



# Misconceptions of Jihad: A Constructivist Review of the Meaning of Struggle in Islam in the Modern Era: Analysis of the verses *al-Amwaal wa al-Nafs*

Aulia Rahma Ritonga\*

Program Studies of Library, Faculty of Vocational, Universitas Sumatera Utara, Indonesia  
<https://orcid.org/0000-0002-1460-0571>

\*Corresponding author: [auliarahma@usu.ac.id](mailto:auliarahma@usu.ac.id)

Firmansyah

Islamic Religious Education, Faculty of Islamic Religion, Universitas Medan Area, Indonesia  
<https://orcid.org/0009-0006-3016-8404>

Achyar Zein

Qur'anic Science and Tafsir, Faculty of Ushuluddin and Islamic Studies, Universitas Islam Negeri Sumatera Utara, Indonesia

<https://orcid.org/0000-0002-8216-971X>

Abdi Mubarak Syam

Program Studies of Library, Faculty of Social Sciences, Universitas Islam Negeri Sumatera Utara, Indonesia  
<https://orcid.org/0000-0002-5202-9564>

Noviawan Rasyid Ohorella

Program Studies Communication Sciences, Faculty of Communication Sciences  
Universitas Gunadarma, Indonesia

<https://orcid.org/0000-0003-2276-5023>



<https://doi.org/10.46222/pharosjot.1053>

## Abstract

This article aims to correct the misconceptions of jihad that some people have misunderstood as being the actual only meaning. In the Indonesian context, Jihad is often understood as a call to arms. Ironically, Jihad has become a scapegoat for terrorism cases in various parts of the world. Ideally, the Qur'an sets the word 'Jihad' differently from the word 'vital' so that the meaning of Jihad can be interpreted multi-dimensionally. The urgency of this article is to reconstruct the ideal meaning of Jihad according to the desired level of the Qur'an. This article uses qualitative research with data collection techniques of literature observation and interviews with interpreters. The data collected was analyzed using content analysis techniques. The results showed that the context of jihad contained in the Qur'an does not only discuss war but has additional important connotations. There is the concept of Jihad of wealth (*al-Amwaal*) and Jihad of body or soul (*al-Nafs*). This concept is often overlooked because the level of jihad in society, especially in the West, is always related to war. The actualization of Jihad in its true essence in the modern era is urgently in need of application, especially in Indonesia. Jihad of wealth and jihad of body and soul is a profound concept that aims to improve the social order and create a harmonious balance through the values contained in the Qur'an.

**Keywords:** Jihad, Islam, struggle, body, soul.

## Introduction

Indonesian society, in general, is still groping for the essential meaning of jihad at the level desired as per the Qur'an. This data is reinforced by data showing that from 2000 to 2020, there were 638 incidents of terrorism (Databoks, 2022). Ironically, some terrorists who are



Muslims claim that the actions they take are classified as Jihad activities. This indicates that some Muslims internalise the meaning of Jihad as a war against non-Muslims (Nicolaidis, 2016). Several cases of terrorism based on the reason of Jihad occurred in Indonesia, including Church bombings in Surabaya (2018), Church bombings in Medan (2016), and Christmas bombings in Bali (2002). All of the above cases have similarities, namely the Islamic motive in the form of jihad. This case caused religious segregation and raised public fears of the Jihad movement from many Muslims.

The connotation of the Muslim Jihad movement understood in this modern era tends to be destructive. Although the potential for terrorism under the pretext of Jihad is predicted to fade, it does not mean this movement has completely disappeared (Kemenpanrb RI, 2022). Even worse, the meaning of Jihad began to develop but at a level that was still destructive (Syihab et al., 2023). The Jihad movement began to enter politics, influencing public sentiment against the government (Nurani & Nurdin, 2019). On an international scale, the Jihad movement also invites social fear on a large scale (Nicolaidis, 2016). In the United States, Islamophobia has emerged in society, given the issues of terrorism based on jihad (Nicolaidis, 2016; Karipek, 2020). Terrorist Jihad cases are rising on an international scale so that people become afraid, and stigmatize Islam and islamophobia then sadly increases based on such notions (Ottuh & Otuyemi, 2023).

The understanding of Jihad in Islamic society must be addressed because the Qur'an distinguishes Jihad from qital. The Qur'an's call for Jihad only occasionally discusses war or resistance. Nicolaidis a theological scholar correctly states:

The Islamic notion of Jihad, which is a derivative of the Arabic root connoting to strive or to struggle, presages a wider range of meanings. Simultaneously means to struggle inwardly to achieve perfection in the faith, as well as relating to an outward struggle to strive for the promotion of the Islamic social order and justice for the downtrodden. In the western world, the term Jihad is commonly translated as a holy war. However, in Islamic teachings, it is usually anathema to instigate a war although it is important to note that some wars are justifiable and necessary. (Nicolaidis, 2016:32)

Allah broadly defines Jihad as a concept of seriousness in a multidimensional context such as worship, philanthropy, and humanitarian relations. This meaning has begun to fade, so its actualization in social life is nowadays rare. Through this article, the author wants to construct the meaning of jihad following the Qur'an in the modern era. In this complex and fast-paced modern world, the urgency to reconstruct the meaning of Jihad in Islam is vital for a number of reasons. Apart from pervasive misconceptions, expanding access to information and global interactions poses new challenges in understanding and interpreting this concept.

