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The Interpretation Of Jihad Education According To Sayyid Qutb And Karen Armstrong: A Response To Islamophobia

Badrudin¹, Agus Wahyu Triatmo²

Abstract

This research explores the concept of Jihad from the perspectives of Sayyid Qutb and Karen Armstrong, along with its relevance to Islamophobia. The research methodology employed is a literature review using Sayyid Qutb's *Tafsir Fi Zilal Al-Qur'an* and Karen Armstrong's book "Muhammad: A Prophet for Our Time" as primary data sources. Their thoughts depict the complexity of factors shaping Islamophobia, including stereotypes, fear, and hatred, which are influenced not only by religious teachings but also by history, interpretations of specific verses, and responses to social issues such as Women's Rights and Jihad. The study emphasizes the collective need to address Islamophobia through dialogue, contextual understanding, and resistance against unfair stereotypes towards the Muslim community. The thoughts of both scholars indicate that Jihad verses can serve as triggers for stereotypes and Islamophobia. Responses to Islamophobia create new dynamics in the perception of Islam, especially with the advancement of technology and the influence of social media shaping biases and fears towards the Islamic faith

Keywords: Jihad, Islamophobia, Education, Sayid Qutb, Karen Armstrong

INTRODUCTION

Islam, from the perspective of the Western world, is widely said to be a religion that likes violence (*Violence*). The label has been affixed to the entire body of Islam regardless of the background of the event. The tendency of the *World Trade Center* bombing incident is accused of being a radical Muslim person (Engineer, 2004). This Islamophobic discourse became more and more accurate after the events of September 11, 2001 (September 11), the bombing of the *World Trade Center* (WTC), in Manhattan, New York, and the Pentagon Building, Washington DC. The *World Trade Center* (WTC) symbolizes American economic supremacy, while the Pentagon is an icon of Uncle Sam's country's military might. The incident caused a psychological world economic impact and tension between the United States (West) and the Islamic world. The President of the United States, George W. Bush, claimed that the perpetrator of the bombing was the Radical Islamic network (Al-Qaeda) led by Osama bin Muhammad bin Awwad bin Laden. Radical Islamists believe that their actions are the actualization of the doctrine of jihad commanded in Islam (Salenda, 2009).

A year later (October 12, 2002), the Indonesia Islamic Radical group Imam Samudra and his friends carried out a bombing at the *Sari Club* and *Paddy's Pub*, Legian Kuta (Bali). The action was recognized as a form of expression of jihad against the infidels, who had fought Islam and Muslims (Samudra, 2004). The events of September 11, 2001, in the United States and this increasingly organized act of terrorism in the name of Islam ultimately formed a new stigma against Islam and Muslims in the world community. Based on the facts, the attack on the Twin Towers on September 11, 2001, a terrorist group from Afghanistan known as Al-Qaeda, including the Taliban group as well as adherents of Islam (Keys, 2020)

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¹ Faculty of Ushuluddin and Adab, State Islamic University SMH Banten. Email badrudin@uinbanten.ac.id

² Faculty of Ushuluddin and Da'wah, Raden Mas Said State Islamic University Surakarta. Email agus.wahyutriatmo@staff.uinsaid.ac.id

Discriminatory acts against Muslims have long existed, especially in Europe. Initially, even until now, Western nations have always considered the culture of Eastern nations inferior and not comparable to the culture of their nation (Ismoyo, 2016). This view continues to develop and escalate into discrimination against Muslims, along with the growth of right-wing extremist parties in Europe. Over the past few years, nationalist, populist, and right-wing movements have increased their influence in Europe. At its peak, right-wing extremist political parties seized power in Austria in late 2017 and Italy in early 2018 – and continue to grow in countries that nationalists have not yet controlled (Bayrakli & Hafez, 2018).

