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The focus of this journal is to provide readers on understanding of Indonesia and International affairs related to religious literature and heritage and its present developments through publication of articles, research reports, and books reviews.

Heritage of Nusantara specializes in religious studies in the field of literature either contemporarily or classically and heritage located in Southeast Asia. This journal warmly welcomes contributions from scholars of related disciplines.

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TABLE OF CONTENTS

THE IDEA OF AN OLD QUR'AN MANUSCRIPT:
ON THE COMMERCIALIZATION OF THE INDONESIAN ISLAMIC HERITAGE
Edwin Wieringa 1

THE ROLE OF WALI,
ANCIENT MOSQUES AND SACRED TOMBS
IN THE DYNAMICS OF ISLAMISATION IN LOMBOK
Erni Budiwanti 17

THE ROLE OF INDONESIAN NATIONAL LIBRARY
IN PRESERVING AND DISSEMINATING MANUSCRIPTS
Alfida 47

CHINESE MUSLIM PREDICAMENT
IN INDONESIA'S POST REFORMATION
Zainal Abidin Eko Putro 63

THE HISTORY OF MUSLIMS AND CHRISTIANS
IN PAPUA: TRACING CULTURAL AND RELIGIOUS HERITAGE
Cahyo Pamungkas 83

THREE WRITERS OF ARABIC TEXTS
IN YOGYAKARTA
Muhamad Murtadho 107

MISINTERPRETATION OF QUR'ANIC VERSES
ON THE "ISLAMIC" JIHAD
Choirul Fuad Yusuf 129

علم الميقات

في الحضارة العربية والإسلامية ودوره في المجتمع الإسلامي

'ILM AL MĪQĀT FĪ AL ḤAḌĀRAT AL 'ARABIYYAH WA AL ISLĀMIYYAH WA DAURUHU FĪ AL MUJTAMA' AL ISLĀMĪ
Arwin Juli Rakhmadi Butar-Butar 155

MISINTERPRETATION OF QUR'ANIC VERSES ON THE "ISLAMIC" JIHAD

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Abstract

The word jihad has been understood various way according to motive, objective, paradigm, perspective and the historical background, including political and doctrinal interests of the users. Jihad becomes an equivocal concept resulting the conceptual debates and doctrinal dispute. Response to this condition, it is necessary to redefine and reformulate such concepts seen from the Qur'anic perspective. This study endevours to explicate how Al-Qur'an as the Muslim's holy book views the jihad as one of fundamental teachings in one side, and of how the Muslims as the followers implement such teachings of jihad in daily life accordingly. The article highlights that, in nature, jihad has any positive and constructive meaning as the struggle for improving the life-quality of the human beings as a whole.

Keywords: *Jihad, Jihadist Extremism, Extremist Misinterpretation, Warfare Meaning, Quality Improvement.*

Abstrak

Kata "jihad" dipahami dengan berbagai makna menurut motif, tujuan, paradigma, kaca mata dan latar sejarahnya, termasuk kepentingan politik dan doktrinal penggunanya. Makna jihad, pada akhirnya, menjadi konsep ekuivok yang melahirkan perdebatan konseptual dan doktrinal. Respon terhadap kondisi seperti ini, merupakan keniscayaan untuk meredifinisi dan merumuskan kembali konsep tersebut dari perspektif Al-Qur'an. Studi ini berupaya untuk mengungkap bagaimana Al-Qur'an sebagai Kitab Suci muslim melihat konsep jihad sebagai salah satu ajaran dasar di satu pihak, dan bagaimana orang Islam sebagai pemeluknya mengamalkan ajaran jihad dalam kehidupan sehari-hari di pihak lain. Studi manggarisbawahi bahwa, ternyata, jihad menurut Al-Qur'an memuat banyak makna positif dan konstruktif bagi peningkatan kualitas hidup umat manusia secara keseluruhan.

Kata Kunci: *Jihad, ekstrimisme jihadi, misinterpretasi ekstrim, makna jihad perang, jihad peningkatan kualitas hidup.*

Introduction

Jihadism, which is also often called as jihadist extremism, jihadist movement, or millitant jihadism, [1] is commonly used in reference to aggressive interpretation of armed or "violent" jihad in association with extremist interpretation of Islamic fundamentalism. Most Westerners perceive the jihadist extremism movement as a violent organisation brings an ideology as a means for establishing Islamic states (*Daulah Islamiyah*) and *khilafah Islamiyah*-World Muslims Brotherhood (Mubarak, 2007: 97). while for jihadist movement on the contrary wants to keep jihad alive and active and make it part of the daily life of muslims. It wants to give it the status of worship. Jihad is not only "the most virtuous deed", but it is in fact "the protector of all other deeds". [2] For certain groups, however, urgued that jihadist extremisms—whatever its names—arecategorized as violent religiously-based movements which must be reduced on behalf of creating secure and peaceful condition. Those movements, whatever its motive and *modus operandi* have to be banned in favour of building the peace culture in the world-wide. To this concern, in his speech, Barrack Obama challenged Muslims countries to help fight jihadism not just military but ideologically as well. "It is time to end the hypocricy of those who accumulate wealth through global economy and then siphon funds to those who teach children to tear it down".[3]

Whatever, it was defined, socio-culturally and socio-politically, jihad seems to be one of the "hottest"discourse-topics of the religion of Islam in particular, and of world-wide people today because of some reasons. *First*, jihad is taught for the believers as a religious duty, implying an imperative task to be consistently implemented in the daily life. In this wide spectrum, jihad then is understood as the God's instruction, obligation that have to be upheld for the sake of gaining the life objectives both in the world and the hereafter life.In this wide concept, the Islamic jihad conveys pivotel values as the way of how to improve the quality of life, particularly moral quality. Jihad refers to one's striving to attain religious and moral perfection. Some Muslim authorities, especially among the Shi'a and Sufis, distinguish between the "greater jihad", which pertains to spiritual self-perfection, and the "lesser jihad", defined as warfare (Firestone, 1999: 17). In this case, jihad is virtually conceptualized as the media or means for realizing the religious identity, characters, and its existence amongst others. Without jihad, Islam as one of the great religions will be decayed or lose its doctrinal strength. Jihad, for this purpose, should be dynamically cared for and strengthened.

Second, jihad is extremely often understood in its military aspect. Islamic extremism which derives from a radical interpretation of Islam, for example—even amongst the islamic extremists there are interpretative differences stemming from different doctrines[4] so that not all extremists carry out the violent acts[5]—interpreted jihad as one of the effective means for establishing worldwide syaria rules. Here, jihad is assumed as the way for the global implementation of syaria, which will finally establish the Islamic state as the final target. Further, the new Islamic extremism grew out the revivalist movement. Islamic revivalism which began at the late 19th century, doctrinarily, was a response to the perceived weakness of the Muslim world, as well as the rise of secularism due to the increased influnce of the Western values in the muslim countries.[6]

Third, in both lingusitic and syar'i development, the word jihad has evolutively been being conceived in various way according to motive, objective, paradigm, perspective and the historical

background, including political and doctrinal interests of the users. Jihad, furthemore, becomes an equivocal concept resulting the conceptual debates and doctrinal conflicts. Response to this condition, it is very important to redefine and reformulate such concepts in order to be more capable of building the peaceful world in nature.

This study endevours to explicate of how Al-Qur'an as the Muslim's holy book views the jihad as one of fundamental teachings in one side, and of how the Muslims as the followers implement such teachings of jihad in daily life proportionally.

Approach, Method, and Objective of the Study

The study, entitled "*Misinterpretation of Qur'anic Verses on the Islamic Jihad* is an socio-exegetical study. The objective is to resolve an interpretive problem in the text so as to determine its meaning and significance. The study will hopefully be effective and functional to understanding the meaning of jihad concepts and contributing for the *ummah* awareness in process of implementing such concepts.

