

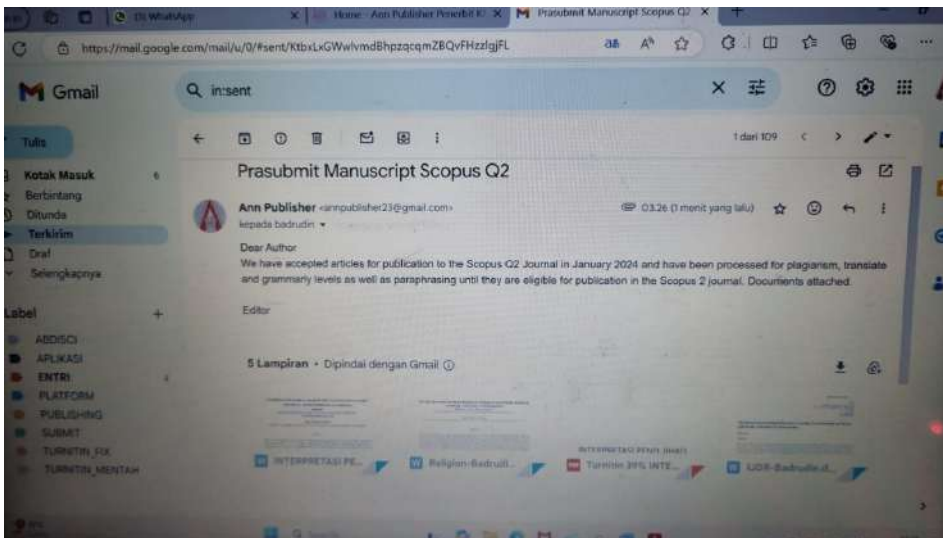
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**INTERPRETASI PENDIDIKAN JIHAD MENURUT SAYYID QUTB DAN KAREN
ARMSTRONG : RESPON TERHADAP ISLAMOFobia**

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Commented [aw1]: Pendidikan tidak ada pembahasannya, mestinya diganti AYAT-AYAT

2

Abstract

This research explores the concept of Jihad from the perspectives of Sayyid Qutb and Karen Armstrong, along with its relevance to Islamofobia. 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 Islamofobia, 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 Islamofobia 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 Islamofobia. Responses to Islamofobia 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 and Islamofobia,*

Abstrak

Penelitian ini membahas konsep Jihad dalam perspektif Sayyid Qutb dan Karen Armstrong serta relevansinya terhadap Islamofobia. Metode penelitian yang digunakan adalah studi kepustakaan dengan menggunakan Tafsir Fi Zilal Al-Qur'an karya Sayyid Qutb dan buku "Muhammad: A Prophet for Our Time" karya Karen Armstrong sebagai sumber data primer. Pemikiran keduanya menggambarkan kompleksitas faktor-faktor yang membentuk Islamofobia, termasuk stereotip, ketakutan, dan kebencian yang tidak hanya terkait dengan ajaran agama, tetapi juga dipengaruhi oleh sejarah, interpretasi ayat-ayat tertentu, serta respons terhadap isu sosial seperti hak perempuan dan jihad. Penelitian ini menyoroti perlunya upaya bersama untuk mengatasi Islamofobia melalui dialog, pemahaman konteks, dan perlawanan terhadap stereotip yang tidak adil terhadap umat Islam. Pemikiran keduanya menunjukkan bahwa ayat Jihad dapat menjadi pemicu munculnya stereotip dan Islamofobia. Respons terhadap Islamofobia menciptakan dinamika baru dalam pandangan terhadap Islam, terutama seiring dengan perkembangan teknologi dan pengaruh media sosial yang membentuk bias dan ketakutan terhadap agama Islam.

Kata Kunci: *Jihad dan Islamofobia.*

PENDAHULUAN

Islam dalam perspektif dunia Barat, banyak dikatakan sebagai agama yang menyukai kekerasan (*Violence*). Pelabelan tersebut sudah terlanjur ditempelkan pada sekujur tubuh Islam tanpa memandang latar belakang peristiwa. Kecenderungan peristiwa pengeboman *World Trade Center* dituduh pelakunya oknum muslim berbasis radikal.¹

Diskursus Islamofobia ini semakin aktual pasca peristiwa 11 September 2001 (September 11), pengeboman *World Trade Center* (WTC), Manhattan, New York dan Gedung Pentagon, Washington DC. *World Trade Center* (WTC) adalah simbol supremasi ekonomi Amerika, sementara Pentagon merupakan ikon keperkasaan militer Negara Paman Sam tersebut. Peristiwa itu menimbulkan dampak psikologis, perekonomian dunia dan ketegangan hubungan antara Amerika (Barat) dengan dunia Islam. Presiden Amerika Serikat, George W. Bush mengklaim bahwa pelaku pengeboman adalah jaringan Islam Radikal (Al-Qaeda) pimpinan Usamah bin Muhammad bin Awwad bin Laden. Kalangan Islam Radikal meyakini bahwa perbuatan mereka merupakan aktualisasi doktrin jihad yang di perintahkan dalam Islam.²

Setahun Kemudian (12 Oktober 2002) kelompok Radikal Islam Indonesia, Imam Samudra dan kawan-kawannya, melakukan pengeboman di *Sari Club* dan *Paddy's Pub*, Legian Kuta (Bali). Aksi tersebut diakui sebagai bentuk ekspresi jihad melawan kaum Kafir, yang telah memerangi Islam dan Kaum Muslimin.³

Peristiwa 11 September 2001 di Amerika Serikat serta tindakan terorisme yang semakin terorganisir dan mengatasnamakan Islam ini pada akhirnya membentuk stigma baru terhadap Islam dan Muslim di masyarakat dunia. Berdasarkan fakta, penyerangan dari menara kembar dalam peristiwa 11 September 2001 adalah kelompok teroris dari Afghanistan yang dikenal dengan nama Al-Qaeda, termasuk dalam kelompok Taliban sekaligus sebagai pemeluk agama Islam⁴

Sejatinya, tindakan diskriminasi terhadap Muslim sudah lama muncul, khususnya di Eropa. Mulanya, bahkan sampai sekarang bangsa Barat selalu menganggap budaya bangsa Timur lebih rendah dan tidak sebanding dengan budaya bangsa mereka.⁵ Pandangan tersebut terus berkembang dan meningkat menjadi diskriminasi terhadap kaum muslim bersamaan

¹ Asghar Ali Engineer, *Liberalisasi Teologi Islam*. (Yogyakarta: Alenia, 2004), p. 175.

² Kasjim Salenda, *Terorisme dan Jihad*. (Jakarta: Badan Lit Bang dan Diklat Departemen RI, 2009), p. 1.

³ Imam Samudra, *Aku Melawan Teroris*, cet. 11, (Solo: Jazera, 2004), p. 107.

⁴ Barbara Keys, *Peristiwa 9/11: Terorisme, Islamofobia, dan Perang Tanpa Akhir*, (Mata-mata Politik, 2020), p. 6.

⁵ Pesty Jessy Ismoyo, *Islamofobia di Prancis: Diskriminasi Perempuan Muslim Maghribi*, (Jurnal Cakrawala), p. 218-219.

Commented [aw2]: Secara keseluruhan dapat dikatakan bahwa focus tulisan ini bagus. Beberapa masukan saya: Pendahuluan mesti lebih diperjelas tentang objek, masalah yang akan dipecahkan apa, mengapa penting dipecahkan. Literatur review : perlu diperbanyak dan lingkungnya internasional... mengingat mau dipublish di jurnal scopus. Theoretical framework, diperlukan kerangka teori yang lebih jelas, seperti teori hegemoni, mungkin pas. Kesimpulannya <https://kumparan.com/berita-hari-ini/28-falsafah-psht-yang-jadi-pegangan-bagi-para-anggota-1zynddDlGdG/4mesti-menjawab-masalah-yang-ingin-di-pecahkan>. Literatur perlu dioptimalkan, sekitar 50 jurnal.

dengan berkembangnya partai ekstrimis sayap kanan di Eropa. Selama beberapa tahun terakhir, gerakan nasionalis, populis dan sayap kanan mulai meningkatkan pengaruhnya di Eropa. Puncaknya, partai politik ekstrimis sayap kanan berhasil merebut kekuasaan di Austria pada akhir 2017 dan Italia pada awal 2018 – dan terus berkembang di negara – negara yang belum dikuasai oleh kaum nasionalis.⁶

Islamofobia menjadi isu penting di Eropa yang kemudian memunculkan kampanye Islamofobia di tingkat global pada tahun 2019. Kampanye Islamofobia lembaga – lembaga Eropa dan internasional berusaha melihat rasisme anti – muslim di seluruh dunia. Dalam hal ini, terdapat tiga aspek utama dalam perkembangan Islamofobia, salah satunya adalah jaringan sayap kanan internasional yang memicu serangan teror Islamofobia. Oleh karena itu, Uni Eropa sebagai organisasi supranasional berusaha keras untuk memerangi Islamofobia di kawasan Eropa.⁷

Dalam bukunya *Al-‘Adalah al-Ijtima’iyah fi al-Islam*, Sayyid Qutb mengkritik keras budaya Barat dan menganggapnya sebagai musuh utama Islam. Ia menyatakan bahwa kebencian dan ketidakadilan terhadap Islam oleh orang-orang Barat berakar pada perbedaan antara nilai-nilai Islam dan nilai-nilai sekuler Barat. Sayyid Qutb berpendapat bahwa Barat mencoba menindas Islam dan mempengaruhi negara-negara Muslim untuk mengikuti model mereka.⁸

Dari ungkapan Sayyid Qutb tersebut dapat diambil pemahaman bahwa Islamofobia ini adalah bentuk upaya kaum Barat untuk membuat kaum Islam melemah. Islamofobia juga merupakan upaya untuk menindas para kaum muslimin dengan menyebarkan pengaruh-pengaruh pemikiran isu Islamofobia ini melewati segala arah. Islamofobia dilakukan untuk membangun pandangan buruk kaum muslimin di dunia Barat, bahkan di seluruh dunia.

Selain Sayyid Qutb, Karen Armstrong mengatakan di media Barat, stereotip yang terbangun terhadap muslim adalah kaum radikal yang kerap melakukan kekerasan dan anti perdamaian. Muslim kerap dianggap sebagai penganut Islam konservatif. Di sisi lain, dalam bidang militer misalnya, muslim adalah dipandang sebagai golongan yang lemah, sementara Barat dipersepsikan superior⁹

⁶ Enes Bayrakli & Farid Hafez, *The State of Islamofobia in Europe in 2018*, (*European Islamofobia Report 2018*), p. 11-13.

⁷ Enes Barkyali & Farid Hafez, *The State of Islamofobia in Europe in 2018*, p. 8-9.

⁸ Hamid Algar, *Introduction*” dalam Sayyid Qutb, *Social Justice in Islam* (Kuala Lumpur: Book Trust, 2000), p. 12.

⁹ Rio Febriannur Rachman, *Perspektif Karen Armstrong Tentang Islamofobia Di Media Barat*, (Surabaya: Airlangga University, 2018), p. 283.

Commented [aw3]: Memerangi Islam atau memerangi islamophobia?

Karen Armstrong mengatakan bahwa isu Islamofobia ini berakar pada dunia media masa, terutama di media Barat, sebagai propaganda dalam membangun kesan tentang kaum muslimin sebagai radikalist. Dalam pandangan media Barat, Muslim selalu diperlihatkan dengan tindakan kekerasan dan anti perdamaian. Sebaliknya, dunia barat digambarkan sebagai masyarakat yang lebih hebat dan lebih beradab.¹⁰

Banyak sekali teori yang dipaparkan oleh para pakar perihal penyebab terjadinya Islamofobia. Pusat Kajian Ras dan Gender Universitas California – Berkeley dalam sebuah laporan “Runnymede Trust Report” Tahun 1991, menawarkan definisi Islamofobia sebagai “permusuhan tidak berdasar terhadap semua atau sebagian besar umat Islam”. Istilah ini diciptakan dalam konteks umat Muslim Inggris khususnya dan Eropa umumnya, dan dirumuskan berdasarkan kerangka “fobia” (ketakutan dan kebencian terhadap orang asing) yang lebih luas.¹¹

Dalam *Tafsir fi Zilalil Qur'an*, *Islamofobia* walaupun tidak dibahas secara eksklusif, tetapi dibahas secara substantif. Dalam kitab tafsir tersebut bisa kita temukan term – term yang penjelasannya sesuai dengan pengertian Islamofobia. Berikut ini beberapa term yang bersangkutan dengan Islamofobia dalam Kitab *Tafsir fi Zilalil Qur'an*,

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

Mereka hendak memadamkan cahaya (agama) Allah dengan mulut-mulut (ucapan) mereka, tetapi Allah menolaknya, justru hendak menyempurnakan cahaya-Nya, walaupun orang-orang kafir itu tidak menyukai. (Al-Maidah/5: 32).¹²

Sayyid Qutb dalam *Tafsir fi Zilalil Qur'an* menjelaskan, ini adalah janji yang benar dari Allah, yang menunjukkan kepada sunnah-Nya yang tidak akan pernah berganti. Janji untuk menyempurnakan cahaya-Nya dengan mengeksiskan agama-Nya meskipun orang-orang kafir tidak menyukai.¹³ Hal ini menunjukkan sebuah opini kebencian (fobia) yang dilancarkan orang-orang kafir itu tidak mempengaruhi cahaya agama-Nya di muka bumi.

Dalam Tafsir Kementerian Agama juga menjelaskan bahwa, ayat ini menjelaskan keinginan jahat Ahli Kitab. Mereka ingin melenyapkan agama tauhid, yaitu agama yang dibawa oleh Nabi Muhammad saw, agama yang penuh dengan bukti-bukti yang menunjukkan keesaan

¹⁰ Rio Febriannur Rachman, *Perspektif Karen Armstrong Tentang Islamofobia Di Media Barat*, p. 285.

