

GUS BAHA'S VIEW OF JIHAD VERSES

THESIS

Submitted in Partial Fulfillment of the Requirement for Bachelor Degree of
Religion Department of Ilmu Al-Qur'an and Tafsir



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**DEPARTMENT OF ILMU AL-QUR'AN AND TAFSIR
FACULTY OF USHULUDDIN, ADAB, AND DAKWAH
PEKALONGAN STATE ISLAMIC INSTITUTE**

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PEDOMAN TRANSLITERASI ARAB-LATIN

Pedoman transliterasi dalam penelitian ini berdasarkan hasil Putusan Bersama Menteri Agama Republik Indonesia No. 158 tahun 1987 dan Menteri Pendidikan dan Kebudayaan Republik Indonesia No.0543 b/U/1987. Secara garis besar pedoman transliterasi tersebut sebagai berikut:

1. Konsonan

No	Huruf Arab	Nama	Huruf Latin	Keterangan
1.	ا	Alif	-	tidak dilambangkan
2.	ب	bā'	b	be
3.	ت	tā'	t	te
4.	ث	śā'	ś	es (dengan titik di atas)
5.	ج	jīm	j	je
6.	ح	hā'	ḥ	ha (dengan titik di bawah)
7.	خ	khā'	kh	Ka da ha
8.	د	dal	d	de
9.	ذ	żal	ż	zet (dengan titik di atas)
10.	ر	rā'	r	er
11.	ز	zai	z	zet
12.	س	sīn	s	es
13.	ش	syīn	sy	es dan ye
14.	ص	sād	ś	es (dengan titik di bawah)

15.	ض	dād	ḍ	de (dengan titik di bawah)
16.	ط	tā'	ṭ	te (dengan titik di bawah)
17.	ظ	dā'	ẓ	zet (dengan titik di bawah)
18.	ع	'ain	‘	koma terbalik (di atas)
19.	غ	gain	g	ge
20.	ف	fa'	f	ef
21.	ق	qāf	q	qi
22.	ك	kāf	k	ka
23.	ل	lām	l	el
24.	م	mīm	m	em
25.	ن	nūn	n	en
26.	و	wāwu	w	we
27.	هـ	Hā'	h	ha
28.	ء	hamzah	‘	apostrof (tetapi lambang ini tidak dipergunakan untuk hamzah diawal kata)
29.	ي	yā'	Y	ye

2. Vokal

Vokal Tunggal	Vokal Rangkap	Vokal Panjang
ا = a		ا = ā
ا = i	اي = ai	اي = ī

ا = u	او = au	او = ū
-------	---------	--------

3. Ta Marbutah

Ta marbutah hidup dilambangkan dengan /t/

Contoh:

مرأة جميلة = *mar'atunjamīlah*

Ta marbutah mati dilambangkan dengan /h/

Contoh:

فاطمة = *fātimah*

4. Syaddah (*tasydid*, geminasi)

Tanda geminasi dilambangkan dengan huruf yang sama dengan yang diberi tanda syaddah tersebut.

Contoh:

ربنا = *rabbānā*

البر = *al-birr*

5. Kata sandang (artikel)

Kata sandang yang di ikuti oleh “huruf syamsiyah” ditransliterasikan sesuai dengan bunyinya, yaitu bunyi /l/ diganti dengan huruf yang sama dengan huruf yang langsung mengikuti kata sandang itu.

Contoh:

الشمس = *asy-syamsu*

الرجل = *ar-rajulu*

السيدة = *as-sayyidah*

Hamzah Kata sandang yang diikuti oleh “huruf qamariyah” ditransliterasikan sesuai dengan bunyinya, yaitu bunyi /l/ diikuti terpisah dari kata yang mengikuti dan dihubungkan dengan tanda sempang.

Contoh:

القمر = *al-qamar*

البديع = *al-badī'*

الجلال = *al-jalāl*

6. Huruf hamzah

yang berada pada awal kata tidak ditransliterasikan. Akan tetapi, jika hamzah tersebut berada ditengah kata atau di akhir kata, huruf hamzah itu ditransliterasikan dengan apostrof /'/.

Contoh:

أمرت = *umirtu*

شيء = *syai'un*

DEDICATON

I realizes that many hands have given their helps and useful suggestion for the completion of this thesis. I dedicate this thesis to:

1. For my parents, Mr. Wahroni and Mrs. Umamah, thank you so much for the sacrifice, affection, motivation, patience, and greatest prayer for my bright future. To my brother Muzayin and Mushodiq who always support me in my life, thank you for being my best brothers.
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MOTTO

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

"And those who strive for (seeking our pleasure), We will indeed show them Our ways. And verily Allah is with those who do good"

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ

"And whoever strives for jihad, his jihad is for himself. Verily Allah is Rich (does not need anything) from the worlds"

ABSTRACT

Fallah, Fathatul. 2022. "Gus Baha's View Of Jihad Verses In The Qur'an". Skripsi Ilmu Al-Qur'an dan Tafsir IAIN Pekalongan. Kurdi Fadal, M.S.I.