As the exegetical study, the article uses exegetic method simplified in its procedure. The first step, the writer identifies or inventorizes the Qur'anic verses dealt with the concepts of jihad. Here, he expounds, unpacks and involves looking at the Qur'anic texts (or verses). The more verses indentified, the more potential to understand the meanings. The second step, the writer endevours to understand the meaning of such indentified texts. In this step, the writer needs to understand the texts by using extratextual, intratextual, circumtextual, and intertextual framing technique.[7] The next step is carring out the contextual analysis. Based on the result of text understanding, the writer then needs analysing the text in the contextual setting. Here, the writer could use the contextual technique to do it. The Alexandrian School, example, offers the level of understanding the scriptual texts relevant to different people, culture, and period of time, namely: the historical, doctrinal, prophetic, philosophical, and the mystical sense. (Grant and Tracy, 1984).[8] The writer, in this stage, have to widely critisize and analyse of how and why the texts related to the contexts as the revealed

scripture in views of the doctrinal, philosophical, political, and cultural spectrums.

Jihad as a Global Phenomenon

Jihad is an Arabic word (Arabic) refers to a religious duty of Muslims. The word jihad, in Arabic, is a noun (*isim*) meaning "struggle" or "resisting". A *mujahid* is a person who engaged in jihad, in the plural of which is *mujaahidin*. The word jihad appears frequently in the Qur'an. [9] Literally, the word jihad means "to strive" *(jahada*), and it is often followed by the phrase "fi sabilillah" (in the path or cause of Allah as the idiomatic expression of beilever's spirit. However, the opposite of jihad is not "peace", which would be the case if it meant unequivocally "war", but rather *quud*/idleness (Morgan, 2010: 87). The semantic development of the term "jihad", then diverses and becomes an equivocal terms in its usage because of the social, political, and religious factors interfering the understanding and application.

In the *Han*s *Wehr Dictionary of Modern Written Arabic* defines the term as "fight, battle; jihad, holy war (against the infidels, as a religious duty). [10] Nonetheless, it is usually used in the religious sense and its beginnings could be traced back to the Qur'an and words and actions of Muhammad. In the Qur'an and in later Muslim usage, jihad is commonly followed by the expression *fī sabīlillāh*, "in the path of God". It is sometimes used without religious connotation, with a meaning similar to the English word "crusade" (as in "a crusade against drugs").[11]

Yusuf Qardhawi, for example, gave a clear account, that the word jihad is different from *qitāl* (war) seen from both linguistic and syar'i views. Accordingly, jihad as the *maṣdār* form (nomina verbi) of *jāhada-yujāhidu-jihādan-mujāhadatan*, means "responsible for handling difficulties" or "actualizing capacities or potentialities". This is not similar to jihad with meaning of *qitāl* (war), which derived from *qātala-yuqātilu-qitālan* or from *qatala-yaqtulu-qatlan* (Qardhawy, 2010). Hence, both word jihad and *qitāl* is not synonimous. Jihad, both linguistically and syar'i has a wide domain of meanings. The Islamic jihad, semantically, has no relation to holy war or even war in general. Rather, in its root, the

meaning of jihad is to strive, exert one self, or take extraordinary pains, jihad, then, can be defined as exerting one's utmost power, efforts, endevours, or ability in contending with an object of disapprobation.[12]

Historically, the meaning and interpretation of jihad, has already experienced a dynamic semantical change from time to time, particularly while interpreting of jihad as "*al-qitāl fī sabīlillāh*" (warfare in the God's path) with extensive meaning, ranging from the war implied to struggle for survival and improving the life quality at the lowest level and to fight the enemies of Islam at the highest level.

In the premodern age, jihad was conceived, particularly among Sunni Muslim, as legal and compulsory efforts for muslims to expand the territories ruled by both muslim*s (dār al-Islām*) and non-muslim (*dār al-ḥarbi)*. In this conception, the purpose of jihad is political, not religious for the gain of authority or political power not purely for realizing the religious belief adhered. The ultimate goal was to expand and dominate power over entire world. Majid Mahduri of John Hopkin University, highlightes that "jihad is a central to the Muslim perception of the world, dividing it into *dār al-Islām* (abode of Islam) and *dār al-ḥarb (*abode of war) which is destined to come under Islamic rule. Jihad is "an instrument for both the universalization of Islamic religion and the establishment of an imperial world state" (Khadduri, 1979: 62-66).

In the modern use, "jihad" and its dicourse, becomes very-socially popular words in the political discourse and daily talks. This word, routinely used and translated as "holy war", often becomes headlines of media of the world both written and electronical. On May 1994, for example, Yasir Arafat call in Johannesburg for a "jihad to liberate Jerussalem" was a turning point in the peace process. Israelis heard him speak about using violence to gain political ends and questioned his peacable intentions.[13] This political statement of Arafat pointed to the question "What does it mean by jihad exactly?". For this era, due to the sense of political injustice grown in some community (whether in the Islamic country or in the muslim majority country—the concept of jihad was

emphazised. Viewed from the wide spectrum, socio-politically, at least there are three definer categories of jihad concept.

First, the group who willingly abolish the "syariat jihad" as a life duty. Jihad doctrine and movement have to be abolished from the actual life for the reach of real peaceful lives. Further, this group acused the jihad Islam must be hostilized (Qardhawy, 2010). Implementing Islamic jihad teachings will be fruitless and dangerous for the people. The perception and attitude of this group was supported by the colonial. In India, for example, English colonialism politically supported Ahmadiyah Qadianiah to abolish the sayariat jihad in favour of establishing and strengthening their powerful authority and colonialist occupation.

Second, the group who declares for fighting the world. Different from the first, this group conceives or believes the jihad as the war against all over the World, whether against to the people who hindered the dakwah and progress of Islam or slandered Islam. Such group assumed that all *kafir* people (unbelievers or infidels) in the world are not different, so they have to be hostilized at all. The further usage of concept "jihad" is often widely applied for mobilizing the warfare by ideologist for specific purpose of political interests. The resurgence phenomena of hardliners' movements of jihad, were historical evidence of the political interpretation of jihad meanings. In the late 20th and early 21st century, for examples, many militant groups include the term "jihad" in their names: Laskar Jihad of Indonesia, [14] Jundullah, Majlis Mujahidin Indonesia (Tolkhah & Yusuf, 2002), Palestinian Islamic Jihad Movement, [15] Egyptian Islamic Jihad, [16] Yemeni Islamic Jihad. [17] And, some conflict fought as jihad since the 1990s include: Kashmir conflict (Lashkar-e-Taiba 1990-present),[18] Somali Civil War (1991-present), Bosnian war (Bosnian mujahideen, 1992-1995), Afghan civil war (Taliban 1994-present), Iraqi insurgency (Islamic State of Iraq, 2003-present), Al-Qaeda insurgency in Yemen (Abyan Governorate, 2010-present), Syrian civil war (2011-present).

Third, the moderat group who consciously want to build the moderate people (*al ummah al wasaṭ)*. This group believes that Allah gives many things: knowledge, hikmah, and intellectual capacity for understanding both *fiqh al-syar'i* (syariah law), and *fiqh*

al-wa'qi (reality-based fiqh). Accordingly, understands the Islamic jihad as any efforts for improving the quality of ummah by means of providing the people to have and realize their basic rights without any type of coercions (Qardhawy, 2010).

Jihad as a warfare, historically, did not only grow in the Islamic world, or believed by the muslims, but also grew in other religious teachings. In Christianity, though there are rarely explictly instructed by the Old Testament to fight the enemies, but in a reality "jihad" or similar *modus-operandi* grows up the recent time. The teachings of Crusade War, fighting others are the jihad phenomena in Christianity. In this case, Armstrong and any other prominent writers, for instance, John Esposito urgues that "…Jews and Christians have engaged in acts of violence. All of us have the transcendent and the dark side. …We have our own theology of hate. In mainstream Christianity and Judaism, we tend to be intolerant".[19] Along with Esposito, Philip Jenkins of Pennsylvania State University, highlighted his analytic study that "In term of ordering violence and bloodshed, any simplistic claim about the superiority of the Bible to the Koran would be wildly wrong. In fact, the Bible overflows with "text of terror". The Bible contains far more verses praising and urging bloodshed than does the Qur'an, and biblical violence is often far more extreme, and marked by more indisciminate savagery.[20]

In the Hindhuism, violent acts resulted by the misinterpretation towards its Book (Veda) was also carried out by their followers. In the Veda, is also taught to fight the other Rashtya Swayamsevak Sangh (The National Volunteer Corp) which campaigns openly for a Hindu State in India, and its members incite and perpetrate violence againts Muslim and Christian minorities.[21]

The equivocality and complexity of jihad intepretation resulted in different paradigms, perspectives, interests or motives of the interpreter and users, so the big questions arisen: "Which ones amongst such intepretations is better and will probably be developed for the nations at whole? and "Which one interpretation of jihad that is probably usable and effectively functional for bulding the better world-life in the future. In this case, the article does not pretend to justify which perception or interpretation on

Islamic Jihad be better applied in the world-wide in general, and in the Muslim World in particular. However, the writer endevours to describe analytically of what and how the concept of jihad according to Islam.