¹¹ Rio Febriannur Rachman, *Perspektif Karen Armstrong Tentang Islamofobia Di Media Barat*, p. 295.

¹² Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Quran dan Terjemahan Edisi Penyempurnaan*. (Badan Litbang dan Diklat Kementerian Agama RI. 2019), p. 151.

¹³ Sayyid Qutb, *Tafsir Fi Zilalil Qur'an*, Jilid 5, terj. As'ad Yasin dkk, cet. 1.

Allah swt, agama yang mensucikan-Nya dari hal-hal yang tidak wajar bagi-Nya. Umat Islam meyakini bahwa ajaran Islam merupakan ajaran luhur dari Allah Yang Maha Kuasa.

Commented [aw4]: Di sini mestinya ada rujukan Tafsir Kemenag

Segala macam usaha dan ikhtiar dilakukan oleh mereka, baik dengan jalan halus maupun dengan jalan kasar, berupa kekerasan, penganiayaan, peperangan dan lain sebagainya, untuk menghancurkan agama Allah, yang diumpamakan nur atau cahaya yang menyinari alam semesta ini. Tetapi Allah tidak merestui maksud jahat itu. Semua usaha mereka tidak akan berhasil. Sebaliknya, agama Islam, hari demi hari semakin meluas sampai ke pelosok dunia. Sehingga dunia mengakui kemurniannya, sekalipun belum semua umat manusia memeluknya. Meskipun bukti-bukti telah cukup dan kenyataan-kenyataan telah jelas menunjukkan kebenaran agama Islam, namun mereka tetap memungkirinya. Mereka bekerja keras dengan segala macam usaha dan cara, agar kaum Muslimin rela meninggalkan agamanya atau memeluk agama mereka.

Commented [aw5]: Kalau ini teori juga diberi rujukan

Fenomena ini tentu tidak terlepas dari peran media massa dalam memberikan penafsiran terhadap tindakan teror. Media massa seolah-olah lupa mengenai toleransi beragama ketika memberitakan tindakan teror oleh sekelompok Islam garis keras. Bahkan media massa di Indonesia sendiri cenderung ikut-ikutan menyajikan informasi yang terkesan tidak berimbang. Dari sinilah munculnya stigma atau labelisasi.¹⁴

Untuk menghindari stigma atau lebalisasi yang tidak seimbang, penelitian ini berkeinginan untuk mengambil dua tokoh penting, dari pemikir dunia timur yaitu Sayyid Qutb dan dunia barat yaitu Karen Armstrong. Alasan mengapa penulis mengambil dua tokoh ini adalah selain dasar pemahaman mereka berbeda tentang dunia Islam, di sini penulis melihat terdapat kontradiksi pada dasar pemikiran mereka terhadap ajaran yang dibawa oleh Nabi Muhammad saw. Sayyid Qutb sebagai tokoh Islam memiliki pandangan yang keras terhadap kaum Yahudi dan Nasrani. Sebaliknya, Karen Armstrong sebagai tokoh dunia Barat memiliki simpati terhadap stereotip buruk yang ditimpahkan oleh bangsa Barat kepada kaum Muslim (masyarakat Islam).

Kajian terdahulu yang sudah dilakukan dalam riset penelitian, berdasarkan hasil tinjauan penulis, berikut karya-karya yang berkaitan dengan pembahasan tentang Islamofobia:

Commented [aw6]: Ini dua kalimat, coba disusun ulang.

Pertama, artikel yang berjudul *Islamofobia di Indonesia*. Artikel ini membahas tentang Jejak Islamofobia di Dunia dan penyebarannya di Indonesia. dengan menggunakan analisis Kualitatif melalui Studi Pustaka. Bahwa Islamofobia di Indonesia lahir dari kesalahpahaman

Commented [aw7]: Penelitian terdahulu mesti dipetakan, sehingga diketahui penelitian kita di posisi mana. Penelitian terdahulu mesti broushhing di jurnal2 internaasional.

¹⁴ Abdul Aziz, *Menangkal Islamofobia Melalui Re-Interpretasi Al-Qur'an*, (Surakarta: Al-A'raf Jurnal Pemikiran Islam dan Filsafat, 2016), p. 4.

masyarakat terhadap konsep-konsep Islam yang sebenarnya tidak membahayakan sama sekali.¹⁵

Kedua, Jurnal karya Muhammad Iqbal Islami yang berjudul *Ayat-ayat Jihād: Komparasi Tafsir fi Zilalil Qur'an* dan *Tafsir Al-Misbah. Tafsir fi Zilalil Qur'an* dengan Quraish Shihab dalam *Tafsir Al-Misbah* memiliki perbedaan yang jelas. Adapun perbedaan yang signifikan antara lain, Sayyid Qutb dalam *Tafsir fi Zilalil Qur'an* memaknai Jihād sangatlah sempit, sehingga hanya dimaknai sebagai usaha pencurahan kemampuan untuk berperang di jalan Allah secara langsung, atau dengan bantuan harta, pemikiran, mengangkat senjata, menegakkan syari'at Islam. Sayyid Qutb berpandangan Eksklusif (tertutup) dan ekstrem dalam memahami dan mendefinisikan istilah jihad. Sedangkan Quraish Shihab cenderung lebih berpandangan lebih inklusif (terbuka), cenderung ke arah jalan tengah dalam memaknai Jihād itu sendiri.¹⁶

Dari penelitian sebelumnya, penulis dapat simpulkan bahwa perbedaan dari penelitian ini dengan penelitian sebelumnya ialah terletak pada aspek ruang lingkup kajian yang ingin penulis paparkan. Selain itu penelitian yang telah dilakukan sebelumnya terbatas pada penjelasan dari Islamofobia dalam al-Qur'an, tidak direfleksikan dalam kehidupan nyata.

METODE

Jenis Penelitian ini adalah penelitian kepustakaan (*Library Research*). Sumber primer penelitian ini adalah Kitab *Tafsir fi Zilalil Qur'an*, karya Sayyid Qutb dan Buku *Muhammad Prophet For Our Time* karya Karen Armstrong.

Adapun data sekunder di antaranya ialah Buku *Fields Of Blood*, karya lain Karen Armstrong, Al-Qur'an dan Tafsirnya oleh Kementerian Agama RI, dan banyak buku, dan artikel jurnal yang terkait objek penelitian. Data yang terkumpul akan di analisis secara *deskriptif-analitis*.

Fokus penelitian ini diarahkan pada ayat jihād (Qitāl), yang berkontribusi pada stereotip Islamofobia di dunia barat. Penelitian ini untuk menjawab tentang konsep pendidikan jihād dalam perspektif Sayyid Qutb dan Karen Armstrong. Kemudian memahami korelasi ayat jihad terhadap Islamofobia dijelaskan dalam perspektif Sayyid Qutb dan Karen Armstrong.

LITERATURE REVIEW

¹⁵ Devi Rizki Apriliani, *Islamofobia di Indonesia*, (Bandung: UIN Sunan Gunung Djati, 2021).

¹⁶ Muhammad Iqbal Islami, *Ayat-Ayat Jihād: Komparasi Tafsir Fi Zilalil Qur'an dan Tafsir Al-Misbah*, (Jakarta: UIN Syarif Hidayatullah, 2021)

Commented [aw8]: Fokus penelitian sebaiknya diletakkan di pendahuluan, sebelum metode.

Commented [aw9]: Menurut say aini sama dengan telaah Pustaka/penelitian terdahulu yang relevan. Berbeda dengan theoretical framwork (kerangka teori), yaitu teori yang akan digunakan untuk membahas data.

Istilah jihad berasal dari akar kata *jāhada - yujāhidu - mujājahadah wajihādan*, yang diartikan sebagai *aṭ-ṭāqah*, *al-masyāqah* dan *mubālagah* kekuatan, kesulitan dan usaha.¹⁷ Jihad berkedudukan sebagai masdar kata benda dari *jāhada*, yaitu bab *fā'ala* dari *jāhada* yang diartikan sebagai usaha maksimal menghabiskan segala daya kekuatan, baik berupa perkataan maupun perbuatan dalam mencapai sesuatu.¹⁸

Secara umum, Jihād dapat diartikan sebagai: penyeruan (*ad-da'wah*), menyuruh kepada yang *ma'rūf* dan mencegah kemungkaran (*amr ma'rūf nahi munkar*), penyerangan (*ghazwah*), pembunuhan (*qitāl*), peperangan (*harb*), penaklukan (*siyār*), menahan hawa nafsu (*jihād an-nafs*) dan lain yang semakna dengannya ataupun mendekati makna.

Dalam istilah *syar'ī* kata Jihād mempunyai beberapa makna: Suatu usaha optimal untuk memerangi orang-orang kafir. Para fuqahā mengungkapkannya dengan definisi yang lebih rinci, yaitu: suatu usaha seorang muslim memerangi orang kafir yang tidak terikat suatu perjanjian setelah mendakwahnya untuk memeluk agama Islam, tetapi orang tersebut menolaknya, demi menegakkan kalimat Allah.¹⁹

Dari aspek terminologis, definisi Jihād berkisar kepada tiga aspek :

1. Jihād yang dipahami secara umum, adalah segala kemampuan yang dicurahkan oleh manusia dalam mencegah/membela diri dari keburukan dan menegakkan kebenaran. termasuk dalam katagori ini adalah menegakkan kebenaran, membenahi masyarakat, bersungguh-sungguh serta ikhlas dalam beramal, gigih belajar untuk melenyapkan kebodohan, serta bersungguh-sungguh dalam beribadah.
2. Jihād dipahami secara khusus sebagai mencurahkan segenab upaya dalam menyebarkan dan membela dakwah Islam.
3. Jihād yang dibatasi pada *Qitāl* (perang) untuk membela Agama untuk menegakkan Agama Allah Swt., dan proteksi kegiatan dakwah.²⁰

Menurut Abu Abd al-Fattāḥ 'Aliy 'ibn Haj, kata Jihād bukan hanya sebatas mencurahkan segenap kemampuan untuk memerangi orang kafir, melainkan juga mencakup tiga aspek :

¹⁷ Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap* (Surabaya: Pustaka Progresif, 1997), cet.4, p. 217.

¹⁸ Ibnu Manzūr, *Lisān al-Arāb*, (Qāhīrah Ad-Dār Al-Miṣriyyah Li Al-Ta'lifi, t.t.), jilid 3, p. 109.

¹⁹ Abdul Bāqī Ramaḍōn, *Jihād Jalan Kami*, (solo: Era intermedia, 2002), p. 12.

²⁰ Husni Adham Jarrar, *Al- Jihād al-Islāmiy al-Mu'āshir :Fiqhuh-Harakātuḥ A'lāmuh*, (Amman: Dār al-Basyar, 1994), p. 11.

1. Jihād dalam mempelajari Agama, mengamalkan, serta mengajarkannya.
2. Jihād dalam melawan setan dengan mencegah hal syubhat yang muncul dari syahwat.
3. Jihād terhadap orang fasik, dengan kekuasaan, lisan dan hati.²¹

Ini makna umum dari kata Jihād dalam terminologi *syar'î*. Bila kata Jihād dimaksudkan untuk makna selain dari makna di atas biasanya diiringi dengan sebuah kata lain sehingga konteks dari kalimat tersebut mengindikasikan makna yang dituju dari kata Jihād tersebut, ini berarti setiap kita menemukan kata Jihād dalam Al-Qur'an dan sunnah konotasinya adalah memerangi orang kafir dengan senjata.

Berdasarkan pengertian tersebut, Jihād adalah kata Islami yang mengandung pengertian luas, dapat diartikan sebagai perang, dakwah dan sejenisnya dan tidak tepat jika hanya diartikan dengan salah satu pengertian saja. Dalam bahasa Indonesia/malayu perkataan yang hampir menyamai perkataan Jihād adalah kata perjuangan karena sifatnya yang umum dan mengandung pengertian luas, seluas pengertian dan keumuman makna Jihād.²²

Istilah Islamofobia berasal dari kata Islam dan Fobia. Kata **fobia** yang dilekatkan dengan agama sering dihubungkan dengan agama Islam, apalagi keadaan zaman saat ini semakin maju dan sudah mencapai ditahap *society 5.0*, pada perkembangan teknologi yang semakin maju dan sudah terintegrasi dengan sistem teknologi yang semakin maju membuat segala informasi menjadi mudah kita dapatkan pada saat ini, dan hal ini berdampak kepada stigma masyarakat dunia dalam melihat Islam dari kacamata internet dan media sosial, semakin banyak nya informasi yang ada di internet membuat hal seperti ini menjadi bias karena Islamofobia dapat dilihat dari segala macam sudut pandang, doktrinisasi dan penggiringan opini menjadi *concern* utama yang membuat tertanamnya stereotip Fobia kepada agama Islam, terutama jika dikaitkan dengan jihad atau qital (perang/pertempuran).

Commented [aw10]: Kalimat ini terlalu panjang Tadz.

RESULT AND DISCUSSION

²¹ Nasaruddin Umar, *Deradikalisasi Pemahaman al-Qur'an & Hadis* (Jakarta: PT Elek Media Komputindo, 2014), p. 85.

²² Hilmi Bakar Al-Mascaty, *Panduan Jihād Untuk Aktivis Gerakan Islam*, (Jakarta: Gema Insani Press, 2001), Cet.1, p. 4.

