The tragedy of jihad: Islamic students' view in North Sumatera, Medan, Indonesia

Tragedia de Yihad: Visión de estudiantes islámicos en el Norte de Sumatera, Medan, Indonesia

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RESUMEN

Este estudio tiene como objetivo conocer la opinión de los estudiantes sobre el concepto de yihad para identificar si los estudiantes lo entienden o no. Se realizó una encuesta que involucró a 1000 estudiantes de 20 universidades diferentes en Medan. Los datos del estudio se recogieron mediante cuestionarios y se analizaron tanto cuantitativa como cualitativamente. El resultado muestra que 25-35 presentes de los estudiantes ven el concepto de yihad desde el punto de vista del radicalismo y se debe prestar especial atención a esos estudiantes y las instituciones para evitar que cometan violencia en nombre de yihad.

Palabras clave: Educación privada, estudiante, Indonesia, yihad.

ABSTRACT

This study aims to find out the students' view of the jihad concept and to identify whether or not the students understands it. A survey that involved 1000 students in 20 different universities in Medan was made. Data of the study were collected through questionnaires and analyzed both quantitative and qualitatively. The results shows that 25-35 of the students views the concept of jihad from a radicalism point of view and special attention should be given for those students and the institutions to prevent them from doing violence in the name of jihad.

Keywords: Indonesia, jihad, private education, students.

INTRODUCTION

In the development of thought and its historical journey, jihad is one of the basic concepts of Islamic teachings that have a multi-dimensional bias in theological dimension, devotion (worship), religious, social, cultural, political, economic, scientific, and technological. Therefore, it is not surprising that jihad becomes a concept that not only vibrates human instincts but also the trajectory of humanity's civilization in its understanding and application so that in its development that never stops making jihad more interesting to talk about, especially when the development of jihad has entered the era of globalization in various parts of the world, as happened in Indonesia.

Unfortunately, the concept of jihad, which offers a maximum effort or a hard struggle to build a human personality within the framework of Islamic teachings as well as fighting for the continuity of the civilizational order in the pleasure of Allah SWT, has also become one of the most misunderstood concepts in both theoretical and practical contexts so it is no wonder gave birth to various controversies in the historiographic tradition of Islam, including those who only understood it as a safeguard and dissemination of Islamic teachings, visions, and missions which were sometimes considered to legitimize various acts of violence in their achievements even by drawing swords or spreading terror (Malik: 1994). Al-Qaeda group, for example, is known as a group that has a wrong concept of jihad that most Muslims in the world do not agree with the movement of this group. This wrong concept of jihad in the form of texts and videos spreads through the internet so that it is easily found by those who seek it. That kind of misconception is used to create frames (diagnostic, prognostic, and motivational frames) to recruit new members.

Therefore, of course, a comprehensive viewpoint is needed in understanding jihad because of social, political, legal and economic historical realities that surround it from the classical to the contemporary era are something inseparable, including the elaborations of viewpoint put forward by scholars and experts related both in the form of personal religious jihad and of social movements jihad (social-structural jihad). Education intervention is needed to protect people from radicalism concept. The national education system should design a hidden curriculum to counter radicalism and building tolerance among students with different religions and beliefs. Furthermore, the role of schools in doing preventive actions is getting higher, since schools are now used as a recruitment place (Sas et al.: 2020, pp. 1-12).

Some classical fuqaha, such as Imam Abu Hanifah (80-148H/699-767M) and Imam al-Syaibani (132-189H/748-804M), did not mention a clear explanation of jihad in terms of the war against infidels. On the contrary, they asserted that tolerance to the unbelievers is something that must be prioritized, even more so against the Ahlul Kitab. Jihad in the form of war is only permissible when Muslims are in a position of attack, in other words, jihad is carried out when they are in a position to defend the existence of every Muslim (defensive jihad) (Malik: 1994). The example of this kind of jihad is the war in Aceh during the colonial era in Indonesia, where the Acehnese fighters viewed their anti-colonial struggle against the Dutch as a jihad (McFate: 2019, pp. 416-439).

