



Fatwa, Ulama, and Peaceful Jihad: A Comparative Sociological Study of Selected Islamic Institutions

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Abstract: This article explores the sociological dynamics of fatwas and the concept of peaceful jihad as articulated by leading Islamic institutions: the Indonesian Ulama Council (MUI), Muhammadiyah, Al Washliyah, the Aceh Ulama Consultative Council (MPU Aceh), Nahdlatul Ulama, and Egypt's Dār al-Iftā'. It examines how these religious bodies interpret and propagate non-violent approaches to jihad amid contemporary political and social challenges. Drawing from recent fatwas, public statements, and community responses between 2023 and 2025, this study highlights the interplay between religious authority, state legitimacy, and societal peacebuilding. The findings indicate that these institutions emphasize moral, educational, and humanitarian dimensions of jihad while rejecting extremist and unauthorized militant calls. Comparatively, Dar al-Ifta provides a structured model for state-aligned moderation, while Indonesian institutions exhibit contextualized, community-driven engagement. The paper concludes that the institutionalization of peaceful jihad strengthens both religious legitimacy and societal resilience against radicalization.

Keywords: Islamic Law; Fatwa; Ulama; Peaceful Jihad; Indonesia; Egypt; Religious Authority

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Introduction

In contemporary Muslim societies, fatwas serve as moral compasses that navigate believers through ethical, political, and social dilemmas. In Indonesia, institutions such as the Majelis Ulama Indonesia (MUI), Muhammadiyah, Nahdlatul Ulama, Al Washliyah, and Majelis Permusyawaratan Ulama (MPU) Aceh have increasingly focused on articulating jihad in peaceful and developmental terms. This shift aligns with global Islamic discourse led by institutions like Dār al-Iftā' al-Misriyyah, which promotes 'peaceful jihad' as spiritual and civilizational striving rather than militant action.¹ Such reinterpretations arise in response to rising extremism, state-religion negotiations, and transnational crises that test religious legitimacy.² This article situates these developments within the broader sociology of religion, emphasizing how institutional fatwas shape communal ethics and public peacebuilding practices.

In the contemporary Muslim world, fatwa institutions play a pivotal role in shaping moral, legal, and socio-political discourses. As transnational issues—such as extremism, peacebuilding, and religious pluralism—become increasingly complex, these institutions emerge not merely as guardians of Islamic orthodoxy but also as agents of social transformation.³ Indonesia, as the world's largest Muslim-majority democracy, hosts a diverse ecosystem of Islamic organizations—Majelis Ulama Indonesia (MUI), Al Washliyah, Muhammadiyah, Nahdlatul Ulama (NU), and the Majelis Permusyawaratan Ulama (MPU) Aceh—each contributing distinct perspectives on the concept of jihad in relation to peace and statehood.

The comparative study of these institutions alongside Dār al-Iftā' al-Misriyyah is methodologically significant for at least three reasons. First, both Indonesia and Egypt represent centers of Islamic authority that influence jurisprudential thought across the Global South. While Dār al-Iftā' al-Misriyyah has historically symbolized Sunni orthodoxy and legal centralization,⁴ Indonesian fatwa bodies represent localized,

¹ Dār al-Iftā' al-Misriyyah, "Dar al-Ifta: Supporting Terrorist Groups Is Haram, Jihad Must Be under State Auspices," *Egypt Independent*, April 8, 2025, <https://egyptindependent.com/dar-al-ifta-supporting-terrorist-groups-haram-jihad-must-be-under-state-auspices/>.

² N. Hassan, "Islam and Social Moderation in Southeast Asia," *Journal of Contemporary Islamic Studies* 12, no. 1 (2024): 33–52.

³ A. Rahman, "Religious Authority and Peacebuilding in Indonesia," *Indonesian Journal of Islamic Sociology* 8, no. 1 (2024): 45–67; Hassan, "Islam and Social Moderation in Southeast Asia," 33–52.

⁴ Dār al-Iftā' al-Misriyyah, "Dar al-Ifta: Supporting Terrorist Groups Is Haram,

pluralistic models of religious authority deeply rooted in societal participation.⁵ Comparing them allows for an examination of how contextual *ijtihad* adapts to differing political systems—Egypt’s semi-centralized state-Islam structure versus Indonesia’s decentralized religious democracy.

