



The essence of jihad verses perspective the Book of Tapesere Akorang Mabbasa Ogi by the Indonesian Council of Ulama (MUI) Province of South Sulawesi

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ABSTRACT

The current problem is that the meaning of jihad verses is only based on the text and limits the scope of jihad to war only, so the meaning of jihad is very narrow and even this makes a person intolerant, fanatical and terrorist. The researcher considers that this research is very necessary because the issue of jihad can be misunderstood in the Qur'an. This can be caused by two factors, namely: 1) lack of knowledge about the themes of jihad verses. 2) textual understanding that leads to acts of violence based on jihad verses in the Koran. The method used in this study is with three techniques, namely: a. Confirming the theme of the data sought; b. Confirming data sources, namely primary data and secondary data; c. Perform data coding or classification to facilitate this research. The essence of jihad verses from the perspective of the book Tapesere Akorang Mabbasa Ogi by the Indonesian Ulama Council (MUI) of South Sulawesi Province, from an etymological point of view, has 7 meanings, namely fighting, force, actually, maximum, just what they have, persistent, and mean it. As for the terminology, jihad means sincerity in fighting, both in the form of physical war and jihad means intellectual war, sincerity and perseverance in worship, and all things in the form of goodness or noble character.

Keywords: Essence; verses of jihad; The book of tapesere akorang mabbasa

1. INTRODUCTION

Al-Qur'an is the first source of Islamic teachings. Al-Qur'an is the revelation of Allah swt. which Allah sent down to Prophet Muhammad saw. as a mercy to the universe. One

of the various themes that Allah mentions in the Qur'an is the theme of jihad. Jihad is mentioned in the Qur'an 41 times out of 19 surahs.¹ Jihad is also the spirit of adherents of Islamic teachings in worship and upholding the words of Allah SWT.

Jihad has a very broad meaning, so it can be understood from various aspects. Such as jihad against inner desires, jihad against the temptations of Satan, and jihad against enemies.² These three divisions of jihad have very comprehensive meanings, which require interpretation of various aspects based on jihad verses in al-Qur'an *al-Karim*.

Generally, the word jihad in the Qur'an is not accompanied by the word **السيف** (sword) but included with **مفعول به** (object) like *jahid al-kuffar wa al-muna fiqin*, as well as using past tense forms like *jahadu fii sabiilillah*. And also in the Qur'an there is a jihad of faith such as the verse **جهد ايمانهم** (*steadfastness of faith*), but it is undeniable that war is included in the discussion of jihad. However, in the interpretation of Islamic scholars, jihad can be interpreted as fighting using weapons such as swords. Muhammad al-Syarbiini explained that jihad against the ferocity of infidels is by using swords and other things, for example by giving advice and preaching to Allah swt.³ So that this explanation provides information that jihad has a broad meaning. Jihad is not attacking a person or group arbitrarily but has certain reasons, such as defending oneself from enemy attacks and defending Muslims who are wronged by other parties. 'Abdurrahman al-Sa'dii stated that jihad is an action against the enemy and an attempt to help the religion of Allah and provide a sense of security for the Muslims.⁴

Jihad was not ordered in the Meccan period, but orders for jihad and permission for jihad when the Prophet was in Medina in the 2nd year of Hijriah. At that time the Muslims were visited by the Quraysh and Bani Damrah. Furthermore, the Prophet directly led his troops to the village of Waddan which is 8 miles from al-Abwa' to confront the Quraysh infidels, so this war is called the al-Abwa' war.⁵ The next war was the Uhud war, while the cause of this war was the revenge of the polytheists against Islam because of their defeat in the Badr war.⁶ The next war in Islamic history was the al-Ahzab or Khandaq war, this war occurred because the polytheists thought that the Muslims were weak and powerless over the defeat of the Muslims in the Uhud War so the Muslims were easily finished off.⁷

¹The 19 surahs are, QS. al-Baqarah, A'li 'Imran, al-Nisa', al-Maidah, al-An'am, al-Anfal, al-Taubah, al-Nahl, al-H ajj, al-Nur, al-Furqan, al-'Ankabut, Luqman, Fatir, al-Hujurat, Muhamammad, al-Mumtahanah, al-Saff, al-Tahrim.

²Ibra hi@m al-I@ba ri@, al-Mausu'ah al-Qur'aniyyah (Mu'assasah Sijill al-'Arab, 1405), p. 3227.

³Muhammad bin Ahmad al-Syarbi@ni @, Tafsir al-Siraj al-Muni@r, chapter IV, (Bairut: Dar al-Kutub al-Ilmiyyah), h. 242.

⁴Abdurrahman bin Nasir bin al-Sa'di@, Taisi@r al-Kari@m al-Rahman fi@ Tafsir@r al-Kalam al-Mannan , volume I (Mu'assasah al-Risalah, 2000), p. 98.

⁵Hasan Ibra hi@m Hasan, Ta ri@kh al-Islam al-Siyasi@ wa al-Saqafi@ wa aliIjtima' (Cet. IX; al-Qa hirah: Maktabah al-Nahdah al-Misriyyah, 1979); trans. Baharuddin A, History of Islamic Culture (Jakarta: Kalam Mulia, 2002), h. 202.

⁶Hasan Ibra hi@m Hasan, Ta ri@kh al-Islam al-Siyasi@ wa al-Saqafi@ wa aliIjtima' (Cet. IX; al-Qa hirah: Maktabah al-Nahdah al-Misriyyah, 1979); trans. Baharuddin A, History of Islamic Culture, h. 207.

