mediatama, Solo, p. 172.

29 Traditional collection of stories relating words or deeds of Muhammad, the chief source of guidance for understanding of Islamic questions.

30 Osama bin Laden, *ibid*, p. 226

Osama bin Laden, a leader that regarded as a Mujaheed personnel, have a strong influence, despite having no support from uelama on the above statement. All of terrorists bombers that conduct their action in Indonesia, from the first Bali bombing, JW Marriott bomb, Kuningan bomb/Australian Embassy, or the second Bali bombing, acknowledged that they were agreed with Osama bin Laden's statement. They were proud to join Noordin M. Top and Dr. Azahari, because the two were considered as a true followers of Osama bin Laden.³¹

JI and Acceptance of Lying

None of JI members would openly acknowledge as the member of the Al-Jamaah Al-Islamiyah Organization. This is due to the main principle of JI, to operate in disguise, or Tanzim Sirri³².

Members of Al-Jamaah Al-Islamiyah were implementing a doctrine to help each other, to care for, to defend, to protect their Moslems brothers, that known in Islam as Al-Wala'. Other obligations applied to all Al-Jamaah Al-Islamiyah members is to defend and to protect its fellow members, as well as to defend and to protect the Jamaah's Amir. This "baiat" statement actually limited according to the "lafaz" during the "baiat" ceremony stated by Al-Jamaah Al-Islamiyah's members when they were accepted as new member. Parts of baiat statement said: You should help each other based on good will and faith. Don't help each other for the purpose of sinful activities and violence"

However, the above limitation were excluded or did not well noticed because of its paradox with JI's limited obligations. Any criminal act conducted by JI members, would not be processed to the police officer in any country, as JI did not acknowledge the secular law as implemented in one's country. JI members belief that, rather than to send to non-Islamic Syariah (or Thoghut Law), the members would be protected in its surrounding, and would be guided for not doing similar sinful action.³³

The above statement explain why JI members would lie in order to protect its organization activities to public. Lying by giving different explanation to their family implemented by majority of members that leaving their family. Most of NII or JI members did

31 Abas, Nasir, 2007, *Melawan Pemikiran Aksi Bom Imam Samudra dan Noordin M. Top*, Grafindo Khazanah Ilmu, Jakarta.

32 *Dusguised organization*.

33 *Nasir Abbas, op.cit.*

not tell the truth of their whereabouts when they went to Afghanistan. They lied to parents or wives, saying to work in Malaysia or Singapore, or studying to Saudi Arabia. Most JI members disappeared without leaving any news to their family for some years. That's explain why some of them have a strong motivation to study Arabic while attended military training, or did not immediately returned to Indonesia as soon as the training complete. Some members then worked in Malaysia as a proof to their family. Its not surprising if a family of JI member only knew their whereabouts after they become criminal suspect. After disappeared for years (some of them more than ten year), the family knew the truth after they captured by the Indonesian police (Polri). They left family for years only to defend their disguised struggle. They forgot to their family responsibility (parents, wives and children), that was neglected during their absence.

Jl members under Noordin M.Top lied to their parents or wife to defend their struggle and faith. They choose to leave their family obligation as son, husband, father, that also considered as religious devotion to chase their imaginative promise to live an eternal live in heaven.

Another reason of activists' lies to the government or public, is a faith that the government is an enemy, while the country is a Darul Harb (war zone). Because the government is an enemy, they did defend Moslems', or attacking Islam, so they considered as "the enemy of Islam. Therefore, according to JI members, lying is acceptable, because "war is deceiting".³⁴ Misinterpretation to assess the condition and failure to understand the complexity of issue, and to assess war/peace zones led to justification of violent actions in peaceful zone. Radical Moslems activists considered that now is not necessary to implement a conventional war, only to apply psychological war, by violent actions that aimed to defeat the enemy's morale. JI members lies were aimed to deceit police, to form public opinion with misleading information that they were not terrorists. They also wanted to build public outraged towards the government as their enemy for they have disseminate "fitnah" against Moslems activists.

