REDEFINING JIHAD IN DA’WAH AGAINST RADICALISM AMONG FEMALE ULAMA IN WEST JAVA

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ABSTRACT

Objective: The objective of this study is to explore the construction of jihad through redefining jihad within the context of da’wah (religious outreach) against radicalism among female ulama (clerics) in West Java. The study aims to understand the meaning, motives, and experiences associated with this construction of jihad, particularly in the context of addressing religious radicalism affecting women in the regions of Garut, Tasikmalaya, and Tasikmalaya City.

Method: The research methodology employed is constructivist qualitative, utilizing data collection techniques such as interviews, observation, and documentation. Purposive sampling was used to select informants, including female ulama, women leaders and activists, radicalism observers, and members of the Executive Board of the Indonesian Ulama Council in the specified districts. The study focuses on the religious approach taken through da’wah in women’s taklim assemblies (Islamic study groups) to construct jihad as a solution to the problem of religious radicalism among women.

Result: The study reveals several key aspects of the construction of jihad in da’wah against radicalism among female ulama: Meaning of Jihad: The jihad of female clerics involves preaching, contextualization within hijrah (migration), attendance at taklim assemblies, and fostering diversity. Motives for Jihad: Motives include healing women’s psychological wounds, providing a dialogue space for congregations, fostering tolerance among congregations, addressing radicalism targeting women, and broadening women’s understanding of moderate and humanist Islamic teachings. Experiences of Jihad: Experiences of jihad include participation in taklim assembly studies, engaging in open dialogic spaces, assisting the wives of former terrorist convicts, providing mental health therapy, critiquing da’wah on social media, strengthening national insight, and providing education on the rights and relationships of husbands and wives in the family.

Conclusion: In conclusion, the study demonstrates that the construction of jihad in da’wah against radicalism among female ulama involves multifaceted meanings, motives, and experiences. The efforts of female ulama in addressing religious radicalism encompass preaching, dialogue, education, and psychological support. By redefining jihad in this manner, female ulama contribute significantly to countering radicalism, fostering tolerance, and promoting a broad, moderate understanding of Islam among congregations, particularly women, in the specified regions of West Java.

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REDEFINDO A JIHAD EM DA’WAH CONTRA O RADICALISMO ENTRE AS MULHERES ULAMA EM JAVE OCIDENTAL

RESUMO

Objetivo: O objetivo deste estudo é explorar a construção da jihad através da redefinição da jihad no contexto da da’wah (divulgação religiosa) contra o radicalismo entre mulheres ulama (clérigos) em Java Ocidental. O estudo visa compreender o significado, os motivos e as experiências associadas a esta construção da jihad, particularmente no contexto da abordagem do radicalismo religioso que afeta as mulheres nas regiões de Garut, Tasikmalaya e Tasikmalaya City.

Método: A metodologia de pesquisa empregada é qualitativa construtivista, utilizando técnicas de coleta de dados como entrevistas, observação e documentação. A amostragem proposta foi usada para selecionar informantes, incluindo mulheres ulama, mulheres líderes e ativistas, observadores do radicalismo e membros do Conselho Executivo do Conselho Ulama da Indonésia nos distritos especificados. O estudo se concentra na abordagem religiosa adotada através da dawah nas assembleias taklim femininas (grupos de estudo islâmicos) para construir a jihad como uma solução para o problema do radicalismo religioso entre as mulheres.

Resultado: O estudo revela vários aspectos-chave da construção da jihad em da’wah contra o radicalismo entre mulheres ulama:

Significado de Jihad: A jihad de clérigos do sexo feminino envolve pregação, contextualização dentro hijrah (migração), participação em assembleias taklim, e promover a diversidade. Motivos para a Jihad: Os motivos incluem curar feridas psicológicas das mulheres, proporcionar um espaço de diálogo para congregações, promover a tolerância entre congregações, abordar o radicalismo visando as mulheres e ampliar a compreensão das mulheres sobre os ensinamentos islâmicos moderados e humanistas. Experiências da Jihad: Experiências de jihad incluem participação em estudos de assembleias taklim, engajamento em espaços dialógicos abertos, assistência às esposas de ex-condenados terroristas, fornecimento de terapia de saúde mental, crítica da’wah nas mídias sociais, fortalecimento da visão nacional, e fornecimento de educação sobre os direitos e relacionamentos dos maridos e esposas na família.

Conclusão: Em conclusão, o estudo demonstra que a construção da jihad em da’wah contra o radicalismo entre as mulheres ulama envolve significados, motivos e experiências multifacetadas. Os esforços do ulama feminino na abordagem do radicalismo religioso englobam pregação, diálogo, educação e apoio psicológico. Ao redefinir a jihad desta forma, o ulama feminino contribui significativamente para combater o radicalismo, promover a tolerância e promover uma compreensão ampla e moderada do Islã entre as congregações, particularmente as mulheres, nas regiões especificadas de Java Ocidental.