Konsep pendidikan Jihād dalam perspektif Sayyid Quṭb dan Karen Armstrong, keduanya memiliki visi yang sama untuk menjadikan Al-Qur'an sebagai pedoman setiap umat Islam pada setiap zamannya, perbedaan pemikiran keduanya mungkin terlihat pada sudut pandangnya, Sayyid Quṭb terfokus kepada ayat-ayat Al-Qur'an, akan tetapi Karen Armstrong terfokus kepada *Tārīkh* Islam dan Pribadi Nabi Muhammad

1. Surat at-Taubah ayat 5

﴿ فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ۝ ۴ ﴾

*Apabila bulan-bulan haram telah berlalu, bunuhlah (dalam peperangan) orang-orang musyrik (yang selama ini menganiaya kamu) di mana saja kamu temui! Tangkaplah dan kepunglah mereka serta awasilah di setiap tempat pengintaian! Jika mereka bertobat dan melaksanakan salat serta menunaikan zakat, berilah mereka kebebasan. Sesungguhnya Allah Maha Pengampun lagi Maha Penyayang.*²³

Pada kalimat ayat ini Sayyid Quṭb menjelaskan sebelum permakluman tersebut telah berlangsung dakwah dan penjelasan selama dua puluh dua tahun kepada kaum musyrikīn. Selama itu mereka menyiksa kaum muslimīn dan berusaha mengkafirkan kaum muslimīn dengan paksa dan kekerasan. Mereka juga menyerang kaum muslimīn dan berusaha melenyapkan negeri. Mereka juga menghina agama Islam, Rasulullah dan para pemeluk agamanya yang bersama beliau. Meskipun dengan perlakuan mereka yang kejam seperti ini, Sayyid Quṭb menilai Islam tetap membuka sayapnya bagi kaum Mustyikin. Allah memerintahkan Nabinya dan kaum muslimīn yang telah disiksa, disakiti, diperangi, dicincang, dan dibunuh, untuk mencegah diri kaum muslimīn sendiri dari menyerang orang-orang musyrik bila mereka memilih untuk bertobat dan berpegang teguh kepada syi'ar-syi'ar Islam.²⁴

Pada akhirnya Karen Armstrong menyimpulkan setelah melihat peristiwa ini alih-alih menyambut para penyerang ini sebagai pahlawan yang menang, kaum Muslim dikejutkan dengan berita bahwa penyerangan itu telah melanggar kesucian bulan Rajab. Selama beberapa hari, Muhammad tidak tahu harus bersikap bagaimana, beliau berpikir telah banyak meninggalkan kebiasaan agama Makkah dan barangkali menduga bahwa beliau pun bisa mengabaikan aturan tentang bulan terlarang itu. Penyerangan itu merupakan sebuah kesuksesan, selain perampasan yang banyak, beliau telah pula memperlihatkan kepada suku Quraisy bahwa beliau bisa menyerang mereka nyaris di depan rumah mereka sendiri, beliau

²³ Lajnah Pentashihan Mushaf al-Qur'an. *al-Qur'an dan Terjemahan Edisi Penyempurnaan*, Jilid 1, p. 258.

²⁴ Sayyid Quṭb, *Tafsir Fi Zhilalil Qur'an*, Jilid 5, terj. As'ad Yasin dkk., (Jakarta: Gema Insani, 2008), Jilid 5, p. 295.

juga telah mengesankan banyak orang di Madīnah, tetapi ada sebuah kesangsian dalam seluruh urusan **ini**.

Dalam hal ini Karen Amstrong berkata, Nabi Muhammad tak pernah mengecam praktik bulan suci itu sebelumnya. Banyak sumber yang tampaknya tidak puas dengan insiden ini, pada akhirnya Nabi Muhammad saw menerima wahyu baru yang mengulangi kembali prinsip sentral perang yang itu merupakan sebuah kekeliruan, tetapi kebijakan suku Quraisy mengusir kaum Muslim dari rumah-rumah mereka pun tak kurang bengisnya, “Mereka tidak akan berhenti memerangimu hingga mereka berhasil memurtadkan kamu dari agamamu” (QS. Al-Baqarah ayat 217). Al-Qur’an memperingatkan kepada Nabi Muhammad, sedang mengenai berperang selama bulan suci, itu memang merupakan suatu “hal yang besar”²⁵

Menurut Sayyid Qutub ayat ini bersifat final dalam menjalin hubungan dengan orang musyrik. Walaupun demikian, jika ada kelompok yang tidak melanggar perjanjian, sikap Rasul saw terhadap kelompok ini adalah menunaikannya sampai batas waktu yang telah disepakati.²⁶

2. Surat at-Taubah ayat 29

﴿ 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 عَنْ يَدٍ وَهُمْ صَاغِرُونَ ۚ ٢٩ ﴾

*Perangilah orang-orang yang tidak beriman kepada Allah dan hari akhir; tidak mengharamkan (menjauhi) apa yang telah diharamkan (oleh) Allah dan Rasul-Nya, dan tidak mengikuti agama yang hak (Islam), yaitu orang-orang yang telah diberikan Kitab (Yahudi dan Nasrani) hingga mereka membayar jizyah dengan patuh dan mereka tunduk.*²⁷

Sayyid Qutb melihat bahwa ayat ini memerintahkan kaum muslimīn supaya memerangi kaum Ahli Kitāb "yang tidak beriman kepada Allah dan hari akhir". Orang yang mengatakan bahwa Uzair adalah putra Allah atau Almasih sebagai putra Allah adalah bentuk ucapan orang yang tidak beriman kepada Allah. Demikian pula halnya orang yang mengatakan bahwa Allah adalah Almasih putra Maryam, atau Allah sebagai salah satu dari tiga oknum Tuhan, atau Allah menjelma dalam jasad Almasih, dan pandangan-pandangan lain dari gereja yang ditetapkan oleh lembaga-lembaga kudus, meski bagaimanapun mereka berbeda pendapat.

²⁵ Karen Amstrong, *Muhammad Prophet For Our Time* (Harper Collins Publisher 2006), p. 158-159.

²⁶ Ulumuddin, “Al-Tadabbur: Jurnal Ilmu Al-Qur’an Dan Tafsir KOMPARATIF PENAFSIRAN SAYYID QUTUB DAN RASYID RIDHA, Sekolah Tinggi Ilmu Syari’ah Wal Aqidah Ash-Shofa Tasikmalaya (Imaduddin Abi Al-Fida Isma’il Bin ‘ Umar Bin Ibnu Kasir , 1998 : 99) p. 229–246.

²⁷ Lajnah Pentashihan Mushaf al-Qur’an. *al-Qur’an dan Terjemahan Edisi Penyempurnaan*, Jilid 1 p. 263.

Commented [aw11]: Kalimat terlalu panjang. Yang penting unsur kalimat itu hanya subjek dan predikat Tadz

Commented [aw12]: Kalimat ini terlalu panjang, sulit dipahami.

Berkaitan dengan ayat ini, Karen Armstrong menyebut bahwa jihad tidak hanya berarti perang suci. Makna utamanya adalah perjuangan, dan dalam pengertian inilah digunakan dalam Al-Qur'an. Kaum Muslimin didesak untuk berjuang di jalan Allah dan membuat hidup mereka benar-benar bertujuan menerapkan kehendak Tuhan di dunia.²⁸ Sedangkan menurut Sayyid Qutb yang pendapatnya tentang jihad cukup unik. Keunikan ini terletak pada bagaimana beliau memposisikan jihad pada ranah politik yang bersumber pada syari'ah Islam, bahkan jihad merupakan pergerakan yang universal yang membebaskan manusia dari penyembahan pada selain Allah swt. Pada hakikatnya jihad di jalan Allah adalah gerakan untuk mengakhiri system-system jahiliyah yang ada di masyarakat itu sendiri untuk kemudian menggantinya dengan sistem yang murni Islami.

Sayyid Qutb memandang bahwa ayat ini mengidentifikasi Ahli Kitāb sebagai orang-orang yang "tidak mengharamkan apa yang diharamkan Allah dan Rasul-Nya," baik yang dimaksud dengan "Rasul-Nya" itu adalah rasul-rasul terdahulu yang telah diutus oleh Allah kepada mereka maupun Nabi Muhammad saw, karena muatannya adalah sama (yakni Rasul Allah). Hal itu karena ayat-ayat berikutnya menafsirkannya dengan mengatakan bahwa mereka suka memakan harta orang lain dengan cara yang batil. Dan memakan harta orang lain secara batil ini diharamkan dalam semua agama dan ajaran semua rasul. Contoh paling dekat memakan harta orang lain secara haram itu adalah praktik ribawi, yang hal ini dilakukan oleh para pemuka gereja sebagai imbalan dari "piagam pengampunan"²⁹

Kitannya dengan ayat tersebut (Memahami surat at-Taubah ayat 29), Karen Armstrong dalam bukunya *Muhammad Prophet for our time* Karen Armstrong berpendapat bahwa Al-Qur'an tak hentinya menekankan pentingnya pemberian maaf dan pengampunan, bahkan pada saat konflik bersenjata. Saat terlibat dalam perselisihan, kaum muslimin harus bertempur dengan keberanian dan kecerdasan agar dapat mengakhiri konflik secepat mungkin. Namun, ketika musuh meminta damai, kaum muslimin harus meletakkan senjata mereka. Mereka harus menerima setiap tawaran gencatan senjata, terlepas dari apapun kondisi yang dipersyaratkan (membayar *Jizyah*), meskipun mereka curiga pihak musuh bermuslihat dengan tawaran itu. Dan kendati perang melawan penindasan dan penyiksaan itu penting, Al-Qur'an senantiasa

²⁸ Ahmad Rifqi, *Studi Penafsiran Muhammad Rasyid Rida dalam Tafsir Al-manar dan Sayyid Qutb dalam Tafsir fi Zilalil Qur'an tentang Perang (Qital) fi Sabilillah dalam Al-Qur'an Surat Al-Baqarah ayat 190, 246 dan An-Nisa ayat 74-75*. Tesis.

²⁹ Sayyid Qutb, *Tafsir fi Zilalil Qur'an*, Jilid 5, terj. As'ad Yasin dkk., Jilid 5, p. 328-330.

mengingatkan kaum Muslim bahwa lebih baik masalah tersebut diselesaikan dengan duduk bersama untuk membicarakannya dengan damai dan saling hormat.³⁰

Intinya Sayyid Qutb dan Karen Armstrong memiliki pendapat yang berbeda mengenai tafsir surat at-Taubah ayat 29. Sayyid Qutb cenderung menekankan aspek politik dan pertempuran. Sedangkan Karen Armstrong lebih diarahkan pada konteks historis dan setting sosial serta menekankan pemberian maaf dan pengampunan ketika musuh meminta damai, bahkan termasuk saat konflik bersenjata. Kemudian disaat terjadi perselisihan, kaum muslimīn harus lebih cerdas supaya dapat mengakhiri konflik secepat jitu.

3. Surat at-Taubah ayat 36

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

“...dan perangilah orang-orang musyrik semuanya sebagaimana mereka pun memerangi kamu semuanya. Ketahuilah bahwa sesungguhnya Allah bersama orang-orang yang bertakwa”³¹

Pandangan Sayyid Qutb dalam hal ini menawarkan tindakan yang tegas terkait peperangan, bentuk Jihād yang digambarkan dalam penafsiran ini bersifat ofensif, Sayyid Qutb menegaskan bahwa peperangan antara kaum Muslim dan musuh-musuhnya, termasuk musyrikīn dan Ahli Kitāb, bukanlah sekadar pertentangan fisik atau strategi semata. Lebih dari itu, peperangan tersebut merupakan pertarungan antara kemusyrikan dan tauhīd, antara kekafiran dan keimanan, serta antara petunjuk Allah dan kesesatan³²

Memahami surat at-Taubah ayat 36 Karen Armstrong menunjukkan bahwa Nabi Muhammad awalnya melarang balas dendam ketika membangun suaka damainya di Madīnah. Dia menegakkan supremasi hukum dan tidak pernah membunuh siapa pun secara sembronon. Pemakaian senjata baru diambil setelah mendapat serangan dari orang-orang Kafir Makkah, dan pertempuran-pertempuran yang dijalankan cenderung sebagai respons defensif terhadap ancaman terhadap suaka damainya.³³

Menurut Karen Armstrong, kehidupan dan pencapaian Nabi Muhammad saw sebagai teladan bagi umat Islam dalam berbagai aspek kehidupan, termasuk aspek spiritual, moral, dan politik. Dia menekankan bahwa pengaruh Muhammad tidak hanya terbatas pada aspek

³⁰ Karen Amstrong, *Muhammad Prophet For Our Time* (Harper Collins Publisher 2006), p. 165-166.

³¹ Lajnah Pentashihan Mushaf al-Qur'an. *a-Qur'an dan Terjemahan Edisi Penyempurnaan*, Jilid 1. p. 264.

³² Sayyid Qutb, *Tafsir fi Zilalil Qur'an*, Jilid 5, terj. As'ad Yāsīn dkk., Jilid 5, p. 348-349.

³³ Karen Armstrong, *Islam, Sejarah Singkat*, (New York: Buku Chronicles, 2002), p. 23.

keagamaan, tetapi juga meluas ke dalam tata nilai moral dan sosial, serta kebijakan politik yang dianggapnya sebagai contoh untuk diikuti oleh umat Islam.³⁴

Analisis Komparatif Penafsiran Jihād Menurut Sayyid Qutb dan Karen Armstrong

Hasil analisis penulis ditemukan dalam pemikiran Sayyid Qutb dan Karen Armstrong berkembang sesuai dengan pendekatan sosial historis dan dengan melihat kembali sejarah yang telah ada pada masa klasik ataupun kontemporer yang memiliki latar belakang yang berkesinambungan. Seperti halnya terkait Ayat-ayat Jihād yang saat ini menjadi pemicu stereotip terjadinya Islamofobia.

