UPI Students’ Perceptions of Jihad Based on Their Regions of Origin

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Abstract. Extreme and radical events in the name of jihad by a group of Muslims, has now spread to several areas of Indonesia, including in universities such as Universitas Pendidikan Indonesia (UPI). It is assumed that UPI students’ regions of origin give effects on their perceptions of jihad. The purpose of this study is to describe and to analyze UPI students’ perception about jihad based on their regions of origin. The study employed descriptive method with qualitative approach. The data collection was performed by using special instrument related to jihad. The instrument was assigned to members of three Islamic Student Activity. The data were analyzed by using Miles and Huberman model and confirmed to the jihad reading variant of Yusuf Qardhawi. The results show that the geographic area and sociological characteristics of a Muslim influence his/her religious views, including the perception of jihad. Textual or literal religious understanding of the source of Islamic teachings and the paradigm of equating all geographical regions tend to give rise to conservative, extreme, and radical perceptions. Meanwhile, the perception of moderate jihad arises from a contextual or ma’nawi understanding of the source of Islamic teachings as well as observing the geographical diversity of a region.

1. Introduction
Geographically, extreme and radical cases in the name of religion have spread across the regions of the earth. According to Ghosh, et al, it has become a global concern. [1] In Indonesia, extreme cases have spread in various regions [2] with emerging ideological motifs. [3] The ideology in question is the doctrine of jihad with various shades of understanding. [4] The Islamic State of Iraq and Shams (ISIS) is an example of a Muslim movement that uses a coercive approach to violence. They also want to undermine nations and states against colonization in the name of Islam. [5] One of their activities is suicide bombings. [6] ISIS movement has spread to various regions in Indonesia. ISIS sympathizers thrive in Semarang, Central Java, through the Internet network propaganda. [7] The police also obtained evidence of various ISIS attributes on the alleged arrest of terrorists in Cirebon. [8] Saifuddin explains that campuses are the most potential places for the development of Islamic (religious) activity that tends to be exclusive and radical. [9] UPI is a university with students from diverse backgrounds. The students come from different regions of origin. There are three units of Student Activity Units in religious field: ALQOLAM, BAQI, and UPTQ. The origins of their chairpersons are different. The chairperson of ALQOLAM is from Banyumas, Central Java (mountainous area). The chairperson of BAQI is from Cirebon West Java (coastal area). The chairperson of UPTQ is from Bandung (basin area). The
geographical and topographical heterogeneity of the three subjects of the study are assumed to cause different perceptions of jihad.

2. Theoretical Review

2.1. Religious Character of People of Coastal Areas

Indonesia is the largest maritime nation in the world. It has the largest sea (3.9 million km2), 17,508 islands, and the 2nd longest coastal line in the world after Canada (81,000 km).[10] Therefore, more than 60% of Indonesians live in coastal areas with very potential resources.[11] Geographically, coastal region is an area of land and sea assembly with horizontal topography.[12] The main feature of this area is that it is very dynamic with very rapid biological, chemical, and geological changes[13] that affect human life both psychologically and physically.[14]

Coastal communities are known to have high work ethic, solidarity, and openness to social change and interaction.[15] The characters facilitate the process of meeting and mixing of cultures and other values.[16] One such evidence is the theory of the entry of Islam into Indonesia directly from Mecca and Medina in the 7th century AD.[17] Educational and socio-religious issues are two of many aspects of life that are affected by geographic environment.[18] Several research results illustrate the typical religious features of coastal communities. The results of Syam’s research in the North Coast of Tuban, East Java, found that the pattern of coastal Islam is a collaborative Islam. It is not Arab Islamic purists caused by the influence of Wahabiyah movement. It is also not syncretism of Islam influenced by Islamic big and small traditions (as mentioned by Geertz). According to Syam, coastal Islam is a dynamic combination that accepts and delivers both of Islam and local culture.[19] There is no single pattern in the religiousness of Patimban Muslims that characterizes their locality.[20] The variety of religious thinking of coastal communities in Indonesia is very possible. Geographically, the coastal conditions in Indonesia are unique. In addition, sociologically, the communities have very different religious patterns. The diversity of these features is the impact of open access.[21]

