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## The Contextual Qur'anic Interpretation of Jihad

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### Abstract

In the 20th century, Indonesia was faced with issues of right-wing extremism in the name of religion which affected the benefit of the people. Several acts of terror, the discourse of the caliphate, returning to the sunnah, and dictation of takfiri have become the center of topics in our country, where the issue of "jihad" against religion and the state is often misinterpreted in a harsh and coercive way. Thus, through analyzing the contemporary interpretation of the Double Movement, the interpretation of the verse is more inclined towards more universal values, which are humanist, freedom (al-hurriyah), equality (al-musawwah) and justice (al-'adalah). So that it produces some understanding that jihad is not just about war, but can be done in various ways by looking at the contextuality of the times, as in the viewpoint of Habib Lutfi, that defending the country and homeland as the term "jihad today" is one of the alternatives in silencing the understanding. "Conventional jihad" brought about by elements in destroying religion and the state, including strengthening knowledge of history, increasing the achievement of the nation's children and understanding of ukhuwah wathaniyah which are interconnected to silence as a form of love for the homeland and jihad for the advancement of religion and the state.

**Keywords:** *Difa'il Wathan; Jihad; Qital Verses; Double Movement.*

### INTRODUCTION

Era 4.0 shows how hard technology flows, especially in digitalization. Humans are faced with the condition to keep up to date with an increasingly problematic life. This current makes humans increasingly digital literate and makes information transparent, where humans not only get information (as a consumer) but also provide information (as a producer). This is where the joint task is to continue to think and create creativity in answering the problems of the times, especially in the realm of national religiosity. Allah has explained through the verse QS. Al-Jatsiyah verse 13 "And He has subjected to you all that is in the heavens and all that is in the earth, (as a mercy) from Him. Verily in that there are indeed signs (of Allah's power) for a people who think." Through this verse, humans are required to develop their

thinking power as a form of being grateful for the reason that Allah has given to answer the challenges of the times, solely for the benefit of the people, as in QS. Thoha verse 2, where Religion is not present to make people more difficult.

Through the data that the author has collected on global issues that are rife and developing in the 20th century, one of which is about radical understanding and acts of extremism on the actualization of one's religion. At the beginning of the 20th century, we were faced with the issue of bombing a number of churches in Jakarta on Christmas Eve under the pretext of religious jihad, then in 2002 the Bali bombing, 2003 suicide bombing at the Marriot Hotel, 2004 at the Australian Embassy, Jakarta. This bombing had stopped until it returned again in 2009 with the term Mega Kuningan bombing, which resulted in the names behind these extreme actions, such as Noordin M Top, Dulmatin, Imam Samudra, Ali Ghufron or Mukhlas and Umar Patek. These acts of terror are actually echoed by them aloud as a form of jihad fi sabilillah which is "purchased" to get heaven and seventy nymphs in it.

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These terrorists then gave birth to "descendants" with the same extreme understanding, but with different packaging. Where, in 2017 Indonesia was faced with a war of religious ideology which was reflected in the election of Governor and Deputy Governor in Jakarta. The seeds of radical understanding continued until 2018 regarding the issue of ISIS ideology entering and developing in Indonesia, as

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<sup>1</sup> "Detik-detik Sebelum Aksi Bom Natal 2000," Berita, Berita Satu, May 8, 2012, <https://www.google.com/amp/s/www.beritasatu.com/amp/beritasatu/nasional/46781/detik-detik-sebelum-aksi-bom-natal-2000>.

evidenced by the suicide bombings carried out by the perpetrators at the Santa Maria Catholic church and the Surabaya Police Headquarters.<sup>2</sup> The latest “Jihad” phenomenon appeared in March 2021, right at the Cathedral Church – Makassar, a husband and wife affiliated with the terror act in the Philippines and a terrorist group from the Jamaah Ansharut Daulah (JAD) network carried out a suicide bombing by leaving a will to their family. with the aim of jihad in the way of Allah to reach heaven,<sup>3</sup> then followed by a shootout by Zakiyah Aini at the National Police Headquarters, Jakarta, which resulted in the death of Zakiyah. Zakiyah became a lone wolf (independent actor) in carrying out his actions, based on the will he left to his family and uploads on his personal Instagram, he became a strong suspect as a member of ISIS.<sup>4</sup>

Some of the cases and phenomena above have become a common concern, when the issue of terrorists disappeared for several years, now it appears with a new look and involves more women. Acts of terrorism do not have to take the form of fistfights and physical violence, the ideology that resembles the extreme ideology of ISIS is massively felt by the public, such as truths that are unilaterally acknowledged without regard to the benefit of the people. The act of defending religion, extremism of the contemporary hijrah concept, the tagline of returning to the sunnah, to the establishment of the HTI organization which is used as a forum to establish the Khilafah in Indonesia are some of the products resulting from an extreme radical understanding of the interpretation of the verse before it eventually becomes a more outspoken act of terrorism.