LITERATURE REVIEW

Jihad in the main source

In recent years, the term jihad which is widely mentioned in the Qur'an and hadith has become one of the issues that are quite inspiring and at the same time controversial both in academic discourse and in the reality of people's lives, not only in the Islamic community but also enough to attract the attention of non-Muslims in various parts of the world.

On the one hand, jihad offers a lasting and eternal promise of eschatological happiness that must be fought for by all means, and on the other hand, the reality of jihad also shows an impact or phenomenon that has a quite jerky effect in various humanitarian affairs both in its form positive or negative consequences.

For groups of people who hold on to the first idea, if understood narrowly, jihad can shape one's thinking in looking at the world record with a "black and white" view which results in itself feeling called, based on religious zeal, to make changes to the world order that are considered to have contradicted and damaging, according to his view, basic religious values and humanitarian norms.

Whereas for groups who take a look from the second side, especially the views that develop in the Western world, jihad has become a frightening movement while terrorizing human thought and life, whereas jihad wants a comprehensive and peaceful atmosphere of life and upholds values humanity.

In order not to hit the two visions that differ in views on jihad, it is necessary to explore conceptual jihad as desired by the Koran and Hadith, to accelerate the teachings of Islam, especially about jihad, in responding to various problems faced, not only by Muslims but also by all people (the nation), so that the understanding of jihad contained in the Qur'an and hadith can be by the development of contemporary human civilization.

Jihad in the view of Ulama

Conceptually, jihad, on the one hand, has ideological-eschatological power, and, on the other hand, can mobilize socio-political power, those historical facts have been printed on the sheets of East and West civilization. Historically, of course, these facts cannot be separated from the thoughts and understanding of the scholars who are used as references by the designers of the jihad movement both in positive and negative forms.

As an analogous to a weapon, then jihad can become a "double-edged sword", which on the one side, becomes productive in the hands of intelligent people who have broad and moderate views, and on the other side, it can cause damage when used by people with narrow views, fanatics, and radicals, who take a look of the world only from a black and white perspective. Indeed, jihad offers the advancement of civilization, however, because of the misuse of jihad in the hands of narrow-minded, hard, and radical groups, it causes damage and terror to the life societies and nations.

Imam Abu Hanifah or commonly referred to as Imam Hanafi (80-148H / 699-768M) and so is his student Imam as-Syaibani (132-189H / 748-804M), according to experts, as revealed by Iftikhar H. Malik (Malik: 1994) in his book Jihad, Hindutva and The Taliban, there is no mention of significant explanations or elaborations related to the concept of jihad both etymologically and terminologically, let alone interpreting jihad with the meaning of physical warfare against infidels as understood by scholars afterward. On the contrary, Imam Hanafi emphasizes that tolerance to them is something that must be demonstrated, especially to the group of Ahlul Kitab, and jihad in the form of war can only be done when Muslims are pressed or attacked, commonly referred to as jihad defending (defensive jihad). For Imam Hanafi, as stated by Wahbah Zuhaili, the concept of jihad is understood in a broader perspective such as upholding the da'wah efforts to invite all people into Islam that respects the values of pluralities, and fights (jihad) to provide moral and material support for the establishment of the true religion.

However, although Imam Hanafi does not mean the concept of jihad directly with war, it does not mean that Imam Hanafi relinquished the link between the concept of jihad and war activities, especially in the context of self-defense, as can be constructed from the opinions of his followers.

One of them is Ali ibn Husein bin Muhammad as-Sa'di al-Hanafi (d. 461H) who spoke about jihad in the sense of war, including its legal provisions, the choice to do so, the permission of parents, and involvement the ruler to declare jihad, as mentioned by him: وَنفل فرض وَجْهَيْن على الْجِهَاد. فَأما الْحَرْب أرض الى الذّهاب فَهُوَ النَّفْل