In addition, based on his analytic description, he also prescriptively offers how the doctrine of Islamic jihad should be proportionally intepreted and effectively implemented in Indonesia as the multicultural nation for the sake of gaining the national objective: the secure and welfare nation amongst the world.

Al-Qur'an as the Perspective

The perspective, as explained above, is a systemic approach to researching questions or problems through objective and accurate observation, collection and analysis of data, direct experimentation and replication of these procedures. A perspective as a paradigm or theoretical framework functions to view or verify the relations or relative importance, especially to give a distinctive impression of distance. Hence, the fundamental function of a perspective is to understand of what, why, and how the reality (or concept) from a certain point of view. A perspective, methodologically, implicates the use of certain paradigm, concepts, variables, methods, and the validity principles used in the perspective of the research or scientific writing applied.

The article uses the Qur'anic perspective for viewing and undertanding the concept of jihad and its contextual implication. Distinguished from other scientific perspective, notably, the empirically positivistic perspectives which are commonly applied in inquring scientific research—both natural and social science—this Qur'anic perspective tend to be exegetical one, or non-empirical perspective. In process of describing, understanding, and analysing the "concept of jihad", Al-Qur'an uses "verses" with any certain arguments to do it. Al-Qur'an here is used as the parameter to understand the verse of jihad, and the implication of the jihad itself as well. The fundamental question arisen is why the Qur'anic perspective used in this writing ? It is possible such perspective capable of undertanding or explicating the reality and concept of jihad recently?

Some rational arguments to answers those two questions. First, substantively, among the followers, Al-Qur'an is considered as the more complete book among other holy books. As the original and primary sources of Islam, It is a revealed religion[22] from which all principles and ordinances of Islam are drawn. Al-Qur'an,[23] which consists of one hundred and fourteen chapters (surah), containing more than six thousands verses (ayat), is believed as the direct revealed words of Allah. For the moslems, Al-Qur'an is regarded as a value and normative system contaning any regulations, rules and moral teachings which is functionally used for creating the balance, orderliness, and the correct order of a worldly life. Further, for most moslems Al-Qur'an is systemically believed as the normative system regulating all dimensions of life, whether in social, economic, cultural, yet political aspects.

Harry G. Dorman, in his *Toward Understanding Islam* describes that "Al-Qur'an is a literal revelation of God, dictated to Muhammad by Angel Gabriel (malaikat Jibril), and it is perfect in every letter. It is an ever present miracle witnessing to itself and to Muhammad, the Prophet of God." (Anshari, 1980: 191). James Michener wrote in *Reader's Digest* that "Al-Qur'an is remarkably down-to-earth in its discusssion of the good life. It is combination of dedication to one God plus practical instruction that make al-Qur'an unique. Each Islamic nation convinced that their land will be governed well only if its laws conform to the Qur'an" (Anshari, 1980: 191). In addition, as the Holy Book, Al-Qur'an is hierarchically placed at the first source of Islamic teachings, jurisprudence and thoughts. So that, in this light, the Qur'anic perspective tends to be a basic frame-work based on the God's revelations (*waḥyun ilāhiyyun*).

Second, the Qur'an is believed by the majority of the Muslims in the world.[24] Jihad is an important religious duty for Muslims. A minority among the Sunni scholars sometimes refer to this duty as the sixth pillar of Islam, though it occupies no such official status. For the majority, it is a range of activities all based on Islamic teachings as the "exerted efforts" to change oneself and also in certain situations physically standing against oppressors if that's

only way. The concept of jihad, then, is simply understood as a struggle for self-improvement.

Third, the interestedness of the world-people to quest and understand the jihad as political and doctrinal discourse of the world-wide in a context of the problems of security—whether of the national, regional, and global scale. Understanding concept of the Islamic jihad, will be functional for arranging strategy of how to manage the peace culture in the world, particularly in the muslim's countries. Since the September 11 bombings, the Western society consciously realized that there was any political movement protesting the political condition in the world at large. Such protesting movements intended to express their oppressed treatment from the West in general. In addition, the resurgence of radical Islamic movement socio-psychologically resulted in the political fear amongst the West.

Jihad in the Qur'an

The concept of jihad varies in its meanings—both seen from etymological and terminological meanings—. Further, in its use and interpretation, the word jihad is also linguistically and syar'i understood by the people with different views according to their interests. Consequently, the concept of jihad developed from time to time in its meaning, interpretation and usage. The term of jihad become equivocal, which has two or more possible meanings, and not easily understood and explained. This conceptual equivocality of the word jihad resulted in the growth of the socio-political groups in interpreting and applying such concepts of jihad in parallel with their interests.

Regardless of which group of the Qur'anic interpretation is precisely true or better amongst others, here it is necessary to understand the clear-cut meanings of the Qur'an. For this purpose, this study tries to explicitly elaborate of how far the concept of jihad explained in such holy books. Briefly, the writer intended to unpack the Qur'anic verses of jihad teachings. According to the Qur'an, not less than 164 verses talk of jihad[25]. Another author stated that approximately more than 200 verses of which talk of jihad. The paradigm and perspective used in defining the concept of jihad, in this case, is the factor causing the differences. Regardless

whatever they define, the concept of jihad, often conceptualized into two categories of meanings: warfare and life quality improvement.

Jihad with Warfare Meaning

Most radical Islamic movements and its opponents, often understand jihad as a war or battle, because of some main reasons. Salafi Jihadism [26] as one of jihadist movements sees jihad as the main doctrines for the reach an Islamic state. Jihad is the most effective instrument for attacking the anti-Islamic alliance of what it terms "crusaders", "zionists", and "apostates". Some Qur'anic verses used as the warfare meanings may be seen in the following table of the Qur'anic verses of jihad with warfare meanings.

Table (1)
The Qur'anic Verses of Jihad with Warfare Meanings

Verses	Translation
2:190	…fight in the way of Allah with those who fight you, but transgress not the limit…"
2:191	"And kill them wherever you find them, and drive them out from whence they drove you out and persecution is severer than slauther, and do not fight with them at the sacred mosque until they fight with you in it, but if they do fight you, then slay them; such is the recompense of the unbelievers.
2:193	And fight them until there is no more *fitnah*…."
2:194	"…whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you…."
2:217	"…fighting in it. Say: fighting in it is a grave matter…persecution is graver than slaughter…"
4:75	"And what is wrong with you that you fight not in the cause of Allah, and for those weak, ill-treated and oppressed among men, women,…."
4:089	"They wish that you reject faith, as they rejected, and thus that you all become equal. So take not auliya from them, till they emigrate in the way of Allah. But if they turn back (from Islam), take them and kill them wherever you find them, and …."
4:090	Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breast restraining from fighting you as well as fighting their own people. Had Allah willed, indeed He would have given power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allah has opened no way for you against them.

4:091	"You will find others that wish to have security from yu and security from their people. …. If they withdraw not from you, nor offer you peace, nor restrain their hands, take them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them."
9:36	"…fight against the musyrikun (polytheists, pagans, idolaters, disbelievers in the oneness of Allah) collectively, as they fights against you collectively. But know that Allah is with those who are muttaqun.
60:008	"Allah does not forbid you to deal justly and kindly with those who fought not against you account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equality." (tidak ganggu, equity).
9:123	"O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you…."
9:012	"But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief…."
9:013	"Will you not fight a people who have violated their oaths (Pagan of Makkah) and intended to expel the Messanger while they did attack you first?...."

