Community Responses to Contemporary Jihad Movements and Their Impact on Social Religion in Indonesia

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Abstract: Contemporary jihad movements, especially those related to Islamic extremism, have become controversial in the international community. The purpose of this study is to explore how society responds to contemporary jihadist movements, as well as what factors influence their response. This research uses a qualitative approach by collecting data through interviews with several respondents: academics, activists, and the general public. The research results show that people's responses to contemporary jihadist movements vary widely, from those who reject them to those who support them. Factors that influence people's responses include religious beliefs, life experiences, media influences, and political factors. The results of this study have important implications for the parties involved in dealing with contemporary jihadist movements. Efforts are needed to increase public education and understanding of the true teachings of Islam, as well as reduce social and political injustice, which has triggered the emergence of the contemporary jihad movement. In addition, the parties involved must also strengthen inter-religious and intercultural dialogue to create better understanding and tolerance among people. With a more comprehensive and integrated approach, it is hoped to reduce the influence and number of followers of contemporary jihadist movements and encourage the creation of better peace and security worldwide

Keywords: community response; jihad movement; contemporary jihad; tolerance; religious moderation

Abstrak: Gerakan jihad kontemporer, khususnya yang berkaitan dengan ekstremisme Islam, menjadi kontroversi di dunia internasional. Tujuan dari penelitian ini adalah untuk mengeksplorasi bagaimana respon masyarakat terhadap gerakan jihadis kontemporer, serta faktor apa saja yang mempengaruhi respon mereka. Penelitian ini menggunakan pendekatan kualitatif dengan mengumpulkan data melalui wawancara dengan beberapa responden: akademisi, aktivis, dan masyarakat umum. Hasil penelitian menunjukkan bahwa respon masyarakat terhadap gerakan jihad kontemporer sangat beragam, mulai dari yang menolak hingga yang mendukung. Faktor yang mempengaruhi respon masyarakat antara lain keyakinan agama, pengalaman hidup, pengaruh media, dan faktor politik. Hasil penelitian ini memiliki implikasi penting bagi pihak-pihak yang terlibat dalam menangani gerakan jihad kontemporer. Diperlukan upaya untuk meningkatkan pendidikan dan pemahaman masyarakat tentang ajaran Islam yang benar, serta mengurangi ketidakadilan sosial dan politik yang memicu munculnya gerakan jihad kontemporer. Selain itu, pihak-pihak yang terlibat juga harus memperkuat dialog antaragama dan antarbudaya untuk menciptakan pemahaman dan toleransi yang lebih baik di antara umat manusia. Dengan pendekatan yang lebih komprehensif dan terintegrasi, diharapkan dapat mengurangi pengaruh dan jumlah pengikut gerakan jihad kontemporer serta mendorong terciptanya perdamaian dan keamanan dunia yang lebih baik.

Kata Kunci: *respon masyarakat; gerakan jihad; jihad kontemporer; toleransi; moderasi beragama*

Introduction

Muslims interpret and implement Jihad differently, giving rise to different jihad movements. Jihad is used by those in power for political purposes, for example, when Umar's friends fought against alms deniers. Jihad is also used by society to exercise control over the rulers. Jihad is used to uphold Islamic law and establish an Islamic state, as Kartosuwiryo and Kahar Muzakkar did through the DI/TII movement. Jihad is also used to fight against disbelievers.[1]

From these different meanings, Islam is often misunderstood as a terrorist religion that is cruel. Especially with the emergence of the September 11, 2001 events, Islam under Jihad faces global challenges.[2] In the Indonesian context, Islam and Jihad also face problems and challenges with the Bali Bombings, Jakarta Bombings, and Surabaya Bombings.

Of the various jihad movements, the greatest jihad, as the Prophet SAW conveys, is jihad against lust. However, in the name of jihad - where the term jihad can be interpreted differently, Islam and jihad are claimed to be the roots of radicalism through various jihadist movements. In the name of justice, jihad, and Islam, nowadays, splinter movements have sprung up that interpret jihad for their group's benefit, often known as contemporary jihad movements.[3]

The contemporary Jihad movement is a radical Islamic movement that uses violence and extremist actions to achieve its goals, including opposing the government, which is considered illegitimate, or against foreign powers, which are considered to damage Islamic interests. This movement originates from a religious view that aims to fight for justice and the interests of Muslims through violent efforts, including acts of terrorism.

The contemporary Jihad movement views this effort as an act of resistance and defense against aggression that is considered to be carried out by foreign powers or governments deemed illegitimate. Contemporary Jihad movements are generally associated with Al-Qaeda, Taliban, ISIS, and several other militant groups.[4]

The topic of the contemporary Jihad movement is very important to discuss because this movement has influenced the social, political, and economic life of many countries worldwide. Violence and terrorism committed by the contemporary Jihad movement have caused many fatalities and severe physical damage in various countries. In addition, the contemporary Jihad movement also influences the global security order and triggers debates about the relationship between Islam and violence. It is important to understand the societal response to this movement and the factors that influence it to develop an effective strategy to deal with the contemporary Jihad movement. In addition, the impact on religious and social life in Indonesia will be seen.

