

## JIHAD IN THE BOOK OF AL-MISHBAH: OVERVIEW SCHLEIERMACHER'S ROMANTIC HERMENEUTIC

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Received: 25 <sup>th</sup> December 2021	Reviewed: January-July 2022	Published: 22 <sup>th</sup> August 2022
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### ABSTRACT

This article will elaborate on the understanding of the importance of jihad from the understanding of Al-Mishbah from the perspective of hermeneutics as an art method of understanding. Quraish Shihab as an observer who is isolated from the debate, many people only see from his experience that he is often seen as close to Shia culture. To avoid the wrong impression among readers and journalists in understanding the text of the jihad verse, this article uses the Schleiermacher hermeneutics method as one of the objective hermeneutics, namely understanding is in the author of the text. Schleiermacher's hermeneutics will not only look at the text but also look at the psychological side or life of Quraish Shihab especially when he is writing the commentary on al-Mishbah. The results of this study indicate that through the grammatical interpretation of the meaning of jihad in the interpretation of Al-Mishbah it is understood that, first, the meaning of jihad in the interpretation of Al-Mishbah is an outer and inner struggle against religious enemies. Second, jihad by taking up arms is the last resort in jihad against religious enemies. Furthermore, through his psychological interpretation, Quraish Shihab is a person who has superior capacity and conditions that support him in writing the interpretation of Al-Mishbah.

**Keywords:** Al-Mishbah, Verses of Jihad, Grammatical Interpretation, Psychological Interpretation

### ABSTRAK

*Artikel ini akan mengelaborasi pemahaman tentang pentingnya jihad dari pemahaman Al-Mishbah denganacamata hermeneutika sebagai metode seni memahami. Quraish Shihab sebagai seorang pengamat yang terisolasi dari perdebatan, banyak orang hanya melihat dari pengalamannya yang sering dipandang dekat dengan budaya Syiah. Untuk menghindari kesan keliru di kalangan pembaca dan jurnalis dalam memahami teks ayat jihad, artikel ini menggunakan metode hermeneutika Schleiermacher sebagai salah satu yang termasuk hermeneutika objektif, yakni pemahaman ada di penulis teks. Hermeneutika Schleiermacher tidak akan hanya melihat teks saja melainkan dengan melihat sisi psikologis atau kehidupan Quraish Shihab terlebih ketika ia sedang menulis tafsir al-Mishbah. Hasil dari penelitian ini menunjukkan bahwa Melalui interpretasi gramatikal makna jihad dalam tafsir Al-Mishbah dipahami bahwa, pertama, makna jihad dalam tafsir Al-Mishbah adalah sebuah perjuangan lahir dan batin dalam melawan musuh agama. Kedua, berjihad dengan berperang mengangkat senjata merupakan jalan terakhir yang ditempuh dalam berjihad melawan musuh agama. Selanjutnya melalui interpretasi psikologisnya Quraish Shihab adalah orang yang memiliki kapasitas yang unggul dan keadaan yang menunjang dalam menuliskan tafsir Al-Mishbah.*

**Kata Kunci:** Al-Mishbah, Ayat-ayat Jihad, Interpretasi Gramatis, Interpretasi Psikologis



## INTRODUCTION

Jihad comes from the Arabic word *juhd*, which, among other things, means sincerity, effort, fatigue, hardship, and worry. It is aimed at defending religious communities from religious enemies who seek to extinguish the divine light and destroy places of worship that are considered to worship something other than Allah. So that religious impulses, obedience, and devotion vanished, and they fought for the preservation of God's teachings and the eradication of all forms of destruction and depravity on earth. The objectification of religious enemies that must be fought in jihad is often misunderstood by radical Muslims. One of the main causes of the emergence of radical Islamic movements is ignorance in interpreting verses of the Qur'an, especially jihadi verses.

This rash view is enough to cause unrest in the land of Indonesia, which in fact has various religions or pluralism. Radical Islamic movements often make non-Muslims the target of their jihad so that they can break harmony in life between religious people, especially in the life of the nation and state. So, it is necessary to study and understand the meaning of the jihad verse in depth. especially in the book of interpretations that have nuances of Indonesian patterns. Tafsir Al-Mishbah is one of the works of interpretation compiled by an interpreter from Indonesia, namely Quraish Shihab. The advantages of al-Mishbah's interpretation include a sharp assessment of textual matters that show the reasonableness of the Qur'an in the Indonesian context. Tafsir Al-Mishbah has responded to many things that happened in Indonesia. References in the interpretation

of Al-Mishbah come from various sources and are presented simply and easily understood by all readers. This is interesting to research, and the representation of Al-Mishbah is also interesting in terms of locality, as evidenced by some of its references (Lutfaei, 2019).