Since issues related to religion and violence often receive media attention, reconstructing the meaning of Jihad will help distinguish between correct understanding and harmful misinformation. By adopting a constructivist approach, Muslim communities can construct a more inclusive interpretation, emphasizing the values of peace, tolerance, and humanity. By directing attention to the meaning of jihad as a spiritual, social, and moral struggle, Muslims can more effectively contribute to solving global challenges, promote intercultural cooperation, and form a more balanced view of Islam in a changing era.

At this level, the author will construct an evident result related to the meaning of jihad in the Qur'an that can accommodate the interests of society on a large scale, considering that Islam is a religion that is *rahmatan li al-alamin* "provide grace to all mankind and the environment" (al-Qur'an surah al-Anbiya, (21) verse 107). This paper will produce a relevant construction related to the meaning of jihad from the Qur'anic literature.



## Literature Review

The author collected some literature related to the theme of the discussion as a substantive premise. First, research shows this concept is from the neo-Khawarij movement (Salafi Jihad) that utilizes ICT, especially modern social media. This causes this religious extremism movement to be welcomed by some members of society (Qoumas et al., 2023). The difference in this article is the context of the discussion, where it discusses the meaning of Jihad according to ideal Qur'anic guidance.

Then, the research discusses the storyline of the confrontation of the Franks (ifranj) in Arab folk epics inspired by the Crusades, giving rise to jihad rhetoric with anti-Frankish connotations (Sokolov, 2023). The difference with this article is the research review, where this article substantively discusses Qur'anic literature through *tafsir* studies, not historical ones. Furthermore, Jihad can be carried out in all other ways relevant to the context and demands of the situation in every condition and human ability (Ghozali, 2022). This research generally discusses the meaning of Jihad in comparison with warfare as does Nicolaides (2016) in his book, *Islamic Fundamentalism and Terrorism*. The difference with this article is that this paper constructs the meaning of Jihad relevantly using *tafsir* (the science of explanation of the Qur'ān, or of Qur'ānic commentary) methodology.

Then, research shows that American scholars revised the image of Jihad, offering its interpretation as a radical social and class protest based on religious legitimacy (Kyrchanoff, 2023).

The difference with this article is that the construction produced in this study is not a review of Jihad at a radical level but an ideal constructivist level with a Qur'anic level. Then, their Qur'anic interpretations and thoughts directly or indirectly reflect Muslims' circumstances and challenges in the West, Europe, and America today (Bimbo, 2019). This research shows how bad Islam is considered to be in the eyes of the international community, so the article seeks to enlighten people and reconstruct the false understanding and get to the ideal meaning of the term 'Jihad' following the Qur'an. Nicolaides (2016:33) an African scholar argues in the correct manner:

To most Muslims the term Jihad is thus applied to all varieties of striving. The link of Jihad with the struggle for justice is reinforced in the sayings as recorded in the Hadith, and one for example, says that Muslims must strive to forestall injustice first by actions, an if that is not achievable, by words, and if that is not possible, at least by their intentions.

## Methodology

This article used a qualitative method with a phenomenological approach (Moustakas, 2011; Van Manen, 2014). Data collection techniques used in this research were observations and interviews (Creswell, 2014). The primary data sources in this research were books of interpretation related to Jihad (Yin, 2013). Secondary data used in this article were the results of interviews with *tafsir* experts and scientific articles related to the research theme. The data results were analysed using interpretation analysis techniques and content analysis. The *tafsir* analysis used in this article is the *tahlili tafsir* method, which collects various verses that are based on the theme of the discussion at hand (Amin, 2017; Rokim, 2017; Rosalinda, 2020).

According to Krippendorff (2022), content analysis does not limit the text in the definition to written products but also other meaningful matter with deep context. According to Moleong (1998), content analysis aims to optimize procedures to make a valid conclusion. Furthermore, Holsi in Moeloeng, defines it as any technique used to conclude efforts to find the characteristics of messages and is carried out objectively and systematically (Weber, 2017).



## Results

### Qur'anic Literature on Jihad

In the Qur'an, the word Jihad means "to be serious" (Mutahar, 2005; Warsah, 2021), while the word qital means "war" (H. Amin & Akmal, 2021). This shows that the essence of Jihad and war have different literatures, so the meaning of the call to Jihad will be very shallow if it is only understood as warfare or a struggle to take up arms. The literature on Jihad and its derivations is mentioned 41 times in the Qur'an, while the literature on qital is only mentioned 12 times in the Qur'an (Abdel-Baqi, 1988). This number shows that the urgency of Jihad is far greater than fighting. However, among the 41 verses that mention Jihad, several are associated with warfare. Qaradawi an Egyptian Islamic scholar and chairman of the International Union of Muslim Scholars states that there are essentially three types of Jihad, the first is against observable enemies. The Second, is against Satan's temptation of people, and the third Jihad is the one fought against worldly lust (Qaradawi, 2010: 3).