Menurut Sayyid Quthb³⁵ bahwa peperangan dalam Islam (Jihad) mengalami perkembangan yang menarik (bergerak dinamis). Pertama diharamkan, lalu kemudian diizinkan. Berikutnya diperintahkan untuk orang-orang yang memulai peperangan, kemudian terakhir diperintahkan untuk memerangi seluruh kaum musyrik yang ada. Oleh karena itu, membantah kelompok yang memandang Jihad bersifat defensive, Sayyid Quthb mencoba mengajak mereka untuk menelaah kalam ilahi yang tercatat dalam surah al-Nisa : 74-76, al-Anfal: 38-40, dan surah al-Taubah : 29-32. Ayat ayat tersebut, menurut Sayyid Quthb, cukup untuk menjadi dasar diisyratkannya berjihad, dengan diiringi konsep, “tidak ada paksaan dalam agama.”

Jadi, jihad bersifat ofensif, menurut Sayyid Quthb, merupakan landasan bagi pemuliaan manusia di muka bumi ini. Untuk mengeluarkan manusia dari penghambaan kepada sesama manusia dan kembali menuju kepada penghambaan kepada Allah. Sebagaimana manhaj para anbiya mengajak umatnya untuk semata-mata beribadah dan mentauhidkan Allah.³⁶

Pada intinya Sayyid Qutb dan Karen Armstrong memiliki pendekatan yang berbeda dalam penafsiran tentang jihad. Sayyid Qutb, seorang pemikir Islam dari Mesir, mengartikan jihad secara luas sebagai perjuangan untuk menegakkan keadilan dan kebenaran Islam, sering kali dengan cara-cara yang bersifat politik dan bahkan militer. Baginya, jihad bisa mencakup perang fisik untuk melawan penindasan dan untuk memperluas wilayah Islam.

Sementara itu, Karen Armstrong, seorang penulis dan cendekiawan agama, memandang jihad sebagai konsep yang lebih luas dan sering kali menekankan aspek spiritual

³⁴ Karen Armstrong, *Islam, Sejarah Singkat*, (New York: Buku Chronicles, 2002), p. 23.

³⁵ Mudrika Syarifah, *Konsep Jihad (Studi Komparatif Terhadap Pemikiran Sayyid Qutb dan M. Quraish Shihab)*, Jurnal At-Tibyan: Jurnal Ilmu Al-Qur'an dan Tafsir 2.1 (2017:55-75).

³⁶ Hidayatullah Ismail et al., *Pemikiran Sayyid Quthb Tentang Makna Qital Dalam Kitab Tafsir Fi Zhilal Al-Qur'an, An-Nida'* 44, no. 2 (2020): 144.

dan moralnya. Menurut Armstrong, jihad adalah perjuangan internal untuk meningkatkan diri, berjuang melawan keinginan jahat, dan mencapai kedamaian dalam diri sendiri dan dengan orang lain. Baginya, jihad lebih menekankan tentang perjuangan batiniah dari pada perang fisik.

Dua pandangan ini menunjukkan bagaimana konsep jihad dapat diinterpretasikan secara berbeda tergantung pada konteks budaya, historis, dan teologis dari individu yang mempelajarinya.

Relevansi Jihad dan respon terhadap Islamofobia

Analisis penulis menunjukkan bahwa pemikiran Sayyid Quṭb dan Karen Armstrong membuka wawasan terhadap kompleksitas faktor-faktor yang membentuk Islamofobia, termasuk ketakutan, dan kebencian yang tidak hanya terkait dengan ajaran agama, tetapi juga dipengaruhi oleh sejarah, interpretasi ayat-ayat tertentu, serta respons terhadap isu sosial seperti Jihad. Untuk mengatasi Islamofobia, diperlukan upaya bersama dalam membuka dialog, memahami konteks, dan melawan stereotip yang tidak adil terhadap umat Islam.

Pemikiran keduanya, membentuk konsep pendidikan jihad yang mengintegrasikan aspek sosial historis dan sejarah kontemporer. Hasil penelitian menunjukkan bahwa ayat-ayat jihad menjadi pemicu munculnya stereotip dan Islamofobia. Hal ini diindikasikan karena pemahaman dan interpretasi yang salah. Namun disisi lain ternyata respon terhadap Islamofobia menciptakan dinamika baru dalam pandangan terhadap Islam, terutama terkait dengan perkembangan teknologi dan pengaruh media sosial yang membuat bias dan ketakutan terhadap agama Islam. Memahami ayat-ayat jihad terhadap Islamofobia yang telah dijelaskan terdapat korelasi hubungan yang signifikan.

Padahal jihad adalah sesuatu yang baik untuk diterapkan kepada kehidupan beragama dan bernegara (dalam kehidupan sehari-hari), seperti jihad dalam melawan setan dengan mencegah hal syubhat yang muncul dari syahwat; dan Jihād dalam mempelajari Agama, mengamalkan, serta mengajarkannya. Akan tetapi nilai-nilai jihad yang diajarkan oleh oknum ekstrimisme dalam kajian-kajiannya terfokus kepada pembahasan jihad tentang *Qitāl* atau peperangan yang menyebabkan doktrinisasi dan terjadinya terorisme, dan kasus terorisme menjadi faktor utama kemunculan benih-benih ketakutan dan kebencian masyarakat dunia kepada agama Islam.

Rantai-rantai kebencian ini juga akhirnya memunculkan dinamika baru terhadap pandangan Islam, bukan tanpa tindakan dunia barat untuk merespon ketakutan dan kebencian mereka terhadap agama Islam. Dunia barat pada akhirnya membuat simbol-simbol citra buruk

terhadap Islam dalam upaya mereka merespon kebencian mereka terhadap umat Islam, yaitu seperti pandangan mereka tentang muslimah berhijab, beberapa orang kerap menyamakan berhijab dengan ketidaksetaraan gender dan melihatnya sebagai simbol ancaman terhadap kohesi sosial atau, lebih buruk lagi, mengidentikannya dengan ekstremisme Islam. Penelitian menunjukkan bahwa perempuan Muslim yang mengenakan penutup kepala di negara-negara barat banyak mengalami stigma, misogini, dan rasisme yang lebih luas. Selanjutnya perempuan Muslim tampaknya menghadapi dampak yang tidak adil dari Islamofobia, mulai dari ditolak dari mendapatkan layanan tertentu hingga diserang secara fisik di depan umum, termasuk dipaksa untuk melepas jilbab mereka di jalan. Simbol kemusliman yang terlihat berkorelasi secara langsung dengan pengalaman Islamofobia. Namun, kami menemukan bahwa Islamofobia juga berdampak pada orang-orang yang bukan Muslim, hanya karena penampilan fisik dan warna kulit mereka, serta, menurut penelitian, nama mereka dianggap “terlihat” Muslim. Rasisme anti-Islam seperti itu menyebabkan banyak Muslim yang makin didiskriminasi ketika mencoba untuk mendapatkan tempat tinggal maupun mengakses tempat pendidikan.

Untuk melawan stereotip terhadap Islam perlu perjuangan menampakkan kepada dunia bahwa Islam adalah agama *rahmatan lil 'alamin*. Demikian pula dengan menampilkan di media-media sosial tentang makna hakiki Islam yang mencintai kedamaian dan Islam yang berbasis wasathiyah (moderat).

KESIMPULAN

Pemikiran Sayyid Quṭb dan Karen Armstrong membuka wawasan terhadap kompleksitas faktor-faktor yang membentuk Islamofobia, termasuk stereotip, ketakutan, dan kebencian yang tidak hanya terkait dengan ajaran agama, tetapi juga dipengaruhi oleh sejarah, interpretasi ayat-ayat tertentu, serta respon terhadap isu sosial seperti jihad. Memahami ayat-ayat jihad terhadap Islamofobia yang telah dijelaskan terdapat korelasi hubungan yang signifikan.

Pemikiran keduanya, yang mengintegrasikan aspek sosial historis dan sejarah kontemporer, menunjukkan bahwa ayat-ayat jihad menjadi pemicu munculnya stereotip dan Islamofobia. Oleh karenanya penafsiran ayat jihad dan qital (perang), ada indikasi yang berkontribusi pada stereotip Islamofobia di dunia barat. Respon terhadap Islamofobia berimplikasi pada dinamika baru dalam pandangan terhadap Islam, terutama terkait dengan perkembangan teknologi dan pengaruh media sosial yang membentuk bias dan ketakutan terhadap agama Islam.

Rekomendasi penelitian untuk mengkanter stereotip Islamofobia dan berusaha kepada umat Islam pada umumnya untuk memberikan kesan baik mengenai agama Islam kepada masyarakat luas supaya meminimalisir kesalahpahaman yang dapat memicu Islamofobia. Untuk mengatasi Islamofobia, diperlukan upaya bersama dalam membuka dialog, memahami konteks, dan melawan stereotip yang tidak adil terhadap umat Islam. Kemudian ayat-ayat jihad semestinya diinterpretasikan secara moderat untuk menunjukkan kepada dunia bahwa hakikat syari'at Islam adalah santun sebagai agama *rahmatan lil 'alamin*.

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INTERPRETASI PEND. JIHAD (Islamofobia).docx

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INTERPRETASI PENDIDIKAN JIHAD MENURUT SAYYID QUTB DAN KAREN
ARMSTRONG : RESPON TERHADAP ISLAMOFOBIA

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Commented [aw1]: Pendidikan tidak ada pembahasannya, mestinya diganti AYAT-AYAT

Field Code Changed

Abstract

This research explores the concept of Jihad from the perspectives of Sayyid Qutb and Karen Armstrong, along with its relevance to Islamofobia. 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 Islamofobia, 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 Islamofobia 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 Islamofobia. Responses to Islamofobia 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 and Islamofobia.*

Abstrak

Penelitian ini membahas konsep Jihad dalam perspektif Sayyid Qutb dan Karen Armstrong serta relevansinya terhadap Islamofobia. Metode penelitian yang digunakan adalah studi kepustakaan dengan menggunakan Tafsir Fi Zilal Al-Qur'an karya Sayyid Qutb dan buku "Muhammad: A Prophet for Our Time" karya Karen Armstrong sebagai sumber data primer. Pemikiran keduanya menggambarkan kompleksitas faktor-faktor yang membentuk Islamofobia, termasuk stereotip, ketakutan, dan kebencian yang tidak hanya terkait dengan ajaran agama, tetapi juga dipengaruhi oleh sejarah, interpretasi ayat-ayat tertentu, serta respons terhadap isu sosial seperti hak perempuan dan jihad. Penelitian ini menyoroti perlunya upaya bersama untuk mengatasi Islamofobia melalui dialog, pemahaman konteks, dan perlawanan terhadap stereotip yang tidak adil terhadap umat Islam. Pemikiran keduanya menunjukkan bahwa ayat Jihad dapat menjadi pemicu munculnya stereotip dan Islamofobia. Respons terhadap Islamofobia menciptakan dinamika baru dalam pandangan terhadap Islam, terutama seiring dengan perkembangan teknologi dan pengaruh media sosial yang membentuk bias dan ketakutan terhadap agama Islam.

Kata Kunci: *Jihad dan Islamofobia.*

PENDAHULUAN

Islam dalam perspektif dunia Barat, banyak dikatakan sebagai agama yang menyukai kekerasan (*Violence*). Pelabelan tersebut sudah terlanjur ditempelkan pada seujur tubuh Islam tanpa memandang latar belakang peristiwa. Kecenderungan peristiwa pengeboman *World Trade Center* dituduh pelakunya oknum muslim berbasis radikal.¹

Diskursus Islamofobia ini semakin aktual pasca peristiwa 11 September 2001 (September 11), pengeboman *World Trade Center* (WTC), Manhattan, New York dan Gedung Pentagon, Washington DC. *World Trade Center* (WTC) adalah simbol supremasi ekonomi Amerika, sementara Pentagon merupakan ikon keperkasaan militer Negara Paman Sam tersebut. Peristiwa itu menimbulkan dampak psikologis, perekonomian dunia dan ketegangan hubungan antara Amerika (Barat) dengan dunia Islam. Presiden Amerika Serikat, George W. Bush mengklaim bahwa pelaku pengeboman adalah jaringan Islam Radikal (Al-Qaeda) pimpinan Usamah bin Muhammad bin Awwad bin Laden. Kalangan Islam Radikal meyakini bahwa perbuatan mereka

¹ Asghar Ali Engineer, *Liberalisasi Teologi Islam*. (Yogyakarta: Alenia, 2004), p. 175.

merupakan aktualisasi doktrin jihad yang diperintahkan dalam Islam.²

Setahun Kemudian (12 Oktober 2002) kelompok Radikal Islam Indonesia, Imam Samudra dan kawan-kawannya, melakukan pengeboman di *Sari Club* dan *Paddy's Pub*, Legian Kuta (Bali). Aksi tersebut diakui sebagai bentuk ekspresi jihad melawan kaum Kafir, yang telah memerangi Islam dan Kaum Muslimin.³

Peristiwa 11 September 2001 di Amerika Serikat serta tindakan terorisme yang semakin terorganisir dan mengatasnamakan Islam ini pada akhirnya membentuk stigma baru terhadap Islam dan Muslim di masyarakat dunia. Berdasarkan fakta, penyerangan dari menara kembar dalam peristiwa 11 September 2001 adalah kelompok teroris dari Afghanistan yang dikenal dengan nama Al-Qaeda, termasuk dalam kelompok Taliban sekaligus sebagai pemeluk agama Islam⁴

Sejatinya, tindakan diskriminasi terhadap Muslim sudah lama muncul, khususnya di Eropa. Mulanya, bahkan sampai sekarang bangsa Barat selalu

² Kasjim Salenda, *Terorisme dan Jihad*. (Jakarta: Badan Lit Bang dan Diklat Departemen RI, 2009), p. 1.

³ Imam Samudra, *Aksi Melawan Teroris*, cet. 11, (Solo: Jazera, 2004), p. 37.

⁴ Barbara Keys, *Peristiwa 9/11: Terorisme, Islamofobia, dan Perang Tanpa Akhir*. (Mata-mata Politik, 2020), p. 6.

