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Jihad between Ideality and Reality (Anthropological Socio-Religious Approach)

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ABSTRACT; This study examined Jihad between Ideality and Reality. The three main focuses in this research are ; (1) Jihad in the ideal concepts (2) Jihad in reality (3) Misperception of the implementation of jihad. The research method is descriptive-qualitative. The data was collected by using literature review; books, articles in scientific journals, newspapers, seminar papers. Beside that Data was obtained through In-Dept interviews conducted on scientists in the fields of sociology, religion and anthropology. The results show that the meaning of jihad and its implementation is very elastic, fully becoming the area of ijtihad of the ulama; The excesses of interpreting wild jihad will bring harm to religion and Moslems themselves. To clarify the meaning that is more correct it is necessary to study and agreement of collective ijtihad by the competent institution between the scholars and researchers. Discourse about jihad that is not identical, even completely different from war, especially terrorism actually began to spread and strengthen among Moslems today. But they can't stop that. They should not be trapped with apologetics. Indonesian Moslems - as the largest Moslem population in the world - must prove the meaning of holistic jihad through real praxis, which includes economic empowerment and strengthening the nation's intellect.

Keywords: *Jihad, socio-religious, anthropology*

INTRODUCTION

The Jihad is a vocabulary in Islam which has become so popular lately, this is reflected in the many writings that discuss the theme from various aspects. The word jihad comes from the word *juhd* or *jahd*. According to Wahbah Juhaili in his book, *وأدلته الإسلامى الفقه*, the word *juhd* means the ability to issue full energy and ability. While the word *jahd* means difficulty so to overcome it must be serious. Besides that, jihad vocabulary means war. There are about 40 times the word jihad is called by the Qur'an in its various forms. Its meaning leads to "pouring out all abilities" or "bearing sacrifice". Mujahids are people who sacrifice their lives or energy, thoughts, emotions and anything related to human beings. Whereas jihad is a way to achieve goals. Many parties outside Islam label Islam as a 'religion of terror' because it considers jihad to be the justification of their God in doing damage. Even from Moslems themselves internal groups also appear to make jihad an excuse for extreme action. Understand the term jihad with physical struggle or armed resistance. Therefore, the meaning of jihad is increasingly relevant

to be reviewed considering the conditions and instruments of jihad (or war) are always developing as technology develops very rapidly.

Jihad is abstract noun or *mujahid* in Arabic which origin is said to be jahada جاهد which means 'struggle and try hard. The word jihad comes from the word "jahdun" which means effort, or "juhdun" which means strength. According to Ibn Abbas Radhiyallahu 'Anhu, in jihad language means devoting all his strength with force to defend God against the insults of people who revile and hostility to those who are hostile. According to Ibn Taimiyah, jihad is essentially trying to earnestly to produce something that Allah approves good deeds, faith and reject something that is wrath of God in form of disbelief, infidelity and iniquity. Kamil Salamah concluded that jihad was broader in scope than war activities. It includes the notion of war, spending wealth, all efforts in order to support the religion of God, fighting against lust and facing demons.

Today there have been many incidents that have befallen Moslems and their religions. Sacred Islam is tainted by irresponsible people. Islam is considered as a source of inspiration for perpetrators of crime. Suicide bombing cases, for example, are often defined as acts of jihad originating from Islam.

Many people are very phobia or horrified by the word jihad. The reason is that the spirit of jihad is a source of strength for Moslems. The practice of jihad brings a Moslem to a willingness to sacrifice anything, even a life, for the sake of defending religion and Moslems. For mujahid - the term for those who jihad - martyrdom is an ideal because the martyrs are guaranteed to go to heaven. The existence of misconceptions and misperceptions about the meaning of jihad, then we need a research related to jihad. The purpose of this study is threefold; First, to find out the concept of jihad in the level of ideality; second, to find out jihad in the level of reality; to find out the misperceptions of the implementation of jihad. This study will attempt to answer the research questions. RQ1 What is the concept of jihad in the level of ideality RQ2 what is jihad in the level of reality RQ3 misperceptions