Literature Review
The meaning of Jihad.

Jihad means mobilizing all abilities to work in upholding the truth that is believed to be from God. The Al-Arab Oral Dictionary defines *Jihad* as al-mashallah (difficulty); al-juhd: al-that means ability and strength. Jahada also means that every effort is directed at a specific goal and is pursued through words, deeds, and encouragement to be in the true religion. In the tasawuf tradition, Jihad is understood as restraint of

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[1] Syafi'in Mansur & Henki Oktaveri, "Reorientasi Makna Jihad Menurut Mufasir Kontemporer (Studi Tafsir Fi Dzilalil al-Qur'an Karya Sayyid Qutb)" dalam *Jurnal al-Fath*, Vol. 13, No. 2, (Juli-Desember) 2019

[2] Shaheen Sardar Ali, Javaid Rehman, The Concept of *Jihad* in Islamic International Law, *Journal of Conflict and Security Law*, Volume 10, Issue 3, Winter 2005, Pages 321–343.

[3] Ahmad Khoirul Fata, Global Jihad: Ideology And Its Network In Indonesia, *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin, Volume 09, Nomor 02, Desember 2021*

[4] Azhari Setiawan & Al-Fajri, "Operasi Kontra Teror Koalisi Global Dalam Menghadapi Pergerakan Islamic States Of Iraq And Syiria (Isis)," *Jurnal Dinamika Pemerintahan,* Vol. 2, No. 2 Agustus 2018, hal. 143-173.

the soul (mujahadah an-nafs).[5] In terminology, Jihad means efforts and abilities given by Allah with lives, property, thoughts, words, troops, and others. In the interpretation of Imam an-Naisaburi in Rohimin, it is stated that Jihad means exerting all one's energy to achieve a certain goal.[6]

In the Qur'an, Jihad varies depending on the word before or after.[7] Of the 41 words of Jihad in the Qur'an, most are defined as struggle. If Jihad is accompanied by the word Fi Sabilillah (in the way of Allah), then Jihad means struggle. The meaning of amwal and anfus (wealth and body), which follow the word "jihad," becomes a sentence structure that legitimizes the sociological interests of Muslims to provide prosperity and peace.[8]

Terminologically, Jihad can at least be interpreted from three terms, namely; (1) Al Jahd: al-masyaqqah (difficulties), and Al-Jahd: al-juhd: al-thaqah[9] (2) Jahada, efforts directed at a specific goal, with abilities in the form of words and deeds as well as suggestions to follow religious guidance, and in Sufism it is known as mujahadah an-nafs (holding the soul)[10] and (3) Jihad means efforts and abilities that are made to follow religious guidance with souls, treasures, thoughts, verbal, troops, and others.[11]

In the Big Indonesian Dictionary, Jihad is defined in several senses; (1) All efforts are made to achieve goodness; (2) Serious efforts to defend Islam by using property, life, or body; (3) holy war to fight infidels and defend Islam; For example; Jihad Akbar means the great war against evil passions. The word Jihad developed into Jihad fi sabilillah, which means Jihad "doing something in the name of Allah" (for the advancement of Islam or defending the truth), then the word Jihad developed into Jihad (Jihad in the name of Allah).

In the context of 'fighting in the name of Allah,' Jihad is only permissible in defending or protecting individual, territorial, and religious rights. The Qur'an gives spirit regarding this and is mentioned in 33 verses of the Qur'an: 13 times in the form fi'il madi (past tense), five times in the form fi'il mudari' (present or future tense), seven times in the form fi'il amr (command), four times in the form masdar and isim fa'al (a noun indicating the doer). The many words indicate the various meanings of Jihad; struggle to cover all aspects of life, including physical warfare and taking up arms against dissidents and enemies. It is incorrect if Jihad is interpreted as fighting in the way of Allah or connotes physical war. The verses that state the conditions for Jihad are found in the Madaniyah verses and the Makkiyah verses. In Makkiyah verses, Jihad is related to faith and creed, for example, in QS Al-Ankabut (29): 6 and 69. The word used in this verse describes the real effort, precisely the meaning of mujahadah, namely devoting all abilities to gain the pleasure of Allah, not necessarily taking up arms because war is permissible after the Messenger of Allah is in Medina.

In contrast, this verse was revealed in Mecca. Another verse is QS Al-Furqan (25) which is also Makkiyah and discusses the Prophet's order to wage Jihad using the Al-Qur'an, which is much more important than weapons, and that can only be done by people who believe. In the Qur'an and understand it well. Therefore, Jihad is not always related to taking up arms.

