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Searching Meaning of Jihad for Indonesian Muslim in the Post Reformed Era of Indonesian Polity

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Abstract

This paper aims to analyze the progressive meaning of jihad not only as religious discourses but also teaching practiced by Indonesian Muslim from a long time ago until the reformed era. In this political transition to democracy, Indonesian government has encountered many ideologies including transnational Islamic movements promoting biased idea of jihad containing a lot of tension, hatred, and violence such as war, exclusive, intolerance, monolithic point of view, and single truth claim. These ideas have been extremely different from Indonesian Muslim scholars and cleric thought that have interpreted jihad locally and has been practiced harmoniously for a long time. Therefore identifying the concept of jihad in democratic era will be a solution of contemporary development of Indonesian Islam and promote harmonious coexistence. Method used in this research is narrative analysis, written and spoken texts are categorized as data. The data focuses on the concept of jihad classified into moderate jihad and immoderate jihad as constructed by Indonesian Muslim scholars especially those affiliated with Muhammadiyah and Nahdlatul Ulama (NU). This research found that jihad for Indonesian Muslim perspectives (both Muhammadiyah and Nahdlatul Ulama) in the post-reform era of Indonesian polity is defined as any struggle or effort made with right faith and right intention in order to strengthen the word of truth, to bring about peace, to help humanity without the involvement or greed of personal gain, fame, and other fortunes continuing until the end of the day. This research contributes to the field of Islamic studies and political sociology by offering a localized perspective on jihad, distinct from Middle Eastern interpretations. It reinforces the idea that Islamization in Indonesia has historically been peaceful and adaptive, shaped by the nation's socio-political context. Methodologically, this study advances narrative analysis as an effective tool for examining the evolution of religious concepts and their implications to contemporary society.

Keywords: *Meaning, Jihad, Indonesian polity.*

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INTRODUCTION

In Islamic teaching, the word *jihad* both as text and discourse is very well known from the beginning of Islam to the present time. *Jihad* as text has different nuance and scope rather than as discourse. In public sphere, both perspectives are often misinterpreted and they sometimes have been overlapping or interchangeable use in a society. For common people, there is no quiet clear meaning when the word *jihad* is represented as text and as discourse. An implication of the condition results various acts in the name of *jihad*. The intensity of *jihad* as discourse is more frequently discussed in public domain especially after 11 September 2001 incidence that destroyed WTC building in the New York. Since that time, the concept of *jihad* was always associated as violent act and it has a negative image (Imam Taufiq 2016:13).

To reduce the misinterpretation of *jihad*, it is necessary to search an appropriate paradigm of construing it. According to Nasr Hamid Abu Zayd (M.Syafi'i Anwar 2009: 210-211), there are two paradigms in interpreting the message of Allah as stated in the holy Qur'an, i.e. textual and discursive paradigm. In the textual paradigms, the religious text is totally recognized as manuscript and corpus. It means that the texts are interpreted literally without paying attention of their contexts, i.e. historical and cultural aspects. These types of interpretation are recognised in Islamic tradition very well. However, each interpretation has different construction in a society. Oppose to textual paradigm, discursive model of the Qur'anic interpretation has wider scope, more tolerant, flexible and more dialectical to a social construction. In certain group of Islamic tradition, the word *jihad* sometimes has been related to the sixth pillar of Islam. However, in majority of Islamic tradition believes that *jihad* is very important to promote Islam and Muslim society for the cause of Allah. For them, *jihad* is not included is one of Islamic pillars. Another reason why *jihad* is very vital teaching because it had been practised by the Prophet Muhammad p.b.u.h and his Companions (Esposito 2010:57) since in the beginning of his prophet hood in both Madina and Mecca. Based on the above gap, therefore this paper aims to analyse the progressive meaning of *jihad* not only as religious discourses but also teaching practised by Indonesian Muslim from long time ago until the reformed era. It means that the existence of *jihad* concept started from textual meaning, the progressive meaning (contextual

meaning) of jihad, expressions of jihad in the Democratic Muslim society projected by *Muhammadiyah* and *Nabdlatul Ulama*.

There are many existing researches dealing with this study in advance that are similar in the area of study such as *The Trajectory of the Discourse of Jihad in Indonesia* written by Taufiqur Rahman (2016:160-179), *Whither Indonesia's Islamic Moderatism? Re-examination on the Moderate Vision of Muhammadiyah and NU* written by Masdar Hilmy (2013: 25-48), and *Two Fatwas on Jihad against the Dutch Colonization in Indonesia: A Prosopographical Approach to the Study of Fatwa* written by Amiq (1998:77-124). These previous studies on jihad as well as *Muhammadiyah* and NU are explored through Islamic studies and political point of views, meanwhile the current research employs discourse analysis (linguistics analysis). Due to in contemporary Indonesia, the study of jihad discourses is rarely studied especially utilizing linguistics perspective so that this paper employs different views. Isabela Fairlouch and Norman Fairlough (2012:78) explain that discourse is social use of language and language in social contexts that committed to certain social use of language contributing social reality construction. In that context, the idea of jihad is understood as expression of human thought through language in a certain social context. Then, the analysis is called as narratives analysis which focuses on text as well as discourses constructed by narrators or actors in the present, but eddying into the future and back into the past, the researcher or writer of this paper presents many texts taken from newspapers, social media, and magazines as data contained statement or opinions of Haedar Nashir and Said Agil Siroj as the Leader of both *Muhammadiyah* and *Nabdlatul Ulama*. Then the talks (data) are selected and analysed (Khaterine 2016:27).