MATERIAL AND METHOD

The study of Jihad between Ideality and Reality (Anthropology, Socio-Religious Approach) is a qualitative research with descriptive analytical research type using Sociological approach, Religious approach, and Anthropological approach. According to Convelo G. Sevilla: "Descriptive method aims to describe the nature of a state that is temporarily running at the time of the study and examine the causes of a particular symptom". Sources of data obtained in the form of qualitative and quantitative data. Qualitative data obtained from various reading materials obtained from the library in the form of primary data and secondary data. Data sources in the form of reading material in this study are primary data in the form of the work of scholars and secondary data related to the literature written by observers and scientists in the fields of Sociology, Religion and Anthropology, both directly and indirectly interested in studying matters relating to jihad generally written in the form of books, articles in scientific journals, newspapers, seminar papers and so on. In addition, the secondary data come from supporting literature related to jihad theories. Furthermore, data sources were also obtained from respondents in the fields of sociology, religion and anthropology.

The data that has been obtained in the form of literature and interview results will be processed through several stages including: editing, classifying and coding. The editing stage is carried out to re-examine the results of the notes and recorded answers from the results of the interview, it is not impossible that there are still errors or omissions or there is still scattered data. In editing the completeness of the respondent's answers will be examined, the readability of the writings, the clarity of the meaning of the answers, the constancy and appropriateness of the answers, the relevance of the answers and the uniformity of the data set.

Furthermore, after all the data both from the literature material and the results of interviews that have been collected are considered valid, the next process is the classification of data by arranging all data in such a way according to the existing categories with reference to the existing problem formulation. After the data selection stage is carried out, then analyzed using; 1) sociological approach, in scientific concepts the word approach is interpreted the same as the methodology. This sociological approach is used to explore the reality of jihad in society. The sociological approach is an approach that describes the state of society complete with structures, layers and various other interrelated social phenomena. The Sociological Approach is used as one of the approaches to explore the potential for deviating understanding of the meaning of jihad 2) religious approach, religion, fundamentally and generally, can be defined as a set of rules and regulations governing human relations with their Lord, regulating human relations with other humans, and humans with their environment. Refer to this study, religious approach mean a set of rules (al-Qur'an and hadits) 3) anthropological approach, Anthropology (Koencoroningrat, 2018) is the study of humanity in general by studying the various colors, physical forms of society and the resulting culture.

The following are some works in the form of books, research results and journal articles such as; *Jihad Dalam Perspektif Hukum Islam* written by Ustadz Abu Asma Kholid Syamhudi, Lc: Jihad fighting lust, jihad fighting demons, jihad fighting infidels and jihad against the hypocrites. In the following statement, Imam Ibnul Qayyim added to the jihad against the perpetrators of tyranny, heresy and *munkar*. Then he *rahimahullah* explained the thirteen dignity of the above types of jihad by stating that jihad against lust has four levels. Understanding the Meaning of Jihad, an article written by Kholid Syamhudi, Lc, also, In his writings he describes about; Understanding Jihad in Islamic Views. Source: <https://moslems.or.id/4041-understanding-arti-jihad.html>. In explaining about jihad, Kholid Syamhudi, Lc referred to the opinion of Ibn Rushd (died 595 AH) stating, "Jihad with the sword is to fight the polytheists over religion, so that all people who distress themselves for the sake of Allah then he has jihad in the way of Allah. But the word jihad fi *sabilillah* if it is called just like that is not understood other than for the meaning of fighting the infidels with the sword until they convert to Islam or give tribute in a lowly and despicable state. Ibn Taymiyyah (died 728H). define jihad with the statement, "Jihad means to exert all abilities, that is, the ability to get loved by God and reject what is hated by Allah." rejecting something that Allah hates in the form of kufr, wickedness and disobedience ". The Meaning of Jihad in Islam (Budi Abdullah, 1980) as follows: "In brief the existing strengths can be aimed at two interests: internal and external. Internal to reject the forces that hinder, reduce or destroy the power of Islam. Here not only applies *jihadun-nafsi*, *jihad māl*, *mujahadisy-shaytan* but also *jihad bin nafsi*. The specific aim of this stage is: "maintain and strive for the power of Islam to be higher than the strength of any school". An anthropologist from the United States Prof. Ronald Alan Bull (2004), in his book *Jihad Ala Pesantren in the Eyes of American Anthropologists*. In his book he described how pesantren had helped develop peaceful jihad.

