

MEANING AND ACTUALIZATION OF JIHAD FOR STUDENTS IN STATE LIFE

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Submitted: 09/12/2022

Revised: 15/02/2023

Accepted: 28/04/2023

Published: 06/06/2023

Abstract

This research is attracted by issues where there are various views on the broad meaning of jihad in a multicultural society and the emergence of extremist groups in interpreting and actualizing jihad as a result of these different views. The study aims to analyze the meaning actualization of jihad and in the life of the state according to STAI As-Sunnah Deli Serdang students, North Sumatra. This research is qualitative with a case study approach. Conducted at As-Sunnah Islamic High School Deli Serdang, North Sumatra. Data collection techniques are carried out by observation, interviews, and documentation. While data analysis is done through data reduction, data presentation, drawing conclusions, and verification. The results of the research show that regarding the law of jihad, students agree that the law of jihad is *fardhu kifayah*, namely an obligation that if a group of Muslims has carried it out, then the obligations of other Muslims fall. Even so, under certain conditions, the law of jihad can become *fardhu 'ain*, which is an obligation for every individual Muslim. These conditions are when the enemy has attacked when meeting the enemy, and when ordered by the legitimate leadership of the State. Student jihad in the life of the state can be carried out in all areas of life, for example, ideology, politics, economy, socio-culture, and defense and security.

Keywords

Jihad; Meaning; State Life; STAI As-Sunnah Deli Serdang



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INTRODUCTION

Jihad is a unique and holistic activity that cannot be compared to other activities, even religious activities. Jihad is also a means of defense to protect natural rights such as freedom of religion and state from foreign threats. A jihadist knows no despair or surrender, laziness, lethargy, and self-interest (Hidayat, 2022). Jihad is prescribed if the Muslims know with certainty that holding jihad will produce good things (Mansur, 2015). However, if it is believed that by carrying out jihad, there will be greater damage, then at that time, jihad is not legislated. Thus, jihad is a good deed that is most beneficial to humans and does not produce harm. The Prophet Muhammad and previous prophets have exemplified the actualization of jihad in various fields of life. The Prophet Muhammad SAW and his troops fought for their homeland by liberating the City of Mecca in the 10th year of Hijriyah (Julkaranain & Ahmad, 2019). The other prophets also strive for their respective homelands. Prophet Musa As struggled to free his country from the clutches of the invaders. Prophet Syamuwil As also did the same thing by ordering the Children of Israel to fight against King Jalut, who colonized their homeland (RI, 2012). In a multicultural society, jihad can be seen from various perspectives. According to the perspective of the four schools of classical Fiqh scholars, jihad is interpreted as fighting unbelievers to exalt Allah's "sentence" and preach their religion (Gawthrop, 2011). According to Azman, one of the groups that interpret jihad in this view is the organization Hizbut Tahrir Indonesia (HTI). The actual form of jihad in HTI mass organizations is to fight for the sake of upholding da'wah, namely *jihad fi sabilillah*. This group interprets jihad and actualizes jihad specifically for religious life. According to the perspective of contemporary Islamic fiqh scholars, the meaning of jihad is more general and not only focused on war. The jihad that is intended to be general in nature is the jihad against lust, the jihad against satan, the jihad for wealth, the jihad for education, and so on (Qardhawi, 2010). This group interprets jihad not only as a struggle for religion but also for society, homeland, nation, and state.

The paradigm that positions jihad as the source of acts of violence is an insult to Islam and its adherents (Putro, 2022). The issues of radicalism and terrorism are considered biased and pejorative, which are determined unilaterally (Syahrin, 2019). This is the concern in this research that there is a truth that must be disclosed to the public. Based on many studies, radicalism and terrorism do not originate from people who understand Islamic religious teachings in depth. However, it actually comes from people who lack religious education, so the arguments about jihad contained in Islamic religious teachings are understood in a rigid, shallow, and textualist manner

(Ulum & Wahid, 2019). The verses of the Qur'an regarding the command to wage jihad against infidels are only understood as limited to fighting with arms (Nizar, 2015);(Stevanus, 2021). Understanding religious teachings in a normative sense like this and interpreting the scriptures textually can foster religious radicalism. Religious radicalism is one of the factors causing acts of terrorism (Aminah & Badan, 2016).

