

Reinterpretation of the Meaning of Jihad within the Framework of National Jurisprudence

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Abstract

The misinterpretation of the concept of jihad in Islam has led to significant negative effects on both the Muslim community and the image of Islam globally. The term jihad is often mistakenly viewed solely as a holy war associated with violence, which has become the root cause of various conflicts between Muslims and other communities. This misunderstanding fails to capture the broader essence of jihad, which encompasses moral, spiritual, and social dimensions. This study aims to reinterpret the meaning of jihad within the framework of national jurisprudence, contextualizing the concept to align with modern challenges. The research method employed is library research, utilizing primary and secondary sources, including religious texts and scholarly articles. The findings indicate that jihad should be understood as efforts directed toward achieving progress and social justice, focusing on combating corruption, social injustice, and defending national sovereignty. Furthermore, jihad in the educational sphere aims to enhance the quality of education, fostering an informed society that contributes to national development. The contribution of this research is to provide a nuanced understanding of jihad that promotes peace and national unity, while countering radical interpretations.

Keywords: Jihad, National Jurisprudence, Social Justice, Corruption, Peace

Abstrak

Penafsiran yang keliru mengenai konsep jihad dalam Islam telah membawa dampak negatif yang signifikan, baik bagi komunitas Muslim sendiri maupun citra Islam di mata dunia. Istilah jihad sering dipahami hanya sebagai peperangan suci yang identik dengan kekerasan, yang menjadi akar dari berbagai konflik antara umat Islam dan masyarakat lainnya. Pemahaman sempit ini gagal menangkap esensi jihad yang lebih luas, yang mencakup dimensi moral, spiritual, dan sosial. Penelitian ini bertujuan untuk melakukan reinterpretasi makna jihad dalam bingkai fikih kebangsaan, agar relevan dengan tantangan zaman modern. Metode penelitian yang digunakan adalah penelitian kepustakaan, dengan memanfaatkan sumber primer dan sekunder, termasuk teks-teks keagamaan dan artikel ilmiah. Hasil penelitian menunjukkan bahwa jihad seharusnya dipahami sebagai upaya yang diarahkan pada pencapaian kemajuan dan keadilan sosial, dengan fokus pada pemberantasan korupsi, ketidakadilan sosial, dan membela kedaulatan negara. Selain itu, jihad dalam bidang pendidikan bertujuan untuk meningkatkan kualitas pendidikan dan membangun masyarakat yang berpengetahuan luas, sehingga dapat berkontribusi dalam pembangunan nasional. Kontribusi penelitian ini adalah untuk memberikan pemahaman yang lebih nuansa terhadap jihad yang mendukung perdamaian dan persatuan nasional.

Kata Kunci: Jihad, Fikih Kebangsaan, Keadilan Sosial, Korupsi, Pendidikan

INTRODUCTION

Jihad is an important concept in Islam that signifies a maximum effort in the path of Allah, regardless of gender.¹ This concept has often been discussed throughout human history. The use of religious texts as a justification for acts of violence perpetrated by certain groups against fellow believers as well as members of other faiths is still a prominent issue today. Such actions certainly warrant deeper correction, especially when invoked in the name of religion and legitimized with sacred texts (*an-nushūsh al-muqaddasah*).²

This reality also impacts Islam as a religion. Islam, which teaches peace and safety, is often exploited as a tool to legitimize acts of violence by certain individuals for deviant purposes.³ These actions and their goals are deemed deviant because they contradict the norms established by Islam itself. On one hand, Islam teaches the importance of peace and upholds humanistic values; on the other hand, Islam also prescribes jihad.⁴

The stigmatization of Islam as a religion of violence has serious consequences for interfaith relations, fueling Islamophobia among non-Muslim communities. Islamophobia not only creates social distance between Muslim and non-Muslim communities but also hampers healthy dialogue about Islam, which could serve as a path to greater understanding and appreciation of differences. Hatred directed at Muslims is on the rise, and the reluctance of non-Muslims to engage with Islam increases, reinforcing cycles of distrust and hostility.⁵

Therefore, a problem arises in interpreting the term jihad itself. Jihad has many interpretations. It is a typical term that represents the ambivalence of religion, and will continue to be a subject of debate among various groups, both Muslim and non-Muslim. However, it is often interpreted solely as a form of violence, holy war, or even suicide by radical groups, all referred to as *jihād fī sabīlillāh*.⁶ Yet, Islamic law condemns all forms of warfare that do not qualify as jihad, especially conflicts between fellow Muslims. War is merely a small part of the interpretation of the jihad concept. Jihad can also refer to

¹ Sonia Rahmawati and Nur Hidayat Wakhid Udin, "Reinterpretasi Makna Jihad: Analisis Framing Jihad Perempuan Milenial Karya Anisa Perspektif Robert N. Entman," *Journal of Ushuluddin and Islamic Thought* 2, no. 2 (2024): 333–51.