DISCUSSION

Concept of Jihad

To elaborate the word jihad through this point of view, it should be started by comprehending literal meaning of jihad. The root of the word jihad is consisted of /j/, /h/, and /d/, which implies more than a holy war as constructed by popular media in now days. The image of jihad assembled by the media has been taken from its literal meaning. For instance, there are plenty of Arabic words denoting jihad as an armed combat, such as

hard (war), *sira''s* (combat), *ma''araka* (battle) or *qatal* (killing), which the Quran could easily have been used if war had been the Muslim principal way of engaging in this effort (Noorani 2002:39). Similarly, Finn (2012:76) suggests that the term jihad, which is the root of Arabic letter as “*ja, ha, da*,” also has meaning endeavour, to labour, to concentrate and to apply oneself (for the sake of oneself or someone or some/thing else). Besides, those words signify physical, moral, spiritual and intellectual effort. The root is able to be derived into many words such as *mujahada* (fight, battle), *ijhad* (exertion, strain), *ijtihad* (effort, pains, troubles, industry, diligence, theological judgements based on fundamentals of religion: usual), *mujahid* (fighter, freedom fighter, warrior, sergeant), *mujhid* (trying, gruelling) and *mujhad* (overworked, exhausted). Chirzin describes the word jihad and its derivation 41 times mentioned in the holy Qur’an. The word jihad, which has meaning struggle, fight, is 28 verses found in the holy Qur’an. Additionally Qaradhawi (2011:29) in Taufiqur Rahman (2016:162) defines that the word jihad (as a noun) and its derivative forms have been mentioned 34 times in the Qur’an and these words are derived from the singular verb *jahada*. Meanwhile, the purpose of jihad is to promote peace, protection of human’s life, and freedom. This argument is based on the right of life for every human being in the world as stated by the Qur’an (5:32) below:

On that account: „We ordained for the Children of Israel that if anyone slew a person, unless it be for murder or for spreading mischief in the land, it would be as if he slew the whole people: and if anyone saved a life it would be as if he saved the life of the whole people.” (Nomani 2011:1).

According to Wordsmith (2001:13) classifies objectives of jihad into three things; raising the word of Allah, helping the oppressed, and repelling aggression. Firstly, raising the word of Allah means that Islam asks for Muslims (the followers) to do jihad for cause of Allah. This orders as narrated in the prophet tradition. The prophet says, “whoever fights in order to make the word of Allah the highest, then he is in the cause of Allah. Secondly, helping the oppressed constitutes the order of helping the oppressed people is stated in holy Qur’an. Allah says, „And what is wrong with you that you do not fight in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: „Our Lord! Rescue us from this town whose people are oppressors. Thirdly, repelling aggression and protecting Islam as Allah, the Most High, says,” whoever

transgresses against you, retaliate likewise against him, and fear Allah, and know that Allah is with those who fear him (Wordsmith 2001:13).

Progressive Meaning of Jihad

Asghar Ali Engineer (2012:82) enlightens his readers and Muslim particularly about jihad in his articles „A Different Jihad“. He is very keen to discuss the word /jihad/ as discourse rather than as text. His interpretation of the word jihad is started by construing literal meaning and including cultural and historical context. As mentioned above, the word jihad means to strive, for devoting any good activities or good deeds for human life harmoniously and wellbeing in humanity. For Engineer, this word is similar to command of Allah that believers should impose *amar ma'ruf nahi munkar* (do what is good and forbid what is bad before Allah). Furthermore, Asghar Ali Engineer classified that there are four types of jihad that can be implemented in the contemporary world. Those varieties of jihad are presented in the following:

„...coming back to root meaning of jihad, i.e., to strive for good of the society and for enhancing welfare of humanity as whole, today one of the best ways of waging jihad would be to struggle and strive for saving our earth and environment. This form of jihad has multiple levels of meaning of jihad: Firstly, it is most *ma'ruf* (desirable and most acceptable) activity; secondly, it also has the sense in which the Sufis used it, i.e., controlling one's desire and greed and exercising self-control on one's inner self and, fourthly, it is also keeping with the Prophet's *sunna* as there are repeated commands of the Prophet to protect trees and crops and respect Allah creation...“ (Asghar Ali Engineer 2012:82).

