# THE INFLUENCE OF ISLAMIC TRANSFORMATIVE EDUCATION AND MATURE RELIGIOUS SENTIMENT ON CONCEPTUAL PERCEPTION OF JIHAD

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**Abstract:**

Radical actions among Muslims correlate with fragmental perception on jihad. The perpetrators chiefly think that jihad is merely a war. How about students of STAIN Pekalongan, a campus well-known for its strong disposition toward "rahmatan lil alamin" version of Islam, thinking about the same thing, and how do their personal situation and character have a share on their perceptual building? Answering these questions is the purpose of this research. Inquiry treads on three hypothetical paths: (1) Transformative Islamic education influences conceptual perception of jihad, (2) Mature religious sentiment influences conceptual perception of jihad, and (3) Both factors jointly influence conceptual perception of jihad. To gather proof, data is quantitatively approached and statistically analyzed through multivariant regression. The result of investigation shows that influential relation in all the three hypothesis turns out to be significant: first hypothesis (F score = 38.13, p score = 0.000), second hypothesis (F score = 17.47, p score = 0.000) and third hypothesis (F score = 21.725, p score = 0.000).

**Key words:** Conceptual Perception of Jihad (CPJ), Transformative Islamic Education (TIE), Mature Religious Sentiment (MRS).

## A. Introduction

In psychology, personal perception frames personal behaviour and action. Concerning Islamic concept of jihad, literatures say that perception on this issue can be devided into three categories: offensive jihad, defensive jihad and peaceful jihad.[1] Many thinkers, including considerable number of Islamic clerics, opine that terrorism by

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[1] King, M., & Taylor, D. M, The Radicalization of Homegrown Jihadists: A Review of Theoretical Models and Social Psychological Evidence, (*Terrorism and Political Violence*, 2011), p. 602-622.

extremists does not reflect Islam, even contradict its essential teachings.[2]

The terrorists, however, have their own standpoint, voicing out that jihad is a war and all radical things they have done are jihad.[3]

Under the flag of jihad, very often have those radicals claiming themself as Muslims preached violently. The most extreme activities have recently been displayed by two terrorist organizations: Islamic State of Iraq and Syria (ISIS) or Islamic State (IS) and Boko Haram (Blair, 2014). The first group founded foothold in Syria and Iraq before widening its presence to Egypt and Lybia. Meanwhile the second group only operated in Nigeria. [4] In Indonesia, a country with world's largest Muslim population, terrorism has always been a threatening phenomena since many years ago. Here, the most devastating event is the Bali Bomb of 2002 that caused the death of 202 people (Asthana & Nirmal, 2009). Lately Indonesian terrorists seem to have dwindled their activities, but many experts point out that it is only temporary before they come back with another big terror. The potency toward this recurrence is great, underscored, among other things, by police's recent capture of some IS sympathizers and backers ("*Indonesia arrests six people, including 10-year-old child, for attempting to join Islamic State*", 2014).

Those terrors certify that some Muslims must have resorted to violent jihad, a tendency which is repeatedly pinpointed by orientalist thinkers who always connote jihad with terrorism. [5] Under this orientalist model lays a disreputing effect against global image of Islam. Therefore many non-orientalist experts refuse it, holding that it is unfair

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[2] Kabir, N. Representation of Islam and Muslims in the Australian media, 2001– 2005, (*Journal of Muslim Minority Affairs*, 2006), p.313-328.
& Werbner, P., Islamophobia: Incitement to religious hatred–legislating for a new fear?, (*Anthropology today*, 2005), p.5-9.
[3] Ahmad, E., *Terrorism: Theirs & Ours,* (Seven Stories Press, 2011).
[4] Kirkpratick, D. D, Egypt Launches Airstrike in Libya Against ISIS Branch. Retrieved February 25, 2015 in http://www.nytimes.com/2015/02/17/world/middleeast/isis-egypt-libya-airstrikes.html?_r=0
[5] Khan, V., *The True Jihad:Tthe Concepts of Peace, Tolerance, and Non-Violence in Islam*, (Goodword, 2002).

and narrow-minded. [6] . The meaning of Jihad, then, is far from being concluded. It is important for the non-orientalist camp to clarify the existence of better views about jihad. This research has placed that 'clarification' matter as one of its main purposes.