Jihad is an exciting term in theological discourse because the meaning of Jihad spread out in the Qur'an is oriented globally, which is like community improvement. In literature viewed the author found something unique about the term Jihad because in nine places the word Jihad accompanies the words *al-maal* (property) and *al-nafs* (soul or self). Some Qur'anic literature regarding Jihad of wealth and Jihad of the soul is far from the context of warfare. One of them is Q.S. al-Tawbah verse 88, which states:

But the Apostle and those who believed with him, they fought with their wealth and themselves. And they are the ones who attain good, and they are the fortunate ones.

The context of the verse above is the people who are fortunate enough to carry out Jihad according to Allah's guidance. In *tafsir al-Muyassar*, the meaning of this verse is that the apostle of Allah and the believers with him have Jihad with their property, body, and soul. And for them, victory, booty in the world, heaven, and glory hereafter are important (Al-Qarni, 2008). For them (who Jihad with treasure and soul) there is abundant goodness and benefits in this world and in the hereafter, in the form of help, spoils of war, and the high paradise of Paradise (Az-Zuhaili, 2018). Then Allah says in Q.S. al-Hujurat verse 15 which reads:

Verily, the (true) believers are only those who believe in Allah and His Messenger, then they do not doubt and they strive with their wealth and souls in the cause of Allah. They are the true believers.

According to Hamka, the verse above is suggesting that people who claim to believe are not necessarily Islamic. There are several stages in enjoying Jihad in order to become a complete Islamist: first, all doubts disappear, no matter how great the suffering; second, dare to fight with wealth and energy, let it run out, let it die, but dare to die will not die if you do not die! Whoever dares to die fighting for the value of a stance is living a meaningful life. Such a person can call himself a believer! If this person says he is a believer, his words are not more than the actual situation. That is true honesty, saying nothing more than the truth (Hamka, 1983).

The above verse shows that Jihad is a call for believing Muslims. Although there is a context of war, the level of Jihad using property and body and soul must be interpreted globally so that Jihad can achieve its true essence. In this verse, Allah seems to imply that they sacrifice themselves and their dear property for obedience to Allah and His pleasure. They are the righteous (Katsir, 1999). Another verse that describes the Jihad of wealth and Jihad of body and soul is Q.S. al-Shaff verse 11, which asserts:

(That) you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your soul. That is better for you if you know.



The verse above discusses explicitly treasuring Jihad at the philanthropic level of faith. The trade is in the form of your steadfastness in believing in Allah and His Messenger and striving in the way of Allah with wealth and soul. What I have shown you is good if you know it (Shihab, 2004). Like the verse above, Jihad is a virtue, so this is better for you, so do it (As-Suyuthi & Al-Mahally, 2015). In other literature, Allah explains in Q.S. al-Tawbah 41 that Jihad with wealth is good if it is known (Maraghi, 1910). Then, in Q.S. al-Tawbah, verse 44 is a Jihad for pious people. In the context of Jihad of wealth and Jihad of self, Allah says in Q.S. al-Tawbah verse 24 the following:

Say (Prophet Muhammad), "If your fathers, your sons, your brothers, your spouses, your families, the wealth you labor for, and the trade you fear the loss of, and the dwelling you love are dearer to you than Allah and His Messenger and than jihad in His cause, wait until Allah brings His judgment." Allah guides not the ungodly.

The above verse indicates that Allah, the Almighty, says: "If your fathers, children, brothers, wives, and relatives, and the wealth that you have worked for, that is, the wealth that you have worked for, the trade that you are worried about losing, and the houses in which you live that you like" (Al-Jaza'iri, 2003). That is, the property resulting from your labor, the business you are worried about losing, and the houses you like to live in (Al-Jaza'iri, 2003). Then, the context of the above verse is related to the previous verse (al-Tawbah verse 20), which reads:

Those who believe and emigrate and strive in the cause of Allah with their wealth, property and selves, are higher in rank with Allah; and those are the ones who attain victory.

Those who believe in the oneness of Allah and migrate from the land of disbelief to the land of Islam and endure the suffering of Jihad in the cause of Allah at the cost of their wealth and lives are higher in rank in the sight of Allah than those who do not possess such traits. They are the ones who will be rewarded and honored by Allah (Qutb & Yacob, 2010). Finally, the verse relating to the Jihad of wealth and Jihad of body and soul is contained in Q.S. al-Nisa's verse 95, which reads:

Not equal are the sitting mu'min (who do not fight) who have no excuse and those who strive in the cause of Allah with their wealth and their souls. Allah surpasses those who strive with their wealth and souls over those who sit by one degree. To each of them, Allah promises a good reward (Paradise) and Allah surpasses those who strive over those who sit with a great reward.