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[5] Iqbal, Muhammad. *Fiqh Siyasah; Kontekstualisasi Doktrin Politik Islam.* Jakarta: Kencana. 2017

[6] Rohimin. (2002). *Jihad: Makna dan Hikmah.* Jakarta: Erlangga

[7] Beberapa ayat di dalam Al-Quran yang menjelaskan tentang makna jihad, antara lain Surah Al-Baqarah ayat 190-191, Surah An-Nisa ayat 75, dan Surah Al-Hajj ayat 78. Selain itu, terdapat juga hadis-hadis Nabi Muhammad SAW yang menjelaskan tentang makna jihad, seperti hadis riwayat Bukhari dan Muslim yang menjelaskan tentang jenis-jenis jihad.

[8] Baqi, Muhammad Fu`ad Abdul. *Al-Mu`jam al-Mufahras li al-Fazh al-Qur'an al-Karim.* Bairut: Dar al-Fikri. 2007.

[9] Ibn Mandzur, Muhammad Ibn Makram. (1994). *Lisan al Arab.* (Vol 3). Beirut: Dar Al-Fikr.

[10] Iqbal, Muhammad. *Fiqh Siyasah; Kontekstualisasi Doktrin Politik Islam.* Jakarta: Kencana. 2017

[11] Yusuf Qardawi, *Fiqih Jihad.* Terj. Irfan Maulana Hakim. Dkk. Bandung: Mizan. 2010.

Meaning of Jihad Movement.

The jihad movement is a struggle within the Islamic religion carried out by individuals or groups to fight for truth and justice. In the Islamic context, jihad has a broad meaning. It can take the form of struggle in any way, including scientific jihad[12] social jihad through social assistance, and jihad through preaching. The many forms indicate that the meaning of jihad is so broad and varied, namely the total struggle that covers all aspects of life. This also includes physical warfare or taking up arms against dissidents or the enemy.

Weapons, especially in the context of militant movements such as contemporary jihadist movements. Contemporary jihadist movements are often associated with militant Islamic groups that use violence and guerrilla tactics to achieve their political and religious aims.[13] However, it is important to remember that jihad has various meanings and interpretations in Islam, and its use in the context of militant movements does not represent Islam's entire view and practice. Many Muslims condemn violence in the name of jihad and emphasize that jihad is a struggle for goodness and morality.

In practice, using the term jihad in the context of militant movements is often a source of controversy and conflict. Several Islamic militant groups that claim to fight in the name of Jihad often carry out terrorist attacks and acts of violence targeting civilians. This sparked condemnation and criticism from many Muslims and international parties who considered this action contrary to human and religious values.

In the historical context, jihad movements have appeared in various periods and various places. One example is the jihad movement by Muslims in the 7th century AD, in which they conquered territories in the Middle East, North Africa and Spain by military means. However, apart from military jihad movements, there are also peaceful jihad movements, such as the da'wah movement, which aims to spread Islam's teachings and help others carry out these teachings.

Although the jihad movement has a complex meaning and can be interpreted in different ways, it is important to remember that every form of Islam struggle must follow the principles of truth, justice and peace. This is under Islamic teachings, which emphasize the importance of upholding human rights, not committing violence without a clear reason, and respecting differences of opinion and beliefs.

This is in line with Islamic history, and in the Koran, when interpreted narrowly, there is no other meaning of Jihad except Qital. In fact, in a broad sense, Jihad is a human activity. The meaning of Qital is the war against the real enemy, not innocent people. Jihad, in the sense of Qital, is not arbitrary; for example, killing because of different religions is not in line with the practice of the Prophet in the Qur'an, al-Hadith, and Islamic history. Jihad, meant by Qital, must also be under the time and place, not every day or anywhere. Performing Hajj is also called Jihad, and it is only performed once in a lifetime. Thus, the meaning of Jihad in the sense of Qital can be accepted, but in practice, it must be consistent and cannot be carried out in any place.

Method

The research method used is qualitative.[14] The qualitative method was chosen because this research aims to understand and explore people's views and perceptions regarding the contemporary jihad movement and its impact on socio-religiousness and seek a deeper understanding of this phenomenon.

The selected research location is a

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[12] Riki Muhammad Fahmi, Menuju Ma'rifat dan Hakikat melalui Jihad dalam Menuntut Ilmu: Studi Syarah Hadis, Jurnal Riset Agama, Vol. 1, No. 2 (2021): 259-271.

[13] O. Roy, *Jihad and Death: The Global Appeal of Islamic State*. Oxford University Press. (2017)

[14] John W. Creswell. 2013. *Qualitative Inquiry And Research Design: Choosing Among Five Appoaches.* London: SAGE Publications.

location that is considered relevant in describing the community's response to the contemporary jihad movement and its impact on social and religious diversity in Indonesia. The research location took the locations of Medan, Banda Aceh and Jakarta.

The participants in this study were representatives of different community groups, namely religious leaders, scholars, activists, academics, and the general public living in the research locations. The selection of informants was carried out using a purposive sampling technique.