Palavras-chave: Jihad redefinidora, construção, Da’wah contra radicalismo, ulama feminino.
1 INTRODUCTION

The existence of a radicalism movement which incidentally is synonymous with the threat of violence is currently not only dominated by men but also by women. The role of women began to appear in their participation in radical actions which share of involvement has the same influence as that of men and this can be seen in the various acts of radicalism that often occur where women are involved. For the Indonesian context, the involvement of women in radical actions is seen as a new trend because in the previous decade it was not as visible as it is today. Even so, the involvement of women in these radical actions is actually not a completely new thing, previously many women were involved only to the extent of being supporters of radical actions, currently women do not only play just behind the scenes, but also play roles that are no less important than real actions (Widyaningsih & Kuntarto, 2020).

Radicalism is an attitude of religious fanaticism on the part of its adherents, so, it is very easy for them to give the stigma and label of disbeliefs or heretics to other people who do not share the same views and beliefs by using violence. The emergence of radicalism was marked by the emergence of *jihadi congregations*, that is, congregations that adhered to the theology of *hakimiyah* (judge) and *jihad*. According to this congregation, belief is only in the hands of Allah so the law must be in accordance with Allah's law, while positive law is a form of law that adheres to a system of disbelief which is far from the principles of Allah's law, so it must be replaced with Allah's law (Masduqi, 2011).

According to Muhamad Ulinnuha, Islamic Radicalism is based on two factors. *First*, as an ideology whose approach focuses more on ideology itself and ignores the social context that surrounds it. *Second*, as a doctrine of certain extreme groups who want to show the rise of Islam according to their version (Qori’ah, 2019).

The involvement of women in the issue of radicalism in several cases that have occurred was triggered by the influence of terror actors who used women as partners. Terrorists hope that the use of the role of women in acts of terror can trick the public or law enforcement officials because women are considered incapable of doing something dangerous and extreme. Most of the women involved in the terrorist acts were the wives of the terrorists. The position of the wife is used in their movement to support the needs of the husband and his group. The subordination of the role of women is very visible in
the husband-wife relationship pattern which places the husband as a leader whose orders are absolutely obeyed (Taskarina, 2018).

There are several factors behind why women can be involved in acts of terror, one of them is that the existence of propaganda about jihad in the name of religion becomes the trigger for how easy it is to attract women to want to become martyrs in acts of terror. Currently, the role of women in acts of terrorism is no longer just as an intermediary or protector of their husbands who are also terrorists, but women are forced and brainwashed to become active actors in acts of terror (Qori’ah, 2019). This is because acts of violence and terrorism that occur in the world in general and in Indonesia in particular as a result of the expression of an understanding of Islamic fundamentalism are always associated with the Koran. A textual understanding of the verses of the Koran seems to provide space or even motivates the birth of the Islamic fundamentalism movement (Abdillah, 2017).

A textual understanding of the Qur’anic verses provides an alternative that the commands given by Allah and His Messenger must be carried out regardless of the context in which the orders were given. Textual understanding of the verse also does not provide exceptions to other commands, for example regarding the relationship between Muslims and followers of other religions. This textual understanding of the Koran only provides one option that Muslims must fight against adherents of other religions, as well as Muslims who do not totally implement Islamic teachings.

According to (Mulia, 2019), the involvement of women in Indonesia in terrorist movements is actually theological in nature as their main motivation because initially they were exposed to radical Islamic ideology, such as the belief that it is obligatory for a Muslim to kill infidels (non-Muslims); they also believe in the obligation to uphold an Islamic state and an Islamic caliphate by waging jihad to eradicate injustice even if by means of violence and killing.

The women involved in this terrorist movement were also fed up with narratives about Islamic oppression, so they had to be saved by jihad. Jihad here is meant to kill and annihilate all the enemies of Islam which they call thagut. They are also indoctrinated with the understanding that women must take part in jihad to defend Islam (Asiyah et al., 2020). The meaning in understanding the order of jihad is what has an impact on acts of arbitrariness in the name of religion. Such actions can certainly lead to crime both in himself and others. This is also the case with suicide bombings currently involving more and more women in Indonesia. An inaccurate understanding of the concept of jihad and
the exposure of women to radical Islamic ideology are the driving factors for women to get involved.

In a study conducted by (Amelia et al., 2020) entitled "Women's Motivations to become perpetrators of terrorism in Indonesia", it shows that women do not become perpetrators suddenly, but there is a process of indoctrination, recruitment and understanding of jihad. Women can become perpetrators due to several factors like, they were previously victims, victims of hoaxes, persuasion, and propaganda by their husbands or other terrorist groups, so, as a result of offers or promises received, the role of women can shift from being victims to becoming perpetrators. In addition, according to the results of this study, it is described that another aspect that underlies women to become perpetrators of terrorism is women's internal motivation.

Another study that examines the same issue is the research conducted by (Asiyah et al., 2020) entitled "Women's Jihad and Terrorism". This study examines the meaning of women's jihad which leads to acts of terrorism through suicide bombings by analyzing news relating to terrorism in the mass media. The results of this study indicate that the involvement of women in terrorism cases is caused by the Islamic ideology used by terrorist organizations which has an impact on the meaning of jihad which is misinterpreted and not in accordance with the context.