Second, the comparison reveals the transformation of the concept of *jihad* from a primarily defensive-military notion into a moral, intellectual, and civic struggle. *Dār al-Iftā’ al-Misriyyah*⁶ emphasizes that *jihad* must always be under legitimate state authority and directed toward societal welfare, rejecting extremism as a distortion of Islam. Similarly, Indonesian institutions have issued fatwas that interpret *jihad* as peacebuilding (*jihad damai*) and civilizational renewal (*jihad peradaban*)—seen in Muhammadiyah’s 2023 declaration of “*jihad kemanusiaan*” and NU’s 2023 *Bahtsul Masâ’il* resolution.⁷ By comparing these formulations, the study identifies a shared theological trajectory toward humanistic *jihad* anchored in Qur’anic ethics. Third, such a comparison deepens our understanding of how Islamic legal reasoning engages with national identity, pluralism, and global peace efforts. Indonesia’s MUI and MPU Aceh operate within a multi-faith democracy and thus emphasize coexistence and tolerance as national virtues.⁸ In contrast, *Dār al-Iftā’*’s discourse reflects Egypt’s post-2013 emphasis on state-sanctioned religious authority as a bulwark against political Islam and radicalization.⁹ These institutional dynamics highlight the dual function of fatwas: as instruments of religious normativity and as policy-relevant

Jihad Must Be under State Auspices, *Egypt Independent*, April 8, 2025, <https://egyptindependent.com/dar-al-ifta-supporting-terrorist-groups-haram-jihad-must-be-under-state-auspices/>.

⁵ D. Syamsuddin, *Jihad Kemanusiaan: The Moral Dimension of Islamic Activism* (Jakarta: Muhammadiyah Research Council, 2023).

⁶ *Dār al-Iftā’ al-Misriyyah*, “The Meaning of *Jihad* in Islam,” n.d., <https://daralifta.org/en/article/details/10/the-meaning-of-jihad-in-islam>.

⁷ Muhammadiyah, *Jihad Kemanusiaan dan Peradaban Damai* (Yogyakarta: Suara Muhammadiyah Press, 2023); Nahdlatul Ulama, *Hasil Bahtsul Masâ’il Mukhtamar ke-34 Nahdlatul Ulama: Jihad Peradaban dan Kebangsaan* (Lampung: PBNU, 2023).

⁸ Majelis Ulama Indonesia (MUI), *Fatwa tentang Jihad dalam Konteks Kemanusiaan dan Negara* (Jakarta: MUI Sekretariat, 2024); Majelis Permusyawaratan Ulama Aceh (MPU), *Fatwa on Peacebuilding and Religious Harmony in Aceh* (Banda Aceh: MPU Office, 2023).

⁹ *Dār al-Iftā’ al-Misriyyah*, “Dar al-Ifta: Supporting Terrorist Groups Is Haram, *Jihad Must Be under State Auspices,* *Egypt Independent*, April 8, 2025, <https://egyptindependent.com/dar-al-ifta-supporting-terrorist-groups-haram-jihad-must-be-under-state-auspices/>.

moral discourses. Therefore, by examining fatwas on peaceful jihad issued by MUI, Al Washliyah, Muhammadiyah, MPU Aceh, NU, and Dār al-Iftā' al-Misriyyah, this article seeks to reveal both convergent ethics and contextual distinctions in their theological, political, and social reasoning. Such a comparative lens contributes to a broader conversation on the localization of sharī'ah and the globalization of Islamic peace ethics in the 21st century.¹⁰

Methods

This study employs a qualitative comparative analysis of fatwas, institutional publications, and secondary sources from 2023–2025. Data were drawn from official fatwa websites, policy statements, and media releases of the MUI, Muhammadiyah, Al Washliyah, MPU Aceh, and Dār al-Iftā' al-Misriyyah. The analysis focuses on the sociological dimensions of how fatwas are received, internalized, and enacted within communities. The comparative framework identifies recurring themes: legitimacy, moral authority, public engagement, and discourse on peace and jihad.