Keyword: Gus Baha', Jihad, Oral Exegesis

Jihad is a concept in Islamic teachings that is often misunderstood. It is often synonymous with the terms of terrorism, violence, and holy war. Along with the blurring of public understanding of jihad, oral interpretation of the Qur'an through social media and Youtube is starting to be in a great demand by the public. Some Muslim preachers are currently admired by the viewers and devotee because of expertise and qualification knowledge in Qur'anic studies. Gus Baha' is known as one of the moderate muslim figures in Indonesia who interpret and explain the jihad verses. Therefore, the researcher concern to examine the concept of jihad and its implementation in the Indonesian context. The present research focusses on Gus Baha' commentary that will be discusse in two question: (1) the concept of jihad according to Gus Baha'; (2) the implementation of jihad verses. This qualitative research utilize historical and sociological approach. The primary data of this reserach are online resources, that is Gus Baha' preaching on Youtube about jihad: the *Sinau Maneh* youtube channel, *Tafsir NU*, *Rekaman Ngaji Gus Baha'*, *Kajian Cerdas Official*, *Santreh Kopengan*, *Ngaji Kyai Nusantara*, *Kyaiku. Com*, *Kalam Kajian Islam* and *ANSOR TV*. Secondary one's in this study are books, journals, and other academic literatures related to this topic. The result of this research emphasizes two point: (1) according to Gus Baha' jihad is every good deed and activitie with whole hard deed sincerity, such as fighting enemies of Islam, fighting against lust, fighting against demons, inviting goodness and preventing evil, and seeking knowledge; (2) according to him, jihad in a specific sense (war) can be implemented if the enemy has attacked the stability of Muslims and as a last resort. On the other hand, in conducive conditions, jihad that is relevant to the Indonesian context is jihad by upholding justice, eradicating poverty, eliminating ignorance, quelling injustice, and all forms of commanding good and forbidding evil. So he avoid interpreting the jihad verses in the textually and rigidly in relation to the milieu of religious life in Indonesia.

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CHAPTER I

INTRODUCTION

A. Background

Discourse on jihad has become a sensitive issue among Muslim scholars as well as Western scholars.¹ The word jihad has a long history and a complex set of meanings.² The term jihad began to be debated when there was a bombing by a group of people in the name of Islamic teaching.³ Various interpretations of the meaning of jihad emerged which then had an effect on the religious practice of the community as a result of understanding and belief about the meaning of jihad. Like the emergence of a narrow understanding, its only interpreted as physical warfare to attack anything that is considered to deviate from Islamic law.⁴

Jihad is misunderstood and not placed in its proper place, as a result of which a lot of blood, property, land and residences belonging to innocent people are taken. Consequently, Islam labeled as a religion of terrorism, particularly after the bombing attack of September 11, 2001.⁵ Although Islamic studies and literatures flooded after the incident, it has

¹ M. Syafi'i Saragih, *Memaknai Jihad (Antara Sayyid Quthb dan Quraish Shihab)*, (Deepublish: Yogyakarta, 2015), p. 1

² David Cook, *Understanding Jihad*, (University of California Press: London, 2015), p. 1

³ Khamami Zada, (Jihad: Memperebutkan Makna Perang Suci), *Ulumuna*, Vol. X Numb. 1, January-June 2006, p. 3

⁴ M. Syafi'i Saragih, *Memaknai Jihad (Antara Sayyid Quthb dan Quraish Shihab)*,.. p. 2

⁵ Yusuf Al-Qaradhawi, *Ringkasan Fikih Jihad*, (Pustaka Al-Kautsar: Jakarta, 2011), p. 10

not been able to provide understanding for many people about jihad.⁶ Several cases of suicide bombing have occurred in Indonesia, such as the Bali bombing I in 2002 and Bali bombing II in 2005, then the suicide bombing at J.W. Mariot Jakarta 2003.

Those who carry out various acts of terrorism in the name of religion, expect God's promise of heaven as in the Qur'an refer (QS. At-Taubah [9]:111). They refer to incorrectly understanding of (QS. At-Taubah [9]:5). They understand the verse textually, so they practice jihad by fighting the polytheists wherever and whenever they meet.⁷ The wrong implementation of jihad often causes humanity problems which automatically weakens Islam and Muslims. This narrow understanding of jihad really deviates from *Islam Rahmatan lil 'alamin*. In fact, as confirmed in the Qur'an chapter 21:107, the Prophet Muhammad was sent as a mercy to all nature.