The involvement of women in acts of radicalism and terrorism requires a new approach in deradicalization efforts that must be carried out by all parties, moreover, deradicalization for women requires gender-friendly strategies. Do not let women's involvement in extremist violence strengthen gender stereotypes, leading to engagement and deradicalization practices that ignore or belittle the importance of women in driving violence. This is consistent with research conducted by (Schmidt, 2022) which shows that narrow understanding and stereotypes about women undermine society's understanding of armed groups as a whole and affect how women are treated when they try to return and break free from the bondage of their group.

According to Jennifer Philippa Eggert in (Hansen & Lid, 2020), considering gender roles in deradicalization is important for two reasons. First, at a practical level, it allows us to develop deradicalization and disengagement strategies that address the situation of both male and female (former) members of terrorist groups who are willing to leave (or have left) the movement. Most of those who return are women who often have different practical needs than men. In order to adequately prosecute, rehabilitate and
reintegrate these women, a gender-sensitive approach to deradicalization is essential. **Second**, at an ideological level, gender is at the heart of most terrorist movements. Gender norms are an important factor of the overall ideology of most terrorist organizations. Most terrorist groups tend to have very specific expectations about what men and women should be. There is a very specific relationship between gender norms and forms of involvement with terrorist organizations. Terrorist groups use gender tactically and strategically to achieve their goals and gain an advantage in the struggle for their goals.

In the context of areas exposed to seeds of radicalism, the National Counterterrorism Agency (BNPT) considers West Java to be a vulnerable region to the growth radicalism seeds in Indonesia, especially in terms of planting extreme religious doctrines. In its release, BNPT explained that West Java received the title as one of the highest intolerant provinces which became the seed of radicalism and terrorism in Indonesia, consequently, it is hoped that the cooperation of all parties is to prevent intolerance that leads to acts of radicalism in West Java (https://www.bnpt.go.id, 2020). In fact, the Setara Institute report in 2010 showed that West Java is the province that occupies the highest position in violations of freedom of religion and belief. Genealogically, West Java is considered as having big roots of radicalism because there are various religious organizations that have intolerant aspirations (Hasani & Naipospos, 2012).

The management of Garut Regency Indonesian Ulama Council, KH. Cecep Jaya Karama (Interview, July 2021) explains that the roots of radicalism in West Java come from the history of radicalism in Garut and Tasikmalaya; with the establishment of the *Suffah Institute* in Malangbong Garut Regency by Kartosuwiryo and one of the results of the decision of the Suffah Institute is to declare Indonesian Islam in Cisayong Tasikmalaya in 1949. So, it is not surprising that East Priangan, especially Garut and Tasikmalaya DI/TII, are very strong. Until now, the influence of DI/TII in West Java still has the seeds of radicalism, one of which is the spread of the *takfiri* movement among the people. This *takfiri* movement has become a worrying movement among the people who bit by bit make other people infidel. This DI/TII struggle does not reflect a merciful Islam, but what happens is that they spread fear and violence among the people. Even though DI/TII had been successfully paralyzed and crushed since the execution of Kartosuwiryo, but according to KH. Cecep, the understanding still makes an impression on some Garut and Tasikmalaya people.
To deal with the problem of radicalism in society, there have been several steps taken by several parties, including female ulama in West Java. Women are vulnerable to the issue of radicalism, so the work of female ulama in West Java has contributed significantly to deradicalization efforts among women. Through their role as religious leaders, female ulama try to reach those who do not have good knowledge of religion through recitation forums, majlis taklim, and the pesantren that they lead. The approach to religious studies through da'wah in women's taklim assemblies is used as a way of religious approach in solving the problem of radicalism that befalls some women. One of the efforts to streamline religious understanding is regarding the meaning of jihad which so far has been understood differently. In fact, the wrong understanding of jihad underlies women to get involved with radical groups to carry out several acts of violence that are precisely not justified according to religion.

Hasbi Amiruddin (2004) defines ulama as a person who has broad and high knowledge. Ulama have a special privilege or position in the structure of Islamic society because they have a very vital role and share in the social and cultural life of Muslim society (Liyakat, 2006). On the other hand, "female ulama" implies a process to affirm and ensure that the role of clerics, with the knowledge they have, is to create a just and civilized humanity by ensuring the involvement of women as subjects and beneficiaries in all religious activities (Gumiandari & Nafi’a, 2020). According to Badriyah Fayumi, this is in line with KUPI's perspective on female ulama who are defined as human beings who have in-depth knowledge, both women and men, who have fear of God (integrity), noble personality (akhlaaq kariimah), uphold justice, and provide benefits to the universe (rahmatan lil' alamiin) (Gumiandari & Nafi’a, 2020).

From the background above, the researcher intends to formulate a research problem regarding How the Construction of Jihad in Da'wah Against Radicalism among Female ulamas in West Java (Phenomenological Study of Women's Ulama Da'wah Against Radicalism Issues in Garut Regency, Tasikmalaya Regency, and Tasikmalaya City).