Jl and the Hijrah Teachings

Hijrah is an Arabic word that literally means "moving". The word of Hijrah had turned into religious context since Prophet

³⁴ *Hadis Nabi Muhammad SAW.*

Mohammad hijrah to Madinah. The first Hijrah in Islam is to go to Habsyah (Ethiopia), a country under a leadership of Christian King. Eighty followers of Prophet Mohammad SAW that hijrah to Habsyah³⁵ before the victory of Makkah. The purpose of Hijrah was to refrain from tortures of Quraish and asking for asylum to be able to express their religious faith freely. The followers of Prophet Mohammad SAW obliged to leave their country, belonging, job, and family, to protect their religious faith.

The second Hijrah that considered the most important in Islam was the hijrah of Prophet Mohammad to Madinah. This hijrah prolonged by many of his best friends, and eventually become a significant development of, and the victory of Islam.

Due to phsychological oppression, intimidation, physical abuses, and offences, killing and the trial to kill Prophet Mohammad by the Quraish, Mohammad ordered to look for asylum outside Mekkah. Under the guidance of Allah, Prophet Mohammad went with Abu Bakar As-Siddiq. For the Moslems, the success of hijrah meaning the will to leave their beloved country, belonging and home, families, and willing to experience hardship to protect their faith and to conduct their religious practices.

The word of Hijrah also means to move from bad to good, without forgetting the world. After arrival in Madinah, the prophets' best friends immediately seek for job to provide financial support to the family that accompanied their move. Obligation to family is remain as a priority in new place.

They are group of people Hijrah by being excluded from others that considered as ahlul bid'ah or doing Bid'ah; something that never practice by the Prophet. Beside being exclusive, they also cut-off involvement with the government, refuse to go to public school, to implement Hijrah concept, while refuse to be contaminated with something illicit/"haram". Some of Hijrah attitudes in form of public exclusion are:

Refuse group prayer behind Imam or in a mosque with different ideology. They avoided mosques built by the government, considered it as the "faith damaging" mosque or "masjid dhirar".

Refuse to give "zakat" to the government's administrator (amil zakat).

³⁵ *Dr.M.Said Ramadhan Al-Buthy, Sirah Nabawiyah, Robbani Press, Jakarta, hal.99*

Refuse to send their children in public school. Some JI members resigned from University after their "baiat", as a form to refuse education from a "Toghut university".

Refuse to work for the government. Having income from being government's staff or civil servant, or holding a government position is considered illicit ("haram").

Prefer to work as trader like the Prophet's era, refuse to work with someone with different ideology.

Leaving home and parents, because they considered their parents and brothers/sisters did not have similar vision (moreover, if other family members against their vision).

Believe if their family are still sinful and syubuhah (whether "haram" or "halal" according to Islam is still questionable). For example a family that did not wear headcover or jilbab.

Prioritizing of religious devotion by leaving for long period of time with their friends which share similar ideology, rather than working to support family.

All of the above explanation did not only apply by men, even by the JI women also applied similar ideology. They would also going for hijrah as explain above.

The Group of Noordin M. Top taught the meaning of Hijrah to his followers to forget the world, to forget the family, to leave parents, children and wife, without giving financial support. Moreover, Noordin M. Top asked his followers to hijrah from the living world to the world of death (not the akhirat, because only God to know when is the akhirat come), giving hope they would be in heaven, and would receive the best in heaven if they sacrifice as a suicide bomber, or if they die while being with Noordin M. Top).

The meaning of Hijrah indoctrinized led to frustration of living on earth, and longing to die because imagining the prize and enjoy God's gift in heaven. Only God knowing who would be in heaven. What is implemented by terrorist actors by killing women, children, and other civilians were certainly not part of Jihad struggle in the God's path.