Among the verses that perpetrators often use to justify their terrorist acts are referring to the QS. At-Taubah verse 29 and several other radical verses. As Ali Ghufron or Mukhlas (one of the suicide bombers in Bali) put it, "...to retaliate against

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<sup>2</sup> “Fakta Keluarga Pengeboman Bunuh Diri di 3 Gereja di Surabaya,” Berita, Liputan 6, May 14, 2018, <https://www.liputan6.com/news/read/3524284/5-fakta-keluarga-pengebom-bunuh-diri-3-gereja-di-surabaya>.

<sup>3</sup> Himawan, “Pelaku Bom Bunuh Diri di Gereja Katedral Terafiliasi Aksi Teror di Filipina,” Berita, Kompas.com, March 28, 2021, <https://www.google.com/amp/s/amp.kompas.com/regional/read/2021/03/28/213732278/pelaku-bom-bunuh-diri-di-gereja-katedral-terafiliasi-aksi-teror-di-filipina>.

<sup>4</sup> Fabian Januarius Kuwado et al., “Sosok Zakiah Aini Penyerang Mabes Polri, Simpatisan ISIS, Mahasiswa DO yang Tertutup,” Berita, Kompas.com, April 1, 2021, <https://www.google.com/amp/s/amp.kompas.com/megapolitan/read/2021/04/01/05350071/sosok-zakiahaini-penyerang-mabes-polri-simpatisan-isis-mahasiswa-do-yang>.

the injustice and authority of the United States and its allies against Muslims in Afghanistan with the intention that they stop their injustice." He explained that his actions were one of the proofs of his devotion to God. Through the fragments of sentences explained by terrorist actors, it is indicated that the understanding of devotion (jihad) to Allah is to destroy and fight those who do not have the same belief as himself. The problem above is felt to continue to grow, even though terrorist actors have been sentenced to death, exiled from human civilization, or the disbandment of organizations that have radical ideologies. Because basically an ideology that has been indoctrinated to the human mind continuously, will be embedded in humans so that under their consciousness humans perceive it as the truth and believe in it.

If you look at the results of a survey from Kominfo which was reported by M.detik.com, that the Indonesian government has blocked at least 22 websites that are indicated to have radical ideas, and it is young people who are vulnerable to being influenced by radical ideologies, because the majority of internet users are Muslim you are millennial. Not a few researchers, scientists or internet observers who found the results of activities on social media discussed more about the caliphate, Syria, ISIS and similar things. As carried out by the Alvara Research Center where in its survey of millennials consisting of 1,800 students and 2,400 students, 17.8 percent of students and 18.4 students stated that they agreed with the caliphate as an ideal form of state. In his research, Hasanudin said that the seeds of conservatism and radicalism that are widely disseminated through social media will harm millennials if there is no good sorting and minimal religious knowledge.<sup>5</sup>

So, the textualist-scriptualist interpretation of the *qital* and jihad verses needs to find a contemporary interpretive solution to answer the above concerns. In the opinion of the author, all parties are certainly expected to be able to carry out the Rahmatan lil'alamina da'wah according to the QS. Al-Anbiya' verse 107. Inviting to goodness does not have to be frontal to hurt fellow human beings and eliminate human rights and freedom of life. By optimizing civilization, making peace with technological advances and following the times to preach in conveying *maddah* of nationality as an act of de-radicalization in Indonesia, it is also a more humane soft

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<sup>5</sup> Zakaria, "Mewaspadai Radikalisme di Internet," Berita, Info Denpasar.Id, June 8, 2020, <https://www.infodenpasar.id/news/mewaspadai-radikalisme-di-internet/index.html?amp=1>.

jihad action, of course this is for the sake of *dar'ul mafashid muqaddam 'ala jalbil mashalih*.

This article was written through Fazlur Rahman's *Double Movement* interpretation approach to find a new interpretation of one of the jihad verses, namely QS. At-Taubah: 29 in the universal values of the revelation of the verse such as freedom, humanity, equality and justice by not eliminating the socio-historical and cultural aspects of the current modern era. Meanwhile, after understanding the universal values of the verse, it is necessary to disclose the concept of *difa'il wathan* by Habib Luthfi as a way of de-radicalization in Indonesia as a common consensus whose understanding of delivery is by optimizing internet media. Then a question is generated for the discussion in this article, namely: 1.) How is the *Double Movement* Interpretation of QS. At-Taubah verse 29? 2.) How is the actualization of *Difa'il Wathan* Habib Lutfi in the media against radicalism?.