Data was collected through in-depth interviews and document studies. Interviews were conducted with selected informants. Document studies are carried out by studying various documents related to the contemporary jihad movement and its impact on social and religious diversity in Indonesia. After the data is collected, it is analysed using qualitative techniques, such as thematic analysis. The collected data is analyzed, interpreted and compiled to look for themes or patterns that arise regarding society's response to the contemporary jihadist movement and its impact on socio-religiousness in Indonesia.

Result and Discussion
Community Responses to Contemporary Jihad Movements.

From interviews with research participants, it was found that the community's response to contemporary jihad movements varied. At least the public's response to the contemporary jihad movement can be divided into three groups. The first group is the receiving group, the second group is the group that rejects, and the third group is the neutral group. These three groups emerge depending on the social, cultural, and political context in which the movement emerges.

a. Acceptance of the Contemporary Jihad Movement.

Some societies accept the contemporary jihad movement. They reasoned that it was an effort to fight for the interests of Muslims and against aggression from foreign powers or governments considered illegitimate. The contemporary Jihad movement is also considered a national hero who protects religion and the nation from external threats.

Societal acceptance of contemporary jihadist movements depends on several factors, including the social, religious, political and cultural background of the people involved. Some of the factors that can affect people's acceptance of the contemporary Jihad movement are socio-economic dissatisfaction. Socio-economic dissatisfaction can cause some people to feel that the government and the existing political system do not represent them. Contemporary Jihad movements can exploit this discontent to win support from marginalized groups and mobilize the masses.

Apart from that, sentiments that show anti-Western feelings also trigger the birth of contemporary jihad. Anti-Western and anti-foreign sentiments in society can fuel support for contemporary Jihad movements. The view that the West and foreign powers threaten Islam and local culture can strengthen the legitimacy of the contemporary Jihad movement. Furthermore, religion can also affect people's acceptance of the contemporary Jihad movement. Some religious people may believe that this movement is a holy struggle and fights for the interests of Muslims.

Equally important, effective propaganda and information dissemination can influence people's perceptions of the contemporary Jihad movement. Militant groups can use social media and the internet to spread their message and attract support from potential communities.

What is also very influential is the public's perception of the government and existing powers. Communities who feel unrepresented or dissatisfied with the existing government or power may feel attracted to contemporary Jihad movements that offer an alternative to the existing system.

However, it is important to remember that societal acceptance of the

contemporary Jihad movement is not always homogeneous and depends on several complex factors.

b. Rejection of the contemporary Jihad movement

Most of society rejects the contemporary Jihad movement due to acts of violence and terrorism which often target civilians and destroy infrastructure. This movement violates the internationally recognized values of humanity and justice and often creates conflict and chaos. They even condemn acts of violence and terrorism perpetrated by militant groups and reject the view that Islam justifies violence.

Public rejection of the contemporary Jihad movement is the most common response to this movement. Some factors that can affect people's rejection of the contemporary Jihad movement are acts of violence and terrorism.

Most people reject the contemporary Jihad movement because of acts of violence and terrorism committed by militant groups. These actions often target innocent civilians and damage infrastructure, impacting the security and well-being of the community.

Contemporary Jihad movements are also often considered to have violated human values and rights, such as torture, persecution and mass killings. Such actions cannot be accepted by a society that adheres to universal human values.

Some people also reject the contemporary Jihad movement because of the view that this movement does not represent the interests of Muslims as a whole and instead only represents extremist groups who impose their views on others.

Terrorist activities and acts of violence committed by the contemporary Jihad movement have created a negative stigma for Islam and Muslims in the eyes of the global community. This can strengthen the community's resistance to this movement.

Acts of terrorism and violence perpetrated by militant groups can also damage the economy and cause harm to society as a whole. This can strengthen people's resistance to contemporary Jihad movements that threaten security and stability.

Society's rejection of the contemporary Jihad movement shows that most people reject the use of violence and terrorism to achieve political or religious goals.

c. Neutral attitude towards the contemporary Jihad movement

contemporary Jihad movement also occurs. Some societies may choose not to get involved in debates about contemporary Jihad movements or have a neutral attitude towards them. This neutral attitude may be due to an inability to fully understand the situation or uncertainty about the views and goals of the movement.

Many factors, such as religion, politics, socio-economics, and psychological factors, influence the public responses to the contemporary Jihad movement. These factors can overlap in some cases and create complex conditions for evaluating societal responses to contemporary Jihad movements.

People who lack clear and objective information about the contemporary Jihad movement can result in a neutral attitude. This lack of information may come from the media providing incomplete or incomplete information or due to the inability of individuals to find accurate and objective sources of information.

Some people who do not feel the direct impact of violence or terrorism perpetrated by militant groups tend to be neutral towards the contemporary Jihad movement. This neutral attitude occurred because they felt they were not directly involved in the conflict or did not feel threatened by the violence.