² mohamad Rana, "Reinterpretasi Makna Jihad (Studi Pemikiran Yusuf Qardhawi)," *Inklusif (Jurnal Pengkajian Penelitian Syariah Dan Ilmu Hukum)* 2, No. 1 (2017): 81–104.

³ Masnun Tahir, "Wacana Fikih Kebangsaan Dalam Penanggulangan Dan Pencegahan Radikalisme Di Lingkungan Kampus Di NTB," *Asy-Syir'ah: Jurnal Ilmu Syari'ah Dan Hukum* 49, no. 2 (December 21, 2015): 298–314, <https://doi.org/10.14421/ajish.v49i2.143>.

⁴ Rana, "Reinterpretasi Makna Jihad (Studi Pemikiran Yusuf Qardhawi)," 2017.

⁵ Sahal Mahfud and Yunita Dwi Pristiani, "Pendidikan Wawasan Kebangsaan Di Pondok Pesantren Lirboyo Dalam Upaya Menangkal Radikalisme," *PINUS: Jurnal Penelitian Inovasi Pembelajaran* 7, no. 2 (2022): 70–79.

⁶ Ainun Naim, Imam Taulabi, and Syafik Ubaidilla, "Penanaman Nilai Nasionalisme Melalui Literasi Fikih Kebangsaan Di Ma'had Aly Lirboyo Kota Kediri," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 14, no. 1 (2024): 93–106.

internal struggles (to combat evil within oneself) or external struggles (to fight against injustice).⁷

The issue of jihad occupies a special place in Islamic law. In reality, a cohesive and progressive system is not complete without this provision.⁸ Misinterpretations due to a lack of information, including regarding jihad in Islam, have produced fierce and hostile propaganda, giving enemies of Islam grounds to claim that Islam is a religion of swords and violence.⁹ The term jihad is one of the most frequently misunderstood concepts in Islam, especially among Western scholars and observers. Whenever this term is mentioned, the image that arises in the West is of Muslim fighters invading various regions in the Middle East or elsewhere, forcing non-Muslims to convert to Islam.¹⁰ This image is so ingrained that any facts or arguments presented by Muslims are often difficult for Western societies to accept.¹¹

In fact, the jihad that is most valued in the sight of Allah is when it is performed to exalt Allah's words and realize the purpose of revealing Allah's laws, while preserving religion, life, honor, wealth, intellect, and lineage.¹² War in Islam is defined as an optimal effort to utilize all potential for defending and advancing Islam. Jihad is not intended as a goal but as a means to realize Islamic law. Since jihad is a form of legislation, it also has rules like other forms of worship that are prescribed, such as prayer, zakat, fasting, and pilgrimage.¹³

Musda Asmara,¹⁴ Tian Wahyudi,¹⁵ Mohamad Rana,¹⁶ Khaerul Umam,¹⁷ and Ana Rahmawati,¹⁸ in their research, conclude that jihad should not be understood solely as physical warfare, but as an effort to build peace, justice, and national unity in line with Pancasila values. This finding opens up a broader understanding that the concept of jihad in national jurisprudence places more emphasis on socio-political aspects rather than violence. Therefore, research on "Reinterpretation of the Meaning of Jihad within the

⁷ Zakiyuddin Baidhawiy, "Konsep Jihad Dan Mujahid Damai," *Jakarta: Kemenag RI*, 2012.

⁸ Achmad Hidayat and Zaenal Arifin, "Narasi Fikih Kebangsaan Di Pesantren Lirboyo," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 10, no. 3 (2020): 315–28.

⁹ Abul Qosim AlKhu, *Menuju Islam Rasional: Sebuah Pilihan Memahami Islam* (Hawra, 2003), <http://difarepositories.uin-suka.ac.id/id/eprint/297>.

¹⁰ Ahmad Fatih al-Faiz Binashrillah, "Humanisme Dalam Ayat-Ayat Jihad: Kajian Tafsir Al-Maraghi," *Jurnal Staiza* 2, No. 1 (2024), <https://ojs.staizmojosari.ac.id/index.php/staiza/article/view/13>.

¹¹ Azyumardi Azra, "Pergolakan Politik Islam: Dari Fundamentalisme, Modernisme Hingga Post-Modernisme," (*No Title*), 1996, <https://cir.nii.ac.jp/crid/1130000798230189440>.

¹² Retna Dwi Estuningtyas, "Dakwah Islam: Damai Dan Perang," *Jurnal Al-Tsiqoh* 4 (2019), <https://www.academia.edu/download/117168655/229442266.pdf>.