Commented [aw2]: Secara keseluruhan dapat dikatakan bahwa focus tulisan ini bagus. Beberapa masukan saya: Pendahuluan mesti lebih diperjelas tentang objek, masalah yang akan dipecahkan apa, mengapa penting dipecahkan.
Literatur review : perlu diperbanyak dan lingkupnya internasional... mengingat mau dipublish di jurnal scopus.
Teoritical framwork, diperlukan kerangka teori yang lebih jelas, seperti teori hegemoni, mungkin pas.
Kesimpulannya <https://kumparan.com/berita-hari-ini/28-falsafah-psih-yang-jadi-pegangan-bagi-para-anggota-1zynddDlGdG/4mesti-menjawab-masalah-yang-ingin-dipecahkan>. Literatur perlu dioptimalkan, sekitar 50 jurnal.

menganggap budaya bangsa Timur lebih rendah dan tidak sebanding dengan budaya bangsa mereka.⁵ Pandangan tersebut terus berkembang dan meningkat menjadi diskriminasi terhadap kaum muslim bersamaan dengan berkembangnya partai ekstrimis sayap kanan di Eropa. Selama beberapa tahun terakhir, gerakan nasionalis, populis dan sayap kanan mulai meningkatkan pengaruhnya di Eropa. Puncaknya, partai politik ekstrimis sayap kanan berhasil merebut kekuasaan di Austria pada akhir 2017 dan Italia pada awal 2018 – dan terus berkembang di negara – negara yang belum dikuasai oleh kaum nasionalis.⁶

Islamofobia menjadi isu penting di Eropa yang kemudian memunculkan kampanye Islamofobia di tingkat global pada tahun 2019. Kampanye Islamofobia lembaga – lembaga Eropa dan internasional berusaha melihat rasisme anti – muslim di seluruh dunia. Dalam hal ini, terdapat tiga aspek utama dalam perkembangan Islamofobia, salah satunya adalah jaringan sayap kanan internasional yang memicu serangan teror Islamofobia. Oleh karena itu, Uni Eropa sebagai organisasi supranasional

⁵ Pesty Jessy Ismoyo, *Islamofobia di Prancis: Diskriminasi Perempuan Muslim Maghribi*, (Jurnal Cakrawala 32), p. 218-219.

⁶ Enes Bayrakli & Farid Hafez, *The State of Islamofobia in Europe in 2018*, (*European Islamofobia Report 2018*), p. 11-13.

berusaha keras untuk memerangi Islamofobia di kawasan Eropa.⁷

Dalam bukunya *Al-'Adalah al-Ijtima'iyah fi al-Islam*, Sayyid Qutb mengkritik keras budaya Barat dan menganggapnya sebagai musuh utama Islam. Ia menyatakan bahwa kebencian dan ketidaksukaan terhadap Islam oleh orang-orang Barat berakar pada perbedaan antara nilai-nilai Islam dan nilai-nilai sekuler Barat. Sayyid Qutb berpendapat bahwa Barat mencoba menindas Islam dan mempengaruhi negara-negara Muslim untuk mengikuti model mereka.⁸

Dari ungkapan Sayyid Qutb tersebut dapat diambil pemahaman bahwa Islamofobia ini adalah bentuk upaya kaum Barat untuk membuat kaum Islam melemah. Islamofobia juga merupakan upaya untuk menindas para kaum muslimin dengan menyebarkan pengaruh-pengaruh pemikiran isu Islamofobia ini melewati segala arah. Islamofobia dilakukan untuk membangun pandangan buruk kaum muslimin di dunia Barat, bahkan di seluruh dunia.

Selain Sayyid Qutb, Karen Armstrong mengatakan di media Barat, stereotip yang terbangun terhadap muslim

⁷ Enes Barkyali & Farid Hafez, *The State of Islamofobia in Europe in 2018*, p. 8-9.

⁸ Hamid Algar, *Introductions* dalam Sayyid Qutb, *Social Justice in Islam* (Kuala Lumpur: Book Trust, 2000), p. 12.

Commented [aw3]: Memerangi Islam atau memerangi Islamophobia?

adalah kaum radikal yang kerap melakukan kekerasan dan anti perdamaian. Muslim kerap dianggap sebagai penganut Islam konservatif. Di sisi lain, dalam bidang militer misalnya, muslim adalah dipandang sebagai golongan yang lemah, sementara Barat dipersepsikan superior⁹

Karen Armstrong mengatakan bahwa isu Islamofobia ini berakar pada dunia media masa, terutama di media Barat, sebagai propaganda dalam membangun kesan kepada—tentang kaum muslimin sebagai radikalist. Dalam pandangan media Barat, Muslim selalu diperlihatkan dengan tindakan kekerasan dan anti perdamaian. Sebaliknya, dunia barat digambarkan sebagai masyarakat yang lebih hebat dan lebih beradab.¹⁰

Banyak sekali teori yang dipaparkan oleh para pakar perihal penyebab terjadinya Islamofobia. Pusat Kajian Ras dan Gender Universitas California – Berkeley dalam sebuah laporan “Runnymede Trust Report” Tahun 1991, menawarkan definisi Islamofobia sebagai “permusuhan tidak ³⁴ dasar ³⁴ adap semua atau sebagian besar umat Islam”. Istilah ini diciptakan dalam

⁹ Rio Febriannur Rachman, *Perspektif Karen Armstrong Tentang Islamofobia Di Media Barat*, p. 295. ²⁰ Airlangga University, 2018), p. 283.

¹⁰ Rio Febriannur Rachman, *Perspektif Karen Armstrong Tentang Islamofobia Di Media Barat*, p. 285.

konteks umat Muslim Inggris khususnya dan Eropa umumnya, dan dirumuskan berdasarkan kerangka “fobia” (ketakutan dan kebencian terhadap orang asing) yang lebih luas.¹¹

Dalam *Tafsir fi Zilalil Qur'an*, *Islamofobia* walaupun tidak dibahas secara eksklusif, tetapi dibahas secara substantif. Dalam kitab tafsir tersebut bisa kita temukan term – term yang penjelasannya sesuai dengan pengertian Islamofobia. Berikut ini beberapa term yang bersangkutan dengan Islamofobia dalam Kitab *Tafsir fi Zilalil Qur'an*,

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُنِيرَ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٢﴾ (المائدة/5: 32)

Mereka hendak memadamkan cahaya (agama) Allah dengan mulut-mulut (ucapan) mereka, tetapi Allah menolaknya, justru hendak menyempurnakan cahayanya, walaupun orang-orang kafir itu tidak menyukainya. (Al-Maidah/5: 32).¹²

Sayyid Qutb dalam *Tafsir fi Zilalil Qur'an* menjelaskan, ini adalah janji yang benar dari Allah, yang menunjukkan kepada

¹¹ Rio Febriannur Rachman, *Perspektif Karen Armstrong Tentang Islamofobia Di Media Barat*, p. 295. ¹⁹

¹² Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an dan Terjemahan Edisi Penyempurnaan*. (Badan Litbang dan Diklat Kementerian Agama RI. 2019), p. 151.

¹¹ sunnah-Nya yang tidak akan pernah berganti. Janji untuk menyempurnakan cahaya-Nya dengan menegakkan agama-Nya meskipun orang-orang kafir tidak menyukai.¹³ Hal ini menunjukkan sebuah opini kebencian (fobia) yang dilancarkan orang-orang kafir itu tidak mempengaruhi cahaya agama-Nya di muka bumi.

Dalam Tafsir Kementerian Agama juga menjelaskan bahwa, ayat ini menjelaskan keinginan jahat Ahli Kitab. Mereka ingin melenyapkan agama tauhid, yaitu agama yang dibawa oleh Nabi Muhammad saw, agama yang penuh dengan bukti-bukti yang menunjukkan keesaan Allah swt, agama yang mensucikan-Nya dari hal-hal yang tidak wajar bagi-Nya. Umat Islam meyakini bahwa ajaran Islam merupakan ajaran luhur dari Allah Yang Maha Kerasa.

Segala macam usaha dan ikhtiar dilakukan oleh mereka, baik dengan jalan halus maupun dengan jalan kasar, berupa kekerasan, penganiayaan, peperangan dan lain sebagainya, untuk menghancurkan agama Allah, yang diumpamakan nur atau cahaya yang menyinari alam semesta ini. Tetapi Allah tidak merestui maksud jahat itu. Semua usaha mereka tidak akan

¹³ Sayyid Qutb, *Tafsir Fi Zilalil Qur'an*, Jilid 5, terj. As'ad Yasin dkk, cet.1.

⁴ berhasil. Sebaliknya, agama Islam, hari demi hari semakin meluas sampai ke pelosok dunia. Sehingga dunia mengakui kemurniannya, sekalipun belum semua umat manusia memeluknya. Meskipun bukti-bukti telah cukup dan kenyataan-kenyataan telah jelas menunjukkan kebenaran agama Islam, namun mereka tetap memungkirinya. Mereka bekerja keras dengan segala macam usaha dan cara, agar kaum Muslimin rela meninggalkan agamanya atau memeluk agama mereka.

¹² Fenomena ini tentu tidak terlepas dari peran media massa dalam memberikan penafsiran terhadap tindakan teror. Media massa seolah-olah lupa mengenai toleransi beragama ketika memberitakan tindakan teror oleh sekelompok Islam garis keras. Bahkan media massa di Indonesia sendiri cenderung ikut-ikutan menyajikan informasi yang terkesan tidak berimbang. Dari sinilah munculnya stigma atau labelisasi.¹⁴

Untuk menghindari stigma atau lebalisasi yang tidak seimbang, penelitian ini berkeinginan untuk mengambil dua tokoh penting, dari pemikir dunia timur yaitu Sayyid Qutb dan dunia barat yaitu Karen Armstrong. Alasan mengapa penulis mengambil dua tokoh ini adalah selain dasar

¹⁴ Abdul Aziz, *Menangkal Islamofobia Melalui Re-Interpretasi Al-Qur'an*, (Surakarta: Al-A'raf Jurnal Pemikiran Islam dan Filsafat, 2016), p. 4.

Commented [aw5]: Kalau ini teori juga diberi rujukan

Commented [aw4]: Di sini mestinya ada rujukan Tafsir Kemenag

pemahaman mereka berbeda tentang dunia Islam, di sini penulis melihat terdapat kontradiksi pada dasar pemikiran mereka terhadap ajaran yang dibawa oleh Nabi Muhammad saw. Sayyid Qutb sebagai tokoh Islam memiliki pandangan yang keras terhadap kaum Yahudi dan Nasrani. Sebaliknya, Karen Armstrong sebagai tokoh dunia Bbarat memiliki simpati terhadap stereotip buruk yang ditimpahkan oleh bangsa Bbarat kepada kaum Muslim (masyarakat Islam).

Kajian terdahulu yang sudah dilakukan dalam riset penelitian, berdasarkan hasil tinjauan penulis, berikut karya-karya yang berkaitan dengan pembahasan tentang Islamofobia:

Pertama, artikel yang berjudul *Islamofobia di Indonesia*. Artikel ini membahas tentang Jejak Islamofobia di Dunia dan penyebarannya di Indonesia, dengan menggunakan analisis Kualitatif melalui Studi Pustaka. *Bahwa Islamofobia di Indonesia lahir dari kesalahpahaman masyarakat terhadap konsep-konsep Islam yang sebenarnya tidak membahayakan sama sekali.*¹⁵

Kedua, Jurnal karya Muhammad Iqbal Islami yang berjudul *Ayat-ayat Jihād:*

¹⁵ Devi Rizki Apriliani, *Islamofobia di Indonesia*, (Bandung: UIN Sunan Gunung Djati, 2021).

¹ *Komparasi Tafsir 7 Zilalil Qur'an dan Tafsir Al-Misbah. Tafsir fi Zilalil Qur'an* dengan Quraish Shihab dalam *Tafsir Al-Misbah* memiliki perbedaan yang jelas. Adapun perbedaan yang signifikan antara lain, Sayyid Qutb dalam *Tafsir fi Zilalil Qur'an* memaknai Jihād sangatlah sempit, sehingga hanya dimaknai sebagai usaha pencurahan kemampuan untuk berperang di jalan Allah secara langsung, atau dengan bantuan harta, pemikiran, mengangkat senjata, menegakkan syari'at Islam. Sayyid Qutb berpandangan Eksklusif (tertutup) dan ekstrem dalam memahami dan mendefinisikan istilah Jjihad. Sedangkan Quraish Shihab cenderung lebih berpandangan lebih inklusif (terbuka), cenderung ke arah jalan tengah dalam memaknai Jihād itu sendiri.¹⁶

Dari penelitian sebelumnya, penulis dapat simpulkan bahwa perbedaan dari penelitian ini dengan penelitian sebelumnya ialah terletak pada aspek ruang lingkup kajian yang ingin penulis paparkan. Selain itu penelitian yang telah dilakukan sebelumnya terbatas pada penjelasan dari Islamofobia dalam al-Qur'an, tidak direfleksikan dalam kehidupan nyata.

¹⁶ Muhammad Iqbal Islami, *Ayat-Ayat Jihād: Komparasi Tafsir Fi Zilalil Qur'an dan Tafsir Al-Misbah*, (Jakarta: UIN Syarif Hidayatullah, 2021)

Commented [aw6]: Ini dua kalimat, coba disusun ulang.

Commented [aw7]: Penelitian terdahulu mesti dipetakan, sehingga diketahui penelitian kita di posisi mana. Penelitian terdahulu mesti broushing di jurnal2 intemaasional.

METODE

Jenis Penelitian ini adalah penelitian kepustakaan (*Library Research*). Sumber primer penelitian ini adalah Kitab *Tafsir fi Zilalil Qur'an*, karya Sayyid Qutb dan Buku *Muhammad Prophet For Our Time* karya Karen Armstrong.

