



Jihad in QS. Al-Taubah: *An Analytical Study of Tafsir Bugis* by AG. Daud Ismail

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Info Artikel	<i>Abstract</i>
<p>Diterima 19 Juni 2026</p> <p>Revisi I 23 Juni 2026</p> <p>Disetujui 29 Juni 2026</p>	<p>Penelitian ini bertujuan untuk mendeskripsikan perspektif Tafsir Bugis karya AG. Daud Ismail tentang jihad dalam QS. al-Taubah dan implementasi jihad tersebut dalam konteks kekinian. Jenis penelitian ini adalah penelitian kepustakaan dengan pendekatan tafsir al-Qur'an menggunakan pendekatan sosio-historis dan fenomenologi. Sumber data primer berasal dari tafsir al-Munir karya AG. Daud Ismail, sedangkan sumber sekunder diambil dari literatur relevan. Metode pengumpulan data menggunakan studi kepustakaan dan analisis data dilakukan dengan tafsir <i>maudu'i</i> (tematik). Hasil penelitian menunjukkan bahwa perspektif Tafsir Bugis AG. Daud Ismail mengenai jihad dalam QS. al-Taubah terbagi dalam tiga kelompok: <i>pertama</i>, jihad dari segi maknawi yang mencakup perintah memerangi orang kafir dan munafik, berjihad dengan harta, sikap keras, dan jihad sesuai kemampuan; <i>kedua</i>, kondisi psikologis orang mukmin dalam perintah jihad seperti mencintai Allah, Rasulullah, dan jihad, ikhlas, tidak malas, dan tidak culas; <i>ketiga</i>, <i>reward</i> dan <i>punishment</i> yang mencakup keutamaan dan derajat tinggi bagi yang berjihad serta hukuman bagi yang tidak melaksanakan perintah jihad. Implementasi jihad dalam konteks kekinian meliputi jihad dalam bidang pendidikan dengan menuntut ilmu, dalam bidang dakwah dengan harta dan al-Qur'an, serta bidang perekonomian dengan harta.</p> <p>Kata Kunci: jihad, QS. al-taubah, tafsir bugis, AG. Daud Ismail</p>

Abstract

This study aims to describe AG. Daud Ismail's Bugis interpretation of jihad in QS. al-Taubah and the implementation of jihad in the current context. This study is a literature study with an approach to interpreting the Qur'an using a socio-historical and phenomenological approach. The primary data source is from the al-Munir tafsir by AG. Daud Ismail, while the secondary source is taken from relevant literature. The data collection method uses a literature study and data analysis is carried out using maudu'i (thematic) tafsir. The results show that AG. Daud Ismail's perspective on jihad in QS. al-Taubah is divided into three groups: first, jihad in terms of meaning, which includes the command to fight the disbelievers and hypocrites, jihad with wealth, a firm attitude, and jihad according to one's ability; second, the psychological condition of believers in the command of jihad, such as loving Allah, the Messenger of Allah, and jihad, being sincere, not lazy, and not deceitful; third, rewards and punishments, which include virtues and high status for those who wage jihad and punishment for those who do not carry out the command of jihad. The implementation of jihad in the current context includes jihad in the field of education by seeking knowledge, in the field of da'wah (preaching) with wealth and the Qur'an, and in the field of economics with wealth.

Keywords: *jihad, QS. al-taubah, Bugis interpretation, AG. Daud Ismail*

INTRODUCTION

Islam is a topic of intense discussion in various circles these days, both Muslims themselves and others. Some people believe that Islam is an extreme religion, a source of terror, and even encourages bloodshed. Others think that Islam is a religion that is calm, serene, and soothing to the body and soul (Ulya & Hafizzullah, 2020). The different understandings of Islam above are based on textual and contextual understanding. This opinion arises due to a diverse understanding of jihad by looking at increasingly real phenomena in society. Most state that jihad is more closely related to violence, suicide bombing, and murder (R. Wahyudi,

2023). No doubt Islam is said to be a radical religion, the religion of terrorism (Syahid, 2022).

Reported from the katadata databox on March 16, 2022 that within 1 lustrum, there were 1,449 suspects in terrorism cases in Indonesia. In 2017 there were 176, in 2018 there were 396, in 2019 there were 275, in 2020 there were 232, and in 2021 there were 370 suspects. Based on the data, it can be understood that the phenomenon of terrorism in the country is fluctuating (Annur, 2022).

On January 14, 2016, a bomb explosion occurred at Sarinah Shopping Center on M.H. Thamrin Street, Central Jakarta, killing seven people (two civilians and five perpetrators) and

injuring 24 others (Maulina, 2019). A similar attack took place on March 28, 2021, at Makassar Cathedral, where two perpetrators detonated a bomb at the church entrance, killing themselves and injuring 20 people (Azanella & Kurniawan, 2021). Three days later, on March 31, 2021, an explosion suspected to be a suicide bombing shocked the National Police Headquarters (Hardiyanto, 2021). In another case, Detik News reported that on December 2, 2023, Densus 88 arrested a terrorism suspect who was identified as the treasurer of the Jemaah Islamiyah (JI) network (Naibaho, 2023).