Sources: Muhammad Muhsin Khan, (1999), *The Interpretation of the Meaning of The Noble Qur'an in The English Language,* Riyadh: Darussalam Publications; Kementerian Agama, (2012), *Al-Qur'an dan Terjemahnya, Ja*karta; and Arthur J. Arberry, (1995), *The Koran Interpreted.* Oxford: Oxford University Press.

John L. Esposito redefines jihad as the way of striving to live a moral and the word jihad is meant as a violent meanings (as warfare meanings), it also refers to non-violent acts as a method for improving the life-quality. Al-Qur'an, in this view, sees jihad as the effort for making the life itself to be more meaningful and useful. Here, the concept of jihad should be understood as the God's creed to develop religion in particular and to improve human life quality through religious teachings believed.

Table (2)
The Qur'anic Verses with the Life-Quality Improvement Meanings

Verse	**Translation**
8:029	O you who believe ! If you obey and fear Allah, He will grant you *Furqan* (a criterion to judge betwee right and wrong). …."
8:072	"Verily, those who believed and emograted and strove hard and fought with their property and their live in the Cause of Allah as well as who gave (them) asylum and help—these are (all) allies to one another…."

09:41	"March forth, whether you are light (being healthy, young and healthy), or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the cause of Allah. This is better for you, if you but knew".
09:44; 09:88	"…striving hard with their property and their person…."
22:78	"And strive hard in Allah's cause as you ought to strive (with sincerity and with all your efforts that His name should be superior). …. So perform as Shalat (iqaamat as Shalat), give zakat, and hold fast to Allah…."
25:52	So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavor with it (al Qur'an).
9:5-6	Then, the sacred months are drawn away, slay the idolaters wherever you find them, and take them, and confine them, and lie in wait for them at avery place of ambush. But if they repent, and perform the prayer, and pay the alms, then let them go their way. God is All-Forgiving, All-Compassionate. (Q.S.,09:5), and if any of the idolaters seeks of thee protection, grant whom protection till he hears the words of Allah; then do thou convey him to his place of security—thst, because they are a people who do not know (Q.S, 09:6).
9:20	Those who believed (in oneness of Allah) and emigrated and strove hard and fought in Allah's cause with their wealth and their lives, are far higher in degree with Allah. They are successful.
2:256	"There is no compulsion in religion. …."
5:035	"…strive hard (at jihad) in His way that you may be successful.
29:069	"…whoever strives hard (in jihad), he strives only for his own soul….
29:1-6	Jihad terhadap diri sendiri
61:011	"…struggle hard in Allah's way with your property and your lives…."

Sources: Muhammad Muhsin Khan, (1999), *The Interpretation of the Meaning of The Noble Qur'an in The English Language,* Riyadh: Darussalam Publications; Kementerian Agama, (2012), *Al-Qur'an dan Terjemahnya,* Jakarta; and Arthur J. Arberry, (1995), *The Koran Interpreted.* Oxford: Oxford University Press.

John L. Esposito redefines jihad as the way of striving to live a moral and virtuous life, spreading and defending Islam as well as fighting injustice and oppression, among other things. The relative importance of these two forms of jihad is a matter of controversy. A poll by Gallup showed that a "significant majority" of Muslim Indonesians define the term to mean "sacrificing one's life for the sake of Islam/God/a just cause" or "fighting against the opponents

of Islam". In Lebanon, Kuwait, Jordan, and Morocco, the majority used the term to mean "duty toward God", a "divine duty", or a "worship of God" with no militaristic connotations. Here, Other responses referenced, in descending order of prevalence: (1) "a commitment to hard work" and "achieving one's goals in life"; (2) struggling to achieve a noble cause; (3) promoting peace, harmony or cooperation, and assisting others; and (4) living the principles of Islam (Esposito & Mogahed, 2007:20f). Muslim scholar Mahmoud Ayoub states that "the goal of true *jihad* is to attain a harmony between *islam* (submission), *imān* (faith), and *iḥsān* (righteous living)". [27] Majid Khadduri lists four kinds of *jihād fī sabīlillāh* (struggle in the cause of God. *First*, jihad of the heart *(jihād bi al-qalb/nafs)* is concerned with combatting the devil and in the attempt to escape his persuasion to evil. This type of Jihad was regarded as the greater jihad (*al-jihād al-akbar*). *Second*, jihad by tongue (*jihād bi al-lisān*) is concerned with speaking the truth and spreading the word of Islam with one's tongue. *Third*, Jihad by the hand (*jihād bi al-yad*) refers to choosing to do what is right and to combat injustice and what is wrong with action. Fourth, Jihad by the sword (*jihād bi al-saīf*) refers to armed fighting in the way of Allah (Asthana & Nirmal, 2009:49). Based on the facts of equivocality and variety of meanings due to the perspective and interest used, in this article will describe, at least, four groups arisen as the resultants of this equivocal meanings of jihad. *First*, the Salafist group who wants to understand and implement the Islamic teachings of jihad as the war—an ideology insists on fighting enemies of Muslims and the opponents—. The salafist believes that the proximity of Muhammad teaching with the Islam. Consequently, implementing Islam as a religion must be accorded to the teachings of Al-Qur'an and as-Sunnah. The pure Islam have to be referred to the Qur'an and As-Sunnah as the primary or basic sources. *Second,* the moderate Islam, who want to implement any moderate teachings of Islam for the sake of national security and peaceful life for the sake of gaining the national welfare of the people. This muslim group believes that Islam as the revealed religion should function as the *raḥmatan li al-'ālamīn* which develops and foster the peace culture, tolerance, respect to others. Further, the moderate also believed that only through the agenda of people's conscientization for imple-

menting the concept of jihad as the God's teachings for improving the life quality in all aspects, the national and global security will be effectively achieved. *Third,* the liberal group who understood jihad as the efforts to struggle for their quality of life. Here, jihad does not mean as war, battle, or against other religious followers or group. But, jihad is any effort to struggle or strive for a better life-quality in all aspects—economy, social, cultural, and political—. *Fourth,* the political interest group utilizing such concept to establish or destruct the Muslim world otherwise. It is because of the power of Islam as the world Abrahamic religion.

Misunderstood Meaning of Jihad Today

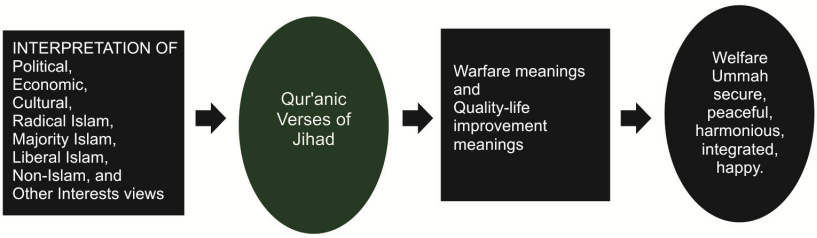
The beginnings of Jihad can be historically traced back further to the history of the prophet Muhammad and the early interpretation of the Qur'an encouraging the use of Jihad against non-Muslims. The Qur'an, however, never uses the term Jihad for fighting and combat in the name of Allah, *qitāl* is used to mean "fighting." Jihad in the Qur'an was originally intended for the nearby neighbors of the Muslims, but as time passed and more enemies arose, the Qur'anic statements supporting Jihad were updated for the new adversaries.

In the twentieth century, one of the first Islamist groups, the Muslim Brotherhood emphasized physical struggle and martyrdom in its credo: "God is our objective; the Qur'an is our constitution; the Prophet is our leader; struggle (jihad) is our way; and death for the sake of God is the highest of our aspirations". The group called for jihad against the new Jewish state of Israel in the 1940s, and its Palestinian branch, Hamas, called for jihad against Israel when the First Intifada started.