Adapun data sekunder di antaranya ialah Buku *Field Of Blood*, karya lain Karen Armstrong, Al-Qur'an dan Tafsirnya oleh Kementerian Agama RI, dan banyak buku, dan artikel jurnal yang terkait objek penelitian. Data yang terkumpul akan di analisis secara *deskriptif-analitis*.

Fokus penelitian ini diarahkan pada ayat *jihād* (Qitāl), yang berkontribusi pada stereotip Islamofobia di dunia barat. Penelitian ini untuk menjawab tentang konsep pendidikan *jihād* dalam perspektif Sayyid Qutb dan Karen Armstrong. Kemudian memahami korelasi ayat *jihad* terhadap Islamofobia dijelaskan dalam perspektif Sayyid Qutb dan Karen Armstrong.

LITERATURE REVIEW

Istilah *jihad* berasal dari akar kata *jāhada - yujāhidu - mujājahadah wajihādan*, yang diartikan sebagai *aṭ-ṭāqah*, *al-masyāqah* dan *mubālagah* kekuatan,

kesulitan dan usaha.¹⁷ *Jihad* berkedudukan sebagai masdar kata benda dari *jāhada*, yaitu bab *fā'ala* dari *jāhada* yang diartikan sebagai usaha maksimal menghabiskan segala daya kekuatan, baik berupa perkataan maupun perbuatan dalam mencapai sesuatu.¹⁸

Secara umum, *Jihād* dapat diartikan sebagai: penyeruan (*ad-da'wah*), menyuruh kepada yang *ma'rūf* dan mencegah kemungkaran (*amr ma'rūf nahi munkar*), penyerangan (*ghazwah*), pembunuhan (*qitāl*), peperangan (*harb*), penaklukan (*siyār*), menahan hawa nafsu (*jihād an-nafs*) dan lain yang semakna dengannya ataupun mendekati makna.

Dalam istilah *syar'i* kata *Jihād* mempunyai beberapa makna: Suatu usaha optimal untuk memerangi orang-orang kafir. Para fuqahā mengungkapkannya dengan definisi yang lebih rinci, yaitu: suatu usaha seorang muslim memerangi orang kafir yang tidak terikat suatu perjanjian setelah mendakwahnya untuk memeluk agama Islam, tetapi orang tersebut menolaknya, demi menegakkan kalimat Allah.¹⁹

¹⁷ Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap* (Surabaya: Pustaka Progresif, 1997), cet.4, p. 217.

¹⁸ Ibnu Manzūr, *Lisān al-Arab*. (Qāhirah Ad-Dār Al-Miṣriyyah Li Al-Ta'lifi, t.t.), jilid 3, p. 109.

¹⁹ Abdul Bāqī Ramaḍān, *Jihād Jalan Kami*, (solo: Era intermedia, 2002), p. 12.

Commented [aw8]: Fokus penelitian sebaiknya diletakkan di pendahuluan, sebelum metode.

Commented [aw9]: Menurut say aini sama dengan telaah Pustaka/penelitian terdahulu yang relevan. Berbeda dengan theoretical framework (kerangka teori), yaitu teori yang akan digunakan untuk membahas data.

19 Dari aspek terminologis, definisi Jihād berkisar kepada tiga aspek :

1. Jihād yang dipahami secara umum, adalah segala kemampuan yang dicurahkan oleh manusia dalam mencegah/membela diri dari keburukan dan menegakkan kebenaran. termasuk dalam katagori ini adalah menegakkan kebenaran, membenahi masyarakat, bersungguh-sungguh serta ikhlas dalam beramal, gigih belajar untuk menenyapkan kebodohan, serta bersungguh-sungguh dalam beribadah.
2. Jihād dipahami secara khusus sebagai mencurahkan segenap upaya dalam menyebarkan dan membela dakwah Islam.
3. Jihād yang dibatasi pada *Qitāl* (perang) untuk membela Agama untuk menegakkan Agama Allah Swt., dan proteksi kegiatan dakwah.²⁰

25 Menurut Abu Abd al-Fattāh 'Aliy 'ibn Haj, kata Jihād bukan hanya sebatas mencurahkan segenap kemampuan untuk memerangi orang

²⁰ Husni Adham Jarrar, *Al- Jihād al-Islāmiy al-Mu'āshir : Fiqhuh-Harakātu A'lāmuh*, (Amman: Dār al-Basyar, 1994), p. 11.

kafir, melainkan juga mencakup tiga aspek :

1. Jihād dalam mempelajari Agama, mengamalkan, serta mengajarkannya.
2. Jihād dalam melawan setan dengan mencegah hal syubhat yang muncul dari syahwat.
3. Jihād terhadap orang fasik, dengan kekuasaan, lisan dan hati.²¹

1 Ini makna umum dari kata Jihād dalam terminologi *syar'i*. Bila kata Jihād dimaksudkan untuk makna selain dari makna di atas biasanya diiringi dengan sebuah kata lain sehingga konteks dari kalimat tersebut mengindikasikan makna yang dituju dari kata Jihād tersebut, ini berarti setiap kita menemukan kata Jihād dalam Al-Qur'an dan sunnah konotasinya adalah memerangi orang kafir dengan senjata.

1 Berdasarkan pengertian tersebut, Jihād adalah kata Islami yang mengandung pengertian luas, dapat diartikan sebagai perang, dakwah dan sejenisnya dan tidak tepat jika hanya diartikan dengan salah satu

²¹ Nasaruddid Umar, *Deradikalisasi Pemahaman al-Qur'an & Hadīṡ* (Jakarta: PT Elek Media Komputindo, 2014), p. 85.

¹ pengertian saja. Dalam bahasa Indonesia/malayu perkataan yang hampir menyamai perkataan Jihād adalah kata perjuangan karena sifatnya yang umum dan mengandung pengertian luas, seluas pengertian dan keumuman makna Jihād.²²

Istilah Islamofobia berasal dari kata Islam dan Fobia. Kata fobia yang dilekatkan dengan agama sering dihubungkan dengan agama Islam, apalagi keadaan zaman saat ini semakin maju dan sudah mencapai ditahap *society 5.0*, pada perkembangan teknologi yang semakin maju dan sudah terintegrasi dengan sistem teknologi yang semakin maju membuat segala informasi menjadi mudah kita dapatkan pada saat ini, dan hal ini berdampak kepada stigma masyarakat dunia dalam melihat Islam dari kacamata internet dan media sosial, semakin banyak nya informasi yang ada di internet membuat hal seperti ini menjadi bias karena Islamofobia dapat dilihat dari segala macam sudut pandang, doktrinisasi dan penggiringan opini menjadi *concern* utama yang membuat tertanamnya stereotip Fobia kepada agama Islam, terutama jika dikaitkan dengan jihad atau qital (perang/pertempuran).

²² Hilmi Bakar Al-Mascaty, *Panduan Jihād Untuk Aktivis Gerakan Islam* (Jakarta: Gema Insani Press, 2001), Cet.1, p. 4.

RESULT AND DISCUSSION

Konsep pendidikan Jihād dalam perspektif Sayyid Qutb dan Karen Armstrong, keduanya memiliki visi yang sama untuk menjadikan Al-Qur'an sebagai pedoman setiap umat Islam pada setiap zamannya, perbedaan pemikiran keduanya mungkin terlihat pada sudut pandangnya, Sayyid Qutb terfokus kepada ayat-ayat Al-Qur'an, akan tetapi Karen Armstrong terfokus kepada *Tārīkh* Islam dan Pribadi Nabi Muhammad

1. Surat at-Taubah ayat 5

﴿ فَإِذَا انقَضَ ۖ الْأَشْهُرُ الْحَرَامُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخَذُواهُمْ وَأَخْصِرُوهُمْ وَأَقْبِدُوا لَهُمْ كُلَّ مَرصَدٍ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝ ﴾

Apabila bulan-bulan haram telah berlalu, bunuhlah (dalam peperangan) orang-orang musyrik (yang selama ini menganiaya kamu) di mana saja kamu temui! Tangkaplah dan kepunglah mereka serta awasilah di setiap tempat pengintaian! Jika mereka bertobat dan melaksanakan salat serta menunaikan zakat, berilah mereka kebebasan. Sesungguhnya Allah Maha Pengampun lagi Maha Penyayang.²³

Pada kalimat ayat ini Sayyid Qutb menjelaskan sebelum permakluman tersebut telah berlangsung dakwah dan penjelasan

²³ Lajnah Pentashihan Mushaf al-Qur'an. *al-Qur'an dan Terjemahan Edisi Penyempurnaan*, Jilid 1, p. 258.

Commented [aw10]: Kalimat ini terlalu panjang Tadz.

selama dua puluh dua tahun kepada kaum musyrikīn. Selama itu mereka menyiksa kaum muslimīn dan berusaha mengkafirkan kaum muslimīn dengan paksa dan kekerasan. Mereka juga menyerang kaum muslimīn dan berusaha melenyapkan negeri. Mereka juga menghina agama Islam, Rasulullah dan para pemeluk agamanya yang bersama beliau. Meskipun dengan perlakuan mereka yang kejam seperti ini, Sayyid Qutb menilai Islam tetap membuka sayapnya bagi kaum Musyrikin. Allah memerintahkan Nabinya dan kaum muslimīn yang telah disiksa, disakiti, diperangi, dicincang, dan dibunuh, untuk mencegah diri kaum muslimīn sendiri dari menyerang orang-orang musyrik bila mereka memilih untuk bertobat dan berpegang teguh kepada syi'ar-syi'ar Islam.²⁴

Pada akhirnya Karen Armstrong menyimpulkan setelah melihat peristiwa ini alih-alih menyambut para penyerang ini sebagai pahlawan yang menang, kaum Muslim dikejutkan dengan berita bahwa penyerangan itu telah melanggar kesucian bulan Rajab. Selama beberapa hari, Muhammad tidak tahu harus bersikap bagaimana, beliau berpikir telah banyak

²⁴ Sayyid Qutb, *Tafsir Fi Zhilalil Qur'an*, Jilid 5, terj. As'ad Yasin dkk., (Jakarta: Gema Insani, 2008), Jilid 5, p. 295.

meninggalkan kebiasaan agama Makkah dan barangkali menduga bahwa beliau pun bisa mengabaikan aturan tentang bulan terlarang itu. —Penyerangan itu merupakan sebuah kesuksesan, selain perampasan yang banyak, beliau telah pula memperlihatkan kepada suku Quraisy bahwa beliau bisa menyerang mereka nyaris di depan rumah mereka sendiri, beliau juga telah mengesankan banyak orang di Madīnah, tetapi ada sebuah kesangsian dalam seluruh urusan ini.

Dalam hal ini Karen Armstrong berkata, Nabi Muhammad tak pernah mengecam praktik bulan suci itu sebelumnya. Banyak sumber yang tampaknya tidak puas dengan insiden ini, pada akhirnya Nabi Muhammad saw menerima wahyu baru yang mengulangi kembali prinsip sentral perang yang itu merupakan sebuah kekeliruan, tetapi kebijakan suku Quraisy mengusir kaum Muslim dari rumah-rumah mereka pun tak kurang bengisnya, “Mereka tidak akan berhenti memerangimu hingga mereka berhasil memurtadkan kamu dari agamamu” (QS. Al-Baqarah ayat 217). Al-Qur'an memperingatkan kepada Nabi Muhammad, sedang mengenai berperang selama bulan

Commented [aw11]: Kalimat terlalu panjang. Yang penting unsur kalimat itu hanya subjek dan predikat Tadz

2 suci, itu memang merupakan suatu "hal yang besar" ¹⁰²⁵ 9

Menurut Sayyid Qutub ayat ini bersifat final dalam menjalin hubungan dengan orang musyrik. Walaupun demikian, jika ada kelompok yang tidak melanggar perjanjian, sikap Rasul saw terhadap kelompok ini adalah menunaikannya sampai batas waktu yang telah disepakati. ²⁴ 26

2. Surat at-Taubah ayat 29

﴿ 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 عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴾ 29 □ 29

Perangilah orang-orang yang tidak beriman kepada Allah dan hari akhir, tidak mengharamkan (menjauhi) apa yang telah diharamkan (oleh) Allah dan Rasul-Nya, dan tidak mengikuti agama yang hak (Islam), yaitu orang-orang yang telah diberikan Kitab (Yahudi dan Nasrani)

²⁵ Karen Armstrong, *Muhammad Prophet For Our Time* (Harper Collins Publisher 2006), p. 158-159. 7

²⁶ Ulumuddin, "Al-Tadabbir" ⁹ *Jurnal Ilmu Al-Qur'an Dan Tafsir* KOMPARATIF PENAFSIRAN SAYYID QUTUB DAN RASYID RIDHA, Sekolah Tinggi Il ⁹ Syari'ah Wal Aqidah Ash-Shofa Tasikmalaya (Imaduddin Abi Al-Fida Isma'il Bin ' Umar Bin Ibnu Kasir , 1998 : 99) p. 229-246. 1

42 hingga mereka membayar jizyah dengan patuh dan mereka tunduk. ²⁷

11 Sayyid Qutb melihat bahwa ayat ini memerintahkan kaum muslimin supaya memerangi kaum Ahli Kitāb "yang tidak beriman kepada Allah dan hari akhir". Orang yang mengatakan bahwa Uzair adalah putra Allah atau Almasih sebagai putra Allah adalah bentuk ucapan orang yang tidak beriman kepada Allah. Demikian pula halnya orang yang mengatakan bahwa Allah adalah Almasih putra Maryam, atau Allah sebagai salah satu dari tiga oknum Tuhan, atau Allah menjelma dalam jasad Almasih, dan pandangan-pandangan lain dari gereja yang ditetapkan oleh lembaga-lembaga kudus, meski bagaimanapun mereka berbeda pendapat. 2

Berkaitan dengan ayat ¹⁷, Karen Armstrong menyebut bahwa jihad tidak hanya berarti perang suci. Makna utamanya adalah perjuangan, dan dalam pengertian inilah digunakan dalam Al-Qur'an. Kaum Muslimin didesak untuk berjuang di jalan Allah dan membuat hidup mereka benar-benar bertujuan menerapkan kehendak Tuhan di dunia. ¹⁰ ²⁸ Sedangkan menurut

²⁷ Lajnah Pentashihan Mushaf al-Qur'an. *al-Qur'an dan Terjemahan Edisi Penyempurnaan*, Jilid 1 p. 263. 3

²⁸ Ahmad Rifqi, *Studi Penafsiran Muhammad Rasyid Rida dalam Tafsir Al-manar dan Sayyid Qutb dalam* 22

Commented [aw12]: Kalimat ini terlalu panjang, sulit dipahami.