الْوَجْهَيْن على الْفَرْض وَأما الْجِهَاد هَذَا عَن برضاهما أَو أَبَوَان لَهُ كَانَ لم يخرج الا برضاهما هَذَا أَو أَبَوَان لَهُ كَانَ وَمن ذهب شَاءَ فَمن (Hanafi & Husein: 1984) الاسلام دَار الى الْعَدو وَخُرُوج النفير عِنْد يكونَان وهما

Meaning: There are two kinds of jihad law, namely fard and sunnah. As for the legal sunnah to carry out jihad when there is an order to go to the zone of war, then for anyone who wants to do jihad he can go and who ever does not want to go he doen not go. And anyone still has parents or one of the two, so he or she cannot go to jihad except after getting permission from both. And as for the legal fard, carrying out jihad is

bound to two conditions, namely when there is an order from the ruler and when the enemy has come to attack the Islamic territory.

METHODS

The study is a survey study that aims at identifying students' views on the concept of jihad. Specifically, this type of research is used to find opinions, attitudes, and expectations of the people in this study which are used as objects in the research of North Sumatra Islamic students from various universities in North Sumatra about the concept of jihad. The data of the study were collected through a questionnaire and then the collected data were analyzed quantitatively and qualitatively. The nature of research is descriptive-analytical, which is a study that aims to provide an overview of a society or a description of a phenomenon that is then analyzed for all the symptoms (Singarimbun: 1989). In this study, researchers will describe how the views of North Sumatra Islamic students about the concept of Jihad.

RESULTS

Grouping student's answers based on the university

The term jihad which is widely mentioned in the Qur'an and hadith has become one of the issues that are quite inspiring and at the same time controversial both in academic discourse and in the reality of people's lives, not only in the Islamic community but also enough to attract the attention of non-Muslims in various parts of the world.

Based on the student's answers from twenty different universities related to jihad, the data was obtained in the following:

QUESTIONS	RESPONDENCES																			TOTAL			
	USU M/F 10/40				UINSU M/F 26/24				UMSU M/F 32/18				UISU M/F 29/21				UNIVA M/F 26/24				M/F 123/127		
	A	B	C	D	A	B	C	D	A	B	C	D	A	B	C	D	A	B	C	D	A	B	C	D
1	1	0	45	4	1	0	46	3	5	1	41	3	15	0	26	9	5	2	42	1	27	3	200	20
2	1	7	29	13	0	3	37	10	2	23	23	2	4	6	36	4	3	7	36	4	10	43	161	33
3	11	23	4	2	4	25	10	4	22	22	4	2	18	23	2	7	6	15	28	1	61	108	48	16
4	19	30	1	0	14	32	0	4	5	42	2	1	20	26	0	4	8	40	2	0	66	104	5	9
5	30	10	5	5	31	8	1	10	33	12	4	1	41	1	2	6	40	6	2	2	175	37	14	24
6	37	9	2	2	49	4	0	1	42	2	5	1	40	4	6	0	37	2	10	1	205	21	23	5
7	0	14	36	0	4	16	29	1	0	14	35	1	0	20	27	3	7	16	26	1	11	80	153	6
8	2	20	25	3	5	5	36	1	2	2	40	6	0	7	40	3	0	15	35	0	9	49	176	13
9	30	7	11	2	15	14	20	1	8	5	37	0	18	9	20	3	15	26	8	1	86	61	96	7
10	43	2	5	0	32	3	12	3	29	7	14	0	34	4	12	0	20	6	23	1	158	22	66	4
11	16	20	14	0	4	14	26	6	13	10	25	2	5	9	27	9	5	4	37	4	43	57	129	21
12	46	2	0	2	40	6	0	4	45	2	2	1	37	10	0	3	27	13	10	0	195	33	12	12

Figure 1. The Total Number of Student's Answers From Different Universities

Figure 1. shows there were 123 male students and 127 female students from 5 different universities, they were State University of North Sumatera (USU), State Islamic University of North Sumatra (UINSU), Muhammadiyah University of North Sumatra (UMSU), Islamic University of North Sumatra (UISU), and Al Washliyah University (UNIVA).