Referring to (QS. Al-Maidah [5]:32) Islam firmly rejects killing without rights and slashing the body who is completely innocent.⁸ Among the groups that understand jihad textually are the Salafi jihadist groups. There are four main doctrines of the group related to the issue of jihad. First, *qital fi sabilillah*, warfare in the name of religion. Second, *jihad fardlu 'ain*, jihad is obligatory for all Muslims, every Muslim is obliged to fight the

⁶Ade Jamarudin, "Jihad Dalam Pandangan M. Quraish Shihab" *Doctoral Dissertation on The Ilmu Al-Qur'an Dan Tafsir*, (Riau: UIN Sultan Syarif Kasim, 2020), p. 6-9

⁷ M. Syafi'i Saragih, *Memaknai Jihad (Antara Sayyid Quthb dan Quraish Shihab)*,... p. 5

⁸ Udji Asiyah, Ratna Azis Presetya, and Sudjak, "Jihad Perempuan Dan Terorisme", *Jurnal Sosiologi Agama*, Vol. 14 No. 1, January-June 2020, p. 126

infidels until they are expelled from Muslim territory. Third, *Irḥabiyah* (terrorism), terrorism is permitted according to the shariah jihad. Civilians such as children, women, the elderly and priests can be killed, their blood is lawful to kill if they help the infidels fight Islam. Killing civilians is also permitted for revenge or qishas.

Fourth, *Tauhid Hakimiyah*. According to this concept, sovereignty completely belongs to Allah, while its actualization is by applying Islamic law in regulating socio-political life. Rejecting Islamic law means rejecting Allah's sovereignty, then the perpetrator will be punished as an infidel even though he has made the *syahada* and prayed.⁹ In 2016, The Wahid Foundation conducted a survey and the results were around 0.4% of respondents declared radical. This figure then decreased to 0.3% in the survey which was carried out again in 2017. If this percentage is calculated on the total population of Indonesia, then the result is that six hundred thousand people out of one hundred and fifty million adults are declared radical, this figure is still quite large.¹⁰

By looking at these facts, this title becomes very interesting and important to discuss because in Indonesia, which is a Muslim majority, the meaning of jihad is still problematic. However, Khaled Abou El-Fadl does not condemn all jihad activities, according to him, if it were not for the jihad in Palestine, the Jews would have been creeping towards neighboring

⁹ M. Syafi'i Saragih, *Memaknai Jihad (Antara Sayyid Quthb dan Quraish Shihab)*,... p. 6-7

¹⁰ Wahid Foundation, "Survei Nasional-Wahid Foundation", *Youtube*, (Desember 21, 2016), accessed August 1, 2021, <https://youtu.be/z7eepH9tXkY>

countries long ago. Ibn Hajar views that jihad means devoting seriousness to fighting the infidels, absolutely means jihad against lust, devil, and wickedness.¹¹ Meanwhile, Al-Būṭi defines that jihad is to mobilize all forms of ability for the realization of the truth with the aim of gaining the pleasure of Allah.¹² In opposite opinion, Amrozi the perpetrator of the Bali bombing volume I, argue that jihad literally comes from the word *jahada* which means “to exert” all abilities against the enemy to defend religion. Amrozi defines jihad by fighting against the enemies of Allah.¹³

This understanding of jihad further worsens the image of Islam, this has led to stereotype of Islam as a terrorist religion. This attitude of hatred, fear, and excessive suspicion towards Islam then gave rise to the term of “Islamophobia”.¹⁴ Jihad which is supposed to preserve life is actually known as an example of anarchic behavior of muslims. This is the view of the majority Muslims towards Islam as a result of the wrong implementation of jihad. Islam actually allows war but deensively not offensively¹⁵

Basically, in Islam the command of jihad is divided in two phase, namely pre hijra and post the hijra. While Meccan verses of jihad, refer more to jihad in the sense of being serious in the context of being patient

¹¹Robert Spencer, *Stealth Jihad: How Radical Islam Is Subverting America Without Guns Or Bomb*, (Washington DC: Eagle Publishing Company, 2008), p. 6

¹² Muhammad Irsyad, “Jihad Dalam Al-Qur’an (Studi Atas Penafsiran Muhammad Sa’id Ramadhan al-Buti Tentang Jihad), *Thesis of Department Ilmu Al-Qur’an And Tafsir*, (Makassar: Universitas Islam Negeri Alauddin, 2016), p. 124

¹³ M. Syafi’i Saragih, *Memaknai Jihad (Antara Sayyid Quthb dan Quraish Shihab)*,... p. 9

¹⁴ Ifansyah Putra, (Redefinisi Jihad Dalam Berbangsa Dan Bernegara), *Resolusi: Jurnal Sosial Politik*, Vol. 4 No. 1, 2021, p. 2

¹⁵ Udji Asiyah, Ratna Azis Presetya, dan Sudjak, (Jihad Perempuan Dan Terorisme),... p.

with the pressure of the Quraysh infidels and being serious in spreading Islam. The Medinan verses of jihad refer more to the notion of war against the enemies of Islam. at the time of prophetic period, jihad was carried out for a basic reason, that is because of the injustice committed by the polytheists against Muslims, such as the battles of Badr and Uhud.