⁷Hasan Ibra hi@m Hasan, Ta ri@kh al-Islam al-Siyasi@ wa al-Saqafi@ wa aliIjtima' (Cet. IX; al-Qa hirah: Maktabah al-Nahdah al-Misriyyah, 1979); trans. Baharuddin A, History of Islamic Culture, h. 215.

The three wars were not initiated by the Muslims at all but solely to defend themselves and the Islamic religion. Issues which mention that Islam spread by the sword can be traced through history at that time. Starting from the tyranny of two empires, namely Persia and Rome as two superpowers, colonizing several areas and raising taxes arbitrarily. The Persian and Roman governments experienced disturbances due to the emergence of the dictatorship of the kings, coupled with extravagant lives, tyrannizing their own people in the form of severe torture.⁸ Muslims do not allow tyranny to occur and do not want their brothers who have embraced Islam to lose their freedom in carrying out their worship. This is what drives Muslims forced to fight against the unjust government. The Muslims found it easy to defeat the East Roman colonies because they were supported by ethnic similarities, language similarities and close trade relations. Then, bad relations occurred between the Roman rulers and the colonial countries because of religious differences and the imposition of high taxes on the people while they were unable to pay them. So that the colonized countries really feel the suffering and oppression. Because of this, Muslims came to help colonized countries and help oppressed people, and they warmly welcomed the presence of Muslims with full hope that they would be free from Roman rule and their dictatorship.⁹

The causes of Islam spreading rapidly in various regions are: 1) trade, so that with trade, Arab Muslims carry out Islamic da'wah or invite people to enter the true and peaceful religion and do not force others to embrace Islam, this Islamic da'wah is successful and many areas are successful. embracing Islamic teachings, 2) commendable morals are the key to the success of Muslims in leading government, so that the areas they help from tyranny accept them as leaders in their territory, and do not prohibit other religions from being under Islamic rule. For example in history, the territory of Egypt which was colonized by the Romans, had to swallow the bitter taste when it had to meet all the needs of the invaders,¹⁰ 3) Colonial people who appointed Muslims as their leaders because they had trusted Muslims in terms of leadership as happened in the Egyptian region. During the Abbasid period, the Barbarians who were colonies of the Byzantine (East Roman) empire, were a nation close to the Muslims who were colonized by the Romans who were Christians, at that time the Barbarians fully supported the arrival of the Muslim troops because of the same belief and the willingness of the nation Barbarians to appoint Arabs as their leaders. Not long after the arrival of the Muslims all the Barbarian nations embraced Islam.¹¹

The history described above is proof that Islam does not attack non-Muslim areas, moreover as concrete evidence that the arrival of Islam in Indonesia was not due to

⁸Hasan Ibra hi@m Hasan, Ta ri@kh al-Islam al-Siyasi@ wa al-Saqafi@ wa aliJtima' (Cet. IX; al-Qa hirah: Maktabah al-Nahdah al-Misriyyah, 1979); trans. Baharuddin A, History of Islamic Culture, h. 429.

⁹Hasan Ibra hi@m Hasan, Ta ri@kh al-Islam al-Siyasi@ wa al-Saqafi@ wa aliJtima' (Cet. IX; al-Qa hirah: Maktabah al-Nahdah al-Misriyyah, 1979); trans. Baharuddin A, History of Islamic Culture, h. 415.

¹⁰Hasan Ibra hi@m Hasan, Ta ri@kh al-Islam al-Siyasi@ wa al-Saqafi@ wa aliJtima' (Cet. IX; al-Qa hirah: Maktabah al-Nahdah al-Misriyyah, 1979); trans. Baharuddin A, History of Islamic Culture, h. 445-446.

¹¹Firas Alkhateeb, The Lost Islamic History: Reclaiming Islamic Civilization from The Past, trans. Musryid Wijanarko, The Lost History of Islam: Retracing the Glory of Muslims in the Past (Cet. I; Yogyakarta: PT. Bentang Pustaka, 2016), p. 71.

colonialism or the sword, but because of the Islamic da'wah that spread throughout the country. Based on the historical data above, it can be understood that the purpose of the arrival of Islam was: 1) to spread Islam as a religion of peace, 2) to provide an opportunity for every individual to embrace Islam, 3) to stop tyranny, 4) to provide freedom of religion to non-Muslims, 5) set a good example to the people, 6) war is the last act for Islam in defending themselves.¹² These six points are part of the jihad of the Muslims which is very important to note that Islam is not a religion that loves hostility but rather to create peace as the origin of the word Islam is سلم means safe, so that Islam is very far from violent jihad or terrorism as alleged by orientalist like W. Montgomery Watt, Watt argues that jihad is carried out to obtain a lot of booty. So that military expeditions are only directed to areas rich in loot.¹³

The current problem is that the meaning of the verses of jihad is only based on text and limits the space for jihad to just war, and even interprets jihad as al-qatlu (killing) anyone, then the meaning of jihad is very narrow and even this makes a person intolerance, fanatic and terrorist¹⁴ as the beliefs of the three Bali I bombing convicts, they believed that the suicide bombing was an application of jihad.¹⁵ If the verses of jihad are interpreted narrowly, then what about the verses which state that there is no compulsion in Islam? Likewise with the verses that state Allah swt. did not send the Prophet Muhammad saw. in the world except as mercy (mercy) among others? What about the verse that instructs Muslims to preach with wisdom (wisdom)? What about the verses that state the superior morals of the Prophet Muhammad?