Islamophobia has become an important issue in Europe, which then gave rise to Islamophobia campaigns at the global level in 2019. The Islamophobic campaign of European and international institutions seeks to see anti-Muslim racism around the world. In this case, there are three main aspects in the development of Islamophobia, one of which is the international right-wing network that triggers Islamophobic terror attacks. Therefore, the European Union, as a supranational organization, is trying hard to combat Islamophobia in the European region (Bayrakli & Hafez, 2018).

²⁵ In his book *Al-'Is al-Ijtima'iyah fi al-Islam*, Sayyid Qutb strongly criticized Western culture and considered it the main enemy of Islam. He stated that the hatred and dislike of Islam by Westerners is rooted in the difference between Islamic values and Western secular values. Sayyid Qutb argued that the West is trying to oppress Islam and influence Muslim countries to follow their model (Algar, 2000). From Sayyid Qutb's expression, it can be understood that Islamophobia is a form of effort by the West to weaken Muslims. Islamophobia is also an attempt to oppress Muslims by spreading the influence of Islamophobic thinking in all directions. Islamophobia is carried out to build a bad view of Muslims in the Western world, even around the world. In addition to Sayyid Qutb, Karen Armstrong said in the Western media, the stereotype that has been built against Muslims is radicals who often commit violence and anti-peace. Muslims are often considered conservative Muslims. On the other hand, in the military field, for example, Muslims are seen as a weak group, while the West is perceived as superior (Rachman, 2018).

Karen Armstrong said that the issue of Islamophobia is rooted in the world of mass media, especially in the Western media, as propaganda to build the impression of Muslims as radicals. In the eyes of the Western media, Muslims have always been shown to be violent and anti-peace. In contrast, the Western world is portrayed as a greater, more civilized society (Panthasihan, 201²³). Experts regarding the causes of Islamophobia present many theories. The Center for Racial and Gender Studies at the University of California-Berkeley, in a 1991 "Rui⁵ymede Trust Report," offered a definition of Islamophobia as "unfounded hostility to all or most Muslims." The term was coined in the context of Muslims in the United Kingdom in particular and Europe in general and was formulated based on a broader framework of "phobia" (fear and hatred of foreigners).

Deep *Tafsir fi Zilalil Qur'an, Islamophobia* Although it is not discussed exclusively, it is discussed substantively. In the book of tafsir, we can find terms whose explanations are following the definition of Islamophobia. The following are some terms related to Islamophobia in the Bible *Tafsir fi Zilalil Qur'an*,

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُنِيمَ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ
(المائدة/5: 32)

² They wanted to extinguish the light of Allah with their mouths, but Allah rejected it, but they wanted to perfect His light, even though the disbelievers did not like it. (Al-Maidah/5: 32).

Sayyid Qutb in *Tafsir fi Zilalil Qur'an* explained that this is a true promise from Allah, which shows His sunnah that will never change. He promised to perfect His light by existing in His religion even though the disbelievers did not like it. (Qutb, 2015) This shows that a hateful opinion (phobia) launched by the disbelievers does not affect the light of His religion on earth.

² In the *Tafsir of the Ministry of Religion*, this verse also explains the evil desires of the Book Scholars. They want to eliminate monotheism, the religion brought by the Prophet Muhammad (peace be upon him). This

religion is full of evidence of Allah's oneness and purifies Him from things that are not natural to Him. Muslims believe that the teachings of Islam are the noble teachings of Allah Almighty. All kinds of efforts and efforts are made by them, both in subtle ways and in rough ways, in the form of violence, persecution, war, and so on, to destroy the religion of Allah, which is likened to nur or the light that shines on this universe. Nevertheless, Allah disapproves of this evil intention. All their efforts will not succeed. On the contrary, Islam, day by day, is expanding to all corners of the world. So that the world recognizes its purity, even though not all mankind embraces it. Although the evidence is sufficient and the facts have clearly shown the truth of Islam, they still deny it. They work hard with all kinds of efforts and methods so that Muslims are willing to leave their religion or embrace their religion. This phenomenon is indeed inseparable from the role of the mass media in providing interpretations of acts of terror. The mass media seems to forget about religious tolerance when reporting on acts of terror by a group of hardline Islamists. Even the mass media in Indonesia tends to present information that seems unbalanced. This is where stigma or labeling comes in (Azis, 2016).