What is meant by a good reward is paradise and abundant rewards. This verse indicates that Jihad is not *fardu ain* (compulsory acts that must be carried out by each individual Muslim, including prayer, charity, fasting, and pilgrimage), but *fardu kifayah* (a legal obligation that must be carried out by the Muslim community as a whole, such as a military struggle). This shows that although the above verse is about warfare, the meaning of Jihad has various dimensions. The coupling of Jihad of wealth and Jihad of body and soul is fascinating to study. The reason is that indeed, Allah has a purpose in distinguishing the words Jihad and qital.

Overall, the discussion of Jihad of wealth and Jihad of body and soul illustrates Islam's rich and varied dimensions of the concept of struggle. Jihad of wealth evokes the call to share and promote social justice through the wise use of property. It reminds Muslims to overcome greed and develop a sense of empathy and responsibility towards others. On the other hand, Jihad of the body or self emphasizes the importance of internal struggle in achieving moral and spiritual perfection. The core of this concept is the effort to overcome harmful desires and realize a better quality of self.





These two dimensions complement each other and reflect the holistic teachings of Islam. While jihad of wealth plays a role in creating a more just and harmonious social environment, jihad of the body or self guides the individual in overcoming internal obstacles and achieving more profound spiritual growth. Both are relevant for promoting goodness and building a more inclusive society in this complex modern era. Therefore, correctly understanding and actualizing the concepts of jihad of wealth and jihad of body or mind can help Muslims achieve inner peace and contribute positively to social transformation.

### **Actualising Jihad in the Context of Qur'anic Ideality**

Through the results of the literature above, the author wants to construct the meaning of Jihad outside the context of warfare. At this level, Jihad has a multidimensional meaning. Allah recommends Jihad for Muslims as part of the effort to defend truth, justice, and freedom in the face of challenges and threats to religion, society, and Islamic values. Jihad also includes the struggle to overcome lust and achieve higher spiritual growth. The ultimate goal of Jihad is to create balance, achieve order, and promote virtuous values to achieve good for humanity. It refers to using property and financial resources to support benevolent, social service, and humanitarian causes in Islam. It emphasizes the importance of sharing wealth with the community, helping people in need, and investing in efforts that advance society.

Treasure Jihad involves using property as a tool to realize the Islamic values of social justice and brotherhood (Ramdani Harahap et al., 2021). This includes *zakat* (mandatory donations to people experiencing poverty), *sadaqah* (voluntary donations), and investing in projects that provide long-term societal benefits. By actively participating in treasure Jihad, Muslims contribute to economic development and social welfare and help address inequality and poverty (Rawashdeh et al., 2017).

However, it is essential to note that treasure Jihad is not just about making financial donations. It also involves ethical considerations in managing wealth ensuring resources are used wisely and by accepted Islamic principles. Treasure Jihad teaches that material possessions are a trust from Allah, and individuals are responsible for using and distributing them in a responsible and long-term thinking manner.

The Jihad of the body or soul is a profound concept in Islam that highlights the importance of internal struggle to control and overcome the wrong desires, temptations, and negative urges within humans. This concept refers to a deep inner struggle where individuals endeavour to defeat destructive traits such as greed, anger, pride, and other lusts. Through Jihad of the soul, one aims to reach a higher level of spiritual maturity, develop good morals, and achieve moral perfection (Pasha-Zaidi, 2021).

In the Qur'an, the concept of Jihad of the soul is illustrated in various verses that invite humans to control their passions and direct them in a positive direction. It reflects the values of inner cleansing, humility, and the desire to achieve inner peace and closeness to Allah (Bakhtiar & Salma, 2022). Jihad of the soul involves self-introspection, self-monitoring, and assessment of deeds and intentions. It is a constant struggle, given human nature's susceptibility to temptation and error.

Overall, the Jihad of the soul is a struggle to overcome oneself to achieve inner peace and moral perfection (Nicolaidis, 2016). It is a deep and continuous struggle to control destructive passions and direct oneself toward goodness. In modern life, soul Jihad has excellent relevance in shaping better individuals and positively impacting society and the environment around them. In this article, there are several actualizations of jihad of wealth and body and soul in the Indonesian context, as for the following details:



**Table 1.** Tabulation of the Meaning of Jihad in Verses (al-Amwaal wa al-Nafs)

No	Theme	Actualisation
1	Treasure Jihad	<ol style="list-style-type: none"><li>Philanthropy (zakat, infaq, sadaqah, waqf and gifts).</li><li>Qurban.</li><li>Humanitarian aid.</li><li>Vocational education.</li><li>Help improve the intensity of public health.</li><li>Allocation of Direct Cash Assistance.</li><li>Increase community productivity through socialisation of SMES and provision of employment opportunities.</li></ol>
2	Body and Soul Jihad or Self Jihad	<ol style="list-style-type: none"><li><i>Amar ma'ruf dan nahi munkar</i>.</li><li>Socialization to improve the quality of worship.</li><li>Social services.</li><li>Interfaith dialogue.</li><li>Helping social stability through state regulation.</li><li>Mutual aid.</li></ol>

Some of the concepts of Jihad above are often missed because they are covered by a global stigma that considers Jihad a struggle to take up arms. More than that, Allah describes Jihad as improving the world through Islamic concepts. The actualization above is oriented towards human values, justice, and cooperation. Therefore, Allah wants Muslims as a pillar that can create balance by actualizing the concept of Jihad.

