

INTERPRETATION OF JIHAD IN THE QUR'AN: CONTEXTUALIZATION Q.S. AL- BAQARAH (2): 190 PERSPECTIVE OF INDONESIAN MUFASSIR

Mohammad Ruslan

Institut Agama Islam Al-Khairat Pamekasan Indonesia

fazaruslan161@gmail.com

Abstract: Qur'an is a source of knowledge that explains various aspects of life, including Jihad. Jihad is one of the orders of war for Muslims, which is defensive as a bulwark for Muslims, which lately Jihad is often misunderstood by the general public. Also, there are often movements of terrorism and radicalism in the name of Jihad, so it is necessary to research Jihad. This research aims to discover the concept of Jihad in the Q.S. Al-Baqarah (2): 190 from the perspective of M. Quraish Shihab, which samples are taken from various references from his work which interpret Jihad according to context. According to M. Qurasih Shihab, Q.S. Al-Baqarah (2): 190 explains that it is permissible to wage war during the war *fi sabilillah* (in the way of Allah) to uphold the values of Belief in the One and Only God. The verse also explains the ethics and rules for conducting war, as well as guidance not to stand idly by and wait for the enemy to enter the area or threaten peace and harmony. The thinking method used in this study is the deductive method, namely collecting, analyzing and researching Jihad in the Q.S. Al-Baqarah (2): 190 in several kinds of literature, which is then narrowed down to the concept offered by M. Quraish Shihab in this verse which correlated with its implementation in the Indonesian context, therefore in analyzing the data, the author uses a framework built on theories developed in social sciences, linguistics, and scientific tools developed in interpretation

studies. The results of this study indicate the concept of Jihad in the Q.S. Al-Baqarah (2): 190 from the perspective of M. Quraish Shihab, namely: 1). The war to uphold religious values. 2). War is a form of defence. 3). Prohibition of destroying facilities and infrastructure unrelated to war. Moreover, it can be implemented in the Indonesian context in several areas of Jihad, including Jihad in the social field, Jihad in the education sector, and Jihad in the economic field.

Keywords: Jihad; Indonesian Mufasssir; Q.S. Al-Baqarah (2):
190

Introduction

The Qur'an is the final holy book which is believed to contain everything that is needed by humanity in navigating this life; the fact is that until now, it has shown that all Islamic groups, regardless of their sect, always refer to the Qur'an to obtain guidance and strengthen their opinions. In contrast, non-Muslims refer to verses in the holy book of Muslims to modify their thinking because the Qur'an does have a symbiosis with humans, namely between the Qur'an and humans and humans with the Qur'an (Abdurrahman, 2011).

The Qur'an that Allah revealed to the Prophet Muhammad saw. is a guide for mankind, this guidance is given so that humans can organize life to be more perfect, both the life of this world and the life of the hereafter (Rohimin, 2006).

With this privilege, the Qur'an addresses human problems in various aspects of life, spiritual, physical, social, economic or political, with a wise solution. For each of these problems, the Qur'an lays down an accurate solution with general principles that can be used as a basis for human steps and is also suitable for every era. Thus the Qur'an always obtains eligibility at all times and places because Islam is a flexible religion. Islam is a complete system; it can overcome all the symptoms of life; it is the state and homeland, or government and nation; it is morals and potential or

grace and justice; it is knowledge and laws or knowledge and decisions; it is material and wealth or opinion and welfare, it is Jihad and da'wah, as well as it is the true creed and legitimate worship (Al-Qattan, 2005).

From that, Rasulullah saw. in conveying his da'wah put forward the method to preach peacefully and avoid violence, as well as coercion and oppression of human rights, even though historical facts are found that describe wars against infidels. Islam does not allow coercion in religion. When there are conflicts and differences, Islam prioritizes peace because for Islam, peace is far more prioritized than conflict, and until whenever Islam is still a religion that teaches peace for all natures from the time of the Prophet Muhammad until now (Abdurrahman, 2011).