It can be understood that the statement that Islam is a religion of terrorism or a religion of radicalism is actually based on the above facts. Therefore, the statement has some truth to it, but it cannot be justified. Mahmud Thaha concluded that the statement about Islam being a terrorist religion or a radical religion is contrary to what most Muslims believe, physical jihad or war interpreted textually, is not an Islamic recommendation (Ulya & Hafizzullah, 2020). On the contrary, Islam believes that war in the name of religion or terrorism is contrary to the true values of Islam. Islam is a religion of peace, filled with love and compassion (Syafi'i, 2022). Islam holds that the use of violence is only appropriate in certain circumstances, such as self-defense or defending the rights of others. Violence against others or society at large, especially in the form of terrorism, is considered a crime and

is prohibited in Islam (Kamal et al., 2023).

Terrorism is the output of radicalism. Radicalism is born from excessive, extreme, and rigid religious expressions, giving rise to statements that ultimately contradict Islam. This statement comes from an arbitrary interpretation, following its own will, textual, so that in some cases it is not relevant to current conditions (Hamza, 2018) In fact, the Qur'an is a book that is very adaptive to situations and conditions anytime and anywhere (*salihun li kulli zaman wa makan*).

Jihad is a term that is often debated due to differences in interpretation by mufassirs. Interpreting the word jihad, the Qur'an shows two terms that have this meaning, namely jihad and qital. Jihad and its derivations disebutkan sebanyak 41 kali dalam al-Qur'an, while qital and its derivatives are mentioned 170 times (Al-Bâqî, 1981) Jihad in the Arabic Dictionary means struggle, while qital means warfare (Watson, 1984). The richness of the forms of the two words that will form this phrase results in differences in meaning in each change by adjusting the textual and contextual verses. It is a heartbreaking irony that jihad is only interpreted as warfare that is oriented towards violence or ceasefire (Aziz & Abidin, 2017).

Based on its meaning, jihad is divided into two. First, devoting all power and effort to realize the goal. Second, to be serious. When viewed in terms of objects and targets, jihad is

divided into five parts. First, jihad against lust. Second, jihad against the devil. Third, jihad against the disbelievers. Fourth, jihad against the polytheists. Fifth, jihad against hypocrites (Aziz & Abidin, 2017). Thus, it is necessary to have a clear understanding of the meaning of jihad through tafsir analysis.

The unique thing in this research is that the author uses Tafsir Bugis in this case Tafsir al-Munir by AG. Daud Ismail to examine the meaning of jihad. The object of study in this research is the term jihad with the limit of QS. al-Taubah. Based on preliminary literature review, the author underlines all the meanings of jihad in Tafsir Al-Munir by AG. Daud Ismail is with several meanings. *First*, musui nafsue. *Second*, musui setangnge. *Third*, musui wawang kafere'e. *Fourth*, musui wawang to mappadduae. *Fifth*, musui wawang munafe'e (Ismail, 1989).

To find out more clearly the meaning of jihad intended by AG. Daud Ismail, a more in-depth study is needed regarding this matter. Therefore, the author is inspired to conduct research with the title "Jihad in QS. Al-Taubah: An Analytical Study of Bugis Tafsir by AG. Daud Ismail".

Here are some writings that have relevance to this research. *First*, Ulya and Hafizzullah (2020). The findings of this study indicate that the concept of jihad is divided into several components, namely the targets of jihad (hypocrites, polytheists, and disbelievers), the means of jihad (wealth

and self), the practice of jihad (struggle through action and speech), and the purpose of jihad, which is striving in the way of Allah to eliminate falsehood, maintain the existence of the ummah, uphold justice, defend truth, and purify believers from negligence toward Islamic obligations. Jihad is considered to have great virtue, including higher rank, glory, great reward, and the promise of eternal pleasure in the Hereafter. Al-Maragi's interpretation also emphasizes fighting the enemy according to one's strength, ability, and capacity, and explains that jihad remains relevant in the modern era because it can be carried out through various fields such as media, economy, knowledge, and personal struggle.

Second, Sefriyono (2021). The study found that out of 114 surahs in the Qur'an, 24 surahs containing 164 verses discuss jihad in various meanings, and only 22 verses related to *qital* can be considered potentially violent if interpreted literally. These verses appear more frequently in the Medina period than in the Meccan period, reflecting the social conditions of Muslims at that time, yet many of them also teach self-control. Jihad in the Qur'an is not always associated with violence, as seen in QS. al-'Ankabut/29:8 and QS. Luqman/31:15 which command kindness to parents even if they invite polytheism, and QS. al-Jasiyah/45:15 which emphasizes righteous deeds. Therefore, jihad is understood in broader meanings, including the greater jihad (*al-jihad al-*

akbar) of struggling against oneself and the lesser jihad (*al-jihad al-asghar*) of fighting in the way of Allah.

Third, Masruroh and Anas (2023). The study shows that both Quraish Shihab and Wahbah Zuhaili interpret QS al-Taubah/9:73 as a command for the Prophet to be firm toward disbelievers and hypocrites, even allowing armed struggle when necessary. However, Quraish Shihab gives a more flexible interpretation by stating that the form of jihad should follow the situation, and the use of weapons is only the last option. In contrast, Wahbah Zuhaili emphasizes that the verse itself does not explicitly mention swords, speech, or specific weapons. Thus, the difference lies in the level of flexibility in defining how jihad is carried out.