According to Natana J. DeLong-Bas (Bas, 2004: 240-1), the new "fundamentalist" movement brought a reinterpretation of Islam and their own writings on jihad. These writings tended to be less interested and involved with legal arguments, what the different of schools of Islamic law had to say, or in solutions for all potential situations. Ibn Taymiyyah recognized "the possibility of a jihad against 'heretical' and 'deviant' Muslims within *dār al-Islām*". He identified as heretical and deviant Muslims anyone who propagated innovations (*bid'ah*) contrary to the Qur'an and Sunna ...legitimated jihad against anyone who refused to abide by Islamic law or revolted against the true Muslim authorities. "He used a very 'broad

definition' of what constituted aggression or rebellion against Muslims, which would make jihad "not only permissible but necessary". Ibn Taymiyyah also paid careful and lengthy attention to the questions of martyrdom and the benefits of jihad: It is in jihad that one can live and die in ultimate happiness, both in this world and in the Hereafter. Abandoning it means losing entirely or partially both kinds of happiness (Rudolph, 1996: 48).

Figure (1)
The Qur'anic Verses on Jihad and Citizen's Welfare



The highly influential Muslim Brotherhood leader, Sayyid Qutb, preached in his book *Milestones* that jihad, `is not a temporary phase but a permanent war ...Jihad for freedom cannot cease until the Satanic forces are put to an end and the religion is purified for God in toto (Qutb, 1988: 124-126). Like Ibn Taymiyya, Qutb focused on martyrdom and jihad, but he added the theme of the treachery and enmity towards Islam of Christians and especially Jews. If non-Muslims were waging a "war against Islam", jihad against them was not offensive but defensive. He also insisted that Christians and Jews were *musyrikīn* (not monotheists) because (he alleged) gave their priests or rabbis "authority to make laws, obeying laws which were made by them (and) not permitted by God" and "obedience to laws and judgments is a sort of worship" (Qutb, 1988: 82). Because of its equivocality, the jihad concept then, socio-politically, spread up and applied in various understanding and application which turn implicatively to any political event in the world, particularly in the form of violent acts in the world-wide. With the Islamic revival, a new "fundamentalist" movement arose, with some different interpretations of Islam, often with an increased emphasis on jihad.

Furthermore, the concept of Islamic Jihad, politically used by some Non-Muslims who interpreted to the pejorative meanings as the violent acts. The United States Department of Justice, for instance, has used its own *ad hoc* definitions of jihad in indictments of individuals involved in terrorist activities: 1) refers to the use of violence, including paramilitary action against persons; [28] 2) as a violent jihad' includes planning, preparing for, and engaging in, acts of physical violence, including murder, maiming, kidnapping, and hostage-taking;[29] 3) as fighting and warfare might sometimes be necessary, but it was only a minor part of the whole jihad or struggle, according to Karen Armstrong; 4) jihad is a propagandistic device which resorts to armed struggle (Rodinson, 2002: 351); and 5) understood to point out the resistant movement by fundamentalist ethnic groups who want to protect their traditions, heritage and identity from globalization as used by Benjamin R. Barber, a senior research scholar and political theorist of civil society of City University, New York (Barber, 1992: 53-65).

An Epilogue

According to Al-Qur'an, there are—textually and contextually—many categories of jihad meanings. First, the fighting (war). This "violent" word, is understood as: 1) fighting the enemies. Within the context of the classical Islamic law, it refers to fight against those who do not believe in the Islamic God (Allah) and do not acknowledge the submission to Muslims and so is often translated as "Holy War" although this term is still dispute and controversial in which muslims and scholars have not already all agreed on such definition. The violent of warfare meanings of jihad, historically, have been highjacked by many political and religious groups over the ages in a bud to justify various forms of violence. Islamic splinter groups, for instance, invoked jihad to fight against the established Islamic order. This misuse of jihad concepts contradict Islam as *raḥmatan li al-'alamīn's* religion.

Jihad, here is not a violent concept in nature, because it is justified "as the fighting" only in the condition of emergency for defending the survivality of muslims. It is worth noting that jihad is not a war-declaration against other religions. As excerpted at Qur'anic Surah (Q.S.) of: (Q.S. 02: 193), (QS. 10: 99), (Q.S. 64:

02), (Q.S. 02: 256), (Q.S. 09: 29), is clearly understood that there is no obligation for muslims to annihilate or destroy completely other religion's followers, and also no compulsion in religion (Islam). Consequently, the Jews and Christians as the *ahlul kitāb* (the people of the book) should be protected. The Qur'anic meaning of jihad as a war is only used in a condition of: to protect the religion (Islam) if it is fought or attecked by others, or defend, protect, and maintain the faiths againts others which can be performed using many approaches from political, ideo-doctrinal, cultural, economic, cultura, and to legal meanings.

Second meaning of jihad, is struggle for improving the life-quality. This "soft inclusive meaning" refers to any internal and external effort to be a good Muslim or community—in all aspects—economically, culturally, socially, and politically. Jihad here means as: the process of struggling or striving for controling the self-behaviour (hawa nafsu). In this case, some Islamic scholars highlightes that inner jihad (*jihād akbār*, great jihad), actually is any effort to control and develop the quality of life and while physical struggle against the enemies of Islam while the "lesser jihad" *(jihād ṣagīr*) which may take a violent or non-violent form. Amongst the positive effort of lesser jihad are activities as "practicing the *akhlāq al-karīmah*, (Islamic teaching-based behaviours), improving self-quality through learning process, improving economic welfare, helping each other, etc.

Regardless of the equivocality of jihad meanings and inter-pretations and its practical implication, so concept of jihad needs clarification and disseminating to the public for the sake of building peaceful culture, politically and culturally. Without it, it will politically bring about the growth of social and religious conflicts in the world-wide.

As the most plural country or nation in the world—with a great number of ethnic groups, religions, living-languages, and their traditions and cultures—socio-politically, Indonesia needs political stability and cultural condusiveness for the strengtening NKRI (Unitary Nation of Republic of Indonesia) itself. For this concerns, a better management of the sociocultural properties, including the religious life, is a something necessary in favour of integrating the

people and their properties in support of constructing the country for stronger and better future. In case of developing religious life programs, disseminating jihad concept will be placing an important role in building both national and global security. Procedurally, dessiminating the positive meanings or interpretation of jihad, can strategically be carried out through various and integrated approaches.

First, all religious leaders have to be fully aware that all religion teach us the importance of being peaceful and secure, because of it is a precondition for gaining citizens' welfare. In this case, it is obliged for religious believers for obeying each religious teachings and developing the tolerance without emphasizing the differences. *Second*, the Government and religious figures, needs to build similar perception of positive and constructive meanings of jihad as the effort for bettering quality of life as a whole. With this shared committment, the effectivity of national development will be easily gained sooner as the people's hope.

Third, the concept of jihad with "war" or "fighting" should be avoided disseminating, at least for reducing conflicts. In this concern, both religious leaders and politicians—whatever its reasons—need not to manipulate such concepts of jihad into any political games. In other words, the politicalization of the war meaning of jihad will be destructive for the existence of NKRI (Unitary State of Republic Indonesia).The extreme symbols of jihad with meaning of war, such as *ṭāgut, żalim, syirik, syaiṭān, kāfir* and the likes which incites religious enmity and propagates the idea of supramacy or arrogance of one religion over another have to be abolished for reducing conflictual tense amongst religions.

Fourth, the jihad concept conveyed as the struggle or striving for getting better life, have to be cultivated integratedly through education. In this case, the role of schools, madrasahs, and also pesantrens (Islamic borading schools) play a pivotel position in the process of implementation of jihad "consructive" concept. For an effective implementation, the role of teachers, Kyais, and other educational staffs is imperatively needed to build the strict control in purpose of keeping institutional environments from outer destructive-ideological influences, including from any mis-

understandings of jihad "warfare" concept itself. If this approach applied effectively, so the misunderstanding and misdeeds of the war-meaning of jihad will be slowly nihillated away from our country, Indonesia.

Endnotes

[1] Abu Abdullah-Al Tharee, "The Rise of Jihadist Extremism in the West: An Analysis of Extremist Ideologi es and the Most Notable Figureheads of Radicalisation". Retrieved from: http://en.wikipedia.org/wiki/jihadism (4 December 2014) and retrieved on 7 December 2014.

[2] Statement of Maulana Masood Azhar, the head of the Kashmir jihadist organization, in (Reza Aslan, 2009).

