

**STATE-DEFENSE IN THE PERSPECTIVE OF THE QUR'AN
(REINTERPRETATION OF JIHADI VERSES WITH MA'NA CUM
MAGHZA APPROACH)**

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ABSTRACT

There are so many Qur'anic arguments about jihad that are used by radicals as a reference for the corroboration of the acts of violence they commit. So, the verses about jihad are often misinterpreted as a destructive war. Whereas, in the context of state life, the verse in the Qur'an has orders to defend the country defensively, if there is a threat to the country. The dynamics of the interpretation of the jihad verse and its relevance to defending the state are still a problem in the current era because the interpretation of the verses about jihad and defending the state is still rigid and destructive. Therefore, in this study, we will use a qualitative descriptive method with a library method that examines verses about jihad and their contextualization with the concept of defending the state in which the interpretation of these verses uses the Ma'na Cum Maghza approach. This Ma'na Cum Maghza approach aims to find meaning that is applied to the contemporary context that refers to its significance. In this context, jihad is still valid when the state is disturbed, but when the state is not in danger, there is no need to enforce jihad. Because al-qital and al-jihad have different meanings, both in terms of understanding, object, means, and purpose. Jihad without a mature understanding will bring harm to innocent people. In addition, jihad has a mandatory law to defend the state in the contemporary context to safeguard the public good.

Keywords: *State-Defense, Jihad, Ma'na Cum Maghza*

INTRODUCTION

Textually, the discussion about defending the state in the Qur'an is not clearly explained, but the verses of the Qur'an are more about jihad in the way of Allah. When viewed from its actual meaning, jihad has a very broad meaning, so it is ironic if the meaning of jihad is only interpreted in the form of violence-oriented war. The orientalist even interpret the term jihad as an evil thought and behavior, physical war, and bloodshed. The assumption of jihad as war comes from the history of the prophet where in the Medina in the period of the Prophet Muhammad, there were often wars against the infidels so the radicals believed that they should follow his example by fighting the infidels. The action of radical cases has been alarming, as evidenced by the terror act that occurred on March 28, 2021, at the cathedral church of Makassar (Azanella, 2021). Two days later a similar case occurred at the National Police Headquarters which opened fire on March 31, 2021 (Sicca, 2021).

There is much evidence in the Qur'an about jihad that is used by radicals as a reference to justify their actions. One of them is Q.S A-Taubah verse 36 regarding jihad and fighting infidels, where the verse was used by Imam Samudra and his followers as a basis for executing bombings in Bali. Whereas, the meaning of jihad is very broad, such as the meaning of jihad contained in the QS. Al-Furqan verse 52, which means jihad is an argument in conveying the truth. So, the problems that arise refer to verses about jihad which are often misinterpreted and used as arguments for violence by certain individuals and organizations.

This is due to the interpretation of jihad being still rigid and destructive. Thus, the Ma'na Cum Maghza approach will examine in depth the meaning of the jihadi verses contained in the Qur'an.

Based on the above problems, the author is interested in studying more deeply related verses about jihad, one of which is in QS. Al-Furqan verses 52 and QS. At-Taubah verse 36. Therefore, in this article, the author will use the Ma'na Cum Maghza approach as a solution in reinterpreting verses about jihad sorted by the history of the Qur'an and the historical context of the revelation of the verse to explore the significance of the verse in the time of the Messenger of Allah and the current era.

DISCUSSION

A. The Concept of State-Defense

State defense is the attitude or condition of a person who defends the nation from threats both from outside and inside for the sake of creating a safe country. State defense itself aims to care for, safeguard, defend, protect and help the country from anything that can endanger state security. Richard Ashley, quoted by Fadhel Akbar (2017), argues that defending the country is behavior, thoughts, and actions that must be conducted by the country. Meanwhile, Kenny Erlington argues that defending the country is an effort made to protect the nation and face all threats that come. according to John McKinsey defending the country is a visible form of patriotism, nationalism, and love for the motherland which is

reflected in the community, so that, their country becomes strong (Fadhel Akbar, 2017). The experts explain that defending the country is something that must be done by anyone in defending their beloved homeland.

State in terms is the highest organization in a group of people who have the aspiration to unite and live in an area that has a sovereign, affluent and prosperous government. Defending the state has been carried out by the community in various forms and concepts. Even the concept and form of defending the state in Indonesia was conducted before Indonesia was born and became an independent country, this can be seen in the struggle of the people in expelling the invaders to gain independence. This phase became a concept of defending the country where the values of struggle and willingness to sacrifice to defend and defend their country grew. Because the idea of defending the state has privileges and uniqueness that can be seen based on historical, geographical, and political contexts, it affects the position and role of a country in creating safe, fair, prosperous, and peaceful state conditions for sustainability in the life of the nation and state (Hastangka&Farid, 2020).