Radicalism is a growing ideology in society that demands change through violence. Based on initial observations, it was also found that the Arabic language that they use only applies internally as fellow campus residents. However, when they mingle with people outside the campus, they still use Indonesian, even using regional languages such as Batak when meeting their village friends. The students have a friendly attitude towards the environment outside their campus, even towards people who are unfamiliar with Islamic religious knowledge. In fact, STAI As-Sunnah students study Islamic religious material very deeply, with up to 148 credits. Furthermore, documents such as rosters and course modules studied at the STAI As-Sunnah Campus, there are many materials that study jihad, such as Tafsir, Jurisprudence, Al-Qur'an, Tauhid, and so on. The existing achievement certificate documents show that some of their students have achieved achievements in academic and non-academic fields, starting from the district/city, provincial to national levels. In the academic field, there were students who won 2nd place in Tahfizh Al-Qur'an 30 Juz and Tafsir Al-Qur'an in Arabic at the XXIX National MTQ 2022 in South Kalimantan.

The study conducted by Abdul Mustaqim on state defense from the perspective of the Qur'an as a transformation of the meaning of jihad shows that the concept of jihad in the Qur'an can be translated as an obligation to defend the state for all groups. These obligations are in the form of maintaining the unity and integrity of the nation, cultivating deliberation, fighting for justice, and maintaining the principle of freedom. The obligation to defend the state in physical form is carried out when the authorities order jihad and when the enemy has surrounded a country. If defending the Indonesian State is one of the preconditions for the triumph of the Muslim community and universal humanity, then jihad to defend the country is a must (Mustaqim, 2018). This study focuses on discussing state defense as a transformation of the meaning of jihad according to the perspective of the Koran as the main source of Islam. The difference between this study and what you want to examine is the actualization of jihad in the life of the state according to the perspective of adherents of Islam. The study conducted by Zainuddin on the social construction of young campus Islamic activists regarding jihad and the Islamic State in Malang City reveals the meaning of jihad from the

perspectives of two groups of the younger generation, namely fundamentalists and moderates. Jihad, which is relevant at this time according to the moderate concept, is to be the best in their respective fields so that they get sympathetic recognition from the world, including from non-Muslims (Abid, 2015).

Various studies have been carried out by previous researchers related to jihad, such as research conducted by Dardirie (2020) with the title *Jihad in the Context of Contemporary Da'wah*. This study discusses the nature of the meaning of jihad and its actualization in modern life. Jihad is interpreted to have two meanings. First, jihad with the understanding of Islamic da'wah through polite, tolerant, peaceful ways and away from elements of violence. Second, jihad with the meaning of war. Jihad, in the first sense, must be applied anytime and anywhere, while jihad, in the second sense, can only be applied in very forced conditions due to a definite threat from the enemy. The study of Romadlan et al. (2021) with the research title *Contra Discourse on the Meaning of Jihad as Terror in Online Media SuaraMuhammadiyah.ID and NU Online*, this study discusses the meaning of jihad with the finding that jihad, according to the online media of Muhammadiyah Islamic Organizations, is *lil mumukaah*, namely jihad to create something superior. Meanwhile, the way to present jihad, according to NU's online media, is to fight corruption, drugs, hoaxes, and so on. The scope of meaning and actualization of jihad, according to these two Islamic organizations, was found to be very broad. The next one is the work of Mutarom (2016) with the title *Reorientation of the Meaning of Jihad: A Historical Review of the Meaning of Jihad in the History of Muslims*. This paper will attempt to dissect the interpretation of jihad among Muslims through a historical approach, starting from the early generations of Muslims up to today's Muslims. This research discusses the interpretation of jihad from the perspective of Islamic history in order to get the correct interpretation. According to several studies above, what is different from the researcher's research is the meaning and actualization of jihad for students in state life, and the purpose of this study is to analyze the actualization of jihad in state life according to STAI As-Sunnah students in Deli Serdang, North Sumatra.

METHOD

The researcher chose the research location at As-Sunnah Islamic College (STAI), which is located at Jalan Darmo, Tanjung Morawa District, Deli Serdang Regency, North Sumatra Province. The location of this research was chosen because this campus has a different educational concept

from campuses in general. Campus students are required to live in campus dormitories such as Islamic boarding schools. In addition, this campus studies Islamic religious material very deeply compared to other Islamic campuses by using Arabic in formal teaching and learning activities and in the dormitory. Students are also required to memorize the Al-Qur'an and the Hadith of the Prophet. Especially for students and residents of STAI As-Sunnah, women are required to wear a veil or niqab in the dress.