Fourth, Herlena and Hasri (2020). The author draws the following conclusions from this study: First, the use of lontara script in this interpretation is an effort to preserve the Bugis script which began to be abandoned at that time; and second, terms and customs that are part of Bugis society are included in the interpretation of QS. Al-Maidah/5: 90.

Literature Review

A. Profile of the Bugis Tafsir by AG. Daud Ismail

AG. Daud Ismail refers to the Bugis Tafsir as Tafsir Al-Munir. Al-Munir is AG. Daud Ismail's first tafsir written in Bugis or Lontara script. In

addition, this tafsir is the first tafsir written entirely in 30 juz.

B. Background of the Writing

The background of AG. Daud Ismail in writing this book is because of the sincere intention, enthusiasm, and purpose that inspired me to begin this extraordinary task. I began writing this interpretation after reading the basmalah to express my faith in Allah SWT.

C. Purpose of Writing

Based on his motivation in writing this interpretation, AG. Daud Ismail seems to want to help the Bugis community understand the Qur'an, considering that there is no comprehensive interpretation of the 30 chapters. According to the author, AG. Daud Ismail, the correct interpretation of the Qur'an is one that uses the local language (*bi lisani qaumih*) in order to transfer and transform knowledge.

This Bugis-language interpretation was written or provided by AG. Daud Ismail in response to the need for literature that could be read by the illiterate Bugis community. Furthermore, according to M. Rafi Yunus Martan, AG. Daud Ismail was highly motivated to promote Islamic teachings by interpreting the Qur'an and writing in the Bugis language. Therefore, this effort is expected to enable the Bugis language to play a major role in the shift of information from locality to universality.

D. Method of Interpretation

The Al-Munir interpretation by AG. Daud Ismail is an interpretation book that uses the Ijmali technique because the interpretation in the book is global in nature, as described above. The source of interpretation for the Al-Munir interpretation by AG. Daud

Ismail is tafsir *bi al-ma'sur*, which is sourced from the Qur'an and hadith.

METHOD

This research uses a literature research methodology with a scientific approach to Qur'anic tafsir, because this research examines and understands the verses of the Qur'an. The research approach used in this research is a socio-historical and phenomenological approach. The socio-historical approach is to look at the social context and historical background at the time and before the Qur'anic verse was revealed when the verse was interpreted. The phenomenological approach is to analyze a phenomenon that occurs by using theory and expanding conclusions through research debate.

There are two data sources in this research, namely primary and secondary. The main or primary data source used in this research is the book Tafsir al-Munir by AG. Daud Ismail. While the data source Secondary are publications related to the topic of jihad from a socio-historical and phenomenological perspective.

This research uses desk research by examining literature related to jihad and collecting Qur'anic verses that discuss jihad, especially in QS al-Taubah. The collected verses are documented, identified, and analyzed using a historical-chronological approach to understand the meaning of jihad comprehensively. The study applies the *maudu'i* (thematic) tafsir method, which focuses on one theme by gathering all related verses and

analyzing them in an integrated way. Each verse is studied in relation to general and specific meanings, as well as supported by relevant hadith, to produce a complete understanding of the concept of jihad.

DISCUSSION

1. Perspective of Tafsir Bugis by AG. Daud Ismail about Jihad in QS. Al-Taubah

a. Jihad in Terms of Meaning

1) Fighting Infidels and Hypocrites

In verse 16, AG. Daud Ismail interprets this verse which contains the terminology of jihad which means fighting the disbelievers and hypocrites. The next sentence is *wa lam yattakhizu min dunillahi wa la rasulih wa la al-mu'minina walijah* which means Allah SWT. requires the necessity to follow the believers and not turn away from them, as it requires to follow the Prophet Muhammad Saw.

The phrase *wa lamma ya'lamillahu* does not mean that Allah has no knowledge of human feelings. In this verse, there is already a group of disbelievers and hypocrites, so in this sentence it is interpreted that Allah has no knowledge of it (humans) to imply that those who should be fought are disbelievers who never keep promises and always attack Muslims, while hypocrites are also people who join the ranks of jihad but do not follow their hearts, so this group also needs to be fought (according to the interpretation of this verse). The purpose of using the

sentence above is so that jihad really arises from within, so that believers and hypocrites appear different.

Based on the explanation above, it can be understood that the jihad command in this verse is a test for believers. Jihad is prescribed for to test Allah's servants and to distinguish between those who obey Him and those who disobey Him through the call for jihad. Although Allah already knows His servants, this verse is also a call for believers to look around them to see which ones belong to the disbelievers / polytheists and which ones are hypocrites. Then, this verse also contains a sign of sincerity for believers that jihad must be based on sincerity.

2) Fighting with Treasure and Soul.

In verse 20, Allah SWT. says *allazina amanu wa hajaru wa jahadu biamwalihim wa anfusihim* which means "those who believe and migrate and strive in the way of Allah with their property and themselves". AG. Daud Ismail interprets the term jihad in this verse as *mammusu parassabele lalo waramparang nennia watakkalena* (Ismail, 1989). This means that jihad does not only mean a ceasefire, jihad can mean fighting the polytheists and hypocrites through property. It is not specifically explained the meaning of jihad with property and soul or self, but it is explained in QS. al-Baqarah/2: 218 and 273 that jihad with wealth is to support the struggle to protect the religion, including making war horses and weapons, and to fulfill the needs of

Muslims during times of conflict. Regarding jihad with the self, this means taking on the role of an actor in the war effort, jihad with wealth is the first priority because mujahids who spend their earnings will benefit many people (Farida, 2020). Since money spent in the way of Allah also serves to support the needs of Islam and Muslims, both types of warfare are equally valuable in Islam.

