

Semantic Analysis from Toshihiko Izutsu's Perspective on the Meaning of Jihad in the Qur'an

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Abstract

This study aims to explore the meaning of jihad in the Qur'an using Toshihiko Izutsu's semantic approach, which emphasizes the importance of word relationships within semantic networks and historical contexts. Employing a qualitative method based on textual studies, this research analyzes Qur'anic verses containing the term jihad through syntagmatic and paradigmatic approaches. Data were taken from verses such as Surah At-Taubah (9:20, 9:41), Surah Al-Ankabut (29:69), and Surah Al-Hajj (22:78), using classical references like Mufradat Alfadz al-Qur'an by Al-Raghib Al-Isfahani and Lisan al-Arab by Ibn Manzur.

The findings indicate that jihad is a multidimensional concept encompassing spiritual, moral, and social dimensions. Collocations such as jihad fi sabilillah and jihad with wealth and self emphasize devotion to Allah, while its relationships with terms like qital (war), sabr (patience), and hijrah (migration) enrich the semantic network of jihad. Diachronically, the concept evolved from a secular understanding during the pre-Qur'anic era to an ethical and spiritual concept in the Qur'anic period and was later institutionalized in Islamic law post-Qur'anic period.

This study contributes to enriching Qur'anic studies by offering a holistic analytical framework, helping correct misinterpretations of jihad, and supporting Islamic education through a more contextual understanding. Future studies are recommended to involve empirical data, classical exegesis, and other linguistic approaches to broaden perspectives.

Keywords: Jihad, Qur'an, Semantics, Toshihiko Izutsu, Syntagmatic Analysis, Paradigmatic Analysis.

Introduction

The Qur'an is a special privilege given to Prophet Muhammad (SAW). This scripture is a great legacy for all humanity, especially for the Islamic faith. Additionally, the Qur'an possesses unique characteristics, including the beauty of its verse structure, which overwhelmed the literary poets of the Arabs at that time. None of them could match the beauty of its verse structure and content, which is one of the wisdoms of the Qur'an (Haji et al., 2022).

Allah SWT revealed the Qur'an in an accessible manner so that it could be memorized and understood, as it serves as a guide for human life. Therefore, understanding its verses is a crucial necessity. However, interpretations of the Qur'an are not always uniform among different exegetes. This is due to the nature of interpretation, which involves uncovering meanings and explanations that depend on human cognitive capacity. Each exegete has different levels of comprehension, analysis, and thinking, leading to variations in their interpretations (Azizah & Nabil, 2022).

Toshihiko Izutsu's semantic approach in Qur'anic studies provides a vital theoretical framework for uncovering the complex meanings embedded within the Qur'anic text. This approach emphasizes the importance of analyzing relationships between words, meanings, and their contextual usage, bridging linguistic analysis with theological interpretation to offer a comprehensive methodology for understanding the Qur'an. The core of Izutsu's theory is the idea that Qur'anic terminology is dynamic and highly contextual, as highlighted by Al-Khawaldeh, who demonstrated semantic and contextual shifts in cognitive words within the Qur'an (Al-Khawaldeh, 2024). Furthermore, Izutsu emphasized the importance of idiomatic expressions and collocations, aligning with the views of Obeidat and Mahadi regarding the challenges faced by translators in preserving the Qur'an's semantic richness (Obeidat & Mahadi, 2020). His multifaceted approach has inspired interdisciplinary studies integrating linguistic, theological, and technological perspectives, demonstrating its continued relevance in contemporary Qur'anic studies. (Ahmad et al., 2024; Rochim et al., 2023)

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The term *jihad*, as a key concept in Islam, has drawn considerable attention from both academics and the general public due to its complex understanding and frequent misinterpretations. In the Qur'anic context, *jihad* originates from the root word *j-h-d*, meaning "to strive" or "to exert effort," encompassing spiritual, moral, and physical dimensions (*Mufradat Alfadz al-Qur'an*, Al-Raghib Al-Isfahani).

Ibn Manzur, in *Lisan al-Arab*, further explains that *jihad* includes struggles against challenges, both internally (controlling one's desires) and externally (defending faith). However, the meaning of *jihad* has undergone significant historical evolution, from a tribal loyalty-oriented concept in the pre-Qur'anic (*Jahiliyyah*) era to a more spiritual and moral dimension in the Qur'anic period. In the post-Qur'anic era, *jihad* became institutionalized within Islamic legal frameworks, reflecting diverse interpretations across cultural and historical contexts (Latifah, 2023)(Muluk et al., 2012).