The previous article that is relevant as a comparison of the results of this case study is the article by Asnan Purba and Imam Kamaluddin entitled *The Urgency of Today's Jihad in an Islamic Perspective*. Economics means helping Muslims in other countries such as Palestine, Afghanistan, Syria, Yemen, Rohingya and Uighurs in Xianjiang by giving our wealth, so that they are real Mujahideen who can afford weapons and equipment and to fulfill their needs in upholding the religion of Allah in their country.<sup>6</sup> In addition, it was also explained that there is a political jihad and a boycott, according to both (Asnan and Imam) political jihad means when the government no longer cooperates with countries that are hostile to Islam, especially the Jewish state and America, hereby both provide steps to cooperate with Islamic banks and to Arab countries and those who support Islam. In addition, the unity of Muslims from all elements (Government, institutions, religious leaders) to dare to boycott products produced from the Jewish and American countries and paralyze their economy, as long as it does not harm the interests of Muslims.<sup>7</sup>

Apart from the jihad options presented in previous studies, the author intends to offer other jihad options by looking at the perspective of jihad from the perspective

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<sup>6</sup> Asnan Purba and Imam Kamaluddin, "Urgensi Jihad Masa Kini Dalam Perspektif Islam," *Jurnal Unida Gontor* Vol. 13 No. 2 (September 2019): 11, [https://ejournal.unida.gontor.ac.id/index.php/ijtihad/article/download/3538/pdf\\_17](https://ejournal.unida.gontor.ac.id/index.php/ijtihad/article/download/3538/pdf_17).

<sup>7</sup> Purba and Kamaluddin, 12.

of da'wah through the analysis of the *double movement* interpretation. The concept of *difa'il wathan* Habib Luthfi's perspective, which is collaborated with the role of the media, is the basis for da'wah in a new form of jihad today that is more elegant and can be accepted by various individuals, groups or even non-Muslims in defending their country and religion.

## DISCUSSION

### Definition and Forms of Jihad

Jihad in the Qur'an both before the Prophet migrated to Medina until after the Hijrah had different purposes. In the language of jihad is a form of masdar from the Arabic *jahada* which means sincerity, ability, strength, spaciousness and firmness, which means earnestly exerting all his strength and ability to achieve the expected goals. Ibn Mandzur himself in his book (1119) explains that jihad comes from the word *al-juhd* which means *al-thaqah* (strength), *al-wus'u* (effort) and *al-masyaqqah* (difficulty). Then, literally is fighting people whose safety is not guaranteed by Muslims such as the Kafir and the polytheists. Another understanding by Al-Zuhaili (1985) means that jihad is to strive for all abilities at the expense of life, property and tongue to fight the infidels.<sup>8</sup> Then, jihad has a different meaning when juxtaposed with the word after it, such as *Jihad al-nafs* which means to exert one's ability in order to avoid committing unlawful acts. According to Al-Raghib as quoted by *Al-Husayni*, the essential meaning of jihad is *Istifragh Al-Wus'i Wa Al-Juhd*, namely directing the ability to reject three things, including fighting real enemies, satan and lust.<sup>9</sup>

In the Qur'an itself is expressed in the sentence "*Wa Jaahiduu Fillahi Haqqa Jihaadihi*" QS. Al-Haj verse 78 (and jihad in the way of Allah with the true jihad). The word *Fillah* is juxtaposed with "*Jihad*" which means being serious about deepening the spiritual aspect of humans, namely the human relationship with God, by subduing all negative human tendencies in the context of the *Tazkiyat Al-Nafs* effort. Meanwhile, when the word jihad is juxtaposed with the word *fi sabilillaah*, it means a serious effort to follow the path of Allah, such as sacrifice with property and

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<sup>8</sup> Purba and Kamaluddin, 113.

<sup>9</sup> M. Quraish Shihab, *Wawasan al-Qur'an* (Bandung: Mizan, 1998), 506.

life.<sup>10</sup> Meanwhile, Al-Raghib Al-Asfahani explained that jihad is to mobilize all capabilities in restraining the enemy. According to him, jihad has three kinds, namely fighting against visible enemies, fighting against demons, and fighting against lust, where the struggle is carried out by hand and verbally.<sup>11</sup>

As explained above, the meaning of jihad has a variety of meanings, ranging from sincerity, ability, strength and others. Jihad is often interpreted as 'war' or the same as the word *qital* because it started with a massive war during the prophetic period,<sup>12</sup> so that some people or certain groups are more inclined to interpret and interpret the verses that explain *qital* (war) similar to the meaning of 'jihad'. All figures and commentators also have differences in the meaning of jihad, by Quraish Shihab (2007), that *jihad* is a genuine struggle by mobilizing one's abilities and strengths to achieve goals, especially against enemies, or defending truth, goodness, and nobility.<sup>13</sup>

In his book Muhammad Chirzin (2006), Din Syamsudin in his introduction explains that the broad meaning of jihad does not only mean war or sacrificing the occurrence of war, physical contact and weapons, because going in the way of Allah will always be carried out, both in an atmosphere of war and peace.<sup>14</sup> It is our collective duty to restore the meaning of 'jihad' according to its original meaning accompanied by the universal values described in the Qur'an and Hadith. As we already know, that Islamic civilization is certainly inseparable from the journey of *fiqh*. Thus, the word jihad should be interpreted also from the point of view of a more comprehensive *fiqhiyah* rule.<sup>15</sup>

The *Fuqaha* (fiqh experts) classify the forms of jihad into four forms, namely *jihad al-nafs* (jihad against oneself, namely by restraining one's lust), *jihad al-*

<sup>10</sup> Alwi Shihab, *Islam Inklusif* (Jakarta: Mizan, 1998), 284.