Recently, the peaceful face of Islam has been tarnished by some groups who claim to be Muslims but carry out anarchist and radical actions, and Muslims are currently weak in the media and publication sector. Causing a wrong perception of the community towards Islam, even several suicide bombings like what happened in Bali, and several other areas added to the severity of the negative image imposed on Islam, besides that the stigma given by western countries to Islam was getting worse after the building bombing WTC (World Trade Center) in New York, this made Islam even more hostile and considered a religion that teaches violence, radicalism, and terrorism, the proof of the occupation of Muslims in the State of Palestine is not much known about its development and details. However, it was the turn of the WTC and Paris in the bomb, see the entire world immediately became excited and gave sympathy, including by burning candles (Zulfa, 2022).

The events above make Muslims themselves uncomfortable using this noble term; this is due to the lack of understanding or knowledge about Islam among Muslims and the existence of western movements to attack Islam. These two things cause Muslims and non-Muslims to misunderstand the genuine

concept of Jihad. Jihad, which is currently displayed, is synonymous with people who are bloodthirsty in spreading Islam or efforts to uphold Islam; Muslims should know and understand the concept of Jihad in the Qur'an, even though it is tough to understand the meaning of the Qur'an because the distance between Muslims today and the time of the Prophet has passed 14 centuries, so it is not surprising that if the issue of Jihad is often a fascinating debate among scholars, Islamic intellectuals and also western intellectuals, they have conducted many studies and analyzes of the ins and outs of this word, whether the study is definitive, the scope, discussion or the pros and cons of the meaning of the word Jihad (An-Nashr, 1990).

Discussions on the topic of Jihad, along with the concepts that are interpreted, have shifted and changed according to the context and environment of each thinker. The Qur'an, as an essential human life guide, always makes a monumental contribution to every social life; besides that, the Qur'an does not make itself a substitute for human effort but a driving force and guide for the positive role of humans. in various aspects of life (Shihab, 2002).

Jihad is not new for Muslims because, at the time of the Prophet Muhammad saw. this phenomenon had become an essential part of Islamic teachings; even the call for Jihad was not just a Prophet's order but an order that was clearly stated in the Qur'an. Jihad, in a broader sense, is to be serious and work hard in carrying out and practising the teachings. At the same time, there is a very fundamental difference between Jihad and terrorism because terrorism is an action that can cause the Islamic religion to fear other people without any reason. Justified (Hidayat, 2005).

Allah said in Q.S. Al-Baqarah (2): 190, namely:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتُلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

“And fight in the way of Allah those who fight you, (but) do not transgress limits, for verily Allah does not like those who beyond the limit”.

Jihad for Muslims is an effort to realize the will of Allah swt. which is expressed through their religion. In developing and preserving the Islamic religion, Jihad occupies a strategic and significant position in Islamic teachings. In the course of Islamic history, Islamic warriors, in expanding their territory, often carried out attacks and wars with other religions. Besides, many texts in the Qur'an and hadith recommend Jihad (Husna et al., 2022; Miskiyah, 2022).

To carry out the orders of Allah and His Messenger, Muslims must try to exert all their abilities to realize these orders. To be a good Muslim, one must always fight for the sake of the religion of Islam (Jihad), and one must have the ability and implement Jihad in an essential sense. A narrow understanding of Jihad often leads to violence, killings and wars, so world peace and peace are difficult to achieve. In this regard, the meaning of Jihad needs to be reviewed using a hadith perspective. From the explanation of the meaning of the root word, Jihad means earnest effort, strenuous effort, maximum effort, hard and robustness (Amir & Syamsuddin, 2021).

While the meaning of Jihad, according to the term, is to mobilize all abilities to block attacks and face invisible enemies such as lust, shaitan and enemies who appear to be infidels. Based on the explanation of the roots of the word Jihad as mentioned above, a complete understanding of the meaning of Jihad can be taken, namely difficulty, difficulty, ability, power, sacrifice, test,

and the peak of the problem. It is said to be difficult because many obstacles and enemies are challenging to overcome without ability, both physical abilities, such as the ability of a healthy body and material abilities and non-material abilities, such as scientific abilities and intelligence (Rane et al., 2022).

Jihad requires power and sacrifice. The power in question is the mastery of the people who are waging Jihad over the problems they are facing or will overcome; besides that, Jihad requires the sacrifice of wealth, family, and the sacrifice of everything that is needed in Jihad. The Qur'an has been mentioned about 41 verses that discuss Jihad, which has various derivative words such as *jāhada-yujāhidu-jihādan* and so on.