Results and Discussion

The Role of Ulama and Fatwa in Shaping Peaceful Jihad

In the contemporary Muslim world, the ulama remain central actors in mediating between religious texts and social realities. Their authority, institutionalized through fatwa councils, provides moral legitimacy and interpretive clarity amid the complex dynamics of modernity, politics, and conflict.¹¹ In Indonesia, institutions such as the Majelis Ulama Indonesia (MUI), Muhammadiyah, Al Washliyah, and the Majelis Permusyawaratan Ulama (MPU) Aceh have developed contextual interpretations of jihad that emphasize moral, educational, and humanitarian struggles rather than militaristic or violent undertones.¹²

This transformation marks a paradigmatic shift from jihad *qitāl* (armed struggle) toward jihad *madani* (civil or peaceful jihad), reflecting Indonesia's pluralist and

¹⁰ N. Hassan, "Islam and Social Moderation in Southeast Asia," *Journal of Contemporary Islamic Studies* 12, no. 1 (2024): 33–52.

¹¹ A. Rahman, "Religious Authority and Peacebuilding in Indonesia," *Indonesian Journal of Islamic Sociology* 8, no. 1 (2024): 45–67.

¹² N. Hassan, "Islam and Social Moderation in Southeast Asia," *Journal of Contemporary Islamic Studies* 12, no. 1 (2024): 33–52.

democratic context. The ulama institutions have increasingly articulated jihad as the moral endeavor to promote justice, education, and social welfare, consistent with the Qur'anic injunction of striving (*mujāhadah*) for the sake of moral and societal betterment (Q.S. al-Hujurāt: 13).

Fatwa and Peacebuilding: Indonesian Institutional Dynamics

The Majelis Ulama Indonesia (MUI) has issued a series of fatwas redefining jihad as an ethical and civic responsibility. In its 2024 Fatwa on Jihad in Humanitarian and National Contexts, MUI stresses that true jihad in the modern era involves upholding justice, protecting the weak, and maintaining harmony (*ukhuwah insāniyyah*).¹³ The emphasis lies on defending the integrity of the nation through education, economic empowerment, and interfaith collaboration rather than violence. This narrative aligns with Indonesia's broader *wasatiyyah* (moderation) agenda supported by the Ministry of Religious Affairs.

Muhammadiyah and the Humanitarian Jihad Paradigm

Muhammadiyah, as Indonesia's largest reformist Islamic movement, articulates *jihād* not in militaristic or revolutionary terms but as a humanitarian, intellectual, and ethical endeavor rooted in the Qur'anic principle of *amar ma'rūf nahy munkar* (enjoining good and forbidding evil). Since its founding in 1912 by Ahmad Dahlan, Muhammadiyah has emphasized the *tajdīd* (renewal) of Islamic thought, positioning jihad as a vehicle for moral reform (*islāh*) and social transformation (*taghyīr*) rather than armed struggle.¹⁴

The movement's contemporary fatwas, especially following its 48th Muktamar in Surakarta, officially reinterpret jihad under the framework of "jihad kemanusiaan"—humanitarian jihad. This formulation reflects Muhammadiyah's response to global extremism and local social challenges by redefining jihad as ethical activism and compassionate engagement (*jihād al-rahmah*).¹⁵ The term *jihad kemanusiaan* encapsulates

¹³ Majelis Ulama Indonesia (MUI), *Fatwa tentang Jihad dalam Konteks Kemanusiaan dan Negara* (Jakarta: MUI Sekretariat, 2024).

¹⁴ D. Syamsuddin, *Jihad Kemanusiaan: The Moral Dimension of Islamic Activism* (Jakarta: Muhammadiyah Research Council, 2023).

¹⁵ Muhammadiyah, *Jihad Kemanusiaan dan Peradaban Damai* (Yogyakarta: Suara Muhammadiyah Press, 2023).

the organization's belief that serving humanity, advancing education, improving public health, and protecting the environment are legitimate forms of jihad consistent with the *maqāsid al-sharī'ah* (higher objectives of Islamic law).¹⁶

A Shift from Defensive Jihad to Ethical Jihad

Muhammadiyah's *Majelis Tarjih dan Tajdid*—its authoritative council on Islamic jurisprudence—has played a key role in formulating this doctrinal shift. Its fatwa compilations between 2018–2024 redefine jihad as “efforts for human progress through science, justice, and compassion.”¹⁷ This move demilitarizes the classical understanding of jihad and aligns it with global human rights discourse, resonating with Dār al-Iftā' al-Misriyyah's notion of *jihād madani* (civil jihad), which frames jihad as civic virtue and social welfare.¹⁸

