



## The Concept of *Jihad* from the Perspective of *Pesantren*

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### Abstract

*Jihad and pesantren are two things that have a connection, especially seeing the many phenomena that occur that lead to pesantren institutions. The purpose of this research is to find out the concept of pesantren-style jihad. Researchers used qualitative methods with the type of field research. Researchers used primary data sources as basic data obtained from analyzing phenomena and secondary data in books, journals, theses, and online and physically relevant to the research. In conducting research, researchers use documentation techniques as data collection techniques. The study's results explained that jihad has many versions, meanings, and perspectives. Still, the explanation that has been explained provides a conceptual description of pesantren-style jihad, namely patience in facing trials (Ali Imran: 142), maintaining the identity of the Muslim personality (Al-'Ankabut: 6), and the ability to restrain lust (Q.S At-Taubab: 79). It was also found that pesantren can be an alternative in facing the challenges of globalization that refer to juvenile delinquency by becoming a workshop for character cultivation. In addition, pesantren alums can be a reference in the environment to answer globalization problems based on a moderate mindset between religion and the state.*

**Keywords:** Character Building; Globalization; Jihad; Pesantren.

### Abstrak

*Jihad dan pesantren merupakan dua hal yang memiliki keterkaitan terlebih melibat pada banyaknya fenomena yang terjadi yang mengarah pada lembaga pesantren. Tujuan dari penelitian ini adalah untuk mengetahui konsep jihad ala pesantren. Peneliti menggunakan metode kualitatif dengan jenis studi pustaka. Peneliti menggunakan sumber data primer yang berupa data pokok yang diperoleh dari analisis fenomena dan data sekunder yang berupa buku, jurnal, skripsi, tesis baik online maupun fisik yang relevan dengan penelitian. Dalam melakukan penelitian, peneliti menggunakan teknik dokumentasi sebagai teknik pengumpulan data. Hasil penelitian memaparkan bahwa jihad memiliki banyak versi, makna serta sudut pandang, namun paparan yang sudah dijelaskan memberi gambaran konseptual jihad ala pesantren yakni sabar dalam menghadapi ujian (Ali Imran: 142), mempertahankan identitas kepribadian muslim (Al-'Ankabut: 6), dan kemampuan untuk menahan hawa nafsu (Q.S At-Taubab: 79). Ditemukan pula bahwa pesantren mampu menjadi alternatif dalam menghadapi tantangan globalisasi yang mengacu pada kenakalan remaja dengan menjadi bengkel penanaman karakter. Selain itu, alumni pesantren dapat menjadi rujukan di lingkungan untuk menjawab permasalahan globalisasi yang berlandaskan pada pola pikir moderat antara agama dan negara.*

**Kata Kunci:** Globalisasi; Jihad; Pembangunan Karakter; Pesantren.

### Introduction

Nowadays, discussing *jihad* often brings about negative perceptions associated with bombings and terrorism.<sup>1</sup> Society is highly vigilant and sensitive to radical movements linking *pesantren*, especially with the many recent incidents involving *pesantren* that have tarnished their

<sup>1</sup> Ananda Emiel Kamala, "Rekonstruksi Makna Jihad: Studi Kasus Terorisme Di Indonesia," *SINDA: Comprehensive Journal of Islamic Social Studies* 2, no. 1 (2022), <https://doi.org/10.28926/sinda.v2i1.509>.

image.<sup>2</sup> However, it is crucial to note that such phenomena cannot be generalized across all *pesantren*.<sup>3</sup>

*Jihad* has many versions, meanings, and perspectives.<sup>4</sup> The narrowest interpretation of jihad refers to warfare, which is a significant issue because it has the potential to devastate the nation's morals.<sup>5</sup> Additionally, jihad is a topic of debate in academic books, journals, and mass media, both in the West and the East, often due to misunderstandings that lead to violent actions.<sup>6</sup> Ironically, the West considers jihad in Islam as a holy war, whereas Islam does not recognize such a term.<sup>7</sup>