1.1 THEORETCIAL FRAMEWORK

The word phenomenology comes from the Greek words phainomai and phainomenon. Phainomaal means to appear and phainomenon refers to what appears. Phenomenology according to Husserl is a mixture of one's mind and mentality.
Phenomenology builds an explanation and analysis of thoughts about types of subjective mental activity, experience and conscious action (Nurhadi, 2015).

Phenomenology according to Alfred Schutz studies how to identify existing problems or phenomena based on experience. Schutz relates phenomenology to social science where social science is basically related to the interpretation of reality or phenomena that occur, so, researchers must have thoughts about the reality or phenomenon being studied (Kuswarno, 2009). According to Schutz's thought, phenomenology is about how to understand social action based on interpretation which can be used as a way to clarify and also examine the true meaning of a reality or phenomenon that occurs (Kuswarno, 2009).

1.1.1 In order to motive

The motive for is a motive that will refer to the future or what will happen in the future. The motive for explaining that looking to the future is essential to the concept of action. Action is a behavior, an act done by someone to achieve a desired goal (Kuswarno, 2009). The motive for this has a reason for someone to do something as an effort to create the expected situation and conditions in the future. One example that can illustrate the motive for this, when someone wears a helmet when going to ride, the "motive for" is in the form of the statement "to maintain personal safety".

1.1.2 Because motive

Motive because refers to the past or what has happened. Motives because is usually carried out or actions carried out on the basis of experience that has occurred before, so, when carrying out an action, a person will think about the impact based on his experience (Kuswarno, 2009). Motives because has a goal to be achieved by someone who performs a particular action. An example that can illustrate the motive for namely the experience of the consequences if someone does not use a helmet while driving, which is described in the form of the statement, so accidents do not occur. That way, the actions taken by a person have a view to the future and the past.

According to Edmund Husserl, Phenomenology studies various kinds of experiences from the point of view or from the thoughts of people who experience them directly, as we who experience them directly. Husserl was interested in discoveries about the meaning and nature of experience. (Kuswarno, 2009).
What becomes the focus of phenomenological research is related to the structure of conscious experience, namely the objective reality that is in everyone's subjective experience. Experience is a social reality or an action that has been experienced directly by someone. Phenomenology is a research method based on past experiences and it wants to describe human experience as he experiences it through thoughts, imagination, emotions, desires, and so on.

2 METHODOLOGY

The approach taken in this study uses qualitative methods with the type of the research is constructive qualitative. The constructivism paradigm is a paradigm holding that truth is the result of social construction, which means that the truth of a social reality is relative. constructivism views as an individual's cognitive work in interpreting the world of reality which exists (Bungin, 2011). The constructive qualitative research method is a method to describe the problems that occur when this research is carried out through the perspective of interpretivism (interpretation).

In qualitative research, methods or techniques are often known for collecting data in the form of field observations, focus group discussions (FGD), in-depth interviews, and case studies (Kriyantono, 2006: 95).

The interviews in this study aim to gather data about the construction of the meaning of jihad by female ulama in da’wah against radicalism including female ulama in Garut, Tasikmalaya and Tasikmalaya districts who were selected based on a purposive sample. In addition, to complete the data, researchers will also conduct interviews with a number of sources, including women activists, radicalism observers, and religious leaders.

3 RESULTS AND DISCUSSION

To discuss the results of this study, the researcher reviews them based on phenomenological theory which carries the concept of jihad construction in da’wah against radicalism by female ulama through three concepts, namely: 1) The meaning of jihad; 2) Motives for doing jihad; 3) Experience of doing jihad. These three things were carried out in the context of da’wah against radicalism in Garut Regency, Tasikmalaya Regency and Tasikmalaya City.
Interviews were conducted with female ulama who have an agenda against radicalism through a religious approach. These female ulama are members of Daiyah Fatayat as a forum for female preachers in West Java to upgrade and share with one another to carry out da’wah that promotes compassion, tolerance, peace, and openness as the principles of da’wah, rahmatan lil alamin. In addition to interviews, researchers also conducted observations and documentation of da’wah activities against radicalism carried out by several female ulama in Garut Regency, Tasikmalaya Regency, and Tasikmalaya City.

The profiles of female ulama of daiyah fatayat as informants in this study are 1). Ustadzah Silvia Rahmah, a caretaker for the Al-Khaeriyah assembly of Tasikmalaya City; 2). Ustadzah Neneng Aam, a caretaker for the Kassiti taklim assembly in Singaparna, Tasikmalaya Regency; 3). Ustadzah Ernawati Siti Saja’ah, a caretaker for the Al-Hidayah taklim assembly in Cisurupan District, Garut Regency; 4). Ustadzah Ade Siti Rohmah, a caretaker of the Nurul Hidayah Taklim Council in Pendeuy District, Garut Regency.