However, the current reality is that jihad has been often misunderstood by fundamentalists group to legitimize there anarchist actions. Said al-Ashmawi assumed that jihad which means physical warfare, began when the Muslims were forced to fight against the Quraysh infidels in the Battle of Badr. But the Prophet Muhammad accepted the spiritual value of warfare, then after the Battle of Badr, the prophet Muhammad said “we are returning from the small jihad (Badar War) to the big jihad”. The great jihad is fighting the passions that exist in humans.¹⁶

The issue of jihad is an important issue, because the meaning of jihad will affect religious practices in everyday life. As mentioned above, jihad is implemented in an extreme form in the name of Islam. the implication of this extreme understanding is the practice of suicide bombings and acts of terrorism, which are not in life with the basic principle of Islam, namely *Hifzun Nafsi* (keeping the soul). Jihad should not only be interpreted as war, but also in a moral and spiritual sense.

¹⁶Ahmad Hifni, “Meluruskan Makna Jihad”, [article Wahid Foundation, June 20, 2017, at 02.50 PM], <https://wahidfoundation.org/index.php/news/detail/Meluruskan-Makna-Jihad>, accessed on July 30, 2021, at 08.02 PM

Along with the blurring of public understanding of jihad, especially in the digital era which social media and youtube is become daily consumption, then voicing jihad with meaning must really be encourage. Muslim netizen can listen and read understanding of jihad from Muslim preachers through social media and Youtube. Among the famous *da'i* who is currently admired by Indonesian Muslim because of his expertise is KH. Baha'uddin Nur Salim (Gus Baha'). According to a survey conducted by the Alvara Research Center Gus Baha' became the second most popular *ustaz* with a score of 15.7%.¹⁷

Gus Baha' is an expert in Exegesis as well as an expert in Islamic Jurisprudence, he delivers lectures lightly and punctuated with humor, this makes his lectures easy to understand by Indonesian Muslim. Gus Baha' explained a lot about the interpretation of the Qur'an including the verses of jihad. By looking at the problems regarding the understanding of the term jihad that is currently happening, as well as by looking at the breadth of Gus Baha' knowledge, it seems very appropriate and very interesting if the author examines the meaning of jihad and Gus Baha' interpretation of the jihad verses and how to implement the jihad verses in religious life according to Gus Baha'.

¹⁷Joko Yulianto, "Menikmati Islamnya Gus Baha'", [Berita Online DetikNews, January 29, 2021, 09.30 AM], <https://news.detik.com/kolom/d-5352532/menikmati-islamnya-gus-baha>, at access on June 28, 2021, 03.05 PM

According to a survey conducted by the Alvara Research Center Ustadz Abdul Somad became the most famous ustadz with 18.6%, the second position was occupied by Gus Baha' with 15.7% gain. The third position is occupied by KH. Musthofa Bisri with 8.3% and Abdullah Gymnastiar in fourth place with 5.3%. professor Quraish Shihab and Ustadz Adi Hidayat took fifth and sixth position with 4.9% each.

B. Problem of Research

Based on the explanation above, the problem in this research is:

1. What is the concept of jihad according to Gus Baha'?
2. How is the implementation of jihad verses according to Gus Baha' in the context of religious life in Indonesia?

C. Objective of Research

1. To find out the concept of jihad according to Gus Baha'.
2. To describe the implementation of jihad verses according to Gus Baha' in the context of religious life in Indonesia.

D. Research Significance

1. Theoretical significance, to develop a treasury in the scientific field, especially to build public awareness of the importance of a proper understanding of the law and the implementation of jihad in the Qur'an.
2. Practical significance, this research was hopeful to help answer the question of the meaning and implementation of jihad which is misunderstood by some people. This research is expected to be able to play a role in forming a human with a good attitude and can contribute to the scientific development of the Qur'an and Tafsir both at IAIN Pekalongan in particular and PTAIN in general.

E. Previous Finding

Jihad has become an interesting study for Muslim scholars and Western scholars. They have studied jihad from various aspects, especially

after the events of September 11, 2001. Since that incident, jihad has only been understood as a war against the enemies of Islam. Whereas in the Qur'an jihad is not only interpreted as an armed struggle. The following are some references that are relevant to this problem, including:

Thesis entitled "*Penafsiran Sayyid Qutb Tentang Jihad Dalam Tafsir Fi Zhilalil Al-Qur'an dan Kontekstualisasinya di Indonesia*". In his thesis, Erich Muhartono a student at UIN Syarif Hidayatullah, explained Sayyid Qutb's interpretation of jihad in contextual terms. Jihad is not only defined as war, it includes a broad meaning, covering the political, social, economic, and cultural fields. According to Sayyid Qutb, when viewed from the context of Egypt at that time, there were three means of jihad in these fields. In politics by writing, verbally, and participating in the existing government. While in the economics by returning to the syari'ah economic system. In the cultural field, by returning to Islamic culture that is in the Qur'an and hadith.¹⁸