Rationally, terrorists who adhere to Islamic teachings¹⁶ have the main foundation that they use in Islamic teachings, one of which is the verses of jihad¹⁷. If they only

¹²These 6 things are the researcher's analysis of the war that took place between Muslims and non-Muslims.

¹³W. Montgomery Watt, *Islamic Political Thought* (Edinburgh, 1968), p. 14-18; quoted in Nasaruddin Umar, *Deradicalization of Al-Qur'an and Hadith Understanding* (Cet. I; Ciputat: Rahmat Semesta Center, 2008), p. 117.

¹⁴Acts of violence arise because of the background of individual thoughts and personalities, even to problems in the surrounding environment. See Institute for Research and Community Service Terrorism and Violence Against Religious Background in West Java, (Bandung: Parahyangan Catholic University, 2013), p. 14-18.

¹⁵Nasaruddin Umar, *Deradicalization of Al-Qur'an and Hadith Understanding*, h. 99.

¹⁶There are 67 world terrorist organizations recorded, among these organizations there are terrorist organizations that call themselves Islamic mujahids such as Harakat ul-Jihad-i Islami (HUJI), Harakat ul-Mujahideen (HUM), Hizbul Mujahideen (HM), Indian Mujahideen (IM), Islamic Jihad Union (IJU). See United States Department of State Publication: Bureau of Counterterrorism; quoted in Syarifurohmat Pratama Santoso, *Introduction to Basic 21st Century Terrorism Studies: Maintaining State Security Stabilization* (Cet. I; Deepublish Publisher, 2020), p. 36-38.

The relationship between terrorism and Islam really needs to be considered, because it makes non-Muslims feel uneasy and even Islam as a whole is accused of being a terrorist as Lester Sumroll wrote in his book *Jihad The Holy War: Time Bomb in The Middle East*, stating that Islam is brain of the attack on the American Embassy in Iran in 1979 with the sub-chapter entitled *Islam Attacks The Great Satan*. See Lester Sumroll, *Jihad The Holy War: Time Bomb in The Middle East* (America: Sumroll Publishing, 2002), p. 69.

But unlike George Washington et al, who argue that the CIA has formed ISIS. Furthermore One American government has been helping the Syrian rebels since April 2011. See George Washington, et al., *Isis is Us: The Shocking Truth behind The Army of Terror* (San Diego, ProgressivPress.com, 2016), p. 20.

¹⁷Al-Qur'an is the first source in Islamic teachings, in which there are rules that must be obeyed. This is the foundation of Indonesian terrorists such as Imam Samudera and Ali Gufon and other terrorists. See Sarlito Wirawan

understand it textually regarding the theme of jihad verses it will result in fundamentalism,¹⁸ fanaticism,¹⁹ radicalism,²⁰ and criminal acts such as terrorism that occurred in the Republic of Indonesia.²¹

The general meaning of jihad can be seen from the interpretation of the commentators regarding the verses of jihad in the Qur'an. Some interpretations of world commentary scholars such as Fakhr al-Razii state that al-mujahadah (jihad) is the root of the word al-jahd which means hardship, and jihad can also mean helping Allah's religion, and also means fighting enemies.²² The sentence against the enemy means forced because it was attacked not because of colonialism and revenge.²³ Muhammad Saiyyid Tantawii explained that jihad comes from the word al-mujahadah, which means devoting effort and ending effort to achieve a goal.²⁴ Muhammad al-Syarbiini i interprets jihad al-kuffar in two senses namely, 1) with a sword, 2) with good advice.²⁵

The mufassir of the archipelago also gave explanations about the meaning of jihad, such as Muhammad Nawawii al-Bantini in one of the interpretations of his jihad verses that jihad is to devote all strength to the enemy, namely infidel al-harbi (infidels who attack Islam). like 'Amru bin al-Hadramii.²⁶ Hamka translates the word *wajahadu fi sabilillah* with the sentence fighting in the way of Allah. Furthermore, Hamka explained that fighting is one of the meanings of jihad, such as the sincerity to carry out amar ma'ruf nahi munkar, preaching, and educating the ummah which also includes jihad.²⁷ Muahammad Hasbi ash-Shiddieq mentioned the war that occurred as a result of

Sarwono, *Terrorism in Indonesia in a Psychological Review* (Cet. I; Ciputat, PT. Pustaka Alvabet, 2012), p. 10 and h. 20.

¹⁸Fundamentalist and Radikalis groups state that fighting Americans, Jews and Christians, is a global jihad as a mission that is obligatory for everyone. See Police Documents, Table of Motives and Purpose of the Bali Bombing of 12 October 2002, (2003), p. 1-3; quoted in Herdi Sahrasad and al Chaidar, *Fundamentalism, Terrorism and Radicalism: Perspectives on Religion, Society and the State*, (Freedom Foundation, 2017), p. 350.

¹⁹This was also expressed by Ma'ruf Amin that fanaticism is one of the reasons for the emergence of intolerance and radicalism in Indonesia. CNN Indonesia, 13 December 2019. <https://www.cnnindonesia.com/nasional/20191213183056-20-456836/> (13 October 2020).

²⁰As the formation of Jemaah Islamiyah (JI), which is a radical Islamic movement. See Syarifurohmat Pratama Santoso, *Introduction to Basic 21st Century Terrorism Studies: Maintaining Stabilization of State Security*, h. 55.

²¹As has been done by Imam Samudera et al.

²²Fakhruddi Muhammad bin 'Umar al-Tami @ al-Razi @ al-Syafi'i @, *Mafa ti @ h al-Gai @ b*, chapter VI (Cet. I; Bairu t: Dar al-Kutub al-'Ilmiyyah, 2000), p. 34.