2.2. Religious character of people of mountainous area

Mountains are a series or sequence of land that is higher compared to the surrounding area. There are mountains of highlands (height between 700-800 m asl) and lowland (height between 200 m asl).[22] Lowland is a relatively flat land. Therefore, its population is denser than the highlands.[23] The process of transformation that occurs in highland communities is different from those in lowland areas. Rahman’s research in Sipetung Pekalongan Central Java finds that the differences are caused by the response of commercial pressure and demography.[24] In terms of belief, highland communities maintain their authenticity even though they provide space for newcomers and new knowledge from outside.[25] Rahmahiah’s research on the ethnography of the Gunung Kawi community finds that the religious system of the people is collaborative. [26] Religious tolerance was found in the Kanayatn Dayak people of West Kalimantan.[27]

2.3. The concept of jihad

Jihad is an activity of worshipping God based on sincerity by mobilizing all capabilities possessed.[28] Meanwhile, Mawardi defines jihad as the totality of sacrifice of soul, possessions, patience, selflessness, sincerity solely to achieve Allah’s pleasure.[29] Related to terrorist acts in Indonesia recently, some researchers interpret jihad as a struggle earnestly by exerting all abilities for the purpose of (1) human equality in ways that are not contrary to humanity[30]; guarding, protecting, and defending religion and the adherents[31]; (3) maintaining the unity and the oneness of the people, cultivating deliberation, fighting for justice, and preserving the principle of freedom.[32] In carrying out jihad, the Quran must be the guidance[33] and Prophet Muhammad PBUH (Peace Be Upon Him) must be the example.

In the Quran, the terms of jihad were mostly appeared during the period of the Medina than in the period of Mecca. Therefore, the scope of jihad includes addresses other issues that require seriousness, such as the pledge enshrined in the Quran the Chapters of Al-Maidah/5: 53, Al-An’am/6: 109, Al-
The determination of parents to educate their children to always strengthen their creeds in the Chapters of Al-Ankabut/29: 8 and Luqman/15; and giving something with its perfection set forth in the Chapters of al-Taubah/9: 79.[34]

In addition to the Quran, many hadiths of Prophet Muhammad reveal the meaning of jihad.[35] However, the widespread meaning of jihad is now narrowing and even undergoing distortion by some Muslim groups. According to Asrori, perception is an individual process in interpreting, organizing, and giving meaning to the stimulus that comes from the environment in which the individual is located. It is the result of the learning process and experience.[36] In another sense, perception is a process that involves the entry of messages or information into human brain.[37] Several studies have shown that both internal and external factors influence both perception and interrelation. For example, a person’s perceptions are influenced by environmental factors, both the social environment and the natural environment.[38] [39] [40] Influenced by objects with all the accompanying indicators.[41] [42]

3. Research Methods
This research uses descriptive method with qualitative approach. The purpose of using a qualitative approach is to understand phenomenon of what is experienced by subject of research.[43] The subject of this research is the chairpersons of religious student activity units in UPI who come from different regions. The chairperson of ALQOLAM (Respondent 1/R1) comes from an area with mountainous geographic in Kemranjen, Banyumas Regency, Central Java Province. The chairperson of BAQI (Respondent 2/R2) comes from the north coast (coastal), precisely Cirebon Regency, West Java Province. The chairperson of UPTQ (Respondent 3/R3) comes from lowland mountains area in Bandung Regency, West Java Province.

The selection of these three subjects is based on different regions of origin with different geographies and topographies, as Warf and Vincent’s research on religious diversity through geographical exploration.[44] The results of Syam’s research in the North Coast of Tuban, East Java, reveal that coastal Islam is collaborative.[45] Wibisono research in the coast of Patiban, Subang of West Java, reveal that the coastal Islam has no single pattern and depends on the characteristics of its locality.[46] It is the same for people with mountainous geographies that maintain their authenticity even though they provide space for newcomers and new knowledge from outside.[47] The Islamic style of mountainous people is collaborative with a multicultural spirit[48] and religious tolerance.[49]