To avoid stigma or disproportionate legalization, this research wants to take two important figures from the Eastern thinker Sayyid Qutb and the Western world, Karen Armstrong. The reason why the author took these two figures is that in addition to the basis of their different understandings of the Islamic world, here, the author sees a contradiction in the basis of their thinking towards the teachings brought by the Prophet Muhammad (peace be upon *him*). Sayyid Qutb, as an Islamic figure, has a harsh view of Jews and Christians. On the other hand, Karen Armstrong, as a Western world figure, has sympathy for the bad stereotypes imposed by the Western people on Muslims (Islamic society). Previous studies that have been carried out in research, based on the results of the author's review, are the following works related to the discussion of Islamophobia:

First, an article entitled *Islamophobia in Indonesia*. This article discusses the Traces of Islamophobia in the World and its spread in Indonesia. Using Qualitative analysis through Literature Studies. Islamophobia in Indonesia was born from people's misunderstanding of Islamic concepts that are not harmful at all (Apriliani, 2021).

Second, a journal by Muhammad Iqbal Islami entitled *Ayat-ayat Jihād: Comparison of Tafsir fi Zilalil Qur'an and Tafsir Al-Misbah*. *Tafsir fi Zilalil Qur'an* and Quraish Shihab in *Tafsir Al-Misbah* have a clear difference. As for the significant differences, among others, Sayyid Qutb in *Tafsir Zilalil Qur'an* interprets Jihād very narrowly, so it is only interpreted as an effort to pour out the ability to fight in the way of Allah directly or with the help of wealth, thought, taking up arms, upholding Islamic law. Sayyid Qutb has an Exclusive (closed) and extreme view in understanding and defining the term jihad. While Quraish Shihab tends to have a more inclusive (open) view, tending towards the middle way in interpreting Jihād itself (Islami, 2021). From previous research, the author can conclude that the difference between this study and the previous research lies in the scope of the study that the author wants to present. In addition, previous research is limited to explaining Islamophobia in the Qur'an, which is not reflected in real life.

LITERATURE REVIEW

The term jihad comes from the root word *jāhada - yujāhidu - mujājahadah wajihādan*, which is interpreted as *aṭ-ṭāqah*, *al-masyāqah* and *mubālagah* strength, difficulty and effort (Munawwir, 1997). Jihad has the position of masdar as the noun masdar of *jāhada*, which is the *fā'ala* chapter of *jāhada* which is interpreted as the maximum effort to spend all strength, both in the form of words and deeds in achieving something (Manzur, 2009). In general, Jihād can be interpreted as: calling (*ad-da'wah*), instructing the *ma'rūf* and preventing iniquity (*amr ma'rūf nahi munkar*), attacking (*ghazwah*), killing (*qitāl*), fighting (*harb*), conquering (*siyār*), restraining lust (*jihād an-naḥs*) and others that have the same meaning or are close to meaning. In *sharia* terms, the word Jihād has several meanings: an optimal effort to fight against the disbelievers. The jurists express it with a more detailed definition: an attempt by a Muslim to fight an unbeliever who is not bound by a covenant after admonishing him to convert to Islam, but the person refuses, in order to uphold the word of Allah (Romadhon, 2002).

From the terminological aspect, the definition of Jihād revolves around three aspects:

1. Jihād, which is generally understood, is all the abilities humans devote to preventing/defending themselves from evil and upholding the truth. This category includes upholding the truth, improving society, being earnest and sincere in doing charity, persistently studying to eliminate ignorance, and being serious in worship.
2. Jihād is specifically understood as devoting all efforts to spreading and defending Islamic da'wah.
3. Jihād, which is limited to *Qitāl* (war) to defend the Religion, uphold the Religion of Allah SWT., and protect da'wah activities (Jarrar, 1994).

