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JIHAD FI SABILILLAH: INSIGHTS FROM A THEMATIC HADITH STUDY ON SPIRITUAL, SOCIAL, AND EDUCATIONAL DIMENSIONS

Siar Ni'mah

Universitas Islam Ahmad Dahlan Singjai, Indonesia

E-mail : siar.nimah@gmail.com

Firdaus

Universitas Islam Negeri Alauddin Makassar, Indonesia

E-mail : firdaus@uin-alauddin.ac.id

Amir Hamzah

Universitas Islam Negeri Alauddin Makassar, Indonesia

E-mail : amir.hamzah@uin-alauddin.ac.id

Umar

Universitas Islam Ahmad Dahlan Singjai, Indonesia

E-mail : oemar.tech.iaim@gmail.com

Abstract: Jihad has become a continuously evolving narrative, both in terms of perspective and implementation. This research on jihad aims to comprehensively understand how jihad is wisely interpreted from a hadith perspective. Since this study focuses on hadiths concerning jihad, it is a library research with a thematic hadith (hadis maudhu'i) scholarly approach. The books **Kunuz as-Sunnah** and **Maktabah Syamilah** were used as two media to trace hadiths about jihad, which were then analyzed using the thematic analysis method. The results of this study confirm: 1) Hadith texts on jihad are found in both the six and nine major hadith collections; 2) The hadiths on jihad found provide at least eleven thematic mappings, such as the call to jihad, jihad as the most excellent deed, deeds on *Ayyam al-Tasyriq* being more excellent than jihad, jihad as the deed closest to paradise, jihad as the most beloved deed, deeds with rewards similar to jihad, jihad as the pinnacle of deeds, forms of jihad, the abolition of one form of jihad, the reward of jihad, and indicators for obtaining the reward of jihad; 3) Contextually, jihad is no longer understood solely as war, as implemented during the time of Prophet Muhammad ﷺ which was indeed appropriate for the situation,



but today it can be more flexible in accordance with the spirit of jihad, such as social and educational jihad.

Keywords: Educational Dimensions, Hadith Thematic, Jihad fi Sabilillah, Spiritual, Social

Abstrak: *Jihad menjadi narasi yang terus berkembang baik secara perspektif maupun implementasi. Penelitian tentang jihad ini mengupayakan untuk memahami secara komprehensif bagaimana jihad dimaknai secara bijak dari sisi hadis. Karena penelitian ini berfokus pada hadis-hadis jihad, maka jenis penelitiannya adalah kepustakaan dengan pendekatan keilmuan hadis maudhu'i. Kitab Kunuz as-Sunnah dan Maktabah Syamilah menjadi dua media yang digunakan dalam melacak hadis tentang jihad yang kemudian dilakukan analis dengan analisis langkah maudhu'i. Hasil dari penelitian ini mengkonfirmasi: 1) Teks hadis jihad ditemukan pada kitab hadis enam (kutubussittah) maupun sembilan (kutubuttis'ah), 2) Hadis-hadis jihad yang ditemukan memberikan setidaknya sebelas pemetaan tema seperti seruan berjihad, jihad amal paling utama, amal hari tasyriq lebih utama dari jihad, jihad amal paling dekat dengan surga, jihad amal paling dicintai, amalan-amalan semisal pahala jihad, jihad puncak sebuah amal, bentuk-bentuk jihad, terhapusnya salah satu bentuk jihad, pahala jihad, indikator mendapatkan pahala jihad, 3) Secara kontekstual, jihad tidak lagi dipahami sebatas perang sebagaimana terimplementasi di masa Nabi Muhammad ﷺ yang memang sesuai dengan situasi, tetapi lebih jauh hari ini dapat lebih fleksibel sesuai dengan ruh jihadnya, seperti jihad sosial dan pendidikan.*

Kata Kunci: *Dimensi Pendidikan, Hadis Tematik, Jihad fi Sabilillah, Spiritual, Sosial*

INTRODUCTION

In Islam, **jihad** carries a sensitive connotation. Upon hearing the word "jihad," one's mind often conjures images of murder, gun violence, and the like. When the call for jihad is echoed, typically accompanied by the phrase "Allahu Akbar," it seemingly signals the commencement of resistance, with swords and weapons being drawn for battle. The various acts of brutality we hear about in mass media—news of violence stemming from a series of suicide bombings in Palestine, the war in Aleppo, Syria, the devastating Bali bombing, the culture of suicide bombings in Jakarta, and other violent acts in different locations—are all carried out by their perpetrators in the name of jihad.¹