Furthermore, this verse is clarified by the presence of verse 79 which reveals that the condition for jihad with wealth is that it must be based on ability. Narrated by Bukhari No. 1415, the Prophet said, "When the verse about charity was revealed, we were carrying cargo, then a man came who gave a large amount of charity, then he said, 'I am a hypocrite.' They (the companions) said, 'Verily I am a rich man'. They said, 'Allah is rich from one-sixth of this man's wealth.' So the verse was revealed, 'And those who despise the believers who give alms voluntarily and those who earn nothing except by their own efforts.'" (Al-Bukhârî, 1996).

The term jihad used is *juhdahum*, a *masdar* form meaning ability with *damir* "hum" as a reference to people who give alms. The term jihad is juxtaposed with the word *as-sadaqati* as a *masdar* sentence characterized by the letter *jar (fi)* which means giving alms (voluntarily) (Azizah & Mundzir, 2022). Thus, the meaning of *juhdahum* is a requirement for someone who wishes to sacrifice their wealth and life, which must be based on their ability or

capacity. It is neither excessive nor coercive, for jihad teaches balance and prioritization; two treatments of the hypocrites are mentioned in this verse: slandering the believers who give charity by calling them “*riya*” (because they give charity for the sake of others’ praise, not out of sincere intention) and mocking the poor believers who sacrifice their wealth and lives in the way of Allah by calling them “fools” (because they sacrifice their wealth and lives without careful consideration) (Ismail, 1989).

3) Being Tough

AG. Daud Ismail in interpreting verse 73 states that one of the ways to fight the disbelievers and hypocrites is *wagluz*, which means be tough (*appetere'ko*) (Ismail, 1989). The origin of the word *wagluz* is *galuza-yagluzu-gilzan-galzatan* which means thick or rough (Watson, 1984). Narrated by Abu Dawud No. 2504, the Prophet said “strive against the polytheists with your wealth, soul, and tongue.” (Dâwûd, 2001). This means that if hypocrites act hypocritically, jihad by sword should be used against them. Unless they apostatize, commit acts of violence against Muslims, or fail to uphold the principles and symbols of Islam, scholars agree that they should be treated like Muslims as long as they do not show hypocrisy. The meaning of this verse is the command to wage jihad against disbelievers and hypocrites, the command to be strict and firm, and the prohibition to be lenient and gentle with them.

Allah Swt. says *jahidi al-kuffara wa al-munafiqina* which means sometimes using the tongue, and at other times using the hands (i.e. weapons). In the context of Bugis culture, the meaning of *wagluz* or *appetere'* is introspection displayed in the form of a bluff or warning. This is because there is a threat from others, so it is necessary to show a bluffing expression and give a warning not to be disturbed. *Appetere'* in Bugis culture is a form of authority characterized by a sword or *kawali* (Kartika, 2017).

Based on the above statement, it can be understood that *wagluz*, which means being tough (*appetere'*) towards polytheists and hypocrites, in Bugis culture is interpreted as assertiveness, which in fact Bugis people like to carry *badik* or *kawali*. This object means authority and help, social status, physical culture and art, and idealism. So, one of the jihad commands by being tough (*appetere'*) is to use *kawali* in the context of Bugis culture.

b. Psychological Conditions of Believers on the Commandment of Jihad

1) Fighting the Disbelievers and Hypocrites

The form of jihad expressed in verse 24 is *wa jihadin fi sabilillah* which means and jihad in the way of Allah, according to Raghîb al-Ashfahani (2017), which is mobilizing all abilities to fight the enemy. AG. Daud Ismail interpreted this verse that “*puadangngi tau mateppe'e, 'narekko padaengka mena masero rija' pappujimmu ri belo-*

belona lino, masero rijai pappujimmu ri tomatoammu nennia ri anana'mu nennia ri siludungemmu nennia ri siajimmu nennia ri waramparammu nennia ri dangkangemmu..." (Ismail, 1989).

The phrase *masero rajai pappojimmu* is a feeling of the heart that indicates the amount of love for an object. In this verse, the object in question is *tomatoammu* (your parents), *anana'mu* (your children), *siludungemmu* (your family), *siajimmu* (your relatives), *waramparammu* (your wealth), and *dangkangemmu* (your merchandise) subjected to a great deal of love.

Allah mandated Rasulullah to use the word "doubt" to frighten the one who prioritizes his family, friends, and community over Allah, His Messenger, and jihad in His way (Al-Zuhaili, 2018). Jihad is a means to protect the independence and security of the state, the honor of the ummah, and the well-being of the individual. It also serves as the basis for upholding the majesty and splendor of the ummah, the justification for protecting honor, property, and dignity, the means for avoiding hostility, and the means for restraining greed. Both general and specific welfare can be lost in the absence of jihad.