3.1 MEANING OF JIHAD

The meaning of jihad is closely related to the da’wah carried out by female ulama in fighting the issue of radicalism. According to Silvia Rahmah, a Muslimah educator and activist, Jihad cannot be separated from da’wah activities. Da’wah invites to goodness in any way, especially to oneself. According to her, da’wah invites in a good way, not even cornering or blaming. We only do good da’wah to ourselves, don't cut off our own hopes, the environment is indeed supportive. Good da’wah is preaching by looking at the existing situation and environment. That is what is meant by the word jihad broadly.

However, speaking jihad according to Ustadzah Silvia is defined as an effort or endeavor to get closer to Allah SWT. There are many kinds of jihad here, the smallest jihad is internal or individual level jihad such as verbal jihad, ear jihad, and all members of the body are strived to always remember Allah SWT, whereas jihad at the external level according to Ustadzah Silvi is how we invite others to draw closer to Allah SWT, always be grateful for whatever Allah gives. Through optimizing gratitude for God's gift, it becomes a process of getting closer to Allah SWT. Jihad is heavier because it is related to the activities and understanding of other people.

Meanwhile, according to Ustadzah Ade Siti Rohmah (Interview, 2022), the meaning of jihad cannot be interpreted singly because it has a broad scope. In the context
of fighting radicalism, Ustadzah Ade defines jihad as a way to preach gently as ordered by the Prophet SAW and ordered in the Koran by Allah SWT:

“The understanding of radicalism in the Pendeuy area is indeed vulnerable. Many were exposed, including some of my congregation. Da'wah in fighting radicalism does not always have to produce a lot of arguments because in general preaching can also be well received by the community if the approach is taken correctly. Moreover women, must be approached with the heart.” (Ade Siti Rohmah, 2022).

Today's jihad, according to Ustadza Ade Siti Rohmah, must be contextualized in da’wah against radicalism, which is indeed being intensified in the Pendeuy area, Garut Regency. One of them is about the concept of hijrah which is mostly echoed by today's young people who did not know the substance of the migration itself. They only follow the trend of migration through contemporary clothing that is currently flooding the market. Ustadzah Ade Siti Rohmah conveyed how important it is to understand the congregation regarding the contextualization of jihad and its derivatives, which are permissible (mubah) and which are obligatory, even those that are prohibited or unlawful. So that they are expected to be able to understand Islamic teachings in the context of today's times.

For Ustadzah Neneng Aam (Interview, 2022), Jihad is synonymous with the duty of every believer, that is, to spread goodness according to each one's abilities. As a preacher, she translates jihad as a way of preaching which will be very different from one person to another, depending on their respective roles. In jihad, she takes an educational and psychological approach as a strategy that she feels is easier to achieve goals/changes with practical methods and promotes da'wah bil hal (real actions or deeds) and tries to convey it wisely.

Ustadzah Neneng Aam always invites her congregation to reflect on the congregation's understanding of religious teachings, then asks them to share with one another. According to her, this was an attempt to counter understanding of what she conveyed shortly after the recitation. She did not want what she was preaching to be understood in a much different way or even deviated from his original intention. Thank God, according to her, through the dialogue forum after the recitation, she got closer to the congregation, who incidentally are housing residents, most of whom come from outside the Singaparna area.
The meaning of jihad for Ustadzah Ernawati (Interview, 2022) is an effort to care for diversity. She explained that in the context of a nation state like Indonesia, the public should have been made aware of the unavoidable differences from various aspects starting from aspects of religion, race, culture, language, and so on. According to her, currently many people are trapped in the desire to establish an Islamic state, whereas in Indonesia, since before independence, this country has been inhabited by various citizens who come from different religions and beliefs. What's more, the security and comfort of Muslim citizens in Indonesia have been very fulfilled. So, it is very illogical for her to demand a change in the basis of Pancasila to become the basis of Islam as they believe.

3.2 MOTIVES FOR JIHAD

3.2.1 In order to motive

Apart from having congregations in the taklim assembly, Ustadzah Silvia also accompanies several wives of former terrorist perpetrators in Tasikmalaya City. So, the approach she took was a personal approach to heal their psychological wounds. With the closeness that exists, they will be much more open and able to express their thoughts, especially their views regarding understanding the path taken by their family or husband. Still according to her, through this approach, slowly the wives of convicts assisted by her began to have the courage to convey their religious understanding and did not hesitate to ask for opinions regarding the steps they should take so that the community would still accept the existence of their family.

For Ustadzah Ade Siti Rohmah, the motive or purpose of doing jihad is to teach different schools of thought in the taklim assembly as an effort to foster a sense of tolerance in the congregation. Apart from that, certain study themes were deliberately chosen to develop the congregation's awareness of the breadth of knowledge, so that the truth cannot be translated separately. This is as she stated through interviews:

“Single claim of religious truth is actually a trigger for conflict which of course spread other matters. For example, one member of society is not allowed to interact with other people by his partner because he is considered heretical and infidel. This claim spread everywhere, to the point that those who had followers or congregations were force-fed not to go to the assembly of other scholars because they were deemed incorrect. This claim is misleading and triggers. So, it is important that we teach about differences in schools of thought in the fiqh tradition as something common.” (Rohmah, 2022).
Ustadzah Neneng Aam used the taklim assembly as a way of jihad in fighting radicalism. The aim is to open space for dialogue related to diversity in society so that the taklim assembly is not only limited to the Islamic study assembly but becomes a space for dialogue for the congregation, a place to express opinions and understand the opinions of others.