The population in this study were all academics of STAI As-Sunnah Deli Serdang, North Sumatra, totaling 25 people. At the same time, the sampling technique in this research is non-probability with the snowball sampling technique. The snowball sampling technique is a technique for taking data sources that are initially small in number and then become larger, and this is because the small data sources have not been able to provide satisfactory data, so look for other informants who are used as data sources. Based on the sampling technique above, the sample in this study numbered 37 people whose identities were the owner of the foundation, curriculum section, dean of the department, head of the study program, dormitory administrator, head of campus organization, campus mosque administrator, lecturer in Islamic Fiqh courses, Al-Qur'an 'an and, and Security Section of STAI As-Sunnah Deli Serdang, North Sumatra.

Data Collection Technique and Tool in this study is observation, and the researcher chose the observation technique because, according to Nazir (2013), This technique provides an opportunity to make direct observations so that researchers can record important things such as behavior, growth, and so on. Thus researchers can directly observe the behavior patterns of STAI As-Sunnah Deli Serdang students in North Sumatra to obtain accurate information. The tools (instruments) for data collection in this technique are in the form of field notes regarding the interactions of STAI As-Sunnah students with the community around the campus and fellow campus residents. Furthermore, field notes regarding the material taught by the course lecturer to students, especially Fiqh, Al-Qur'an, Hadith, and other courses that contain jihad material. Field notes regarding Friday sermon material at campus mosques and religious lectures delivered. Next, namely the interview technique. The researcher chose the interview technique or is known as the interview, because, according to Harahap (2020), This technique is a way of collecting data which is done through verbal communication activities, which sometimes cannot be obtained only through observation. Therefore the researchers wanted to conduct direct interviews with students and residents of STAI As-Sunnah Deli Medium, North Sumatra. The data collection instrument for this

technique is in the form of a list of interview questions to informants about the meaning of jihad according to students, lecturers, foundation owners, curriculum departments, and administrators of mosques and campus dormitories. Furthermore, how is the actualization of jihad according to students, lecturers, foundation owners, curriculum departments, administrators of mosques, and campus dormitories? Finally, how is the actualization of jihad in the state in the field of education according to students, lecturers, foundation owners, curriculum departments, and administrators of mosques and campus dormitories? The last one is the documentation technique, and the researcher chose the documentation technique because, according to Sugiyono (2017), This technique is one way to obtain research data or information needed in the form of books, archives, documents, numbers, pictures, and so on. Therefore, the researcher wants to find data that supports the problem being researched so that the result data from the two previous techniques (observation and interview) are more accurate. The tools (instruments) for data collection in this technique are in the form of photos, videos, and documents. Photos showing the activities of STAI As-Sunnah students and academics, fellow campus residents, and outside the campus environment with the surrounding community. Videos of teaching and learning activities for STAI As-Sunnah students with lecturers, especially in Fiqh, Al-Qur'an, and Hadith courses, which contain material about jihad. Videos of routine religious lectures and sermons at campus mosques. Video of student activities and campus residents in the dormitory. Documents such as course rosters and curricula used, student achievement certificates, student and lecturer work, contents of campus bulletins, and other supporting documents.

The data analysis technique in research is data reduction. At this stage, the researcher sorts the data by choosing which ones are interesting, useful, important, and new. The etymological term reduction is to reduce. However, the intention of the researcher to use reduction techniques in analyzing the data is to select, simplify, and analyze some of the data obtained during research at STAI As-Sunnah Deli Serdang, North Sumatra. Next, the presentation of the data is carried out as a follow-up to the data reduction that has been done. This data analysis technique is to test whether the assumptions that have been formulated by researchers will be proven or not. If proven, then it will escalate into findings of new data or facts. Furthermore, the conclusion that will be drawn in this stage is the final conclusion. Thus, the conclusions put forward at the beginning are not necessarily the same as the final conclusions because they can change. Before drawing conclusions,

researchers have carried out the stages of reducing and presenting data properly in order to obtain good conclusions as well.