<sup>11</sup> Mukhamad Saifunnuha, "Jihad Dalam Alquran; Aplikasi Teori Penafsiran „Double Movement“ Fazlur Rahman Sebagai Upaya Kontekstualisasi Ayat-Ayat Qital Dalam Alquran" (Skripsi, Salatiga, IAIN Salatiga, 2018), 28, <http://e-repository.perpus.iainsalatiga.ac.id/6592/1/21514014.pdf>.

<sup>12</sup> Abid Rohmanu, *Reinterpretasi Jihad: Relasi Fikih Dan Akhlak* (Ponorogo: STAIN Press Ponorogo, 2012), 64, <http://repository.iainponorogo.ac.id/72/2/represen%20jihad.pdf>.

<sup>13</sup> M. Quraish Shihab, *Ensiklopedia Alquran, Kajian Kosa Kata*, (Jakarta: Lentera Hati, 2007), 396.

<sup>14</sup> Muhammad Chirzin, *Kontroversi Jihad di Indonesia: Modernis Vs Fundamental* (Yogyakarta: Pilar Media, 2006), xiii.

<sup>15</sup> Rohmanu, *Reinterpretasi Jihad: Relasi Fikih Dan Akhlak*, 64.

*syaitan* (jihad from the temptations of the devil), jihad against wrongdoers and against people or groups who hostile to Islam.<sup>16</sup> In the Qur'an there are at least 41 times the revision of the word jihad is discussed<sup>17</sup>, and 5 times of it which discusses the word *jihad*, including in the QS. Al-Maidah verse 35 and QS. Al-Hajj verse 78.<sup>18</sup> But it does not include the derivation with the word *qital* which some people equate.

Judging from the various derivations of the name jihad, then this is the reason why the word *qital* in the Qur'an must be interpreted and interpreted according to the history of a verse of the Qur'an. When the word *jihad* is taken from the *Makkiyah verses*<sup>19</sup>, it does not mean war or resistance with battle, because at that time there was nothing to be defended by means of battle, and Allah did not command Muslims to fight with weapons, but rather to jihad. with the spirit and spirit to remain patient and consistently speak the truth in the midst of intimidation, humiliation and torture from the Meccan infidels as revealed in the QS. Al-Ankabut : 6, QS. An-Nahl: 110 and QS. Al-Furqon: 52.<sup>20</sup>

While the word *qital* appeared after the Prophet migrated to Medina, because of the resistance in order to protect and defend the new country (Medina), where Islam has grown rapidly with strong leadership and regulations.<sup>21</sup> At least the command of jihad by fighting (*qital*) began in the 2nd century Hijriyah, precisely at the *Battle of Badr*,<sup>22</sup> then followed by the following wars, the *Uhud war* (625), *Khandaq* (627), *Tabuk* (630), and others. this command is contained in the QS. Al-Hajj: 39-40. In his book Al-Tabari argues that the order in the context of the above verse is defensive, because Muslims have been fought, persecuted and expelled from

<sup>16</sup> Purba and Kamaluddin, "Urgensi Jihad Masa Kini Dalam Perspektif Islam," 133–34.

<sup>17</sup> Shihab, *Wawasan al-Qur'an*, 501.

<sup>18</sup> Dawam Rahardjo, *Ensiklopedi al-Qur'an; Tafsir Sosial Berdasarkan Konsep-Konsep Kunci* (Jakarta: Paramida, 1996), 516.

<sup>19</sup> "Makkiyah Adalah Sebutan Dalam Surat Al-Quran Atau Ayat Yang Di Turunkan Sebelum Masa Hijrahnya Rasulullah Ke Madinah," n.d.

<sup>20</sup> Lililk Ummi Kaltsum and Moqshith Abdul, *Tafsir Ayat-Ayat Ahkam* (Jakarta: UIN Press, 2015), 185, <http://repository.uinjkt.ac.id/dspace/handle/123456789/35807>.

<sup>21</sup> Haikal Fadhil Anam et al., "Kontekstualisasi Konsep Jihad Dalam Al-Qur'an (Q.S Al-Nisa [4]: 95) Sebagai Upaya Preventif Covid-19)," *Jurnal Mahdar* Vol.2 No.2 (2020): 114, <https://media.neliti.com/media/publications/323950-kontekstualisasi-konsep-jihad-dalam-al-q-baa39b64.pdf>.

<sup>22</sup> "Perang Badaradalah Perang Pertama Yang Dilakukan Oleh Umat Islam, Yang Dipimpin Oleh Rosulullah Dan Termasuk Kedalam Perang Ghazwah. Terjadi Di Desa Badar, Tanggal 17 Ramadhan 2 H/12 Maret 624 M.," n.d.



their homeland by the Meccan infidel group. Then, Allah allowed the believers to fight the polytheists, because they had wronged and fought the Muslims.