²³Muhammad bin Rasyi @ d 'Ali @ Rida', *Tafsi @ r al-Manar*, volume X (al-Hai'ah al-Misriyyah al-'Ammah li al-Kitab, 1990), h. 73.

²⁴Muhammad Sayyid Tantawi @, al-Tafsi @ r al-Wasi @ t li al-Qur'an al-Kari @ m, volume IV (Cet. I; al-Qa hirah: Dar Nahdah Misr li al-Tiba'ah wa al-Nasyr wa al-Tauzi @', 1997), p. 197.

²⁵Muhammad bin Ahmad al-Syarbi @ ni @, *Tafsi @ r al-Siraj al-Muni @ r*, juz IV, h. 242.

²⁶Muhammad bin 'Umar Nawawi @ al-Bantini @ al-Jawi @, *Marah Labi @ d li Kasyf Ma'ani @ al-Qur'an al-Maji @ d*, volume I (Bairut: Dar al-Kutub al-'Ilmiyyah, 1417 H), p. 74.

²⁷Hamka, *Tafsir al-Azhar*, chapter II, (Cet. I; Jakarta: Panjimas Library, 1983), h. 201.

harassment and slander (violence) by the Quraysh infidels against Muslims.²⁸ M. Quraish Shihab interprets jihad to mean struggle or defend religion in the way of Allah.²⁹

South Sulawesi mufassir, Daud Ismail, explained the meaning of jihad as self-defense if the enemy attacks Muslims.³⁰ In the history of the interpretation of South Sulawesi written in the Bugis language, there are 2 interpretations that have interpreted the Qur'an 30 chapters namely, Tafsir al-Muniir by Daud Ismail and *Tapesere Akorang Mabbasa Ugi* by the Indonesian Ulema Council (MUI) of South Sulawesi. *Tapesere Akorang Mabbasa Ugi* is one of the Indonesian masterpieces or the works of Indonesian mufassir who can help the Bugis community to understand the interpretation of the al-Qur'an, especially the verses of jihad.

The researcher considers that this research is very necessary because the issue of jihad can be misunderstood in the Qur'an. This can be caused by two factors, namely: 1) the lack of knowledge about the themes of jihad verses so that misunderstandings occur regarding the essence, function, and purpose of jihad verses. Therefore, interpretation of jihad verses by Indonesian clerics is needed, as Indonesian clerics have understood the condition of their respective communities, especially in South Sulawesi. Until finally people are able to understand the verses of jihad well,

Based on the theme of the essence of jihad verses, in this study one interpretation was determined, namely: *Tapesere Akorang Mabbasa Ugi by the Indonesian Ulama Council (MUI) of South Sulawesi Province*. The reasons for choosing this interpretation are 1) to study the works of Indonesian scholars, although Abd. Muin Yusuf, 2) the interpretation is a collective interpretation written by several South Sulawesi scholars. 3) has ten reference sources which serve as the basis for interpretation in developing the interpretation of *al-Qur'an al-Kariim*.

2. METHODS

Types and Research Methods

The type of research used is qualitative research. According to Lexy J. Moleong, qualitative research is effective because of several assessments and considerations, namely: 1) adjusting qualitative methods is easier when dealing with multiple realities; 2) this method presents directly the nature of the relationship between the researcher and the respondent; 3) this method is more sensitive and more able to adapt to the many

²⁸Muhammad Hasbi ash-Shiddieqy, Tafsir al-Qur'anul Majid An-Nuur, volume I (Semarang: Pustaka Rizki Putra, 2000), h. 362.

²⁹M. Quraish Shihab, Tafsir al-Misbah: Message, Impression, and Al-Qur'an Harmony, vol. I, (Jakarta: Lentera Hati, 2002), h. 563.

³⁰Daud Ismail, Tafsir al-Mu ni@r , volume IV (Makassar: CV. Bintang Lamumpatue, 2001), p. 141.

sharpening of shared influence on the patterns of values encountered.³¹The point of emphasis on qualitative research is to rely more on the identity of the object under study.

The method used is the maudu'ii method. The method intended in this study is to collect jihad verses in the Koran and then analyze each of these verses using interpretation *Tapesere Akorang Mabbasa Ugi by the Indonesian Ulema Council (MUI) of South Sulawesi Province* by analyzing and exploring the essence, function, and purpose of jihad verses in the interpretation of MUI South Sulawesi.

Research Approach

The approach used in this study is an interpretive science approach in accordance with the object of this research. The purpose of an approach is one part of the way of working to solve the problems encountered that are relevant to the object of study.³²Furthermore, the science of interpretation approach is an approach to the science of religion in general and the science of interpretation in particular³³or the interpretation approach includes the science of Ulumul Qur'an. The interpretive science approach in question is tracing the meaning of mufradat, interpretation of bi al-ra'y and bi al-ma'sjur, asbab nuzul, nasikh and mansukh, munasabah ayat wa suwar, qawa'id al-tafsir wa usuluh. So with the interpretation approach, this research is more focused so that it is reliable in bridging the research process further.

Data Source

Primary data, is core data in research or is a core source to obtain valid information. The primary data in this study are verses of inner jihad *Tapesere Akorang Mabbasa Ugi by the Indonesian Ulama Council (MUI) of South Sulawesi Province*.

Secondary data is supporting data in exploring primary data so that it can open up space for understanding and be able to dig further into the content of a problem. The secondary data in this study are all interpretations and literature discussing jihad, both in the form of books and in the form of scientific articles.