RESULT AND DISCUSSION

The definition of jihad today seems increasingly "narrowed", that is only understood as "holy war" (holy war) or "armed war" (physical-military jihad). In fact, today Western societies often associate jihad with extremism, radicalism, even terrorism.

Acts of violence as a form of resistance and struggle of an Islamic movement by the West are called acts of "terrorism". On the contrary, the Islamic movement believes that it is one manifestation of *jihad fi sabilillah*. Many people are very phobic or horrified by the word

jihad. The reason is that the spirit of jihad is a source of strength for Moslems. ² The practice of jihad brings a Moslems to a willingness to sacrifice anything, even a life, for the sake of defending religion and Moslems. For mujahid - the term for those who jihad - martyrdom is an ideal because the martyrs are guaranteed to go to heaven.

there are two implications of jihad; *first*, foster a spirit of self-sacrifice for the sake of religion, provide support both morally and financially for activities oriented to virtuous charity such as supporting *al-mushtadlāfin*, helping abandoned children by empowering shelter, becoming foster parents by providing tuition assistance and so on. *Second*, dare to tell the truth. In jihad, there is a noble value that is taken seriously and maximally for the sake of upholding the truth, being critical of unjust leaders or rulers. Conveying the truth, including providing corrections, criticisms, for something that deviates from religious rules. Interethnic relations and religion in the country, still contains a variety of potential conflicts. Potential conflicts, both ethnic and religious nuances, with a variety of triggers are still a threat and challenge in national life that will threaten social integration and national integration.

In recent years the word jihad has been widely discussed by the public, both lay and intellectual. The word jihad is pushed to the surface with the occurrence of bombings carried out by certain groups in the name of jihad. For this group jihad means war against the enemy of Islam, so that the act of bombing anything that is considered an enemy of Islam is an act of jihad. A series of suicide bombings that occurred in Indonesia in the last two decades.

1. Bali Bombing 1, 12 October 2002 claimed 202 fatalities and 209 injuries;
 2. New Year's Bomb December 24, 2000, there were 12 churches from Batam, Jakarta to Mataram;
 3. Bomb at JW Marriott Hotel on August 5, 2003 which killed 12 people and injured 150 people;
 4. Tantena Bomb May 28, 2005 ¹³ which killed ¹⁶ around 20 people and injured 50 people;
 5. ¹³ The Jakarta bombing of July 17, 2009 that killed 9 people and injured 50 people;
 6. Bali Bombing 2, October 1, 2005 which killed 23 people and injured victims totaled 196;
 7. Bomb at the Australian Embassy that killed 11 people
 8. Cirebon Bombing April 15, 2011 which caused 25 people injured;
 9. Solo Bomb September 25, 2011 the death toll of 1 person and 28 injured victims;
 10. Bomb Tamrin, January 14, 2016 the number of victims died 8 people and injured 24 people
 11. Surabaya Bomb, 13 May 2018, the death toll is 25
- 57 people injured and injured. The incident data above shows that jihad carried out by means of suicide bombings carried out in Indonesia has taken many victims, not only victims of those who are their targets, but rather victims of innocent and ignorant civilians with what they want. Because our country is a safe country and not a war country as happened in several countries in the Middle East.

It is unfortunate if they consider that what has been done is part of jihad and want to uphold religion, it seems necessary to re-wash their thoughts, since when religion teaches violent ways in enforcing the Shari'ah, except in conditions that require that way can be done. Instead of being sympathetic to the religion they profess, it will actually lead to an anti-starch and phobia towards Islam.

there needs to be an effort to straighten out the wrong meaning of the meaning of jihad, jihad is often understood improperly. This condition is triggered by several reasons, one of which is the wrong interpretation of the meaning of jihad, both understood by some Moslemss or non-Moslemss. For non-Moslemss, they consider jihad in Islam to be an uncontrolled, irrational situation and the connotation of total war (Cook, David, 1995: 1)

This fact can be found in a number of books written by some non-Moslems who are anti-Islamic. Jack Nelson-Pallmeyer in *Is Religion Killing Us?* Writes: "The problem of Islam and violence is not limited to incompatible texts but is rooted in the overwhelming preponderance of passages in the Qur'an that legitimate violence, warfare, and intolerance. Violence in service to Allah is both justified and mandated by Allah or Muhammad under the sanction of divine threat."