As we already know, that the Qur'an was revealed gradually, among others, as a reaction to the conditions of the times and the answer to the problems at that time. Therefore, the texts of the Qur'an are full of historical socio-historical and political contexts that developed during the revelation of these verses. In the science of interpretation it is referred to as *Asbab Al-Nuzul*, and the classification of *Makkiyah* or *Madaniyah* verses, as knowledge and application of the meaning of the Qur'anic texts from the macro context that frames a verse. Through this interpretation, it becomes a form of human *ihtiyar* to be more observant and critical of a verse, so as to be able to see verses that provide messages of values and morality, as well as verses which are operational technicalities that become legal institutions that are bound by the context of space and time as described above. *madaniyah* verses.

So in looking at the context mentioned above, it is necessary to interpret one of the *qital* verses which is often used as an interpretation of the current form of jihad, which refers to the QS. Al-Taubah: 29. In contemporary commentary discourse, it is believed that in order to understand a more accountable interpretation of certain Qur'anic concepts and values, it requires a thematic reading (*maudhu'iyah*) without neglecting the historical context of a particular context. text. Thus, the author's idea is to try to analyze the verse through the contemporary interpretation of the *Double movement*, in order to find a strengthening analysis that Jihad is not just a matter of war and ceasefire, but that there are more universal purposes and values to be studied.

### **Double Movement Interpretation and Interpretation Analysis of QS. Al-Taubah: 29**

The word *qital* (war) in the Qur'an is often found with a more aggressive meaning by certain people or groups as a form of command to jihad. This became a polemic in the midst of the people when the verse ordered to fight against non-Muslims and people of the book, but from the other side Islam also teaches to be gentle, polite and peaceful, as stated in the QS. Al-Anbiya':107, that Islam is a religion that is *Rahmatan lil 'Alamiin*. So through the interpretation of the *Double Movement* by Fazlur Rahman, namely the analysis of the interpretation of the double

movement in understanding the qital verse, so that it is impossible for a verse to conflict with other verses, as well as the *qital* verse to peaceful verses.

One of the contemporary interpretation analyzes by Fazlur Rahman is referred to as *double movement* interpretation analysis because the analysis process is by understanding and examining the historical process of the revelation of the verse which then generalizes it to the goals and moral values that the verse wants to convey. In his book Rahman (1982) realizes that the lack of an internal historical perspective from Muslim scholars has led to the lack of historical studies related to Islam. According to him, Muslims need a historical study as a suggestion to weigh more the values of historical developments in order to be able to reconstruct Islamic disciplines for the future.<sup>23</sup>

So Fazlur Rahman<sup>24</sup> offers 2 concepts for reform in interpreting Islamic studies, in this case including Islamic law, namely the *Double Movement* theory. This concept is expressed by Rahman in his book *Islam and Modernity* as follows; "*The process of interpretation proposed here consists of a Double Movement, from the present situation to Quranic times, then back to the present.*"<sup>25</sup> Where Rahman revealed that the process of understanding the Qur'an consists of two double movements, namely from the current situation This leads to the time of the Koran, then back again to the current situation.

In detail, the first movement is to understand the Qur'an in its historical context and literacy in its specific conditions, such as the boundaries of society, religion, customs, institutions and even the whole life of society in Arabia at the time Islam came, especially in Mecca and surroundings (Macro studies), which then generalizes these specific responses and expresses them as expressions that have a general social moral purpose to the present situation. The second movement, is the opposite movement, which is to bring current social phenomena and conditions into

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<sup>23</sup> Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: Chicago University Press, 1982), 151.

<sup>24</sup> Sibawaihi, "Fazlur Rahman lahir pada 21 September 1919 di India Britania, yang kini menjadi bagian dari Pakistan, dan meninggal di Chicago, pada 26 Juni 1988. Lahir dari keluarga berilmu agama tinggi (baca: 'alim) yang bermadzhar Imam Hanafi, serta pengalaman dai pendidikan tingginya menjadikan Fazlur Rahman sebagai Tokoh Pembaharu Kajian-kajian Islam, seorang Cendekiawan Muslim, sekaligus pakar Filsafat (Lihat: Eskatologi Al-Ghazali dan Fazlur Rahman, Studi Komparatif Epistimologi Klasik-Kontemporer, Yogyakarta: Islamika), 2004, 49.

<sup>25</sup> Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*, 5.

the values and goals of the Qur'an. This second movement is an attempt to formulate general principles, values and goals of the Qur'an which have been systematized through the first movement towards the current situation and or actual case.<sup>26</sup>

So it is hoped that this method will be able to bring the flexibility of Islamic law at any given time which is influenced by different historical, social and cultural backgrounds. Rahman called the two methods the historical criticism method, namely as a method of deconstructing the old methodology, which aims to reveal the values contained in historical data, and the hermeneutic method as a reconstruction effort, namely to interpret the text. Al-Qur'an through socio-historical method as a tool in finding the related social context.<sup>27</sup>

The principle of analysis of the double movement interpretation is as follows:

1. Understanding the meaning or meaning of the verse by looking at and examining historical situations and problems where the statement of the Qur'an or the verse is the answer.
2. Generalize specific answers and state them as a statement that has general moral-social purposes.
3. Bringing these general values and goals into a concrete socio-historical context in the present, by looking carefully at the current conditions and situations.<sup>28</sup>

#### **Application of Double Movement Theory**

For more details, the author will apply the theoretical analysis steps above to the *qital* verse of QS. Al-Tabah: 29, as follows:

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ

*"Fight those who do not believe in Allah and do not (also) in the Hereafter, and they do not forbid what Allah and His Messenger have forbidden and do not believe in the true religion (the religion of Allah), (i.e. people) which the Bible has*

<sup>26</sup> Taufik Adnan Amal and Syamsul Rizal Panngabea, *Tafsir Kontekstual al-Qur'an* (Bandung: Mizan, 1989), 36.

