

Indonesia (NII)/ the Indonesian Islamic State Movement (NII) [7]. According to van Bruinesen as quoted by Dimiyati [8], the birth of "radical Islam" can be traced to the emergence of Darul Islam in several cities and the political party of the Majelis Syura Muslimin Indonesia (Masyumi) which often built transnational networks with several movements in the Middle East. The movements in question are diverse, for example Wahabi in Saudi Arabia and Ikhwanul Muslimin in Egypt, then the Hizbut Tahrir from Jordan appears.

The next phenomenon is the emergence of a few stalwarts of the Islamic State of Iraq and Sham (ISIS / NIIS) movement which are seen sporadically in several areas such as Sukoharjo, Malang, Tangerang, Surabaya and others. The form of assistance that they provide is in the form of raising money and sending *mujahids* that will assist ISIS battlers in the conflict area. The interest of Indonesian citizens who join the ISIS battlers is driven not only by ideological factors, but also by the economy through the lure of monthly salaries and welfare guarantees for the families of fighters. Heretofore, more than 500 Indonesian citizens have been detected in conflict areas fighting together with NIIS militants. Some time ago, as many as 16 Indonesian citizens were known to want to cross into Syria via Turkey, but were successfully foiled by local authorities. They were also sent back to Indonesia [9].

The spread of radicalism in Indonesia today is incredibly rapid through social media networks by including the label "jihad fi sabilillah is a drug". Jihad is an invitation to carry out "amar ma'ruf nahyi munkar" which in the view of the BNPT, the label is identified as one of the radicalism movements with the approach of Islamic texts [10]. This is said that it is easier and faster in spreading radicalism because internet users in Indonesia in 2016 reached 132.7 million [11].

Based on the background above, this issue is worthy of investigation, which is related to traditions that were used as references by extreme and radical groups, such as *hadith* about the obligation of jihad, *khilafah*, Islamic state, *hijrah*, black flag, *ghuraba*, discrimination and so on. The limitations of the formulation of the problem in this study, among them are to find out how the direction and criticism of the understanding of the traditions of jihad, as well as the implementation of the traditions of jihad now.

II. METHODS

This study uses a qualitative approach with the *hadith takhrij* method. The *hadith takhrij* method used in this study by tracing the beginning of the *hadith* tradition through the *hadith* dictionary such as *al-Mu'jam al-Mufahras*. Once found in the dictionary, the original source of the *hadith* in question will be known. Furthermore, the narrators and *sanad* of the *hadith* will be discovered in the original sources. Hereinafter, examines each quality of *sanad* using the *jarh wa ta'dil* method.

The object examined in this study is narration and *matan* *hadith* related to jihad. In order to know the quality, quantity, horseblock, *maqbul* or *mardud*, *ma'mul* or *ghair ma'mul*. The technique of data collection is done using documentation techniques with the following steps:

- Use of the dictionary *al-Jami al-Shagir and Mujam al-Mufahras* to find out the *hadith* referred to is narrated in *marshdar al-Ashliyyah*;
- Inventorying the *Matans* of the *hadiths* in question;
- Registering the *Sanad* of the intended *hadith* seen from age (*thobaqat*), place of residence, quality (*rutbah*) and the assessment of scholars of *hadith*;
- Exposing to the elucidation of the *hadith* referred to from various opinions of scholars both textual and contextual as well as moderate schools;

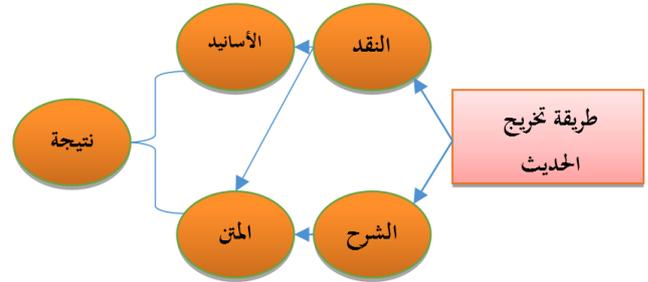


Fig. 1. Takhrij Hadith schemes.