2) Be of good cheer

In the 41st verse, Allah begins this verse with the term *infiru* which means *pada laoko*, as a *fi'il amr* (verb form of command). This command to depart is intended for jihad with wealth and soul, even if it is *khifafan* (light) or

siqalan (heavy). When the command of Jihad is released, then all believers are obliged to fulfill it.

According to AG. Daud Ismail that the verse of the command of war (Tabuk) in this verse was revealed during the dry season or famine. This is indicated in the statement of AG. Daud Ismail who said that *naiyae aya'e mallebbangngi pellana, naliputiwi sininna tau mateppe'e*. The derivation of jihad in this verse means fighting (visible) enemies and fighting lust (Al-Ashfahani, 2017). In fact, there were companions who slaughtered camels and drank camel stomach water because of the water crisis (Lianti, 2019). Thus, the lusts implied by this verse are *maringeng iyarega namewere' kuaenna malomoi iyarega namaperi-peri keadammu*. If analyzed, feeling heavy in the heart and doing it connotes fighting laziness. So, the jihad conceived by this verse is twofold: jihad against the enemy in the battle of Tabuk and jihad against laziness. Jihad also has prerequisites, one of which is sincerity or leniency. Jihad must be based on sincerity, not feeling heavy, and not depressed (Ismail, 1989).

According to Abdullah Hanafi (2017) this verse was revealed regarding one of the companions named Abdullah bin Umami Maktum who wanted to participate in jihad, but was prohibited because he was blind. 'What about me, Rasulullah, because I am blind?' So it was revealed to him, 'There is no obligation on the weak and not (also) on those who are sick " So, the command to

jihad can be disobeyed if the believers meet the conditions as the verse above, namely the weak (*tau madodongnge*), sick (*tau malasae*), and poor (*tau de'e nalolongeng balanca*).

3) Not lazy

Verse 44 was revealed with regard to those who claimed to have asked the Prophet's permission not to participate if permitted, and if not, they continued to do the same. Hence, Allah informs us through this verse that no one who asked permission from the Messenger of Allah and believed in Allah and Rasulallah should not participate in Jihad.

Allah says *la yasta'zinuka al-lazina la yu'minuna billah an yujahidu bi amwalihim wa anfusihim*. AG. Daud Ismail (1989) translates in Bugis that *denasipato ritau mateppe'e ri Puang Allahu Ta'ala nennia ri esso rimunrie majeppu lomellau ising riko iyye suroki sarekkoammengngi de najokka lao mammusu parassabbele sibawa waramparanna nennia watakkalena*, which means that those who believe in Allah and the Last Day will not ask permission not to engage in jihad by relying on their possessions and themselves in *jihad fi sabilillah*. Rather, they regard jihad as a form of religion and a path to paradise. Hence, they go without asking permission. Based on the interpretation of this verse, it can be understood that jihad is the custom and habit of the believers (Ismail, 1989). Obviously, people who ask permission not to participate in jihad are bad

customs and habits, for people who have no excuse.

The phrase *an yujahidu bi amwalihim wa anfusihim* is evidence that jihad with wealth and jihad with oneself are two types of jihad. *First*, jihad with wealth is to invest in the material preparations and weaponry that are often needed to fight a war. Giving and supporting the mujahids and their families is another way of jihad with wealth. *Second*, jihad with oneself is to engage directly in battle, encourage oneself to fight, discover the weaknesses and secrets of the enemy, offer suggestions of military tactics, and remind Muslims to use the best and most appropriate tactics when engaging in battle. Jihad with oneself also includes explaining the jihad commanded by Allah, pointing out the countless benefits for those who do so, and the punishment for those who choose not to fight (Al-Zuhaili, 2018).

4) Not Deceitful

In verse 86, Allah says, "and when a letter is sent down (commanding the hypocrites), 'Believe in Allah and strive with Rasulallah,' surely the rich and the powerful among them ask you permission (not to strive) and say, 'Let us be with those who sit around. AG. Daud Ismail translates in Bugis that "... *nennia sarekkoammengngi nalao mammusu sibawa surona Puang Allahu Ta'ala, pada mellau ising riko e suroku tau mappunnaiye pakkulleng, majjappae tubbunna namaega waramparanna, bara mupallaloi de nalao mammusu sibawa iko, nennia*

pada makkedatoi, 'allappessanni ikkeng monro sibawa sininna tau monroe koromai anana'e, tau peso'e, tau butae, nennia makkunraiyye'.

AG. Daud Ismail (1989) interpreted the sentence *ista'zanaka ulu al-tauli minhum* "pada mellau ising riko e suroku tau mappunnaiye pakkulleng, majjappae tubbunna namaega waramparanna." Allah hates this request for permission.

The phrase *wa ulu al-tauli* in verse 86 carries two meanings. *Firstly*, since they can go and perform jihad, it is better to allow it. *Secondly*, the one who has no money and cannot afford to engage in jihad has a justification that allows him to do so without seeking permission. They are prepared to remain with women, who are not involved in fighting. Of course, this statement compares them to women and is an insult to their manhood.

Allah's hatred of the hypocrites is found in verse 84: "And do not offer a funeral prayer for anyone who dies among them, and do not stand at his grave". In Bugis, "*Na aja memenna naengka siseng-siseng sempajangiwi sala sewwanna rupa tau mate pole ri gologanna mennanro nennia aja to naengka tettong mellau doangengngi ri kubburu'na*". The phrase, "never" shows *lam nafi*, which negates present and past verbs (Shihab, 2013). The verbs that are negated are to pray for the dead bodies of hypocrites.