Some people may not care about conflict or violence in an area or country. They can be neutral towards contemporary Jihad movements because they do not understand the importance of the problem or because they do not feel affected by it.

The neutral attitude of the people towards the contemporary Jihad movement shows that they do not have a clear view of this movement. This neutral attitude can be an opportunity for parties interested in

influencing people's views, be it to promote or oppose the contemporary Jihad movement. Therefore, the role of objective and credible media and education is very important in helping people understand the complexity of the conflict and the role of the contemporary Jihad movement in it

Factors Influencing Community Responses to Contemporary Jihad Movements.

Some of the factors that can influence the response of society towards the contemporary Jihad movement are as follows:

a. Religious Factor

Religion is important in influencing people's response to the contemporary Jihad movement. Some individuals or groups of people who understand religious teachings wrongly, thus giving rise to radical or extreme actions, can be more open to this movement. However, most Muslims reject violence and terrorism as resistance against the government or the state..[15]

Religious factors play an important role in influencing people's responses to contemporary Jihad movements. There are different interpretations and understandings of the concept of jihad in Islam; some groups that understand the concept of jihad radically and extremely tend to support the contemporary Jihad movement, while most Muslim communities reject violence and terrorism as a form of resistance against the government or the state..[16]

Religious factors play an important role in influencing people's responses to contemporary Jihad movements. There are different interpretations and understandings of the concept of jihad in Islam; some groups that understand the concept of jihad radically and extremely tend to support the contemporary Jihad movement, while most

Muslim communities reject violence and terrorism as a form of resistance against the government or the state..[17]

However, on the other hand, most Muslims reject acts of violence and terrorism as a form of struggle or resistance against the government or the state. They believe that violence will only cause more damage and conflict and can harm society.

The concept of jihad has many different interpretations and understandings within Islam. Most of these views emphasize the struggle against crime and oppression but in a peaceful and non-violent way. Therefore, an inclusive approach based on an appropriate and balanced understanding of jihad in Islam can help reduce the possibility of society being open to contemporary Jihad movements.

b. Political Factors

A particular country or region's political and social context can influence people's responses to contemporary Jihad movements. Conflicts and social injustices that occur can trigger community discontent and anger, and in some cases, this can be used by militant groups to recruit members or gain support.

Political factors also play an important role in influencing the public's response to the contemporary Jihad movement. Political conflicts in a country or region can create instability and injustice, which become a source of public dissatisfaction with the government or the state.

Contemporary Jihad movements often take advantage of the unstable political situation to gain support from society. They claim their movement is a form of resistance against injustice and oppression perpetrated by the government or the state against Muslims. They declare they are fighting to establish a just and sovereign Islamic state.[18]

However, on the other hand, people

[15] Asiyah, U., Prasetyo, R. A., & Sudjak, S. (2020). JIHAD PEREMPUAN DAN TERORISME. *Jurnal Sosiologi Agama*, *14*(1), 125–140.

[16] Saleem, Zeeshan. *The Quran and the Secular Mind: A Philosophy of Islam*. Palgrave Macmillan, 2022.

[17] Saifudin Asrori, Mengikuti Panggilan Jihad: Argumentasi Radikalisme dan Ekstremisme di Indonesia, *Jurnal Aqlam: Journal of Islam and Plurality*, Vol. 4, No. 1, 2019, h. 118-133.

[18] Roy, O. (2019). *Jihad and Death: The Global Appeal of Islamic State*. Oxford University Press.

who feel that the contemporary Jihad movement will only exacerbate the political situation and create more conflict will usually reject the movement. They think that a better solution is to resolve political conflicts through peaceful dialogue and negotiation, not violence and terrorism.

Therefore, political factors can influence people's response to contemporary Jihad movements, depending on how people view the political situation that occurs in their region or country. If people feel that political conflicts can be resolved through peaceful dialogue and negotiation, then they tend to reject contemporary Jihad movements as a way to resolve these conflicts. However, suppose people feel that the government or state is unfair and does not pay attention to the interests of Muslims. In that case, they tend to be more open to contemporary Jihad movements..

c. Socioeconomic Factors

Socioeconomic factors can also influence people's responses to contemporary Jihad movements. People who live in poverty, unemployment and socioeconomic injustice can feel marginalized and neglected by the government or the state. Socioeconomic injustice can create a sense of dissatisfaction and instability, which is a source of public dissatisfaction with the government or the state.

Contemporary Jihad movements often exploit people's dissatisfaction with poverty, unemployment and socioeconomic injustice to gain support. They claim their movement is a struggle against socioeconomic injustice and state they are fighting to create a more just and equitable society..[19]

However, on the other hand, people who feel that the contemporary Jihad movement will only exacerbate the socio-economic situation and create more instability will usually reject the movement. They tend to think that a better solution is to overcome socio-economic problems through pro-people government policies and create equal employment, education, and health opportunities for all people.