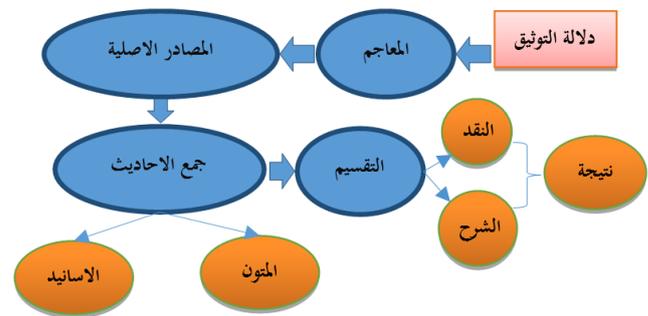


Fig. 2. Hadith Takhrij stages.

III. RESULTS AND DISCUSSION

A. Takhrij Definition

Knowing and comprehending the *takhrij* method is necessary for scholars and anyone who studies sharia science [12]. In order not to err in exploring and establishing the conclusions of Islamic law '. *Takhrij* in the language definition means *al-izhhar* (revealing), *al-ibraz* (raises). While according to the term of *hadith* experts, *takhrij* is:

الدلالة علي موضع الحديث في مصادره الأصلية التي
أخرجته بسنده. ثم بيان مرتبته عند الحاجة

Guide to the *hadith* position from the original source with its *sanad*. It further explains the quality when needed [13].

The urgency of understanding and becoming an expert in the science of *takhrij* *hadith* among such are as follows: first, after a good research of *sanad* or *matan*, the quality of a *hadith* will be discovered, including the *shahih*, *hasan* or *daif*. Second, provides the convenience of practicing a *hadith* that is *maqbul*

and does not practice a *mardud* hadith. Third, strengthens the belief that the hadith is really derived from Rasulullah SAW after doing its *sanad* and *matan* researches [14].

B. Hadith Takhrij Methods

Hadith *takhrij* method, generally can be done in the following ways. Firstly, searching the hadith based on the first letter alphabetically (Arabic language) contained in the first letter in the hadith narration. This is done by using the hadith dictionary, such as *al-Mu'jam al-Mufahras*, *al-Jami 'al-Shagir* and *Fath al-Kabir*. Secondly, searching the hadith based on the topic of hadith (*takhrij al-hadis bi al-maudhu'i*). The search with this approach, is done by reading various hadith books that have been assembled [14].

C. Hadith Takhrij of Jihad

It begins with the hadith found in the book *Subulussalam* which reads [15]:

مَنْ مَاتَ وَلَمْ يَغْزُ، وَلَمْ يُحَدِّثْ بِهٖ نَفْسَهُ، مَاتَ عَلَى شُعْبَةٍ
مِنْ نِفَاقٍ (رواه مسلم)

Whoever dies, while he has never strived and has no desire for jihad, he dies in a branch of hypocrisy. (Muslim)

Furthermore, *dilalah* or *tautsiq* of the hadith is using the dictionary *al-Fath al-Kabir* [16], which there are instructions as follows:

مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامٌ عَنَّةً وَآلِيَهُ (حمق د - عن عائشة) * - ز - مَنْ
مَاتَ وَلَمْ يَغْزُ، وَلَمْ يُحَدِّثْ نَفْسَهُ بِغَزْوٍ مَاتَ عَلَى شُعْبَةٍ مِنْ نِفَاقٍ (حمق د -
عن أبي هريرة) * مَنْ مَاتَ وَهُوَ مُدْمِنٌ سُخْرٍ لِقَىٰ اللَّهَ وَهُوَ كَمَا بَدِ وَتَن (طب)

Based on the instructions in the dictionary book *Al-Fath al-Kabir*, then *al-mashadir al-ashliyah* the above hadith is Musnad Ahmad, Shahih Muslim, Sunan Abi Dawud, Sunan *Al-Nasa'i*.

Furthermore, the hadith is also carried out by using the dictionary *al-Mu'jam al-Mufahras* [17], in which there are instructions as follows:

من مات ولم يغز م إمارة ١٥٨، د جهاد ١٧، ن جهاد ٢،
د جهاد ٢٥ [في الترجمة]، ح ٢، ٣٧١

Referring to the dictionary *al-Mu'jam al-Mufahras*, the *al-mashadir al-ashliyah* of the above hadith is Sahih Muslim, Sunan Abi Dawud, Sunan *Al-Nasa'i*, Sunan *al-Darimi* and Musnad Ahmad.