Views of Imam Madhhab on Jihad

Jihad, according to the Maliki school of thought, namely as contained in the book *Munah al-Jalil* written by Muhammad Ilyasy, is the war of a Muslim against infidels who do not have an agreement in order to uphold the sentence of Allah swt., or his presence there (fighting), or he enters his territory (land of the infidels) to fight (Eka et al., 2022; Kumala, 2021).

According to the Shafi'i school of thought as contained in the book *Hāshiyah Bujairimī* which is a book of hasyiyah (marginal notes) from the book *Al-Iqnā' fi al-Fadl Abī Shujā'* defines Jihad by fighting in the cause of Allah swt. and fighting with all his might to fight the disbelievers. According to the Hanafi school of thought, as stated in the book *Badā'i al-Shanai'*, Jihad is an expression of exerting one's abilities. In contrast, according to the meaning of the Shari'a Jihad means exerting all one's abilities and energy in fighting in the way of Allah, be it with one's soul, wealth, orally, or others (Al-Asfahani, 2014).

Meanwhile, according to the Hambali school, as narrated in the book *al-Mughni* by Ibn Qudāmah it states that the Jihad discussed in the book *Al-Jihād* has no other meaning other than

that related to war, or fighting against infidels, both *farḍu kifāyah* and *farḍu ain*, or in the form of guarding the believers against enemies, guarding the borders and gaps in Islamic territories, in this issue, Ibn Qudāmah said “*ribat* (guarding the borders) is the base and branch of Jihad”.

The imams of the four madhhabs have agreed (imam Maliki, imam Shafiʿī, imam Hanafi, imam Hambālī) that the word Jihad means *qital* (war). Thus the word Jihad according to Syarʿī terms, is fighting in the way of Allah against the infidels by sacrificing life, property, oral, or others.

The Interpretation of Jihad in the Qur’an Surah Al-Baqarah (2): 190

In some narrations, it is mentioned that verse 190 of surah Al-Baqarah is the first verse that talks about the command of war after more than seventy verses that command to fight with the infidels. The believers understand that this permission is The *muqaddimah* of the obligation of Jihad upon them; according to Sayyid Qutb, the believers are allowed to fight the polytheists because they are wronged. God permits us to fight against the idolaters of Mecca who persecute Muslims. This permission was granted after being ordered to be patient. From the perspective of Sayyid Qutb, the command to be patient in facing the mushrikeen of Mecca aims to train the soul of Muslims to be patient in carrying out orders, submit to the leadership and wait for the permission of the leadership at that time. In the days of jahiliyyah, they had a burning spirit, reacted immediately if something triggered, and were impatient in the face of persecution. Therefore they need to be trained to obey the leader with respect and rational thinking (Hidayat, 2005; Ulaysh, 1989).

From the perspective of al-Marāghī, Muslims are not allowed to precede the attack without a justified reason, 86 this is as covered in Surah. 190 fight in the way of Allah those who fight you, and do not transgress. Indeed, Allah does not love the

transgressors. Not all infidels are obliged to be killed; this verse applies only when in the context of a raging war, not in a safe condition, so it is not appropriate when extreme elements use these verses as a basis for legitimizing attacks against non-Muslims who do not commit aggression against Muslims (Al-Maraghi, 1946).

In an atmosphere of war, Muslims are still given restrictions that must be obeyed, including prohibited from waging war in the Masjid al-Harām. However, this prohibition does not apply if it turns out that unbelievers still attack Muslims. At the same time, in Masjid al-Harām, Muslims are allowed to retaliate for their attacks in this condition. However, when the unbelievers have stopped fighting and from their disbelief and then enter the religion of Allah, then Allah accepts their deeds because Allah is merciful to his servants, Allah forgives their mistakes in their past, when they repent of their sins, they fear God and do good deeds.