We can see that most of the students chose "C" as the answer of number 1, while for the second question they also chose "C", next question the student chose "B", and then the dominant answer for number 4 was also "B". Next was question number 5, the student chose "A" as the answer. For question number 6, they chose "A". Most students chose "C" as the answer of number 7, and for the question of number 8 they also chose "C". Most students chose "C" as the answer to number 9, then they chose "A" as the answer to number10. They chose "C" again as the answer to number 11, and for the last question, they chose "A". From the answer's result, we knew that most students chose "C" as the answer to each question.

QUESTIONS	STAI Al-Hikmah Medan (M/F 15/35)				STAI JM Tanjung Pura (M/F 37/13)				Univa Labuhan Batu (M/F 25/25)				STAI Al-Ikhlas Sidikalang (M/F 30/20)				STIT-PL Gunung Tua (M/F 17/33)				TOTAL (M/F 124/126)			
	A	B	C	D	A	B	C	D	A	B	C	D	A	B	C	D	A	B	C	D	A	B	C	D
1	2	20	25	3	5	5	36	1	2	2	40	6	0	7	40	3	0	15	35	0	9	49	176	13
2	0	14	36	0	4	16	29	1	0	14	35	1	0	20	27	3	7	16	26	1	11	80	153	6
3	23	17	4	6	21	4	25	0	30	5	10	5	4	18	12	16	25	3	19	3	103	37	54	46
4	30	10	5	5	31	8	2	9	33	12	4	1	41	1	2	6	40	6	2	2	175	37	15	23
5	5	46	2	0	2	40	6	0	4	45	2	2	1	37	10	0	3	27	13	0	15	195	33	2
6	43	2	5	0	32	3	12	3	29	7	14	0	34	4	12	0	20	6	23	1	158	22	66	4
7	16	20	14	0	4	14	26	6	13	10	25	2	5	9	27	9	5	4	37	4	43	57	129	21
8	5	16	25	4	10	4	30	6	25	2	17	6	3	6	35	6	7	16	21	6	50	44	128	28
9	17	13	20	0	10	19	12	9	15	10	18	7	7	35	8	0	2	3	40	5	51	80	98	21
10	37	9	2	2	49	4	0	1	42	2	5	1	40	4	6	0	37	2	10	1	205	21	23	5
11	4	15	23	8	25	3	17	5	0	35	12	3	40	3	7	0	2	2	46	0	71	51	105	16
12	30	7	11	2	15	14	20	1	8	5	37	0	18	9	20	3	15	26	8	1	86	61	96	7

Figure 2. The Total Number of Student's Answers From Different Universities.

Figure 2. shows there were 124 male students and 126 female students from 5 different universities, they were al-Hikmah Islamic College of Medan (STAI al-Hikmah), Jamaiyah Mahmudiyah Islamic College of Tanjung Pura (STAI JM), al-Washliyah University of Labuhan Batu (UNIVA Labuhan Batu), al-Ikhlas Islamic College of Sidikalang (STAI al-Ikhlas Sidikalang), and Tarbiyah Sciences Islamic College of Gunung Tua (STIT-PL Gunung Tua). We can see that most of the students chose "C" as the answer of number 1, while for the second question they also chose "C", next question the student choose "A", and then the dominant answer for number 4 was also "A". Next was question number 5, the student chose "B" as the answer. For question number 6, they chose "A". Most students chose "C" as the answer of number 7, and for the question of number 8 they also chose "C". Most students chose "C" as the answer to number 9, then they chose "A" as the answer of number 10. They chose "C" again as the answer to number 11, and for the last question, they chose "A". From the answer's result, we knew that most students chose "C" as the answer to each question.