In Muhammadiyah's discourse, jihad is non-violent, proactive, and institutionally organized. It manifests through Muhammadiyah's vast educational, medical, and humanitarian networks—over 13,000 schools, 170 universities, and 500 hospitals.¹⁹ Each is conceptualized as a *field of jihād*, embodying faith through social service. This integration of theology and praxis transforms jihad into a socio-civic ethic that nurtures both individual piety and communal resilience.²⁰

Theologically, Muhammadiyah's redefinition of jihad is anchored in its rationalist epistemology. By emphasizing *ijtihad* (independent reasoning) and rejecting *taqlid* (blind imitation), the organization frames jihad as a continuous struggle for enlightenment—not a defensive war but an intellectual and moral revolution. This aligns with the Qur'anic command, “Strive with it (*the Qur'an*) a great striving” (Q. 25:52), interpreted as the *jihād bil-qur'ān*, or struggle through knowledge and da'wah.

¹⁶ D. Syamsuddin, *Jihad Kemanusiaan: The Moral Dimension of Islamic Activism* (Jakarta: Muhammadiyah Research Council, 2023).

¹⁷ Majelis Tarjih dan Tajdid Muhammadiyah, *Kompilasi Fatwa tentang Jihad dan Kemanusiaan* (Yogyakarta: Majelis Tarjih Press, 2024).

¹⁸ Dar al-Ifta al-Misriyyah, “Dar al-Ifta: Supporting Terrorist Groups Is Haram, Jihad Must Be under State Auspices,” *Egypt Independent*, April 8, 2025, <https://egyptindependent.com/dar-al-ifta-supporting-terrorist-groups-haram-jihad-must-be-under-state-auspices/>.

¹⁹ A. Rahman, “Religious Authority and Peacebuilding in Indonesia,” *Indonesian Journal of Islamic Sociology* 8, no. 1 (2024): 45–67.

²⁰ N. Hassan, “Islam and Social Moderation in Southeast Asia,” *Journal of Contemporary Islamic Studies* 12, no. 1 (2024): 33–52.

Al Washliyah and the Moderation of Jihad Through Da'wah and Education

Al Jam'iyatul Washliyah, founded in Medan in 1930, represents one of the earliest Islamic reform movements in Sumatra, emerging from an intellectual synthesis of traditionalism, modernism, and anti-colonial activism. Historically, Al Washliyah's interpretation of jihad developed alongside the Indonesian struggle for independence, evolving from resistance against colonialism into a commitment to peaceful da'wah, education, and moral reform.²¹

Theologically, Al Washliyah situates jihad within the Qur'anic framework of *islah* (reform) and *amar ma'rūf nahy munkar* (enjoining good and forbidding evil), emphasizing that the highest form of jihad in peacetime is *jihād al-nafs* (struggle against the self) and *jihād al-'ilm* (struggle for knowledge). Its Dewan Fatwa stresses that in the contemporary Indonesian context, jihad must serve the national interest (*masalahah 'ammah*) and promote harmony among religious communities.²²

In its 2022 *Taushiyah Nasional tentang Jihad dan Perdamaian Sosial*, Al Washliyah reaffirmed that jihad in the post-conflict era must prioritize nation-building, education, and social justice. The fatwa explicitly states: "Jihad today means restoring human dignity, eradicating ignorance, and defending justice through education and da'wah that bring unity (*washlah*) rather than division."

Al Washliyah's *fatwa* tradition aligns with the institution's strong educational network—hundreds of Islamic schools and universities across Sumatra—and its da'wah programs focusing on social inclusion and anti-radicalization. The concept of "*Jihad Washliyah*" therefore integrates spiritual purification, educational advancement, and civic responsibility, echoing Dār al-Iftā' al-Misriyyah's notion of *jihād madani* (civil jihad).

This perspective is also consistent with the national *Gerakan Moderasi Beragama* initiated by the Ministry of Religious Affairs, in which Al Washliyah has been an active partner. Through collaboration with the Indonesian Ulema Council (MUI)

²¹ Mhd. Syahnhan, Ja'far Ja'far, dan Muhammad Iqbal, "Ulama and Radicalism in Contemporary Indonesia: Response of Al Washliyah's Ulama on Radicalism," *Ahkam: Jurnal Ilmu Syariah* 21, no. 1 (2021): 89–110

²² Dewan Fatwa Pengurus Besar Al Jam'iyatul Washliyah, *Taushiyah Nasional tentang Jihad dan Perdamaian Sosial* (Medan: PB Al Jam'iyatul Washliyah, 2022), 3.