B. The Perspective of Jihad in the Qur'an

Jihad is an act that is based on sincerity in every action that is carried out, the aim of which is to glorify the name of Allah

SWT. QuraishShihab said, in the Qur'an, the commandment for jihad does not mention the object but must be found. However, it is clearly stated that the object is only to fight (jihad) against hypocrites and disbelievers. (Abidin, 2017).

The verse of the Qur'an that describes jihad is divided into two terms, namely first, the verse of peace where this verse appears more often in the Mecca period. Peace verse is a jihad verse that contains teachings and guidance for the Messenger of Allah to be patient and forgive those who do not believe. Second, the saif verse or the sword verse where some scholars interpret that this verse calls on Muslims to fight the polytheists wherever they are with the sword. Saif verses appear more in the Medina period (Trigiyatno, 2013). One of the verses that command to attack infidels is in QS At-Taubah verse 36, Allah SWT says:

وَقَاتِلُوا الْمُشْرِكِينَ كَمَا يُفَا
تِلُوا نَكُمْ كَمَا فَتُّوا وَعَلِمُوا أَنَّ اللَّهَ مَعَ
الْمُتَّقِينَ ﴿٣٦﴾

Meaning: ...and fight the polytheists as they fight all of you. And know that Allah is with those who fear Allah (Surah At-Taubah: 36)

The fragment of the Qur'anic verse above is one of the verses that is misinterpreted by the jihadists, namely Imam Samudra. Imam Samudra used the above verse as the basis for

the bombing in Legian-Kuta, Bali. According to them, the verse above explains the command of Allah SWT or the obligation of Muslims to fight the infidels, namely America and its allies as the final stage of the shariah jihad, namely jihad fi sabilillah. This assumption is based on the massacre of Muslims in Afghanistan in the month of Ramadan in 2001. This is stated in his writings, namely;

"Based on the target's intentions or plans, it is clear that the Bali bombing is a jihad fi sabilillah, because the main targets are colonial nations such as America and its allies. This became clearer with the mass massacre of Muslims in Afghanistan in the month of Ramadan 2001 which was witnessed by almost all mankind in all corners of the earth. The invaders who slaughter the weak and innocent babies are called the polytheists (infidels) who have the right to be fought as stated in the word of God in QS. At-Taubah: 36." (Imam Samudra, 2004).

The interpretation conducted by Imam Samudra is only a personal understanding and view because it does not ignore the principles and rules of interpretation of the Qur'an. Whereas, based on the history of the Prophet SAW, not all infidels can be fought except for the Harbi infidels, namely the infidels who are hostile to Islam. In addition, Imam Samudra only understands the textual meaning of the verses of the Qur'an, it can be seen from his interpretation of the QS. At-Taubahverse 36.

The negative stigma of jihad continues to emerge when many individuals manipulate the interpretation of jihad into violence. In fact, according to QuraishShihab in his interpretation of Al-Misbah, he said that the jihad conducted by the Prophet in the early days of Islam against infidels only used the Qur'an, because at that time the Muslims had not been able to fight physically, but the Messenger of Allah still must carry out jihad (M. QuraishShihab, 2007). However, these changes in the interpretation of jihad conducted by the orientalist have led to misinterpretation of the meaning of jihad.

Ibn Abbas also stated that jihad is a battle that uses the truth contained in the Qur'an to fight the misconception of the polytheists, so, it has been emphasized that one of the struggles referred to in jihad is a war of thought, not just a physical war (Triana, 2017). The verse of the Qur'an explains that jihad is not only defined as a physical war (Al-Qital) but a war of arguments contained in the QS. Al-Furqon verse 52. According to Yusuf Al-Qaradawi in his book, *As-Shahwah Al-Islamiyyah baina Al-Juhudwaat Tatharruf* says that the lack of a deep understanding of Islamic teachings is a factor in the emergence of radical attitudes in religion (Al-Qaradawi, 1989).

C. The Interpretation Method of *Ma'na Cum Maghza*

The development of the method of interpretation is growing and has led to several approaches to interpreting the Qur'an into a contextual approach to be used in the current era. *Ma'na Cum Maghza* is one approach that can be used to interpret the Qur'an. The term *Ma'na cum maghza* comes from three words, namely *Ma'na* which means 'Meaning', and *Maghza* which means 'Significance' which is taken from Arabic, then *Cum* means 'With' comes from Latin. This *ma'nacum maghza* approach aims to find meaning that is applied to the contemporary context which refers to its significance (Firdausiyah, 2021). So it can be said that the *Ma'na Cum Maghza* approach also combines the insights of the text contained in the Qur'an and the insights of the interpreter himself by linking the past and present aspects as well as the divine and human aspects so that the meaning contained in the verse Al-Qur'an can be explained contextually and contemporary.