On the other hand, Ustadzah Ernawati Siti Saja'ah is of the view that jihad in preaching against radicalism is obligatory in the current context, considering that in Indonesia, especially in the Garut area, exposure to radicalism is quite high, especially among women and young children. According to her, it is obligatory for those of us who have awareness to make them understand through education, both formal and non-formal, regarding the importance of tolerance in the midst of diversity of religions, cultures, ethnicities, and so on.

3.2.2 Because motive

Ustadzah Silvia conducted intense dialogue and gave reasons logically to be able to open the thinking horizons of her congregation, some of whom are also wives of ex-convicts, to be able to distinguish which teachings are true and which are misguided; as well as open insight into Islamic teachings that are moderate, open, and humanist.

For Ustadzah Ade Siti Rohmah, preaching is a way for her to carry out jihad against radicalism among the congregation. She said that the reality occurring every day in society sometimes becomes a lesson and one of them is about religious radicalism. Still according to her, it is important that the congregation, most of whom are women (household wives), know about the importance of maintaining harmony and tolerance in religion, what's more, it is in mothers that children at home will forge themselves and become a place to ask questions. So, it is very important that they have an open religious understanding.

“There was once a congregation (Jama’ah) who asked about how the law follows the teachings of husbands who have different understandings of religion as they have so far adhered to. According to her, husband had followed the flow of radical groups. She said that when her husband went out of town, she secretly attended taklim assembly. I try to explain carefully that the differences there is if they are not related to matters of faith, then that’s fine, please discuss heart to heart with your partner about issues that bother your mind with a cool head. Explanations regarding case studies and their contextualization like this are important so that their understanding of religion is not narrow,” (Rohmah, 2022).
Again, Ustadzah Neneng Aam explained the motive for carrying out da’wah is as a way of jihad in fighting radicalism because religious radicalism in the Tasikmalaya area is large both in understanding and attitude. This includes one of his students at a madrasah diniyah who suddenly changes his understanding because he is studying religion on YouTube. So, the space for dialogue that she provided when the study was over had helped break down the chain of religious radicalism. One example of the chain of religious radicalism is the media YouTube which includes short recitation programs, which are sometimes not supported by clear reference sources, short time, and unavailable question and answer space for the congregation/audience.

For Ustadzah Ernawati Siti Saja'ah, Jihad in da’wah against radicalism really needs to be done to counter the propaganda of radical groups that teach Islam by means of violence, far from compassion which is highly recommended in Islam.

3.3 EXPERIENCE OF PERFORMING JIHAD

In da’wah through the taklim assembly, Ustadzah Silvia provides schedules studies every Tuesday morning to the women of the congregation in the Al-Khaeriyah Mosque area, Cibereum, Tasikmalaya city. Several studies include interpretation, fiqh, morals, creed, and general themes (in the fifth week). According to her, the method used for them is semi-formal in which the discussion of the study is not always fixed on a predetermined theme of study.

As stated by Ustadzah Silvia Rahmah (2022):

“Jihad associated with religious radicalism is to provide proper understanding and education to congregations about radicalism through simple cases. Why is it necessary to provide proper education? Because the congregation, on average, are household wives who have a low educational background, it is necessary to use language they can understand and understanding of radicalism or tolerance should not be heavy on them. Simplify it for example, don’t just share news, if there is news that you don’t understand, ask people who are considered to understand first. So, you must check and recheck first. Well, educating mothers is like that. Because these women do not know which is radical and which is not. They only go to the mosque with the aim of seeking knowledge, so whatever comes out of the palace for them is the truth”.

Ustadzah Silvia Rahmah also revealed her experience so far in carrying out jihad efforts in the context of preaching against radicalism where apart from carrying out da’wah through the taklim assembly at the Al-Khaeriyah Mosque she also accompanied the wife of a former terrorist in Tasikmalaya. According to her, there are those who think that she justifies their actions when it is not the case, you can imagine if wives are left in
this slumped position. In Tasikmalaya area, there is a former terrorist's wife with 4 children who have no income and experiencing ostracism from the community, as stated by Ustadzah Silvia Rahmah through an interview (2022):

“You can imagine how a wife wants to feed the children when the husband is not there, as well as no work at all. Who will supply their food every month?. So, how can they be separated from radical groups? If these groups have been fulfilling the daily needs of their families while their neighbors are not helping instead do the isolation. Even as a result of this exclusion, the wife who initially worked as a tailor could not get customers because of this stereotype and exclusion”.