The data were collected by using a special instrument containing ten statements about jihad. The data of perception about jihad was then analyzed by using Miles and Huberman data analysis model, i.e. data reduction, data presentation, verification/inference.[50] The results of the analysis are then confirmed on the theory of conservative and moderate variants of Qardhawi.[51]

4. Results and discussion

4.1. Description of geography and topography of research subjects

4.1.1. Respondent 1/R1
Kemranjen District is located in Banyumas Regency. It lies on the Southwest and part of West Java Province. Located between East Longitude 108o39.17 to 109o27.15, and between the southern latitudes 7°15.05 to 7°37.10 means to be on the southern hemisphere of the equator. It consists of part of Serayu River valley for agricultural land and tropical forests located on the southern slope of Mount Slamet.[52]

4.1.2. Respondent 2/R2
Depok District of Cirebon Regency is located at 108o40-108o48 East Longitude and 6o30-7o00 South Latitude. The location of the land extends from northwest to southeast, so the surface of the land can be distinguished into the lowlands. It is generally located along the northern coast of Java Island, including
Depok District. To support economic activities, there are three ports in this regency, including Gebang, Astanajaya, and Bondet [53].

4.1.3. Respondents 3/R3
Bandung City is located between 107036’ East Longitude and 6055’ South Latitude covering an area of 167.29 km². Geographically, it is in the middle of West Java Province. Therefore, Bandung is a basin. The population of Bandung is 2,481,469 during the 2015 census [54].

4.2. Description of Perceptions and Discussion
The results are shown in the table 1. The data in the table 1 is then analyzed into three parts of discussion: the jihad model, the concept of jihad, and the perception of actual events occurring in Indonesia:

Part one; all respondents agree that Prophet Muhammad PBUH is the right model in jihad (instrument number 1). It is especially in the current conditions where plurality is not only in the form of many faces of religion, but also in the form of single religion.[55] Not only in the teachings of jihad, the Messenger of Allah, in Muslim views, is an example of all aspects of life, exemplary of family life[56], education[57] [58], economics and business[59], head of state and government[60] [61], expert in conflict resolution in a creative way and without violence and diplomacy.[62] [63] [64]

| Instrument Number | The Indicators of Jihad                                                                 | Result of Perception |
|-------------------|----------------------------------------------------------------------------------------|---------------------|
| 1                 | Prophet Muhammad PBUH is the best model in jihad                                       | A A A               |
| 2                 | Jihad is a war against the infidels in all forms                                        | D D D               |
| 3                 | Jihad is a fight, either by the soul, the wealth, the patience, the selfless, sincere solely to achieve the pleasure of God, earnestly to achieve the desired goal | A A A               |
| 4                 | The infidels’ bloods and their property are *halal*                                     | D D D               |
| 5                 | Islamic law must be enforced on this earth in any ways                                  | A A A               |
| 6                 | Jihad with the aim of upholding Islamic law by war is the great jihad                   | D A D               |
| 7                 | The movement of ISIS is in the framework of jihad                                       | D D D               |
| 8                 | The struggle of Imam Samudra, et al, is in the framework of jihad                       | D D D               |
| 9                 | The values of Pancasila are different from the values of Islamic law                    | D A D               |
| 10                | The *khilafah* system is the only solution to address many problems in Indonesia        | A A D               |

Note: R1, R2, R3 = Respondents 1, 2, 3
A = Agree
D = Disagree

Prophet Muhammad PBUH is a figure who was born in a hot desert region. Born as an orphan, Muhammad PBUH must struggle in facing all limitations.[65] Such condition did not make him (PBUH) harsh figure and, in fact, Islam is spread with a persuasive way, not by force.[66]

Part two; all respondents disagreed on the extreme meaning of jihad (instrument number 2) and the statement ‘The infidels’ bloods and their property are *halal*’ (instrument number 4). They agreed on the meaning of jihad in a broad sense (instrument number 3). However, there is an extreme perception of respondents about whether Islamic Shari’ah should be upheld on earth in any way (instrument number 5) or not. The difference is obtained, where two respondents (R1 and R3) expressed their disagreement, while one respondent (R2) stated agreement (instrument number 6).