A limited understanding of *jihad* as merely military or violent action presents a serious challenge in contemporary discourse. Media and extremist groups often distort the meaning of *jihad* for specific agendas, exacerbating misunderstandings of Islam (Mahasneh, 2021)(Bakircioglu, 2010). Mahasneh (2021) highlights how selective interpretations of specific verses by radical groups and media contribute to a false narrative about *jihad*, fostering Islamophobia and creating negative perceptions of Muslims globally. In this context, Toshihiko Izutsu's semantic approach offers an analytical method to explore the deeper meaning of *jihad*. This approach emphasizes the importance of semantic and contextual analysis in the Qur'an to uncover the dynamic meanings of key words such as *jihad* (Izutsu, in Al-Khawaldeh, 2024).

The significance of this research lies in the need for a comprehensive approach to restoring *jihad's* meaning as an integral concept reflecting moral, spiritual, and social struggles. This study integrates syntagmatic and paradigmatic analytical methods to explore the relational meanings of *jihad* in the Qur'an. Syntagmatic analysis identifies collocations of *jihad* in the Qur'an, such as *jihad fi sabilillah*, which emphasizes striving in the path of Allah (Surah At-Taubah 9:20, 9:41). Meanwhile, paradigmatic analysis helps uncover the relationship of *jihad* with words like *qital* (war) and *sabr* (patience), providing insights into its broader semantic network (Sholihah & Nurhayati, 2022)(Kazemi & Nodoushan, 2018). Thus, this research aims to provide a more holistic and contextual understanding of *jihad* that aligns with the Qur'an's ethical and moral messages.

This research primarily seeks to explore the meaning of *jihad* in the Qur'an using Toshihiko Izutsu's semantic approach, integrating linguistic, theological, and philosophical insights. It also aims to identify how *jihad* has been understood historically and how its transformation has influenced contemporary interpretations. This research builds upon previous works, such as the idiomatic and collocational analysis by Obeidat and Mahadi (2020) and studies on the semantics of *jihad* in modern contexts by (Abdurrohman, 2023). It reinforces the idea that a deep understanding of *jihad* requires an integrated semantic analysis combined with theological and historical studies (Mahmudi, 2022)(Wajdi et al., 2023).

This research is based on literature that covers various dimensions of *jihad*, such as the spiritual dimension in *jihad al-nafs* (Surah Al-Hajj 22:78) and the social dimension of *jihad* in upholding justice (Surah An-Nisa 4:75). Additionally, this study employs syntagmatic and paradigmatic approaches to broaden the understanding of *jihad* as a holistic and dynamic concept (Marlena, 2023)(Obeidat & Mahadi, 2020). Utilizing rich data from various perspectives, this research aims to provide a more balanced and in-depth interpretation of *jihad* in the Qur'an, linking it to contemporary challenges such as radicalization and misconceptions about Islam (Darmawan, 2018)(Ibrahim, 2019).

Research Methods

This study employs a qualitative approach with a textual study design to analyze the meaning of *jihad* in the Qur'an based on Toshihiko Izutsu's semantic method. This approach was chosen because it allows for an in-depth exploration of the relationships between the meanings of the word *jihad* in syntagmatic and paradigmatic contexts. The subject of this study includes Qur'anic verses containing the word *jihad* along with its various collocations and semantic associations, such as those found in Surah At-Taubah (9:20, 9:41), Surah Al-Ankabut (29:69), and Surah Al-Hajj (22:78). These verses were selected purposively based on their contextual relevance to the topic, encompassing the spiritual, moral, and social dimensions of *jihad* (Obeidat & Mahadi, 2020).

The primary instrument in this research is the researcher, serving as a qualitative instrument that conducts semantic analysis based on Izutsu's theory. This analysis includes identifying collocations of the word *jihad* (syntagmatic analysis) and its semantic relationships with other words such as *qital*, *sabr*, and *taqwa* (paradigmatic analysis), as discussed in studies by Sholihah & Nurhayati (2022) and Kazemi & Nodoushan (2018). Data collection was carried out systematically, beginning with the identification of relevant *jihad* verses using thematic indexes of the Qur'an, followed by lexical analysis of the root word *j-h-d* using classical lexicons such as *Lisan al-Arab* and *Mufradat Alfadz al-Qur'an* (Al-Raghib Al-Isfahani, 2009)(Ibn Manzur, 1994).