Ustadzah Silvia made efforts to assist the wives of ex-convicts as an effort to invite them to the right understanding. Ustadzah Silvi thinks that embracing and humanizing them is the best way for them to heal psychologically. This was done with the aim of embracing them so they would not be trapped by the actions of her husband as a former terrorist. Finally, because of their closeness in the mentoring process, they began to open up and start socializing again with the community.

Ustadzah Ade Siti Rohmah, who also takes care of the taklim assembly in Saribakti Village, Garut Regency, shared her experience in carrying out jihad in da’wah against radicalism. According to her, so far what has been done is usually da’wah through one literature as a study theme. However, apart from studying religious issues according to the study, usually the newest issues will arise with questions coming out of the congregation.

“Because most of the congregation are women at the taklim assembly, so those question-and-answer questions that come out are mostly about women, household, and so on. One example is the issue of the difference in the time of Eid which is sometimes different among Muslims themselves. This of course requires a comprehensive explanation that the method of calculating or determining the time of Eid causes the difference, so that the congregation understands why it could be different. In the end, it makes the difference not something that should be exaggerated, they will still follow the moments of hospitality, even though the fasting and Eid are different” (Rohmah, 2022).

Apart from going through the taklim assembly, another approach taken by Ustadzah Ade Siti Rohmah is more towards a therapist where the concept is more emphasized on the value of being grateful, not just the value of patience because according to her, people's patience is different from one another. Still according to her, this has proven to be quite effective for some of his congregation who have deeper stories
about household issues, and so on. This is an effort of jihad on how to foster a sense of tolerance in differences and religious perspectives in society.

On the other hand, Ustadzah Neneng Aam has a different experience which she shared about jihad da’wah against radicalism came from within her. One of them is how she views religious radicalism as seen in certain symbols, one of which is the way she dresses. She admitted that in the past she was uncomfortable with people who wore the veil because she identified that wearing the veil led to radicalism. However, as time went on, she was active in moderate Islamic organizations such as Rahima or Aman which voiced peace and harmony. Finally, those thoughts of her faded a little.

“If I had never participated in tolerance education, I would have thought that it would be strong, whereas what we see is not necessarily the same as what we think” (Aam, 2022).

Apart from that, Ustadzah Neneng Aam always advises the congregation to seek knowledge anywhere, including reciting the Koran through studies on various social media. However, she reminded that what was there had to be filtered first, it could even be discussed in the recitation she was teaching. She did this because the average congregation's children in their taklim assembly have social media, one of which is used to access recitations on YouTube. However, she still reminded that reciting the Koran must have a teacher and mentor so that it doesn't lead astray.

Ustadzah Neneng Aam further explained that the preaching approach of rahmatan lil 'alamiin was a jihad step that was very appropriate for him to choose, because in fact this approach followed her da'wah as exemplified by Rasulullah SAW. She carries out da'wah both secretly and openly, never forces anyone, chooses a polite way, and of course is forgiving. According to her, radicalism is certainly at odds with the way the Prophet Muhammad conveyed his teachings. The teachings of radicalism are far from the nature and attitude of the Prophet SAW so it is not justified if radical groups carry out radical actions in the name of Islam. For this reason, the method of preaching that she does in her taklim assembly is to open himself up to anyone present at the assembly whether in his neighborhood or congregation from outside without dividing it.

Ustadzah Ernawati Siti Saja'ah's experience in carrying out jihad against radicalism apart from through the Nuruh Hidayah religious assembly which she takes care of, she also preaches through the organization she leads. Together with several other female ustadzahs and clerics in the Cisurupan area, she tries to reach women who do not
have access to qualified religious education by establishing mobile monthly recitations at the local mosque. According to her, the results were extraordinary. Many of the women revealed that all this time they worshiped without adequate knowledge. Apart from the remote access to recitations, education for some women in the regions, especially for women who are already married is a luxury because apart from inadequate access, there is also a growing stereotype that women do not need higher education since they stay only at home.

“The real Jihad in fighting radicalism for female ulama in my place is through education. Why jihad? Because from women, there will be born a generation that will continue this nation, from women will also be born brilliant ideas that come from home as the foundation of family education. If women are weak, then of course the understanding of radicalism will be very easy to influence” (Ernawati Siti Saja’ah, 2022).

The important thing that she often conveys in her assemblies is how women mostly household wives understand the concept of hakcul zauji (spousal rights). This right does not only need to be understood by the wife, but also by the husband as the partner. Starting from here, usually the condition of the household will be stable, where the position of husband and wife complement each other, respect each other's rights and obligations with equal status to one another. Ustadzah Ernawati always reviews this because according to her, many wives are in a vulnerable position because they don't get the proper treatment. It is hoped that with the perspective they receive through the study of fiqh and the teachings of the Prophet SAW, women can begin to open their own horizons about the importance of learning, which then begin to have the courage to have a dialogue with their respective partners.

3.4 DISCUSSION

Efforts to deal with the rise of religious radicalism in society, especially among women, have been carried out by female ulama in Garut Regency, Tasikmalaya Regency, and Tasikmalaya City through jihad in da’wah against radicalism. These efforts were carried out not only through the taklim assembly, but also through a personal approach, dialogue space, and the use of social media adapted to the context that occurred.