*Jihad* and *pesantren* are inseparable due to their firm and continuous connection.<sup>8</sup> *Pesantren* are Islamic educational institutions that have remained active and prominent today,<sup>9</sup> demonstrating that the *pesantren* education model is timeless and positively impacts current students and alums.<sup>10</sup> Despite being an old educational model, its effectiveness has been proven through research and observation.<sup>11</sup>

Research on jihad has been extensively conducted, generally focusing on three aspects: first, *jihad* is studied theoretically;<sup>12</sup> second, jihad is analyzed from other perspectives<sup>13</sup>; and

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<sup>2</sup> Sudarmono, "Interpretasi Makna Jihad Dalam Pandangan Hamka"; Suhartini, "Jihad In The Book Of Al-Mishbah: Overview Schleiermacher's Romantic Hermeneutic."

<sup>3</sup> Rahmat, Agustang, And Syukur, "Pesantren Dan Isu Radikalisme (Studi Kasus: Pesantren Babussalam Al-Muchtariah Selayar)."

<sup>4</sup> Romadlan, Wibisono, And Triwahyuningsih, "Kontradiskursus Makna Jihad Sebagai Teror Di Media Online Suaramuhammadiah.Id Dan Nu Online."

<sup>5</sup> Mokhammad Miptakul Ulum, "Rekonseptualisasi Makna Jihad Melalui Kurikulum Di Pondok Pesantren Salaf Kabupaten Tegal," *An-Nawa: Jurn Al Studi Islam* 3, no. 2 (2021): 42–53, <https://doi.org/https://doi.org/10.37758/annawa.v3i2.319>.

<sup>6</sup> Ma'afi, "Konsep Jihad Dalam Perspektif Islam"; Irhamudin, "Rekontruksi Makna Jihad Dan Kontekstualisasinya Di Era Modern."

<sup>7</sup> Muhammad Nazib, "Persepsi Santri Di Pondok Pesantren Di Kalimantan Selatan Tentang Konsep Jihad," *Antasari* 1, no. 1 (2022): 118–34.

<sup>8</sup> Salma Et Al, "Taṭbīq Al-Madkhal Al-Ittiṣālī Fī Ta'limi Tafsīr Al-Qur'an Bima'had Al-Jihād Li Al-Banāt Surabaya."

<sup>9</sup> Abul Hasan Al Asyari, "Tantangan Sistem Pendidikan Pesantren Di Era Modern," *Risalatuna: Journal of Pesantren Studies* 2, no. 1 (2022), <https://doi.org/10.54471/rjps.v2i1.1572>.

<sup>10</sup> Qurtubi And Hudi, "Sistem Pendidikan Pondok Pesantren Dalam Pembinaan Kualitas Santri."

<sup>11</sup> As'ad, Purwanto, And Rohmadi, "The Implementation Of Islamic Boarding School Curriculum Management In 4.0 Era In Jepara Regency"; Awaluddin, "Kemampuan Baca Kitab Kuning Di Pesantren (Studi Komparatif Metode Mumtaz Dan Metode Qawaid Wa Tarjamah Pada Pendidikan Diniyah Formal (Pdf)"; Fitriany And Wibowo, "Model Pembelajaran Sejarah Berbasis Nilai-Nilai Multikultural Di Madrasah Aliyah Pondok Pesantren Darut Taqwa Purwosari Pasuruan"; Fauzan And Muslimin, "Efektifitas Metode Sorogan Dalam Meningkatkan Minat Belajar Santri..."; Sahab, Munawar Khutomi, And Yuliana, "Efektivitas Model Pembelajaran Uswah Hasanah Dalam Pembinaan Akhlak Mahmudah Siswa Pada Pelajaran Akidah Akhlak Di Mts Gandasoli Kabupaten Sukabumi."