Then the selection of al-Mishbah's interpretation was due to the assessments of Quraish Shihab, who were considered to be Shia and even liberal. This is due to his statements that are often different from other mufassir. He often defends Shia groups. There are several interpretations issued by Quraish Shihab in contrast to other mufasir, such as regarding the impatience of wearing a hijab, which makes him a liberal (Lutfaei, 2019). The Tafsir Al-Mishbah is considered to be widely quoted from the interpretation of Al-Mizan. The author is Thabathaba 'I, who is a Shia cleric. This makes the interpretation of Al-Mishbah doubtful in its quality, so many Muslims are reluctant to refer references to Islamic science to the interpretation of Al-Mishbah. The difficulty in reading the minds of Quraish Shihab and the rush in judging a person just because of seeing the surface alone is a fallacy. Therefore, to understand Quraish Shihab and the interpretation of Al-Mishbah requires a proper method of observation. It cannot be done in a hurry and invisibly.

As far as researchers go, research on the meaning of jihad in the interpretation of Al-Mishbah can only be carried out by understanding the text. Such as (1) dissertation research from Ade Jamarudin (2020) entitled "*Jihad dalam Pandangan M. Quraish Shihab serta Implementasinya dalam Kehidupan Bermasyarakat*" and its implementation in social life. (2) an article

from Nurul Huda (2020) entitled “*Ragam Pemakaian Jihad dalam Tafsir Al-Mishbah*”; and (3) an article from Moh Cholil (2015) entitled “*Relevansi Pemikiran Tafsir Jihad M. Quraish Shihab dalam Tafsir Al-Mishbah*.”

Therefore, in this case, the researcher wants to prove that the interpretation of Al-Mishbah is very worthy of being used as a reference in Islamic science and behavior. In addition, understanding an objective text is not preceded by prejudice but by understanding the textual and psychological side of the author as having a complete understanding of the text he is writing. Understanding the text in the study of philosophy is called hermeneutic. So, in this study, the most suitable hermeneutics used was Schleiermacher's romantic hermeneutics. Broadly speaking, there are two working techniques of Schleiermacher's romantic hermeneutics, including: *first*, Grammatical Interpretation. Making it clear that grammatical interpretation is a strategy for understanding messages that includes getting words and language, each word should have options to express according to sentences, sentences in the settings in sections, what is conveyed by Rutt (Rutt, 2006).

*Second*, Psychological Interpretation. Arde wrote in his research that, psychological interpretation is an investigation of language as an individual expression of the author (Aarde, 2013). Meanwhile, West (1979), in Jung's research, characterized it as a work to recreate the style, subjectivity, independence, and uniqueness of the creator. To have the option of recreating the subjectivity and articulation of the underlying essayist, the scientist must understand the author's experience, history, social climate,

experience, and instructive foundation, as Jung said (Lu, 2012), that the spirit (character) is a historical record. It implies that it is an authentic person, and it promotes trust. The arrangement of the series of experiences in which the mind (soul) lives, both towards his way of life and the historical background of his insights. Furthermore, this segment presents the foundation of Quraish Shihab's recording with the aim of obtaining an authentic foundation of his thinking.

## RESEARCH METHOD

In Rahmani's writings, hermeneutics is a science used to understand texts. Rasool defines hermeneutics as “a set of strategies for making the meaning of the text understandable or for making something implied become clear” (Rahmani, et. all, 2013).

In this study, researchers used a romantic hermeneutic approach from Schleiermacher. This is because the technique is in accordance with the analysis and provides solutions to the problems raised in this study. According to Schleiermacher, as reported by Zweck in 2008, hermeneutics allows the author to feel “empathy” towards the text. This means that the reader can understand both the text and the flow of information between the listener and the speaker in a conversation. According to Zweck (2015), Schleiermacher's hermeneutics shows that there are two important parts in the process of interpretation: grammatical interpretation and psychological interpretation (Zweck, et. All, 2015).