QUESTIONS	STAIBR Padang Lawas M36 F14				IAIN Padangsidimpuan M40 F10				UMTS Padangsidimpuan M31 F19				STAIN Madina M27 F23				IAIDU Asahan M17 F33				TOTAL M151 F99			
	A	B	C	D	A	B	C	D	A	B	C	D	A	B	C	D	A	B	C	D	A	B	C	D
1	7	16	21	6	25	2	17	6	10	4	30	6	3	6	35	6	5	16	25	4	28	128	44	50
2	30	7	11	2	15	14	20	1	8	5	37	0	18	9	20	3	15	26	8	1	86	61	96	7
3	4	15	23	8	25	3	17	5	0	35	12	3	40	3	7	0	2	2	46	0	71	51	105	16
4	17	13	20	0	10	19	12	9	15	10	18	7	7	35	8	0	2	3	40	5	51	80	98	21
5	37	9	2	2	49	4	0	1	42	2	5	1	40	4	6	0	37	2	10	1	205	21	23	5
6	2	20	25	3	5	5	36	1	2	2	40	6	0	7	40	3	0	15	35	0	9	49	176	13
7	43	2	5	0	32	3	12	3	29	7	14	0	34	4	12	0	20	6	23	1	158	22	66	4
8	16	20	14	0	4	14	26	6	13	10	25	2	5	9	27	9	5	4	37	4	43	57	129	21
9	30	10	5	5	31	8	2	9	33	12	4	1	41	1	2	6	40	6	2	2	175	37	15	23
10	5	46	2	0	2	40	6	0	4	45	2	2	1	37	10	0	3	27	13	0	15	195	33	2
11	23	17	4	6	21	4	25	0	30	5	10	5	4	18	12	16	25	3	19	3	103	37	54	46
12	0	14	36	0	4	16	29	1	0	14	35	1	0	20	27	3	7	16	26	1	11	80	153	6

Figure 3. The total number of student's answers from different universities

Figure 3. shows there were 151 male students and 99 female students from 5 different universities, they were Burumun Raya Islamic College (STAIBR), State Islamic Institute of Padangsidimpuan (IAIN Padangsidimpuan), University of Muhammadiyah Tapanuli Selatan (UMTS), Madina State Islamic College (STAIN Madina), and Islamic Institute of Daar al-Ulum Asahan (IAIDU Asahan).

We can see that most of the students chose "B" as the answer of number 1, while for the second question they also chose "C", next question the student choose "C", and then the dominant answer for number 4 was also "C". Next was question number 5, the student chose "A" as the answer. For question number 6, they chose "C". Most students chose "A" as the answer of number 7, and for the question of number 8 they also chose "C". Most students chose "A" as the answer to number 9, and then they chose "B" as the answer to number10. They chose "C" again as the answer to number 11, and for the last question, they chose "A". From the answer's result, we knew that most students chose "C" as the answer to each question.

QUESTIONS	STAI Al Hikmah Tanjungbalai M31 F19				STAI Tebing Tinggi Deli M39 F11				Universitas Darmawangsa M20 F30				STITAR Deli Serdang M37 F13				STAI Sumatera (STAIS) M28 F22				TOTAL M155 F95			
	A	B	C	D	A	B	C	D	A	B	C	D	A	B	C	D	A	B	C	D	A	B	C	D
1	2	2	40	6	0	7	40	3	2	20	25	3	0	15	35	0	5	5	36	1	9	49	176	13
2	0	14	36	0	7	16	26	1	0	14	35	1	4	16	29	1	0	20	27	3	11	80	153	6
3	5	9	27	9	16	20	14	0	13	10	25	2	4	14	26	6	5	4	37	4	43	57	129	21
4	34	4	12	0	29	7	14	0	32	3	12	3	43	2	5	0	20	6	23	1	158	22	66	4
5	37	9	2	2	49	4	0	1	42	2	5	1	37	2	10	1	40	4	6	0	205	21	23	5
6	30	10	5	5	31	8	2	9	33	12	4	1	41	1	2	6	40	6	2	2	175	37	15	23
7	15	10	18	7	2	3	40	5	7	35	8	0	10	19	12	9	17	13	20	0	51	80	98	21
8	4	45	2	2	1	37	10	0	2	40	6	0	3	27	13	0	5	46	2	0	15	195	33	2
9	30	7	11	2	15	14	20	1	8	5	37	0	18	9	20	3	15	26	8	1	86	61	96	7
10	30	5	10	5	23	17	4	6	4	18	20	8	25	3	19	3	21	4	25	0	103	37	62	38
11	4	15	23	8	25	3	17	5	0	35	12	3	40	3	7	0	2	2	46	0	71	51	105	16
12	7	16	21	6	0	2	17	6	10	4	30	6	3	6	35	6	5	16	25	4	28	128	44	50

Figure 4. The Total Number of Student's Answers From Different Universities.