As for *dilalah* or *tautsiq* keeps checked re-check using CD *Jawami 'al-Kalim* by using the following steps: 1) click Icon *Jawami 'al-Kalim* 2) appears *al-Bahtsu* 3) enter the sentence from some of the hadiths in question, if it is true in the writing of hadith it will appear in the lower part of the various *mashadir* who include the intended hadith. 4) then click on the hadith, then on the screen above will appear the following hadith *Rawi / sanad* 5) *Rawi's / sanad* written in red can be directly clicked to find out his complete biography *Jarh wa*

ta'dil from *tadzhib al-kamal*, *tadzhib al-tadzhib* and others. 6) all hadiths and *sanad* and their biographies can be copied directly into the Microsoft word program.

From CD *Jawami 'al-Kalim* then it is known that *al-Mashadir al-Asliyah* are: 1) *Shahih Muslim* 2) *Sunan Abi Daud* 3) *Sunan al-Kubra li al-Baihaki* 4) *Sunan al-Nasa'ial-Kubra* 5) *Al-Mustadrak 'Ala al-Shahihaini*. Then, a recapitulation of *al-Mashadir al-Ashliyah* was made as follows:

TABLE I. RECAPITULATION OF AL-MASHADIR AL-ASHLIYAH

NO	DILALAH/TAUTSIQ	AL-MASHADIR AL-ASHLIYAH
1	<i>Subulussalam</i>	1) <i>Shahih Muslim</i>
2	<i>Al-Fath al-Kabir</i>	1) <i>Musnad Ahmad</i> 2) <i>Shahih Muslim</i> , 3) <i>Sunan Abi Dawud</i> , 4) <i>Sunan Al-Nasa'I</i> .
3	<i>Al-Mu'jam Al-Mufahras</i>	1) <i>Shahih Muslim</i> , 2) <i>Sunan Abi Dawud</i> , 3) <i>Sunan Al-Nasa'I</i> , 4) <i>Sunan al-Darimi</i> 5) <i>Musnad Ahmad</i> .
4	<i>CD Jawami' al-Kalim</i>	1) <i>Shahih Muslim</i> 2) <i>Sunan Abi Daud</i> 3) <i>Sunan al-Kubra li al-Baihaki</i> 4) <i>Sunan al-Nasa'i al-Kubra</i> 5) <i>Al-Mustadrak 'Ala al-Shahihaini</i> .

D. Qualifications of Hadith

The type of hadith seen in terms of the number of narrators is divided into two types, *mutawatir* and *ahad*. *Mutawatir* Hadith is a hadith which is narrated by many narrators, at least every level / *thabaqah* of four narrators which are not known entirely seems to be a lie, and the message is *mahsus* (sensory). Whereas *ahad* hadith is a hadith whose number of narrators does not meet the requirements of the *mutawatir* tradition.

Thus, based on the chart and the system of the hadith above, namely the hadith about *jihad*, in terms of the number of narrators it belongs to the type of *ahad* hadith. Because the number of narrators does not meet the requirements of the *Mutawatir* Hadith.

The following is a summary of the hadith *taqsim*:

Narrator / *Rawi* : *Ahad*
Matan's form : *Qauli*
Idhfah : *Marfu'*
Sanad : *Muttashil*

E. Tashhih and Tathbiq Hadith

Tashhih is to determine the quality of the hadith by judging *rawi*, *sanad* and *matan* according to the knowledge of the rules of knowledge of the *Dirayah*. Thus, the quality of the hadith is *maqbul* as *hujah*, as *hasan lidzatihi*, which is a hadith that does not fulfill the requirements of authentic hadith.

There are two rules of *ta'amul / tathbiq* hadith *maqbul*, first, if the hadith is *maqbul* (*shahih* and *hasan*), then its *ma'mul* is determined by *muhkam* or *mutasyabih*. The meaning of the *muhkam* hadith is a hadith which is the *lafadz* and its meaning is clear and firm. Whereas *mutasyabih* is a hadith which is *lafadz* and its meaning is unclear and decisive.