FINDINGS AND DISCUSSION

Findings

As-Sunnah Islamic College (STAI) is located at Jalan Medan-Tanjung Morawa Km. 13, Gang Darmo, Bangun Sari Village, Tanjung Morawa District, Deli Serdang Regency, North Sumatra Province. This campus was originally an institution teaching Arabic and Islamic sciences known as Ma'had 'Aly As-Sunnah in 2002. This institution produced many graduates who had qualified Arabic language skills and Islamic sciences, as many as eight forces. The alumni continue their education to a higher level both domestically and abroad, such as in Saudi Arabia.

The community's high demand for Islamic scholars, especially in education and da'wah, led Ma'had 'Aly As-Sunnah to establish a D3 program. Then the program was upgraded to an undergraduate program with a study period of 4 years. In February 2012, this institution changed to STAI or Jami'ah As-Sunnah Al-Islamiyah with the Decree of the Director General of Islamic Education Number DJ.I/149/2012. Currently, institutions and all study programs have received B accreditation. Researchers have conducted interviews with four students regarding the definition of jihad and obtained the results as shown in the table below:

Table 1. Results of Interviews With Students Regarding the Definition of Jihad

No.	Statement	Description
1.	Jihad is fighting in the way of Allah with sincerity and <i>mutaba'ah</i>	student of Islamic Communication and Broadcasting (KPI)
2.	Jihad can be interpreted in many meanings, which can be interpreted as fighting, fighting, and trying	Islamic Religious Education (PAI)
3.	jihad is fighting to defend the country in various aspects both, from the defense of the country's security and the economy to so on	students who are active in campus organizations
4.	Jihad is an effort or seriousness in every aspect of life, which includes every work or deed that is done	I'dad Lughoh (IL)

Therein lies the difference between the jihad of a Muslim and a non-Muslim, which depends on his intention. Third, war, namely the war in question, can be in the form of war with arms or *jihad qitali*, as well as other forms of war, such as technological wars and so on. Fourth, try, and fifth means

it. This last definition is the meaning of the word jihad in the "adjective" form, namely sincerity. The following chart shows the definition of jihad according to students of STAI As-Sunnah Deli Serdang, North Sumatra:

Figure 1. Jihad Definitions



Jihad Law

In addition to exploring the definition of jihad, to get the meaning of jihad in-depth, it is also necessary to know about the law of doing jihad. Regarding the law of jihad, there are still slight differences among Islamic scholars. Most are of the opinion that the law of jihad is *fardhu kifayah*, but there are also those who argue that the law is *fardhu a'in*. Researchers have conducted interviews with students and the academic community about this law. The results of the interviews can be seen in the table below:

Table 2. Results of Interviews With Students Regarding the Law of Jihad

No.	Statement	Description
1.	The law of jihad fi sabilillah in general is fardhu kifayah	Islamic Religious Education (PAI) students
2.	The legal basis for jihad in the Qur'an is in Q.S. Al-Anfal: 60. The legal basis in the Hadith of the Prophet SAW. The legal basis, according to the opinion of the scholars, namely the priests of the schools of thought, has agreed that the legal jihad is fardhu kifayah.	Student of Islamic Religious Education STAI As-Sunnah
3.	In my opinion, what I got from various references, including in the Al-Qur'an and Sunnah, is that the law of jihad fi sabilillah, in general, is fardhu kifayah	Security of STAI As-Sunnah

Based on the results of interviews with the four informants, all agreed that the law of jihad is fardhu kifayah. Thus, the obligation of jihad for a Muslim can be represented by other Muslim brothers. However, based on two statements from informants, the law of jihad can also become

fardhu 'ain, namely an obligation towards every adult Muslim. It is stated that there are three legal conditions that apply, namely, if jihad is ordered by the legitimate leader or government of the country, when facing the enemy, and if the enemy wants to attack the country or homeland. Regarding the law of jihad, this first condition applies in Indonesia, namely that the 1945 Constitution in Article 27 stipulates that "every citizen has the right and obligation to participate in state defense efforts."