The hypocrites did not join the Prophet in jihad, despite the fact that they could have done so with their

wealth and souls. Those who could not afford to go for jihad chose the lowliness and humiliation of staying at home. Their hearts were locked as a result of their actions, so they could not distinguish between harm and benefit, between right and wrong. This shows that their state in this world is corrupt, and their state in the Hereafter is to be deprived of any good.

AG. Daud Ismail mentions at the end of this verse that the hypocrites said "*allappessanni ikkeng monro sibawa sininna tau monroe koromai anana'e, tau peso'e, tau butae, nennia makkunraiyye*" which means "free us to stay and join the children, the blind, and women". True and genuine Mujahids never asked the Prophet for permission not to fight, except for a few excuses such as blindness, financial incapacity, old age, children, and women.

c. Reward and Punishment for Those Who Follow and Do Not Follow the Command of Jihad

1) The Virtues of the one who fights

The virtue of jihad has been described by Allah in His word in QS. al-Taubah/9: 19 that the phrase *la yastawuna 'indallah* means that the two groups are not equal in the sight of Allah, in the Bugis language AG. Daud Ismail interpreted it as *de napada duaero gologeng risesena Puang Allahu Ta'ala*. According to Quraish Shihab (2013), the letter *la* denies present and past verbs. The verb in question is *yastawuna*, which is to equate or equalize the polytheists and

believers, namely that the rewards they do will never be the same.

It is mentioned that believers and polytheists boast about the righteous deeds they believe in. Then, Allah explains that *la yastawuna 'indallah*. The difference is *amanu* (faith), because the polytheists are not believers. According to Muchlis M. Hanafi (2017), the group who declare themselves doing the noblest deeds because they give the pilgrims drink (*siqayah*) and prosper the Grand Mosque (*hijabah*) are people who have just embraced Islam who used to have a habit of doing these two things as the Quraish disbelievers. As for those who claim that they do the noblest deeds because they believe in Allah, Rasulullah, and jihad fi sabilillah. So, the correct statement is the second statement.

2) Exalted in Degree

In verse 20, Allah elevates the degree for believers marked by the phrase *a'zamu darajatan 'indallah*, namely Allah elevates the degree for those who believe and then perform hijrah and jihad through their property and themselves "*masero tanrei deraja'na nennia masero rajai appalanna iyana mennanro tau meteppe'e mallekke dapureng sibawa mammusu parasabbele'e*". Allah uses *isim tafdil* in the word *a'zamu* which means very high, the highest, and the highest (degree) of believers, because this verse begins with the phrase *allazina amanu* which is intended for believers, not disbelievers who do good

deeds. Thus, it can be understood that the standard of reward at the end of this verse is *amanu*, the believers. The true Muslims are those who believe in the true faith by obeying Allah, performing hijrah from Mecca to Medina, and striving with their wealth and selves.

3) Gain Goodness and Good Fortune

Allah compares the condition of the hypocrites with that of the believers. The comparison is marked by the letter *lakin* which acts as an *istidrak* letter to express difference or opposition after the sentence *lakin* (Shihab, 2013). Referring to verses 86 and 87, Allah reproaches the hypocrites who did not join the war. The reproach is intended because they are people who are physically and financially capable, but ask permission to stay at home. In fact, Wahbah Al-Zuhaili (2018) suggests that they ask for permission to be allowed, if not allowed they stay.

In verse 88, Allah explains the praises for His believing servants who participate in jihad by describing the conditions that believers will feel in the hereafter. They enjoy many miracles in this world, including winning and defeating the disbelievers, and they will enjoy the pleasures of paradise and high rank in the hereafter. As a result, they feel worldly and eternal satisfaction, unlike the hypocrites who do not. In fact, *zalika al-fauzu al-'azim*, which translates to "such is the great victory", is referred to at the end of verse 89.

4) Hellfire for Those Who Do Not Do Jihad

In verse 81, AG. Daud Ismail opens the sentence with the editorial on *mario marennui*, meaning that they feel incomparably happy. Their joy was due to the dispensation proposed by the hypocrites and then approved by the Prophet. They stayed at home, even though they were physically and financially capable.

Hypocrites quibble by asking pointed questions to their fellow hypocrites. AG. Daud Ismail mentioned "*agatosi pada muala lao maccue mammusu? Dega muitai pellae?*" Meaning, why are you fighting too? Don't you see the heat of the sun? The sentence *la tanfiru fi al-harr* contains a prohibition marked by *lam nafi* which functions to announce the badness and bad effects that will occur if the partial hypocrites participate in jihad with the Prophet and the believers.

Historically, the Tabuk war was indeed the last war that the Prophet participated in after moving to Medina. Which time this war was the biggest and hardest ordeal, because the enemy was not only from among the pagans and polytheists, but also from among the Muslims themselves, namely the hypocrites. It is exacerbated by the phenomenon of the famine season or long drought. Therefore, one of the wisdoms of this surah is to show those who believe about the real enemy. This verse also reveals the test for Muslims when the jihad command is issued (Shihab, 2017; Al-Zuhaili, 2018).