Al-Zawahiri in Melissa Finn (2012:76) implicitly defines that the concept of jihad is the idea love of God and worship, inward reflection and outward practice. Jihad, as reflective as state and practice, is designed as a way to maximize al-Islam, surrendering of one's life and livelihood to the will of God. Dying in a state of jihad is considered one of the best ways to die, not only because it shows the person's true mettle (courage, fortitude, commitment, pre-service but also because a state of jihad, in its purest form, is a state of renunciation (e.g., of the trapping of the material world) and refinement of intentions away from self-interest.

Further, he opposes the term jihad with being of inert. Jihad is being active in physical manner and psychological manner. In other words, it is the opposite of *qu'id* (sitting), as mentioned in the Qur'an (4:95). So jihad is favoured is because dying in the

state of activity or active engagement with the world is regarded as more meritorious than dying in a state of apathy and laziness. Additionally, English equivalents of not-sitting and constantly striving include adjectives such as: lively dynamic, industrious, tireless, enthusiastic, devoted, zealous, incessant, studious, and diligent. Another English equivalents of non-sitting as noun means capacity, cause, faculty, right, mastery and vigour and the last one as metaphor, jihad means fountainhead and powerhouse. Through various expressions in English vocabulary, the word jihad then has a lot spectrum or angels. It depends upon one's political and ethical disposition. All the words refer to jihad, which have been presented, are closely related to the protestant work ethic such as industrious, innovative and persevering.

The concept of „jihad as dynamism“ can be employed by articulate leaders with anxiety-riddled dispositions such as David Koresh, or peace oriented dispositions such as Mohandas Karamchand Gandhi as well. The personal political view certainly affects meaning of jihad as social practice through speech, preaching, sermon, and other similar activities. This meaning will develop as far as human interest toward it. Take a case in Sufism, Sufi construes meaning of the total obliteration of the individual actor. Shah-Kzemi in Melissa Finn (2012:78) also implies that true jihad is to realize that ontological agent of all action is God; the soldier is effected in this consciousness. While Rumi implies to jihad for Ali (the Prophet's son-in-law), this view of jihad is described:

I wielding the sword for God's sake, I am the servant of God, I
am not under the command of the body,

I am the lion of God, I am not Lion of my passion; my deed bears
witness to my religion.

In war I am (manifestation the truth of) thou didst not throw when
Thou thrust: I am (but) as the sword, and wielder is the (Divine) Sun I
have removed the baggage of the self out of the way, I have deemed
(what is) other than God to be non-existence.

I am a shadow, the Sun is my lord; I am the chamberlain, I am not curtain (which
prevents approach) to Him.

I am filled with the pearls of union, like jewelled) sword: in battle I make (men) living
not slain.

Blood does not cover the sheen of sword; how should the wind sweep away my clouds?

I am not straw, I am mountain of forbearance and patience and justice; how should the fierce wind carry of the mountain?

In short compare to the literal meaning a stated in the definition of jihad above, the discursive meaning of the word jihad recently is more comprehensive, contextual and peaceful as sated by Indonesian Muslim scholar in the following:

"Jihad itu dari segi bahasa berarti mengerahkan semua daya. Mengerahkan daya pikir, juga jihad fisik. Mengendalikan nafsu, juga jihad. Menulis, jihad. Semua arahnya untuk kebaikan," kata Quraish dalam jumpa pers Gerakan Suluh Kebangsaan di Jakarta, Kamis, 23 Mei 2019. "Jihad in terms of language means mobilizing all power. It also means exerting the power of thought. Physical jihad also called as jihad. Controlling lust is also called as jihad. Writing is jihad as well. All directions are for good," Quraish said at a press conference on the National Movement in Jakarta, Thursday, 23 May 2019.

Jihad on *Muhammadiyah* Perspective

Din Syamsuddin in Muhammad Chirzin (2006:xiii) believes that the term jihad is derived from the root word of */jahada/*, which means power, effort, and capability. This term also denotes struggle strongly for the sake of God. In juristic – theological point of view, jihad does not signify for warfare because to gain life for the sake of God is not only in warfare condition but also in peaceful condition. There are many ways and activities to realize jihad in peaceful situation. In the modern society and peaceful situation, every Muslim should do jihad in many ways such as; (1) reading the holy Qur'an, (2) purify the mind and behaviour, (3) teach the holy Qur'an, (4) teach science and technology (*hikmah*), (5) teach knowledge.

Sutan Mansur (2006:45) suggests that jihad means working professionally (*bekerja profesional*) and dedicative to build and heighten the religion of Allah. Jihad is carried out through many steps with specific requirement, which must be fulfilled by the „purified spirit“, which leads and connects human being and their God. The „purified spirit“ is able to rise dynamic and active energy, which is suitable to time, space, and social political condition to promote „*ilmu-yaqin*“ to *haqqul-yaqin*.