Conclusion

The conclusion will be answered in two parts, the first is related to JI networks, and the second is related to justification of

Jl's terrorists and other violent actions. Jl network is strongly related to the previous DI/TII movement that was aimed to establish an Islamic state centered in Indonesia. Jl's struggle continue, after some members were send for military training in Afghanistan and Mindanao in the Southern Philippines. The second conclusion is related to justification of their terrorist and other form of violent actions to pursue Jl's goal. The Jl members justify that their actions were based on their interpretation of Islamic teachings, e.g. is lawful to kill non-muslims or to ransack their belonging, even though they were not fighting in war zone. Other misinterpretations are, lawfulness to lie to other family members to assure Jl's disguised operation. The Jl's members also labeling other non-Jl members as disbeliever of "Kafeer" or "Thought", as well as refused to cooperate with the government that did not implemented Islamic Syariah. The justification was due to misunderstanding of Al-Qur'an verses, as the verses were understood partially and did not analyse them in a comprehensive way. These could explain why the Jl members seems to focus on war and violent actions, while other obligations were left behind. The concept of Jihad was also misinterpreted, that did not encourage Moslems to fights and overcome live problems, but instead caused frustration, longing to die as an Islamic defender to reach an everlasting happiness in heaven. Jl aim to establish an Islamic state that manifested through several terrorist and other form of violent actions, made Jl as the most threatening organized crime in Southeast Asia.

References

Abbas, Nasir, 2005, "Membongkar Jamaah Islamiyah : Pengakuan Mantan Anggota Jl", Grafindo Khazanah Ilmu, Jakarta.

Abas, Nasir, 2007, Melawan Pemikiran Aksi Bom Imam Samudra dan Noordin M. Top, Grafindo Khazanah Ilmu, Jakarta.

Asy-Syaikh Muhammad Nashiruddin Al-Albani, 2005, Terorisme Buah Hasil Faham Pengkafiran, Pustaka Ar-Rayyan, Solo.

Al-Buthy, 1999, Said Ramadhan, buku terjemahan Sirah Nabawiyah, Robbani Press, Jakarta.

Bin Laden, Usamah, 2004, Nasehat dan Wasiat kepada Umat Islam dari Syaikh Mujahid

Usamah Bin Laden, terjemahan Team Study Ilmu Syar'i Bifisa, Granada Mediatama, Solo.

Samudra, Imam, 2004, "Aku Melawan Teroris", Penerbit Jazera, Kartasura.

Websites

http://www.gatra.com/2003-08-22/versi_cetak.php?id=30748

<http://images.google.co.id/imgres?imgurl=http://patdollard.com/wp-content/uploads/ajemahh500.jpg&imgrefurl=>

http://gracieb.instablogs.com/entry/hate-not-a-meme-to-trust-or-why-armed-jihad-in-southeast-asia-will-not-prosper/&usg=__60BW7Rmpkx9_RPnKHQDww_WMhM=&h=332&w=500&sz=146&hl=id&start=2&um=1&tbnid=Szb6tfAh_Ha81M:&tbnh=86&tbnw=130&prev=/images%3Fq%3Dal%2Bqaeda%2Bin%2Bsoutheast%2BAsia%26hl%3Did%26sa%3DX%26um%3D1

International Crisis Group, <http://www.crisisgroup.org/home/index.cfm?id=1452&l=1>

<http://www.crisisgroup.org/home/index.cfm?id=4792&l=1>

[http://swaramuslim.net/more.php?id=886_0_1_15_M,](http://swaramuslim.net/more.php?id=886_0_1_15_M)

http://3.bp.blogspot.com/_C5s7GrqeY1o/SB82ca4MUBI/AAAAAABY/8C7SHpDKvo0/s200/MEMBONGKAR+JAMAAH+ISLAMI.JPG

<http://ibnismail.files.wordpress.com/2008/11/bali.jpg>



Sovereignty and Security Issues in Southeast; The Jamaah Islamiyah; Organization Structure

ORIGINALITY REPORT

6%

SIMILARITY INDEX

6%

INTERNET SOURCES

0%

PUBLICATIONS

%

STUDENT PAPERS

PRIMARY SOURCES

1

repository.unpar.ac.id

Internet Source

6%

Exclude quotes Off

Exclude matches < 3%

Exclude bibliography On