

# The Implementation of Jihad Concept in Education

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**Abstract.** The discourse of terrorism and jihad becomes popular after the 11th September 2001 tragedy at the World Trade Center (WTC). George W. Bush claimed that the perpetrator of the WTC bombing is the radical Islamic network (Al-Qaeda) that is led by Usamah bin Ladin. On the contrary, the radical Islamic group believed that their action is the actualization of jihad doctrine as commanded by Islam. The term “jihad” in Islam is often defined based on two different sources: the Arabic etymology, and the terminology of Islamic law concept, whether based on Al Qur'an, Al-Sunnah, or Ijma'of Ulama. The two sources have a different definition, which is often misunderstood. This is qualitative descriptive research, where jihad is discussed in the context of education (e.g., good teaching practice) instead of extreme practices such as violence or war as displayed in some recent events. In its broader sense, jihad can include teachers' efforts in improving the quality of their teaching.

**Keywords:** *jihad, education*

## INTRODUCTION

is no longer a foreign word in everyday life. It is often connected with specific events or groups and shown in mass media, either printed or electronic. In Indonesia, since Bali blast and Azhari case, the term “jihad” has become more popular. It is often mentioned in the media and depicted as an extreme movement by certain religious groups or extremists [1].

Jihad is often misinterpreted and correlated with a fight, war, and violence. It is crucial to understand the right substance of jihad or practice it in a positive way as an answer to the religion call. When jihad is related to fi-sabilillah (Allah way), it means to do something positive or strive for the best for the sake of Allah. In this case, the term jihad means to strive for the best using one's ability or power [2]. Using Islamic values, jihad can be done physically or even merely using words.

Referring to the above definition of jihad, a teacher's effort in improving their teaching quality can be categorized as jihad. It is actually like an upright tree, and there must be a power that supports it to be strong and firm. Therefore, there must be three elements, namely power, core power, and spirit (something that connects human with his God). It is the spirit that can

move human, and only with this spirit power then a human can "accept" God's guidance [3].

Jihad in education and teaching-learning process means the effort of practicing the commands of Allah S.W.T in the context of education. One of the schools committed to performing jihad in education is MTs (Islamic junior high school) Nurul Hidayah Karangawen Demak, where education is expected to provide knowledge but also to fulfill the needs of the personnel for Islamic values through its curriculum [4].

The Islamic education system can be categorized as performing jihad fi-sabilillah if the whole system of education is based on Qur'an and hadith and produces graduates who are willing to spread positive influence through Islamic values [4].

## METHOD

Type of research. This is qualitative descriptive research [5] [6], which describes the phenomena of jihad and its implementation in an Islamic junior high school. Data source. Data were collected through library and field research to examine the actual situation [7].

## RESULT

According to a Fiqh teacher (DK), it was stated that “Jihad is doing something good and shows others the way of goodness.” Jihad itself has many meanings, one of which is a process of obscuring oneself from unnecessary desire. In other words, when someone cannot free himself from wrong desire, then everything else will be worthless, or in.

In this study, the researcher focuses on the aforementioned meaning of jihad. In terms of education, it is to educate students to display Islamic values and concepts, so they do something positive every day, particularly in school. For instance, going to school early, study hard, not littering, etc. Nowadays, it is this kind of jihad needed. In practice, teachers must do something good to the students, try to find Allah's ridho (blessing), in order to be understood more easily by their students. At first, there were some differences in the way students interpret jihad. Some students regarded jihad as war, but after they got an explanation about jihad meaning and concept, they understood better. The teachers also implemented the concept of jihad in daily life by coming to school earlier, being more disciplined, attending the school with high spirit, accepting salary based on

teaching hours, obeying the principal, and teaching enthusiastically despite the small salary.