¹³ Ana Rahmawati and Azzah Nor Laila, "Qital: Reinterpretasi Pendekatan Humanis," *DINIKA: Academic Journal of Islamic Studies* 4, no. 3 (2019): 413–34.

¹⁴ Musda Asmara, "Reinterpretasi Makna Jihad Dan Teroris," *Al-Istinbath: Jurnal Hukum Islam* 1, No. 1 June (2016): 63–80, <https://doi.org/10.29240/Jhi.V1i1.87>.

¹⁵ Tian Wahyudi, "Reinterpretasi Jihad Dalam Pendidikan Di Era Digital," *Tribakti: Jurnal Pemikiran Keislaman* 32, No. 1 (2021): 129–50.

¹⁶ Mohamad Rana, "Reinterpretasi Makna Jihad (Studi Pemikiran Yusuf Qardhawi)," *Inklusif: Jurnal Pengkajian Penelitian Syariah Dan Ilmu Hukum* 2, No. 1 (2017): 81–104.

¹⁷ Khaerul Umam, "Reinterpretasi Makna Jihad Dalam Al-Qur'an Dan Hadis: Upaya Kontekstualisasi Di Masa Kini," *Madinah: Jurnal Studi Islam* 11, no. 1 (2024): 132–41.

¹⁸ Rahmawati and Laila, "Qital."

Framework of National Jurisprudence” is essential for contextualizing the concept of jihad to make it relevant to modern challenges, such as reducing radicalization stemming from narrow interpretations. Reinterpretation of jihad as an act of violence in the name of religion is deemed important because it concerns the sanctity and reputation of the faith, as such actions may actually contradict the teachings of the religion being professed. By defining jihad within the framework of national jurisprudence, this strengthens national unity amid the diversity of Indonesia, while also offering a multidisciplinary approach that combines jurisprudence, theology, and social sciences. This is highly relevant for public policy and religious education, establishing a narrative of jihad that is peaceful and aligns with Pancasila values and the spirit of nationalism.

RESEARCH METHOD

In this research, the researcher chooses a library research method. Therefore, the data is obtained from various written references related to the research topic. The sources used consist of primary and secondary sources. Primary sources include tafsir books, jihad jurisprudence texts, and journal articles discussing jihad and education. Meanwhile, secondary sources come from books, journals, and websites that contain opinions from experts, practitioners, or relevant survey results related to the research focus. After collecting the necessary library materials, the researcher classifies and selects the appropriate data. The data is then analyzed using content analysis methods. Through this technique, the researcher examines the main themes surrounding jihad, education, and their challenges in the contemporary context based on the selected literature. Subsequently, the researcher presents this data in depth, accompanied by arguments to be included in this study.

RESULTS AND DISCUSSION

Addressing the Accusations of Islam as a Religion of the Sword

If Karl Marx and Friedrich Engels claimed in their Communist Manifesto, as stated by Rumadi, that communism will always be a specter haunting society, jihad, to a certain extent, experiences something similar.¹⁹ Although various efforts have been made to reinterpret the concept of jihad, the harsh perception of Islam and jihad remains entrenched. Jihad is still viewed as a “ghost” wandering that spreads fear among societies. It is unclear why this persists. Conceptually, as explained by Islamic scholars and interpreters, the term jihad has diverse meanings, not only referring to physical war but also to non-physical struggles.²⁰

The history of Muslims is filled with wars, especially against the Roman forces, Mongols, and both classical and modern Crusaders, making it unsurprising that Islamic

¹⁹ Abu Bakar MS, “Fundamentalisme Agama-agama; Sebuah Perspektif Historis,” *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama* 10, no. 1 (August 31, 2018): 18–29, <https://doi.org/10.24014/trs.v10i1.5718>.

²⁰ Tasbih Hanafiah And A. H. Saidah, “Mencari Makna Jihad Yang Sebenarnya (Telaah Kritis Terhadap Hadis-Hadis Jihad),” *Al-Irsyad Al-Nafs: Jurnal Bimbingan Dan Penyuluhan Islam* 8, No. 2 (2021): 162–71.

law and Muslims are targeted by accusations from non-Muslim circles, particularly by Orientalists who write about the institution of jihad. The most popular accusation here is that Islam was spread by the sword; the Islamic jihad sword, borrowing the phrase from Mac Donal, D.B. (1863-1942), is that “the spread of Islam by the sword is a collective obligation for all Muslims.”²¹

This tension, in addition to being popularized by Samuel P. Huntington’s thesis in his book “The Clash of Civilizations,” is also supported by Orientalists, politicians, and provocative Western media that relentlessly provide extreme, radical, and fundamentalist stereotypes of Islam. Even the notorious comment by Italian Prime Minister Silvio Berlusconi stated outright that Western culture is superior to Islamic culture. Is this true? Then, who perpetrated colonization in Asia and Africa? Who was responsible for the slaughter of Jews in Europe, if not the European leaders themselves?²²

There are several theological and historical foundations that were presented (or more accurately, imposed) by those who portray Islam as a ‘religion of the sword’ to justify this perspective. Such views are often supported by verses like Surah At-Tawbah verse 5 and Hadith narrated by Bukhari and Muslim.

فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Meaning: “But once the Sacred Months have passed, kill the polytheists ‘who violated their treaties’ wherever you find them,¹ capture them, besiege them, and lie in wait for them on every way. But if they repent, perform prayers, and pay alms-tax, then set them free. Indeed, Allah is All-Forgiving, Most Merciful.” (QS. At-Tawbah: 5)

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ : (قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ , وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , وَيُقِيمُوا الصَّلَاةَ , وَيُؤْتُوا الزَّكَاةَ , فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ , وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ , وَحَسَابُهُمْ عَلَى اللَّهِ). مُتَّفَقٌ عَلَيْهِ.

Meaning: “From Ibn Umar (RA), he said, “The Messenger of Allah (SAW) said, ‘I was commanded to fight the people until they bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah, establish prayer, and give zakat. If they do that, their wealth and blood are protected from me, except for the rights of Islam. Their deeds will be accounted for by Allah (His Will).’ ” (HR. Bukhari and Muslim)

The verses and Hadith mentioned above are often misquoted by radical Islamists to justify the view that all people must be fought until they submit and convert to Islam,

²¹ Riza Pahlevi, “Makna Jihad Dalam Kerangka Dakwah,” *Wardah* 12, no. 1 (2011): 71–82.

²² Indriyanto Seno Adji, “Terorisme Dan HAM Dalam Terorisme: Tragedi Umat Manusia,” *Jakarta: OC Kaligis & Associates*, 2001, 21.

with no peace or harmony allowed with those who do not embrace Islam, and the sword must be drawn to behead non-believers.²³ The actions of some Muslims who commit violence in the name of religion against adherents of other faiths can clearly be understood as contrary to the spirit and core of peaceful teachings in Islam. True Islam is one that teaches peace; if there is an Islam that does not teach peace, then it is not the Islam intended by the Qur'an and certainly not by the Prophet Muhammad (SAW), as it contradicts the normative and historical teachings of Islam as a religion of peace. Therefore, being a Muslim means being an agent of peace, and if a Muslim engages in or strategizes towards violence, it can be understood that this is not the kind of Islam desired by the Qur'an and the Sunnah of the Prophet Muhammad (SAW). Any form of violence committed in the name of religion (Islam) and God is in stark contrast to the peaceful spirit of Islamic teachings, as Allah SWT says in Surah Al-Anbiya (21:107), "And We have not sent you, [O Muhammad], except as a mercy to the worlds."²⁴

In fact, Islam is a religion of peace. This assertion can be examined from a linguistic (semantic) perspective. Etymologically, the word "Islam" is formed from the root verb *salima-yaslamu-salamatan*, which means to submit, be safe, prosperous, peaceful, harmonious, or without defect. The term Islam literally means "submission to God" and "peace." This idea is associated with the understanding that obedience to God's will will bring about peace. Those who submit themselves in obedience to God are called "Muslims." Therefore, Muslims are those who are "peaceful" with all beings.²⁵ Islam is a peace-promoting religion that always teaches compassion and encourages persuasion. Islam is a *Rahmatan Lil 'Alamin* religion, filled with peace. In conveying this religion, the Prophet introduced it with love and noble character.²⁶

Islam is a *Rahmatan Lil 'Alamin* religion, a faith that calls for peace to the entire universe, while its early historical development has been characterized by many wars. Orientalists often believe that Islam was spread by the sword, a term which refers to violence, conquest, coercion, and anything related to bloodshed. Ironically, many Muslims also accept this view and believe that everyone must indeed be fought until they convert to Islam, and the spread of Islam must be carried out aggressively and offensively, involving bloodshed and warfare.²⁷

The message of Allah SWT, as the core teaching carried by Prophet Muhammad (SAW) to be conveyed to humanity, is peace (*salām*). This is evident in the fact that the teaching he brought is not referred to as Muhammadism, Arabism, Qurayshism, or any other "ism" propagated by influential figures. The teaching brought to humanity, which has also reached us, is Islam, which means safety, tranquility, and peace. This implies

²³ LTN Himasal Pusat & LBM Ponpes Lirboyo, *Fikih Kebangsaan: Merajut Kebersamaan Di Tengah Kebhinnekaan* (Lirboyo Press, 2018).