Jihad is also able to be done in two conditions; peace and war. In war condition, jihad is carried out in short term because the time of war is also restricted. Whereas in

peace condition, jihad stands for build, hold, and compose. These activities need to power of brain, purity to sacrifice of wealth and soul to educate *ummah*. In that context, jihad will never end till hereafter. Muhammadiyah scholars, for instance Syafii Maarif and Din Syamsuddin believe that jihad, which means as warfare (*qital*), introduced by the Prophet Muhammad in the second year of *hijra* (migration) especially in the Badar war (624). Since this moment, the word jihad then derivates as war. However, the congress (*muktamar*) of Muhammadiyah 2015 in Yogyakarta had decided that jihad meant as all efforts (*badlul-jubdi*) to realise progressive life, prosperity and have a dignity. It is not related with violence act but it is struggle for (*al jihad lil muaradhab*) to against with (*al jihad lil muwajjahab*) Faiz Rafdhi Ch (2017:10). This assertion is as stated by Haedar Nashir as quoted from *Suara Muhammadiyah* in the following:

“Manakala kita tidak suka dengan politik yang liberal, maka kembangkan politik yang berbasis etika dan nilai-nilai Islam. Jika kita tidak suka dengan sistem ekonomi kapitalis, maka bangun alternatif. Membangun sistem yang Islami tentu bukan sekadar merk dan verbal, tetapi isi dan kualitasnya yang sama atau yang terbaik,” ucap Haedar, Sabtu (1/7). (If we are not capable enough to encounter the liberal politics, we should provide political alternatives such as ethics based politics or Islamic ethics based politics. If we don’t like capitalistic economics system, we should establish an alternative as solution. To establish Islamic system is not verbally as lips service, but it is also followed by the best quality of life as well.)

“Semangat menggugat itu baik sebagai tanda kita memiliki militansi, namun semangat militan tersebut harus disertai dengan semangat dan kerja membangun agar ada hasilnya dan tidak berhenti pada perlawanan semata,” ungkap Haedar. (Haedar said, „The spirit of contest is good as a message that we have a militancy, but the spirit of militancy must be equalised with the spirit for working in order to not merely contesting“.)

“Kalau kita tidak suka dengan jalan orang, bikinlah jalan sendiri yang lebih baik. Sudah tinggi waktunya umat Islam dan Muhammadiyah memberi jawaban-jawaban atas masalah yang pelik dengan pandangan yang luas dan langkah yang strategis, serta membuahkan hasil yang terbaik,” tegas Haedar. (Haedar confirms, „If we don’t like with the way of other people, make a better way than others. It is the best moment for Muslim and Muhammadiyah in particular to respond complicated social problems with the comprehensive perspective and strategic steps as well as with the best result.“)

"Dalam kehidupan bangsa pun sama banyak hal yang tidak sejalan dengan spirit, pikiran, dan cita-cita nasional akibat globalisasi dan ekspansi politik, ekonomi, dan budaya global. Semua harus dihadapi dengan jalan membangun Indonesia menjadi bangsa dan negara yang kuat," terang Haedar. (Haedar explained, "Even in the life of the nation, there are also many things that are not in line with spirit, thoughts and national principles due to globalization and global politics, economics and cultural expansion. Those things must be responded by building the country of Indonesia into a strong nation and state,")

All these assertions are expressed as response related to the social and political tension in 2017 which is in the following two years (2019), Indonesian government will carried out presidential election. Haedar Nashir as the leader of *Muhammadiyah* urged Muslim as the most populous of Islam not to elaborate the word jihad excessively to gain the political power or as vote gather for Muslim community persuasively through various channels such as newspaper, magazines, and social media.

Jihad on Nahdlatul Ulama Perspective

The term of jihad and jihad resolution can be found in Ghafir's book entitled *Biografi Singkat Ulama Ahlul-sunnah wal Jama'ah Pendiri dan Penggerak Nahdlatul Ulama*. He presents two ideas of jihad, in peace condition and warfare condition. Etymologically, the word jihad is derived from *al-juhd*, effort and seriousness. This word also means difficulty, as explained in an expression *„jahadu jibadan“*, I have got difficulty (Munawwir, 1997:217). The root of jihad is *jabada*, he or she drives an effort, which is developed into struggle seriously against the devils or bad things. While, terminologically jihad signifies struggle to defeat enemy in term of real enemy such as in warfare situation and symbolic enemy Satan, evil (lust, greed) inside personal. Further, Nazaruddin Umar clarifies of jihad in three stages, first, struggle seriously against enemy of Islam for the sake of Allah, second, struggle against Satan who causes any evil deeds of human being and the last is internal struggle in order to remain in the path of Allah. Therefore, jihad all effort or strive to maximise potency to follow the path of Allah whether it is personal or social direction. In this case, jihad does not only mean in the context of warfare condition but also in peaceful conditions. It is never ending process for Muslim life. Said Agil Siroj (Suara Com. 2019) stated that jihad is not just war. War is one of forms of jihad if it is indeed needed and

instructed by government called as a state of war. This idea of jihad has been explained explicitly by some NU scholars in the following:

(Bukan hanya perang. Perang adalah salah satu bentuk jihad kalau memang keadaan perang). Jihad secara istilah memang dapat diartikan sebagai perjuangan. Tetapi tidak semua perjuangan itu identik dengan fisik. Karena dalam Islam jihad dapat dikelompokkan menjadi tiga macam. Pertama, jihad jasmani yaitu perjuangan fisik, seperti perang Badar, perang Indonesia melawan penjajahan Belanda, perang Iraq-Iran melawan Sekutu, dan lain-lain. Jihad ini juga dikategorikan sebagai jihad asghar (jihad kecil). Kedua, jihad ruhani, yaitu memerangi hawa nafsu, seperti membersihkan hati dari syak atau keraguan kepada Allah swt, sombong, iri hati, ujub dan lain-lainnya yang termasuk sifat-sifat tercela. Jihad juga disebut sebagai jihad akbar (jihad besar). Ketiga, jihad akbarul akbar atau jihad ghayatul akbar (perjuangan yang paling besar atau puncak jihad yaitu perpaduan antara perjuangan jasmani dan ruhani seperti mengajar, membangun madrasah, tempat-tempat ibadah dan lain-lain (NU Online, 2012 in Taufiqur Rhaman, 2016:174). (The term jihad can be interpreted as a war. Terminologically jihad is categorised as a struggle but not all struggle can be identified as jihad physically. In Islam, jihad can be classified into three forms. First, physical struggle such as the Battle of Badr, the Indonesian's war against the Dutch colonialization, the war in Iraq and Iran against the US and its allies etc. This jihad is categorised as jihad asghar (as the small jihad). Second, spiritual jihad, namely the war against desire such as purifying the heart from the doubt to the God almighty, arrogance, jealousy, despotism, vanity and so on. This jihad is categorised as jihad akbar (the great jihad). Third, the biggest jihad or the ultimate jihad is the combination between physical and spiritual jihad such teaching, building madrasah, places to pray and so on.

Compare to the previous meaning of jihad especially in the physical war against the Dutch colonialization, jihad always has single meaning, physical struggle. In the sixth teen of Congress of *Nahdlatul Ulama* 1946 in Purwokerto, NU declares of resolution jihad. This resolution has specific context to defeat a colonial in Indonesia, where the colonials returned to occupy Indonesia. This idea is initiated by a question delivered by one of the participants asking what is jihad against colonial in accordance with Qur'an and *sunnah*. The questioner was from Jombang East Java. Based on the question, the answer is then used as decision of the congress. There are four points of jihad resolution released by the congress of NU in Purwokerto, i.e. everyone whether it is man or women or children (Muslim) who live colonised society is necessary (*wajib „ain*) to take apart of warfare against the colonials and their alliances. Second, this jihad resolution is necessary (*wajib „ain*) for everyone who stay in 94 kilometres within colonised territory. Third, it is optional (*wajib kifayah*) for those people who live out of 94 kilometres from colonised territory. Fourth, if it is in certain condition that the decision number one and number two are not sufficient against the

colonials, it is necessary for every Muslim to struggle and help against the colonials and their alliances. These decisions are formulated in the book entitled *Bujairimi Fathul Wabab*, Volume 4 page, 251, and *Mathalib Syarah Ar-Raudh* Volume 4 page 178, and *Fathul Qarib* (LTN NU, 2005-207). The content of jihad resolution is presented as follows:

Resolusi Djihad Fi-Sabilillah

BISMILLAHIROCHAMANIR

ROCHIM

Jihad Resolution for the sake of Allah

In the name of Allah the most gracious and merciful

Resoeloesi:

Resolution

Rapat besar wakil-wakil daerah (Connsoel 2) perhimpoeanan Nahdlatol Oelama seloeroeh Djawa- Madoera pada tanggal 21-22 October 1945 di Soerabaya.

In the Congress among the Representative of Nahdlatul Ulama in Java-Madura on October 21-22, 1945 in Surabaya.

Mendengar: To think

Bahwa tiap Daerah di seloeroeh Djawa-Madoera ternyata betapa besarnya hasrat Oemat Islam dan „Alim Oelama di tempatnja masing-masing oentoek memperthankan dan menegakkan AGAMA, KEDAOELATAN NEGARA REPOEPBLIK INDONESIA MERDEKA.

That every place in all parts of Java and Madura apparently has great intention of Muslim and clerics in their places to defend and protect of religion, sovereignty of the nation freedom of the Republic of Indonesia.