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According to Abu Abd al-Fattāh 'Aliy 'ibn Haj, the word Jihād is not only limited to devoting all its abilities to fighting the disbelievers but also includes three aspects:

1. Jihād in studying, practicing, and teaching Religion.
2. Jihād in fighting Satan by preventing shubhat from arising from orgasm.
3. Jihād against the wicked, with power, speech and heart (Umar, 2014).

This is the general meaning of the word Jihād in *shari'i terminology*. If the word Jihād is intended for a meaning other than the above meaning, it is usually accompanied by another word so that the context of the sentence indicates the intended meaning of the word Jihād, this means that every time we find the word Jihād in the Qur'an and the sunnah its connotation is to fight the disbelievers with weapons.

Based on this understanding, Jihād is an Islamic word that contains a broad meaning, can be interpreted as war, da'wah and the like and is not appropriate if it is interpreted with only one meaning. In Indonesian/Malayu, a word that is almost equal to the word Jihād is the word struggle because of its general nature and contains a broad understanding, broad understanding and generality of the meaning of Jihād (Al-Mascaty, 2001).

The term Islamophobia comes from the words Islam and Phobia. The word phobia attached to religion is often associated with Islam, especially since the current situation is increasingly advanced and has reached the stage of *society 5.0*, in the development of technology that is increasingly advanced and has been integrated with increasingly advanced technological systems that make all information easy for us to get at this time, and this has an impact on the stigma of the world community in looking at Islam from the lens of the internet and social media. The increasing amount of information on the internet makes this kind of thing biased because Islamophobia can be seen from all kinds of points of view, indoctrination, and opinion stirring is *the main concern* that makes the stereotype Phobia embedded in Islam, especially if it is associated with jihad or qital (war/battle).

METHODOLOGY

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This type of research is library *research*. The primary sources are Sayyid Qutb's Book of *Tafsir fi Zilalil Qur'an* and Karen Armstrong's Book of *Muhammad Prophet For Our Time*.

The secondary data include the *Fields of Blood Book*, Karen Armstrong's other works, the Qur'an and its Tafsir by the Indonesian Ministry of Religious Affairs, and many books and journal articles related to the research object. The collected data will be analyzed *descriptively and analytically*.

This research focuses on the verse jihād (Qitāl), which contributes to the stereotype of Islamophobia in the Western world. Its goal is to answer the concept of education from the perspective of Sayyid Qutb and Karen Armstrong. Then, it will explain the correlation of jihad verses to Islamophobia from the perspective of Sayyid Qutb and Karen Armstrong.

RESULT AND DISCUSSION

The concept of Jihād education from the perspective of Sayyid Qutb and Karen Armstrong both have the same vision to make the Qur'an a guideline for every Muslim in each era; the difference in thinking between the two may be seen in their point of view, Sayyid Qutb focuses on the verses of the Qur'an, but Karen Armstrong focuses on the *Tārīkh* Islam and the Person of the Prophet Muhammad.

1. Surah at-Taubah verse 5

2. ⁶ ﴿ فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَخْصِرُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُم إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ۝ ﴾

When the months of haram have passed, kill (in battle) the polytheists (who have been persecuting you) wherever you meet! Catch and surround them and keep an eye on every lookout! If they repent and perform prayers and pay zakat, give them freedom. Indeed, Allah is Forgiving and Merciful (Pentashihan, 2017)

In this sentence, Sayyid Qutb explained that before the announcement, da'wah and explanation had been carried out for twenty-two years to the polytheists. During that time, they tortured the Muslims and tried to disbelieve the Muslims by force and violence. They also attacked the Muslims and tried to eliminate the country. They also insulted Islam, the Prophet, and his followers who were with him. Even with their cruel treatment like this, Sayyid Qutb considered Islam to open its wings to the Musyrikin still. Allah commanded His Prophet and the Muslims who had been tortured, hurt, fought, chopped and killed, to prevent the Muslims themselves from attacking polytheists if they chose to repent and adhere to the Shi'ar of Islam (Qutb, 2008).