Figure 4. shows there were 155 male students and 95 female students from 5 different universities, they were al-Hikmah Islamic College of Tanjungbalai (STAI al-Hikmah), Islamic College of Tebing Tinggi (STAI

Tebing Tinggi), Darmawangsa University, Tarbiyah Sciences Islamic College of ar-Raudhah Deli Serdang (STITAR Deli Serdang), and Sumatera Islamic College (STAIS).

We can see that most of the students chose "C" as the answer of number 1, while for the second question they also chose "C", next question the student choose "C", and then the dominant answer for number 4 was also "A". Next was question number 5, the student chose "A" as the answer. For question number 6, they chose "A". Most students chose "C" as the answer of number 7, and for the question of number 8 they also chose "B". Most students chose "C" as the answer to number 9, and then they chose "A" as the answer to number10. They chose "C" again as the answer of number 11, and for the last question they chose "B". From the answer's result, we knew that most students chose "C" as the answer to each question.

Questions	Respondent's Answers Male/Female 553/447			
	A	B	C	D
1	73	229	596	96
2	118	264	563	52
3	278	253	336	59
4	450	243	184	57
5	600	274	93	36
6	547	129	280	45
7	263	239	446	52
8	117	345	466	64
9	398	239	305	58
10	481	275	184	49
11	288	196	393	99
12	320	302	305	75

Table 1. The result of student's answers from 20 different universities

Figure 1 to 4 show students' answers from 20 different Universities. They are State University of North Sumatera (USU), State Islamic University of North Sumatra (UINSU), Muhammadiyah University of North Sumatra (UMSU), Islamic University of North Sumatra (UISU), al-Washliyah University (UNIVA), al-Hikmah Islamic College of Medan (STAI al- Hikmah), Jamaiyah Mahmudiyah Islamic College of Tanjung Pura (STAI JM), al-Washliyah University of Labuhan Batu (UNIVA Labuhan Batu), al-Ikhlas Islamic College of Sidikalang (STAI al-Ikhlas Sidi Kalang), Tarbiyah Sciences Islamic College of Gunung Tua (STIT-PL Gunung Tua), Burumun Raya Islamic College (STAIBR), State Islamic Institute of Padang Sidimpuan (IAIN Padang Sidimpuan), University of Muhammadiyah Tapanuli Selatan (UMTS), Madina State Islamic College (STAIN Madina), Islamic Institute of Daar al-Ulum Asahan (IAIDU Asahan), al-Hikmah Islamic College of Tanjungbalai (STAI al-Hikmah), Islamic College of Tebing Tinggi (STAI Tebing Tinggi), Darmawangsa University, Tarbiyah Sciences Islamic College of Ar-Raudhah Deli Serdang (STITAR Deli Serdang), and Sumatera Islamic College (STAIS).

The whole result can be seen in the table above. The result showed that there were 12 questions related to the concept of jihad that answered by 1000 respondents. All the respondents consist of 553 male and 447 female students. There were 123 male and 127 female students in the first figure with the dominant answer "C". While in the second figure, there were 124 male and 126 female students with the dominant answer "C". And in the third figure there were 151 male and 99 female students with the dominant answer "C", in the last