The call to jihad is indeed a highly sensitive issue, often associated with terrorism. Jihad has been a subject of intense debate in both mass media and academic literature, in both the East and the West. It is one of the most frequently misunderstood teachings of Islam, often even cited as the cause of violent or terrorist acts. As a Muslim, one would, of course, strongly disagree and vehemently reject the notion that jihad should be understood as an act of violence (terrorism). It is truly regrettable and deeply concerning when the confusion

¹ Azyumardi Azra, "Pergolakan Politik Islam: Dari Fundamentalisme, Modernisme Hingga Post-Modernisme," (No Title) (1996).



between the meaning of jihad and terrorism actually originates from within the Muslim community itself a truly ironic situation. Therefore, it is imperative to understand jihad from the fundamental perspective of Islamic sources, especially the hadith, as their delivery from the Prophet is more implementation-oriented.

The topic of jihad, as examined through the lens of hadith, has indeed been explored by other researchers. For instance, Umam conducted a reinterpretation of the meaning of jihad, elaborating on both Qur'anic verses and hadith, to offer a modern understanding of what jihad entails.² A more contextualized understanding of jihad has also been achieved by incorporating how jihad's resolution is perceived by santri as a millennial generation.³ Providing an understanding of jihad to the millennial generation is important considering the proliferation of radical information hiding behind the word of jihad on social media, which is very massive, to the point of recruitment into certain radical organizations.⁴ These studies do not fully address what is meant by jihad especially the term jihad fi sabilillah in the hadith. Therefore, the selection of the maudhu'i (thematic) method in hadith studies provides a broader perspective for comprehensively examining what jihad truly entails to find a modern perspective. With this understanding, muslims do not easily absorb radical information that can lead to extreme attitudes in religion.

Furthermore, in the aspect of interpreting jihad, particularly concerning the notion that suicide in the name of religion constitutes jihad, an interesting discussion emerges by presenting a textual study of jihad hadiths found in the Sahihain (the collections of Al-Bukhari and Muslim).⁵ This research attempts to specifically review both hadith collections (Al-Bukhari and Muslim); this study becomes more holistic by making Kutub al-Sittah (the Six Major Hadith Collections) a reference. Thematic (maudhu'i) interpretation of jihad has also been carried out, concluding that jihad hadiths lead to the conclusion that jihad has its own virtues and forms.⁶ Given the background phenomena and the findings of previous studies that have not yet holistically understood jihad, especially with a maudhu'i hadith approach, this research aims to develop this understanding by reviewing jihad from a maudhu'i perspective.

The discourse surrounding jihad remains a continuously engaging topic for research. This is because, today, some Muslims misinterpret jihad in the way of

² Khaerul Umam, "Reinterpretasi Makna Jihad Dalam Al-Qur'an Dan Hadis: Upaya Kontekstualisasi Di Masa Kini," *Madinah: Jurnal Studi Islam* 11, no. 1 (2024): 132-141.

³ Nur Afifah Maulidyyah, "Pemaknaan Resolusi Jih{\\"a}d Bagi Santri Sebagai Generasi Millenial Dalam Perspektif Hadis (Kajian Tematik)" (IAIN Kediri, 2020).

⁴ Ida Bagus Suryanatha, Fitriana Selvia, and Katriana Puspita Ayu, "Millennial Jihad in the Digital Age: Critical Discourse Analysis of Self-Radicalization and Self-Recruitment among the Millenial Generation," *Digital Muslim Review* 1, no. 2 (2023): 131-141.

⁵ Okrisal Eka Putra, Anisah Indriati, and Siti Julaiha, "Konflik Jihad Dalam Kehidupan Berangsa ((Studi Tentang Jihad Bom Bunuh Diri Dalam Kitab Shohih Bukhori Dan Shohih Muslim)" (2024).

⁶ Tasbih Hanafiah and A H Saidah, "Mencari Makna Jihad Yang Sebenarnya (Telaah Kritis Terhadap Hadis-Hadis Jihad)," *Al-Irsyad Al-Nafs: Jurnal Bimbingan Dan Penyuluhan Islam* 8, no. 2 (2021): 162-171.