Thesis by Lulu Zakiyatun Nufus entitled *Konsep Jihad Dalam Perspektif Al-Qur'an Kajian Tafsir Tamsiyyatul Muslimin Fi Kalami Rabbil 'Alamin Karya Ahmad Sanusi*. In this study, he explained that according to KH. Ahmad Sanusi jihad has a broad meaning. Jihad has two definitions, narrowly jihad is defined as war in the way of Allah, while in a broad sense

¹⁸ Yanuar Fahmi, "Sukses Dalam Al-Qur'an (Studi Tafsir Fi Zilal al-Qur'an)", *Thesis of Department Ilmu al-Qur'an and Tafsir*, (Jakarta:UIN Syarif Hidayatullah, 2018), p. 7

jihad is defined as all struggles aimed at worshipping Allah. Unlike the fundamentalists who only understand jihad with war.¹⁹

”*Penafsiran Jihad Menurut Jama’ah Islamiyyah*”, a thesis by Morganita Aritonang from the Department of Hadits Tafsir UIN Syarifhidayatullah, she explains the interpretation of jihad according to one movement, namely Jama’ah Islamiyah, which is a radical Islamic movement. They do not want to learn religion from the ground up, but they immediately interpret the Qur’an and hadith to the extreme. The verses which they believe to be the legitimacy of jihad, experience, degradation of interpretation and damage to implementation so that they are contrary to the syari’ah. Here the author focusses more on the issue of jihad and its politics.

Thesis by Muhammad Irsyad Ahmad from UIN Alauddin Makassar with the title *Jihad Dalam Al-Qur’an (Studi Atas Penafsiran Muhammad Sa’id Ramadan al-Būṭi Tentang Jihad)*. From this research, it is known that al-Būṭi understands the concept of jihad with two main principles, namely jihad with *da’wah* which is the foundation and the main basis for the jihad after it. Then jihad which means war is only part of the jihad *da’wah*. According to him, violence in the name of religion can not be interpreted as jihad. Jihad understood by fundamentalists is considered too extreme.²⁰

¹⁹ Lulu Zakiyatun Nufus, “Konsep Jihad Dalam Perspektif Al-Qur’an Kajian Tafsir Tamsiyatul Muslimin Fi Kalam Rabbil ‘Alamin Karya Ahmad Sanusi”, *Thesis of Department Ilmu Al-Qur’an and Tafsir*, (Jakarta: Institut Ilmu Al-Qur’an, 2017), p. 20

²⁰ Muhammad Irsyad Ahmad, “*Jihad Dalam Al-Qur’an (Studi Atas Penafsiran Muhammad Sa’id Ramadan al-Būṭi Tentang Jihad)*”, *Thesis of Department Ilmu al-Qur’an and Tafsir*, (Makassar: UIN Alauddin Makassar, 2016), p. 12

Konsep Jihad al-Thabathabai dalam Tafsir Mizana is a dissertation by Andian which also discusses jihad. In his dissertation, Andian explained well the concept of jihad according to aal-Thabathabai. In the present context, jihad can be implemented by striving to do good in various dimensions of life.²¹ From the above review, these works discuss the same theme as the theme that the researcher will raise. The distinction is in the character that the researcher examines and the research method used. All of the preview works in above, this research focuses on the jihad according to gus Baha' on Youtube.

F. Theoretical Framework

In recent years, the meaning of jihad has been distorted into terrorism. Sayyid Qutub criticizes the opinion of the orientalist who misinterpreted jihad, they understand jihad with Muslims who kill sadistically and indiscriminately. In addition, Sayyid Qutub is not in line with the group who argues that jihad with the sword is no longer appropriate for learning about cannons, tanks, and other weapons of war. The concept of jihad is not present to scare people, its presence is actually to bring benefit to society.²²

According to Yusuf al-Qardhawi, there are three Islamic group that have a difference of views on Jihad. First, those who want to destroy jihad,

²¹ Khoerunnisa "Jihad dalam al-Qur'an Menurut Pandangan Nasaruddin Umar", *Thesis of Department Ilmu al-Qur'an and Tafsir*, (Jakarta: UIN Syarif Hidayatullah, 20) p. 6-7

²² Syafi'in Mansur dan Henki Oktaveri, "Reorientasi Makna Jihad Menurut Mufassir Kontemporer", *Jurnal Al-Fath*, Vol. 07 Numb. 1, January-June 2013, p. 91-94

this group wants to get rid of jihad from the life of the people. They looked at jihad just limited against lust and devil. This group intends to make Muslims like weak do not dress that can only stand in front of his enemy. This kind of jihad's view is actually a relics of the time of Islam, darkness as a tasawuf-apathetic. Umar Mukhtar in Libya, Sultan Abdul Qadir in Algeria, or Jama'ah Tarekat Sanusiyah is an example of a progressive sufi which active in the armed jihad struggle. This is jihad view that will make Islamic enemies not fit to make Muslims as their prey.