Menimbang: To consider

- a. *bahwa oentoek mempertabankan dan menegakkan Negara Repoblik Indonesia menurut boekoem Agama Islam termasoek satoe kewajiban tiap-tia orang Islam. (..That to defend and protect of the nation of Republic of Indonesia as constituted of Islamic law is one of obligation for every Muslim..).*
- b. *Bahwa di Indonesia ini warga negaranja adalah sebagian besar terdiri dari Oemmat Islam. (..That Muslim is the most populous citizen in the Republic of Indonesia..).*

Mengingat: To Think

- a. bahwa oleh pihak Belanda (NICA) dan Jepang yang datang dan berada di sini telah banyak sekali dijalankan kedjahatan dan kekedjamaan yang mengganggu ketraman oemoem. (..That Dutch (NICA) and Japan, which had come and stayed in Indonesia, did many destructions and crimes, which disturb public tranquility..).
- b. bahwa semoea yang dilakoean oleh mereka itu dengan maksoed melanggar kedaoelatan Negara Repoebliek Indonesia dan Agama, dan ingin kembali mendjadjah disini maka beberapa tempat telah terjadi pertempoeran yang mengorbankan beberapa banyak jiwa manusia. (...That all done by them for the purpose to violate the sovereignty of the Republic of Indonesia, and they want to colonize again here, so that in some places have occurred battle that immolate many people...).
- c. Bahwa pertempoeran2 itu sebgaiian besar telah dilakoean oleh Oemat Islam yang merasa wadjib menoeroet boekoem Agamanja oentoek memepртеhankan Kemerdekaan Negara dan Agamanja.(...All the battle done by Muslims, they thought that the battle was as one of religious obligation to defend the freedom of their nation and its religion...)
- d. bahwa di dalam menghadapi sekalian kejadian-kejadian itoe perloe mendapat perintah dan toentoenan yang njata dari pemerintah Repoebliek Indonesia yang sesoeai kedjadian terseboet...(That in order to encounter those events needed instruction and guidance of the government of the Republic of Indonesia...).

Memoetoeskan: To conclude

- a. memohon dengan sangat kepada Pemerintah Repoebliek Indonesia soepaja menentoekan soeatoe sikap dan tindakan yang njata serta sepadan terhadap oesaha2 yang akan membajakan Kemerdekaan dan Agama dan Negara Indonesia teroetama terhadap pihak Belanda dan khaki tangannja.(...To strongly request to government of the Republic of Indonesia in order to determine one decision and action towards all activities endangered the nation of the Republic of Indonesia and religion especially action to the Dutch and its ally).
- b. soepaja memerintahkan melanjoetkan perjoeanan bersifat "sabilillah" oentoek tegaknya Negara Repoebliek Indonesia Merdeka dan agama Islam. (In order to request to fight in the name of Allah constitute the freedom of the Republic of Indonesia and the religion of Islam).

Soerabaja, 22 October 1945

HB. NAHDLATUL OELAMA

Expression of Jihad in the Democratic Muslim Society

The progressive meaning of jihad in the democratic Muslim society especially in the post reformed era of Indonesian polity could be classified into many forms. According to Allama Yaseen Akhtar Misabi, a Chairman Darul Qalam Delhi (2014:46), there is several

activities categorised as non-violent jihad, a certainly significant struggle done Muslim to promote better life for all creatures in the world. This jihad also has been used by Muslim activists as a means of empowerment of social justice in widening circle that also economic participation and prosperity for Muslim"s in the modern context. These views are equal to the concept of jihad derived by *Muhammadiyah* and *Nabdlatul Ulama* that jihad can take place through non-violent struggle for the development of Islamic communities (Taufiqur Rahman 2016:173).

a. Jihad of the Heart

This is very personal and soft jihad because it relates one"s heart to the God. The implementation of this jihad is through cleansing the heart of impurities and making it the centre of pure thought and actions. This categorised as essential jihad and great jihad. Prophet Muhammad had given model of this regard. The Messenger p.b.u.h said," There is a piece of the meat in the human body. If it is good, the whole body will be good but if this is evil, the whole body will be evil. This piece of the meat is the heart," (Sahih Bukhari). The heart is the ruler of all te organs of the body. Whatever it tells the other organs to do (good or bad) they will obey, which is why it is incumbent upon all Muslims to struggle (perform Jihad) in order to reform and rectify the heart. Haedar Nashir (Republika, 15 Februari 2019) argues that Jihad in Muhammadiyah's view is not a struggle with violence, conflict and hostility," *"Jihad dalam pandangan Muhammadiyah bukanlah perjuangan dengan kekerasan, konflik, dan permusuhan,"* This stamen indicates that Muhammadiyah believes jihad is a matters of heart how human being control their selves in order to contribute with other people. According to Rohmansyah (2019:137), It is understood that philanthropy has the meaning of giving something to others on the basis of compassionate jihad at the expense of the property given to the person entitled to receive it.