Qurasih Shihab, Q.S. Al-Baqarah (2): 190 above describes the ability to conduct war during the war was in the way of Allah, to uphold the values of Godhead Almighty and independence and freedom by religious guidance. Viewed from the morphological aspects of the word *يُفَاتِلُونَكُمْ* is a form of *fi'il mudāri'* which shows the time being/will, this shows when the time of war begins, therefore Muslims should not stand idly by waiting until the enemy comes and enters the territory of Muslims and threaten peace. The word *يُقَاتِلُونَكُمْ* also indicates the command to fight people who are accustomed to doing war, so that when there are women, older adults or children who do not do war, then they should not be fought, even when people who do war surrender, nor should be fought, in war also should not damage public facilities that are urgent such as hospitals, settlements, cutting down trees and others (Shihab, 2019).

Based on the interpretation of the Qur'an surah Al-Baqarah (2): 190 above, Jihad is one of the commands of war for

Muslims who are defensive as a fortress of Muslims, and in the implementation of the war is not allowed to damage the means that are not related to the implementation of war such as buildings, trees, even people who do not participate in the war are also not allowed to be fought (Shihab, 2019).

The Concept of Jihad in the Q.S. Al-Baqarah (2): 190 Perspective M. Quraish Shihab

The concept of Jihad in Q.S. Al-Baqarah (2): 190 which is presented as follows: The first war to uphold religious values. M. Quraish Shihab defines "*jihad fi sabilillah*" in the way of Allah which is to devote all abilities and totality to upholding the values of the supreme deity and independence and freedom in line with religion. Every struggle always requires sacrifice; according to him, in Jihad, a person must devote abilities both physically and mentally, physically and mentally, soul, property and body, not to be half-hearted to uphold religious values (Rohimin, 2006).

In line with the opinion of Muhammad Abd al-Qādir Abū Faris in interpreting *fi sabilillah*, namely for the public interest (not personal interests), meaning for the establishment of religion (religious values) and the state. In the above explanation, it can be understood that war in the way of Allah is a public interest that can be achieved by devoting all abilities and totality to upholding the values of the supreme deity and independence and freedom in line with religious guidance (Izi et al., 2022).

The second, war is a form of defence. The commandment that allows fighting if there is an attack that is not by the guidance of religion as a form of defence from enemy attack, as contained in *يُقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ كَفَرُوا بِآيَاتِهِمْ* (and fight in the way of Allah those who fight you), 92 the war is a form of defence in defending religion and himself when facing enemies who want to attack, in this verse also hints to remain vigilant in the face of attacks of aggression so that Muslims can guard and anticipate attacks to come, and there is no more fitnah as has been done by the

unbelievers before according to Ibn Kathīr explained in connection with the interpretation of the word of Allah which means “and fight in the way of Allah those who fight you”, this verse is the first verse of War revealed in Medina. After this verse was revealed, the messenger of Allah (peace be upon him) fought those who fought him and left those who did not fight him, so there was no more arbitrary fighting against the Muslims (Shihab, 2002).

Based on the above explanation, that warfare in the context of verse 190 of Q.S. Al-Baqarah is a form of defence of Muslims against enemy attacks, thus eliminating arbitrary acts (persecution, humiliation, and tyranny) against Muslims a prohibition of damaged facilities and infrastructure that are not related to war. According to M. Quraish Shihab section of paragraph 190 وَلَا تَعْتَدُوا above, contains a prohibition to exceed the limits that cause damage to facilities and infrastructure that are not related to war, such as damaging hospitals, places of worship, public facilities (terminals, bus stops, stadiums, and others), the section of the verse also applies to the prohibition of fighting people who do not participate in war, such as civilians, women, children, and the elderly, even those who surrender (prisoners) in war a similar opinion is also conveyed in the book of Tafsīr Ibn Kathīr, contained in the word of God:

وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

“Do not transgress, for God does not love transgressors”.

Fight them in the way of Allah, but do not transgress in war. Ḥasan Al-Bashrī said that he went beyond the limits of cheating, chopping up enemies, killing women, children, older adults who did not participate in the war, monks and priests in his churches, killing animals not because of *mashlahah*, burning trees, and other acts that are destructive in the absence of *haq*. From

some of the above descriptions, it is explained that in war there is a prohibition to damaging facilities and infrastructure that cannot be justified by religion because an offence will cause hostility. Therefore Allah does not like those who exceed the limits (Maliki, 2018).