Therefore, socio-economic factors can influence people's responses to contemporary Jihad movements, depending on how people view the socio-economic problems in their region or country. Suppose people feel that the government or the state has created equal opportunities for all people. In that case, they tend to reject the contemporary Jihad movement as a way to overcome socio-economic injustice. However, if people feel they are living in poverty and socio-economic injustice, they tend to be more open to contemporary Jihad movements.r.

d. Personal experience

One's experience can influence society's response to the contemporary Jihad movement. For example, those who have been victims of violence or terrorism may understand and oppose these movements more. At the same time, those who feel pressured by certain governments or foreign powers may be more open to contemporary Jihad movements.

e. Media

The media can also influence society's response to contemporary Jihad movements. Reporting that is not objective or unbalanced can trigger people's fear and hatred towards this movement. On the other hand, the media can also help clarify people's understanding of contemporary Jihad movements and educate them about the risks of violence and terrorism. Moreover, the media is often used as a medium for propaganda and campaigning for terrorist teachings, so the media becomes a strategic means of understanding them..[20]

f. Education

Education can be important in shaping people's views of the contemporary Jihad movement. Education that is inclusive and based on facts can help people understand the complexities of conflict and the role of

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[19] Hashmi, S. H. (Ed.). (2017). Islamic Political Ethics: Civil Society, Pluralism, and Conflict. Princeton University Press.

[20] Juergensmeyer, M. (2017). Contemporary Jihad: Understanding jihadist ideology and strategy. University of California Press.

the contemporary Jihad movement in it. Education can also help develop critical skills and strengthen people's understanding of human rights and democratic principles.

These factors can be interrelated and influence each other in shaping the community's response to the contemporary Jihad movement. Therefore, a holistic and integrated approach from various sectors, including government, civil society, and the private sector, is very important in reducing violence and terrorism and promoting peace and stability in an area or country..

The Impact of Community Responses to Contemporary Jihad Movements

Societal responses to contemporary Jihad movements significantly impact the success or failure of these movements. Some of the impacts of the community's response to the contemporary Jihad movement, among others, can lead to the movement's failure. If the contemporary Jihad movement does not gain support from society, the movement is likely to fail and become unsustainable. Without community support, the movement will find it difficult to recruit new members, gain resources, and expand its influence. On the other hand, if the contemporary Jihad movement gains support from society, the movement can survive longer and has the possibility of achieving its goals.

The next impact is giving rise to the radicalization of society. The positive response of some people towards the contemporary Jihad movement can cause the community to be involved in terrorism and radicalization activities. This can threaten the security and stability of the country and cause conflict between groups of people with different views.

Another impact is the improving social and economic conditions. If the contemporary Jihad movement succeeds in gaining support from the community, it can fight for socio-economic policies and programs to improve people's welfare. This can help improve social and economic conditions in regions or countries affected by the movement.

Failure to deal with terrorism may occur.

If the public does not support the government's efforts to deal with the contemporary Jihad movement, the government's efforts to overcome terrorism may fail. This could increase violence and instability in the region and endanger national and international security.

Therefore, people's response to contemporary Jihad movements plays an important role in the success or failure of these movements and can significantly impact the social, economic, and political conditions in the affected region or country..

a. Positive impact

As previously mentioned, the community's response to the contemporary Jihad movement can positively impact the social and economic conditions in the affected region or country. Some of the positive impacts of the community's response to the contemporary Jihad movement include:

If the contemporary Jihad movement gains support from the community, they can fight for infrastructure development programs to improve the social and economic conditions of the people in the region. This can help improve the accessibility, connectivity, and mobility of people, as well as increase economic prosperity.

Contemporary Jihad movements that have the support of the community can fight for community empowerment programs aimed at increasing the welfare and self-reliance of the community. This can help reduce poverty and increase community participation in development and resource management decision-making.

If contemporary Jihad movements gain support from society, they can play a role in conflict resolution between groups with different views. The movement can facilitate dialogue and negotiations between conflicting groups, as well as promote the values of peace and tolerance.

Contemporary Jihad movements can champion social programs to increase public awareness and concern for social issues, such as human rights, environmental protection,

and social justice. This can help increase public awareness about the importance of social, economic, and environmental sustainability.

However, the positive impact of the community's response to the contemporary Jihad movement needs to be seen in a wider context. It cannot overshadow the negative impact or the potential for violence and radicalization if the movement is not properly regulated.

b. Negative impact

Societal responses to contemporary Jihad movements can also hurt the affected region or country's social, political, and economic conditions. Some of the negative impacts of the community's response to the contemporary Jihad movement include:

If the contemporary Jihad movement does not gain support from the majority of society, it can trigger tensions and conflicts between groups with different views. This can lead to social polarization and increase the potential for violence and conflict.

The community's negative response towards the contemporary Jihad movement can cause a small number of community members to engage in radical and extreme activities, such as joining militant groups or committing acts of violence. This can lead to the emergence of terrorist networks that can endanger national and international security.