b. Jihad of the Mind and Knowledge

If the heart jihad is based on belief in teaching of the Qur"anic and prophetic teaching but the jihad of the mind is found on rational institution called mind. It is the human mind which consider whether a person goes towards goodness or evil and leads the mind-set and thinking of a person. Ensuring that this weigh scale of right and wrong is

healthy and functioning properly is very important jihad. This is the reason that time and again the Qur'an advises people to make sure they think carefully and wisely before making decision. Jihad as struggle to think deeply is called as *ijtihad*. It has been done by the previous Islamic scholars or thinkers called *fuqaha* (Kasjim Salemba 2009:129). Knowledge is decoration of all ornaments. It is necessary to act upon the knowledge one has and invite others towards goodness. This is an extremely rewarding jihad. It is knowledge which means to obtain closeness to the Lord. It is through this knowledge that piety and fear of Allah *Ta'ala* is instilled in a person. It is stated in the Qur'an that only those people who have knowledge truly fear Allah *Ta'ala*. Both leaders of *Mubammadiyah* and *Nahdlatul Ulama* believe that jihad of mind and knowledge in the post reform of Indonesian polity is the most important jihad as stated below:

"Dalam kehidupan bangsa pun sama banyak hal yang tidak sejalan dengan spirit, pikiran, dan cita-cita nasional akibat globalisasi dan ekspansi politik, ekonomi, dan budaya global. Semua harus dihadapi dengan jalan membangun Indonesia menjadi bangsa dan negara yang kuat," terang Haedar. "In the life of the nation, there are also many things that are not in line with national spirit, thoughts and morals due to globalization and global politics, economics and cultural expansion. Those things must be dealt and connected with the building of Indonesian government into a strong nation and state," explained Haedar Nashir, (Republika,15/02/2019).

"Kita cari uang, cari nafkah untuk menghidupi anak istri itu juga jihad. Cari ilmu, kuliah, sekolah, mengaji, belajar agama juga jihad. Menolong tetangga yang sedang susah, teman yang sedang kerepotan semua juga jihad," ungkap Said Agil Siroj. "We are looking for money, earning a living to support his wife and children as well as jihad. Searching for knowledge, studying, studying, studying, studying religion as well as jihad. Helping neighbours who are struggling, friends who are inconvenienced are all also jihad," he said (www.suara.com, 2019)

c. Jihad of Tongue

To safeguard the tongue from the idle chat and ensuring that it only speaks the words of truth is also a great from jihad. From the time of Adam to the present day, it is the tongue which has been declared as the means with which to guide and reform people. Safeguarding the tongue and using it wisely and correctly requires a great deal of effort and struggle (Jihad). *"Jihad legislasi itu adalah bagaimana Muhammadiyah ikut andil dalam proses politik*

*perumusan Undang-Undang," katanya saat dihubungi, Selasa, 19 Februari 2019. "The jihad of the legislation is how Muhammadiyah took part in the political process of the formulation of the Act," he said when contacted on Tuesday, February 19, 2019. "Dalam wujud memberikan jawaban-jawaban alternatif yang terbaik untuk mewujudkan kehidupan yang lebih utama," katanya. "In the form of providing the best alternative answers to realize a more primary life," he said. This form of jihad is expressed by legal construction as a means of *amar ma'ruf* (ask the good deeds) and *nahi munkar* (avoid the harm deeds).*

d. Jihad of Character and Morals

A beautiful character and morals are the essence and jewels of life. The blessed life of Rasulullah p.b.u.h is a shining and perfect example of the character the Qur'an states, "we should have staying away from evils and vices and becoming the embodiment of morality and character is jihad performed deeds, which attracts and draws people closer. *"Sementara nilai-nilai kebangsaan lainnya yang harus terus dikembangkan adalah nilai-nilai spiritualitas, solidaritas, kedisiplinan, kemandirian, kemajuan, dan keunggulan," ujarnya. ("While other national values that must continue to be developed are the values of spirituality, solidarity, discipline, independence, progress and excellence," he said). He also adds below:*

"Dalam beragama yang mencerahkan, Muhammadiyah memaknai dan mengaktualisasikan jihad sebagai ikhtiar mengerahkan segala kemampuan (badlul-juhdi) untuk mewujudkan kehidupan seluruh umat manusia yang maju, adil, makmur, bermartabat, dan berdaulat," ujar Ketua Umum PP Muhammadiyah Dr Haedar Nashir dalam Surat Keputusan Tanwir Muhammadiyah yang ditandatangani Haedar dan Sekretaris Umum Abdul Mu'ti di Bengkulu, tertanggal 17 Februari 2019 kemarin. "In enlightening religion, Muhammadiyah means and actualizes jihad as an effort to mobilize all abilities (badlul-juhdi) to realize the lives of all human beings who are advanced, fair, prosperous, dignified, and sovereign," said Chairman of PP Muhammadiyah Dr. Haedar Nashir in his Letter The decision of Tanwir Muhammadiyah, signed by Haedar and General Secretary Abdul Mu'ti in Bengkulu, dated 17 February 2019 yesterday.