Grammatical interpretation is a method of understanding texts that requires knowledge of words and language, with each word having to be interrelated with

each other. In Rahmani's 2014 writings, he explained that the purpose of grammatical interpretation is to reconstitute the historical context of the phrase in a text. The process of understanding the components is achieved by understanding the whole that can be achieved if understanding those components, according to Schleiermacher, is referred to as the hermeneutical circle (Rahmani, et. all, 2013). Psychological interpretation, on the other hand, is an attempt to recreate the author's style, subjective experience, uniqueness, and individuality. Rahmani in 2014 revealed that the divinatory stage and the comparative stage are both levels of psychological interpretation. The divinatory stage is when the translator tries to think like a writer and tries to figure out who he is as if he were the author himself. At the comparative stage, the author is compared with other authors working in the same field. Schleiermacher's hermeneutics is full of Romantic movements because its type of interpretation is oriented towards the individual, introspective, past-minded, and pays attention to rational and emotional factors (Rahmani, et. all, 2013). So it is called romantic hermeneutics.

In practice, grammatical and psychological interpretations will be carried out in parallel. To understand the text, we must enter the world of the author through the order of his phrases. We get a sense of his personality from the text he writes, and we get a sense of the text from the person. On an equal footing, grammatical and psychological interpretations must be seen as interchangeable. Attempts to understand integrality. Globally, these two elements would be obtained through a hermeneutic circle, as outlined by Schleiermacher (Hardiman, 2015).

## RESULTS AND DISCUSSION

### **Book of Al-Mishbah: An Epistemological Study**

Muhammad Quraish Shihab was born in Rappang on February 16, 1944. Sidenreng Rappang, regime of South Sulawesi. He was a member of the Bedouin tribe of Quraysh-Bugis, who was knowledgeable. His father, Abdurrahman Shihab, was a scholar and lecturer in the field of interpretation. Abdurrahman Shihab is considered among the people of South Sulawesi as a cleric, businessman, and politician with a well-known position. As the son of a legendary and outstanding great master, Quraish Shihab's father, who often encouraged his students to sit together after the maghrib, gave him motivation and seeds of love for the subject of interpretation. On occasions like this, the father gives his advice, which is usually based on the Qur'an. From the age of 6 to 7, Quraish Shihab was already interested in and loved the Qur'an.

Quraish Shihab studied formally in Makassar, covering elementary to second grade, and junior high school. In 1956, he was dispatched out of the city of Malang to graduate to "review" at the Madrasa Ibtidaiyah Darul Hadith al-Faqihyah, which at the time was under the consideration of Al-Habib Abdul Qadir Bil Faqih (born in Hadramaut, Yemen 1316-1382 H), a very 'alim, progressive, and consistently instilling in his students, feelings of humility, resilience, and love for Ahlul Bait (the family of the Prophet). It was the breadth of his insights that kept him from following a single assessment.

Seeing his Arabic skills and his steadfastness in studying Islam, Quraish

Shihab and his younger brother, Alwi Shihab, were sent to Al-Azhar Cairo by his father in 1958, thanks to a grant from the Sulawesi Region. In the tsanawiyyah class, he was accepted. Since then, he has continued his studies in the fields of Tafsir and Hadith at Al-Azhar College, Faculty of Usuluddin. He obtained his LC degree in 1967. With a proposal entitled “al-I’jaz at-Tasyri’i al Qur’an al Karim”, Quraish Shihab earned an MA after two years (1969) in a similar major (Anwar, et. all, 2015).

The role of a mother, in addition to her father, is very important in encouraging her children to study hard, especially in the field of religion. The mother’s encouragement to Quraish Shihab to be diligent in studying religion, in order to develop a solid personality on the foundation of Islam. Given his strong family upbringing and discipline, it is only natural that Quraish Shihab’s pious personality and his love and interest in religious studies, as well as his involvement in the study of the Qur’an since childhood, encouraged him to become an interpreter.

Sheikh Quraish Shihab admits that while in Cairo, he met the enormous scholars of the time, among whom the imams were pioneers and promoters of taqrib al mazahib (a methodology between different ways of thinking), such as the late Sheik Mahmut Shaltut, Sheik Abdul Halim Mahmud, Sheikh Muhammad Al-Madany, Sheikh Muhammad Al-Ghazaly, and others. Scholars undoubtedly provide shade and influence in his views, both directly and through his works (Anwar, et. all, 2015).

In 1980, Quraish Shihab re-studied at his matriculation institute, Al-Azhar Cairo, working on the investigation of the understanding of the Qur’an. His doctorate

in this discipline took four years to complete. His thesis, *Nazm ad-Durar li al-Biqat Tahqiq wa Dirasah*, was successfully defended, and he was awarded the honorary title of the first title of *Mumtaz Ma’a Martabah ash-Syaraf al-Ula* (summa cumlaude). He was the first Southeast Asian to be awarded this award (Anwar, et. all, 2015).