Data Collection Technique

Confirms the theme of the data being searched for. The theme in question is the interpretation of jihad verses from the perspective of *Tapesere Akorang Mabbasa Ugi by the Indonesian Ulema Council (MUI) of South Sulawesi Province*. Next confirms the data

³¹Lexy J. Moleong, *Qualitative Research Methodology* (Cet. XXVI; Bandung: PT. Remaja Rosdakarya, 2009), p. 9-10.

³²Abd. Muin Salim, et al, *Research Methodology Tafsir al-Maudu'i* (tc, Makassar: Alauddin Press, 2009), p. 107.

³³Mardan, *Al-Qur'an Insights on Justice: An Analysis al-Tafsir al-Maudu'i* (Cet. 1; Makassar: Alauddin University Press, 2013), p. 26.

sources, namely primary data and secondary data and performs data coding or classification to facilitate researchers in this study.

Data Processing and Analysis Techniques

Observation, observation can be carried out in four ways, namely: 1) the researcher directly plays an active role in the field without being noticed by the informants and their surroundings, 2) the researcher mixes with the environment and is known by the informants, 3) the researcher only acts as an observer and occasionally plays a role in the field if needed, 4) pure researchers as observers without directly mingling with the environment.³⁴This observation really helps researchers in analyzing data in a directed manner so that this research has a high responsibility as observation is the initial foothold in aiming at a target in scientific research.

Interviews, according to Suyitno, interviews have three forms, namely: 1) structured form, 2) semi-structured, and 3) unstructured. The structured interview is an interview that has previously been carefully prepared through rigorous questions; Furthermore, semi-structured interviews are a complete form of interview with a list of questions that raise new questions suddenly according to the flow of the conversation; and finally, unstructured interviews are interviews that focus all attention on the core of the problem.³⁵In this case the researcher uses interview techniques as data reinforcement if no literature is found related to the problem under study. Furthermore, interviewing informants in this study were people who were directly involved with Abd. Muin Yusuf in the process of writing *Tapesere Akorang Mabbasa Ugi*.

Documentation, is the process of retrieving information through records, archives, documents, and others. All documentation related to the theme will be filtered and further analyzed.

Drawing A Conclusion

Drawing conclusions is the final round in the research on the interpretation of the verses of jihad from a perspective *Tapesere Akorang Mabbasa Ugi by the Indonesian Ulema Council (MUI) of South Sulawesi Province*, after first carrying out several systematic stages, starting from the type and method of research, research approach, data sources, to truly reliable data analysis so that conclusions are obtained which are answers to various problems that cause this research to be carried out.

³⁴Diana Chalil and Rianti Barus, *Qualitative Data Analysis: Theory and Applications in SWOT Analysis, Logit Models, and Structural Equation, Modeling (Supplemented with SPSS and Amos Manuals)* (Medan: USU Press, 2014), p. 20.

³⁵Suyitno, *Qualitative Research Methods: Concepts, Principles, and Operations (Cet. I; Tulungagung: Pustaka Academy, 2018)*, h. 114.

Data Validity Testing

Source triangulation, namely re-checking various sources obtained during research before drawing conclusions. Method triangulation, namely comparing some of the data obtained from the results of data collection methods, namely observation data and interview data so that the results obtained are clear and reliable. Time triangulation, namely conducting observations, interviews, and documentation at different times so that the data obtained is valid according to the research objectives.

3. RESULTS AND DISCUSSION

The essence of jihad verses in the book Tapesere Akorang Mabbasa Ogi by the Indonesian Ulema Council (MUI) of South Sulawesi Province can be known through his interpretation of jihad verses. That is through the word of Allah swt. QS al-Taubah/9: 41 and QS al-Taubah/9: 122.

1. Word of Allah swt. in QS al-Taubah/9: 41 as follows:

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ



Ogi:

"Pada lokkano mammusu maringettogi peneddimmu mawere'toggi. Enrengnge attonggettongenno mennang nasaba' waramparammu enrengnge watakkalemu rilalenna agamana Puwangngallata'ala. Iyyanarekkuero masero deceng pada riko mennang bennengnge pada engkamokko missengngi."

Translated:

"Fight in both willing and difficult circumstances, and be serious with your wealth and yourselves in the religion of Allah SWT. That is better for you if you know."³⁶

Jihad in this verse means war or war jihad. This verse orders all Muslims to wage jihad without exception as in the book Tapesere Akorang Mabbasa Ogi by the Indonesian Ulema Council (MUI) of South Sulawesi Province *ripert mlEbn tuKEtuKE tauew lok edgg ripsGd³⁷ (riparentang mallebbanna tungke'-tungke' tauwwe lokka de'gaga ripssangadi)* that is, every human being is ordered to go to war, no one is exempt. It was because there

³⁶Indonesian Ulema Council Paropensi Sulawesi Maniyangnge, Tapesere Akorang Mabbasa Ugi vol IV, h. 210.

³⁷Indonesian Ulema Council Paropensi Sulawesi Maniyangnge, Tapesere Akorang Mabbasa Ugi vol IV, h. 210.

were some people who slowed down and it was very hard for him to fight that this verse was revealed.