Jihad in the Indonesian Context

Jihad in the Q.S. Al-Baqarah (2): 190 in the context of Indonesia can be implemented through several forms of Jihad, such as Jihad against the threat of division between Muslims, ignorance, poverty, and others. In this discussion, the author will classify some of the implementations of Jihad in the context of Indonesia in order to facilitate the reader in understanding the current research.

The first jihad in the social sphere. Jihad in the social field in the context of Indonesians overcome the state of society that is alarming, ranging from the understanding of terrorism about Jihad, radicalism, moral damage, the threat of division between Muslims, crime, social injustice and other problems that are so complex (Mahmud, 2001).

Misinterpretation of the verses of Jihad, occurs because it does not pay attention to the context of the verse so that the fundamental justifies acts of terrorism under the pretext of Jihad. They commit acts of terrorism to express fundamentalism by wearing religious symbols. As revealed by Yūsusuf Al-Qardhawī that the main factor of the emergence of radicalism in religion is the lack of a proper and deep understanding of the essence of the teachings of Islam itself. The teachings of Islam are only understood superficially and partially, giving rise to a less precise interpretation (Hascan, 2021).

Acts of terrorism are acts that use violence or threats of violence that cause an atmosphere of terror (fear) widely, which can cause mass casualties, and or cause damage or destruction of the environment, public facilities, or international facilities with

ideological, political or security motives. There are seven recorded cases of the most significant terrorism in Indonesia, ranging from simultaneous church bombs on Christmas Eve, Bali bombings I, JW Marriot and Ritz Carlton bombs, Bali bombings II, and others; of these cases resulted in damage to buildings, dozens of victims died, and even hundreds of people were injured, this happened because of a lack of proper understanding of the understood context. They carry out their actions under the pretext of upholding religious values, which is accurate but incorrect because they uphold religious values without paying attention to the limits in enforcing them (Wahid et al., 2021).

Recently, the social situation has been faced with a case of radicalism, which is a form of understanding or ideology that is contrary to Pancasila. Radicalism is a movement seeking to change society's social order completely. Quoting from the book radicalism in the perspective of Critical Discourse Analysis, radicalism has several characteristics, namely that it changes continuously and demands extreme changes, usually using violent means to achieve its desires, and its adherents have a strong belief that understanding differently from him is wrong (Zaqzouq, 2008).

In the issue of radicalism, there are two cases, namely Jihad, which is considered radicalism, and radicalism which pretends Jihad. One example is the claim of radicalism against Ust. Abdul Shomad's claim is invalid because, in the delivery of his preaching, he did not use violence or extreme changes. However, when preaching, he conveyed according to religious guidance, as contained in the concept of Jihad Q.S. Al-Baqarah (2): 190 perspective M. Quraish Shihab as already explained above, that he preached to uphold the values of Divinity, without any violence or destruction of facilities or infrastructure, and it is a form of maintaining the teachings of religion (Al-Maududi, 2019; Madkhal & Fawaid, 2015).

From the above explanation, every social activity of any kind, or however the problem, can be anticipated by using the concept of Jihad as above, namely upholding religious values with specific limits and without destroying both facilities and infrastructure.

The second jihad in education. Among the severe problems in Indonesia occurred in the world of Education. Education is one of a country's driving wheels forward or backwards; this can be seen from the lack of competent educators due to ignorance and backwardness seen from the quality of human resources (human resources). Therefore, Indonesia must implement Jihad in education, putting education into a common problem (Warsah, 2021).

Muslims must always uphold jihad in the field of education. The main thing that must be done is to change the perspective of Education, which is a means to advance civilization, because the progress of a human civilization is determined by the progress of the development of Science and civilization, education that occurs at this time is *ghasw al-fiker* (war of thought), namely the change in the procedures for learning from face-to-face (offline) to online (online), so that there are so many media currently used by some elements to colonize the thinking of generations of nations, especially the Indonesian nation, therefore, education of the nation's next generation is weakening and continues to be weakened, so that the colonialists easily control the country of Indonesia which is full of natural wealth, but we can fortify this by striving in the field of education, by competing (filling) the media that colonize the nation's generation of thought, the same can be done by matching (filling) the media with the enforcement of divine values, and providing restrictions on the education they do (Yazdi, 2006; Zayyadi & Amatillah, 2021).