If the contemporary Jihad movement is associated with acts of violence or radicalization, this could lead to decreased investment in the affected region or country. This can impact decreasing the economy, employment, and social welfare.

Suppose the contemporary Jihad movement is perceived as a threat to national security. In that case, this can decrease public confidence in the government to maintain national security and stability. This can impact political stability and effective decision-making in dealing with social and economic issues.

The negative impact of the community's response to the contemporary Jihad movement shows the importance of proper and effective handling of the movement and efforts to build dialogue and coordination between the government, society, and the groups involved.

Case Studies of Contemporary Jihad Movements in Several Countries

Contemporary Jihad movements can vary in different countries, depending on the cultural, social, political, and economic factors that influence them. The following are several case studies of people's responses to the contemporary Jihad movement in several countries.

Indonesia, for example, has a long history of Islamic movements, but most Indonesians hold moderate views and reject violence. Most Indonesians reject the contemporary Jihad movement, especially after the series of terrorist attacks that occurred in Indonesia in the 2000s[21] and the ISIS campaign.[22] Indonesian society also has a tradition of interreligious and cultural tolerance, so the existence of the contemporary Jihad movement is considered a threat to social harmony and stability.

Indonesia has a long history of moderate Islamic movements, with most Indonesians adhering to tolerant Islam and upholding diverse values. Nonetheless, Indonesia also experienced a series of terrorist attacks by contemporary Jihad groups in the early 2000s, which killed hundreds of people and injured thousands. This terrorist attack prompted a strong response from the Indonesian people, who categorically reject acts of violence and extremism.

The initial potential is Indonesia's culture of pluralism. Indonesia has a strong tradition of pluralism, in which Indonesian people are used to living side by side with various religions and cultures. This has formed an attitude of tolerance and friendship among religious adherents and has made the

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[21] Antara lain peristiwa Pemboman di Bali, Jakarta dan Surabaya.

[22] Asep Setiawan, Kebijakan Pencegahan

Gerakan Isis Di Indonesia: Pendekatan System Dynamics, *Mandala: Jurnal Ilmu Hubungan Internasional*, Vol.1No.1, 2018, 79-81.

contemporary Jihad movement seen as a threat to social harmony and stability.

Even though most Indonesian people are Muslim, religious education in Indonesia tends to be moderate and emphasizes the values of tolerance and mutual understanding. This has shaped the attitude of society that rejects acts of violence and extremism and views the contemporary Jihad movement as a violation of religious values.

From a political perspective, Indonesia has experienced a long political transition but has succeeded in creating a stable and democratic political system. This allows the Indonesian people to express their opinions and disapproval of the contemporary Jihad movement freely and peacefully.

The Indonesian government has seriously tried combatting terrorism and the contemporary Jihad movement. These efforts include the arrest and trial of terrorists and the prevention of radicalization through education and deradicalization programs. This has strengthened the response of the Indonesian people to the contemporary Jihad movement and helped maintain social stability and security in Indonesia.

In conclusion, the Indonesian people's response to the contemporary Jihad movement rejects acts of violence and extremism and prioritizes the values of tolerance, unity, and social harmony. This reflects the moderate and democratic culture, society and politics of Indonesia. The Indonesian government needs to continue to strengthen efforts in fighting terrorism and the contemporary Jihad movement while strengthening the values of tolerance and unity throughout Indonesian society.

Other countries, such as the United States. The United States was once one of the countries most frequently targeted for terror attacks by contemporary Jihad groups, especially after the September 11, 2001 attacks. The American public has responded to the contemporary Jihad movement in various ways, from resistance to support.

Nonetheless, most Americans reject acts of violence and extremism and support the government's efforts to fight terrorism.. [23]

Several factors, including American historical experience, foreign policy, and the media, greatly influence the response of American society to the contemporary Jihad movement. There are differences of opinion among the American people, but most of the people of the United States reject the violence and terrorism perpetrated by Jihadist groups.

American historical experience: The September 11, 2001 attacks significantly shaped the public's view of the contemporary Jihad movement. The attack sparked a wave of national solidarity and strengthened America's commitment to fighting terrorism. However, on the other hand, some US public groups criticize US foreign policy, which is seen as the main cause of the violence of the contemporary Jihad movement.

US foreign policy: US foreign policy towards the Middle East and Muslim countries is often the target of criticism from Jihadist groups. In some cases, US policies are considered to be the direct cause of acts of terrorism. However, US foreign policy is also a factor that strengthens the response of US society to contemporary Jihad movements, such as the wars in Iraq and Afghanistan.

The media is important in shaping public opinion about the contemporary Jihad movement. News about terrorist attacks often receives extensive media attention, which can strengthen public opinion about the threat the contemporary Jihad movement poses. However, there have been criticisms of the way the media reports terrorism, such as the emphasis on Muslim violence and the lack of coverage of acts of terrorism by non-Muslim groups.