Once data was collected, analysis was conducted in several stages. First, the researcher examined syntagmatic relationships by identifying the collocations of the word *jihad* within Qur'anic verses, such as *jihad fi sabilillah*, which emphasizes striving in the path of Allah (Surah At-Taubah 9:20, 9:41). Second, paradigmatic analysis was performed to identify the relationship between *jihad* and other words like *sabr* (patience) and *hijrah* (migration), reflecting the spiritual and social dimensions of *jihad* (Sultana et al., 2021)(Razak et al., 2020). The collected data was then analyzed using an

interpretative technique, referring to Izutsu's semantic framework, which emphasizes understanding word meanings within semantic networks and historical contexts (Mahmudi, 2022)(Wajdi et al., 2023).

The results of this analysis are presented in the form of thematic interpretations that integrate findings related to the dimensions of *jihad* in the Qur'an. This research is expected to be replicable by other scholars following the systematic steps outlined, thereby expanding the understanding of the concept of *jihad* in contemporary Islamic discourse.

Research Findings

Toshihiko Izutsu's Semantic Theory and Its Application to Qur'anic Texts

Toshihiko Izutsu's semantic theory offers an in-depth framework for understanding the Qur'anic text by emphasizing the intricate relationships between words and their meanings within the context of Islamic thought. This approach is based on the belief that language is not just a tool for communication but also a vehicle for expressing the worldview underlying a culture. Izutsu's methodology involves analyzing key terms in the Qur'an to uncover their semantic fields, which reflect the ethical and philosophical dimensions of Islamic teachings (Al-Daghistani, 2018)(Sahidah, 2017)(Fatmawati et al., 2018).

One of the core principles of Izutsu's semantic theory is the exploration of relational meanings, examining how words interact within their semantic domains. This approach allows for a deeper understanding of concepts such as *maqām* (spiritual rank) and *qalb salīm* (a pure heart), highlighting their significance within the broader Islamic context (Fahimah, 2020)(Fahriana, 2019). For example, the semantic analysis of *maqām* not only explains its literal meaning but also its implications for spiritual development and ethical behavior in Islam (Fahimah, 2020). Similarly, the term *qalb salīm* is analyzed to understand its evolution across various historical contexts, emphasizing the dynamic nature of meaning in Qur'anic discourse (Fahriana, 2019).

Izutsu's theory also addresses challenges in the translation and interpretation of Qur'anic texts. The nuances of idiomatic expressions and cultural references in the Qur'an require a meticulous semantic approach to ensure that the essence of the original text is preserved (Obeidat & Mahadi, 2020). For example, Obeidat and Mahadi discuss the difficulties translators face in conveying the beauty and ambiguity of the Qur'an, stressing the importance of a profound understanding of the text's semantic features (Obeidat & Mahadi, 2020). This is also reflected in the work of Mudakir et al., who applied Izutsu's framework to analyze specific Qur'anic terms, demonstrating how semantic analysis can reveal the conceptual depth and worldview embedded in the text (Mudakir et al., 2022).

Furthermore, Izutsu's semantic theory has been applied to various themes in the Qur'an, such as gratitude and human emotions. Research shows that the concept of gratitude, as analyzed through Izutsu's approach, reflects a fundamental aspect of Islamic ethics, where gratitude is viewed as a reciprocal relationship between humans and the Divine (Afandi, 2022). This thematic exploration affirms the relevance of Izutsu's approach in contemporary Islamic education and moral philosophy.

The word Jihad in the Qur'an

The word "jihad" (جهاد) in the Qur'an has various meanings depending on the context, such as physical, spiritual, or sacrificial struggle in the cause of Allah. Here are some verses that mention the word jihad:

1. Jihad with Wealth and Soul (Fisabilillah)

- Surah At-Taubah (9:20)

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ

"Those who believe, emigrate, and wage jihad in the way of Allah with their wealth and soul, are of a higher degree in the sight of Allah. And those are the people who get the victory."(Kemenag RI, 2019)

- Surah Al-Anfal (8:72)

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

"Indeed, those who believe, emigrate, and wage jihad with their wealth and soul in the way of Allah, and those who give them a place of dwelling and help, they protect one another."(Kemenag RI, 2019)

2. Jihad in a Non-Physical Meaning (Debate or Presentation of the Truth)

- Surah Al-Furqan (25:52)

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

"So do not follow the disbelievers, and wage jihad against them with the Qur'an with great jihad." (Kemenag RI, 2019)

Jihad here means the struggle in conveying the truth and defending religion with strong arguments based on the Qur'an.