### **Al-Mishbah Method Interpretation**

Based on the importance and similarity of the word and its capacity, there are about two reasons associated with the decision of the name. First, light (Arabic: misbah) is seen by its ability to illuminate obscurity. Quraish Shihab chose this name because he felt this work of interpretation could be a light for individuals looking for indications that could be used as life guidelines and life lighteners. But since the Qur’an is derived in Arabic, many people have difficulty trying to understand it. Herein lies the superiority of this interpretation of Quraish Shihab’s work, which is to assist them in finding clues from Divine revelation so that the vagueness of meaning can be removed with the help of the interpretation of Al-Mishbah. Second, it depends on the initial activities of Quraish Shihab as far as writing in Jakarta. Before moving to Jakarta, during his stay in Ujung Pandang, Quraish Shihab had been effective in writing. His activity as a writer began after he settled in Jakarta (Nur, 2012).

Some of these interpretations were produced in Indonesia, particularly volumes 11 to 15, while others were written in Egypt, based on the number of volumes of Al-Mishbah interpretations and the government offices of Quraish Shihab, who worked as ambassadors in Jibouti, Somalia, and Egypt. This is important to pay

attention to given the fact that an interpreter, as a general rule, is regularly influenced by the social space that surrounds them. For example, towards the end of the 90s, Indonesia, for example, underwent political changes in addition to elements of a tight deal. For example, the uniformity of climbing orientation and the need to gather within strict relations. However, this strict arrangement also satisfies the world of Qur'anic interpretation (Nur, 2012).

Wartini mentions that the interpretation of Al-Mishbah was written by the method of thematic interpretation. This seems to be a quote from 'Ali ibn Abi Talib about the idea of the Qur'anic text speaking, *natiqiyyah an-nas*. The thematic technique (*mawdu'i*) is used to represent the statement "Ali, *istantiq al-Qur'an*." According to Quraish Shihab, the reason is that interpreters who use thematic methods urge the Qur'an to speak directly to the situation of society. The interpreter can ask any question that comes to mind, as if he is allowing the Qur'an to speak for itself (Wartini, 2014).

In his critique of al-Mizan's interpretation, he quoted Thabathaba'I, but he rebuked him without delay. As Quraish Shihab shows the judgment of Thabatabah'I, which considers the denial of slander in QS. al Hujurat: 11-12 applies only to Muslim individuals. Indeed, as Quraish Shihab points out, the prohibition of mocking, booing, harassing, and silly biases also applies to others. The word "brother" (*akh*) in the verse includes all people (Muslims and non-Muslims). Ade Jamarudin (2020) the word *jihad* in the Qur'an, according to Muhammad Fu'ad Abd al-Baqiy, with each of its many times

located in different letters, Qs. al-Baqarah [2]: 218, Qs. 'ali 'Imran [3]: 142, Qs. al Nisa [4]: 95(3x), Qs. al Maidah [5]: 35, 53.54, Qs. al An'am [6]: 109, Qs. al Anfal [8]: 72, 74.75, Qs. al Taubah [9]: 16, 19, 20, 24, 41, 44, 73, 79, 81, 86, 88, Qs. al Nahl [16]: 38, 110, Qs. al Hajj [22]: 78 (2x), Qs. al Nur [24]: 53, Qs. al Furqan [25]: 52 (2x), Qs. al 'Ankabut [29]: 6 (2x), 8, 69, Qs. Lukman [31]: 15, Fatir [35]: 42, Muhammad [47]: 31, al-Hujurat [49]: 15, al-Saff [61]: 11, al-Tahrim [66]: 9. *Jihad* in the interpretation of Al-Mishbah has a very broad meaning. As a result of this review, experts classify into four categories: (1) The significance of *jihad* (2) *Jihadi* items and foci (3) The *jihadi* method (4) Different types of *Jihad*. In the meaning of *jihad* itself, there are two parts that are translated, namely (1) *Jihad* by exerting all abilities or full of *taqwa*, and (2) *Jihad* with earnestness (Jamaruddin, 2020).