²⁴ Roni Ismail, "Islam Dan Damai (Kajian Atas Pluralisme Agama Dalam Islam)," *RELIGI JURNAL/Vol. IX, No. 1, Januari 2013*, 2013, <https://digilib.uin-suka.ac.id/eprint/11800/>.

²⁵ Charles Kimball, "Kala Agama Jadi Bencana, Terj.," *Nurhadi. Bandung: Mizan*, 2003, 256.

²⁶ Retna Dwi, "Dakwah Islam: Antara Damai Dan Perang," *Al-Tsiqoh: Jurnal Ekonomi Dan Dakwah Islam* 4, no. 1 (2019): 1–17.

²⁷ Lirboyo, *Fikih Kebangsaan*.

that the core of what he taught is essentially peace. Thus, anyone who claims to be promoting the teachings of Prophet Muhammad (SAW) must prioritize the principle of peace, not the opposite. This principle of peace must be reflected in every step, from planning to implementation, and from individual behavior to state policies, whether among peers or between different nations.²⁸

Jihad cannot be understood solely as war or merely walking in the path of Allah without engaging in warfare. This meaning is contingent upon the context of the events occurring. If the condition of a region necessitates its inhabitants to fight against enemies, then it is a legal obligation for jihad through warfare. However, if a region is peaceful, then jihad through warfare is not relevant. Instead, jihad should be understood as a serious effort to strive in the path of Allah, sacrificing all wealth and life.²⁹ In the context of Indonesia, the notion of warfare in jihad does not occupy the main meaning but rather a subordinate meaning compared to other meanings that emphasize unity and mercy. This is due to the Indonesian cultural tendency to embrace differences through the principle of *Bhinneka Tunggal Ika*. This differs from Arab societies, which often emphasize physical contact (war) when conflicts arise.³⁰

In Islam, there are three dimensions of peace. First is the tauhid dimension (theological), wherein Allah is the inspiration and source of peace. The second is the *insaniah* dimension (humanity). In this context, humans are created by Allah in a pure state and possess essential values that must be preserved and upheld to live peacefully, calmly, harmoniously, and tolerantly. In this dimension, one must be at peace with oneself, within family life, and with the community environment. The third is the *kauniyyah* dimension (natural), meaning that the universe is created by Allah to be managed well by humans to meet their needs. Losing any one of these three dimensions would result in a lack of balance and harmony.³¹

Al-Mawdudi categorizes jihad into two types: defensive and reformative. The first type is warfare conducted to protect Islam and its adherents from external enemies or destructive foreign forces within *dar al-Islam*. The second type of jihad can also be directed against tyrannical rulers or Muslims living under oppression in their own countries. For Al-Mawdudi, both forms of jihad are crucial. However, he also emphasizes another type of jihad, which is spiritual jihad—personal struggles for goodness and the establishment of justice. It is important to note that Al-Mawdudi condemns the use of jihad to force non-Muslims to convert to Islam.³²

²⁸ Nurul Faiqah and Toni Pransiska, “Radikalisme Islam Vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia Yang Damai,” *Al-Fikra: Jurnal Ilmiah Keislaman* 17, no. 1 (2018): 33–60.

²⁹ Malihatul Afifah and M. Royyan Nafis Fathul Wahab, “Reinterpretasi Makna Jihad Dalam Alquran Perspektif Jasser Auda,” *MAGHZA: Jurnal Ilmu Al-Qur’an Dan Tafsir* 9, no. 1 (2024): 23–44.

³⁰ Ach Muhyiddin Khotib, “Reinterpretasi Jihad Melalui Aspek Historis-Kultural Sebagai Upaya Merumuskan Islam Rahmat Semesta Alam,” *Al’Adalah* 18, no. 1 (2015): 67–78.

³¹ Abizal Muhammad Yati, “Islam Dan Kedamaian Dunia,” *Jurnal Ilmiah Islam Futura* 6, no. 2 (2018): 11–23.

³² Pahlevi, “Makna Jihad Dalam Kerangka Dakwah.”

A fragmented understanding of the concept of jihad in Islam has led to various consequences that not only harm the Muslim community but also distort the global image of Islam. In this context, the misinterpretation of jihad as a holy war always associated with violence is a primary cause of many tensions that arise between Muslims and non-Muslim communities. The inability to grasp the broader essence of jihad—as a moral, spiritual, and social struggle—has reinforced negative stereotypes linking Islam with violence.