[3] Robinson: "Obama Declares War On Jihadist Extremism", The speech presented in Cairo 2009 and gave at the United Nations in the heady months after his election. Asbury Prak Press., app.com (25 September 2014). Retrieved on 7 Dec 2014.

[4] It is important to note here, that not all muslims subscribe to radical interpretation of Islam. The Clarion Project regularly interviews the moderate muslim to highlight their viewpoints and their fights against the ideology of Islamic extremism. Clarion Project, a nonprofit organisation founded in 2006 in New Yok which has a mission to educate people about the inherent dangers of Islamic extremism.

[5] Amongst Islamic extremists chose the strategy for gaining their final goal using non-violent tactics such as activism, developing interfaith coalition, building political influnce, and the overall spreading of the ideology. While Islamic terrorists, on the other hand, use violence and terrorism to instill fear and to gain political power im order to establish their goal.

[6] Ryan Mauro, "Understanding Islamic Extremism", The Clarion Project. C*larionproject.org*. Posted January 26, 2014. Diunduh 17 November 2014, 02.00 PM.

[7] The four techniques for understanding the texts: Extratextual framing is a technique to understand the texts by using background knowledge and experience. Intratextual framing uses the cues from texts, such as headings and subheading and referential words to understand the texts. Circumtextual framing uses information from anything related to the texts, and intertextual framing is a technique for making connections with other texts read to help to understand the texts. MacLachlan & Reid (1994), *Interpretive Framing*. See: "Reading Skills for Academic Study: Understanding Texts". uefap.com. Posted on 29 October 2014, 22.00.

[8] R.M. Grant and D.Tracy, *A Short History of the Interpretation of the Bible,* 2nd Edition. London: SCM., p.55-56. A historical context refers to the moods, attitudes, and conditions that existed in a certain time. Context is the "setting" for an event that occurs, and it will have an impoact on the relevance of the event (see: Grace Fleming, What is historical Context?, homeworktips.about.com. Posted on 29 Oct 2014, 21.00. A historical context is the political, social, cultural, and economic setting for a particular idea or event. In Patricia Nixon, "What is the Definition for Historical Context". answers.com, posted on 29 October 2014, at 21-30. The doctrinal context is the context deals with a principle or body of principles of creed or teachings of a religious,

political group presented for acceptance or belief. Philosophical context, then, is any relationships amongst the texts and philosophical values and truth. While, the prophetic context is a connections between the text messages and the prophetic events or its teachuings. While the mystical context refers to the mystical, "unique" and nonordianry experience of an individual. Mystical experience, is often, used interchangably with "metaphysical experience" which is different from the real experience. Sally King (1988) suggests that the mystical experience may be understood as "a form of awareness in which the experiential sense of a separated subject and object is not present. See: F Samuel Brainard, (2010), *Reality and Mystical Experiences*. Philadelphia: Pennsylvania State University Press.

[9] In 164 according to Yoel Natan. See: 164 Jihad Verses in the Koran. *Answering-Islam.org.* Retrieved 15 November 2014, 17.00 WIB.

[10] Cowah, J. Milton (ed.). *Hans Wehr, A Dictionary of Modern Written Arabic* (3rd ed.). Beirut: Librairie Du Liban. p. 142.

[11] *"Oxford Islamic Studies Online"*. Oxford University Press. Retrieved 29 August 2014.

[12] Reuven Firestone, "Jihad: The Origin of Holy War in Islam", in Paul M.Cobb *Journal of Near Eastern Studies* Vol. 62 No.3. July 2003, p.222-223. University of Chicago Press.

[13] Douglas E. Streusand*, Middle East Quarterly,* Vol.IV, Number 3, September 1997.

[14] Laskar Jihad (Indonesian: *Warriors of Jihad*, was an Islamist, and anti-Christian Indonesian militian, which was founded and led by Jafar Umar Thalib. At present, the militia is believed to have disbanded.

[15] The Islamic Jihad Movement in Palestine (Arabic: *Harakat al-Jihād al-Islāmi fi Filastīn*) known in the West as simply Palestinian Islamic Jihad (PIJ), is a PalestinianIslamist organization formed in 1981 whose objective is the destruction of the state of Israel and the establishment of a sovereign, Islamic Palestinian state. PIJ has been labelled a terrorist organisation by the United States, the European Union, the United Kingdom, Japan, Canada, Australia, New Zealand, and Israel.

[16] The Egyptian Islamic Jihad (EIJ) formerly called simply Islamic Jihad and, originally referred to as al-Jihad, and then the Jihad Group, or the Jihad Organization, is an Egyptian Islamist group active since the late 1970s. It is under worldwide embargo by the United Nations as an affiliate of al-Qaeda. It is also banned by several individual governments worldwide. The organization's original primary goal was to overthrow the Egyptian Government and replace it with an Islamic state. Later it broadened its aims to include attacking the United States and Israeli interests in Egypt and abroad. (See: "Egyptian Islamic Jihad", en.m.wikipedia.org (26 November 2014). Retrieved 5 December 2014).

[17] Pipes, Daniel (December 31, 2002). "What is Jihad" Middle East Forum. New York Post. Retrieved 5 December 2014.

[18] Lashkar-e-Taiba is one of the largest and most active terrorist organizations in South Asia, operating mainly from Pakistan, The objective of Lashkar-e-Taiba is to introduce an Islamic state in South Asia and to liberate muslims residing in Indian Kashmir. Lashkar-e-Taiba, en.m.wikipedia (16 November 2014). Retrieved 5 December 2014.

[19] See: Raimond Ibrahim, "Are Judaism and Christianity as Violent as Islam?", *in The Middle East Quarterly*. Summer 2009, Vol 19. No.3, pp.3-12. Meforum.org., retrieved 17 November 2014, 08.30 PM.

[20] Philip Jenkins, "Dark Passages", *The Boston Globe*. March 8, 2009. Philip Jenkins is a Professor of history, humanities and religious studies of Pennsylvania State University. He also a distinguished senior fellow of Institute for studies of religion, Baylor University.

[21] Kapil Komireddi, "India Must Face up to Hindu Terrorism", *theguardian.com*. Wednesday 19 January 2011.16.37 WIB.

[22] Generally, the sources of Islam as a revealed religion are known to be four. First category is the Noble Qur'an and the Sunnah. These two sources are categorized as the absolute arguments (*al adillat al qat'iyyah*). Second category of sources is *Ijma'* (consensus agreement by ulama) and *qiyas* (reasoning). Both two sources are categorized as *al adillat al ijtihadiyyah* or urgement obtained by exertion.

[23] The word Al-Qur'an is an infinitive noun from the root *qara'a* which signifies primarily he read or recited, because in reading or reciting, letters and words are joined to each other in a certain order. Furher, Al-Qur'an as the Holy Book speaks of itself under various names because of its contents, namely: (1) *Al Kitāb* (the Book), (2) *Al Hudā* (the devine Guidance), (3) *Al Hāq* (the Truth), (4) *Al Bayaan* (the Explanation), (5) *Al Furqān* (distinguisher between the right and wrong, between the truth and falsehood), (6) *Az-Zikrā* (the Reminder), (7) *Al Burhān* (the Argument), (8) *Al Ḥikmah* (the Wisdom), (9) *An Nūr* (the Light), (10) *Ar Raḥmah* (the Mercy), and others. Whatever its names, muslims of the world regard Al-Qur'an (the Qur'an) as the most important miracle of Muhammad as a proof of his prophethood and they consider the Qur'an to be the only revealed Book that has been protected by God from distortion or corruption.

[24] About 1,7 Billions Muslim in the world read Al-Qur'an believed as their religion

[25] Another author stated about 200 verses of which talk of jihad.

[26] According to Muhammed M.Hafez, contemporary Jihadi Salafism is characterized by "five features": (1) immense emphasis on the concept of tauhid (unity of God)or monotheism, (2) God's sovereignty (*hakimmiyyat Allah*), *wh*ich defines right or wrong, good or evil, permissible and forbidden, and which supersedes human reasoning is applicable in all places on earth at all times, and makes unnecessary and un-Islamic other ideologies such as liberalism or humanism, (3) rejection of all innovation (bid'ah) to Islam, (4) the permissibility and necessity of *takfir* (the declaring of a Muslim to be out side the creed, so that they may face execution), and (5) on the centrality of jihad against infidel regimes. See: Muhammad M. Hafez, 2007:66-69.