AG. Daud Ismail concludes the interpretation of verse 81, "*puadangngi*

mennanro, 'naiya apinna neraka Jahannam masero pellapi naiyewe pellae, nennia mannennungeng pellana, degaga timonna nennia bare'na, naiya pellana ritu nangureng tauwe.' Nabennengnge pada engkai mennanro pahangi ritu, majeppu dena napada lao tauwe mammusu, yakkeppa pada massarammi pada makkateri-teri, padatosa tau mateppe' maeloe maccue lao mammusu naluru nasangkalangeng nasaba malasana iyarega nasaba denagaga bokonna." Here's the English translation, "Say to them, 'Indeed, the fire of Hell Jahannam is much hotter than this heat, and you will remain therein. There is no east and west, all will be burnt up.' If only they understood that it is never the same for those who engage in jihad, except that they are separated and weep like those believers who are eager to engage in jihad but are unable to due to sickness and lack of provisions."

In this verse, the word *asyaddu* indicates the level and nature of the hell of Jahannam. AG. Daud Ismail interprets the term *asyaddu* with the word *masero pellapi* (very hot). However, he continues his interpretation with the phrase *naiyyewe pellae* (from this heat). It can be understood that *asyaddu* not only functions as a superlative, but also functions as a comparative or comparing (Shihab, 2013). The comparison is between the heat of the sun and the heat of Hell. This means that the heat of the sun cannot match the heat of Jahannam hell. AG. Daud Ismail

explained that the heat of Jahannam hell is eternal heat, there is no east and west, and its heat is able to scorch humans.

2. Implications of Jihad in the Present Context Perspective of Tafsir Bugis by AG. Daud Ismail

a. Jihad in the Field of Education

The basic meaning of the word jihad is war. However, this meaning is not relevant to the current context. The biggest enemy for everyone is ignorance. Therefore, jihad that is very relevant to the current context is jihad in the field of education. Educational jihad has a broader and more complex meaning than the notion of physical war.

Allah says in QS. al-Taubah/9: 122 that "And it is not fitting that the believers should all go (to war). Why should not some of each group among them go to deepen their religious knowledge and to warn their people when they return, so that they may protect themselves" (Agama, 2004). AG. Daud Ismail interpreted the verse above that it was not necessary for all Muslims to go to the battlefield (Tabuk). This is in line with the interpretation of Quraish (Shihab, 2017) and Wahbah (Al-Zuhaili, 2018) that the law of jihad (war) is *fardu kifayah* because words "*nasaba naiyya musu parassabbele'e parellu kifayahmi*", when the number of troops needed by the Prophet is sufficient, then the law disappears for those who stay in their homes. The law of jihad can become *fardu 'ain* if the command is personal.

Some people are mentioned because the verse uses the word *taifah* (small group), while the group is more than one person. It also mentions from that group because the verse also uses the word *firqah* (large group). This means that there were many people or troops who went to the battlefield for jihad. The number of Islamic troops at that time was 30,000 personnel (Harahap, 2016). Therefore, *taifah* refers to the activity of *liyatafaqqahu fi al-din*, namely to deepen knowledge or religious knowledge. The activity of studying religious knowledge is an important information from this verse regarding the departure of all people to the battlefield. Ali bin Abi Talib felt sad because he could not join the war, so he stayed in Medina to deepen religious knowledge (Harahap, 2016).

Two things that are done are *liyatafaqqahu fi al-din*, namely deepening religious knowledge and *waliyunziru qawmahum*, namely giving them lessons, so that Muslims are getting stronger physically and intellectually. So, Ali bin Abi Talib did these two things so that students get *khasy-yah* (fear of Allah) (Al-Zuhaili, 2018). This verse is an implementation of the Prophet's hadith narrated by Bukhari number 5027 that "the best of you are those who learn the Qur'an and teach it" (Al-Bukhârî, 1996).

Jihad in this context is called educational jihad, because Allah commands humans to study and deepen religious knowledge. As the meaning of jihad is seriousness and devoting power

and effort to achieve Allah's pleasure, the activity of demanding knowledge is relevant to the meaning of jihad. So, the goal is to fight ignorance. Thus, jihad is not only about faith, but must be accompanied by science (Lianti, 2019). This is the urgency of science. Jihad in this case includes efforts to protect religion, reason, and soul (Pratama, 2023).

b. Jihad in the Field of Da'wah

Jihad in the field of da'wah has a very broad and complex meaning. Jihad can mean all forms of maximum effort for the application of Islamic teachings and the eradication of evil and injustice, both against oneself and society (Rohman, 2021). Fiqh scholars divide jihad into three forms, namely *jihad fi sabilillah* (fighting to uphold the religion of Allah), *jihad bi al-qital* (fighting against infidels), and *jihad bi al-nafs* (fighting against lust) (Asmara, 2016).