<sup>12</sup> Abdurohman Et Al, "Menelaah Jihad Bagi Penuntut Ilmu: Kajian Tafsir Surat At-Taubah Ayat 122 Dan Analisis Pendidikan Pesantren"; Afifuddin Et Al, "The Establishment Of Khilafah And The Distortion Of The Meaning Of Jihad Islamic Teaching: Views Of Pesantren Kyai"; Halim And Adhitama, "Komunikasi Perubahan Sosial Dan Jihad Literasi Pesantren"; Halimah And Aryadillah, "Semangat Jihad Dan Kerukunan Antar Umat Beragama"; Nurhuda, "Medan Makna Jihad Dalam Perspektif Bahasa Arab Dan Islam"; Amin And Akmal, "Deradikalisasi Pemahaman Al-Qur'an (Ayat-Ayat Jihad Dan Qital)"; Muhammad And Setyawan, "Peran Bahasa Arab Dalam Menghadapi Paradigma Pendidikan Di Indonesia Era Society 5.0"; Sudarmono, "Interpretasi Makna Jihad Dalam Pandangan Hamka."

<sup>13</sup> Ibrahim And Fuadi, "Jihad Online Dalam Perspektif Pendidikan Pesantren"; Salma Et Al, "Taṭbīq Al-Madkhal Al-Ittiṣālī Fī Ta'limi Tafsīr Al-Qur'an Bima'had Al-Jihād Li Al-Banāt Surabaya"; Abdurohman Et Al, "Menelaah Jihad Bagi Penuntut Ilmu: Kajian Tafsir Surat At-Taubah Ayat 122 Dan Analisis Pendidikan Pesantren."

third, *jihad* and radicalism.<sup>14</sup> These studies have their characteristics and gaps, often discussing *jihad* through specific *pesantren*. However, in this research, the researcher interprets *jihad* using the general perspective of *pesantren*. Thus, this study aims to understand the concept of *jihad* according to *pesantren*. The position of this research is to complement existing studies by using the *pesantren* perspective and to correct misunderstandings about the meaning of *jihad*.

## **Method**

The methodology used in this research is qualitative. This method was chosen based on the researcher's objective to gain a detailed understanding of the concept of *jihad* according to *pesantren*, ensuring that the related variables can address the identified issues. The researcher examines phenomena, making it easier to explain using words and paragraphs rather than numbers or formulas. The type of research conducted is a literature review. A literature review involves studying and understanding relevant literature by focusing on already-occurring phenomena.<sup>15</sup>

The researcher uses primary data sources, which consist of main data obtained from the analysis of phenomena, and secondary data sources, including books, journals, and theses, both online and physical, that are relevant to the research. The researcher employs documentation techniques for data collection. The steps taken by the researcher are: (1) identifying phenomena related to the topic; (2) reviewing theoretical studies and previous research; (3) recording important data obtained; and (4) providing responses and feedback on the collected data.<sup>16</sup> In data analysis, the researcher follows these steps to ensure the data is accurate and valid: (1) selecting all data, then sorting and grouping it based on its validity; (2) discarding less relevant data to ensure the research results are accurate; (3) organizing the sorted data to facilitate drawing conclusions; and (4) drawing conclusions from the gathered data.

## **Result and Discussion**

### **The Meaning of *Jihad***

The term "*jihad*" has two meanings: a narrow one and a broader one. In the narrow sense, *jihad* refers to fighting against non-believers in battle.<sup>17</sup> In the broader sense, *jihad* means

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<sup>14</sup> Rahmat, Agustang, And Syukur, "Pesantren Dan Isu Radikalisme (Studi Kasus: Pesantren Babussalam Al-Muchtariah Selayar)"; Warsah, "Jihad And Radicalism: Epistemology Of Islamic Education At Pesantren Al-Furqan In Musi Rawas District"; Malik, Tamjidillah, And Satriawan, "Budaya Literasi Dan Infiltrasi Gerakan Islam Radikal Di Pesantren Indonesia"; Badi'ati, "Santri, Jihad, Dan Radikalisme Beragama: Implikasi Atas Penafsiran Ayat Jihad"; Sofian And Haryanto, "Kritik Wacana Tafsir Dalam Klausal Radikalisme (Studi Analisis Bahasa Al-Qur'an Hadist Dan Filsafat Radikalisme)."