3. Jihad as an Effort to Increase Faith and Piety

- Surah Al-Ankabut (29:69)

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

"And those who wage jihad for Our pleasure, We will indeed show them Our ways. And indeed, Allah is really with those who do good." (Kemenag RI, 2019)

This verse refers to jihad as a spiritual struggle to get closer to Allah.

4. Jihad Against Yourself (Lust)

- Surah Al-Hajj (22:78)

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

"And jihad you in the way of Allah with true jihad. He has chosen you and He has not made it difficult for you in religion." (Kemenag RI, 2019)

Jihad here includes efforts to fight lust and practice religion with full seriousness.

5. Jihad to Uphold Justice

- Surah An-Nisa (4:75)

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

"Why do you not want to fight in the cause of Allah and defend the weak men, women, and children who pray: 'O our Lord, take us out of this land (Mecca) whose inhabitants are oppressive, and give us protection from Your side, and give us help from Your side!'" (Kemenag RI, 2019)

This verse describes jihad as an attempt to uphold justice and liberate the oppressed.

6. Jihad as a Universal Duty for Muslims

- Surah Al-Baqarah (2:218)

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ عَفُورٌ رَحِيمٌ

"Indeed, those who believe, those who emigrate and wage jihad in the way of Allah, they hope for Allah's mercy. And Allah is Forgiving and Merciful." (Kemenag RI, 2019)

Understanding Jihad in the Qur'an: An Overview from the Historical and Theological Perspective

The concept of jihad in the Qur'an reflects a complex historical and theological dimension, involving different spiritual and physical struggles according to the context. Theologically, jihad is often divided into two main categories: al-Jihad al-Akbar (great jihad), which refers to the internal struggle to improve oneself spiritually, and al-Jihad al-Asghar (minor jihad), which deals with physical struggle or warfare in order to defend Islam (Afsaruddin, 2022). This understanding shows that for most Muslims, jihad is more often interpreted as an effort to promote moral goodness and fight injustice in various aspects of life (Afsaruddin, 2022).

Historically, jihad has been closely linked to social and political realities at certain times, such as in the early Islamic period when jihad was used to defend Muslim communities from external threats (Douai & Lauricella, 2014). However, this meaning is often misinterpreted by extremist groups that exploit the theological foundations of jihad for violent purposes, as expressed by Bakircioglu who emphasizes that the actions of such groups often deviate from the true essence of jihad which promotes justice and moral integrity (Bakircioglu, 2010). Furthermore, Romadlan noted that in the Indonesian context, jihad is understood as an effort to uphold social justice and morality, not just physical conquest (Romadlan, 2022).

This perspective shows that jihad must be seen as a dynamic concept that continues to evolve according to the cultural and historical context. Therefore, understanding jihad requires a more contextual and ethical approach to counter radical narratives that reduce jihad to mere acts of violence.

The Basic Meaning of the Word Jihad in the Book of Mufradat Alfadz al-Qur'an and Oral al-Arabic

The basic meaning of jihad in the Qur'an can be traced through the root word "j-h-d" which means "to strive hard" or "to make maximum efforts" (Al-Raghib Al-Isfahani, *Mufradat Alfadz al-Qur'an*). In *Oral al-Arab*, Ibn Manzur explains that jihad includes efforts to fight challenges or enemies, both internally and externally, with a focus on moral, spiritual, and physical struggles. Jihad is often associated with other terms such as sabr (patience), taqwa (obedience), and hijrah (migration), which enrich its semantic dimension (Kazemi & Nodoushan, 2018)(Sholihah & Nurhayati, 2022).