<sup>27</sup> Budiarti, "Studi Metode Ijtihad Double Movement Fazlur Rahman Terhadap Pembaruan Hukum Islam," *Jurnal Zawiyah* Vol. 3 No. 1 (July 2017): 28–29, <http://download.garuda.ristekdikti.go.id/article.php?article=809907&val=13227&title=Studi%20metode%20ijtihad%20double%20movement%20fazlur%20rahman%20terhadap%20pembaruan%20hukum%20islam>.

<sup>28</sup> Fazlur Rahman, *Islam dan Modernitas; Tentang Transformasi Intelektual, Terjemahan Ahsin Mohamad* (Bandung: Penerbit Pustaka, 1985), 7–8.

*given them, until they pay the jizya obediently while they are in a state of submission."*

This verse was revealed in response to the people of the book who had betrayed Islam, and cooperated with the polytheists of Arabia to antagonize and fight against the Muslims. This verse is not the first response to fighting the enemy of Islam, previously there were more *qital* verses aimed at the infidels of Mecca who would disturb, fight and destroy Muslims, such as QS. Al-Baqarah: 190-191 which explains that the order to fight the infidels because the Muslims were attacked first, or as a form of defending themselves from the enemy (defensive), even explained again in verse 193 *"If they stop (hostile you), then it is not there is enmity (again), except against the wrongdoers."* or on QS. An-Nisa ': 90 *"... But if they leave you, and do not fight you and bring peace to you then Allah will not make a way for you (to take and kill) them"*.

Or on QS. At-Taubah: 13 *"...Fight all the polytheists as they also fight all of you, and know that Allah is with those who are pious"* and QS. Al-Anfal: 39 *"And fight them, so that there is no slander and so that religion is solely for Allah. If they stop (from disbelief), then verily Allah is All-Seer of what they do."*

By responding to these verses, it means that to carry out war there are several reasons that precede it, such as the slander of the polytheists, the covenants they broke, and so on. So that the position of Islam in war is as a self-defense (*defensive*) effort. Both from a polytheist enemy, and defending in the sense of defending the benefit of the ummah even if it is done by starting a war (*offensive*), and it is not allowed to have another war as long as the enemy is no longer attacking Muslims and if it is in peace.<sup>29</sup>

Back to QS. At-Taubah: 29 (order to fight the people of the book who are hostile to Islam) above, that according to Ibn Assyria in the verse it implies that after the infidels of Mecca, the next enemy of Islam is the people of the book, where it is explained that the people of the book are in alliance with the people of Islam. Arab polytheists, who were initially at peace with Muslims but later when Islam developed and progressed, they were reluctant to make peace, as did the Banu Quraidhah and Banu Nadhir who helped *Al-Ahzab* troops fight the Muslims

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<sup>29</sup> Saifunnuha, "Jihad Dalam Alquran; Aplikasi Teori Penafsiran „Double Movement“ Fazlur Rahman Sebagai Upaya Kontekstualisasi Ayat-Ayat Qital Dalam Alquran," 50–51.

in Medina during the Khandaq war. Those included in this group of scribes are Christian Arabs who are on the borderline between Arab and Roman Christians in Sham. They are the Ghassanid kings (Ghassan) who became the successors of Roman Christianity in an effort to antagonize Islam. Until a situation was deemed safe from the Arab polytheists, Muslims set up a strategy to drive the enemy from the border who was also the right accomplice of Roman Christianity. Then, the verse came down about the command to fight the people of the book.

This was emphasized by Imam Ibn Kathir in his commentary explaining that when affairs with the polytheists had melted away, various groups had converted to Islam, and the Arabian Peninsula began to stabilize, Allah ordered the Messenger of Allah to fight the People of the Book, Jews and Christians. This happened in the year 9 Hijri. Responding to the revelation of the verse then the Apostle gathered troops to get ready to fight the Romans, until approximately 30,000 troops were gathered. Then the Messenger of Allah and his troops went to Syria to fight the Roman troops, when they arrived at Tabuk, the Islamic troops stopped for 20 days, which at that time occurred in the dry and famine season. After that the Messenger of Allah rested to return to Medina. Because the condition of the troops had begun to weaken, then in that year the Prophet returned to Medina.