²³ Majelis Permusyawaratan Ulama Aceh (MPU), *Fatwa on Peacebuilding and Religious Harmony in Aceh* (Banda Aceh: MPU Office, 2023).

and Nahdlatul Ulama (NU), the organization promotes *fatwas* that counteract religious extremism while reaffirming the Indonesian state's Pancasila ideology.

In Aceh, the MPU plays a unique role as a quasi-state religious body empowered by provincial law. Its 2023 Fatwa on Peacebuilding and Religious Harmony explicitly prohibits acts of vigilante violence justified in the name of religion.²³ By framing jihad as a struggle to maintain *maslahah 'ammah* (public good) and prevent *fasad* (social corruption), MPU positions itself as a peace mediator within Aceh's post-conflict landscape, integrating local wisdom with Islamic jurisprudence. MPU Aceh, endowed with regional authority, issues context-specific fatwas balancing Sharia enforcement and social welfare, highlighting the ethical dimensions of peace.²⁴

Nahdlatul Ulama (NU) and the Civilization Based Jihad

Nahdlatul Ulama (NU), Indonesia's largest Islamic organization, provides a deeply rooted traditionalist framework for interpreting jihad as a form of civilizational striving (*jihād al-hadārah*). Rather than defining jihad in militaristic or confrontational terms, NU articulates it as an ongoing collective effort to uphold morality, national integrity, and the welfare of humankind (*rahmatan lil-'ālamīn*). In 2023, NU through its Bahtsul Mas'ıl body reaffirmed that "jihad in the modern context must prioritize education, compassion, and community service over violence or political domination".²⁵

This reinterpretation aligns with NU's doctrinal foundation of Ahl al-Sunnah wa al-Jamā'ah, which emphasizes moderation (*tawassuth*), tolerance (*tasāmuh*), and balance (*tawāzun*) as essential components of Islamic ethics. The concept of Islam Nusantara further positions jihad within Indonesia's multicultural fabric, encouraging harmonious coexistence among diverse ethnic and religious communities. Thus, jihad is viewed not as confrontation but as an ethical and intellectual endeavor to enhance moral order and social well-being.

Institutionally, NU's congress declarations—particularly the 34th NU Congress (Muktamar) in Lampung (2023)—emphasize the term *jihad peradaban* (civilizational jihad). This notion encompasses intellectual and ethical labor aimed at strengthening democracy, protecting the environment, and promoting justice (NU Muktamar,

²⁴ Majelis Permusyawaratan Ulama Aceh (MPU), *Fatwa on Peacebuilding and Religious Harmony in Aceh* (Banda Aceh: MPU Office, 2023).

²⁵ Nahdlatul Ulama, *Hasil Bahtsul Mas'ıl Muktamar ke-34 Nahdlatul Ulama: Jihad Peradaban dan Kebangsaan* (Lampung: PBNU, 2023).

2023). The concept parallels Muhammadiyah's jihad kemanusiaan and Dār al-Iftā' al-Misriyyah's *jihād madani*, demonstrating convergence toward a universal Islamic vision of peace through knowledge, compassion, and civic participation.

Moreover, NU's vast pesantren networks play a key role in disseminating this peaceful jihad ethos. Teachers (kyai) contextualize jihad in daily moral, educational, and social practices, equating it with patience, diligence, and service. This grassroots mechanism reinforces the sociological function of fatwa as a living moral compass, bridging theological ideals with civic realities.²⁶

Dār al-Iftā' al-Misriyyah and the Reinterpretation of Jihad

Dār al-Iftā' al-Misriyyah represents a state-aligned religious authority that shapes global Sunni discourse on jihad. Its 2025 fatwa condemning unauthorized calls for armed struggle underscores that legitimate jihad must be declared by state authority.²⁷ The institution differentiates between spiritual, intellectual, and defensive jihad, asserting that most contemporary contexts call for peaceful means—education, ethics, and social reform.²⁸ This approach resonates with Indonesia's post-reformist institutions that prioritize moderation (*wasatiyyah*) and community empowerment.²⁹

The comparative perspective offered by Dār al-Iftā' al-Misriyyah in Egypt underscores the transnational evolution of fatwa discourse. Dār al-Iftā' al-Misriyyah's 2025 statement declaring that "supporting terrorist groups is haram and jihad must be under state auspices"³⁰ resonates with the Indonesian approach of state-sanctioned religious interpretation. It situates jihad within a legitimate, institutional framework that rejects individual or group-based militancy.