Reinterpretation of Jihad within the Framework of National Jurisprudence

National jurisprudence is a distinctive Islamic jurisprudence of Indonesia. It is the result of the *ijtihad* (independent reasoning) of Indonesian scholars in contextualizing Islam to align with the character of its diverse (plural) society. This national jurisprudence can be considered part of the theme of *fiqh al-siyasah* (political jurisprudence), as the main topics discussed in national jurisprudence are closely related to themes in *fiqh al-siyasah*, such as the structure of the state, choosing leaders (*imamah*), and others.

Is it true that Islam commands fighting all people so they become submissive and submit to Islam? In other words, is it accurate to say that Islam was spread by the sword and that people are forced to convert? In the book “*Al-Jihad Fi Al-Islam: Kaifa Nafnamuhu? Wa Kaifa Numarisuhu?*” Sheikh Sa’id Ramdhan al-Buthiy provides enlightening answers to these questions. The explicit command to kill polytheists in verse 5 of Surah At-Tawbah provides an understanding that this command must be executed after the sacred months (*al-asyhur al-hurum*) have passed. However, does this verse also provide explicit clarification that the reason for the command to kill polytheists is due to their polytheism and not due to other factors?³³

In verse 5 of Surah At-Tawbah, there is no indication that the reason for killing polytheists is their disbelief. The verse merely explains the command to kill polytheists after the sacred months, without justifying a blanket command to kill polytheists. The continuation of the verse states:

من المشركين استجارك فأجره حتى يسمع كلم الله ثم وإن أحد أبلغه مأمنه ذلك بأنهم قوم لا يعلمون

Meaning: “*And if anyone from the polytheists asks for your protection ‘O Prophet’, grant it to them so they may hear the Word of Allah, then escort them to a place of safety, for they are a people who have no knowledge.*” (QS. At-Tawbah: 6)

If disbelief is the reason for the command to kill polytheists in verse 5 of Surah At-Tawbah, it would certainly contradict the content of verse 6 of the same Surah, which commands the protection and security of polytheists if they seek refuge, even if they are reluctant to convert to Islam. Moreover, with the careless understanding that disbelief is the reason for the obligation to kill polytheists, verse 5 of Surah At-Tawbah would also contradict many verses in the Qur’an, Hadith, and the attitudes of the companions of the Prophet. For instance:

³³ Muhammad Said Ramadlan; Buthi, *Al Jihad Fi Al Islam / Muhammad Ramadlan Al Buthi* (Dar Al Fikr, 1993), 234.

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَّوْكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ
إِنْ كُنْتُمْ مُؤْمِنِينَ

Meaning: “Will you not fight those who have broken their oaths, conspired to expel the Messenger [from Mecca], and attacked you first? Do you fear them? Allah is more deserving of your fear, if you are ‘true’ believers.” (QS. Al-Tawbah: 13)

Through the continuation of verse 5 in Surah At-Tawbah, Allah SWT emphasizes the command to kill polytheists along with the reasons behind it, namely that they violate the agreements made with Muslims, initiate wars, and attack the Muslims. This verse clearly conveys that the obligation to kill polytheists is not due to their disbelief, but rather because they have attacked and threatened the Muslims (*hirabah*).³⁴

In a narration from Sa'id bin Jabir, it is mentioned: Sa'id bin Jabir reported that a man came to Ali bin Abi Talib and asked, “If someone from our group comes to Muhammad after the four sacred months have passed and then hears the word of Allah or approaches him for a need, should he be killed?” Ali bin Abi Talib replied, “He should not be killed. Indeed, Allah says: ‘And if any one of the polytheists seeks your protection, then protect him so that he may hear the word of Allah, then escort him to a place of safety.’”

In the book *al-Mustadrak 'ala ash-Shohihain*, Imam al-Hakim narrates a Hadith about Qatilah binti al-'Uzza binti As'ad from the clan of Bani Malik bin Hasal, who once visited her daughter, Asma' binti Abi Bakr ash-Shiddiq. She had been married to the companion Abu Bakr but was divorced during the *Jahiliyyah* period. On one occasion, she came to visit her daughter with gifts of monitor lizards, ghee, and cheese. However, Asma' refused to accept them and even declined to let her mother inside her house. As a result, Asma' sent a letter to Sayyidah A'isyah to inquire about this matter from the Messenger of Allah (SAW). Sayyidah A'isyah reported the matter to the Prophet, who instructed Asma' to accept the gifts from her mother and to welcome her into her home. Then, Allah SWT revealed the verse: “Allah does not forbid you from being good and just to those who do not fight you because of religion and do not expel you from your homes. Indeed, Allah loves those who are just” (QS. Al-Mumtahanah: 8).³⁵

This Hadith has a sound chain of narration and is not recorded by Imam Bukhari and Imam Muslim. Perhaps there is no verse clearer and more definitive than verse 8 of Al-Mumtahanah, which shows that the verses of the Qur'an commanding the killing of polytheists (verse *al-qital*) are due to the wars they initiated (*hirabah*). This implies that as long as the polytheists are peaceful and do not threaten the safety of Muslims, there is no substantial argument to legitimize killing and warfare against them.³⁶

Thus, after understanding the context of verse 5 of Surah At-Tawbah and other verses, it becomes evident that the only factor obligating the killing of polytheists is their

³⁴ Lirboyo, *Fikih Kebangsaan*.