Accordingly, the leader of the Nadwatul Ummah Buntet Cirebon Islamic Boarding School, Nyai Hj. Yeni Ainul Widad, who is also a women's activist, said that jihad in da’wah against radicalism is all rooted in women's education. As an activist and
she admits that she is concerned about the rise of radicalism which is currently targeting household wives in West Java. According to her, one way to stop the flow of radicalism targeting women must be resistance from women because women have a strategic position. Women have potential and strategies that can be used, one of which is through their role as *madrasah* (school) for their children in instilling a sense of nationalism towards their country. This can provide an example as an education for the public that women, when they have a high attitude of nationalism, are not only for themselves but for their families and children. This is a form of jihad for women starting from herself which will then slowly spread to the community.

In relation to the role of female clerics in the construction of the meaning of jihad in da’wah against radicalism, Nyai Yeni explained that *tausiyyah* in da’wah against radicalism is not only through taklim assemblies but can also be conveyed through social media. According to Nyai Yeni, today's social media has extraordinary effects, one of them is the entry of ideas that are contrary to our teachings, such as radicalism through social media. So, fighting it is not enough with the taklim assembly, but also using social media as a da'wah power. Moreover, there are many women and young people who cannot be separated from social media every day; therefore, we balance their social media access with Islamic da'wah content that is *rahatan lil alamin* (Interview, 2022).

Next, a member of the Garut Regency Indonesian Ulama Council, Dr. Aceng Hilman Umar Bashori, expressed his opinion regarding radicalism targeting women that one of the factors why women are easily exposed is because it is much easier to approach them because women tend to be more emotional than men who are more logical. If a husband is exposed to radicalism, his wife will also be exposed to it, conversely if the wife is exposed to radicalism, the husband is not necessarily. This is the reason why divorce cases are also high in Garut district because a wife who doesn't want to follow her husband's ideology will be divorced. Of course, this, according to Ceng Hilman, is a phenomenon that is quite concerning.

In line with the experience carried out by female clerics in Garut, Tasikmalaya Regency, and Tasikmalaya City, Ceng Hilman (Interview, January 2022) explained that the approach taken in the context of tackling religious radicalism is the same as for men, namely through recitation or taklim assemblies for men and women. It would even be better if the recitation provided a space for dialogue to accommodate the problems of the jama’ah recitation).
Regarding the issue of the development of radicalism in East Priangan, Fauz Noor, as an observer of radicalism in Tasikmalaya, explained that historically the Sundanese, especially Garut and Tasikmalaya, do have an ideology that tends to be radical. In the historical context, DI/TII was very well received by the ulama in the two regions, so that not a few from the community and the ulama supported their cause (Interview, 2022).

In today's context, still according to Fauz Noor, radicalism can still be seen in the reality of the implementation of the sharia regional regulation in Tasikmalaya Regency, although it is not fully applicable one hundred percent, it has symbolized that the community wants this regional regulation. So, one of the ways to deal with radicalism in society is to strengthen their national insight as an effort to maintain harmony in the life of the nation and state.

From the explanations of several informants about the construction of jihad in fighting radicalism among women, they have the same concept as female ulama who have meaning, motives, and experience in carrying out jihad in the context of da’wah against radicalism through their respective taklim assemblies. However, Nyai Ainul Widad added about the importance of using social media as an important instrument in preaching against radicalism today.

4 CONCLUSION

From the results of the study, it is concluded that the construction of jihad in da’wah against radicalism among female ulama in Garut Regency, Tasikmalaya Regency, and Tasikmalaya City includes construction as explained in the theory of phenomenology, both from Edmund Husserl's phenomenology theory regarding meaning and experience, as well as Alferd Schutz’s phenomenology regarding motives (motives because and motives for), namely: First, the meaning of jihad. According to female clerics, the meaning of jihad against radicalism includes preaching, contextualization in hijrah, the obligation to teach religious orders, attend science assemblies, and care for diversity. Second, motives for doing jihad, in order to motive and because motives. The motives of female ulama to carry out da'wa include healing women's psychological wounds, providing space for dialogue for congregations, fostering a sense of tolerance among congregations, tackling radicalism that targets women. Meanwhile, the motive for da'wah against radicalism by female ulama is due to among other things; it is hoped that it can open the horizons of women regarding Islamic teachings that are moderate, open, and
humanist; the religious understanding of the congregation is not narrow; critical of unfounded lectures on social media (YouTube); counter or resistance to religious radicalism that targets women. Third, the experience of doing jihad. Some of the experiences of jihad in preaching against the radicalism of female clerics include; Religious education through the study of taklim assemblies; assistance to the wife of a former terrorist convict; mental medicine therapist; opening dialogic space in recitation; criticizing da'wah on social media; strengthening national insight; provide awareness about the importance of education for mothers and wives; as well as education about the rights and relations of husband and wife in the family.

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