Below is an extract from the interview with one of the teachers (AG) about the concept of jihad and its implementation in an educational institution. AG mentioned, "At first, I think that Jihad concept must be related to the war, but I am wrong. It can be performed by improving our teaching, being discipline, never betray Amanah (trust) or mandate. In my opinion, jihad implementation now is how a teacher obeys his principal".

#### DISCUSSION

One of the forms of jihad is through teaching. It means that the process of preserving and practicing Islamic values can be done using education infrastructure or other means as implemented by teachers of MTs Nurul Hidayah Karangawen Demak, who display a good attitude. In performing jihad, one has to be open for feedback or criticism. Also, he must possess a good vision for the future and hopes for Allah's blessing.

Based on the interview results with teachers of MTs Nurul Hidayah Karangawen and Qur'an verses, jihad means one's ability to work hard and surrender totally to Allah by showing a good attitude, being open to other people's feedback, feeling proud of his job, and having a futuristic vision.

Teachers' roles can be categorized as jihad when meeting the following criteria: 1) Performing best teaching practice by reflecting his previous teacher training/education; 2) Showing high motivation in teaching and doing it for the sake of Allah; 3) Displaying good attitudes, including thoughtful, attentive, and open-minded, as well as keeping himself updated with new information related to education, and 4) Feeling happy in doing his job, having a commitment, having priorities in performing his job.

In this case, teachers' job is not only standing in front of the class but also delivering the teaching materials properly. The society and the parents must be actively participated in guiding the children.

Teachers have a big responsibility to teach the students, in and outside the class so they can practice good moral values. Indeed, teaching is not an easy job.

The teachers of MTs Nurul Hidayah Karangawen prioritize their teaching task over their personal needs. They do their job because of Allah. Although they get a low salary, they are very disciplined, and even ignore their own pain and problems. Specifically, they deliver the materials very well, teach the students positive values, guide the students, and do learning evaluation properly.

Teachers' personality is also crucial because they not only teach their students but also become a role model. They play multiple roles as a teacher, a guide, and an educator. The teachers of MTs Nurul Hidayah Karangawen are aware of this situation, thus do their jobs patiently.

Jihad is also related to change or transformation.

"... indeed, Allah will not change people condition (society) until they change themselves" (Q.S. al-Ra'ad: 11).

From that verse can be understood that there are three agents of change.

First is Allah. For example, change of society with Allah's will, which is done through the society's law, so that there is no different from one society or group to other society or group. Anyone who ignores it, Allah will destroy them, in the same manner as happen to Muslim society who ignore their task or responsibility as Kholifah or a leader.

The second one is humans, in which they have the capacity to make history that may be useful in the future. Humans can have dreams, aspirations, and spirit to do something and use their willpower.

The third agent of change is society, which can create a strong group power to touch others' heart and mind.

The implementation of Jihad in an educational institution in Madrasah does not only follow the traditional notion of war but specifically relate to daily life, such as the social aspect, education aspect, economic aspect, etc.

The social aspect includes speaking to others honestly, doing something good to others, or helping other people who are in needs.

In the educational aspect, jihad can be done by obeying teachers, being a discipline teacher, teaching properly, being sincere and showing conscious surrender when receiving a little salary, and keeping the high spirit to teach.

As for the economic aspect, it can include being prudent and spending money wisely.

#### CONCLUSION

For teachers of Madrasah Tsanawiyah Nurul Hidayah Karangawen Demak, jihad has various meanings from fighting in a war to struggle fighting to suppress unnecessary desire. Nevertheless, all teachers in Madrasah Tsanawiyah Nurul Hidayah Karangawen Demak agree that jihad must be understood as an effort to strive for the best for the sake of religion order. For these teachers, jihad in teaching means dismissing bad habits, which can be done through physical efforts or using words.

Teachers in Madrasah Tsanawiyah Nurul Hidayah Karangawen Demak Indonesia apply jihad concept in educational term by believing in Allah, conducting an outstanding teaching-learning process, being punctual and discipline, and treating students well, in and outside the school.

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