figure, there were 155 male and 95 female students with the dominant answer "C". From those explanations known that the respondents dominated by male students with dominant answer were "C". Most students chose "C" as the answer to question number 1. It meant that they often hear the word "jihad". For the question number 2 mostly students answer "C". It meant that they hear about jihad from Islamic discourse. Next question, most of the students answer "C" which meant they defined jihad as the war against the infidels (non-Muslims). Then, for the question number 4, mostly students answer "A" in which in their opinion the law of jihad is sunnah (recommended). For question number 5, mostly students' answer "A" because they thought that jihad related to da'wah. Next was question number 6, mostly students chose "A" in which the right person to carry out da'wah according to them was every Muslim. Most of the students chose "C" as the answer of number7, which meant Muslims have to develop strategies for improving the quality of Muslims related to politics. Then, question number 8, most of the students' answers "C" that meant according to them the form of the state that is able maximally to carry out jihad is an Islamic country. For question number 9, mostly students chose "A" in which they defined jihad in a social context is related to the efforts to build a prosperous life of the ummah. For the question number10, mostly students' answer is "A" in which they thought that the suicide which was carried out in the name of jihad was a misunderstanding concept. Next was question number 11, mostly students chose "A". According to them the correct meaning of jihad related to war is the war against the infidels (non-Muslims), and then the war against poverty. The last question, they chose "A" because, according to them, Jihad groups may not only convey the da'wah to the infidels in the arena of battle but also may destroy the infidels' houses of worship.

DISCUSSION

As stated before that the term jihad which is widely mentioned in the Qur'an and hadith has become one of the inspiring and at the same time the most controversial issues both in academic discourse and in the social reality, not only in Islamic communities but also enough to attract the attention of non-Muslims in various parts of the world. On the one hand, jihad offers a lasting and eternal promise of eschatological happiness that must be fought for by all efforts and means, and on the other hand, the reality of jihad also shows an impact or phenomenon that has a quite jerky effect in various human affairs both in its form positive or negative consequences.

In the academic perspective, jihad has various interpretations from the Ulamas such as mentioned above. One of the most interesting is that not anyone of the Ulamas mentioned above directly interpreted the word of jihad as war or battle against the infidels (non-Muslims) as the first meaning or priority. But from a contemporary perspective, jihad tends to be meant as a war against the no-Muslims as it has been elaborated in this research.

There are some very interesting things to discuss related to the answers of the respondents, among others:

First; they always hear the word of jihad mostly through Islamic da'wah and Islamic discourses, and then followed by electronic/social media. Based on Researcher's observations, the problem that arises is the content of jihad through Islamic da'wah and Islamic discourses, even on several social media sites, always delivered by the Du'at (plural form of Da'i - Muballigh) in a missionary spirit. On the side, I believe that apart from global agitation, of course, greatly influence the views of the respondents related to the concept and application of jihad.

Second: conceptually, some of the respondents (336 persons) argued that jihad is a war against infidels (non-Muslims), and politically there is a need for efforts not only to develop a strategy to increase the quality of Muslims but also to build power facing the non-Muslims. Even, some of the respondents (263 people) allowed to seize power from the government, and (466 people) argued only the Islamic state can carry out jihad maximally. From their answers, it can be seen how the concept of jihad has become a negative stigma

of positioning Muslims not only to confront the infidels but also with the government, in this case, the Republic of Indonesia.

Third: when suicide attempts were linked to the claim of jihad, majority of them saying that it was a wrong action, but there is one very surprising thing is about 275 respondents stated that the suicide is following the Islamic Syari'a, while 184 respondents stated that it depends on the situation and conditions. Therefore, it is not surprising that almost half the respondents (393 persons) claimed that jihad is to fight against the infidels.

Fourth: one other thing that is also very surprising was when they understood that jihad was dealing with the infidels, the jihadists did not only fight against the enemy but (305 respondents argued that) the jihadists may damage the infidels' houses of worship. Though, Islam (Qur'an and hadith) prohibits damaging or destroying houses where humans worship in it. On the one hand, it seems that their conflicting views to Islamic teachings show that they do not understand the real truth of Islam, and, on the other hand, they were seen to be influenced by global-political agitation that according to them it discredits Islam and the Muslims.

Based on calculations and data analysis, it can be said that in general respondents who seem to have a deviate understanding of religion, in this case, jihad, are aver all-around 25-35%, but this number is quite worrying, especially if they are in contact with radical religious speakers or they are only in contact with information or media that also tend to be radical.