³⁵ Abu Abdillah Al-Hakim, “Al-Mustadrak Ala Ash-Shahihain,” *Beirut: Darul Ma'rifah, t. Th*, 2002.

³⁶ Sa'id Ramdhan Al-Buthiy, *Al-Jihad Fi Al-Islam*, (Suriyah: Dar Al-Fikr 1414 H/ 1993 M), 55-58

actions that threaten the existence of the Muslim community, not their reluctance to embrace Islam.

The Hadith explaining that the Prophet was commanded to fight people until they embraced Islam cannot be understood absolutely. This is because the Hadith was revealed after the command to engage in warfare in Surah At-Tawbah, which was directed at the polytheists, making the context of this Hadith specifically related to a state of warfare, not normal conditions. For this reason, al-Hafidz Ibn Hajar in his book *Fathul Bari* states that this Hadith is used to interpret verse 5 of Surah At-Tawbah.³⁷

Moreover, the wording in the Hadith uses the phrase (I fight back), not (I fight). In Arabic rhetoric, these two phrases have significant differences in meaning. The term *uqatilu* is derived from *muqatalah*, which originates from the form *mufa'alah*, requiring interaction between both parties (*musyarakah*), and the party receiving the war challenge is called *muqatil*. In contrast, the term *aqtulu* is derived from *qatlu*, which does not require interaction between both parties, and the party that initiates the war is called *qatil*.³⁸

From this pattern, the Hadith provides the understanding: I have been commanded to confront any attack that obstructs my message to humanity to believe in the oneness of Allah. If my defense against this attack can only succeed through fighting the enemy, then warfare becomes an obligation commanded to me by Allah.

The wording of the above Hadith uses *aqtulu*, suggesting that the Prophet kills polytheists without any unjust action on their part. Conversely, if the Hadith used the term *uqatilu*, it would indicate that the warfare conducted by the Prophet is to repel an attack initiated by the polytheists.

Understanding this Hadith textually and contextually is reinforced by the narration from al-Baihaqi, which reports from Imam al-Shafi'i:

لَيْسَ الْقِتَالُ مِنَ الْقَتْلِ بِسَبِيلٍ فَقَدْ يَحِلُّ قِتَالُ الرَّجُلِ وَلَا يَحِلُّ فَتْلُهُ

War is not the same as killing, because it may be permissible for us to wage war against someone but not to kill them.³⁹ The wording “*an-nas*” in the hadith applies generally to all non-Muslims, not just to non-Muslim idol worshippers. However, as explained above, the command to fight non-Muslims in this context pertains to defensive warfare aimed at countering the tyranny inflicted by non-Muslims upon Muslims. Therefore, it can be understood that the intent behind “*an-nas*” (mankind) in the hadith refers to non-Muslims who are waging war against Muslims or obstructing the Prophet's mission. Thus, the actual meaning of this hadith must be understood by looking at the context (*asbab al-wurud*) and relying on the usage of the text. Consequently, in understanding this hadith, one cannot solely depend on translation; mastery of Arabic grammar and rhetoric is essential.⁴⁰

³⁷ Ibnu Hajar Al-'Atsqalaniy, *Fath Al-Barty*, (Beirut: Dar Al-Ma'rifat, Tth.), 1/75

³⁸ Lirboyo, *Fikih Kebangsaan*.

³⁹ Sa'id Ramadhan Al-Buthiy, *Al-Jihad Fi Al-Islam*, (Suriah: Dar Al-Fikr 1414 H/ 1993 M), 58-62;

⁴⁰ Lirboyo.