e. Jihad of the Pen

Those with the ability to write should use this influential too to present their views, morals, characters and convince people of truth of their words that are expressed into multi modal (channels) such as social media, newspaper, books etc. This is very important form of jihad in the twentieth century and that is why the pen and what it writes has also

been mentioned in the Holy Qur'an. Not worrying about the consequences and speaking the truth in front of jihad and that is why the pen and what it writes had also been mentioned in the Holy Qur'an. Not worrying about the consequences and speaking of the truth in front of the tyrant ruler is exalted of jihad as Messenger p.b.u.h said, "Speaking the truth in front of a tyrant ruler is an exalted form of jihad". The greatest jihad is rejecting the unlawful desires, demands and wishes of the soul and waging war on your own soul. Nonviolent is mainly centred in a sense of self control to have Muslim ready for long term and conscious struggle for the sake of God. Therefore, some teaching as justification of this jihad is mostly base on the tight self-control. Below are examples of the teaching:

In particular battle Ali over powered infidel and was sat on the chest of his enemy, out of anger and rage, spat on the face of Ali. As soon as he spat on him, Ali pulled back and decided not to kill him. The infidel was shocked and wondered why Ali did not kill him. He could not understand and finally asked Ali why you did not kill him. Ali replied," I fought you and defeated you because you were an enemy of Allah and his beloved Prophet. I was fighting you for the sake of Allah and beloved, however, when you spat on me my soul also become involved and therefore I did not kill you.

CONCLUSION

To sum up, jihad in the post reform era of Indonesian polity is defined as any struggle or effort made with the right faith and with the right intention in order to strengthen the word of truth, to bring about peace, to help humanity without the involvement or greed of personal gain, fame, and other fortunes that continue until the end of the day. Finally the researcher draws three conclusions as a result of the identification of the progressive meaning of jihad constructed by *Muhammadiyah* and *Nahdlatul Ulama* scholars as follows:

1. *Muhammadiyah* and *Nahdlatul Ulama* constructs jihad as an *ijtihad* activity or jihad of mind and knowledge to find solution to the problems faced by Muslim in Indonesia especially to encounter negative effect of globalization and terrorism. In written discourse, Muhammadiyah describes jihad as to fight or to do greater jihad and war as lesser jihad, while *Nahdlatul Ulama* defines jihad as war and struggle to give protection to those people who need it whether they are as minority group or majority group.

2. Form of the progressive meaning of jihad both in oral and written discourse constructed by *Muhammadiyah* and *Nahdlatul Ulama* is manifested in many activities such as jihad of heart, jihad of mind, jihad of knowledge, jihad character and moral, and jihad of pen.
3. The different and similarities of nonviolent jihad discourse constructed by Muhammadiyah and NU as social practice of Indonesian Muslim is described in the context of situation as presented below:

Discourse Maker	Similarities and differences Progressive meaning of Jihad and Its Expression		
	Textual/Past	Contextual/Present	Expression/Future
<i>Muhammadiyah</i>	fight, war, <i>ijtihad</i> , Islam Berkemajuan and NKRI Sebagai Negara Perjanjian.	Unequal, informal and formal, complementing each other.	Oral (face to face interaction) and written channel (compilation article), persuasive, presenting contradiction, strengthening the role of Muslim and historical arguments
<i>Nahdlatul Ulama</i>	War, Struggle to give protection (<i>ijtihad</i>), Islam Nusantara, and ASWAJA Reconstruction as Social Ethics: the Root of Nahdlatul Ulama's Moderation .	Unequal, formal and informal, complementing each other.	Oral (face to face interaction) and written channel (compilation article), persuasive, strengthening to time and space, historical argument.

The findings reveal that jihad, as understood by Muhammadiyah and NU scholars in the post-reform era, is defined as any struggle or effort undertaken with sincerity and Searching Meaning of Jihad for Indonesian Muslim.. 37-55 (Hammam, et all)

correct intentions to uphold truth, promote peace, and serve humanity—without personal gain, fame, or material benefit. This perspective significantly contrasts with extremist interpretations emphasizing conflict and violence. The study also identifies key differences in the way Muhammadiyah and NU frame jihad, reflecting their respective theological and organizational orientations. Furthermore, the classification of moderate and immoderate jihad provides a structured framework for distinguishing between Islamic activism aligning with democratic values and radical movements challenging pluralism and national unity.

This research contributes to the field of Islamic studies and political sociology by offering a localized perspective on jihad, distinct from Middle Eastern interpretations. It reinforces the idea that Islamization in Indonesia has historically been peaceful and adaptive, shaped by the nation's socio-political context. Methodologically, this study advances narrative analysis as an effective tool for examining the evolution of religious concepts and their implications to contemporary society.

Despite its contributions, this study is limited to textual analysis and does not include ethnographic data on the actual implementation of jihad in Indonesian Muslim communities. Future research should explore how these interpretations of jihad influence grassroots religious practices and social movements, as well as compare them with jihad discourses in other Muslim-majority democracies. Additionally, further studies could analyze the role of digital platforms in shaping modern jihad narratives and how young Indonesian Muslims engage with these ideological frameworks.

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