In the translation section, the meaning of the main verse described is Qs. al Baqarah [2]: 218; Qs. al Nisa [4]: 95; Qs. al Ma'idah [5]: 35; Qs. al Taubah [9]: 79; Qs. al Hajj [22]: 78; Qs. al-'Ankabut [29]: 6; Qs. al 'Ankabut [29]: 69; Qs. Lukman [31]: 15; Qs. Fatir [35]: 42. Meanwhile, in the second sub-understanding of the importance of *jihad*, the verses described are Qs. 'ali 'Imran [3]: 142; Qs. al Taubah [9]: 79; Qs. al Taubah [9]: 88; Qs. al Nur [24]: 53; Qs. al 'Ankabut [29]: 69; Qs. Lukman [31]: 15; Qs. al Saff [61]: 11.

### **Schleiermacher's Hermeneutic Review of the Meaning of Jihad in Al-Mishbah's Interpretation**

Reviewing the importance of *jihad* in understanding the interpretation of Al-Mishbah using Schleiermacher's romantic hermeneutics, this study will use two strategies, namely: grammatical

interpretation and psychological interpretation.

According to Quraish Shihab in the Tafsir Al-Mishbah, interpreting jihad with the importance of doing one's capacity or bearing penance, which is almost as important as pouring out everything he has, as in deciphering Qs. Al Baqarah [2]: 218. Quraish Shihab states in this passage that the person who fights for jihad is the one who offers everything he has until the desired result is achieved. Next, how about we look at the translation together:

and jihad, which means to fight indefinitely with what he has until he finishes what he stands for—the struggle for life, property, or whatever. They expect the mercy of Allah in whatever they do, with the intention of doing so in the way of Allah, leading to His pleasure, and Allah is All-Forgiving and Most Merciful (Shihab, 2005).

Fighting generally requires penance. A person struggling to get something they need will lose something they have to achieve their needs. As Quraish Shihab explains, regarding jihad, a person needs to dedicate his capacity both sincerely and intellectually at the expense of what he has, regardless of whether it is treasure, life, energy, mind, or whatever he fully intends to expect the pleasure of Allah. Quraish Shihab elaborates, as in Qs. al-Maidah [5]: 35 and striving in His way, that is, using all your physical and mental resources to uphold the ideals of His teachings, especially jihad against lust, to bring good luck to yourself; jihad against lust to obtain fortune, that is, to obtain what is desired both in this world and in the hereafter (Shihab, 2005).

A person who strives to give his all, both sincerely and intellectually. For example, there was a father who worked as a rickshaw driver. He really bowed vigorously. He accelerated his rickshaw when there were travelers to take them to their destination. Despite the fact that on a hot day she is still tirelessly energetic, she does everything to support her spouse and children at home. Deep down, one must go to great lengths to resist the devil's impulses, which often lead to misdirection. A person in jihad must have the choice to control his interests, with the aim of ensuring that the mujahids escape the clutches of misguided desires.

In a dissertation written by Cahyadi, Quraish Shihab divided the targets of jihad into five parts. According to Quraish Shihab, the call for jihad in the Qur'an does not specify the object it will face. This makes it clear that the goal is simply to inflame jihad against infidels and hypocrites. Both Qs. al-Taubah [9]: 73 and Qs. al-Tahrim [66]: 9 both state this. O Prophet, fight (against) the unbelievers and hypocrites and be strict with them. This is hell down there. And that's really the worst place to go back to." (Al-Taubah [9]: 73.)

However, that does not mean that the two objects should be faced with jihad. In relation to the above verse, it is asserted that the purpose and purpose of jihad is increasingly not only on the two targets of jihad (i.e., infidels and hypocrites), the broader it is. In addition, the methods of jihad are also becoming increasingly diverse. According to Quraish Shihab, there are five objects and targets of jihad in the Tafsir Al-Mishbah: (1). There is a battle against lust. (2) There was opposition from those who did not believe. (3) There are some people

who must be opposed to this. (4) in opposition to hypocrites against the devil (Cahyadi, 2018).

### **Jihad In Physical Form**

According to Quraish Shihab, physical jihad can take many different forms, yet many people believe that physical jihad exclusively means taking up arms. This may be due to the fact that it is usually pronounced during physical fights, so it is associated with armed resistance. The error, according to Quraish Shihab, is caused by improperly interpreting the word *أَنْفُسُنْ*, which is often limited to the concept of the soul, not just the human person as a whole (Shihab, 2005).

As a result, Quraish Shihab disagrees with the definition of *nafs*, which is described as a soul that performs jihad in physical form. That implies that jihad is synonymous with waging war. Islamic jihad is essentially nonviolent. Jihad through violence (war with weapons) is not the main way to achieve the goal. Instead, jihad through violence (war with weapons) is the last alternative that is already very final.