Second, the group that calls for war around the world, they only understand jihad as a war against every non Muslim. As a result, Islam is identified with terror and violence because of this group's misguided thinking. Many young people are actually sincere in studying Islam and also accept the negative impact of this group's ideology. Third, the middle group or moderate group. This group does not agree with the first group who wants to separate Muslims from their power but also disagrees with the second group which is too extreme in the meaning of jihad.²³ Islam actually permits war if the enemy has fought Muslims or has psecuted Muslims or also expelled Muslims from their hometowns for reasons that are not true.²⁴

Dr. Ali Nurdin suggests three things to detect any suspected understanding of the contraction of religious moderation. First, if there is an understanding that does not reflect diversity. Difference is a necessity that

²³Yusuf Al-Qaradhawi, *Ringkasan Fikih Jihad*,... p. 11-15

²⁴ Udji Asiyah, Ratna Azis Presetya, Sudjak, (Jihad Perempuan Dan Terorisme),... p. 130

must be accepted by all human beings. Therefore, anyone who denies diversity is an early indication that must be avoided. Second, if there is an understanding that is too tight or too loose. Understanding that is too strict will give the impression that Islam is an exclusive and strict religion. Meanwhile, understanding that is too loose has the opportunity to make Islam lose its identity because it dissolves and dissolves in other cultures. So it is important to strike a balance between texts and the social context of today's society. This is what is known as moderation or *wasathiyah*.

Third, reflecting Fiqh al-Aulawiyat, namely fiqh on a priority scale. In the Indonesian context, something that should be fought for together is something that is agreed to be a common problem. Not debating things that are actually only *furu'iyah* matters.²⁵

In his work entitled "Fiqh Jihad", Yusuf Qardhawi explains the various types of jihad as follows:

1. Jihad Against Lust

The first level of jihad mentioned by Ibn Al-Qayyim and other scholars is jihad against lust or self. Jihad against lust is to devote all effort and ability to commit to Allah's rules and follow the straight path. This includes obedience and worship to Allah SWT, avoiding immorality, by carrying out obligations to God, self, people, all humans, nature, and all creatures. According to Yusuf Qardhawi, being committed to this is indeed

²⁵Najwa Shihab, "Gus Baha dan Abi Quraish Shihab soal Aksi Teror dan Jihad (Part 1)", *Youtube*, (2021), Accessed July 30, 2021, <https://youtu.be/ZmZFdozMHLO>

hard for the human soul. as the word of Allah SWT, through the words of Al-Aziz's wife, "Surely lust always commands evil, except lust which is given mercy by my Lord" (Surah Yusuf [12]: 53).

If the soul is allowed to indulge its passions and instincts without being fortified by faith or hindered by reason and conscience, ordinary people will inevitably deviate from the straight path. He will be lazy to fulfill obligations and do good. Even quickly will follow lust and do evil. Man must exalt and purify his lust, and not allow it to become dirty. Human lust or soul is prepared to be able to sin and be pious. Lust will lead to piety by doing riyadhah (practice), mujahadah (sincerity efforts), and tazkiyah (purification), as the word of Allah SWT, *"And (by) the soul and its perfection (its creation), then Allah inspires the soul (path) of wickedness. and his piety. Indeed, successful is he who purifies his soul, and indeed loses is he who pollutes it."* (Surah al-Syams [91]: 7-10).

2. Jihad Against Satan's Temptation

Jihad against Satan is one of the levels of jihad mentioned by Ibn Al-Qayyim, Satan is given the power by God to interfere with humans, as a test of the truth of human worship to God. If humans successfully pass this test, humans will achieve glory in this world and are ready to welcome eternal life in the hereafter. Satan is a creature of God from the unseen world. The battle between humans and demons has started since Allah created Adam. But Satan was arrogant and reluctant to prostrate as God commanded, the devil was finally expelled from heaven.

Therefore, the Devil vows to continue to monitor and tempt all humans from all directions, so that they enjoy this world and doubt the Hereafter, prevent them from doing good and tempt them to do evil, so that most of them stray from the path of Allah SWT. Something that can help Satan in tempting humans is the lust that exists in humans. In fact, many humans are followers of the devil. Satan from among humans is more evil and misguided so that it exceeds demons from among the jinn.