Often, an incomplete understanding results in a less comprehensive interpretation. Rather than being beneficial, this can lead to a distortion of Islam itself. The logical consequence would be the emergence of stigmatization from non-Muslims, who perceive Islam as a violent religion spread through the sword. Such an understanding, compounded by various acts of terrorism carried out by radical groups, adds complexity to the jihad discourse. The ambivalence of religion cannot be avoided. What occurs is the emergence of Islamophobia among non-Muslims, which increases hostility towards Muslims. Non-Muslims become increasingly disinclined to understand Islam. Nevertheless, jihad is one of the teachings of Islam. In fact, its position in the religion ranks third after the practices of prayer and honoring parents. This highlights the importance of jihad for every Muslim. In the contemporary era, the jihad that must be pursued is to eradicate poverty and backwardness. Therefore, the meaning of jihad must always be contextualized according to the developments of the times. This is because Islam is a religion that is suitable for all times and places.⁴¹

According to Imam Ahmad ibn Hanbal, the most important jihad to be undertaken is to advance, uplift, and meet the needs of society, nation, and state in various sectors of life, including economy, technology, industry, food, expertise in specific professions, and any efforts that lead to the advancement and welfare of society, nation, and state. The purpose of instituting jihad is not solely through warfare, as warfare, by its nature, causes destruction, suffering, and great harm. Rather, what is intended in the institution of jihad is the goals that warfare aims to achieve. War is merely a means (*wasail*) to realize the aims of war (*maqashid*), which is the dignity of the Islamic religion and to protect humanity from attacks and threats.⁴²

Islamic teachings advocate for the mission to liberate humanity from all forms of arrogance, oppression, and injustice, regardless of whether the perpetrator is from the Muslim or non-Muslim community. Allah, as the Most Just, establishes justice for all His creatures in the universe. Furthermore, diversity in religion, culture, and civilization is a universal law (*sunnatullah*) that cannot be avoided and must be preserved responsibly.⁴³ Continually socializing the principles of peace as the essence of Islamic teachings is essential to prevent similar incidents involving Muslims in the future. Equally important is the need to re-actualize Islam as a religion of peace.⁴⁴ The rich Islamic heritage of peace is a valuable asset for peacebuilding in Indonesia amidst the rise of terrorism, radicalism, and religious conflict lately. The grounding of peace theology (Islam) in this multi-

⁴¹ Lirboyoy, *Fikih Kebangsaan*.

⁴² Mahfud And Pristiani, "Pendidikan Wawasan Kebangsaan Di Pondok Pesantren Lirboyoy Dalam Upaya Menangkal Radikalisme."

⁴³ Reza Ahmad Zahid, Muhammad Zainal Abidin, and Moch Mukhlison, "Islam Sebagai Agama Damai Dan Toleran: Studi Penafsiran Al-Qur'an Surat Al-Mumtahanah Ayat 7-9," *Kartika: Jurnal Studi Keislaman* 4, no. 2 (2024): 201–12.

⁴⁴ Ismail, "Islam Dan Damai (Kajian Atas Pluralisme Agama Dalam Islam)."

religious nation is undoubtedly challenging, but not impossible. The predominant image of Islam in Indonesia remains that of moderate Islam.⁴⁵

In national jurisprudence, the concept of jihad directs struggles toward crucial aspects that support progress and social justice. The jihad against corruption has become a primary focus, as corruption is viewed as a common enemy that undermines societal order and weakens the national economy. Additionally, jihad is aimed at combating social injustice, including addressing discrimination, poverty, and inequality that can threaten social cohesion. Maintaining the sovereignty of the state is also regarded as an important form of jihad, where safeguarding territorial integrity and sovereignty from internal and external threats is a priority. On the other hand, jihad in the educational field aims to improve the quality of education and build an informed society that can contribute to the advancement of the nation as a whole.

CONCLUSION

The misinterpretation of the concept of jihad in Islam has had significant negative impacts, both on the Muslim community itself and on the image of Islam in the eyes of the world. One common misunderstanding is to see jihad solely as a holy war synonymous with violence. This narrow perspective becomes the root of various conflicts that arise between Muslims and other communities. The inability to understand jihad as an effort that encompasses moral, spiritual, and social dimensions only reinforces the stigma that Islam is closely associated with violence.

In the perspective of national jurisprudence, jihad is interpreted as an effort directed towards the achievement of progress and social justice. The struggle against corruption becomes one of the main pillars, as corruption poses a significant threat that undermines the structure of society and weakens the national economy. Additionally, jihad focuses on eliminating social injustices, including combating discrimination, poverty, and inequality that can threaten social harmony. Defending the sovereignty of the state is considered another important manifestation of jihad, prioritizing the maintenance of territorial integrity and protecting sovereignty from both internal and external threats. In the field of education, jihad aims to improve the quality of education and create an informed society, which ultimately strengthens national development as a whole.

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⁴⁵ Ahmad Asroni, "Islam Dan Bina Damai: Ikhtiar Membumikan Doktrin Islam Yang Rahmatan Lil Â€ Alamin," *Titian: Jurnal Ilmu Humaniora* 3, no. 2 (2019): 222–40.

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