Allah, without truly understanding the correct concept of jihad in Islam. Consequently, they choose to engage in jihad driven by their own intellect, desires, and a lack of proper knowledge. Therefore, this paper will delve deeper into the true meaning of jihad, specifically by examining it from a hadith perspective.

METHOD

This research on jihad hadith employs a library research methodology, with the Six Major Hadith Collections (Kutub al-Sittah) serving as the primary textual sources. The chosen approach is a thematic hadith (maudhu'i) scholarly approach. Operationally, this approach first establishes a main topic for discussion. Then, a thorough search (takhrij) for hadiths about jihad is conducted, both manually through Miftah Kunuz al-Sunnah and digitally using the Maktabah Syamilah application. Once the relevant hadith data is found, their authenticity (sahih) in terms of both chain of narration (sanad) and text (matan) is investigated. The data analysis employed is content analysis utilizing the maudhu'i (thematic) analysis method within hadith studies. This includes elaborating on the understanding of relevant Qur'anic verses and the context of the hadith, ultimately leading to a comprehensive conclusion.

RESULTS AND DISCUSSION

Identifying Hadiths on Jihad Fi Sabilillah

The search for hadiths concerning Jihad Fi Sabilillah using the term 'الجهاد' (al-Jihad) in Miftah Kunuz al-Sunnah revealed specific references across several major hadith collections. These include: Sahih Al-Bukhari: Kitab al-Jihad wa as-Siyar, Chapter 199, Sahih Muslim: Kitab al-Jihad, Chapter 150, Sunan Abi Dawud: Kitab al-Jihad, Chapter 170, Sunan at-Tirmidzi: Kitab al-Jihad, Chapter 40, Sunan an-Nasa'i: Kitab al-Jihad, Chapter 48, Sunan Ibn Majah: Kitab al-Jihad, Chapter 46, Sunan ad-Darimi: Kitab al-Jihad, Chapter 49, Muwaththa' Malik: Kitab al-Jihad, Chapter 50.⁷

Further identification of hadiths, this time utilizing the al-Maktabah asy-Syamilah software, yielded the following results: Sahih al-Bukhari: 9 hadiths were found, Sahih Muslim: 9 hadiths were found, Sunan At-Tirmizi: 3 hadiths were found, Sunan An-Nasa'i: 2 hadiths were found, Sunan Ibn Majah: 1 hadith was found, Musnad Ahmad: 7 hadiths were found.⁸

Classifying Hadiths on Jihad Fi Sabilillah

Based on the identification of hadiths concerning jihad, and focusing on those relevant to the discussion's theme, it's evident that all these hadiths convey the following meanings: 1) Encouraging participation in jihad, 2) Highlighting jihad's supreme virtue among good actions, 3) In specific contexts, certain deeds

⁷ Arent Jan Wensinck and Muhammad Fu'ad' Abd al-Baqi, *Miftah Kunuz Al-Sunnah* (Encyclopaedia of Islam Transl. Committee, 1934).

⁸ "Al-Maktabah Al-Syamilah," <https://shamela.ws/>.



performed during the *Ayyam al-Tasyriq* (days of Tashriq) are considered to hold greater merit than jihad, 4) Jihad as the Deed Closest to Paradise, 5) Jihad as the Most Beloved Deed: Emphasizing jihad's special status in the eyes of Allah, 6) Identifying other actions that yield comparable rewards to jihad, expanding its conceptual scope, 7) Jihad as the Pinnacle of Deeds, 8) Forms of Jihad, 9) Abolition of a Form of Jihad, 10) Reward of Jihad, 11) Indicators for Obtaining the Reward of Jihad.

Assessing the Authenticity of Hadiths on Jihad Fi Sabilillah

After classifying the hadiths based on their themes, we found that each theme within the classification of Jihad Fi Sabilillah hadiths is narrated by both Imam al-Bukhari and Imam Muslim in their respective Sahih collections. However, there is one exception: the theme of jihad as the pinnacle of deeds is narrated by Imam Ahmad in his Musnad. This specific hadith will now be subjected to a detailed assessment of its sanad (chain of narration) quality. The hadith from Imam Ahmad is narrated by the first narrator, Abi Hurairah, a Companion of the Prophet. Companions are universally considered to be 'adil (just and upright) and their integrity is guaranteed by Islamic scholarly consensus.⁹ In hadith terminology, this guaranteed integrity is referred to as al-'adalah. Al-Mizzi described him as a hafiz of hadith among the Companions, even ranking him among those who narrated the most hadiths. The second narrator, Abu Salamah, was described by al-Mizzi in his book as a thiqah (trustworthy) narrator, a faqih (jurist), and one who narrated a substantial number of hadiths.¹⁰ The third narrator, Muhammad bin 'Amr, was described by Ibn Ma'in as a thiqah (trustworthy) narrator.¹¹ The fourth narrator, Muhammad bin Bisyr, was included by Ibn Hibban in his book as a thiqah (trustworthy) narrator.¹²