The guidance of da'wah is contained in QS. al-Nahl/16: 125 with the sentence *ud'u ila sabili rabbika* (call people to the way of your Lord). In delivering da'wah, it is necessary to echo the jihad against lust, because this is very important because lust can hinder a person's ability to preach seriously and fight in the way of Allah (Wahyudi, 2021) Allah says in QS. al-Ankabut / 29: 6 that "And whoever strives, then indeed his jihad is for himself. Indeed, Allah is rich (does not need anything) from all the worlds." AG. Daud Ismail describes that "*Nanigi-nigi palaoi akkule-ullena*

jihade'i musuna iyarega musui hawa nafsunna, majepu gunana ritu nrew'e' mutoi lao ri alena. Rimuka naiya Puang Allahu Ta'ala sugiwi, de namammala lao riyamanenna alangnge." (Ismail, 1989). Simply put, the one who is able to fight the enemy (his lust), then the benefits will be felt by himself. As for the reward, it is not mentioned in the interpretation of this verse. However, the verse closes by mentioning Allah's attribute of *gani*, which means All-Rich. This means that the reward is not limited to human calculation, whatever Allah will give depends on what Allah wants.

AG. Daud Ismail (1989) interprets the words *pangajariwi* and *parenggerangi toi mennanro* indicate two terms that contain da'wah activities, namely giving lessons and warnings. In the process of applying Islamic teachings, jihad must uphold the principles of teachings such as compassion, worship, tolerance, and help (Wahyudi and Kurniasih 2021).

c. Jihad in the Economic Field

The concept of jihad is often broadly interpreted as an effort to struggle or endeavor in the way of Allah. It is often identified with physical or military struggle. However, jihad actually includes various forms, including jihad in the economic field. The Qur'an, as the holy book of Muslims, provides guidelines and principles that govern the economic activities of Muslims and emphasizes the importance of playing an active role in fair and sustainable economic development.

Based on historical aspects and the interpretation of QS. al-Taubah/9: 20, 42, 44, 81, and 88, several times the term *jihad* is juxtaposed with *amwal*. Referring to the asbabun nuzul of the jihad clump verse, it tells a lot about the investment of wealth in preparation for the battlefield which at that time occurred in Tabuk. The Tabuk War was the last war that the Prophet participated in. This war was also a tough war because of so many trials, such as famine and lack of troops. In fact, some Muslims turned away due to the heat of the sun (Lianti, 2019). Abu Bakr al-Siddiq donated all his wealth. Usman bin Affan donated 900 camels, 100 horses, 1000 dinars, and bullets and war equipment. As for Ali bin Abi Talib jihad by staying in Medina and then teaching sedentary groups such as women and children (Harahap, 2016). Thus, it can be understood that jihad in this context contains the practice of investing *lillahi ta'ala* in the interests of society without expecting profit sharing, because the victory of Muslims is the best result.

Substantially, jihad with wealth also includes investments that aim to extend economic, social, and spiritual benefits to individuals and society. Investments can be made for personal welfare, social good, economic development, and the good of the hereafter. Based on this explanation, it can be understood that jihad with wealth in Islam includes a broad concept of investment. The essence of this activity is to mobilize power and effort to help

the welfare of Muslims. Through wise management of wealth and based on Islamic principles, Muslims are expected to reap extensive benefits for themselves and society as a whole.

CLOSING

Based on the study of QS. al-Taubah/9: 16, 19, 20, 24, 41, 44, 73, 79, 81, 86, and 88 from the perspective of Bugis tafsir by AG. Daud Ismail, the meaning of the verse is divided into three groups, namely in terms of meaning, psychological conditions of believers, and rewards and punishments. First, in terms of meaning. Verse 16 means fighting unbelievers and hypocrites, verse 20 means jihad with wealth, verse 73 means a hard and firm attitude, and verse 79 means jihad according to ability. Second, the psychological condition of believers about the command of jihad. Verse 24 means loving Allah, the Messenger of Allah, and jihad, verse 41 means sincerity, verse 44 means not being lazy, and verse 86 means not being deceitful. Third, reward and punishment. The reward in verse 19 is the virtue of jihad, verse 20 is to be exalted, verse 88 is to obtain goodness and good fortune. The punishment is in verse 81, namely Jahannam hell for those who do not participate in jihad.

Implementation of jihad in the current context of the perspective of Bugis interpretation by AG. Daud Ismail, namely jihad in the fields of education, da'wah, and the economy. First, jihad in the field of education includes jihad by studying. Second,

jihad in the field of da'wah includes jihad with wealth and jihad with the Qur'an. Third, jihad in the economic field includes jihad with wealth.

REKOMENDATION

Based on the findings of this study, several recommendations can be proposed for future research. First, further studies are needed to explore the concept of jihad in other local tafsir traditions in Indonesia, such as Javanese, Sundanese, or Makassarese tafsir, in order to compare how local cultural contexts influence the interpretation of Qur'anic verses on jihad. Such comparative studies would enrich the discourse on Nusantara exegesis and demonstrate the diversity of Qur'anic interpretation in the Indonesian archipelago.

Second, future researchers are encouraged to examine the broader thematic dimensions of jihad in the Qur'an beyond QS. al-Taubah, particularly in relation to spiritual, social, educational, and moral struggles. This would provide a more comprehensive understanding that jihad is not limited to armed struggle but also includes efforts toward self-improvement and social reform.

Third, this study suggests the importance of investigating the socio-historical background of AG. Daud Ismail in shaping his interpretive approach in Tafsir Bugis. Understanding the exegete's intellectual environment, cultural setting, and historical context can contribute to a deeper analysis of the relationship between local wisdom and Qur'anic exegesis.

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