Actualization of Jihad in Life

As explained in the previous section, there are various forms of jihad actualization. Thus, jihad can be actualized in all areas of life, starting from everyone's personal life or jihad in social life. The results of the interviews can be seen in the table below:

Table 3. Results of Interviews With Students Regarding Jihad in Life

No.	Statement	Description
1.	Jihad in personal life by jihad against the passions that keep oneself from violating both orders and prohibitions	Students of KPI
2.	In actualizing jihad, it does not have to be when meeting enemies in battle, but its application can be made starting from personal life, namely fighting one's own bad desires. Another way is to study, at least for yourself, by sacrificing many things such as property, soul, family, time, energy, thoughts, and so on.	A female student of I'dad Lughoh
3.	In order to actualize jihad in society, "We must obey the rules of life that exist in society and guard against violating them	A male student of I'dad Lughah (IL)
4.	Jihad in social life is preaching and spreading knowledge in society	A female student of Arabic language education STAI As-Sunnah
5.	jihad can take the form of muamalah between communities	A female student of I'dad Lughoh
6.	By conveying ideas that are useful for the community itself, it motivates the community not to be covered in sin	Male Student of Arabic Language Education STAI As-Sunnah
7.	The method of jihad against non-Muslims or non-Muslims is through the Qur'an	A female student of I'dad Lughoh
8.	one of the ways to actualize jihad in social life is that we can do it by studying syar'i knowledge, doing good to fellow human beings, and	Lecturer of STAI As-Sunnah

reminding people of the straight
path, as said by Shaykh Muhammad
Bin Sholih Al-'Utsaimin
Rahimahullah

Based on the interviews above, it can be grouped that there are 13 ways to actualize jihad in social life, namely studying; disseminating knowledge to the public; doing good to others; inviting people to goodness or upholding goodness (amar ma'ruf); preventing crimes from occurring in society or reminding each other (nahyi munkar); fighting lust or protecting oneself from bad actions that can also have a bad impact on society; comply with societal rules such as cultural customs; preaching; settle down well; contribute ideas/ideas; motivating people; jihad with the Koran; and pray for the community.

Actualization in Religious Life

Actualizing jihad in religious life is certainly something that should be done because jihad originates from religion, in this case, Islam. However, actualization is not only in the form of formal worship, namely the human relationship with God but also in the context of human life

Table 4. Results of Interviews With Students Regarding Actualization in Religious Life

No.	Statement	Description
1.	If it is related to worship, it is jihad with weapons. As Muslims who have not practiced it, at least we are advised to intend to participate in the war because if we don't, we will be threatened with death in a state of ignorance (Hadith).	STAI As-Sunnah Arabic Language Education students
2.	jihad in religious life can take the form of studying religious issues, obeying, practicing, and teaching religion	A female student of I'dad Lughoh
3.	One way to actualize jihad in religious life is: In my opinion, the way to actualize jihad in religious life is, of course, by seeking knowledge so that we know the nature of what is meant by jihad itself so that we are not wrong or mistaken in understanding the context of jihad.	Lecturer of STAI As-Sunnah

This data shows different views from previous data. Seeking knowledge or being educated is still placed in the most effective way to actualize jihad. But this time, the reason is unique. Namely,

by studying knowledge, one will know the true nature of jihad so that one is not mistaken in actualizing it. This kind of understanding is urgently needed at this time, bearing in mind that there are groups that are so misguided that they are extreme in interpreting and actualizing this jihad. This group appears to the surface as terrorists who claim to be jihad in the way of Allah by killing the lives of other people who are not necessarily guilty and also their own lives. The second reason is by seeking knowledge, we have actually fought in the way of Allah, namely fighting against our own stupidity. In addition, if this knowledge is taught to other people, it means that they have fought against ignorance in society, the nation, and even the state.

Actualization of Jihad in State Life

State life is an association between fellow citizens and the government in one territory. Many wars were ordered by God to a nation in order to defend their country from colonization by other nations. This story can be read in the Holy Qur'an. During the time of the Apostle, there were also many wars that were ordered to defend oneself and the motherland from attacks by invaders. Thus, so valuable is the homeland or state in the Islamic view. Therefore, actualizing jihad in the context of state life is an obligation for Muslims as part of implementing Allah's commands.