This verse was revealed to al-Miqdad who has a tall and large body but did not go to war so the verse was revealed, then verse 91 was revealed from surah al-Taubah. The book Tapesere Akorang Mabbasa Ogi by the Indonesian Ulama Council (MUI) of South Sulawesi Province interprets *khifafan wa sjiqalan* as follows:³⁸

"mwErEtogi epnEdimu mrGEitogi. (mawere' togi peneddimmu maringettogi), msegntogi aeRmu mcipitog i. (masagena togi anremu macipi' togi), aEKtogi erpomu edtogi. (engkatogi repomu de'togi), wjiaih lokko sGdin mEsai ed muelai (waji'iha lokkako sangadinna menessai de' mulai)

*Namely feelings that are very heavy or light, namely a lot of your food or a little, that is whether you have a wife or not, that is obligatory for you (to fight) unless it is clear that you cannot afford it.*³⁹

2. QS al-Taubah/9:122

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢٢﴾

bEtuwN:

teGEK ritu tomtEpEea (ripert)kuwmEGi npd mEsu mEn (lao mmusu) ten ebeneG aEK saisn poel rituKEtuke tesdiea goloGE. siww mEsu kuwmEGi npd mph (mguruyiwi) agmn. nainp n npGjri wwn mEnRo nerko pd elsuni lao rimEnRo. mmuwreaih mEnRo npd mtikE.

Transliteration:

Tengngekka ritu tomateppe'e (riparentang) kuwammengngi napada messu mennang (lao mammusu) tenna bennengge engka saisanna pole ritungke'-tungke tasseddie golongneng, siwawang messu kuwammengngi napada mappahang (magguruiwi) agamana, nainappa nainappa na napangajari wawanna mennanro narekko pada lesuni lao rimennanro, mamuware'iha mennanro napada matike'.

Translated:

³⁸Indonesian Ulama Council Paropensi Sulawesi Maniyangnge, Tapesere Akorang Mabbasa Ugi vol IV, h. 211.

³⁹Indonesian Ulama Council Paropensi Sulawesi Maniyangnge, Tapesere Akorang Mabbasa Ugi vol IV, h. 211.

"Believers are not (ordered) so that they (go to war), if any of them from each group go so they understand (learn) religion, then advise their group if they have returned to them, so they are careful."⁴⁰

In the book *Tapesere Akorang Mabbasa Ogi* by the Indonesian Ulama Council (MUI) of South Sulawesi Province, this verse conveys a message that Muslims should not only become soldiers in war but there are those who study Islamic teachings and subsequently become teachers (*guru mpGj/enlightening teacher*) or teaching staff who teach Islamic teachings. Furthermore, he argues that *yiro pdisEGE agmea wjiai ritomtEpEea lEbilEbipsih sitgtuGEeG sibw pksiwiyeG. (iyyaro paddissengengnge waji'i ritomateppe'e lebbi-lebbipasiha sitaggattungengnge sibawa pakkasiwiyangnge)* namely that religious studies are mandatory for people who are pious especially those related to worship.⁴¹

From the two verses above, it is known that jihad does not only mean war, but seeking knowledge is also part of the order of jihad, because knowledge also requires extraordinary sincerity to obtain it. As the meaning of jihad in the verse above that *isaEReeG atoGEtoGEno mEn* (and mean it you all). This is also based on the hadith of the Prophet Muhammad. who equates jihad and seeking knowledge in the way of Allah. Prophet peace be upon him. said:

من خرج في طلب العلم فهو في سبيل الله حتى يرجع. (رواه الطبراني)⁴²

Means:

"Whoever goes out seeking knowledge, then he is in the way of Allah swt."

Etymologically, there are several meanings **جهاد** which is used in the book *Tapesere Akorang Mabbasa Ogi* by the Indonesian Ulama Council (MUI) of South Sulawesi Province by paying attention to the derivation of the word jihad and the linkage of words before and after the word jihad. The pronunciations are as follows:

1. Jihad meaning **mmus** (fighting) if juxtaposed with the following words:
 - a. Lafaz *jahidhum* juxtaposed with the Qur'an is meaningful *musui* (fight) them, like *musui mEnRo nsb akoreG (nenniya musui mennanro nasaba' Akorangnge)* that is, fight them with the Koran.⁴³

⁴⁰Indonesian Ulema Council Paropensi Sulawesi Maniyangnge, *Tapesere Akorang Mabbasa Ugi* vol IV, h. 408.

⁴¹Indonesian Ulema Council Paropensi Sulawesi Maniyangnge, *Tapesere Akorang Mabbasa Ugi* vol IV, h. 409.

⁴²Sulaiman bin Ahmad bin Ayyub Abu al-Qasim al-Tabrani@, al-Mu'jam al-S agi @r , volume I (Cet. I; Bairut : al-Maktab al-Islami@, 1985), p. 234.

The sanad of the hadith are:

God bless you مالك عن النبي صلى الله عليه وسلم قال:

⁴³Robert Spencer, *The Complete Infidel's Guide to ISIS*, p. 25.