### Proportional Jihad in the Modern Era

Amid the complexity of the modern era in Indonesia, a proportional Jihad of wealth is essential to create social justice and welfare for the community. This concept teaches about responsibility in managing property, not only for personal interests but also to benefit those in need. One of the most important ways to realize this is through philanthropy by Islamic teachings (Hasananuddin & Ginting, 2021).

However, proportionate wealth Jihad is not limited to philanthropy alone. It also includes prudent and transparent financial management in every aspect of life. Investments that benefit society, such as micro-enterprises or projects that provide employment, are also part of proportionate wealth Jihad. In the digital and technological era, engaging in crowdfunding or fundraising platforms for humanitarian purposes is a modern form of wealth jihad that can help people in need (Pratiwi et al., 2023; Ramadhan & Hendratmi, 2023).

In addition, carrying out proportional wealth Jihad also means avoiding waste and overconsumption. In today's consumer culture, maintaining a balance between needs and wants is essential to wealth management. Avoiding excessive debt and living frugally are ways of waging Jihad for wealth that honors the values of justice and responsibility. It is important to note that proportionate wealth Jihad is about giving and sharing to build a more just and empathetic society. In Indonesia's multicultural and economic diversity, practicing wealth Jihad with proportionality can positively address inequality, reduce poverty, and create a more inclusive social environment.

The involvement of wealth Jihad in strengthening the economy is necessary so that there is a sense of shared responsibility. Poor people not involved in strengthening the economy will become a minefield for a country. This can be characterized by low solidarity and an increasing crime rate. Then, Jihad of body and soul or proportional self is essential in self-development and contribution to society. This involves individual efforts to control lust and develop potential in a balanced manner. One important aspect is education and knowledge, where individuals can continuously learn and acquire new skills to provide more significant benefits (Islam, 2023).



It is essential to seek a balance between personal needs and social responsibilities. Engaging in social activities, such as giving time or skills to help the local community, is also a proportionate form of Jihad of the soul. In addition, maintaining physical and mental health is an essential part of Jihad *jiwa* (soul) so that individuals have the energy and enthusiasm to contribute better in various aspects of life. Amid digital and modern culture dynamics, carrying out a proportional body or soul Jihad also means maintaining ethics in technology and social media (Dalimunthe et al, 2023). Avoiding negative behaviors such as spreading fake news or harming others online is a form of soul jihad by moral and social guidance (Enz-Harlass, 2022).

In modern Indonesia, proportionate Jihad *jiwa raga* or 'self' is about finding a balance between personal growth and social contribution. By building strong character, maintaining good health, and participating in community development efforts, individuals can positively impact an increasingly complex and diverse society.

## Discussion

Reconstructing the meaning of Jihad in the modern era has significant urgency to face contemporary complexities and challenges. Here are some reasons why reconstructing the meaning of Jihad is very important:

- a. Preventing Misconceptions and Stereotypes: In the era of information and social media, many misconceptions and stereotypes have developed regarding the meaning of Jihad in Islam (Irhamudin, 2021). This reconstruction of meaning is important to overcome erroneous and harmful views that can lead to social polarization and intercultural conflict.
- b. Adaptation to Modern Reality: The concept of Jihad in Islam needs to be reinterpreted to fit modern realities and challenges. In the face of social, political, and technological changes, reconstructing the meaning of Jihad helps connect religious principles with the current context (Djaya, 2021).
- c. Promotion of Peace and Tolerance: Reconstructing the meaning of Jihad can highlight the values of peace, tolerance, and co-operation. This helps shift the focus from violent connotations towards a more inclusive understanding and bridges understanding between Muslims and non-Muslims (Warsah et al., 2021).
- d. Social and Economic Empowerment: Jihad in a social and economic context can help shape a more inclusive and equitable society. This reconstruction of meaning can stimulate participation in social development, welfare, and economic empowerment (Rofi'ah & Munir, 2019).
- e. Personal Growth and Spirituality: Reconstructing the meaning of Jihad helps individuals understand the dimensions of internal struggle, such as controlling passions, striving for spiritual growth, and overcoming personal obstacles in achieving moral perfection (Meirison & Muzakki, 2020).
- f. Confronting the Challenge of Extremism: Reconstructing the meaning of Jihad helps respond to and overcome ideologies of extremism that often misuse the concept to justify violent acts. This is important to counter radicalisation and protect the younger generation from harmful influences (Shahab et al., 2021).