One understands the concept of jihad through numerable factors which can be classified basically into two big categories: (1) situational factor, and (2) individual/personal factor. Both factors may interact and combine together to determine wether one finally perceives jihad as offensive, defensive or peaceful concept. In this inquiry, we pick out transformative islamic education (TIE) as situational factor and mature religious sentiment (MRS) as personal factor.

TIE is constructed under the paradigm of teo-centrical humanism. It pursues changes occuring along three guiding principles: liberalization, humanization and prophetic trancendence The first principle means an accountable liberalization. The second means, not secular humanism, but islamic humanism that views human as the most eminent creature with great potential to become faithful follower of Allah and His authoritative emissary on Earth. In this humanization, human resources development is always upheld as a medium for upgrading human status. The third means that all things concerning liberalization and humanization should be placed as integral part of human ritual in glorifying God. [7] This concept of TIE is tantamount to that of Shihab, [8] who emphasizes *tasammuh* (tolerance), *i'tidal* (moderation) and *'adl* (justice) as the ideal values of Islam.

MRS, as one aspect of personal factor, also influences perceptual proccess. This disposition [9] includes attitudes which are differentiated, dynamic, consistent, comprehensive-integral and heuristic.

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[6] Sultana, A., Digging Islamic Roots of Jihad to Unveil the Truth, (*Politikologija Religije*, 2(1), 2008), p.31-42.
[7] Achmadi, *Ideologi Pendidikan Islam: Paradigma Humanisme Teosentris,* (Yogyakarta: Pustaka Pelajar, 2005), p.
[8] Shihab, A, *Islam Inklusif,* (Bandung: Mizan, 1999).
[9] Allport, G.W, *The Individual and His Religion: A Psychological Interpretatio,* (New York: The Macmillan Co, 1953), p. 57.

"Differentiated" means being able to accept his/her own religion observatively, objectively, openly, self-critically and argumentatively. "Dynamic" means letting the religion change his/her life in more controlled and more productive way. "Consistent" means being capable of continually maturing and commanding his/her religious sentiment. "Comprehensive" means having a religious view which is broad-minded, universal and tolerant. He or She can receive differences and recognize the truth in other religions because the truth is every where and for anybody. "Integral" means setting religion as inseparable part of one's entire life. "Heuristic" means being aware of human limit in understanding religion, and thereby being always discontent with what is already reached and then unceasingly being pursuer of more progress and greater development in religious journey. [10]

STAIN Pekalongan stands as a pioneer among research based Islamic universities in Indonesia and it holds a vision to be Rahmatan Lil 'Alamin Campus in the future. Under this profile, TIE has long since become important program and students here have been exposed to it for many years. The following question is then worth reviewing: how far has this exposure, along with mature religious sentiment at individual level, enabled those students to perceive jihad as a peaceful concept, not a violent one?

Empirical study on jihad, TIE and MRS was already implemented by some Indonesian researchers but they did it separately, not by relating each of the three factors to one another, but by connecting each to other variables. There were two studies by Muluk dan Sumaktoyo[11] to identify factors behind Muslim support for violent

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[10] Zaduqisti, E, Penilaian Keadilan Ahli Waris terhadap Pembagian Harta Waris dalam Hukum Islam Ditinjau dari Sikap terhadap Hukum Kewarisan Islam dan Kematangan Beragama, *Tesis,* (Yogyakarta: Fakultas Psikologi Universitas Gadjah Mada, 2006).