The third jihad in the economy. Another concern in Indonesia is the distance from a prosperous society; this is seen when many Indonesian people feel poverty. The level of poverty

in Indonesia is still high; it can be addressed by striving in the economic field.

According to M. Quraish Shihab, the main factor causing poverty is silence, reluctance, or inability to move and work. Unwillingness to try is the persecution of oneself (internal factors), while the inability to try is caused, among other things, by the persecution of other human beings (external factors) (Mahmud, 2001).

Overcome the onset of poverty in the internal factors, can be done by changing the paradigm to become a person who developed and developed for the sake of the feasibility of his life; it can be helped by Jihad in the economic field, for example, by promoting the values of Divinity, such as by performing prayers before work. Before performing the prayer, should Do *wbudu'*, so that the body that was initially lazy to be fresh and eager again for activity, therefore the body becomes more excited than the original, and can return to work ideally to overcome factors arising from outside (external factors) as mentioned M. Quraish Shihab above, namely the oppression of other humans, including corruption of officials, or someone who often harms the community, can be filtered by Jihad in the economic field, this can be done by upholding religious values, and giving limits to jobs that can be detrimental, so that economic equality can be created in this Indonesian country (Almascaty, 2001).

Conclusion

From the lengthy explanation above, this study produced several conclusions. The results of this study indicate the concept of Jihad in the Qur'an surah al-Baqarah verse 190 from the perspective of M. Quraish Shihab, namely: 1). The war to uphold religious values. 2). War is a form of defence. 3). Prohibition of destroying facilities and infrastructure unrelated to war. Moreover, it can be implemented in the Indonesian context in several areas of

Jihad, including Jihad in the social field, Jihad in the education sector, and Jihad in the economic field.

Bibliography

- Izi, I. F., AN, A. N., Waston, & Saifudin. (2022). The Deradicalization of Islamic Boarding Schools towards Pluralism Based on the Interpretation of Inclusiveness in the Theme of the Verse of Jihad. *Proceedings of the International Conference on Islamic and Muhammadiyah Studies (ICIMS 2022)*, 206–212. <https://doi.org/10.2991/assehr.k.220708.026>
- Abdurrahman. (2011). *Al-Qur'an & Isu-isu Kontemporer* (Sahiron Syamsuddin (ed.); 1st ed.). Elsaq Press.
- Al-Asfahani, A.-R. (2014). *Mu'jam Mufradat al-Faz al-Qur'an*. Dar al-Fikr.
- Al-Maraghi, A. M. (1946). *Tafsir al-Maraghi*. Maktabah Musthafa al-Jailani.
- Al-Maududi, A. A. (2019). *Jihad Bukan Konfrontasi*. Cendikia Sentra Muslim.
- Al-Qattan, M. K. (2005). *Pengantar Studi Ilmu Al-Qur'an*. Pustaka Al-Kautsar.
- Almascaty, H. B. (2001). *Panduan Jihad untuk Aktivis Gerakan Islam*. Gema Insani Press.
- Amir, A. M., & Syamsuddin, S. (2021). Tafsir Virtual: Karakteristik Penafsiran dalam Konten Dakwah Akhir Zaman di Youtube. *SUHUF*, 14(1), 99–126. <https://doi.org/10.22548/SHF.V14I1.614>
- An-Nashr, M. I. (1990). *Berjuang di Jalan Allah*. Gema Insani Press.
- Eka, E. J. P., Saputri, U., Anjarwati, M., & Damayanti, R. (2022). State-Defense In The Perspective of The Qur'an (Reinterpretation Of Jihadi Verses With Ma'na Cum Maghza Approach). *International Conference on Islam And Education 'Moderate Islamic Education For Sustainable Development In Plural*

Society," 711–720.