According to Quraish Shihab, a mujahid should dedicate all his strength and totality to keeping the word of Allah, implying that the mujahid should not be half-hearted in his struggle. In the same way, Qs. al Hajj [22] is interpreted: 78 Quraish Shihab means: "And engage in authentic jihad, which means to pour out all your strength and totality in devotion to Allah (Shihab, 2005)."

The Qur'an includes many instructions for fighting against the infidels. The Prophet Saw at the beginning of the Islamic period in Mecca, armed only with the Qur'an to inflame jihad against the infidels

in the early days of Islam. The Prophet Saw and his followers were unable to resist physical resistance because the situation of the Muslims was still precarious. This is in accordance with the word of Allah in Qs. al Furqan [25]: 52, which asked the Prophet to carry out a massive jihad, namely with the Qur'an. This is in contrast to the Prophet Saw's jihad in Medina; the jihadi verses of the Medina period are more racing to battle than racing to peace, and the jihadi verses of the Medina period are widely referenced.

Before the hijra, the main jihad of Muslims in Mecca was a great jihad, that is, a jihad armed with the Qur'an, as stated in Qs. al Furqan [25]: 52: Then you shall not follow the infidels, and jihad against them with the Quran with great jihad. (Al Furqan [25]: 52.)

According to Quraish Shihab, the previous verse was handed down when the Prophet was in Mecca, when Muslims were still physically weak, but he was told to perform jihad, in the sense of sacrificing all his strength. In this context, jihad means confronting the infidels with sentences that affect the mind and heart, meaning jihad with strong arguments, not with weapons that harm the body or death.

According to an earlier statement, jihad does not necessarily require the use of firearms, as the Prophet Saw pointed out in the early days of Islam when he said that Islam is a jihad with the Qur'an. According to Quraish Shihab, compared to jihad with violence, jihad with knowledge is very relevant to the current situation in Indonesia, and this is what is meant by the term "great jihad".

In Tafsir al-Mishbah[5], Quraish Shihab's jihad over the infidels is explained as follows: the command of jihad against the



infidels is precisely in the pronunciation, “[...] behave” meekly with the faithful and be firm towards the infidels—a tough attitude and intolerance in matters of principle.”

What is meant by violence against infidels, according to Quraish Shihab, is not to fight them personally, or to force them to convert to Islam, or to destroy their houses of worship and make them unable to carry out the demands of their religion and beliefs. But what is meant is to stand firm in the face of hatred or their attempts to insult the teachings of Islam and Muslims. Furthermore, they deprived Muslims of their legal rights (Shihab, 2013).

Quraish Shihab explains that true jihad includes not only efforts to defend religion with weapons, but also efforts to defend religion with oral, written, and other methodologies adapted to the conditions and advances of science and technology. According to Quraish Shihab, Jihad against infidels is not limited to taking up arms. Jihad among the infidels was carried out in a manner appropriate to the situation, conditions, place and time.

Researchers agree with Quraish Shihab's view of the war against infidels as stated above. Quraish Shihab, in his interpretation of jihad, appears different from radical Islamist groups that view jihad as a war against infidels by not paying attention to the criteria, or limitations, in the fight against infidels. Or, in the interpretation of liberal groups, who have always been absent from jihad. Jihad must be changed based on objects, situations, and conditions.

### **Jihad In Non-Physical Form**

Jihad has no concept of despair, resignation, lethargy, or selflessness.

Quraish Shihab mentions that jihad is a means to achieve a goal. From his clarification, it seems that the jihadists are vying for good. Human beings were created in an unusual way, with different races, ethnicities, accents, and beliefs that complement each other rather than compete with each other. As a result, God judges each person's behavior (ethics) over his ethnicity, identity, or beliefs. Allah commands people to race against each other in goodness (*fastabiqu al-khairat*). Moreover, the mujahids should not mess around with keeping noble morals for each individual. As a continuation of this passage, the mujahids will benefit in the future. As Quraish Shihab points out, an individual in jihad must use his ability to earnestly endure hardships with the purpose of his jihad being to seek the pleasure of Allah. Then, at that point, Allah will surely give the method of harmony and satisfaction. Similar to the case in deciphering Qs. Al'Ankabut [29]: 69

and those who are in jihad exert their abilities and earnestly carry out difficulties so that their jihad is to (seek our pleasure). Because they do it for the sake of Allah, then truly we will show them our ways; that is, we will lead them to the path of peace and happiness (Shihab, 2005).