The meaning of jihad is so broad that it covers all of God’s commands in practicing the teachings of Islam, including helping the poor and being patient.[67] The impact of multi-interpretation and
inappropriateness in understanding the meaning of jihad has led to controversy over prolonged thought and attitude and even brutality (extremism) arguing jihad.[68]

In addition to distortion and multi-interpretation, the meaning of jihad also has narrowed to the perspective of political ideology only. Therefore, it becomes counterproductive for Indonesian Muslims living in a plural society. In this regard, jihad must contain the concept of collective struggle to overcome actual problems or conditions confronting by Muslims such as economics, law, and education.[69] [70]

The polemic of the interpretation about infidel is one of the factors that cause confusion in interpreting jihad. According to Qardhawi, there are Muslim groups who view that all infidels are the same. Every infidel has to be fought because *kufur*. It is the only reason to combat the non-Muslims. They also do the same thing to the whole world against those who fight against the Muslims, blocking *da’wah*, and to those who are reconciled and do not show enmity towards Muslims.[71]

Al-Thabathaba’i is more inclined towards the jihad of socio-education, socio-economic, socio-political, and socio-cultural, not militaristic (war). In that social context, jihad by speeches, hand, and heart is more appropriate to be done in accordance with the guidance of the Quran and Sunnah by considering the situation and conditions that include Muslim life in their territory.[72]

**Part three;** all respondents expressed their disagreement with the movement of extreme and radical Muslim groups such as the movement of ISIS (instrument number 7) and the suicidal bombings by Imam Samudera and friends (instrument number 8). About national context, respondent 1 and respondent 3 state that Pancasila values are not different from Islamic sharia. Extreme perception is obtained from respondent 2 which stated different view (instrument number 9). Furthermore, extreme statements obtained from respondents 1 and 2, where the Khilafa system is the only solution to overcome various problems in Indonesia. Respondent 3 expressed disagreement.

In relation to the third part perception, there is a *salafl* group that gives two interpretations of the meaning of jihad text. The first interpretation is *jihad thalab* and *jihad dif*ā’. In the case of *jihad thalab* (attacking), Salafi’s attitude is divided into two. Salafi Yamani holds the view that jihad is not necessary even should not be in the way of bombing, like what had been done by Amrozi and his friends. However, Salafi Jihadi believes that war is still going on against “enemies of Islam”. Then, Jihad in any ways can be done, including terror.[73] This group tends to generalize all Muslims, whether live in their country and other countries. Meanwhile, geographical, sociological, cultural, and other forms of pluralism are not considered. This, according to Nurhakim’s analysis, led to radical Islam, including in Indonesia.[74]

The condition of a country’s territory influences one’s religious thought. Saloom’s research proves that the concept of jihad and *tha’ifah manshûrah* (geographical area) psychologically and sociologically form the basis of a very strong collective ideology and identity among Indonesian jihadists. From his research on three former Afghan alumni, it is concluded that jihad in the sense of warfare is considered the only means to fight for ideology and that jihadists tend to perceive themselves as God’s chosen people destined to fight for a lifetime.[75]

In the context of modern Indonesian state, the re-actualization of jihad can be done in political, economic, legal and educational spheres. These four things are, in fact, interconnected each other, and become the collective jihad agendas of Muslims along with other Indonesians.[76] The issue of *ummah* and the nation that challenge to be a jihad land is a problem of poverty and backwardness. Both aspects of life are on the verge of apprehension that can keep Muslims and the nation from existential wholeness as human beings. Poverty and the backwardness of education have become almost unopposed enemies that always lurk to destroy the life of the nation.[77] Maintaining the unity of the nation, cultivate democracy, fighting for justice, and maintaining the principle of freedom.[78]

5. **Conclusion**

The conclusion of this study is that the geographic region and sociological characteristics of a Muslim influence on his/her religious view, including the perception of jihad. A textual or literal religious understanding of the source of Islamic teachings and the paradigm of equating all geographical regions tends to give rise to conservative, extreme, and radical perceptions. The moderate perception of jihad
arises from a contextual or ma'navi understanding of the source of Islamic teachings as well as the geographical diversity of a region.

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