Karen Armstrong concluded that after seeing this event instead of welcoming these attackers as victorious heroes, Muslims were shocked by the news that the attack had violated the sanctity of the month of Rajab. For several days, Muhammad did not know what to do; he thought that he had abandoned many of the religious customs of Makkah and perhaps suspected that he, too, could ignore the rules about the forbidden month. The raid was a success; in addition to the many plunders, he had also shown to the Quraysh that he could attack them almost in front of their own houses. He had also impressed many people in Madhnah, but there was doubt in the whole affair.

In this case, Karen Armstrong said that the Prophet Muhammad had never condemned the practice of the holy month before. Many sources seem to be dissatisfied with this incident, in the end, the Prophet Muhammad (peace be upon him) received a new revelation that reiterated the central principle of war, which was a mistake, but the policy of the Quraysh to expel the Muslims from their homes was no less cruel: "They will not stop fighting you until they succeed in converting you from your religion" (QS. Al-Baqarah verse 217). The Qur'an warns the Prophet Muhammad that fighting during the holy month is a "great thing" (Armstrong, 2006).

According to Sayyid Qutub, this verse is final in establishing relationships with polytheists. However, if a group does not violate the agreement, the attitude of the Prophet (peace be upon him) towards this group is to fulfill it until the agreed deadline (Ulumudin, 1998).

3. Surah at-Taubah verse 29

4. ⁸ ﴿ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ ۝ ٢٩ ﴾

³ *Fight against those who do not believe in Allah and the Last Day, do not forbid what has been forbidden (by) Allah and His Messenger, and do not follow the religion of the right (Islam), i.e. those who have been given the Book (Jews and Christians) until they pay the jizyah obediently and they submit (Pentashihan, 2017).*

Sayyid Qutb sees that this verse instructs Muslims to fight against the Kitāb "who do not believe in

Allah and the Last Day". Those who say that Uzair is the son of Allah 24 Almasih is the son of Allah form speech a person who does not believe in Allah. The same is true of those who say that God is Almasih the son of Mary, or that God is one of the three persons of God, or that God is incarnate in the body of Almasih, and other views of the church established by the holy institutions, however, they differ.

Regarding this verse, Karen Armstrong said that jihad does not only mean holy war. Its main meaning is struggle, and it is in this sense that it is used in the Qur'an. Muslims are urged to fight in the way of Allah and make their lives genuinely aimed at implementing God's will in the world (Rifqi, 2019). Meanwhile, Sayyid Qutb's opinion on jihad is quite unique. This uniqueness lies in how he positioned jihad in the political realm that originated from Islamic sharia. Even jihad is a universal movement that frees people from worship other than Allah swt. In essence, jihad in the way of Allah is a movement to end the ignorant systems that exist in society itself and then replace them with a purely Islamic system.

Sayyid Qutb views that this verse identifies the Kitāb scholars as those who "do not forbid what Allah and His Messenger forbid," both "His Messenger" and the previous messengers whom Allah has sent to them 4 and the Prophet Muhammad (saw) because the content is the same (i.e., Allah's Messenger). This is because the following verses interpret it by saying that they like to eat other people's possessions falsely. And this absurd eating of other people's property is forbidden in all religions and the teachings of all the apostles. The closest example of illicit eating of another person's property is the practice of ribawi, which church leaders practice in exchange for a "charter of forgiveness" (Qutb, 2008).

9 Karen Armstrong, in her book *Muhammad Prophet for Our Time*, Karen Armstrong argues that the Qur'an constantly emphasizes the importance of forgiveness and forgiveness, even in times of armed conflict. When involved in disputes, Muslims must fight with courage and intelligence in order to end the conflict as quickly as possible. However, when the enemy asks for peace, the Muslims have to lay down their weapons. They must accept every ceasefire offer, regardless of the conditions required (to pay *Jizyah*), even if they suspect that the enemy is tricky with the offer. And while the fight against oppression and torture is important, the Qur'an always reminds Muslims that it is better to settle the issue by sitting together to discuss it peacefully and respectfully (Armstrong, 2006).