A meaningful affirmation for the above verse (Qs. al'Ankabut [29]: 69), according to the researcher, is “*man jaddawa jada*,” which means “whoever means it, then he will find a way.” God never breaks promises, and God always keeps promises given to those who dedicate their abilities in devotion to God. According to him, the word means “ability, power, difficulty, and fatigue,” meaning that they “swear all their might, energy, and mind to cause fatigue

and persuade the interlocutor by displaying various words and meanings.”

God has given strength to his creatures so that they can carry out all their daily activities with that strength. Man is forced to commit jihad, which means devoting all abilities to establishing the word of God. The word “ability” comes from the word “capable,” which has been affixed to it.

According to Stephen P. Robins (2006, 46), capacity is the single ability to complete a particular undertaking. All individual capacities are basically composed of two elements: intelligent capacity and actual capacity. The same is also expressed by Soelaiman (2007: 112) Capacity is an innate or learned trait that allows a person to complete their work both academically and voluntarily by means of it (Askolani, 2014).

Furthermore, fighting lust is part of jihad. According to Quraish Shihab, lust is one of the goals of jihad. “Fight your passions as if you were in jihad against your enemies,” said the Prophet Saw. “We have returned from a small jihad to the greatest jihad, that is, a jihad against lust,” said the Prophet Saw. “We have returned from a small jihad to the greatest jihad, that is, especially jihad against lust.” Although it is difficult to deal with, a Muslim must fight as hard as he can. If a Muslim invites ugliness and intoxication, he must be able to restrain his lust. However, it is necessary to make it happen if it invites in pleasant and useful things.

For example, jihad against lust is characterized by seeking information, practicing it, and socializing it with tenacity and patience. The war against lust, according to Quraish Shihab, shows that jihad is more than just fighting with weapons. Fighting lust is a kind of jihad that

every Muslim can do, making any Muslim a mujahid. In the interpretation of Al-Mishbah, jihad against lust is contained in the interpretations of Qs. al-Maidah [5]:35 and Qs. al-Hajj [22]:78.

On Qs.al-Maidah [5]: Quraish Shihab argues that jihad uses all one’s resources to combat the goal of lust to obtain good fortune, that is, to obtain what is desired both now and in the hereafter. Whereas in Qs. al Hajj [22]:78, Quraish Shihab interprets it as follows: “in terms of the opponent and its methods, there are several forms of jihad.” Jihad comes in many forms. “Jihad is waged against infidels, hypocrites, demons, lusts, etc (Shihab, 2012)”

According to Quraish Shihab, every Muslim must carry out jihad against lust in order to become Allah’s faithful follower. Jihad against lust, on the other hand, is a way for Muslims to express gratitude to Allah for selecting Muslims to be the ummah who defend His religion. Furthermore, Allah does not burden Muslims with their concerns and instead gives them a lot of comfort in any situation they face (Shihab, 2012).

The word jihad is repeated eight times in the Qur’an, along with the editors of al-nafs. When the two concepts were combined, it became clear then that it was a type of jihad in the Qur’an, that is, jihad using the soul. The command of jihad with the soul precedes the command of jihad with treasure, except in one verse. Al-nafs comes from the above term, which combines the words “soul” and “body” (plural anfas). As Quraish Shihab explained, the meaning of al-nafs has a broad meaning, so the term al-nafs above can be read as a total human sacrifice.

According to Quraish Shihab, Jihad with soul and body (al-nafs) has several meanings, including the life, heart, type, and totality of mankind, and the place where the soul and body meet, as well as all that cannot be separated. related to him. What does al-nafs mean? According to him, viewing al-nafs as a human totality in the context of jihad is not wrong because it can contain all aspects of human life related to it (Andopa, 2018).

Ibn Manzur, in Cahyadi's writings, says al-nafs (plural anfas). According to Ibn Manzur in Lisan al'Arab, the word nafs in Arabic is often used in two aspects: both nafs in the sense of life and nafs in the sense of containing the whole meaning of something, and its essence refers to the self, according to Ibn Manzur in Lisan al'Arab. Nafs of mind and nafs of spirit both exist in every human being. A man can't think when he loses his mind, but he is still alive, just like when he slept. The loss of the soul never resulted in the death of the soul (Cahyadi, 2018).