In this case, we can conclude together, that although this verse was revealed to fight the people of the book, it has the same context as when the *qital* verse which was shown to fight non-Muslims was revealed, which has certain causes and reasons, namely because the people of the book have cooperated with Roman Christians to antagonize and attack Islam. So it is found that the context of this verse is not fighting the people of the book because of different beliefs, but to defend Islam because it was known beforehand that the Roman army, including the people of the book, would attack Islam.<sup>30</sup>

So that resulted in the first movement that the macro condition of the verse above is the situation and condition of the Arab community at that time, so that war is still a solution as a problem solving. The micro context is *asbabun nuzul* from the verse above, which is shown to fight the people of the book because they are allied with the Arab Mushriks to fight Islam, so this is a threat to the survival of

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<sup>30</sup> Saifunnuha, 54–56.

Islam. So, when there is no real threat and military aggression from the people of the book, it is not allowed to fight, because the *qital* verse is present as a form of response to protect and defend Islam.

In line with the condition of Islam in Indonesia, where Muslims, non-Muslims or people of the book can coexist in one country, and carry out muamalah activities peacefully. This then makes us as Indonesian citizens to obey and obey the regulations in a country, one of which is by maintaining unity and integrity as fellow citizens of Indonesia (*ukhuwah wathaniyah*). meaning, when looking at the current condition of Indonesia, the *qital* verse of QS. At-Taubah is irrelevant to apply under the pretext of “jihad” to convert others to Islam, or to convert their beliefs to Muslims. This is also confirmed in Islam as stated in the QS. Al-Baqarah: 256 that in religion there is no coercion.

So that the universal values in the *qital* verse are produced to be drawn to the present:

1. Become a people who are wary of attacks and threats from the enemy (not only from non-Muslims or people of the book, but also all groups or individuals who want to damage the values of the Qur'anic Islam, in this case is an attack on the faith)
2. Jihad in earnest in various ways to not only maintain the existence of Islam, but also maintain the harmony of a country (such as when Rasulullah guarded his country Medina which had developed from the threat of the People of the Book who were allied with the Arab polytheists), in this case it can be done many things such as actualizing *difa'il wathan*
3. Be a gentle and kind ummah to all creatures, when there is no threat whatsoever from the enemies of Islam. Where this is also the goal of Islam, namely the religion of *Rahmatan lil 'alamin* and the religion of *Shalih fi kulli zaman wa makan*

Then in the second movement, which is to draw the universal values above to the current context, which results that:

1. The condition of the ummah today is certainly different from the condition of the past, so that *qital* is no longer relevant to the current context, especially in Indonesia, where in the past it was only to protect and defend oneself only by

war, whereas now, with the complexity of the types of ummah that exist, there are many ways what can be done to carry out jihad, while still paying attention to the moral values of the Qur'an.

2. The condition of the government in Medina at that time was led directly by the Prophet, this was different from the conditions in Indonesia which was led by the President democratically and Islam was not used as a system (Islamic state), but made the values contained in Islam as guidelines. state, such as prioritizing human rights, so that Indonesia is not only owned by Islam, but also several other religions.
3. The current state of social, political and cultural conditions is clearly different from the time of the Prophet in the past, where Indonesia is currently faced with westernization and globalization which must be used as a ground for jihad. Internet media as well as the development of science and technological progress have become the basis for an elegant jihad media, where this is in line with the concept of da'wah which aims to spread Islamic values that are *Rahmatan lil 'alamiin* more widely, even though it is only one verse. In addition, work in order to improve Indonesia towards a developed and civilized country is also one of the challenges of jihad that must be faced together as citizens to defend their homeland and religion from attacks by internal and external enemies.

### **Contextuality of Contemporary Jihad (*Difa'il Wathan* Concept from Habib Luthfi's Perspective)**

As stated by Fazlur Rahman through his *double movement* theory, the criticism of classical scholars is that they do not analyze the historical history of a text much, so this is also one of the references for the author to make this criticism a solution to jihad in today's era. The reason is that the verse of jihad is often misinterpreted, so a solution is also needed to dispel jihad which is only interpreted by *qital* (war) or other fundamental ways. So the author provides a more elegant solution for today's jihad in accordance with the explanation of the interpretation of one of the *qital* verses above, and universal values are found and look back at the present era above, namely the concept of *Difa'il Wathan* from Habib Luthfi's perspective.

Where in his scientific oration at the awarding of the Doctoral Honoris Causa, where Habib Luthfi explained that in the media era, information disclosure and the use of language are able to determine the condition of religion and nation, where the current problem that often occurs is the number of hoaxes and hate speech, making the situation of the country become chaos. So this is an important discourse to be discussed, as the Prophet taught, that da'wah does not have to draw a sword, that da'wah is extraordinary when it is carried out with language and attitude.<sup>31</sup> This is in line with the values contained in the QS. An-Nahl: 125, "*Call (people) to the way of your Lord with wisdom and good lessons and refute them in a good way. Verily, it is your Lord who knows best who has strayed from His path, and He who knows best those who are guided.*"