After thoroughly examining both the sanad (chain of narration) and matan (text), it was determined that the hadith narrated by Imam Ahmad is sahih (authentic) in terms of its sanad. This conclusion is based on the continuity of the sanad (ittishal as-sanad) and the trustworthiness (thiqah) of its narrators in transmitting hadith. Regarding its matan, this hadith is also categorized as sahih because no syadz (irregularity) or 'illah (hidden defect) was found within it, nor were any additions or interpolations detected.

Jihad from the Perspective of Scholars

Linguistically, the term Jihad originates from the Arabic root "jahada" (جَاهَدَ), which means effort, striving, or strength. It signifies exerting one's utmost ability or capacity.¹³ Jihad encompasses several layers of meaning, reflecting a spectrum of efforts and struggles: It is an all-encompassing effort using every capacity to

⁹ Mahmud Ath-Thahan, "Taisir Musthalah Al-Hadis," *Iskandariyah: Markaz al-Hadis al-Dirasat* (2004).

¹⁰ Yusuf Al-Mizzi, "Tahzib Al-Kamal Fi Asma Al-Rijal," *Beirut: Muassasah al-Risaalah* (1980).

¹¹ Ibnu Hajar, *Lisan Al-Mizan* (Maktab Althaqafi Linnashir, 1993).

¹² Ibnu Hibban, "Kitab Ats-Tsiqat" (Beirut: Dar al-Fikr, 1982).

¹³ Ahmad Warson Munawwir, *Kamus Arab-Indonesia*, 1973.



achieve good. It signifies the endeavor to defend faith by sacrificing one's wealth and life. It can refer to a holy war fought against disbelievers to protect the religion of Islam. Fundamentally, to "berjihad" means to struggle or strive in the way of Allah.¹⁴ Another definition states that jihad is a fundamental teaching of Islam aimed at implementing the principle of amar ma'ruf wa nahi munkar (enjoining good and forbidding evil). This is done to realize humanity's function as khalifah (vicegerent) on Earth. Jihad receives significant attention in Islam, to the extent that Allah Himself promises great rewards to those who strive in His way.

Thus, the understanding of Jihad is highly conditional. Comprehending the substance of jihad (or, more precisely, striving for the best understanding of it) is inseparable from humanity's ijтиhad – the independent reasoning and effort to interpret Islamic texts. This involves a continuous dialogue between the revelations of the Qur'an, the Hadith, and real-life circumstances. According to Quraish Shihab's research, the word "jihad" appears 41 times in the Qur'an in various forms.¹⁵ Meanwhile, Ibnu al-Faris in *Maqayis al-Lughah* states that the root letters of jihad – jim (ج), ha (ه), dal (د) – initially convey meanings related to difficulty and hardship. The word Jihad itself is derived from the word jahd, meaning weariness or difficulty. Indeed, jihad is inherently challenging and can lead to exhaustion.¹⁶

Etymologically, the term Jihad originates from the Arabic words "juhd" or "jahd." These roots convey meanings such as earnestness, maximum capability, hardship, and extremely exhausting effort.¹⁷ From this same root word (jahada), the term "ijтиhad" is also formed. However, this latter term more specifically refers to serious and exhaustive intellectual effort and activity. In the terminology of Sufism, the term "mujahadah" is also known. This denotes an intense spiritual endeavor, sometimes reaching a state of ecstasy. An individual who strives earnestly in the way of Allah is called a mujahid, or mujahidin for a group. Wahbah Zuhaili further elaborates that etymologically, if the word "jihad" is derived from "al-juhd," it means expending all one's capabilities and efforts. However, if "jihad" is derived from the root word "al-jahdu," then it signifies excessiveness in performing a task.¹⁸ Kemudian ketika kata jihad itu dikaitkan dengan kata fi sabilillah, maka masuklah definisi terminologi, yaitu meluangkan segala usaha dan berupaya sekuat tenaga serta menanggung segala kesulitan di dalam memerangi musuh dan menahan agresinya.¹⁹

From a terminological perspective, various scholars have offered a wide range of interpretations of Jihad. Notable among these are the definitions

¹⁴ Kemendikbudristek, *KBBI*, 2022, <https://kbbi.kemdikbud.go.id/>.