Johannes J. G. Jansen, an Arab expert from the Netherlands (2008) who said "Islam is a religion of violence that advocates war against those who disagree". There are some Moslems who are influenced by the views of non-Moslems as above. In the end, the concept of comprehensive jihad as laid down by the *ulama* became wrong in their eyes. As a result, Islam is accused of being an established religion and developed with violence.

According to Azyumardi Azra, it is almost certain that the term jihad is one of the most misunderstood conceptions of Islam, especially among Western experts and observers. When this term is mentioned, the image that appears in the West is the Moslems army which has invaded various Middle Eastern regions or other places; forcing non-Moslems to convert to Islam. This image is so attached, that any facts and arguments put forward by Moslems are difficult for Western society to accept.

In the book *Futuh al-Buldan* revealed several facts about the war between Moslems and non-Moslems. Some historians who hate Islam consider this war in order to spread Islamic teachings. Such an understanding simplifies the interpretation of jihad. This understanding is not fair to Islam and to history itself. In fact, these wars are mostly due to the conquest and political hegemony of certain groups. The misunderstanding of the meaning of jihad, according to Engineer, also occurs in Islamic jihad groups today by misusing interpretations of the verses of the Qur'an.

To illustrate the present, a poll by Gallup in 2001 can get the concept of jihad in Islamic societies in various Islamic countries. There are different opinions that emerge from the questionnaire answers. In four Arab countries (Lebanon, Kuwait, Jordan and Morocco) the most frequently reported answer to describing jihad is 'obligation to God', 'sacred duty', or 'worship to God'. In the answer it seems that the meaning of jihad does not mention war. Whereas in three non-Arab countries (Pakistan, Iran and Tuki) there are a small number of respondents who say 'sacrifice their lives for the sake of Islam / Allah / justice' or 'war against the enemy of Islam' and most Indonesian respondents give such answers. In other word the concept of jihad for most Indonesians (if the Gallup results represent Indonesians) is indeed in the sense of 'war against the enemy of Islam'. Understanding according to the results of Gallup, as quoted by Esposito and Mogahad, also gets meanings such as 'determination to work hard', 'spread peace', 'carry out Islamic teachings'. In other word the notion of jihad is indeed not the same among adherents of Islam itself. From the results of the Gallup survey we can get a picture of the concept of Jihad for Indonesians which tends to mean war against the enemies of Islam.

Exactly, understanding of jihad in general is all the deeds of a Moslems which is done with all the ability and sincerity to achieve the pleasure of Allah. Here it can also be understood that only a special understanding connotes war on the battlefield, which of course requires special conditions to realize it. From the explanation above it can be seen that the notion of jihad in terms of terminology is not much different from one opinion to another. The difference lies in the breadth of definition given. In a narrow (special) sense, jihad fights against infidels on the battlefield. While in a broad sense (general) he means the sincerity of a Moslems in worship whose intention is to achieve the pleasure of Allah SWT.

In Indonesia, what is more needed now is *ijtihad* and *mujahadah* not jihad in the form of killing. The reason is that the condition of Indonesia is not at all a condition that requires us to wage war, we are in a state of peaceful life and mutual respect between one another despite

different races, ethnicities and religions. While ijihad must be done especially for people who have fulfilled the requirements, if individual requirements cannot be met, then it can be done in groups, ijihad *jama'i*. Ijihad will make it easier for people to know the laws of everything that is not clearly stated in the Qur'an along with the development of science and technology. The word *mujahadah* it is also very much needed to be able to make us individuals who have moral heights, so that they can spread benefits in the midst of society and will eventually invite the sympathy of others to follow in his footsteps and embrace Islam.