1. In Mufradat Alfadz al-Qur'an by Al-Raghib Al-Isfahani:

Al-Raghib defines jihad as a word derived from the trilateral root **ج-ه-د** (*jahada*), which means "to exert effort" or "to fight." Jihad describes the act of using one's maximum abilities and resources, whether physically, mentally, or spiritually, to achieve a specific goal. In the context of the Qur'an, jihad often refers to the struggle in the way of Allah (*fi sabilillah*), which includes both physical struggle and non-violent efforts such as self-purification, study, and spreading knowledge. Al-Raghib emphasized that jihad is not limited to warfare, but includes a broader dimension of struggle and perseverance.

2. In Oral al-Arabic by Ibn Manzur:

Ibn Manzur explains that jihad comes from the trilateral root **ج-ه-د**, with the basic meaning of "exerting effort" and "enduring difficulties." Jihad means fighting against difficulties or enemies. The term jihad is used in a variety of contexts:

- **Venture in general:** exerting oneself to achieve a goal, overcome a challenge, or fulfill an obligation.
- **Spiritual and moral struggle:** struggle against one's own negative passions or tendencies.
- **Physical struggle:** engaging in a battle to defend a belief or community with a focus on a just and ethical cause.

Ibn Manzur highlights that jihad encompasses a broad spectrum of endeavors, ranging from internal struggles (against lust or ego) to external efforts (such as social reform or defense).

Relational Meaning of Jihad in the Qur'an

1. Syntagmatic Analysis

Syntagmatic analysis is a method that focuses on understanding the meaning of a word based on its position in a sentence, taking into account the words that come before and after. The meaning of a word is influenced by the context of the words around it, so this analysis is important to determine the exact meaning (Tawakkal et al., 2024). Syntagmatic analysis shows how jihad relates to other words in the Qur'anic sentence structure. Collocations that are often found include:

- **Jihad fi sabilillah:** This phrase emphasizes the struggle in the way of Allah, as in Surah At-Taubah (9:20, 9:41) and Surah Al-Ankabut (29:69). This collocation describes the purpose of jihad as devotion to Allah.
- **Jihad with amwal (property) and anfus (soul):** In Surah Al-Anfal (8:72) and At-Taubah (9:88), jihad is mentioned alongside the sacrifice of property and soul, reflecting the overall nature of the struggle (Marlena, 2023).

- **Jihad with patience (sabr):** In Surah Al-Baqarah (2:218), *sabr* is associated with *jihad*, emphasizing the importance of resilience in the struggle (Sholihah & Nurhayati, 2022).

2. Paradigmatic Analysis

Paradigmatic analysis is an exploratory approach that examines the comparison of certain words with other words in a number of sentences, both in the context of similarity (synonym) and contrast (antonimi) (Rochim et al., 2023). Paradigmatic analysis identifies the relationship of *jihad* with other terms in a semantic network:

- **Qital (war):** *Qital* is often considered a synonym for *jihad* but actually refers more specifically to physical conflict, such as in Surah Al-Baqarah (2:190). Meanwhile, *jihad* includes moral and spiritual struggles (Arromadloni, 2022).
- **Hijrah (migration):** In Surah At-Taubah (9:20), *jihad* is associated with *hijrah* as a form of physical and spiritual sacrifice (Sultana et al., 2021).
- **Nifaq (hypocrisy) and kasl (laziness):** In Surah At-Taubah (9:81, 9:87), *jihad* is contrasted with *nifaq* and *kasl*, highlighting the need for sincerity and active action in the struggle (Razak et al., 2020).

3. Synchronous and Diachronic Analysis

a. Pre-Qur'anic Period

In the time of Jahiliyyah, *jihad* referred to the strenuous effort to survive and defend the honor of the tribe. This concept is more secular, related to tribal loyalty and inter-tribal conflicts (Marrero et al., 2016)(Rane et al., 2020). There is no spiritual or moral dimension in the meaning of *jihad* in this period.

b. Qur'anic Period

- **Mecca Period:** *Jihad* is defined as a non-physical struggle, such as conveying the truth and surviving oppression. A prime example of this is found in Surah Al-Furqan (25:52), where *jihad* is carried out through the Qur'an as a moral and intellectual persuasive tool (Yumitro et al., 2020).
- **Medina Period:** *Jihad* includes physical dimensions, including self-defense and protection of the Muslim community. Surah Al-Baqarah (2:190) explains that *jihad* must be carried out within the boundaries of justice, without aggression (Khan, 2021).

c. Post-Qur'anic Period

After the time of the Companions, *jihad* was institutionalized in Islamic law as *jihad al-akbar* (spiritual struggle) and *jihad al-asghar* (physical struggle). In this period, *jihad* was also associated with the expansion of Islamic territory by the Umayyad and Abbasid dynasties (Rane et al., 2020). The Sufi tradition emphasizes *jihad* as a struggle against lust to achieve closeness to Allah (Frischlich, 2020).