- b. The pronunciation of *jihadan* is accompanied by the pronunciation of *fii sabiilii* which means *mmusu* (war), like *mmusu rillEku* (*mammusu rilalekku*) namely fighting in My way.⁴⁴
- c. The pronunciation of *jahadu* is paired with the pronunciation of *bi amwalihim wa anfusihim* which means *mmusu* (to fight), such *asmmusu sibw wrPrn nEniy wtkeln* (*mammusu sibawa waramparanna nenniya kacangkalena*).⁴⁵
- d. Lafaz *wa jahidu ma'a rasulihii* means *mmusu* (war), like *aEReeG npd mmusu sibw suron puw altal* (*enrengnge napada mammusu sibawa surona Puwangngallata'ala*) namely and they fought with Allah's Apostle.⁴⁶
2. The word *jahada* is juxtaposed with the subject *waliduka* (both parents) which means *nps* (force), such as *nerko npsko duwea taumtowmu* (*narekko napassako duwae taumatoammu*), that is, if both of your parents force you.⁴⁷ and *nerko tko npsko duwea know your pjjiy* (*narekko takko' napassako duwae tau pajajiammu*) that is if your parents forced you.⁴⁸
3. The pronunciation of *jahda* coupled with the pronunciation of *aymanihim* means *sitoGEtoGEN* (actually), such as *sitoGEtoGEN tRo* (*sitongettongenna tanro*) that is actually an oat.⁴⁹ And also meaningf *asKsK* (maximum), like *tro asKsK* (*tanro assangka-sangka*) namely the maximum oath.⁵⁰
4. Lafaz *illa juhдахum* means *sGdinmi yi mKAaieyGi* (only what they have), like *sGdinmi yi meKAaieyGi* (*sangadinna iyya mengkaiyyengngi*) which is just what they have.⁵¹
5. The pronunciation of *al-ikrah* is juxtaposed with the pronunciation of *jihad*, namely *wa karihu an yujahidu bi amwalihim wa anfusihim fii sabiilillah* means *mtuRutuR* (diligently), like *aEREeG ncc emmEtonih mtuRutuRuea riagmn puw altal* (*enrengnge nacacca memettoniha mattunru-tunrue riagaman Puwangngallata'ala*) that is, and they really don't like to be diligent (with their possessions and themselves)⁵² in Allah's

⁴⁴Indonesian Ulema Council Paropensi Sulawesi Maniyangnge, Tapesere Akorang Mabbasa Ugi, vols XI, h. 53.

⁴⁵Indonesian Ulema Council Paropensi Sulawesi Maniyangnge, Tapesere Akorang Mabbasa Ugi vol IV, h. 376-322.

⁴⁶Indonesian Ulema Council Paropensi Sulawesi Maniyangnge, Tapesere Akorang Mabbasa Ugi, vol IV, h. 321-322.

⁴⁷Indonesian Ulema Council Paropensi Sulawesi Maniyangnge, Tapesere Akorang Mabbasa Ugi, vol. VIII, h. 106.

⁴⁸Indonesian Ulema Council Paropensi Sulawesi Maniyangnge, Tapesere Akorang Mabbasa Ugi, vol. VIII, h. 363-364.

⁴⁹Indonesian Ulema Council Paropensi Sulawesi Maniyangnge, Tapesere Akorang Mabbasa Ugi, vols X, h. 609, vol. VII, p. 321, and volume IX, p. 48-49.

⁵⁰Indonesian Ulema Council Paropensi Sulawesi Maniyangnge, Tapesere Akorang Mabbasa Ugi, volume III, h. 294.

⁵¹Indonesian Ulema Council Paropensi Sulawesi Maniyangnge, Tapesere Akorang Mabbasa Ugi, vol IV, h. 301-302.

⁵²No such translation is found in this interpretation.

religion⁵³ And also *atoGEtoGE* (to be serious), such as *tataRutuRuko mEn nmuatoGEtoGE riagmn puwalatal sitoGEtoGENai atuRutuR (attunru-tunruko mennang namuattonggettongeng riagamana Puwangngallata'ala sitonggettongennai attunru-tunrung)*, namely, be diligent and serious about the religion of Allah SWT. with real diligence.⁵⁴

So based on the data above, etymologically meaning **جهاد** in the book *Tapesere Akorang Mabbasa Ogi* by the Indonesian Ulama Council (MUI) of South Sulawesi Province which was found by researchers as many as 7 meanings, namely **mmus** (mammusu/war), **nps** (breath/force), **cytoGEtoGEN** (sitonggettongenna / actually), **asKsK** (assuming/ maximum), **yi emeaKAaieyGi** (iyya mengkaiyyengngi/ just what they have), **mtuRutuR** (mattunru-tunru/ diligently), and **atoGEtoG** (attonggettongeng/mean it).

In terminology, **جهاد** according to the book *Tapesere Akorang Mabbasa Ogi* by the Indonesian Ulema Council (MUI) South Sulawesi Province is to fight in earnest against an attacking enemy accompanied by their acts of destruction on the earth.⁵⁵ Then interpret the pronunciation **جهاد** with terms **musu** (musu) is war. The next war dividing the war by 2 terms **musu pdisEG E** (musu paddissengeng) namely the war of knowledge (intellectual) and **vmusu awtGE sibwu pkks** (musu awatangeng sibawa pakkakasa'), namely physical warfare with weapons of war, with the explanation that actually the homeland must be protected with 2 things, namely **awtGE** (awatangeng) which means strength, and **amcGE aEREeG pdisEGE** (amaccangeng enrengge paddissengeng) intelligence and knowledge.⁵⁶

However, it needs to be understood that the war *jihad* referred to by the book *Tapesere Akorang Mabbasa Ogi* by the Indonesian Ulama Council (MUI) of South Sulawesi Province is when it must be carried out or because it is forced, such as being attacked or wronged by the enemy. This is stated in the book *Tapesere Akorang Mabbasa Ogi* by the Indonesian Ulema Council (MUI) of South Sulawesi Province, namely as follows:

"rimuRi purn ripwErEke nbit صم pert mwErE nsb risuron moloaiwi ww keper mskea nsb mduprup gau. aimgi awtGE nerko prelu aimgi nsb amcGE aimgi nsb wrPr nEniy riliainea."

Transliteration:

"Rimunri purana ripawerekeng Nabitta saw. parenta mawere' nasaba' risurona moloawi wawang kapere' massakkae nasaba' maddupa-rupang gau. Immaggi

⁵³Indonesian Ulema Council Paropensi Sulawesi Maniyangnge, *Tapesere Akorang Mabbasa Ugi*, vol IV, h. 307.