Table 5. Results of Interviews With Students Regarding Actualization of Jihad in State Life

No.	Statement	Description
1.	by being a good citizen who obeys the rules and carries out the rules as well as possible, while these regulations do not violate and conflict with the Shari'ah	Mahasiswa Pendidikan Bahasa Arab STAI As-Sunnah
2.	There are many verses that discuss the jihad. It is very important for Muslims to read and study the interpretations of jihad verses so they don't misunderstand them. It is undeniable that there are several groups that have different views on jihad. Regarding the laws, procedures, and code of ethics of jihad, it has been regulated in the Islamic religion and the state. All of this is the final solution to combat tyranny and is an attempt to realize Islamic teachings, a society and a nation that always strives to carry out the commands of Allah and His Messenger in accordance with their own ways.	Lecturer of Islamic Fiqh Course and STAI As-Sunnah Examination and Value Staff

Based on the data above, it can be seen that there are many forms of jihad in the life of the state, including seeking knowledge to fight ignorance. Seeking knowledge is a way that cannot be

abandoned in actualizing jihad in all areas of life, including in the life of the state. Education is indeed something that is very necessary for human life, especially in the present era.

Actualization of Jihad in the Economic Sector

Table 6. Results of Interviews With Students Regarding Actualization of Jihad in the Economic Sector

No.	Statement	Description
1.	Defending every part of the country is part of jihad, and we must defend what is rightfully ours	STAI As-Sunnah Arabic Language Education students
2.	one of the ways to actualize economic jihad is in the form of financial assistance, such as paying taxes and other obligations so that the government can run well	STAI As-Sunnah Arabic Language Education Student
3.	Economic jihad, namely jihad with property and goods as ordered by Allah SWT in Q.S. An-Nisa: 95	student I'dad Lughah STAI As-Sunnah
4.	Jihad in the path of the national economy can be actualized through movements that can benefit the country through increasing Indonesian Human Resources (HR), which actually have great opportunities to be developed	students who are active in campus organizations

Based on the results of these interviews, it can be described that one of the ways to carry out economic jihad is to protect state assets while at the same time protecting and defending their economic rights. This has been guaranteed in the Indonesian Constitution, namely the 1945 Constitution of the Republic of Indonesia in Article 33, which regulates assets controlled by the state with the aim of being utilized for the greatest prosperity of the people. Next is jihad with wealth, as stated in many verses of the Qur'an through the expression *amwaluhum* (their wealth). The Qur'an always states that there are two things that must be sacrificed for the state and religion, namely self and wealth (*amwal*). Among the ways of waging jihad with wealth is obedience in paying taxes and other obligations towards the state in order to provide income for the state. Furthermore, economic jihad can also be carried out by increasing human resources to excel in all fields, using domestic products so as to reduce imports and increase exports.

Actualization of Jihad in the Field of Defense and Security

When talking about defending the country, what is usually pictured in people's minds is the field of defense and security, namely the military. In fact, defending the country in the field of

defense and security is not always synonymous with the military. Every citizen must be ready to defend the country whenever necessary. Therefore, there are developed countries that require defending the country to their youth, such as Korea. As part of the nation's youth, researchers have conducted interviews with students

Table 7. Results of Interviews With Students Regarding Actualization of Jihad in the Field of Defense and Security

No.	Statement	Description
1.	The form of national defense is known as the existence of a military organization. With the preparation of Human Resources, equipment, and a strong soul and heart. War aims to maintain the stability of the state, religion, and nation. However, physical warfare is not the only way of defense, and it is only used when the enemy starts to interfere and attack	Student of Islamic Religious Education STAI As-Sunnah
2.	According to him, today's defense and security jihad is to defend the country's sovereignty from all threats.	Student I'dad Lughah STAI As-Sunnah
3.	State jihad in the field of defense and security, that is, we must think about how we defend the sovereignty of the country from things that threaten common security	Student I'dad Lughah STAI As-Sunnah
4.	protect the country from movements that can undermine state sovereignty, such as communism, radicalism, terrorism, and so on	Manager of the Girls Dormitory (musyrifah) STAI As-Sunnah

Thus, when a physical war to defend the country is not needed, the jihad to defend the country is to protect oneself and the country from these notions. Apart from that, this can also be done by obeying the government, choosing leaders with good track records, educating generations to love the motherland, and praying for the nation and the country.

Actualization of Jihad in the Socio-Cultural Field

The socio-cultural field includes many things. However, this study is devoted to the field of education, namely educational jihad, according to students.