Sayyid Qutb and Karen Armstrong have different opinions regarding interpreting Surah at-Taubah verse 29. Sayyid Qutb tends to emphasize political and combat aspects. Karen Armstrong, on the other hand, is more focused on the historical context and social setting and emphasizes forgiveness when enemies ask for peace, even during armed conflict. Then, when there is a dispute, Muslims must be smarter to end the conflict as soon as possible.

5. Surah at-Taubah verse 36

...وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾

"... And fight against all the polytheists as they also fight against all of you. Know that Allah is with the righteous." (Penthasihan, 2017).

Sayyid Qutb's view in this regard offers decisive action regarding warfare; the form of Jihād depicted in this interpretation is offensive. Sayyid Qutb asserts that warfare between Muslims and their enemies, including polytheists and Kitāb scholars, is not merely a physical or strategic conflict. More than that, the war is a battle between polytheism and taūhīd, between infidelity and faith, and between Allah's guidance and heresy (Qutb, 2008).

Understanding Surah at-Taubah verse 36, Karen Armstrong shows that the Prophet Muhammad originally forbade revenge when he built his peaceful sanctuary in Medina. He upheld the rule of law and never killed anyone recklessly. The use of new weapons was taken after an attack from the infidels of Makkah, and the battles carried out tended to be a defensive response to the threat to its peaceful sanctuary (Armstrong, 2002).

According to Karen Armstrong, the life and achievements of the Prophet Muhammad (saw) are an example for Muslims in various aspects of life, including spiritual, moral, and political aspects. He emphasized that Muhammad's influence was not only limited to religious aspects, but also extended to moral and social values, as well as political policies that he considered as an example for Muslims to follow (Armstrong, 2002).

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A Comparative Analysis of the Interpretation of Jihād According to Sayyid Qutb and Karen Armstrong

The results of the author's analysis are found in the thinking of Sayyid Qutb and Karen Armstrong developed in accordance with the socio-historical approach and by looking back at the history that has existed in the classical or contemporary period that has a continuous background. As is the case with the verses of Jihād which are currently the stereotypical trigger for Islamophobia.

According to Sayyid Qutb, warfare in Islam (Jihad) has experienced an interesting development (dynamic movement). First it is forbidden, then it is allowed. Next was ordered to those who started the war, then finally ordered to fight all the polytheists. Therefore, refute those who view Jihad as defensive, Sayyid Qutb tried to invite them to study the divine kalam recorded in *surah al-Nisa: 74-76*, *al-Anfal: 38-40*, and *surah al-Taubah: 29-32*. The verse, according to Sayyid Qutb, is enough to be the basis for hinting at jihad, accompanied by the concept, "there is no coercion in religion."

So, jihad is offensive, according to Sayyid Qutb, is the foundation for the glorification of man on this earth. To bring people out of slavery to their fellow humans and return to slavery to God. As the manhaj of the anbiya invites their people to worship and worship Allah solely (Ismail, 2020).

In essence, Sayyid Qutb and Karen Armstrong have different approaches to interpreting jihad. Sayyid Qutb, an Islamic thinker from Egypt, defined jihad broadly as the struggle to uphold Islamic justice and truth, often in political and even military ways. For him, jihad could include physical warfare to fight oppression and to expand Islamic territory.

Meanwhile, a writer and religious scholar, Karen Armstrong, views jihad as a broader concept and often emphasizes its spiritual and moral aspects. According to Armstrong, jihad is an internal struggle to improve oneself, fight against evil desires, and achieve peace within oneself and with others. For him, jihad emphasizes inner struggle more than physical war. These two views show how the concept of jihad can be interpreted differently depending on the cultural, historical, and theological context of the individual who studies it.