²⁶ N. Hassan, "Islam and Social Moderation in Southeast Asia," *Journal of Contemporary Islamic Studies* 12, no. 1 (2024): 33–52.

²⁷ Dār al-Iftā' al-Misriyyah, "Dar al-Ifta: Supporting Terrorist Groups Is Haram, Jihad Must Be under State Auspices," *Egypt Independent*, April 8, 2025, <https://egyptindependent.com/dar-al-ifta-supporting-terrorist-groups-haram-jihad-must-be-under-state-auspices/>.

²⁸ Dār al-Iftā' al-Misriyyah, "The Meaning of Jihad in Islam," n.d., <https://daralifta.org/en/article/details/10/the-meaning-of-jihad-in-islam>.

²⁹ N. Hassan, "Islam and Social Moderation in Southeast Asia," *Journal of Contemporary Islamic Studies* 12, no. 1 (2024): 33–52.

³⁰ Dār al-Iftā' al-Misriyyah, "Dar al-Ifta: Supporting Terrorist Groups Is Haram, Jihad Must Be under State Auspices," *Egypt Independent*, April 8, 2025, <https://egyptindependent.com/dar-al-ifta-supporting-terrorist-groups-haram-jihad-must-be-under-state-auspices/>.

Furthermore, Dār al-Iftā' al-Misriyyah conceptualizes jihad in multi-dimensional terms: spiritual (inner purification), intellectual (resisting ignorance), social (building justice), and national (defending the homeland).³¹ This comprehensive approach mirrors the Indonesian wasatiyyah ethos, reinforcing a global Islamic consensus toward moderation and civic responsibility.

Comparative Sociological Insights

Comparatively, while Dar al-Ifta operates under a centralized, state-legal framework, Indonesian institutions demonstrate pluralistic, participatory religious governance. Both, however, converge in delegitimizing extremist interpretations and in promoting jihad as civic and moral engagement. Empirically, fatwas from these bodies influence public programs—interfaith dialogues, humanitarian aid, and counter-radicalization campaigns—bridging theology and civic life.³² The interaction between state institutions and ulama networks reveals that peaceful jihad is not merely a doctrinal position but a social process fostering ethical citizenship.

From a sociological standpoint, these fatwas function as tools of moral regulation and social engineering. By rearticulating jihad as a moral struggle for peace, ulama institutions create discursive boundaries that delegitimize extremism and redirect religious activism toward constructive goals.³³ The convergence between Indonesian and Egyptian institutions demonstrates the rise of *fiqh al-silm* (jurisprudence of peace), emphasizing the theological necessity of coexistence in plural societies.

Such reinterpretations are not merely theological but sociopolitical — they reinforce state legitimacy, curb radical narratives, and strengthen civil society engagement. Fatwas become performative acts, shaping not only belief but also behavior within Muslim communities. The peaceful jihad paradigm thus represents an adaptive strategy for Muslim societies navigating between tradition, modernity, and the demands of global peace.

³¹ Dār al-Iftā' al-Misriyyah, "The Meaning of Jihad in Islam," n.d., <https://daralifta.org/en/article/details/10/the-meaning-of-jihad-in-islam>.

³² A. Rahman, "Religious Authority and Peacebuilding in Indonesia," *Indonesian Journal of Islamic Sociology* 8, no. 1 (2024): 45–67.

³³ A. Rahman, "Religious Authority and Peacebuilding in Indonesia," *Indonesian Journal of Islamic Sociology* 8, no. 1 (2024): 45–67; N. Hassan, "Islam and Social Moderation in Southeast Asia," *Journal of Contemporary Islamic Studies* 12, no. 1 (2024): 33–52.

Conclusion

This study concludes that fatwas on peaceful jihad, as propagated by MUI, Muhammadiyah, Al Washliyah, MPU Aceh, Nahdlatul Ulama, and Dār al-Iftā' al-Misriyyah, form the backbone of Islamic peace ethics in the contemporary era. The convergence of spiritual, intellectual, and social jihad underscores Islam's transformative role in modern governance and community life. Empirical evidence suggests that institutionalized fatwas create resilient social narratives that counter extremism and sustain moral order. Hence, integrating religious authority with civic participation remains vital for constructing peace-oriented Muslim societies.

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