Table 8. Results of Interviews With Students Regarding Actualization of Jihad
in the Socio-Cultural Field

No.	Statement	Description
1	As someone who is involved in the field of providing education, the effort that continues to be made is to develop the quality of education by applying educational quality standards that can produce Human Resources (HR) that are beneficial to religion, the nation, and the nation. Educational activities are directed at developing the potential of students, developing morals, and other aspects of knowledge and skills. All of this is a form of jihad that has the value of worship in order to realize the purpose for the creation of the jinn and humans, namely worshipping Allah Ta'ala.	Head of Quality Assurance STAI As-Sunnah
2	one of the ways to actualize jihad in the socio-cultural field, especially in the field of education, is "In education, we need to sacrifice time, wealth, and energy in all aspects	STAI As-Sunnah students
3	In actualizing jihad in the socio-cultural field, especially education is learning that is useful for the progress of the nation and the nation. Based on this data, it can be seen that the goal of educated students is not for self-interest only but is more oriented toward religion, nation, and state	outstanding student of the Arabic Language Education Study Program
4	educational jihad can be carried out by adhering to the rules that exist on campuses and the Indonesian education system, learning in order to gain knowledge, and sharing it with fellow citizens	student organization administrators on campus
5	Jihad in the field of education for a student is to prepare educational provisions for himself first so that he becomes an intelligent citizen.	One who is active in student organizations

Based on this data, jihad in education requires a lot of sacrifices made, starting from energy, thoughts, time, costs, and so on. This was proven based on observations that researchers made in February 2023, that STAI As-Sunnah students made many sacrifices in studying at this campus. Apart from having to pay fees that are more expensive than campuses in general, they also have to

sacrifice time, namely, living in a dormitory. Besides that, they also have to add hours to drain their energy and thoughts because they still have other agendas after returning home from college, for example, memorizing the Al-Qur'an. Based on the data above, it can also be seen that there are many forms of jihad in the life of the state, namely, seeking knowledge to fight ignorance. Seeking knowledge is a way that cannot be abandoned in actualizing jihad in all areas of life, including in the life of the state. Education is indeed something that is very necessary for human life, especially in the present era. This is proven based on observations and documentation that As-Sunnah students can excel in the field of education by making various achievements starting at the campus, sub-district, district, provincial, national, and international levels.

The following is one of the documentation of students who excel in academics at the national level and have represented Indonesia at international events.

Figure 2. Achievements of Students



(Source: STAI As-Sunnah Deli Serdang Student Affairs Staff)

Discussion

The Meaning of Jihad for STAI AS-Sunnah Students

STAI As-Sunnah students have diverse views on the definition of jihad. There are those who see the definition of jihad as fighting in the way of Allah (fi sabilillah). The path of Allah that is meant is not only in the form of a path of armed warfare, but all good efforts that are blessed by Allah SWT. There are also those who view jihad as being serious about doing something. All forms of work, both vertical, namely the relationship between humans and God, and horizontal, namely towards fellow human beings.

Regarding the law of jihad, STAI As-Sunnah students have the same opinion. Namely, the law is fardhu kifayah. This is in line with what was found by Anuar (2018) namely, the law of jihad is obligatory kifayah, which, if it has been implemented by some Muslims, then the obligations of other Muslims fall. However, the law of jihad here refers more to jihad qital or physical war, so this

law implies that it is not proper for all Muslims to go to the battlefield, but there must be those who take part in other activities such as studying knowledge as stated in Q.S. At-Taubah: 120. Still referring to qital jihad, STAI As-Sunnah students also agree that the law of jihad is obligatory 'ain in certain conditions. When it is associated with the definition of jihad put forward by the student above, then in the present condition that the law of jihad is obligatory for every individual (fardhu 'ain) for every adult Muslim (mukallaf). Likewise, with the various types of jihad, students also agree that jihad can be carried out in various forms, and warfare by taking up arms is only one form of jihad, and not the only one.