THE CONCEPT OF JIHAD ACCORDING TO THE QUR'AN

Rif'at Husnul Ma'rifat (in the abstract of his article entitled "The Concept of Jihad According to the Qur'an": It was a fatal mistake when terrorism was equated with the doctrine of jihad in Islam. Terrorism in Arabic word termed as al-Irhab is not taught in the Qur'an. Even in Surah al-Anfal: 60 wrote the word "turhibûna", but it can't be used as the argument that terrorism is taught Islam. The word "turhibûna" here is more to frighten the enemy on the battlefield. By studying the Qurans and contemporary books, this simple paper tries to explore some of the misunderstandings about jihad. Then, those errors will be corrected by referring to the original opinion of the Muslim scholars, which in this paper is referred to Ibn Qayyim al-Jawzi's opinions. The results of the study showed that this misunderstanding lied on the meaning and concept of jihad. As understood by some people that jihad is a war in the path of Allah (*fi sabilillah*) only. In fact, the realm of jihad is very wide. Ibn Qayyim explained that jihad consists of 13 levels. These levels can be reduced to four parts, which one of them is fighting the infidels. Jihad against the infidels is not using the weapons. There are several steps that must be passed, so that jihad to infidels can be done. Of this division is also seen that the jihad war is not the only solution used by Islam in upholding Allah's name (sentence of Allah). So, this paper is expected to be able to describe the jihad in Islam based on the Qur'an and Prophetic traditions.

It is a fatal mistake when terrorism is equated with the teachings of jihad in Islam. Terrorism which in Arabic is termed the word *al-irâb* is not taught in the Qur'an. Although in Surat al-Anfal: 60 the word "turhibûna" is written, but this cannot be used as an argument that terrorism is an Islamic teaching. The word "turhibûna" here is more to frighten enemies on the battlefield. So, by examining *Qurans* and contemporary books, this simple paper tries to explore some of the misconceptions about jihad. This error was later corrected by referring to the original opinions of the scholars, who in this paper took the opinion of Ibn Qayyim al-Jawzi. The results of the search show that the misunderstanding lies in the meaning and concept of jihad. As some people understand that jihad is a war in the way of Allah (*fi sabilillah*) only. In fact, the realm of jihad is very broad. Ibn Qayyim explained that jihad consists of 13 levels. This level can be compacted into four divisions, one of which is jihad against the infidels. Jihad against the infidels themselves does not begin with the use of weapons. There are stages that must be passed, so that new war jihad may be carried out against infidels. From this division it also appears that war jihad is not the only solution used by Islam in upholding the sentence of Allah. Then,

M. Quraish Shihab in the book *Lentera Hati* said that: "There is a misunderstanding about the meaning of jihad. This may be due to the fact that the word is often spoken only during physical struggle, so it is identified with armed resistance. The misunderstanding was also fueled by a mistranslated translation of the verses of the Qur'an that speak of jihad, with *anus* and property. The word *anus* is often explained with "soul". Al-Qur'an translations by the Ministry of Religion. See, for example, QS 8: 72: 49: 15, although some are translated "self" (QS 9: 88).

In the Qur'an, many meanings of the word *nafs*, namely "life", "heart", "type" and "human totality" which are integrated soul and body. The Koran personifies one's form before God and society by using the word *nafs*. If so, do not miss if the word in the context of jihad is understood in the sense of human totality. Thus, the word *nafs* includes life, emotions, knowledge, energy and mind, even time and place, because humans cannot separate themselves from both. This understanding can be strengthened by the existence of the command to wage jihad without mentioning *nafs* or material possessions (QS 22: 78). According to M. Quraish Shihab: There are 40 times the word jihad is mentioned by the Qur'an in various forms. The meaning boils down to devoting all abilities "or" bearing sacrifice ". Mujahid is a person who devotes all of his abilities and sacrifices with life or energy, thoughts, emotions and any funds related to human beings. Whereas jihad is a way to achieve goals. Jihad knows no despair, surrender, even lethargy, and no strings attached. Another opinion says that: The word jihad in both *fi'l* (verb) and *isim* (noun) forms is mentioned 41 times in the Qur'an, some of which are not related to war and some are related to war. according to Yusuf al-Qaradhawi, the word jihad in various forms is mentioned 34 times in the Qur'an. The word jihad is then widely used in the sense of war (*al-qitâl*) to help the religion and the honor of the people. But that does not mean jihad is limited to war. The word jihad in al-Qur'an has several meanings, including; passionate jihad, propaganda jihad and explanation, jihad and patience. This kind of jihad by Yusuf al-Qaradhawi is termed civil jihad (*al-jihâd al-madani*)