Second, if there are two or more *maqbul* hadiths (*shahih* and *hasan*) have one theme, but the content is different even

contradictory then it is taken by four ways, namely *Jama'*, *tarjih*, *Naskh* and *tawaquf*.

Based on the *matan* of the hadith, the hadith about jihad is the *Maqbul* Hadith in speech and its meaning so that there is no different and contradictory, and there are no difficulties in applying it. Thus, the hadith is the hadith of *maqbul ma'mul bih*. This means that the hadith is accepted and can be practiced and the truth is valid. So that if it is practiced it will be an implementation of agreed hadiths, meaning that the hadith is accepted if it is practiced.

F. Hadith Elucidation

According to al-Jurjani in the book *al-Ta'rifat* that what is meant by jihad is inviting people to religion that is right (Islam) [18]. Meanwhile, according to M. Quraish Shihab that what is called jihad does not only mean war / sacrifice of life but jihad is more intended as a total effort in accordance with the profession and the ability of each individual to achieve certain goals solely because of Allah SWT and does not stop before the goal is achieved [19].

There are several names that are quite well known by the public such as Amrozi, Mukhlas, Imam Samodra. Other names like Moh. Ihsan, Masrizal bin Ali Umar, Asep Jaya, Fathur Datu Armen, Rahmadi, Idi Amin Thabrani Patimura, Ismail Fahmi Yamsehu, Munfiatun Nurdin M. Top, T. Djohan, Safri Ambo Bokori, Subur Subiyanto, Sri Puji Mulyono, Siswanto, Muhammad Agung Hamid, Arman and Muhammad Tang bin Buraerah, were not well-known to the public, but they shared similar religious views and ideological struggles. They were convicted by the court of committing criminal acts of terrorism, but in their view they were carrying out jihad [20].

Based on the above hadith, some groups accuse those who have never had jihad during their lifetime or at least the intention of jihad, so he dies in a hypocritical state. Because one of the characteristics is to always avoid jihad, even equate them with hypocrites.

Jihad in Jurisprudence (*fiqh*) is often identified with war, so not as few people understand the above hadith textually that war is jihad, whereas jihad is war. According to Ibn Mubarak, the aforementioned hadith applies in a state of war, not in a state of peace. Because jihad in a state of war is synonymous with the quality of one's faith. It is not generally interpreted, in the sense that in a peaceful situation the recommendations of jihad (war) are not necessary.

A war is only one instrument of jihad, not the purpose of jihad [21]. Jihad does not have to take up arms or fight. Seriously broadcasting the religion of Islam, teaching Sharia Knowledge, protecting civilians, spreading goodness and peace, resolving community problems include in jihad. Even participating in building the nation, prospering the community, paying employees' salaries, paying for medicines can be said to be jihad [22]. Therefore, jihad without war is more appropriately practiced in the current situation of peaceful society. Comprehending jihad as a war in a safe situation, will conflict with the principles of Islamic teachings that stand for peace and anti-violence.

IV. CONCLUSIONS

Conclusions from the research conducted based on the above data, namely:

- The instructions of the hadith examined about jihad in the sense of war in or with arms is not generally accepted, only applies in a state of war.
- Hadith about jihad in terms of quality: *shahih*, aspect of quantity: *ahad aziz*, backrest aspect: *marfu*, and aspects of *tathbiq*: *maqbul* and *manul*.
- The implication of the hadith about jihad in the present and peaceful times, jihad is identified by broadcasting Islamic teachings, teaching Sharia Science, doing good deeds, prospering the community and so on.

ACKNOWLEDGMENTS

The researcher thanked Lembaga Penelitian dan Pengabdian Masyarakat (LPPM) UNISBA for giving researchers the confidence to be able to complete the research using the existing research budget.