¹⁵ M Quraish Shihab, "Membumikan Al-Qur'an: Memfungsikan Wahyu Dalam Kehidupan," *Tangerang: Lentera Hati* (2011).

¹⁶ Ahmad bin Faris, *Maqayis Al-Lughah* (Beirut: Dār Ihyā' al-Turāts al-'Arabī, 2001).

¹⁷ Munawwir, *Kamus Arab-Indonesia*.

¹⁸ Azzuhaili Wahbah, "Fiqh Islam Wa Adillatuhu" (2010).

¹⁹ Sayyid Sabiq, *Fikih Sunnah*, vol. 5 (Cakrawala Publishing, 2021).



provided by Hasan al-Banna, Al-Raghib al-Asfahani, Kamil Salamah, and Hossein Nashr, each contributing to a rich and diverse understanding of the concept.²⁰ This indicates that the meaning of jihad is much broader, not merely limited to the interpretation of warfare as commonly understood by many Muslims today.

The Contextual Paradigm in Understanding the Meaning of Jihad in Hadith

The hadiths presented above explain, among other things, the virtues of jihad and the immense rewards for mujahidin (those who strive) in the way of Allah. They also detail deeds equivalent to the reward of jihad, various forms of jihad, and the primary reasons or indicators for attaining the reward of jihad. Perhaps it is these very virtues mentioned in the hadiths that have consistently motivated the Prophet Muhammad's best Companions and the generations after them to always engage in jihad fi sabilillah (striving in the way of Allah), hoping to become Muslims who achieve the reward of a Shahid (martyr) in the sight of Allah SWT.

During the early development of Islam, in the time of Prophet Muhammad (PBUH), jihad was indeed, in part, carried out by fighting the polytheists. This is reflected in several of the Prophet's sayings regarding jihad. These hadiths about jihad eventually narrowed the focus to warfare or qital, with the hope of achieving Shahadah (martyrdom) and attaining paradise. This led to the view and assumption that the title of Shahid (martyr) could only be earned by fighting disbelievers. However, upon further examination, jihad is not limited to the meaning of warfare alone. The hadiths previously mentioned illustrate that jihad has other forms besides war, including: Performing a Hajj Mabrur (an accepted and virtuous pilgrimage), Being dutiful to one's parents, Feeding the poor, Performing night prayers (shalat lail) and fasting during the day, Striving against one's own desires (jihad against the lower self). The argument that Jihad is not solely physical warfare is also evident in the Qur'an, specifically Surah Al-Hajj, verse 78. This verse provides a broader context for understanding the struggle in the way of Allah:

وَجَاهُوا فِي اللَّهِ حَقَّ جِهَادٍ هُوَ اجْبَلُكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مُّلَةٌ أَبْرَاهِيمٌ هُوَ سَمَّكُمُ الْمُسْلِمِينَ هُوَ قَبْلٌ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَى النَّاسِ فَاقْتِلُوا الصَّلَاةَ وَأَنْوَا الرَّزْكَوَةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَكُمْ فَنَعَمُ الْمَوْلَى وَنَعْمَ الْتَّصِيرُ

Its translation:

"And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper."²¹

²⁰ Dimas Harya Pradikta, "Orientasi Makna Jihad Masa Kini (Studi Komparatif Terhadap Tafsir Al-Misbah Dan Tafsir Fi Zilal Al-Qur'an)" (IAIN Kediri, 2023).

²¹ Kemenag, *Al-Qur'an Dan Terjemahnya*, 2019.