JIHAD IN THE PERSPECTIVE OF EXPERTS

Today, among the most misunderstood words in Islam is the word Jihad, both misinterpreted by non-Moslems when translating the meaning of jihad in Islam, as well as the misunderstanding of the meaning of jihad by Moslems themselves when practicing jihad in their life. Here is some perspective of jihad according to experts; 1) Ali Asghar Engineer indicated that there was a wrong interpretation of the meaning of jihad among some Moslems leaders. For this group, jihad is defined as war or an act of violence. This phenomenon clearly misuses the meaning of jihad. According to him, the mass media also played a role in spreading the wrong understanding by not preaching ideas that opposed the meaning of jihad which was identical with violence or war. In fact, according to the Engineer the concept of jihad in the Qur'an and the Hadith has nothing to do with violence. The Qur'an does allow violence or war in certain situations which cannot be avoided or in self-defense. 2) According to Wahbah al-Zuhaili that jihad can occur only in three contexts; first, because the meeting of 2 Islamic and Kafir forces. Second, because Moslems countries were attacked / occupied by infidels (colonized). Third, when the Imam / leader of an Islamic country does ask his people to go to war. Apart from the three circumstances, there is no opportunity for the word jihad with the meaning of war, only in the sense of being serious in doing and encouraging good. Perhaps because the structure of Islamic religion gives a high place to Islamic law (*fiqh*), the term war which is then more widely understood and used by people is the favorite term of the fuqaha, namely jihad. As a result, the word jihad is often perceived as being the same as war 3) From an interview with Zulkifli (personal communication, 2020, February 7th), a Professor in the field of Anthropology said that: the most severe jihad is against lust, self-management. He further said that the act of suicide bombings carried out by terrorists was not jihad, it was a terrorist act of humanitarian criminals in the name of religion for their own interests. Misuse of religion for political purposes 4) In line with Prof. Zulkifli, MA, Ph.D, Prof. Dr. Irfan Idris, M.Ag, director of the Indonesian Ministry of Defense's Deradicalization said: jihad is not

suicide. At present he is completing 3 of his books entitled: 1. Jihad meets bidardari 2. Tagut at the Intersection of Meanings 3. Unraveling tangled Yarns 5) The concept of jihad according to Abdurrahman Mas'oeed (2006) "Al-Jihad is considered *fardhu kifayah* (collective obligation) for Moslemss every year and this is as important as carrying out religious obligations, studying religious knowledge, seeking basic needs (for the welfare of the people), and *amar makruf*" 6) Another opinion was expressed by Atho Mudzhar (2005). According to him the word jihad actually has many meanings, one of which is war.

The word jihad in its various derivatives is mentioned in the Qur'an 41 times, partly meaning war. What if the word jihad in the Qur'an is meant war, usually the word is followed by the expression *fi sabilillah*, so that it becomes *Jihad fi sabilillah* (war in the way of Allah). The order of *jihad in the* sense of war did not exist in the Makkiah period, although the words were used in the verses makkiah. As in *Surah al-Ankabut* (29): 6, 8 and 69; and *surah Luqman* (31): 15. According to Wahbah al-Zuhaili that jihad can occur only in three contexts; first, because the meeting of 2 Islamic and Kafir forces. Second, because Moslems countries were attacked / occupied by infidels (colonized). Third, when the Imam / leader of an Islamic country does ask his people to go to war. Apart from the three circumstances, there is no opportunity for the word jihad with the meaning of war, only in the sense of being serious in doing and encouraging good. Perhaps because the structure of Islamic religion gives a high place to Islamic law (*fiqh*), the term war which is then more widely understood and used by people is the favorite term of the fuqaha, namely jihad. As a result, the word jihad is often perceived as being the same as war.

CONCLUSION

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