According to SahironSyamsuddin, quoted by Haitomi (2020), explaining that three steps must be taken in applying the *Ma'na Cum Maghza* approach in the verses of the Qur'an and hadith that are used as objects of research. First, analyzing the Qur'anic text that will be studied the text to be analyzed is Arabic in the 7th century where the language has its characteristics, both in terms of vocabulary and language structure. It can also sharpen the

analysis by doing intertextuality, namely comparing our analysis with other verses. Second, look at the context of the verse that is being studied by looking at the *AsbabunNuzul* verse either on a micro or macro level. Third, the researcher tries to explore *Maqshad* or *Maghzaal* verses, namely exploring the main message or meaning of the verse that is being interpreted (Haitomi, 2020). Thus, the *Ma'na Cum Maghza* approach will explore the history of the *AsbabunNuzul* verse to be examined then examine the symbols in the linguistics of the verse and relate the meaning of the verse to the current context.

D. Contextualization of Jihad in State Life

Defending the country is included in the form of jihad because jihad is not only defined to defend religion but also to love the homeland. Al-Jurjani, in Al-Ta'rifat 1405 H/327 quoted by Rofiq, states that "The homeland is interpreted as *Al-wathan Al-ashli*, is the country where he was born or the country he occupies (settled), which comes from different human origins and mixes." (Rofiq, 2019). State defense in the Qur'an is not explained in detail, but according to commentators and hadiths defending the state is an obligation for those who live in the country. So it is not the only religion that is defended but the people also need to defend the country, because we have been born in it. The word "UmmahWahidah" means the

community, even though there are differences in the country, they can still maintain unity and conduct jihad to defend the country in their place of birth (Mustaqim, 2011).

The word jihad has existed since the time of the Prophet Muhammad, so jihad has its privileges and has a massive share in religion and the state. The statement of the Qur'an in carrying out jihad is explained in QS. Al-Furqan verse 52 reads as follows:

فَلَا تُطِيعِ
الْكَافِرِينَ وَجَا هِدْ هُمْ بِهِ جِهًا دَا
كَبِيرًا ﴿٥٢﴾

Meaning: "So do not obey the disbelievers and fight against them with it (the Qur'an) with (spirit) a great fight."

IbnKathir interprets the word jihad above with acts of worship, namely doing good deeds in earnest. This interpretation comes from the words of a *tabi'in* who said that one can do jihad without cutting his sword (IbnKatsir, 1923). Based on the explanation above, it can be said that the interpretation of the word jihad does not only refer to war but can also be done with a war of mind using arguments in the Qur'an.

E. Ma'na Cum Maghza in QS. Al-Furqan Verse 52

The Ma'na Cum Maghza approach is an approach that combines several assumptions and methodological tools from hermeneutic figures and interpreters in previous times.

The starting point for understanding the main message of the text (significance, deepest meaning, implied) is the meaning of literal origin (expressed historical meaning). The dynamics of interpretation do not come from the literal meaning of the text, because the text itself will always be monistic (one), objective, and historically static. Meanwhile, what is dynamic is the significance of the text which is plural, subjective and historical-dynamic forever (SahironSyamsuddin, 2020). In this case, *Ma'na Cum Maghza* will be applied to the QS. Al-Furqan verse 52 reads:

فَلَا تُطِيعِ
الْكَافِرِينَ وَجَا هِدْ هُمْ بِهِ جِهًا دَا
كَبِيرًا ﴿٥٢﴾

Meaning: "So do not obey the disbelievers and fight against them with it (the Qur'an) with (spirit) a great fight."

1. The Analysis of the Language of Jihad

The meaning of jihad contained in the Qur'an has four messages, namely, jihad means war, arguing (*hujjah*), giving in the way of Allah, and sincerely helping and conducting religious orders (Abu Nizhan, 2011). The four meanings have their periodization so they cannot be equated with one another. The meaning of jihad comes from *يُجَاهِدُ* from the verb *جَاهَدَ* which means to devote all efforts. Whereas in *Lisan al-'Arab*, jihad means fighting the enemy, devoting all

abilities in words, deeds, and everything according to ability (Bazith, 2014).