<sup>15</sup> Saeful Rahmat Pupu, "Penelitian Kualitatif," *Journal Equilibrium*, 2009, [yusuf.staff.ub.ac.id/files/2012/11/Jurnal-Penelitian-Kualitatif.pdf](https://yusuf.staff.ub.ac.id/files/2012/11/Jurnal-Penelitian-Kualitatif.pdf).

<sup>16</sup> Sharon Golden, "Qualitative Research Final Proposal Sharon Golden 2014," no. March (2017), <https://doi.org/10.13140/RG.2.2.31922.81604>.

<sup>17</sup> Halimah And Aryadillah, "Semangat Jihad Dan Kerukunan Antar Umat Beragama"; Suhartini, "Jihad In The Book Of Al-Mishbah: Overview Schleiermacher's Romantic Hermeneutic."

the earnest effort of a Muslim in worship to achieve the pleasure of Allah SWT.<sup>18</sup> Lexically, *jihad* can be interpreted as a word containing elements of meaning related to immaterial (spiritual) and material (physical) efforts.<sup>19</sup> This meaning has continued to evolve, leading to misunderstandings due to differing interpretations and sources. These differences are among the factors why issues of radicalism and terrorism are often linked with the phenomenon of *jihad*.

According to Sayyed Husein Nasr, of the 36 verses in the Qur'an that contain around 39 words of *jihad* and its derivatives, only ten verses refer to war. The remaining 26 focus more on matters of inner struggle and the encouragement to build moral values to achieve the welfare of humanity. Based on this data, *jihad* can be interpreted as striving earnestly to instill Islamic values in everyday life.<sup>20</sup> This explanation clarifies that *jihad* does not necessarily involve war or labeling Islam as a radical religion based on a superficial understanding of Qur'anic verses discussing *jihad*.<sup>21</sup>

In a speech by the Indonesian Minister of Religious Affairs, Gus Yaqut, at the launch of the *Hari Santri* logo, he stated that the true meaning of *jihad* is dynamic, not static, because *jihad* cannot be interpreted solely linguistically but must evolve contextually according to the times and phenomena. From this statement, it is clear that the meaning of *jihad* will continue to expand in the future, and it cannot be understood solely in linguistic terms nor judged rigidly as deviant or deserving of combat.

### **The Understanding of *Jihad* According to *Pesantren***

Radical phenomena continue to occur, often implicating *pesantren* as the root of radical ideologies. However, when examining the vision and mission of *pesantren*, which emphasize moderate thinking based on the principles of *amar ma'ruf nabi munkar* and *Pancasila*, it is evident that radicalism and terrorism do not originate from *pesantren* education. As the oldest religious educational institution, *pesantren* can be analyzed historically to show that such phenomena have emerged recently in line with globalization.

It is undeniable that globalization has brought many positive impacts, but it also has many adverse effects. Today, many people still cannot use the fruits of globalization (especially gadgets) wisely, such as sharing information without verification, obtaining information quickly, seeking instant gratification, and failing to verify information, especially regarding religious matters, which are foundational to life. The understanding above is likely due to taking information at face value without re-examining it and verifying it with the Qur'an and hadith. Not all information on social media is valid, authenticated, or provides transparent sources.

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<sup>18</sup> Rahmat, Agustang, And Syukur, "Pesantren Dan Isu Radikalisme (Studi Kasus: Pesantren Babussalam Al-Muchtariah Selayar)"; Ulum, "Rekonseptualisasi Makna Jihad Melalui Kurikulum Di Pondok Pesantren Salaf Kabupaten Tegal."

<sup>19</sup> Nurhuda, "Medan Makna Jihad Dalam Perspektif Bahasa Arab Dan Islam."

<sup>20</sup> Amin And Akmal, "Deradikalisasi Pemahaman Al-Qur'an (Ayat-Ayat Jihad Dan Qital)."