Overall, reconstructing the meaning of Jihad in the modern era is about connecting Islamic teachings to today's context, addressing misconceptions, and promoting positive values in maintaining peace, justice, and community development. The importance of reconstructing the meaning of Jihad in the modern era is seen through two interrelated dimensions: relationship with Allah (*hablumminallah*) and relationship with fellow human beings (*hablumminannas*). From the perspective of the relationship with Allah, the reconstruction of the meaning of Jihad helps to understand that the struggle to enhance spirituality and adherence to religious teachings is the deeper essence of Jihad. It brings individuals closer to





Allah, strengthens faith, and creates a deep spiritual closeness. At this level, Jihad teaches the importance of introspection, improving the quality of worship, and integrating religious principles in all aspects of life. Qaradawi (1987) a great Muslim scholar, maintained that the only way to remedy the situation where inappropriate ideas are spread, such as the notion of Jihad, is for the older generation of Muslims to reform themselves and their societies according to the authentic teachings of Islam

From the perspective of relationships with fellow humans, the reconstruction of the meaning of Jihad leads to social values such as peace, tolerance, and cooperation. Jihad is a struggle to help fellow human beings and promote common welfare to strengthen relationships between individuals and communities. It encourages active contribution to social development, humanitarianism, and conflict resolution, thus forming a harmonious and inclusive society. Individuals can balance the spiritual and social dimensions by uniting their relationship with Allah and fellow human beings by reconstructing the meaning of Jihad. This results in positive transformation within oneself and a tangible impact on society, making modern Jihad a cornerstone for a meaningful life and contributing to peace and shared prosperity. Through the above explanation, it can be understood that Jihad is an urgent matter to be implemented in society. Therefore, the author finds novelty in this research. Namely, Jihad is indeed a multidimensional Islamic struggle. The essential meaning of Jihad is not only war but the balance of the world through Islamic concepts.

## Conclusion

Through the above explanation, it can be concluded that the meaning of Jihad, which is always connoted with war, is insubstantial. Allah provides an evident bias between the words Jihad and qital. In this modern era, the Qur'an has provided answers to improvements through the Jihad of wealth and body and soul. Society can implement this actualization to create a balanced life and degrade existing problems. The author suggests that religious leaders and the government re-educate as to the actual meaning of Jihad based on sound theological Qur'anic order. The strength of this article is that it reconstructs the broad and actualized meaning of Jihad. At the same time, the shortcomings of this research are the difficulty of implementing Jihad in society, considering that society's stigma regarding Jihad is based on it being only limited to war. Jihad literally means "striving" or "struggling", especially with a praiseworthy aim which is not only through violence and war.

## Reference

- Abdel-Baqi, M.F. (1988). *al-Mu'jam al-mufahras li-alfaz al-Qur'an al-karim*. Dar al-Hadith. [Available online at <https://books.google.co.id/books?id=GrGNtwAACAAJ>].
- Al-Jaza'iri, A.B. (2003). *Aysar al-Tafasir li Kallam al-'Ali al-Kabir*. Maktabah al-'Ulum wa al-Hukm.
- Al-Qarni, 'Aidh. (2008). *Tafsir al-Muyassar*. Qisthi Press.
- Amin, F. (2017). Metode Tafsir Tahlili: Cara Menjelaskan al-Qur'an dari Berbagai Segi Berdasarkan Susunan Ayat-ayatnya. *KALAM*, 11(1). [Available online at <https://doi.org/10.24042/klm.v11i1.979>].
- Amin, H., & Akmal, S. (2021). Deradikalisasi Pemahaman Al-Qur'an (Ayat-ayat Jihad dan Qital). *TAFSE: Journal of Qur'anic Studies*, 6(1). [Available online at <https://doi.org/10.22373/tafse.v6i1.9540>].
- As-Suyuthi, J., & Al-Mahally, J.M.I.A. (2015). Tafsir Al-Jalalain. *Tafsir Jalalain (Terjemah)*.