3. Jihad to Eradicate Injustice And Evil

The purpose of this jihad is to protect society from extinction, collapse, and disintegration, because Muslim society has a different basis, elements, and character from other societies. There are several areas of jihad that must be carried out in the midst of Muslim society:

a. Against injustice and wrongdoers

The first field is against tyranny and those who do wrong and do not submit to them. The Prophet Muhammad made it mandatory for every Muslim to fight against wrongdoers and tyrants to the best of his ability, with his hands, tongue and heart.

b. Against ungodliness and moral perversion

If Muslims give up fighting wickedness and social deviation, it will surely plunge them into the pit of destruction, and all life will be chaotic. Then there will be damage and imbalance on land and at sea due to bad deeds and deviant behavior.

c. Against heresy and intellectual deviation

Bid'ah in religion is to create new things that are not derived from religion, from issues of *aqidah*, shari'ah, morals, tradition, or call for an understanding that is contradictory to *aqidah*, shari'ah, and other values.

d. Against the apostasy movement and its perpetrators

Kufr is the most dangerous thing and the greatest evil that befalls society. Especially apostasy which is the worst level of kufr. The action that must be taken by the Muslim community is to maintain the foundation of the faith and the characteristics of its faith. Islam calls on people to believe in its message voluntarily, without coercion. Because faith is forced in the view of Islam, as Allah says, "*there is no compulsion to (enter) the religion of Islam, in fact the right way and the wrong way are clear*" (QS. Al-Baqarah [2]: 256).

4. Da'wah Jihad

Among the types and levels of jihad that are required of a Muslim is oral jihad, namely preaching for Islam, explaining the virtues of Islam, and conveying his message in the language of the people being preached, upholding the argument against the opponent with scientific and rational logic, rejecting the falsehood of his enemies, and refute the suspicions of his opponents. Everyone is required to carry out this jihad according to their abilities. In today's era, mass media is one of the most effective means of conveying da'wah, through broadcasts in various languages, and via satellite which has become one of the greatest tools in the war of thought and contemporary preaching.

5. Jihad Madani

Madani Jihad covers all aspects of life, including the jihad of knowledge, social jihad, economic jihad, teaching jihad, health jihad, and other jihad.

a. Jihad of knowledge

The Qur'an hints at this jihad of knowledge when it talks about the importance of an effective and diverse distribution of power to society in the scientific and practical fields, which demands mobilization of power to serve it, increase its needs, and realize its goals. In QS. at-Taubah [9]: 122 Allah said, *"It is not proper for the believers to all go (to the battlefield). Why don't some people go from each group among them to deepen their knowledge of religion and to warn their people when they have returned to it, so that they can guard themselves."*

Allah uses the word "group" (*nafar*) which is used in jihad. this shows that studying and studying religion is a form of jihad. In this case, the Prophet Muhammad said, *"Whoever goes out in search of knowledge, then he is in the way of Allah until he returns."*

b. Social Jihad

Social jihad is the jihad that is related to the maintenance of the family such as parents, children, and friendship relations. The evidence that shows the originality of social jihad in Islamic treasures is the hadith narrated by al-Bukhori and Muslim and others. From Abdullah ibn Amr ibn Al-Ash, he said, *"Someone came to the Prophet SAW asking permission to*

join the jihad. The Prophet SAW also asked the person, 'Are your parents still alive?' The man replied, 'Yes'. The youth said, 'Then fight for both of them'.

A war fighter is not just one who takes up arms. Even someone who replaces the position of a warrior in his family, by becoming the father of his children, then he will get a reward from Allah like a soldier of war. With this prophetic guidance, Prophet Muhammad taught his companions so that they would open their eyes to the various fields of jihad that could be used by them for jihad without swords, spears, and weapons of war.

c. Economic Jihad

Economic jihad is trying to earn sustenance and eating the bounty given by Allah. It was narrated from Ka'ab ibn Ujrah, that one day the Prophet Muhammad was sitting with his companions. Then passed a man full of vigor and tenacity. The Companions then said, "*O Messenger of Allah, if this is included (jihad) in the way of Allah*". The Prophet Muhammad said, "*If he goes out to work for (the needs of) his young child, it means he is in the way of Allah. If he goes out of work because he wants to keep himself pure, (from begging), it means he is in the way of Allah. And if he goes out to show off and boast, then he is in the way of the devil.*"

Therefore, this economic jihad is part of the civil jihad. Any action that can improve the people's economy, and shift it from consumption to production, from imports to exports, from dependence to freedom and self-confidence, all of which are included in the expected civil jihad.

d. Educational Jihad

Educational jihad is carried out by building schools that teach Muslims something that can protect their identity, preserve their relationships, and instill in their hearts and minds a love for their religion, people, and country so that they are not misused. In addition, educational jihad can be carried out by providing opportunities for intelligent people to achieve the highest level of education.

e. Health Jihad

Health jihad is realized by building hospitals and health centers that provide treatment and services to patients, working to improve the level of public health, and spreading awareness of healthy living and disease prevention.

f. Environmental Jihad

Environmental jihad can be carried out by maintaining and protecting the safety of the environment from all pollution and damage, which can cause imbalance and chaos in life.