- Hascan, M. A. (2021). The Efforts of Al-Jihad Mosque's in Realizing the Taklim Assembly as an Islamic Education for Medan Baru Community. *Edukasia Islamika: Jurnal Pendidikan Islam*, 6(2), 164–179. <https://doi.org/10.28918/jei.v6i2.4406>
- Hidayat, N. (2005). *Sayyid Quthb : Biografi dan Kejenihan Pemikirannya*. Gema Insani Press.
- Husna, R., Zayyadi, A., & Oktafiana, D. (2022). The Relationship of Faith and Tolerance in The Film One Amen Two Faith: Living Qur'an Perspective. *Jurnal Islam Nusantara*, 6(1), 1–10. <https://doi.org/10.33852/jurnalin.v6i1.343>
- Kumala, N. (2021). The Contextual Qur'anic Interpretation of Jihad. *AQWAL: Journal of Qur'an and Hadis Studies*, 2(2), 186–206. <https://doi.org/10.28918/aqwal.v2i2.6016>
- Madkhal, & Fawaid, A. (2015). Kritik Atas Kritik Epitemologi Tafsir M. Abied Al-Jabiri: Studi Kritis Atas Madkhal ila al Quran al Karim. *Ulul Albab*, 16(2), 157–175.
- Mahmud, A. A. H. (2001). *Rukun Jihad :Kajian Tuntas Tentang Konsep Mempertahankan Eksistensi Umat*. Al-I'tishom.
- Maliki, M. (2018). Tafsir Ibn Katsir: Metode dan Bentuk Penafsirannya. *El-'Umdah*, 1(1), 74–86.
- Miskiyah, R. (2022). Tafsir Kesetaraan dalam al-Qur'an (Telaah Zaitunah Subhan atas Term Nafs Wahidah). *Egalita: Jurnal Kesetaraan Dan Keadilan Gender*, 17(1), 18–34. <https://doi.org/10.18860/egalita.v17i1.15651>
- Rane, H., Satterley, S., & Rahimullah, R. H. (2022). Education and Islamist Jihadism: A Survey of Muslim Australians. *Studies in Conflict & Terrorism*, 1–24. <https://doi.org/10.1080/1057610X.2022.2034216>
- Rohimin. (2006). *Jihad : Makna & hikmah* (S. Mahdi (ed.)). Erlangga.

- Shihab, M. Q. (2002). *Tafsir Al-Misbah (Pesan, Kesan dan Keserasian Al-Qur'an)* (15th ed.). Lentera Hati.
- Shihab, M. Q. (2019). *Kaidah Tafsir*. Lentera Hati.
- Ulaysh, M. I. (1989). *Minah Al-Jalil Sharh Mukhtasar Sayyid Khalil*. Dar al Fikr.
- Wahid, A., Marwiyah, S., & Sunardi, S. (2021). The Act of Jihad on Higher Education Institution Against Corruption. *Journal Education Multicultural of Islamic Society*, 1(2), 225–239. <https://doi.org/10.33474/jemois.v1i2.12509>
- Warsah, I. (2021). Jihad And Radicalism: Epistemology Of Islamic Education At Pesantren Al-Furqan In Musi Rawas District. *Jurnal Ilmiah Islam Futura (JIIF)*, 21(2), 152–169. <https://doi.org/10.22373/jiif.v21i2.7683>
- Yazdi, M. (2006). *Perluakah Jihad: Meluruskan Salah Paham Tentang Jihad dan Terorisme*. Al-Huda.
- Zaqzouq, M. H. (2008). *Islam Dibujat Islam Menjawab*. Lentera Hati.
- Zayyadi, A., & Amatillah, A. (2021). Indonesian Mufasssir Perspective on Gender Equality: Study On Tafsir Al-Misbah, Tafsir Al-Azhar, and Tafsir Marāh Labīd. *Mushaf: Jurnal Tafsir Berwawasan Keindonesiaan*, 1(2), 74–102. <https://doi.org/10.33650/mushaf.v1i2.2169>
- Zulfa, W. (2022). Tracking The Roots Of Radicalism In Indonesia: Interpretation Of The Versions Of Jihad And War In The Qur'an. *Mushaf: Jurnal Tafsir Berwawasan Keindonesiaan*, 2(2), 94–106. <https://doi.org/10.33650/mushaf.v2i2.3776>