<sup>21</sup> Nuzul Iskandar, "Jihad Dan Terorisme Dalam Tinjauan Alquran, Hadis, Dan Fikih," *Al-Qisthu: Jurnal Kajian Ilmu-Ilmu Hukum* 17, no. 1 (2019), <https://doi.org/10.32694/010650>.

The understanding of *jihad*, according to *pesantren*, refers to the vision and mission outlined above.<sup>22</sup> First, moderate thinking tends to rely on logical, critical, coherent, and objective thinking.<sup>23</sup> These traits influence a person's ability to solve problems wisely without taking sides. It aligns with the vision and mission of *pesantren* to "create devout, morally upright, skilled, and quality students." Skill and quality result from moderate thinking because, besides relying on cognitive abilities, students must be able to provide accurate sources based on the Qur'an and hadith. They must explain and understand their interpretations, as many nowadays interpret the Qur'an superficially and use weak hadiths as primary foundations.

Second, *amar ma'ruf nahi munkar* is the command to uphold and practice righteous deeds and prevent wrongdoings or, in other words, to uphold righteousness and avoid negativity in society without causing more significant harm.<sup>24</sup> This understanding aligns with the *pesantren's* goal: "to create alumni who adhere to and hold firmly to the Qur'an and hadith." *Amar ma'ruf nahi munkar* is essential and has undoubtedly been implemented in various *pesantren* to achieve this.<sup>25</sup>

Third, *Pancasila*. Indonesia is currently facing issues with certain Islamic groups that consider *Pancasila* contradictory to Islamic values.<sup>26</sup> However, upon careful analysis, the values contained in *Pancasila* do not contradict Islamic teachings. *Pancasila* is a state ideology encompassing values from Islamic teachings, such as divinity, humanity, unity, deliberation, and social justice, none of which oppose Islamic principles. The five precepts were formulated based on the interests of all religions, grounded in the Qur'an and other religious texts.

These three aspects are relevant and consistent with the concept of *jihad* according to *pesantren*, which globally promotes the concepts of *rahmatan lil 'alamin* (a blessing for all worlds) and *tafaqquh fiddin* (a deep understanding of religion). Misinterpretations of *jihad* and actions carried out in its name arise from a liberal mindset that equates life during the Prophet Muhammad's era with the present. Ironically, *pesantren* are often associated with these phenomena, leading to their credibility being questioned and causing some parents to withdraw their children from *pesantren* due to a lack of trust and fear that these issues will recur or affect their children in the future.

### **The Interpretation of *Jihad* as Developed by *Pesantren***

The analysis and explanations illustrate that *pesantren* are not institutions of conflict promoting warfare or radicalism. Likewise, *pesantren* interpret *jihad* not in terms of violence or bombings but as patience in facing trials (Ali Imran: 142), maintaining Muslim identity (Al-'Ankabut: 6), and the ability to control desires (Q.S At-Taubah: 79).

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<sup>22</sup> Rahmat, Agustang, And Syukur, "Pesantren Dan Isu Radikalisme (Studi Kasus: Pesantren Babussalam Al-Muchtariah Selayar)."

<sup>23</sup> Mahmud Et Al., "Membangun Moderasi Beragama Di Kalangan Santri Melalui Peran Pengelolaan Lembaga Pendidikan Dayah Di Aceh."

<sup>24</sup> Badarussyamsi, Ridwan, And Aiman, "Amar Ma'Ruf Nahī Munkar: Sebuah Kajian Ontologis."

<sup>25</sup> Syamsul Bahri And Abbas, "Kedudukan Dakwah Dan Amar Ma'ruf Nahi Munkar."

<sup>26</sup> Dendi Sutarto, "Religious Peace Building; Dalam Masyarakat Multikultural Perspektif Sosiologi Agama," *JURNAL TRILAS POLITIKA* 4, no. 2 (2020), <https://doi.org/10.33373/jtp.v4i2.2758>.

In *pesantren*, *jihad* is highly emphasized, not only as part of the *pesantren* curriculum but also through direct implementation and application. The curriculum includes the study of classical Islamic texts, Qur'an recitation, discussions, lectures, and consultation. Implementing *jihad* through patience involves enduring the separation from parents, consistently participating in *pesantren* activities, and coping when pocket money runs out before the next allowance.