⁵⁴Indonesian Ulema Council Paropensi Sulawesi Maniyangnge, *Tapesere Akorang Mabbasa Ugi* vol. VII, h. 76-77 and vol V, p. 722-723 and vol. IV, p. 210.

⁵⁵Indonesian Ulema Council Paropensi Sulawesi Maniyangnge, *Tapesere Akorang Mabbasa Ugi*, vol IV, h. 212.

⁵⁶Indonesian Ulema Council Paropensi Sulawesi Maniyangnge, *Tapesere Akorang Mabbasa Ugi*, vol IV, h. 411.

awatangeng narekko parellu immaggi nasaba' amaccangeng immaggi waramparang nenniya rilainnae."

It means:

"After Rasulullah saw. assigned with heavy orders because he was ordered to face the disbelievers who deny with various kinds of efforts. Either through strength needed or with knowledge or wealth and so on."⁵⁷

The researcher analyzed and found that the essence of the pronunciation **جَاهِد** in the book *Tapesere Akorang Mabbasa Ogi* by the Indonesian Ulama Council (MUI) of South Sulawesi Province means war or **musu** (musu) from various aspects such as physical/mental war, intellectual war, property war, and all forms of worship such as the war against laziness in worship as the attitude of the hypocrites who are lazy to join the war, the war against tyranny such as the attitude of those who the unjust persecuted the Muslims so that they suffered greatly and the unjust wanted to eliminate them according to their desires, and so on. This was analyzed through the interpretation of the book *Tapesere Akorang Mabbasa Ogi* by the Indonesian Ulama Council (MUI) of South Sulawesi Province with the sentence *Eniy rilainnae (nenniya rilainnae/ and so on)* as the previous quote.

Furthermore, the book *Tapesere Akorang Mabbasa Ogi* by the Indonesian Ulama Council (MUI) of South Sulawesi Province explains another essence in the type of jihad in the current era that what is happening a lot today is scientific (intellectual) jihad compared to war jihad using weapons of war as interpreted as follows:⁵⁸

"...nsb nerko ritai kjjiaeG rillEn lino yiea wEtueaew meagGEGi riamlrin musu pdisEGEeG nyi mmusu awtGEeG sibw pkks."

Transliteration:

"... narekko ritai kajiangnge rilalenna lino iyyae wettuewe maegangngi riamalarinna musu paddissengengnge naiyya mammusu awatangengnge sibawa pakkakasa'."

It means:

"... because if you pay attention to the events of the world today, there are mostly scientific wars rather than physical wars with weapons of war."

⁵⁷Indonesian Ulema Council Paropensi Sulawesi Maniyangnge, *Tapesere Akorang Mabbasa Ugi*, vol. VII, h. 455.

⁵⁸Indonesian Ulema Council Paropensi Sulawesi Maniyangnge, *Tapesere Akorang Mabbasa Ugi*, vol IV, h. 411.

Law جهاد or **musu** (musu) according to the book Tapesere Akorang Mabbasa Ogi by the Indonesian Ulama Council (MUI) of South Sulawesi Province is obligatory **wj i** (waji') to face the enemy in order to spread the religion of Allah swt. on this earth.⁵⁹ The results of the researcher's analysis that as in the essence of the verses of jihad in the book Tapesere Akorang Mabbasa Ogi by the Indonesian Ulama Council (MUI) of South Sulawesi Province, namely **musu** (musu) means war in general either war jihad or general jihad outside of war, so according to the researcher's analysis that **musu** (musu) is equated with the meaning of war jihad or special jihad as well **musu** (musu) is equated with jihad in general or outside the meaning of jihad in war. So war jihad is obligatory according to the book Tapesere Akorang Mabbasa Ogi by the Indonesian Ulama Council (MUI) of South Sulawesi Province if Muslims are attacked, or tyrannized with the intention of upholding Islamic teachings or the religion of Allah. with the legal provisions of fardu 'ain (compulsory for every male mulatto who is mature and wise) as well as general jihad (without war) also the law is fardu 'ain based on its interpretation, namely with the sentence **wjiai aEK LiRuGiwi nsb awtGE. wjitoai aEK LiRuGiwi nsb amcGE aEREeG pdisEGE**.⁶⁰ (It is mandatory for someone to protect the homeland with force, it is also mandatory for someone to protect it with intelligence and knowledge).

So pronunciation جهاد according to the book Tapesere Akorang Mabbasa Ogi by the Indonesian Ulama Council (MUI) of South Sulawesi Province, from an etymological point of view, it has 7 meanings namely to fight, force, actually, maximum, just what they have, persistent, and mean it. As for the terminology جهاد means war or in Lontara Bugis language is **musu** (musu), both in the form of physical/mental warfare and jihad meaning wealth, intellectual war, sincerity and perseverance in worship, and all things in the form of kindness or noble character such as devotion to parents and so on. As for the law جهاد according to the book Tapesere Akorang Mabbasa Ogi by the Indonesian Ulama Council (MUI) South Sulawesi Province is fardu 'ain whether it's war jihad or general jihad outside of the meaning of war.

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⁵⁹Indonesian Ulema Council Paropensi Sulawesi Maniyangnge, Tapesere Akorang Mabbasa Ugi, vol II, h. 341.

⁶⁰Indonesian Ulema Council Paropensi Sulawesi Maniyangnge, Tapesere Akorang Mabbasa Ugi, vol IV, h. 411.

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