[27] Jihad-The Four Forms and the We*st, Islam Watch* (03 November 2013), *Islam-watch.org*. Retrieved 2 December 2014.

[28] Milnet.com.

[29] Findlaw.com.

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Referencing is the very important system in the academic writing to show that the work has a high quality of academic writing. Therefore referencing is required for the article submitted to this journal. The journal uses the Harvard referencing system as follow:

A. Citation in the Text (Author-date method)

All statements, opinions, conclusions etc. taken from another writer's work should be cited, whether the work is directly quoted, paraphrased or summarised. In the Harvard System, cited publications are referred to in the text by giving the author's surname and the year of publication in one of the forms shown below. If details of particular parts of a document are required, e.g. page numbers, they should be given after the year within the parentheses.

1. If the author's name occurs naturally in the sentence the year is given in the parentheses:- e.g. In a popular study, Harvey (1992, P.556) argued that….
2. If however, the name does not occur naturally in the sentence, both name and year are given in the parentheses:- e.g. More recent studies (Bartlett 1996; James 1998) show that....

3. When an author has published more than one cited document in the same year, these are distinguished by adding lower case letters (a,b,c, etc) after the year and within the parentheses:-e.g. Johnson (1994a) discussed the subject….
4. If there are two authors, the surnames of both should be given:- e.g. Matthews and Jones (1993) have proposed that….
5. If there are more than two authors the surname of the first author only should be given, followed by et al:- e.g. Wilson et al. (1997) conclude that….
6. If there is no originator then "Anon" should be used:-e.g. A recent article (Anon 1993) stated that….
7. If you refer to a source quoted in another work you cite both in the text:-e.g. A study by Smith (1960 cited Jones 1994 p. 24) showed that…. (You need to list the work you have used, i.e. Jones, in the main bibliography)
8. Page Number: If you are referring to the overall argument of a book or article, do not use page numbers, e.g. "Nunan (1986) presents many different varieties of syllabus." If, however, you are referring to a specific point within a book or article, mention the page number(s), e.g. "Allwright (1982 p. 56) provides an example of intervention in a lesson."
9. Quotations:- A short quotation of less than a line may be included in the body of the text in quotation marks. e.g. …so "good practices must be taught" (Smith 1996, P. 15) and we should… But if it is longer, start a new line and indent it. You must include the page number. Theory rises out of practice, and once validated, returns to direct or explain the practice (Stevens 1997, p. 92).
10. Diagrams:- Diagrams should be referenced as though they were a quotation, with the author and date given alongside and full details in the list of references.

B. Additional Notes about Citations

Personal communications:-Taken from: APA, 1983, *Publication Manual of the American Psychological Association. 3rd ed.* Washington: APA.

These do not provide recoverable data and so are not included in the reference list. Cite personal communications in the text only.

Give initials as well as the surname of the communicator and provide as exact a date as possible. e.g. Many designers do not understand the needs of disabled people, according to J.O. Reiss (personal communication, April 18, 1997).

C. The Bibliography at the End of a Piece of Work

The term bibliography describes references to cited documents given in a list at the end of the text. These are usually described as bibliographic references.

(In some departments the bibliography is called a references list and there is a separate bibliography of works that have been read but not cited.)

In the Harvard System, the references are listed in *alphabetical order of authors" surnames*.

If you have cited more than one item by a specific author they should be listed chronologically (earliest first), and by letter (1993a, 1993b) if more than one item has been published during a specific year.

Whenever possible, elements of a bibliographical reference should be taken from the title page of the publication.

Each reference should use the elements and punctuation given in the following examples for the different types of published work you may have cited.

Reference to a book

Elements to cite:
Author's Surname, Initials.,
Year of publication.
Title.
Edition. (if not the first).
Place of publication:
Publisher.
e.g. Mercer, P.A. and Smith, G., 1993. Private viewdata in the UK. 2nd ed. London: Longman.

Reference to a contribution in a book

Elements to cite:
Contributing author's Surname, Initials.,
Year of publication.
Title of contribution. Followed by *In.*
Initials. Surname, of author or editor of publication by ed. or eds if relevant
Title of book.
Place of publication:
Publisher,
Page number(s) of contribution.
e.g. Bantz, C.R., 1995. Social dimensions of software development. *In.* J.A. Anderson, ed. Annual review of software management and development. Newbury Park, C: Sage, 502-510.

Reference to an article in a journal

Elements to cite:
Author's Surname, Initials.,
Year of publication.
Title of journal
Volume number and (part number),
Page numbers of contribution.
e.g. Evans, W.A., 1994, Approaches to intelligent information retrieval. Information processing and management, 7 (2), 147-168.

Reference to a conference paper

Elements to cite:
Contributing author's Surname, Initials.,
Year of publication.
Title of contribution. Followed by *In:*
Initials. Surname, of editor of conference proceedings (if applicable) followed by ed. or eds.
Title of conference proceedings including date and place of conference.
Place of publication:
Publisher.
Page numbers of contribution.

e.g. Silver, K., 1991. Electronic mail: the new way to communicate. *In:* D.I. Raitt, ed 9th international online information meeting, London 3-5 December 1990. Oxford: Learned Information, 323-330.

Reference to a publication from a corporate body
(e.g. a government department or other organisation).
Elements to cite:
Name Of Issuing Body,
Year of publication.
Title of publication.
Place of publication:
Publisher,
Report Number (where relevant).
e.g. Unesco, 1993. *General information programme and UNISIST*. Paris: Unesco, (PGI-93/WS/22).

Reference to a thesis

Elements to cite:
Author's Surname, Initials.,
Year of publication.
Title of thesis.
Designation, (any type).
Name of institution to which submitted.
e.g. Agutter, A.J., 1995. The linguistic significance of current British slang.
Thesis (PhD). Edinburgh University.

Electronic material - following the Harvard System

No standard method for citing electronic sources of information has yet been agreed upon. The recommendations in this document follow the practices most likely to be adopted and are intended as guidance for those needing to cite electronic sources of information now. Those intending to use such citations in papers submitted to scholarly journals should check whether an alternative method is used by that journal.

This section taken from:

Holland, M. (1996). Harvard system [online]. Bournemouth University.
Available from:
http://www.bournemouth.ac.uk/service-depts/newslis/LISGen.citation/harvardsystint.html [15 Apr 1996].

Elements to include in the list of references at the end of a work

1. **Reference to individual works**

   Author/editor. (Year). *Title* [online]. (Edition). Place of publication, Publisher (if ascertainable). Available from: URL [Accessed Date].

   e.g. Holland, M. (1996). *Harvard system* [online]. Poole, Bournemouth University. Available from:-http://bournemouth.-ac.uk/servicedepts/lis/LISPub/harvardsyst.html [Accessed 15 Apr 1996].

   Library Services. (1995). *Internet user glossary* [online]. North Carolina, North Carolina State University. Available from:-
   gopher://dewey.lib.ncsu.edu:70/7waissrc%3A/.wais/Internet-user-glossary [Accessed 15 Apr 1996].

2. **Reference to E-Journals**

   Author. (Year). Title. *Journal Title* [online], volume (issue), location within host. Available from : URL [Accessed Date].

   e.g. Korb, K.B. (1995). Persons and things: book review of Bringsjord on Robot-Consciousness. *Psychology* [online], 6 (15). Available from: gopher://wachau.ai.univie.ac.at:70/00/-archives/psycholoquy/95.V6/0162 [Accessed 17 Jun 1996].

3. **Reference to mailbase/listserve e-mail lists**

   Author. (Day Month Year). Subject of message. *Discussion List* [online] Available from: list e-mail address [Accessed Date].

   e.g. Brack, E.V. (2 May 1995). Re: Computing short courses. *Lis-link* [online]. Available from: mailbase@mailbase.ac.uk [Accessed 17 Apr 1996].