*Jihad* in maintaining Muslim identity includes observing the five daily prayers, fasting, attending Islamic studies, honoring the Prophet through *selawat*, and other similar activities. Implementing *jihad* in controlling desires involves abstaining from worldly pleasures such as excessive gadget use, unrestricted night outings, purposeless motorcycle rides, and similar behaviors. Although these actions may seem trivial, their application is challenging and requires extra effort. Thus, it is remarkable that children enthusiastically participate in *pesantren's* lives amidst the rapid currents of globalization.

In this concept, *pesantren* are not like frightening prisons. In reality, students in *pesantren* freely socialize with anyone regardless of race, ethnicity, rank, or group, which unconsciously shapes a moderate mindset. It is evidenced by their ability to freely express opinions, confide, understand each other, and exhibit high tolerance. Additionally, *pesantren* instill openness, a strong sense of belonging, and a robust spirit of cooperation. These qualities are essential for addressing the challenges of globalization based on religious and national foundations.

The Indonesian Minister of Religious Affairs, Gus Yaqut, endorses the slogan "*santri's jihad* as intellectual *jihad*," which, upon analysis and observation, represents a concrete reality for *pesantren* students. Intellectual *jihad* is about deepening knowledge and understanding and liberating and empowering the community from backwardness. The theme "*santri's jihad* for national prosperity and digital transformation" signifies that being a *santri* is about *jihad* and struggle, as *santri* significantly advances the nation materially and spiritually. This contribution has yielded outstanding results, producing great national leaders, even though *santri* in the digital era might leave behind digital technology. This authenticity gives *santri* and *pesantren* significant influence.

Considering the many phenomena involving children and adolescents, such as brawls, drunkenness, free sex, bullying, and even murder, which disturb society, *pesantren* can be seen as the right solution for character building.<sup>27</sup> Through the practice of *jihad ala pesantren*, individuals gradually become aware and abandon their bad habits. The character education and spiritual approach applied in *pesantren* provide an alternative to these issues, hoping that students can set good examples and become community leaders when they return to society. It is how *pesantren* have managed to remain relevant to this day.

## Conclusion

Nowadays, discussing *jihad* often brings negative perceptions associated with bombings and terrorism. Society is highly vigilant and sensitive to radical movements linking

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<sup>27</sup> Azizah, Ridla, And Arifin, "Nilai-Nilai Pendidikan Karakter Dalam Al-Qur'an (Kajian Tafsir Al-Qur'an Surah Al-Baqarah Ayat 261-267)."

*pesantren*, especially with many recent incidents involving *pesantren* that have tarnished their image. *Jihad* has many versions, meanings, and perspectives. Still, the explanations provided offer a conceptual view of *jihad* according to *pesantren*: patience in facing trials (Ali Imran: 142), maintaining Muslim identity (Al-'Ankabut: 6), and the ability to control desires (Q.S At-Taubah: 79).

*Jihad ala pesantren* is an implementation of the *pesantren's* vision and mission. Adopting the Ministry of Religious Affairs' slogan, "*santri's jihad* as intellectual *jihad*," encourages and inspires the nation to empower and uplift the community. To this day, the knowledge and efforts of *santri* are recognized for producing great leaders, refuting the perception that *pesantren* and radical movements go hand in hand. *Pesantren* stands firmly without discrimination, encouraging students to practice *jihad* maximally according to their skills and fields. It was also found that *pesantren* can serve as an alternative to facing the challenges of globalization related to juvenile delinquency by being a character-building workshop. Moreover, *pesantren* alums can be references in their communities to address globalization challenges based on religious and national perspectives.

Research on *pesantren* will never be exhausted due to its existence and uniqueness. Still, the limitations of the current research serve as homework for future studies to explore related topics with broader and deeper coverage, including more creative and innovative strategies, objects, and methods. Future researchers are also advised to analyze how *pesantren* addresses the challenges of multicultural education in the era of globalization.

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