All kind of radicalism and extremism brings problems to the societal and global orders. It brings a serious impact on the economy, for example, the violence in the name of Islam because the wrong concept of jihad brings a negative impact on the investors' beliefs in Islamic indices. For the tourism industry, radicalism and terrorism have a strong impact on tourist arrivals (Seabra: 2020, pp. 1-13). It is because personal security is the primary concern for tourists, and the length of the impact may differ from one place to another place. In other words, terrorism brings a high negative impact on travel and tourism activities (Veréb et al.: 2020, pp. 1-18). Radicalisms also creates instability in politics, as it happened in Pakistan. It also brings negative impact to the governance, for example, the impact of terrorism in political governance in Africa.

History also teaches us that radicalism may lead to terrorism. Things that we need to be aware of are that the activity of terrorism is always organized, prepared beforehand, and normally in a group. In organizing and preparing their actions new technologies are used by the groups which are associated with radicalism and terrorism to spread their radical ideology. Our experiences teach us that the internet has a significant role in spreading news of propaganda from radical groups and it makes many people pay attention to that news and propaganda (Jetter: 2019, pp. 391-410). Also, the history recorded that some combat and bomb assembly training, of those who already exposed to radicalism and then committed terrorism, was conducted through online training (Siqueira & Arce: 2020, pp. 1-16; Ahmad & Ahmad: 2019, pp. 746-778). Also, social media has a strong influence on changing someone's beliefs. The Islamic state media that is delivered through social media, for example, has proven to be strong propaganda that can recruit many followers. They use theming and organizational adornment to attract their followers to be recruited (Kinney et al.: 2018, pp. 27-40). That propaganda may influence someone's cognitive, psychopathological, and psychosocial aspects. Furthermore, the current study shows that the propaganda will influence worse to the mentally ill persons and could create so-called lone-wolves (García-Andrade, et al.: 2019, pp. 59-66).

The true knowledge and concept of jihad were shifted by those people who only focus on narrowed religious knowledge that ignored rationality (Sabic-El-Rayess: 2020, pp. 1-16; Ahmad & Ahmad: 2019, pp. 746-778). Nowadays, there are two definitions are given to the word jihad by common people, they are holy war and holy struggle, where holy struggle more spiritual than a marital concept (Sivan: 1998, pp. 171-194). To reduce radicalism, jihad should be promoting as a holly struggle, not a holy war.

In the case of Croatia, schools are believed by the police to have a great role in preventing radicalism and extremism so that the education regulation should be adjusted to prepare the schools for doing preventive actions. Schools can be a place for conducting the deradicalization process, however, it should be carefully designed and collaborative efforts among stakeholders should be created to get a better result since schools are not the only places to do that job.

CONCLUSION

Jihad is one of the basic concepts of Islamic teachings that have a multi-dimensional bias in theological dimension, devotion (worship), social and religious, cultural, political, economic, and scientific and technological. Therefore, it is not surprising that jihad becomes a concept that not only vibrates human instincts but also the trajectory of human civilization in its understanding and application so that in its development that never stops making jihad more interesting to talk about, especially when the development of jihad has entered the era of globalization now in various parts of the world, as happened in Indonesia. In the historical reality of Muslims, the issue of jihad not only experienced a conceptual shift among the Ulamas but also experienced the evolution of the reality of the jihad movement since the early days, especially in the times of the Islamic caliphates, to the contemporary jihad movement in the hands of Islamic movements, by experts referred to as radical Islamic groups or Islamism groups which in turn made activities of Islamic studies from the West seemed trapped in negative understanding when talking about jihad.

Based on the result of this research, we can conclude that every student in 20 different universities has a different perspective on jihad. On the one side, it can be said that more than 60 present of the respondents' answers is still in the category of the main stream from the understanding of jihad in Islamic teachings. On the other hand, 25-35 present of their answers tends towards radical understanding so that they need to get further attention from various parties, especially from scholars and experts and the government to be more active in enlightening the true meaning of jihad and in deradicalizing the jihadis movements so that the understanding and application of jihad can adjust to the development of the times to build a civilization that brings prosperity to the mankind.

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