Jensen, L.R. (12 Dec 1995). Recommendation of student radio/tv in English. *IASTAR* [online]. Available from: Listserv@ftp.nrg.dtu/dk [Accessed 29 Apr 1996].
It should be noted that items may only be kept on discussion group servers for a short time and hence may not be suitable for referencing. A local copy could be kept by the author who is giving the citation, with a note to this effect.

4. **Reference to personal electronic communications (E-mail)**

Sender (Sender's E-mail address). (Day Month Year). *Subject of Message.* E-mail to Recipient (Recipient's E-mail address).
Lowman, D. (deborah-lowman@pbsinc.com). (4 Apr 1996). RE>>*ProCite and Internet Refere.* E-mail to P. Cross (pcross@bournemouth.ac.uk)

5. **Reference to CD-ROMs**

This section refers to CD-ROMS which are works in their own right and non bibliographic databases.
Author/editor. (Year). *Title* [type of medium CD-ROM]. (Edition). Place of publication, publisher (if ascertainable). Available from: Supplier/Database identifier or number (optional) [Accessed Date] (optional).
e.g. Hawking, S.W. (1994). *A Brief history of time: an interactive adventure* [CD-ROM]. Crunch Media (See Harvard Referencing style)
Detail of the requirement of the writing system in this journal is as follow:

1. Articles should be written in the format of 1.5 space
2. Articles should be written in standard Letter (8.5x11) margin: top 1.2 cm, below: 0.6, left: 0.8 and right: 0.6.
3. The capital letter and bold must be used for the title with 12 Times New Roman
4. The name of the author should be written in Capital and bold with 10 times New Roman
5. The affiliation of the institute should be written with the capital letter with 10 Times New Roman
6. If the article has Sub title, 10 point (Times New Roman) with capital letter should be used

7. The distance between title and the author as well as the affiliation of the author is 1.5 space
8. The space of the paragraph is 1.5
9. The writing should be begun with the abstract and key words
10. Title of the article, the author, affliation abstract and key word has the format of 1 space.
11. If the author is more than one, they should be written as follow: The first author, the second and so on. Each has the foot note explain the name of the university, institution/organization, region, state as well as the email address.
12. The author should not more than 5 persons.
13. Sub title should be numbered and separated with 1 space if another sub title appears.
14. The structure of the article should consist of the following:
    a. Title, author, email and the affiliation of the author Abstract and key words
    b. Introduction
    c. Method of the writing
    d. Theoritical Framework (the theory used by the author in the writing.) In this case, the author is able to demonstrate the accuracy of the theory used to analyze the problem with accurate arguments.
    e. Discussion (including the analysis from the author on the problem)
    f. Conclusion
    g. Acknowledgement if any
    h. List of References

Authors Obligation

1. Author should be able to show the accuracy of the data in the research done. It should be done honestly to avoid deception and plagiariasm.
2. The corresponding author must have the permission from other authors for every publication.
3. Ghost authorships and gift authorships are forbidden, i.e., the author mentions all people without explaining their roles and contributions in helping the research.

4. Originality of the article submitted is the most important thing. Thus, the paper submitted must be original from the author's work. The author wants to submit the previous article that has not been published yet for some reasons, the materials used needs to be renewed to have different perspective and result. Therefore it will be different from the previous version.
5. All material which is based on prior work, including from the same authors, must be properly attributed to the prior publication by proper citation.
6. The Authors must fairly and honestly mentions the sources of the data used/cited in the article including the theoretical foundation or references as the basis of the analysis.
7. The author is permitted to make academic criticism based on accurate academic arguments and on the contrary is strictly forbidden to make personal criticism.
8. The research itself, as reported in the manuscript, should have been conducted in accordance with commonly accepted ethical standards.
9. The authors have the obligation to notify the editor immediately should any of the statements in this list cease to be true.

Publication Ethic and Malpractice Statement

Heritage of Nusantara is a peer-reviewed international journal. The Journal is available in print and online and is published twice in a year. This statement is based on COPE's Best Practice Guidelines for Journal.

The Board of Research of the Ministry of Religious affairs of the Republic of Indonesia as the publisher of this journal, will takes all the responsibilities for all the process of the publication of the journal. The committee appointed by the Board of Research will be independent in making editorial process of the article. Any financial policies from the Board of Research will have not any impact at all on editorial decisions.

Publication decisions

The editor of the Heritage of Nusantara has the authority to select the article to be published in the Heritage of Nusantara. However, it is worth noting that the authority is based on academic responsibility to present high academic standard of International Journal. It is for that reasons, the heritage of Nusantra has some criteria in making the academic rules.

Fair play

The board of the editors will treat all the articles submitted fairly by disregarding the race, gender, sexual orientation, religious belief, and ethnic origin, citizenship, or political philosophy, gender, religious belief of the authors. Further, the board of the editors will stick to the agreed rules to give equal treatment to all those who want to submit the paper.

Confidentiality

The editor and any editorial staff must keep all the data and any relevant information concerning the data, author and reviewers confidential to avoid bias in the process of judging the article.

Disclosure and conflicts of interest

To keep the intellectual property rights of the author, the editor will not use the unpublished material without the permission from the author formally in written letter.

Duties of Reviewers

The reviewers are supposed to help the editors to give valuable comment on the article to make it easy for the editor to select the appropriate paper to be published in the journal.As for the Peer reviewer,help the editor by building communication with the author for the betterment of the article.

Time

All the reviewers are hoped to pay a great attention to the time decided for the collection of the paper after being reviewed. Under special circumstances, for example the reviewers need more time or

cannot perform the duty to review the article, and have an objection or excuse concerning the time, should notify the editors.

Confidentiality

Any manuscripts received for review must be treated as confidential documents. They must not be shown to or discussed with others except as authorized by the editor.

Objectivity

Reviews must give an objective comments and critics on the quality of the article and not on the author's personality. It is worth noting that the comments and critics given should be based on academic arguments.

هريتيج اوف

نوسانتارا

مجلة دولية لبحث المؤلفات والتراث الديني
السنة الثالثة، العدد 1، 2014

رئيس التحرير:
خير الفؤاد يوسف

مدير التحرير:
فخرياتي

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ريزا بارويرا

مساعد هيئة التحرير:
ياسين رحمات أنصاري
كوسنانتو
عارف شبرا ملسى

الصورة (The illuminated frontispiece - folios 1 *verso*-2 *recto*) في الغلاف الأمامي مأخوذة من الصورة في المقالة *The Idea of an Old Qur'an Manuscript: On the Commercialization of the Indonesian Islamic Heritage*

محور هذه المجلة هو تزويد القراء بمعلومات حول خطة إندونيسية ودولية في تطوير المؤلفات والتراث الديني من خلال نشر المقالات والتقارير البحثية ومراجعات الكتب.

تركزت هريتيج اوف نوسانتارا للبحث في المؤلفات الدينية سواء كانت معاصرة أو قديمة، والتراث الديني الواقع في جنوب شرق آسيا، وترحب بمساهمات المثقفين والعلماء المتخصصين فى هذا المجال.

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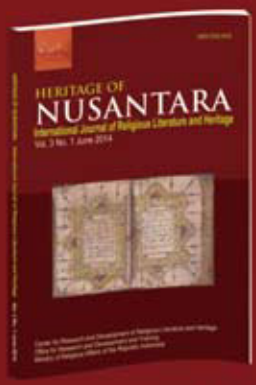
هريتيج اوف

نوسانتارا

مجلة دولية لبحث المؤلفات والتراث الديني
السنة الثالثة، العدد 1، 2014



The Idea of an Old Qur'an Manuscript:
On the Commercialization of the Indonesian Islamic Heritage
Edwin Wieringa

The Role of Wali, Ancient Mosques and Sacred Tombs
in the Dynamics of Islamisation in Lombok
Erni Budiwanti

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علم الميقات
فى الحضارة العربية والإسلامية ودوره فى المجتمع الإسلامي
'Ilmul Miqāt fīl Ḥaḍāratil 'Arabiyyah wal Islamiyyah wa Dauruhu fīl Mujtama'il Islāmī
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