The political attitudes of the US public towards the contemporary Jihad movement are also influenced by their political views. Conservative groups tend to be more violent in responding to the threats of the

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[23] Tessler, M., & Gao, Y. (2016). Public opinion in the Islamic world on terrorism, al-Qaida, and US policies. Political Science Quarterly, 131(1), 39-70.

contemporary Jihad movement and more aggressive in responding to these threats. On the other hand, liberal groups tend to pay more attention to human rights and reduce violence and peaceful efforts.

In conclusion, the response of the American public to the contemporary Jihad movement is influenced by several factors, including historical experience, foreign policy, media, and political attitudes. Although there are differences of opinion among the American public, the majority of the American public rejects acts of violence and terrorism by Jihadist groups. The US government continues to make efforts to combat terrorism, including by increasing international cooperation and strengthening domestic security.

This study also found that the public's view of the contemporary jihad movement is sometimes influenced by certain incidents, such as terror attacks or acts of violence committed by groups associated with the jihad movement. Several respondents stated that the contemporary jihad movement does not represent Islam's true teachings.

Apart from that, political factors also influence society's response to the contemporary jihad movement. Several respondents stated that political conflict and social injustice in several Muslim countries were triggering factors for the emergence of the contemporary jihad movement.

Effective Strategies for Dealing with Contemporary Jihad Movements

Misguided contemporary jihad movements can endanger the lives of the people of a nation and even the international community. Therefore, it is necessary to develop strategic efforts to overcome this problem.

The most important strategy is to develop education and interreligious dialogue, which can be an effective solution in tackling contemporary jihadist movements. Therefore, there is a need for efforts from the government, religious leaders, and society to develop a more comprehensive and integrated approach to dealing with this contemporary jihad movement.

The second strategy is to develop a discourse to review religious teachings proportionally. That no religion teaches badness. No religion wants destruction. All religions teach goodness and peace. Any religion has never taught destruction and destruction, let alone Islamic teachings. Islam, as a religion of Rahmatan lilalamin, is a religion that teaches gentleness, brotherhood, and compassion.[24]

The third strategy is educating that the wrong understanding of the dangers of the contemporary jihad movement must continue to be instilled in people's minds. Constructive jihad is the jihad desired by Islam which has teachings about jihad. At the same time, jihad in the sense of damaging and destroying human life is not taught by the religion that teaches this jihad. People who understand the meaning of jihad can counter the jihad movement according to the teachings desired by religion..[25]

The fourth strategy, straightening out the meaning of Jihad, is not merely a cruel and destructive movement. Jihad contains a positive meaning that is constructive and solves problems. Jihad can be carried out in various constructive ways. For example, Jihad in the social field, Jihad in the economic field. Especially now that Jihad can be carried out with technology in the form of digital Jihad. [26]

The fifth strategy is developing interfaith dialogue. Religious dialogue can create a sense of brotherhood among fellow nationalities and between fellow human

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[24] Joko Tri Haryanto, Perkembangan Gerakan ISIS dan Strategi Penanggulangannya (Kasus Perkembangan Awal ISIS di Surakarta), *Harmoni, Jurnal Multikultural & Multireligius*, Vol. 14 No. 3, 2015, p. 37.

[25] Milla, M. N., Putra, I. E., & Umam, A. N. (2019). Stories from jihadists: Significance,

identity, and radicalization through the call for jihad. *Peace and Conflict: Journal of Peace Psychology, 25*(2), 111–121.

[26] Wahyudi, Dedi; Kurniasih, Novita. Literasi Moderasi Beragama Sebagai Reaktualisasi "Jihad Milenial" Era 4.0. **Moderatio: Jurnal Moderasi Beragama**, Vol. 1, No. 1, h. 1-20

beings. So tolerance is getting better and more developed. Harmony, peace emerges with a sense of compassion that can be developed through dialogues

Conclusion

Based on the discussion above, the public's response to the contemporary Jihad movement is diverse, ranging from acceptance and rejection to a neutral attitude. Factors that influence the community's response include religion, politics, and socio-economics.

Acceptance of the contemporary Jihad movement can bring positive impacts, such as developing human values and solidarity. In contrast, rejecting the movement can bring negative impacts such as insecurity and social tension. A lack of proper knowledge or information about the movement can cause a neutral attitude of society towards the contemporary Jihad movement.

Through case studies in Indonesia and the United States, the differences in people's responses to the contemporary Jihad movement can be seen. In Indonesia, although there are groups that choose to join the movement, the majority of people reject the movement. In Saudi Arabia, the contemporary Jihad movement enjoys support from certain social groups but also encounters resistance from others. In the United States, the contemporary Jihad movement has received strong resistance from society.

Therefore, an appropriate approach is needed to overcome the contemporary Jihad movement, such as educating the public about the dangers of the movement and providing alternatives that are more constructive and under human values and applicable laws.

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