Sayyid Qutb yang pendapatnya tentang jihad cukup unik. Keunikannya terletak pada bagaimana beliau memposisikan jihad pada ranah politik yang bersumber pada syari'ah Islam, bahkan jihad merupakan pergerakan yang universal yang membebaskan manusia dari penyembahan pada selain Allah swt. Pada hakikatnya jihad di jalan Allah adalah gerakan untuk mengakhiri sistem-sistem jahiliyah yang ada di masyarakat itu sendiri untuk kemudian menggantinya dengan sistem yang murni Islami.

Sayyid Qutb memandang bahwa ayat ini mengidentifikasi Ahli Kitāb sebagai orang-orang yang "tidak mengharamkan apa yang diharamkan Allah dan Rasul-Nya," baik yang dimaksud dengan "Rasul-Nya" itu adalah rasul-rasul terdahulu yang telah diutus oleh Allah kepada mereka maupun Nabi Muhammad saw, karena muatannya adalah sama (yakni Rasul Allah). Hal itu karena ayat-ayat berikutnya menafsirkannya dengan mengatakan bahwa mereka suka memakan harta orang lain dengan cara yang batil. Dan memakan harta orang lain secara batil ini diharamkan dalam semua agama dan ajaran semua rasul. Contoh paling dekat memakan harta orang lain secara haram itu

³¹ *Tafsir fi Zilalil Qur'an tentang Perang (Qital) fi 22* Jilid dalam Al-Qur'an Surat Al-Baqarah ayat ayat 190, 246 dan An-Nisa ayat 74-75. Tesis.

² adalah praktik ribawi, yang hal ini dilakukan oleh para pemuka gereja sebagai imbalan dari "piagam pengampunan"²⁹

Kitannya dengan ayat tersebut (Memahami surat at-Taubah ayat 29), Karen Armstrong dalam bukunya *Muhammad Prophet for our time* Karen Armstrong berpendapat bahwa Al-Qur'an tak hentinya menekankan pentingnya pemberian maaf dan pengampunan, bahkan pada saat konflik bersenjata. Saat terlibat dalam perselisihan, kaum muslimin harus bertempur dengan keberanian dan kecerdasan agar dapat mengakhiri konflik secepat mungkin. Namun, ketika musuh meminta damai, kaum muslimin harus meletakkan senjata mereka. Mereka harus menerima setiap tawaran gencatan senjata, terlepas dari apapun kondisi yang dipersyaratkan (membayar *Jizyah*), meskipun mereka curiga pihak musuh bermuslihat dengan tawaran itu. Dan kendati perang melawan penindasan dan penyiksaan itu penting, Al-Qur'an senantiasa mengingatkan kaum Muslim bahwa lebih baik masalah tersebut diselesaikan dengan

¹ ²⁹ Sayyid Qutb, *Tafsir fi Zilalil Qur'an*, Jilid 5, terj. As'ad Yasin dkk., Jilid 5, p. 328-330.

duduk bersama untuk membicarakannya dengan damai dan saling hormat.³⁰

Intinya Sayyid Qutb dan Karen Armstrong memiliki pendapat yang berbeda mengenai tafsir surat at-Taubah ayat 29. Sayyid Qutb cenderung menekankan aspek politik dan pertempuran. Sedangkan Karen Armstrong lebih diarahkan pada konteks historis dan setting sosial serta menekankan pemberian maaf dan pengampunan ketika musuh meminta damai, bahkan termasuk saat konflik bersenjata. Kemudian disaat terjadi perselisihan, kaum muslimin harus lebih cerdas supaya dapat mengakhiri konflik secepat jitu.

3. Surat at-Taubah ayat 36

وَقَاتِلُوا الْمُشْرِكِينَ كَمَا يُقَاتِلُونَكُمْ
كَأَنَّهُمْ بَعْضُهُمْ أَوْلَىٰ بِاللَّهِ مِنَ الْآخَرِينَ ۗ إِنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾

6 "...dan perangilah orang-orang musyrik semuanya sebagaimana mereka pun 6merangi kamu semuanya. Ketahuilah bahwa sesungguhnya Allah bersama orang-orang yang bertakwa"³¹

Pandangan Sayyid Qutb dalam hal ini menawarkan tindakan yang tegas terkait peperangan, bentuk Jihād yang digambarkan dalam penafsiran ini bersifat ofensif, Sayyid

³⁰ Karen Armstrong, *Muhammad Prophet For Our Time* (Harper Collins Publisher 2006), p. 165-166.

³¹ Lajnah Pentashihan Mushaf al-Qur'an, *al-Qur'an dan Terjemahan Edisi Penyempurnaan*, Jilid 1, p. 264.

Qutb menegaskan bahwa peperangan antara kaum Muslim dan musuh-musuhnya, termasuk musyrikīn dan Ahli Kitāb, bukanlah sekadar pertentangan fisik atau strategi semata. Lebih dari itu, peperangan tersebut merupakan pertarungan antara kemusyrikan dan tauhīd, antara kekafiran dan keimanan, serta antara petunjuk Allah dan kesesatan³²

Memahami surat at-Taubah ayat 36 Karen Armstrong menunjukkan bahwa Nabi Muhammad awalnya melarang balas dendam ketika membangun suaka damainya di Madīnah. Dia menegakkan supremasi hukum dan tidak pernah membunuh siapa pun secara sembrono. Pemakaian senjata baru diambil setelah mendapat serangan dari orang-orang Kafir Makkah, dan pertempuran-pertempuran yang dijalankan cenderung sebagai respons defensif terhadap ancaman terhadap suaka damainya.³³

Menurut Karen Armstrong, kehidupan dan pencapaian Nabi Muhammad saw sebagai teladan bagi umat Islam dalam berbagai aspek kehidupan, termasuk aspek spiritual, moral, dan politik. Dia menekankan bahwa pengaruh Muhammad tidak hanya terbatas pada aspek keagamaan,

³² Sayyid Qutb, *Tafsir fi Zilalil Qur'an*, Jilid 5, terj. As'ad Yāsīn dkk., Jilid 5, p. 348-349.

³³ Karen Armstrong, *Islam, Sejarah Singkat*, (New York: Buku Chronicles, 2002), p. 23.

tetapi juga meluas ke dalam tata nilai moral dan sosial, serta kebijakan politik yang dianggapnya sebagai contoh untuk diikuti oleh umat Islam.³⁴

Analisis Komparatif Penafsiran Jihād Menurut Sayyid Qutb dan Karen Armstrong

Hasil analisis penulis ditemukan dalam pemikiran Sayyid Qutb dan Karen Armstrong berkembang sesuai dengan pendekatan sosial historis dan dengan melihat kembali sejarah yang telah ada pada masa klasik ataupun kontemporer yang memiliki latar belakang yang berkesinambungan. Seperti halnya terkait Ayat-ayat Jihād yang saat ini menjadi pemicu stereotip terjadinya Islamofobia.

Menurut Sayyid Qutb³⁵ bahwa peperangan dalam Islam (Jihad) mengalami perkembangan yang menarik (bergerak dinamis). Pertama diharamkan, lalu kemudian diizinkan. Berikutnya diperintahkan untuk orang-orang yang memulai peperangan, kemudian terakhir diperintahkan untuk memerangi seluruh kaum musyrik yang ada. Oleh karena itu, membantah kelompok yang memandang

³⁴ Karen Armstrong, *Islam, Sejarah Singkat*, (New York: Buku Chronicles, 2002), p. 23.

³⁵ Mudrika Syarifah, *Konsep Jihad (Studi Komparatif Terhadap Pemikiran Sayyid Qutb dan M. Quraish Shihab)*, *Jurnal At-Tibyan: Jurnal Ilmu Al-Qur'an dan Tafsir* 2.1 (2017:55-75).

Jihad bersifat defensive, Sayyid Qutb mencoba mengajak mereka untuk menelaah kelam ilahi yang tercatat dalam surah al-Nisa : 74-76, al-Anfal: 38-40, dan surah al-Tubah : 29-32. Ayat ayat tersebut, menurut Sayyid Qutb, cukup untuk menjadi dasar diisyaratkannya berjihad, dengan diiringi konsep, "tidak ada paksaan dalam agama."

Jadi, jihad bersifat ofensif, menurut Sayyid Qutb, merupakan landasan bagi pemuliaan manusia di muka bumi ini. Untuk mengeluarkan manusia dari penghambaan kepada sesama manusia dan kembali menuju kepada penghambaan kepada Allah. Sebagaimana manhaj para anbiya mengajak umatnya untuk semata-mata beribadah dan mentauhidkan Allah.³⁶

Pada intinya Sayyid Qutb dan Karen Armstrong memiliki pendekatan yang berbeda dalam penafsiran tentang jihad. Sayyid Qutb, seorang pemikir Islam dari Mesir, mengartikan jihad secara luas sebagai perjuangan untuk menegakkan keadilan dan kebenaran Islam, sering kali dengan cara-cara yang bersifat politik dan bahkan militer. Baginya, jihad bisa mencakup perang fisik untuk melawan penindasan dan untuk memperluas wilayah Islam.

³⁶ Hidayatullah Ismail et al., *Pemikiran Sayyid Qutb Tentang Makna Qital Dalam Kitab Tafsir Fi Zhilal Al-Qur'an, An-Nida'* 44, no. 2 (2020): 144.

Sementara itu, Karen Armstrong, seorang penulis dan cendekiawan agama, memandang jihad sebagai konsep yang lebih luas dan sering kali menekankan aspek spiritual dan moralnya. Menurut Armstrong, jihad adalah perjuangan internal untuk meningkatkan diri, berjuang melawan keinginan jahat, dan mencapai kedamaian dalam diri sendiri dan dengan orang lain. Baginya, jihad lebih menekankan tentang perjuangan batiniah dari pada perang fisik.

Dua pandangan ini menunjukkan bagaimana konsep jihad dapat diinterpretasikan secara berbeda tergantung pada konteks budaya, historis, dan teologis dari individu yang mempelajarinya.

Relevansi Jihad dan respon terhadap Islamofobia

Analisis penulis menunjukkan bahwa pemikiran Sayyid Qutb dan Karen Armstrong membuka wawasan terhadap kompleksitas faktor-faktor yang membentuk Islamofobia, termasuk ketakutan, dan kebencian yang tidak hanya terkait dengan ajaran agama, tetapi juga dipengaruhi oleh sejarah, interpretasi ayat-ayat tertentu, serta respons terhadap isu sosial seperti Jihad. Untuk mengatasi Islamofobia, diperlukan upaya bersama dalam membuka dialog, memahami konteks, dan melawan stereotip yang tidak adil terhadap umat Islam.

Pemikiran keduanya, membentuk konsep pendidikan jihad yang mengintegrasikan aspek sosial historis dan sejarah kontemporer. Hasil penelitian menunjukkan bahwa ayat-ayat jihad menjadi pemicu munculnya stereotip dan Islamofobia. Hal ini diindikasikan karena pemahaman dan interpretasi yang salah. Namun disisi lain ternyata respon terhadap Islamofobia menciptakan dinamika baru dalam pandangan terhadap Islam, terutama terkait dengan perkembangan teknologi dan pengaruh media sosial yang membuat bias dan ketakutan terhadap agama Islam. Memahami ayat-ayat jihad terhadap Islamofobia yang telah dijelaskan terdapat korelasi hubungan yang signifikan.

Padahal jihad adalah sesuatu yang baik untuk diterapkan kepada kehidupan beragama dan bernegara (dalam kehidupan sehari-hari), seperti jihad dalam melawan setan dengan mencegah hal syubhat yang muncul dari syahwat; dan Jihād dalam mempelajari Agama, mengamalkan, serta mengajarkannya. Akan tetapi nilai-nilai jihad yang diajarkan oleh oknum ekstrimisme dalam kajian-kajiannya terfokus kepada pembahasan jihad tentang *Qitāl* atau peperangan yang menyebabkan doktrinisasi dan terjadinya terorisme, dan kasus terorisme menjadi faktor utama kemunculan

benih-benih ketakutan dan kebencian masyarakat dunia kepada agama Islam.

Rantai-rantai kebencian ini juga akhirnya memunculkan dinamika baru terhadap pandangan Islam, bukan tanpa tindakan dunia barat untuk merespon ketakutan dan kebencian mereka terhadap agama Islam. Dunia barat pada akhirnya membuat simbol-simbol citra buruk terhadap Islam dalam upaya mereka merespon kebencian mereka terhadap umat Islam, yaitu seperti pandangan mereka tentang muslimah berhijab, beberapa orang kerap menyamakan berhijab dengan ketidaksetaraan gender dan melihatnya sebagai simbol ancaman terhadap kohesi sosial atau, lebih buruk lagi, mengidentikannya dengan ekstremisme Islam. Penelitian menunjukkan bahwa perempuan Muslim yang mengenakan penutup kepala di negara-negara barat banyak mengalami stigma, misogini, dan rasisme yang lebih luas. Selanjutnya perempuan Muslim tampaknya menghadapi dampak yang tidak adil dari Islamofobia, mulai dari ditolak dari mendapatkan layanan tertentu hingga diserang secara fisik di depan umum, termasuk dipaksa untuk melepas jilbab mereka di jalan. Simbol kemusliman yang terlihat berkorelasi secara langsung dengan pengalaman Islamofobia.