- Az-Zuhaili, W. (2018). Tafsir al-munir : aqidah, syariah, manhaj. In *Gema Insani* (Vol. 4).
- Bakhtiar, & Salma. (2022). Al-Jihād al-Insānī: Shumūliyat “al-Muhammadīyah” fi Muḥārabat Ja’ihat COVID-19. *Studia Islamika*, 29(2). [Available online at <https://doi.org/10.36712/sdi.v29i2.19452>].
- Bimbo, C.C. (2019). ISLAM TODAY IN MODERN WEST Fazlur Rahman’s and Tariq Ramadan’s Views on Jihad. *Ulumuna*, 23(1), 71–89. [Available online at <https://doi.org/https://doi.org/10.20414/ujis.v23i1.289>].
- Creswell, J.W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications. [Available online at <https://books.google.co.id/books?id=PViMtOnJ1LcC>].
- Dalimunthe, M.A., Pallathadka, H., Muda, I., Manoharmayum, D,D., Shah, A,H., Prodanova, N,A., Mamarajabov, M, E., & Singer, N. (2023). *Challenges of Islamic Education in the New Era of Information and Communication Technologies*. *HTS Theological Studies*. 79(1). [Available Online at <https://doi.org/10.4102/hts.v79i1.8608> ]
- Databoks. (2022). *Ratusan Aksi Terorisme Terjadi di Indonesia dalam 2 Dekade Terakhir, Bagaimana Trennya?*. [Available online at <https://databoks.katadata.co.id/datapublish/2022/12/08/ratusan-aksi-terorisme-terjadi-di-indonesia-dalam-2-dekade-terakhir-bagaimana-trennya>].
- Djaya, S. (2021). Dakwah Moderat dan Jihad Modern: Belajar Menganalisa Informasi dan Materi Dakwah dari Sokrates. *Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan*, 25(2). [Available online at <https://doi.org/10.15408/dakwah.v25i2.23232>].
- Enz-Harlass, P. (2022). ‘Peaceful civil jihad’–Saudi Arabia’s Islamic civil rights movement and its concept of jihad. *Middle Eastern Studies*, 58(1). [Available online at <https://doi.org/10.1080/00263206.2021.1926995>].
- Ghozali, M. (2022). Nalar Mitis Dalam Konsep Martir Jihadis Melalui Hermeneutika Muhammed Arkoun Atas Ayat Jihad. *Jurnal Mafatih : Jurnal Ilmu Al-Qur`an Dan Tafsir*, 1(2), 1–10. [Available online at <https://doi.org/10.24260/mafatih.v2i1.651>].
- Hamka. (1983). *Tafsir al-Azhar*. Pustaka Panjimas.
- Hasananuddin, H., & Ginting, N. (2021). Building the Philanthropy Spirit of Young Islam Through Islamic Higher Education. *INSIS International Seminar of Islamic Studies*, 2. [Available online at <https://jurnal.umsu.ac.id/index.php/insis/article/view/6386>].
- Irhamudin, I. (2021). Rekonstruksi Makna Jihad Dan Kontekstualisasinya Di Era Modern. *Perada*, 4(1). [Available online at <https://doi.org/10.35961/perada.v4i1.280>].
- Islam, J. S. (2023). A Jihadi Critique of the Modern State: Abū Qatāda in Conversation with Decolonial and (neo-)Marxist Thought. *Political Theory*. [Available online at <https://doi.org/10.1177/00905917231155289>].
- Karipek, A. (2020). Portrayals of Jihad: A Cause of Islamophobia. *Islamophobia Studies Journal*, 5(2), 3–12.
- Katsir, I. (1999). Tafsir al-Quran al-Adzim. In 2.



Kemenpanrb R I. (2022). *BNPT: Indeks Resiko Terorisme dan Potensi Radikalisme di 2022 Turun*. [Available online at <https://www.menpan.go.id/site/berita-terkini/berita-daerah/bnpt-indeks-resiko-terorisme-dan-potensi-radikalisme-di-2022-turun>].

Krippendorff, K. (2022). Content Analysis: An Introduction to Its Methodology. In *Content Analysis: An Introduction to Its Methodology*. [Available online at <https://doi.org/10.4135/9781071878781>].

Kyrchanoff, M.W. (2023). Images of Jihad and Problems of Legitimation of Religious Protest As a Form of Class Conflict and Social Liberation. *Modern Studies of Social Issues*, 15(1), 260–281. [Available online at <https://doi.org/10.12731/2077-1770-2023-15-1-260-281>].

Lexy J, M. (1998). Metodologi Penelitian Kualitatif. In *PT. Remaja Rosdakarya*.

Maraghi, M.M. (1910). *Tafsir al-Maraghi*. Dar al-Fikr. [Available online at <https://books.google.co.id/books?id=G6itAQAACAAJ>].

Meirison, M., & Muzakki, M. H. (2020). Implementing The Spirit of Jihad in Sufism. *Jurnal THEOLOGIA*, 31(1). [Available online at <https://doi.org/10.21580/teo.2020.31.1.5379>].

Moustakas, C. (2011). Phenomenological research methods. In *Phenomenological research methods*. [Available online at <https://doi.org/10.4135/9781412995658>].

Mutahar, A. (2005). *Kamus Arab - Indonesia*. Hikmah.

Nicolaides, A. (Evangelos Nikolaidis). (2016). *Islamic Fundamentalism and Terrorism*. Alpha and Omega Agency: USA.

Nurani, H., & Nurdin, A.A. (2019). Pandangan Keagamaan Pelaku Bom Bunuh Diri di Indonesia. *Journal of Islamic Studies and Humanities*, 3(1). [Available online at <https://doi.org/10.21580/jish.31.2936>].

Ottuh, P.O.O., & Otuyemi, D.T. (2023). Islamic Missiology: The Rise of 'Procreative Jihad' and Islamophobia in Nigeria. *East African Journal of Interdisciplinary Studies*, 6(1), 107–122. [Available online at <https://doi.org/10.37284/eajis.6.1.1156>].

Pasha-Zaidi, N. (2021). *Introduction to the Psychology of Islam and Muslims: A Positive Psychology JIHAD*. [Available online at [https://doi.org/10.1007/978-3-030-72606-5\\_1](https://doi.org/10.1007/978-3-030-72606-5_1)].

Pratiwi, R.E., Meirani, N., Khumairah, K., Saharan, M. S., & Hassan, H. E. (2023). Crowdfunding: As An Alternative To Islamic Funding. *Journal Of Business Studies And Mangement Review*, 6(2). [Available online at <https://doi.org/10.22437/jbsmr.v6i2.24535>].