In Tafsir Al-Mishbah volumes 7 and 12, verses such as Qs. al Nahl [16]: 110, Qs. al-Hajj [22]: 78, Qs. al-Taubah [9]: 79, Qs. Fatir [35]: 42, and Qs. al-Saff [61]: 11 enthusiastically mention Jihad. Quraish Shihab did not explain "energy" in his comments; Quraish Shihab, on the other hand, understands jihad by pouring out his "power."

Humans need energy to carry out all their activities. In the case of this jihad, the human body needs energy. A person who is understaffed will become helpless, weak, and limp, making it impossible to do daily work. Man has a natural power in himself that is energy. Jihad also requires a lot of

manpower. One of the manifestations of jihad with the soul is jihad with energy.

When the Prophet Saw was fighting against the enemies of Islam and facing several conflicts, it took the highest power to defeat the enemies of Islam. If the companions do not have enough energy to fight it, Islam will undoubtedly be wiped out, and there will be no more men worshipping Allah, and Islam will not be widely spread throughout the face of the earth until now (Cahyadi, 2018).

The manifestation of a person's jihad with energy, such as devoting his energy throughout the struggle against the infidels in the past. Today, there is still jihad to be done by devoting the power he has. such as exerting its strength for the construction of mosques, madrasas, facilities and infrastructure to support the progress of the people, or the construction of public facilities, all of which are for the benefit of religion and fellow human beings (Cahyadi, 2018).

Then there is jihad with reason, which is equally important. Qs. al-Nahl [16]: 110 says that jihad with reason can guide people away from their musyrik and bad intentions. A Muslim has to struggle with his thoughts, even if it causes fatigue, according to Quraish Shihab (Surah Fatir [35]: 42). 92. Jihad means committing everything you have in the form of energy, mind, time, wealth, and spirit from time to time (Sura al-Saff [61]: 11). Another passage in Qs. al-Hajj [22]: 78, interprets jihad by reason.

God created man with the intellect to think and solve problems. The mind is the human ability to see a problem, gather facts, process it, and make judgments to solve it (Yudi, 2020).

The human mind is very important and fundamental, and it is from this thought that an action is born. A person who thinks positively is more likely to act positively. And vice versa. A person who is in jihad must be able to organize his thoughts and think positively all the time in order to produce useful deeds.

Researchers agree with the explanation of the meaning of jihad that Quraish Shihab wrote in the tafsir of Al-Mishbah, from the understanding of Quraish Shihab, the implementation of jihad in Tafsir Al-Mishbah is to dedicate every ability possessed. Starting from physical and non-physical jihad, the targets of the implementation of jihad are also not only the infidels and the musyriks, but the lusts of humans and demons including the targets of the jihad itself.

## CONCLUSION

From Schleiermacher's romantic hermeneutics review study, researchers found several findings, including Through the grammatical interpretation of the meaning of jihad in the interpretation of Al-Mishbah, it is understood that, first, the meaning of jihad in the interpretation of Al-Mishbah is a physical and mental struggle against the enemies of religion, namely the dzalim infidels, the musyriks, the demons, and the human passions. Every human being is a mujahid who fights evil, and every human being must devote all of his energy to jihad. Second, jihad by fighting to take up arms is the last resort used in jihad against religious enemies.

Furthermore, through his psychological interpretation, Quraish Shihab is a person who has superior capacities and circumstances that support the interpretation of Al-Mishbah. This is

evidenced by, first, the accusation that Quraish Shihab is Shia because he cites an interpretation of Al-Mizan written by Thabathaba'I, a Shia cleric, is false because Quraish Shihab has no hard evidence that he is a Shia believer. Secondly, Quraish Shihab not only quoted Al-Mizan's interpretation but he also criticized things that did not match his understanding of Al-Mizan's interpretation. Third, Quraish Shihab, in addition to quoting Al-Mizan, he also cites the interpretations of other scholars. Fourth, Quraish Shihab: Judging from his background, he was an educated scholar from a very religious family; even his father was a master of Qur'anic interpretation. He was also an academic from Cairo's Al-Azhar campus who graduated from Summa Laude. Fifth, this interpretation is written with Indonesian and contemporary socio-culture in mind, so it is very relevant to be used as a reference in various Islamic sciences. Thus, save the researcher, this interpretation of Al-Mishbah is that the interpretation of Al-Mishbah cannot be viewed in a rash and prejudiced way. Tafsir Al-Mishbah is a masterpiece of a Muslim mufasir, cleric, and scholar from Indonesia who we should be proud of.

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