Namun, kami menemukan bahwa Islamofobia juga berdampak pada orang-orang yang bukan Muslim, hanya karena penampilan fisik dan warna kulit mereka, serta, menurut penelitian, nama mereka dianggap “terlihat” Muslim. Rasisme anti-Islam seperti itu menyebabkan banyak Muslim yang makin didiskriminasi ketika mencoba untuk mendapatkan tempat tinggal maupun mengakses tempat pendidikan.

Untuk melawan stereotip terhadap Islam perlu perjuangan menampikkan kepada dunia bahwa Islam adalah agama *rahmatan lil ‘alamin*. Demikian pula dengan menampilkan di media-media sosial tentang makna hakiki Islam yang mencintai kedamaian dan Islam yang berbasis wasathiyah (moderat).

KESIMPULAN

Pemikiran Sayyid Qutb dan Karen Armstrong membuka wawasan terhadap kompleksitas faktor-faktor yang membentuk Islamofobia, termasuk stereotip, ketakutan, dan kebencian yang tidak hanya terkait dengan ajaran agama, tetapi juga dipengaruhi oleh sejarah, interpretasi ayat-ayat tertentu, serta respon terhadap isu sosial seperti jihad. Memahami ayat-ayat jihad terhadap Islamofobia yang telah dijelaskan terdapat korelasi hubungan yang signifikan.

Pemikiran keduanya, yang mengintegrasikan aspek sosial historis dan sejarah kontemporer, menunjukkan bahwa ayat-ayat jihad menjadi pemicu munculnya stereotip dan Islamofobia. Oleh karenanya penafsiran ayat jihad dan qital (perang), ada indikasi yang berkontribusi pada stereotip Islamofobia di dunia barat. Respon terhadap Islamofobia berimplikasi pada dinamika baru dalam pandangan terhadap Islam, terutama terkait dengan perkembangan teknologi dan pengaruh media sosial yang membentuk bias dan ketakutan terhadap agama Islam.

Rekomendasi penelitian untuk mengkanter stereotip Islamofobia dan berusaha kepada umat Islam pada umumnya untuk memberikan kesan baik mengenai agama Islam kepada masyarakat luas supaya meminimalisir kesalahpahaman yang dapat memicu Islamofobia. Untuk mengatasi Islamofobia, diperlukan upaya bersama dalam membuka dialog, memahami konteks, dan melawan stereotip yang tidak adil terhadap umat Islam. Kemudian ayat-ayat jihad semestinya diinterpretasikan secara moderat untuk menunjukkan kepada dunia bahwa hakikat syari'at Islam adalah santun sebagai agama rahmatan lil 'alamin.

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

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Abstract

This research explores the concept of Jihad from the perspectives of Sayyid Qutb and Karen Armstrong, along with its relevance to Islamofobia. 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 Islamofobia, 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 Islamofobia 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 Islamofobia. Responses to Islamofobia 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 and Islamofobia,*

INTRODUCTION

Islam, from the perspective of the Western world, is widely said to be a religion that likes violence (*Violence*). The labeling 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 real 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) is a symbol of 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)

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 begun to increase 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 & Hafes, 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).

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 (Panthasihana, 2019).

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 "Runnymede 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 ﴿٣٢﴾ (المائدة/5: 32)

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.

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 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 fi 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.

METHOD

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

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 object of research. 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.

LITERATURE REVIEW

The term jihad comes from the root word *jāhada - yujāhidu - mujājahadah wajihādan*, which is interpreted as *at-tāqah*, *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 (*ḥarb*), conquering (*siyār*), restraining lust (*jihād an-nafs*) 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).

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).

RESULT AND DISCUSSION

The concept of Jihād education from the perspective of Sayyid Quṭb 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 Quṭb 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

﴿ فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝ ٥ ﴾

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 Musryikin 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).

2. Surah at-Taubah verse 29

﴿ 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 عَنْ يَدٍ وَهُمْ صَاغِرُونَ ۝ ٢٩ ﴾

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 or 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 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).

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 (Amstrong, 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.

3. 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 (Amstrong, 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 (Amstrong, 2002).

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

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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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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 يُنْمِ تُورَهُ 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 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 (*ḥarb*), 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 غَفُورٌ 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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The Interpretation Of Jihad Education According To Sayyid Qutb And Karen Armstrong: A Response To Islamophobia

Badrudin

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 labeling 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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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 & Hafes, 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).

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 (Panhasihan, 2019). 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 "Runnymede 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 يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

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.

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 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 fi 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 (*ḥarb*), conquering (*siyār*), restraining lust (*jihād an-nafs*) 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).

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

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

﴿ فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُواهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ إِنَّا تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝ ﴾

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 Musryikin 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" (Amstrong, 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).

2. Surah at-Taubah verse 29

﴿ 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 عَنْ يَدٍ وَهُمْ صَاغِرُونَ ۝ ٢٩ ﴾

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 or 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 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).

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.

3. 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).

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

The results of the author's analysis are found in the thinking of Sayyid Quṭb 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 stereotypic trigger for Islamophobia.

According to Sayyid Quthb, 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, refuting those who view Jihad as defensive, Sayyid Quthb 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 Quthb, 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 Quthb, 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 Quthb and Karen Armstrong have different approaches to interpreting jihad. Sayyid Quthb, 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 Quṭb 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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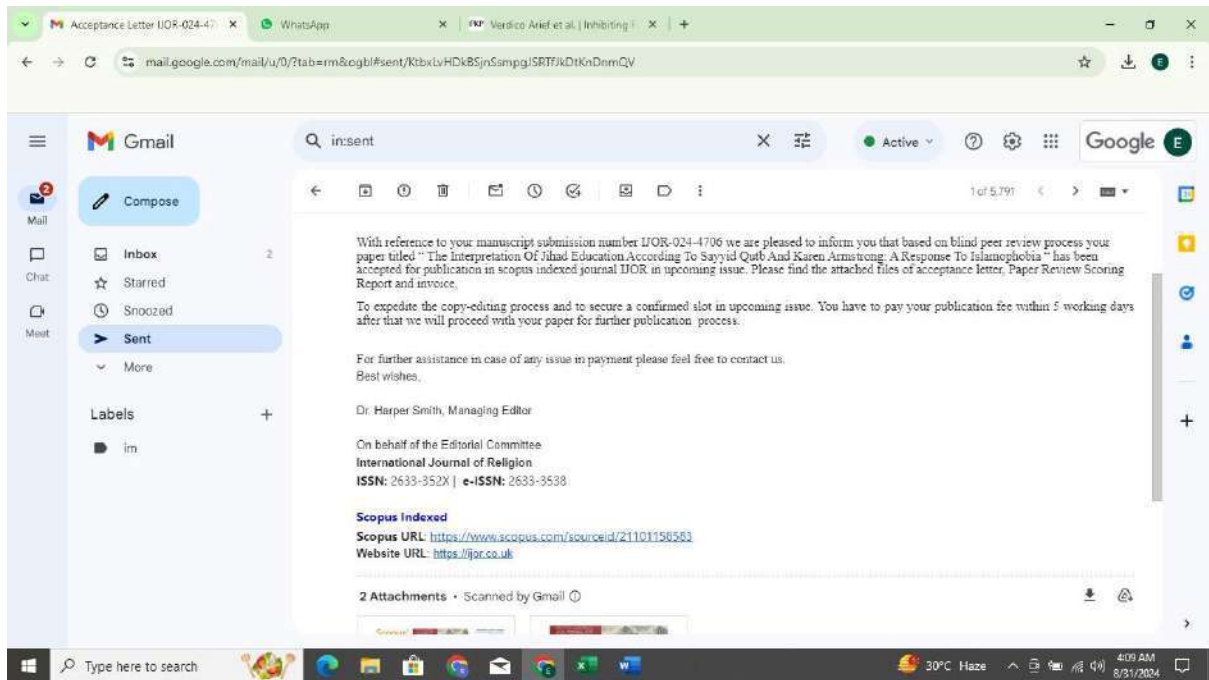
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LETTER OF ACCEPTANCE

Dated: Aug 31 , 2024

Dear Author (S):

Badrudin , Agus Wahyu Triatmo, Greetings!

We are delighted to inform you that our scientific and review committee approved your article titled “The Interpretation Of Jihad Education According To Sayyid Qutb And Karen Armstrong: A Response To Islamophobia” (**Article no: IJOR-024-4706**) for publication in Volume 5 (2024) of the International Journal of Religion (IJOR).

International Journal of Religion **IJOR** is abstracted and indexed in Scopus, ERIH Plus, Norwegian Register for Scientific Journals, RePEc, Google Scholar, Sherpa RoMEO

Please ensure that the publication fee is paid within a period of 5 business days. We are assured that our collaboration will contribute to the advancement of global knowledge creation and sharing. Please feel free to reach out to us should you have any additional inquiries.

Best Regards,



Dr. Harper Smith

Managing Editor

International Journal of Religion (IJOR)

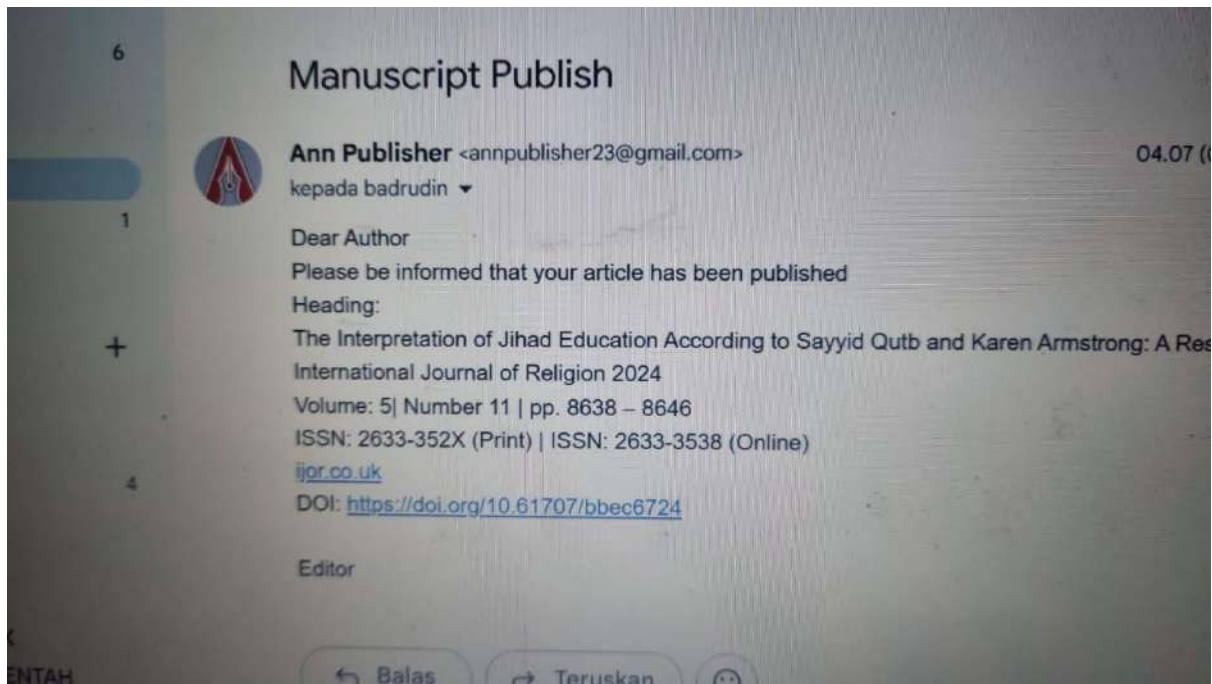
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The Interpretation of Jihad Education According to Sayyid Qutb and Karen Armstrong: A Response to Islamophobia

Badrudin¹ and 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 "Mubammad: 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 labeling 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)

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 & Hafes, 2018).

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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).

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, 2019). 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 "Runnymede 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 يُنِيرَ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ
(المائدة/5: 32)

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.

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 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 fi 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 - mujājahadab 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'ruf* and preventing iniquity (*amr ma'ruf nahi munkar*), attacking (*ghazwah*), killing (*qital*), fighting (*harb*), conquering (*siyar*), restraining lust (*jihād an-nafsi*) 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:

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.

Jihād is specifically understood as devoting all efforts to spreading and defending Islamic da'wah.

Jihād, which is limited to *Qital* (war) to defend the Religion, uphold the Religion of Allah SWT., and protect da'wah activities (Jarrar, 1994).

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

Jihād in studying, practicing, and teaching Religion.

Jihād in fighting Satan by preventing shubhat from arising from orgasm.

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

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 Quṭb and Karen Armstrong. Then, it will explain the correlation of jihad verses to Islamophobia from the perspective of Sayyid Quṭb and Karen Armstrong.

RESULT AND DISCUSSION

The concept of Jihād education from the perspective of Sayyid Quṭb 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 Quṭb focuses on the verses of the Qur'an, but Karen Armstrong focuses on the *Tāriqah* Islam and the Person of the Prophet Muhammad.

Surah at-Taubah verse 5

﴿ فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝ ﴾

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 (Pentashiban, 2017)

In this sentence, Sayyid Quṭb 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 Quṭb 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).

Surah at-Taubah verse 29

﴿ 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 عَنْ يَدٍ وَهُمْ صَاغِرُونَ ۚ ﴾ ٢٩

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 or 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 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).

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.

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).

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 stereotypic trigger for Islamophobia.

According to Sayyid Quthb, 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, refuting those who view Jihad as defensive, Sayyid Quthb 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 Quthb, 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 Quthb, 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 *Qital* 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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