فَلَا تُطِعُ الْكُفَّارَ وَجَاهُهُمْ بِهِ جَهَادًا كَبِيرًا

Its translation:

" So do not obey the disbelievers, and strive against them with the Qur'an a great striving."²²

In this verse (Qur'an, Surah Al-Hajj, verse 78), the pronoun "bihi" (with it) refers to the Qur'an, as indicated by its connection to the preceding and succeeding verses. In both of these verses (QS. 22:78 and 25:52), it's clear that Muslims are commanded to engage in jihad. In the first verse, this jihad is performed to draw closer to Allah, while in the second verse, jihad is directed towards the disbelievers. Both of these forms of jihad are not a type of physical warfare using "swords," but rather a form of spiritual jihad – as in "watawasau bil haqqi" (enjoining one another to truth) – using the Qur'an. Therefore, the struggle to draw closer to Allah, to subdue one's desires, and to overcome the disbelievers is not to be waged with swords, but rather with the Qur'an.

In exegetical literature, jihad is indeed not always synonymous with war; its true meaning is far broader. Warfare is merely one component of jihad itself, and it is only permissible in emergency situations where there is a threat to the Muslim community.²³ Al-Qushayri, in his exegesis, states that jihad means peace, not radical action.²⁴ Quraish Shihab further broadens the interpretation, stating that jihad is not limited to just one aspect, but also encompasses fields such as education, da'wah (preaching/inviting to Islam), and religion itself.²⁵ It is hoped that all these interpretations will lead to a more inclusive and plural interpretation of jihad.²⁶ It appears that education can be the most fundamental aspect today, especially for the younger generation.

Thus, the inspiration from the Prophet Muhammad's hadiths on jihad becomes the foundation for an individual's nobility. If one is aware of and able to combat negative influences within themselves to achieve individual intelligence, it can automatically impact the development patterns of modern life. Daily individual jihad must be continuously undertaken by every human being. This involves striving against one's desires, working hard to improve one's character, making an effort to speak kindly, helping those in need, and striving for a stable life. Sacrificing for an amazing life for oneself and the surrounding environment becomes highly relevant in the contemporary context.

²² Kemenag, *Al-Qur'an Dan Terjemahnya*.

²³ Moh Mauluddin, "Ayat-Ayat Jihad Perspektif Tafsir Maqasidiy Ibnu Asyur," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 6, no. 1 (2023): 1-19.

²⁴ M Minanur Rohman, "De-Radicalization of Interpretation the Concept of Jihad in Tafsir Al-Qusyairi," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir* 5, no. 2 (2020): 325-344.

²⁵ Wahyu Firnanda, "Analisis Konsep Jihad Dalam Pespektif Pendidikan Islam Menurut Quraish Shihab Dalam Tafsir Al-Mishbah," *Literasi: Jurnal Pendidikan Guru Indonesia* 3, no. 4 (2024): 260-267.

²⁶ Itqon Futhna'Izi et al., "The Deradicalization of Islamic Boarding Schools towards Pluralism Based on the Interpretation of Inclusiveness in the Theme of the Verse of Jihad," in *International Conference on Islamic and Muhammadiyah Studies (ICIMS 2022)*, 2022, 206-212.



Jihad also means "capability," demanding that the mujahid (one who strives) expend all their effort and ability to achieve a goal. Therefore, Jihad is about sacrifice; the mujahid doesn't demand or take, but rather gives everything they possess. When giving, they don't stop until their goal is achieved or their resources are exhausted. To attain the reward of jihad, one who strives must possess patience, as mentioned in the Prophet's hadith. This very patience supports the notion that the jihad is truly *fi sabilillah* (in the way of Allah) as intended. Without it, the jihad cannot be considered genuine.

CONCLUSION

Jihad has a broader meaning. Based on the hadiths on *Jihad Fi Sabilillah*, it's clear that jihad comes in various forms, such as: Striving with wealth, Striving by being dutiful to one's parents, Striving by performing an accepted Hajj (Hajj Mabrur), Striving by helping the poor, Striving with all one's might against one's desires, To receive the virtues and rewards promised by Allah SWT for those who strive in His way, an individual must possess a crucial attitude: patience. This patience is the determining factor or indicator of whether someone's effort truly counts as *Jihad Fi Sabilillah*.

In the contemporary context, the understanding of *Jihad Fi Sabilillah* is certainly not limited to the forms of jihad mentioned in the hadiths which covers aspects of self and social control as mentioned, but it must also be able to understand that today's jihad can expand to all aspects of social life, especially education as the first milestone in understanding wisely what jihad is. Thus, the meaning of jihad can develop according to current conditions, as long as the form of jihad carried out contains positive values and meets the criteria of jihad.

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