Qaradawi, Y-al (2010). *Islam : an introduction*. Kuala Lumpur, Malaysia: Islamic Book Trust. 2010.

Qaradawi, Y-al (1987). *Islamic Awakening between Rejection and Extremism*. International Institute of Islamic Thought.

Qoumas, Y.C., Rahim, R. A. A., Rahman, M. T., & Sakhok, J. (2023). Sociology of Religious Extremism in The Malay World: An Early Analysis. *TEMALI : Jurnal Pembangunan Sosial*, 6(1), 55–64. [Available online at <https://doi.org/10.15575/jt.v6i1.24001>].

Qutb, S., & Yacob, Y.Z.H. (2010). *Tafsir fi zilalil Qur'an: di bawah bayangan Al-Qur'an*. Pustaka Darul Iman. [Available online at



<https://books.google.co.id/books?id=GtvMnQAACAAJ>].

Ramadhan, M.H.N., & Hendratmi, A. (2023). Moslem Millennials Donor Intention Through Donation-Based Crowdfunding In Indonesia. *Jurnal Ekonomi Syariah Teori Dan Terapan*, 10(1). [Available online at <https://doi.org/10.20473/vol10iss20231pp41-56>].

Ramdani Harahap, S.A., Azmi, M.U., & Syamsuri, S. (2021). Pembangunan Ekonomi Islam Melalui Peran Sumber Daya Manusia. *Al-Mustashfa: Jurnal Penelitian Hukum Ekonomi Syariah*, 6(1). [Available online at <https://doi.org/10.24235/jm.v6i1.7305>].

Rawashdeh, O.H., Azid, T., & Qureshi, M.A. (2017). Philanthropy, markets, and Islamic financial institutions: a new paradigm. *Humanomics*, 33(4), 563–578. [Available online at <https://doi.org/10.1108/H-08-2016-0063>].

Rofi'ah, K., & Munir, M. (2019). Jihad Harta dan Kesejahteraan Ekonomi Pada Keluarga Jamaah Tabligh: Perspektif Teori Tindakan Sosial Max Weber. *Justicia Islamica*, 16(1). [Available online at <https://doi.org/10.21154/justicia.v16i1.1640>].

Rokim, S. (2017). MENGENAL METODE TAFSIR TAHLILI. *Al - Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 2(03). [Available online at <https://doi.org/10.30868/at.v2i03.194>].

Rosalinda, R. (2020). Tafsir Tahlili: Sebuah Metode Penafsiran Al-Qur'an. *Hikmah Journal of Islamic Studies*, 15(2). [Available online at <https://doi.org/10.47466/hikmah.v15i2.134>].

Shahab, S., Idrees, M., Rasool, S., & Mehreen, S. (2021). Jihad, Extremism and Radicalization in Pakistan. *Journal of Business and Social Review in Emerging Economies*, 7(2). [Available online at <https://doi.org/10.26710/jbsee.v7i2.1818>].

Shihab, M.Q. (2004). *Tafsir al-Mishbah* (2nd ed.). Lentera Hati.

Sokolov, O. (2023). Characters in Arabic Vanquishers of the Crusaders : Mujahidun Characters in Arabic Folk Epics. *Religions*, 14(1042). [Available online at <https://doi.org/10.3390/rel14081042>].

Syihab, A., Hatta, M., Abdullah, S.M., Muhammad, H., Penanggulangan, M., & Pidana, T. (2023). Metode Penanggulangan Tindak Pidana Terorisme Di Indonesia. *Cendekia : Jurnal Hukum, Sosial Dan Humaniora*, 1(1). [Available online at <https://journal.lps2h.com/cendekia/article/view/7>].

Van Manen, M. (2014). *Phenomenology of Practice: Meaning-Giving Methods in Phenomenological Research and Writing (Developing Qualitative Inquiry)*, Walnut Creek, CA: Left Coast Press.

Warsah, I. (2021). Jihad And Radicalism: Epistemology Of Islamic Education At Pesantren Al-Furqan In Musi Rawas District. *Jurnal Ilmiah Islam Futura*, 21(2). [Available online at <https://doi.org/10.22373/jiif.v21i2.7683>].

Warsah, I., Putra, R.A., & Morganna, R. (2021). Merging Religiosity on Social Media: Indonesian Millennial Youth's Understanding of the Concepts of Jihad and Religious Tolerance. *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, 19(2). [Available online at <https://doi.org/10.21154/cendekia.v19i2.3117>].

Weber, M. (2017). Methodology of Social Sciences. In *Methodology of Social Sciences*. [Available online at <https://doi.org/10.4324/9781315124445>].



Yin, R.K. (2013). Case study research: Design and methods. *Applied Social Research Methods Series*, 18(2). [Available online at <https://doi.org/10.1097/00001610-199503000-00004>].

**Conflict of Interest Statement:** *The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*



**This article is open-access and distributed under the terms of the Creative Commons Attribution Licence**  
*The use, distribution or reproduction in other forums is permitted, provided the original author(s) and the copyright owner(s) are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms.*