4. Weltanschauung (Worldview) The Qur'an on Jihad

The concept of *jihad* in the Qur'an reflects a holistic, integrative, and theocentric worldview. Some of the main points of this worldview are::

- **Spiritual and moral dimensions:** *Jihad* is understood as a continuous effort to improve one's quality through the control of lust, as in Surah Al-Hajj (22:78).
- **Social dimension:** *Jihad* includes the collective responsibility to uphold justice and protect the weak, as in Surah An-Nisa (4:75).
- **Ethical dimension:** *Jihad* in the Qur'an emphasizes the importance of justice and avoidance of aggression, as stipulated in Surah Al-Baqarah (2:190).
- **Universality:** *Jihad* is seen as the universal responsibility of Muslims to contribute to the good of humanity, including through education, social reform, and spiritual development (Ibrahim, 2019).

The results of this study show that *jihad* in the Qur'an is a dynamic, complex, and comprehensive concept, encompassing various dimensions of struggle rooted in Islamic ethical and moral values. This presentation is expected to provide a deeper understanding of *jihad* in the context of the Qur'an and its application in modern life.

Discussion of Findings

The basic meaning of jihad in the Qur'an, as explained by Al-Raghib Al-Isfahani in *Mufradat Alfadz al-Qur'an*, comes from the root word "j-h-d" which means "to strive hard" or "to make maximum efforts". This meaning is also elaborated by Ibn Manzur in *Oral al-Arab*, which mentions that jihad includes efforts to fight challenges or enemies, both internally and externally, with a focus on moral, spiritual, and physical struggles. This meaning is then integrated in various dimensions of struggle in Islam, including spiritual, social, and physical struggles (Kazemi & Nodoushan, 2018)(Sholihah & Nurhayati, 2022). This basic meaning is the basis for understanding the relationship of jihad with other words that form its semantic context in the Qur'an.

Syntagmatic analysis shows that the word jihad in the Qur'an is often found in collocations that reflect different dimensions of struggle. Collocations such as "jihad fi sabilillah" affirm the purpose of the struggle for Allah, as explained in Surah At-Taubah (9:20, 9:41). Other collocations include "jihad with amwal (treasure) and anfus (soul)", as found in Surah Al-Anfal (8:72) and Surah At-Taubah (9:88), which show the overarching nature of jihad (Marlena, 2023). In Surah Al-Baqarah (2:218), jihad is associated with sabr (patience), emphasizing the importance of resilience in the struggle (Sholihah & Nurhayati, 2022).

Paradigmatic analysis reveals the relationship of jihad with other terms in the semantic network of the Qur'an. Jihad is often compared or associated with qital (war), sabr (patience), and hijrah (migration). In Surah Al-Baqarah (2:190), qital is understood as the physical form of jihad, but jihad has a wider scope, including moral and spiritual struggles (Arromadloni, 2022). Hijrah is mentioned alongside jihad in Surah At-Taubah (9:20), affirming physical and spiritual sacrifice in struggle. In addition, jihad is often contrasted with nifaq (hypocrisy) and kasl (laziness), as in Surah At-Taubah (9:81, 9:87), highlighting the need for sincerity and active action in the struggle (Razak et al., 2020).

In the time of Jahiliyyah, jihad referred to the strenuous effort to survive and defend the honor of the tribe. This concept is secular and oriented towards tribal loyalty. There was no spiritual or moral dimension to jihad during this period. Intertribal conflicts are usually driven by a need for resources or revenge (Marrero et al., 2016)(Rane et al., 2020).

In the Mecca period, jihad emphasized more spiritual and intellectual struggle. For example, Surah Al-Furqan (25:52) mentions that jihad is carried out through the Qur'an as a moral and intellectual persuasive tool (Yumitro et al., 2020). The main focus during this time is to maintain the faith and convey the message of Islam. Pada In the Medina period, with the formation of Muslim communities, jihad began to include physical dimensions, including self-defense. Surah Al-Baqarah (2:190) affirms the prohibition of aggression and emphasizes that jihad must be carried out within the framework of justice (Khan, 2021).