So it is necessary to take and actualize the universal values of the *qital* verse above which are not only commands for Muslims in ancient times but are also relevant for today. So by looking at the current problems, a new understanding of jihad is needed, one of which is the modern concept of *difa'il wathan* initiated by Habib Luthfi, which is a major finding to contextualize the understanding of "present-day jihad" and silence the meaning of "conventional jihad". The authors classify the division into three themes that are interconnected with each other, including:

### **1. *Planting Historical Materials (Historical Literacy)***

Currently, Indonesia needs a millennial generation who is sensitive to past events, this is a separate knowledge for humans in making decisions. Some cases of damage or harm occur due to ignorance of history, or mistakes in understanding history. Terrorists and individuals who intend to destroy Indonesia, changing Indonesian laws are one of the reasons for the failure to understand history, both the history of the emergence of Islam, and the history of the founding of the Indonesian state by the heroes. As revealed by Habib Luthfi several times, he explained that currently the ummah is faced with the erosion of a sense of nationalism towards the nation and state, so that it is necessary to inculcate historical knowledge and understanding of the ummah, which will shape the character of love for the homeland

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<sup>31</sup> "Orasi Ilmiah Doktor (HC) Habib Luthfi - Strategi Pemberdayaan Umat dan Sejarah Kebangsaan," You Tube, MT Darul Hasyimi Jogja, Nopember 2020, [www.youtu.be/jkQBahz8ESc](http://www.youtu.be/jkQBahz8ESc).



and country.<sup>32</sup> As stated by Habib Luthfi at a different time, at the International Conference (2016), that to defend the country it takes a sense of love for the homeland, and love for the homeland does not just appear, but begins with studying, knowing the history of the Indonesian nation and instilling moderate and tolerant ideology in every child of the nation.<sup>33</sup>

### **2. Improving the Quality of Competency Skills as Achievements**

Indonesia has become a developing country not only because of economic factors, but also because of technological and social factors, especially in 2019 and in the education quality survey conducted by PISA (Program for International Student Assessment) from 77 countries, Indonesia was ranked 72nd or ranked 6th. from below. This is a homework for all of us to not only improve the education system, but also improve the quality of competence and achievement, especially for the millennial generation. This is in line with what Habib Luthfi said about the importance of loving the country, and one of the proofs is by showing the achievements of each citizen, which will bring up its own strength for the country, starting from achievements in the fields of intellectuals, science, *tijariyah* (trade), agriculture. and so forth.

In addition, Habib Luthfi as a preacher conveyed the importance of having a good faith, a moderate and tolerant faith that is able to ward off all radical behaviors that enter Indonesia, by instilling an attitude of mutual respect, mutual respect and continuous achievement, so that whoever the citizen is do not follow the behavior that does not reflect the love of the homeland.<sup>34</sup>

### **3. Strengthening Ukhuwah Wathaniyah**

Several cases of debate, hostility and clashes that occurred in Indonesia, one of which was filled with differences, and errors in understanding them. Indonesia's heterogeneous and multicultural conditions make the nation vulnerable to division due to differences. So, one of the jihads of today for us is to create harmony and peace through unity on the basis of fellow Indonesian citizens (*ukhuwah wathaniyah*). Habib Luthfi added that in addition to instilling historical values into the people, today's

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<sup>32</sup> “Orasi Ilmiah Doktor (HC) Habib Luthfi - Strategi Pemberdayaan Umat dan Sejarah Kebangsaan.”

<sup>33</sup> “Habib Luthfi bin Yahya - Konferensi Internasional Ulama Bela Negara,” You Tube, Aswaja Tube, August 20, 2016, [https://www.youtube.com/watch?v=Cqm11MY2s\\_8&feature=youtu.be](https://www.youtube.com/watch?v=Cqm11MY2s_8&feature=youtu.be).

<sup>34</sup> “Habib Luthfi bin Yahya - Konferensi Internasional Ulama Bela Negara.”

jihad can also be carried out by loving the homeland by maintaining harmony among citizens in *ukhuwah wathaniyah* and believing that defending the country is the duty and obligation of every child of the nation, so as to be able to create a country that is harmony, peace and avoid the threat of enemies who will divide the unity of the country.<sup>35</sup>As the Prophet had taught in uniting the Ansar, Muhajirin, Jews, Christians and other Arabs in the Medina charter, the aim of which was to keep Medina in harmony and peace.

## CONCLUSION

As explained above, that Jihad is not always related to qital or battle, one of the verses of qital is QS. At-Taubah: 29 when analyzed using one of the contemporary interpretation theories of *Double Movement*, several specifications are produced and have universal values that are more human and benefit values in actualizing the meaning of jihad in the current context.

So it is concluded that qital is no longer relevant to be applied to the current conditions of the era, the people, and the government. However, we can apply the moral values with different packaging, one of which is by actualizing the *difa'il wathan* perspective of Habib Luthfi as a solution for today's jihad. Where, this *difa'il wathan* is a message that must be spread especially to the millennial generation. So it should be a role for all of us to pass on the issues of *difa'il wathan* above and implement them as a solution to silence the distorted meaning of "jihad".

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<sup>35</sup> “Habib Luthfi bin Yahya - Konferensi Internasional Ulama Bela Negara.”

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