[11] Muluk, H., Sumaktoyo, N. G., & Ruth, D. M., "Jihad as Justification: National Survey Evidence of Belief in Violent Jihad as a Mediating Factor for Sacred Violence among Muslims in Indonesia", (*Asian Journal of Social Psychology,* Vol. 16, 2013) p.101–111.

jihad.    Using content analysis method, Khisbiyah[12]        performed qualitative inquiry on three kinds of Islamic mass media: (1) conservative-exclusivionist, (2) moderate, and (3) progressive-inclusionist. She discovered significantly that media of the first category tended to spread issues around the Western powers (US and Israel) threatening to disrupt harmony among Muslim groups. This perceptual threat was then used for justifying Islamic radicalism. Zaduqisti looked into fairness issue in Islamic laws on heritage allocation from inheritor perspective based on his/her religious sentiment        and his/her own attitude toward the laws. [13] Hilal (2012) examined TIE merely on its conceptual basis.

The analytical frame of this research is succintly depicted in Picture 1 below, with conceptual perception of jihad  being a dependant factor that is influenced by two independant factors: TIE and MRS.
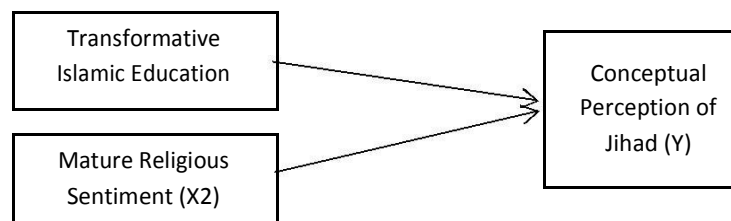


Picture 1. Analytical frame relating the influence of independant variables (X1 and X2) upon dependant variable (Y) in this research.

## B. Hypothesis

With all the above descriptions as guiding line, we formulate three hypothesis:

Hypothesis 1 : TIE influences CPJ.

Hypothesis 2 : MRS influences CPJ.

Hypothesis 3 : TIE and MRS jointly influence CPJ.

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[12] Khisbiyah, Y., "Contested Discourses On Violence, Social Justice, and Peacebuilding among Indonesian Muslims Peacebuilding Among Indonesian Muslims", *Peace Psychology in Asia Book Series*, (London: Springer, 2009).
[13] Zaduqisti, Penilaian Keadilan, 2006.

## C. Research Method

There are two methods employed here: simple and double regression to approach data quantitatively and questionnaire to collect data. The questionnaire concerns data on TIE, MRS and CPJ. Table 1 indicates the reliability of each of the three questionnaires.

**Table 1.**

**Reliabilty Score for Data Scale**

| Scale | Cronbach Alpha Value |
|-------|----------------------|
| CPJ | .826 |
| TIE | .858 |
| MRS | .820 |

Itemic validity test upon data scale resulted in spesific things as follows:

**First, data scale on CPJ.** There are 24 items here and all are qualified based on the assumption that data analysis can only be applied to an item with positive value in its corrected item-total correlation. Following the validity test, none of the whole 24 had negative marks. Their values ranged from 0,188 to 0,528.

**Second, data scale on TIE.** There are 20 items in this field. Using the same assumption as above, all are qualified to be used in data analysis. Following the validity test, the entire items scored positive with values ranging from 0,275 to 0,622.

**Third, data scale on MRS.** There are 40 items here. Based on the same assumption as before, most (34) are qualified for data analysis. Following the validity test, the values of entire items ranged from -0,387 to 0,416. Some turns out to have negative score (item 8, 11, 22, 29, 37 and 40) and, as a rule, had to be eliminated for the sake of research validity.