After the Qur'anic period, in the post-Companion era, jihad was institutionalized in Islamic law. Scholars, such as Al-Shafi'i and Malik ibn Anas, classify jihad into **jihad al-akbar** (spiritual struggle) and **jihad al-asghar** (physical struggle). On the other hand, the Sufi tradition emphasizes jihad as a struggle against lust to draw closer to Allah (Frischlich, 2020). In the context of Islamic expansion, jihad is often interpreted as an attempt to spread Islam, although its application varies depending on the situation and culture (Rane et al., 2020).

Weltanschauung (Worldview) The Qur'an on Jihad

The concept of jihad in the Qur'an reflects a holistic, integrative, and theocentric worldview. The spiritual and moral dimension of jihad is seen in the struggle against lust, as explained in Surah Al-Hajj (22:78). Jihad also includes the collective responsibility to uphold justice and protect the weak, as stated in Surah An-Nisa (4:75). In Surah Al-Baqarah (2:190), jihad is governed by strict ethics, such as the prohibition of aggression and the emphasis on justice.

The Qur'an's worldview of jihad also emphasizes its universality as the responsibility of Muslims to contribute to the benefit of mankind. Jihad is understood not only as a physical struggle but also as an effort of education, social reform, and spiritual development (Ibrahim, 2019).

This research is significant because it provides a deep understanding of jihad as a multidimensional concept, going beyond the stereotypes that often associate it with violence. These findings support efforts to counter extremist narratives that abuse the term jihad (Mahasneh, 2021) and strengthen the relevance of jihad as an ethical and moral value in Islam. Using Izutsu's semantic approach, this research also contributes to the development of Qur'an studies through the integration of linguistic and theological analysis (Mahmudi, 2022).

This research is relevant for Islamic education, as noted by (Nordin, 2023), in favor of a richer understanding of the concepts of the Qur'an. In addition, this research contributes to the practice of translating the Qur'an by providing insight into the importance of considering semantic nuances (Mahasneh, 2021).

The implications of this research include the need for more in-depth education about jihad in Islam to prevent the abuse of this concept. This research also shows the importance of revision in the translation of the Qur'an to reflect the semantic complexity of jihad (Obeidat & Mahadi, 2020).

However, this study has some limitations. The focus on textual analysis without empirical data from contemporary Muslim communities limits the understanding of how jihad is understood in the modern context. In addition, the study only uses the Izutsu approach, without comparing it to other linguistic approaches that may provide additional insights. Further studies involving classical interpretation perspectives and empirical data can enrich these findings.

Conclusion

This research reveals that jihad in the Qur'an is a multidimensional concept, covering spiritual, moral, and social dimensions. Through Toshihiko Izutsu's semantic approach, this study confirms that the meaning of jihad is dynamic and depends on the syntagmatic and paradigmatic context. Syntagmatic analysis shows that collocations such as "jihad fi sabilillah" and "jihad with wealth and soul" highlight total devotion to Allah, while paradigmatic analysis links jihad with terms such as qital, sabr, and hijrah, reflecting the moral and physical aspects of the struggle. Diachronically, the concept of jihad has evolved from a secular sense in the pre-Qur'anic period to a spiritual and ethical concept in the Qur'anic period, as well as institutionalization in Islamic law in the post-Qur'anic period.

This research contributes to the scientific field of Qur'an studies and tafsir by providing an analytical framework to understand the meaning of jihad holistically. The findings also support efforts to counter extremist narratives that misuse the term jihad for violent purposes. In addition, this research is relevant in Islamic education, supporting the teaching of the concept of jihad with a richer and more contextual approach.

Future research could explore several directions. Incorporating empirical data from diverse Muslim communities would provide insights into how jihad is understood and applied in contemporary contexts. Additionally, studying classical tafsir alongside Toshihiko Izutsu's semantic approach would offer a broader historical and theological perspective. A comparison between the semantic approach and other linguistic methods, such as critical discourse analysis, could deepen our understanding of jihad's meaning. Research could also focus on integrating these findings into Islamic education curricula, emphasizing the moral and spiritual dimensions of jihad. Lastly, examining the role of women in jihad could highlight its inclusive aspects. By incorporating these approaches, future studies can contribute to a more comprehensive and authentic understanding of jihad, in line with Islam's universal values.

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