The words **جَاهِدْهُمْ** and **جِهَادًا** where each word comes from the same root, namely; **جهد**. This word has the meaning *almasyaqqah* (difficulty). The word **بِه** (bihi) in this verse according to al-Tabari refers to the Qur'an. Similarly, al-Taba'taba'i also states that *damir*(bihi) returns to the Qur'an, which means that you strive with the Qur'an by reading its verses, introducing its teachings, and providing clear arguments to the polytheists of Mecca who still deny it. Thus, the meaning of jihad in the QS. Al-Furqan verse 52 refers to arguments against polytheists in the Qur'an (Bazith, 2014).

According to Ahmad Mukhtar quoted by Fattah in the Book of *Mu'jam al-Mausu'i Li Alfadz Al-Qur'an Al-Karim* explained that the word *Jahada-Yujahidu* has two meanings, namely mobilizing all abilities and fighting for the cause of Allah. While the word *Jahada* has the meaning of *Ghayah*, *al-Nihayah* (ultimate goal), *Mashaqqah* (difficulty), *al-Was'u* (ability), and *al-Thaqah* (ability) (Fattah, 2016). Based on the explanation above, jihad has a very broad meaning, one of which is jihad by arguing using the Qur'an.

2. AsbabunNuzul Al-Qur'an Surah Al-furqan Verse 52

The verses that have the root words **جاهد** and **جه** also their derivations have been written down since the Mecca period. At that time, there was not a single book of jihad that mentioned the problem of war, but the jihad that was mentioned at that time was conveying the Islamic religion to the Quraysh who did not accept Islam as the word of Allah SWT in the QS. Al-Furqan verse 52. The purpose of jihad in the verse according to IbnKathir is to return to the Qur'an, this is because the Prophet Muhammad was sent on this earth to preach and convey the Qur'an to mankind.

The absence of a war order during the Mecca period did not mean that Muslims were still weak, but at that time Muslims had nothing to defend themselves against with war, so there was no need for laws of war. This is different from the Medina period where Muslims already have an integral component in leadership, they already have the law, land, and people, so, it is necessary to formulate the rules of war to defend and protect the new state and freedom of preaching (Fattah, 2016, p. 74-75).

3. Signification/Meaning of the Verse of Al-Furqan

At this stage, the writer will process the meaning of

the significance or new meaning of the QS. Al-Furqan verse 52, talks about the real jihad. Based on the origin of the word jihad, it has two meanings, namely jihad which is carried out without any elements of violence or war, and jihad which is carried out by arguing and helping. Based on, the historical meaning of QS. Al Furqan verse 52, this verse was revealed, so that, the Prophet Muhammad and his companions fought jihad by giving clear arguments to the polytheists of the city of Mecca who still deny Islam. The argument was conducted through the Qur'an to touch the reason and heart of the polytheists in the city of Mecca at that time.

Based on that verse, the writer gets the significance (meaning) of the real word jihad, so that, today's youth should interpret jihad according to its proportional meaning, historical and cultural. Suicide bombers are not the type of jihad referred to in the Qur'an. Jihad here is to guide the polytheists or disbelievers in a good way, not in an authoritarian way, and harm many parties. Meanwhile, the meaning of jihad al-Qital at that time was adjusted to the conditions of the time of the Prophet Muhammad. So, it is not appropriate to attack innocent infidels in the name of jihad fisabilillah.

If it is related to defending the country, then

jihad war may be done if there is a threat from the enemy that endangers the people in that country. This is the opinion of Al-Qusyairi in Lathaif Al-Ikodes which explains that war may be carried out if the enemies attack and endanger the Muslims so that injustice is faced by the Muslims (Al-Qusyairi, 2000). Thus, jihad in the context of defending the state is defined as a way for Muslims to defend their country's sovereignty from enemy attacks in a good way, but if there is a division that causes the existence of Muslims to be threatened, then they are obliged to go forward and fight against it.

CONCLUSION

Jihad has two terms, namely the terms Mecca and Medina so the meaning of jihad cannot be based on only one term. However, the interpretation of jihad carried out by the orientalist causes the meaning of jihad to be understood only as war and also physical activity. The misunderstanding of the meaning of jihad carried out by the orientalist is not following the meaning of jihad which was also found in the Mecca period. Therefore, based on the *Ma'na Cum Maghza* approach, the author interprets the jihad of good guidance carried out by Muslims to give the right way to infidels without any element of violence. Meanwhile, jihad in the context of defending the state is only carried out when the existence of Muslims is threatened with life so it is obligatory to carry out jihad war (Al-Qital). Thus, the meaning of Jihad in a destructive

way can be straightened out again by referring to linguistic, historical, and sociological studies at the time of the Prophet Muhammad. Jihad (Al-Qital) is stopped if the enemy stops attacking, agrees to make peace, and promises not to pressure and be hostile to Muslims again.

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