REFERENCES

- [1] M. Sila, *Profil Keagamaan Terpidana Terorisme di Indonesia*. Jakarta: Puslitbang Kehidupan Keagamaan Badan Litbang dan Diklat Kementerian Agama RI, 2015, p. vii.
- [2] A. Jazuli, "Strategi Pencegahan Radikalisme dalam Rangka Pemberantasan Tindak Pidana Terorisme," *Jurnal Ilmiah Kebijakan Hukum (JKH)*, vol. 10, no. 2, pp. 197-209, 2016.
- [3] A. Dawud, *سنن أبو داود*. Beirut: Darul Ihya at-Turats al-'Arabi, vol. 7, p. 158.
- [4] A. Munthe, *Meluruskan Pemahaman Hadis Kaum Jihadis*. Jakarta: Yayasan Pengkajian Hadis el-Bukhori, 2017, p. 29.
- [5] M.A.M. Ali, M.N. Ibrahim, A.H. Usman, M.A. Nazri, and M.N.A. Kadir, "Al-Jarh Wa Al-Ta'dil (Criticism and Praise): It's Significant in the Science of Hadith," *Mediterranean Journal of Social Sciences*, vol. VI, no. 2, pp. 284-292, 2015.
- [6] M. Hilmi, "Radikalisme Agama dan Politik Demokrasidi Indonesia Pasca-Orde Baru," *Jurnal MIQOT*, vol. 39, no. 2, pp. 407-425, 2015.
- [7] K. Faizin, "Fundamentalisme Dan Gerakan Radikal Islam Kontemporer di Indonesia," *Jurnal Edu-Islamika*, vol. 5, no. 2, pp. 344-367, 2013.
- [8] K. Dimiyati, M. Muqoddas, and K. Wardiono, "Radikalisme Islam dan Peradilan: Pola-pola Intervensi Kekuasaan dalam Kasus Komando Jihad di Indonesia," *Jurnal Dinamika Hukum*, vol. 13, no. 3, pp. 379-391, 2013.
- [9] M. Hilmi, "Radikalisme Agama dan Politik Demokrasidi Indonesia Pasca-Orde Baru," *Jurnal MIQOT*, vol. 39, no. 2, pp. 407-425, 2015.
- [10] Kholid, "Kajian Wacana Kritis pada Labelisasi Radikalisme oleh BNPT dalam Situs Islam," *RETORIKA: Jurnal Ilmu Bahasa*, vol. 2, no. 2, pp. 271-292, 2016.
- [11] B. Sari, "Media Literasi Dalam Kontra Propaganda Radikalisme dan Terorisme Melalui Media Internet," *Jurnal Prodi Perang Asimetris*, vol. 3, no. 1, pp. 15-31, 2017.
- [12] R. Baru, S.H.S. Omar, Idri, A.N. Fuad, and M. F. Mohd, "Consolidation of Ulum al-Hadith to the Society," *International Journal of Academic Research in Business and Social Sciences*, vol. VII, no. 10, pp. 262-274, 2017.
- [13] I. Jum'ah, *Ushul al-Takhrij wa Dirasat al-Asanid al-Muyassar*. Riyadh: Maktabah Malik Fahd, 2004, p. 5.
- [14] M. Ahmad, *Ulumul Hadis*. Bandung: Pustaka Setia, 2004.

- [15] M. b. I. a.-A. ash-Shun'ani, *سبيل السلام*, Beirut: Darul 'Ashimah, vol. 4, 2011, pp. 187-189.
- [16] Y. an-Nabhani, *الفتح الكبير*, Beirut: Darul Kitab al-'Arabi, vol. 3, p. 240.
- [17] A.J. Weinsink, *Al Mu'jam Al Mufahros Li Alfadhil Hadits An Nabawi*, vol. 4, Leiden: Brill, 1936, p. 487.
- [18] A.b.S.M.S. al-Jurjani, *معجم التعريفات*, Kairo: Darul Fadhilah, 1992, p. 72.
- [19] M. Ngadhimah and R. Huda, "Konsep Jihad Menurut M. Quraish Shihab dalam Tafsir al-Mishbah dan Kaitannya dengan Materi Pendidikan Agama Islam," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan*, vol. 13, no. 1, pp. 1-20, 2015.
- [20] M. Sila, *Profil Keagamaan Terpidana Terorisme di Indonesia*. Jakarta: Puslitbang Kehidupan Keagamaan Badan Litbang dan Diklat Kementerian Agama RI, 2015, p. vii.
- [21] A.-K. al-Syarbini, *Mughni al-Muhtaj*, vol. 4, Beirut: Darul Fikri, p. 262.
- [22] A. B. Syatha, *اعانة الطالبين*, Beirut: Darul Fikri, 1999, p. 182.