6. Military Jihad

Military jihad or Qital jihad is jihad directed against enemies who attack the religion, land, and occupation of Muslims. Muslims must fight their hostility by defending their honor and holiness. Evil must be firmly opposed, and the initiator is the wrongdoer. This is then understood

absolutely as jihad with the meaning of fighting the enemy (qital). About this Allah says in QS. al-Baqarah [2]: 190-193.²⁶

G. Research Method

1. Types of Research

The researcher will use a qualitative type of library research with a sociological historical approach. In its operation, this research will emphasize more on the study and assessment of the thoughts and interpretations of KH. Bahaudin Nur Salim regarding the verses of jihad and their implementation in religious life in Indonesia are contained in several Youtube channels, as well as the literature that related to this research.

2. Source of Research

The primary data of this reserach are online resources, that is Gus Baha' preaching on Youtube about jihad: the *Sinau Maneh* youtube channel, *Tafsir NU*, *Rekaman Ngaji Gus Baha'*, *Kajian Cerdas Official*, *Santreh Kopengan*, *Ngaji Kyai Nusantara*, *Kyaiku. Com*, *Online bagiKalam- Kajian Islam* and *ANSOR TV*. And the Secondary one's in this study are books, journals, and other academic literatures related to this such as radicalism, *qital*, *harb*, terrorism, Islamophobia, extremism, and violence against religious name.

3. Techniques of Data Collection

²⁶ Yusuf Al-Qaradhawi, *Ringkasan Fikih Jihad*,... p. 85-154

Data will be collected by searching for videos of Gus Baha' lectures on Youtube with the keyword "jihad" and keywords that related to "jihad" such as radicalism, extremism, terrorism, and violence in the name of religion. After finding Gus Baha' video lectures on Youtube related to this

4. Data Analysis

In this method, the researcher will analyze the data using the Content Analysis method, which is analyzing the content of Gus Baha's video lectures about the interpretation of the Qur'an, especially about jihad which is linked to social, cultural, and religious context. Then to conclude Gus Baha's interpretation of jihad, the researcher will also analyze the thoughts of other figures that related to the theme to be studied.

H. Systematic Discussion

To facilitate this research, the researcher will divide this writing into five chapters which are arranged systematically as follows:

Chapter I Introduction. In this first chapter, the discussion focusses on background, problem statement, objective of research, research significance, review of related literature, theoretical framework, research method, and writing systematics.

Chapter II, overview of the concept of jihad, in this chapter the researcher will explain the definition of jihad and the views of scholars including exegesist on jihad.

Chapter III, profile and biography of KH. Bahauddin Nur Salim, the thoughts and interpretations of KH. Bahauddin Nur Salim.

Chapter IV, Gus Baha's view of jihad verses and the implementation of jihad verses in the context of religious life in Indonesia.

Chapter V, is a chapter that outlines various suggestions and conclusions that are relevant to this study and scientific work

CHAPTER V

CONCLUSION AND SUGGESTION

A. CONCLUSION

Based on the explanation of the previews chapters, the present research, afirm two conclusions:

1. According to Gus Baha' jihad is every good deed and activitie with whole hard deed sincerity, such as fighting enemies of Islam, fighting against lust, fighting against demons, inviting goodness and preventing evil, and seeking knowledge. His interpretation refer to a lot of Muslim figures of Qur'anic commentary, such as Imam Jalāluddin as-Suyūfī and Imam Jalāluddin al-Maḥallī, al-Qurthubi, Ibn Jarir Ath-Thabāri, Ibn Katsir, Muhammad Ali Ash-Shabūni. He also emphasize his interpretation by referring the context of the revelationof the Qur'an. Sometimes his interpretation connect to sufism perspective relationship with human and God. He always addapt the audience level of knowledge. Technically, he read commentary book as a primary reference. Then explain it extensivelly by quoting other literatures. Although he oftentime tuck his explanation with jokes, he remine assertive in conveying his explanation.
2. According to Gus Baha', jihad in a specific sense (war) can be implemented if the enemy has attacked the stability of Muslims and as a last resort. On the other hand, in conducive conditions, jihad that is relevant to the Indonesian context is jihad by upholding justice, eradicating poverty, eliminating ignorance, quelling injustice, and all forms of commanding good and

forbidding evil. He also constantly considerce the social context of the revelation of the Qur'an. So, he avoids interpreting such verses textually and rigidly referring to the religious life of Indonesian people. Therefore Gus Baha' assert that implementation of jihad should give impact on development for the Indonesian Muslim in the context of multicultural life.

B. Suggestion

1. For Writer

The author should study more deeply about the study of the interpretation of the Qur'an on Youtube and Social Media, especially in jihad verses.

2. For Readers

In reading this work, it would be better if the readers also read the books that are used as references in the literature review

3. For Academics

It is expected to conduct research on the interpretation of the Qur'an on Youtube and some social media about other studies.

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