Actualization of Jihad in Life for STAI As-Sunnah Students

The actualization of jihad in life for STAI As-Sunnah students is not only in religious life but also in various fields of life. Starting from personal life, society, and the state. The actualization of jihad, according to students, in all areas of human life is very diverse. In religious life, it is clear that because jihad originates from religion, it can be actualized in all forms of worship to ASWt, including jihad Qital and seeking knowledge (Botma, 2020). Most of the informants agree that seeking knowledge is the actualization of jihad in all areas of life. Apart from educational jihad, especially in the personal lives of students, jihad is actualized in its own way. As for what is most often put forward is fighting lust as self-jihad. Like wealth, self (anfus) is one of the two means of jihad mentioned in the Qur'an. The Qur'an always reveals *anfusahum* (themselves) to show the means of jihad. However, the Qur'an always reveals wealth with the phrase "amwaluhum" first and then self with the sentence "anfusahum". It is as if the Al-Qur'an wants to convey that if you are not yet able to wage jihad with your wealth, then at least do jihad with yourself first.

Furthermore, in social life, there are those who actualize jihad by obeying the rules of social life. This data shows that As-Sunnah students are very accepting of the norms that apply in society. There are several norms that govern people's lives, namely religious norms, legal norms, politeness norms, and decency norms. Legal norms here include customary cultural norms owned by community groups. In addition, the actualization of jihad in society can also be done by spreading knowledge or sharing knowledge with the community. This can be done by teaching directly, being a role model in social behavior, doing community service, and conducting research that is beneficial to society. Based on the documentation that the researchers did, all of this was contained in the mission of the STAI As-Sunnah campus, namely "Deepening, developing and disseminating Islamic teachings to be internalized and practiced by STAI As-Sunnah residents and the community.

Improving research and community service in the field of Islamic studies and Arabic."

Actualization of Jihad in the State for STAI As-Sunnah Students

In a broader scope, jihad is also actualized by students in the life of the state. Student ideological jihad by practicing Pancasila and protecting it from ideas that aim to replace it. Students political jihad by being a good citizens, but that does not mean not criticizing the state (Mala, 2020). In Islam, the principle of being a good citizen is "sami'na wa atho'na" which means "we hear and we obey". However, this principle is applied if the rule does not conflict with Islamic law. This is what characterizes the students of STAI As-Sunnah, which differentiates them. That is, they always emphasize the condition that "it does not conflict with the Shari'a". In addition, the rules that are made also do not conflict with the state principles of Pancasila and the 1945 Constitution, and if they conflict, they must be criticized.

Furthermore, the economic jihad of students in many ways, one of which is jihad with wealth. As mentioned in the previous section, jihad with wealth is the most important means of jihad (Madchaini, 2019). Jihad for the defense of student security by participating in safeguarding the sovereignty of the Unitary State of the Republic of Indonesia. Maintaining sovereignty, in this case, is not only physical or territorial but also in terms of ideology. This is something that cannot be underestimated because a country still exists because of its ideology. Finally, the socio-cultural jihad of students, especially in the field of education, by studying in earnest according to the definition of jihad itself. This jihad is very important for students because it will become a capital for them in carrying out other jihads and is a religious commandment, as stated in the Al-Qur'an and Hadith.

CONCLUSION

For STAI As-Sunnah students, jihad is defined as more inclined to the meaning of struggling or earnestly carrying out a positive activity with the intention of carrying out Islamic law. As for the law of jihad, students agree that the law of jihad is fardhu kifayah, namely an obligation that if a group of Muslims has carried it out, then the obligation of other Muslims falls. Even so, under certain conditions, the law of jihad can become fardhu 'ain, which is an obligation for every individual Muslim. These conditions are when the enemy has attacked when meeting the enemy, and when ordered by the legitimate leadership of the State. Student jihad in the life of the state can be carried out in all areas of life, for example, ideology, politics, economy, socio-culture, and defense and

security. The jihad of STAI As-Sunnah students in the field of ideology is by practicing the Pancasila precepts and participating in protecting the sovereignty of the State from all forms of threats. Student jihad in politics is to become good citizens by obeying rules that are not against religion and being pro-active or politically literate. The jihad of STAI As-Sunnah students in the economic field is by participating in maintaining existing State assets and being active in defending personal rights in the economy. The jihad of STAI As-Sunnah students in the field of defense and security is by creating stable conditions or not making noise that can damage the stability of the State and protect themselves and the State from ideas that undermine State sovereignty, such as radicalism, terrorism, communism, and the like. The Jihad of STAI As-Sunnah students in the field of socio-culture, especially education, is to seek knowledge or be as well educated as possible and use the knowledge they have to benefit themselves, society, religion, and the country.

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