Relevance of Jihad and response to Islamophobia

The authors' analysis shows that the thinking of Sayyid Qutb and Karen Armstrong opens up insight into the complexity of the factors that make up Islamophobia, including fear and hatred that are not only related to religious teachings but also influenced by history, the interpretation of certain verses, and responses to social issues such as Jihad. To overcome Islamophobia, joint efforts are needed to open dialogue, understand the context, and counter unfair stereotypes against Muslims.

The second thought formed the concept of jihad education that integrates socio-historical and contemporary historical aspects. The results of the study show that jihad verses are a trigger for the emergence of stereotypes and Islamophobia. This is indicated by misunderstanding and interpretation. On the other hand, it turns out that the response to Islamophobia creates a new dynamic in the view of Islam, primarily related to the development of technology and the influence of social media that creates bias and fear against Islam. Understanding the verses of jihad against Islamophobia that have been explained, there is a significant correlation between relationships.

In fact, jihad is good to be applied to religious and state life (in daily life), such as jihad in fighting Satan by preventing shubhat from arising from orgasm; and Jihād in studying, practicing, and teaching religion. However, the values of jihad taught by extremists in their studies focus on the discussion of jihad about *Qitāl*

or wars that cause indoctrination and terrorism, and terrorism cases are the main factors in the emergence of the seeds of fear and hatred of the world community towards Islam.

These chains of hatred also eventually gave rise to new dynamics towards the view of Islam, not without the action of the Western world to respond to their fear and hatred of Islam. The Western world eventually creates symbols of a bad image of Islam in response to their hatred of Muslims, i.e. like their view of Muslim women wearing the hijab, some people often equate the hijab with gender inequality and see it as a symbol of a threat to social cohesion or, worse, identify it with Islamic extremism. Research shows that Muslim women who wear head coverings in Western countries experience more widespread stigma, misogyny, and racism. Furthermore, Muslim women seem to face the unjust repercussions of Islamophobia, ranging from being denied certain services to being physically assaulted in public, including being forced to remove their hijab on the street. The visible symbol of Islam is directly correlated with the experience of Islamophobia. However, we found that Islamophobia also impacts non-Muslim people simply because of their physical appearance and skin color, as well as, according to research, their names are considered "visible" Muslims. Such anti-Islamic racism has led to many Muslims being increasingly discriminated against when trying to get a place to live or access education.

To fight the stereotype of Islam, it is necessary to struggle to show the world that Islam is a religion *of rahmatan lil 'alamin*, likewise, by displaying on social media the true meaning of Islam that loves peace and Islam based on wasathiyah (moderate).

CONCLUSION

The thoughts of Sayyid Qutb and Karen Armstrong shed light on the complexity of the factors that make up Islamophobia, including stereotypes, fears, and hatred that are not only related to religious teachings but also influenced by history, the interpretation of certain verses and responses to social issues such as jihad. Understanding the verses of jihad against Islamophobia that have been explained, there is a significant correlation of relationships.

The thinking of the two, which integrates socio-historical and contemporary historical aspects, shows that the verses of jihad are the trigger for the emergence of stereotypes and Islamophobia. Therefore, the interpretation of the verses of jihad and qital (war), there are indications that contribute to the stereotype of Islamophobia in the western world. The response to Islamophobia has implications for new dynamics in the view of Islam, especially related to technological developments and the influence of social media that shape bias and fear of Islam.

The research recommendation is to dismantle Islamophobic stereotypes and try to give Muslims, in general, a good impression of Islam to the broader community in order to minimize misunderstandings that can trigger Islamophobia. To overcome Islamophobia, joint efforts are needed to open dialogue, understand the context, and counter unfair stereotypes against Muslims. Then, the verses of jihad should be interpreted moderately to show the world that the essence of Islamic shari'a is politeness as a religion *of rahmatan lil 'alamin*.

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