Population of this research is 6000 students of STAIN Pekalongan. Sample size (363 people) is referred to Krejcie's

technique.[14] Used as sampling method is *non-random convenience sampling,* a technique where sample is acquired according to a student's own volition to take part in research by filling questionnaire. [15]

## D. Result and Discussion

### 1. Introductory Analysis

Respondents are generally described according to study program, gender and age as illustrated in Picture 1, 2, and 3. The largest part of them come from the study program of Bimbingan Konseling Islam (BKI), followed respectively by those coming from the study program of Pendidikan Bahasa Arab (PBA), Ilmu Al-Qur'an dan Tafsir (IAT), Pendidikan Agama Islam (PAI) and Ilmu Hadits (IH).
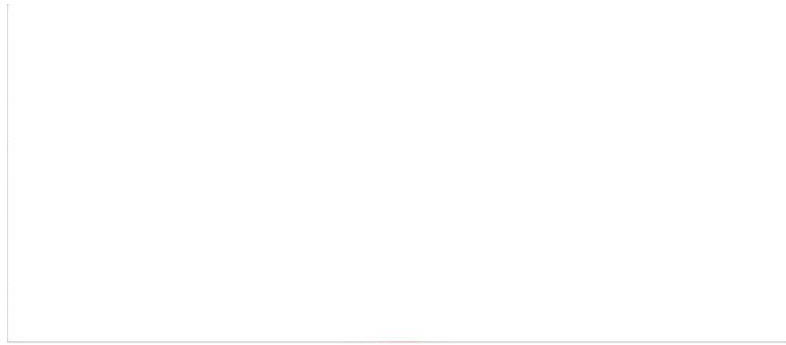


Picture 1. Respondent description in accord with study program

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[14] Sugiyono., *Metode Penelitian Kuantitatif Kualitatif dan R&D*. (Bandung: Alfabeta, 2007), & Krejcie, R.V. & Morgan, D.W., "Determining sample size for research activities", (*Educational And Psychological Measurement,* Vol. 30. 1970), p. 607-610.
[15] Gravetter, F., & Forzano, L. A, Research Methods for the Behavioral Sciences, Cengage Learning, 2015.

Picture 2. Respondent description according to gender



Picture 3. Respondent description according to age

## 1.    CPJ of STAIN Pekalongan Students.

The result on this matter is described at Table 2. Moderate ranked understanding is grasped by the majority of students. It means that most of them have not yet reached comprehensive perception on jihad. They are still stucked at partial understanding before the three variants of jihad: peaceful, offensive and defensive. Some perceives jihad as a war or violence. For this group, all things else as indicated in the questionnaire-uprooting ignorance, helping the needy, doing pious prayers, being rightious leader, searching for knowledge, maintaining health, annihilating poverty, controlling bodily passion etc.are not relevant.

**Table 2**
**Score on CPJ**

| Category | Score | Frequency | Percentage (%) |
|---|---|---|---|
| High | >104 | 15 | 4,2 |
| Moderate | 40< X <104 | 344 | 94,8 |
| Low | <40 | 0 | 0 |
| *Missing* | | 4 | 1,1 |
| **Number** | | 363 | 100 |

Whereas, for some others, those social, economic and ritualistic indicators are highly relevant. These all are the actions of real jihad. They view war or violence can only be justified as a medium of self defence. It is forbidden if used for other purposes, including for destroying heresy and apostacy.[16]

The partial understanding of students may concern with their partiality to the four schools of Islamic Laws: Malikiyah, Hanafiyah, Hanbaliyah and Syafiiyah. The first three state that jihad in the form of war is permitted only for preventing damage and keeping self-survival. Meanwhile the last one defends war as legal instrument for rooting out apostacy.[17] So it is not correct to refer jihad interpretation singularly to Islamic Law schools. Other approaches—economic, politic, social etc.— must also be employed. Only through such a broad-scaled reference can jihad concept be understood comprehensively and proportionally.

Qardhawi[18] and Shihab[19] hold that jihad means exerting power and effort to bear on difficulties. Ibnu Qayyim signifies jihad as struggles against carnal desires by observing God's commandment and evading His interdiction.[20] The best way to perceive jihad is, then, to

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[16]Al- Buthi, R, *Al-Jihad fil-Islam: Kaifa Nafhamuhu Wa Kaifa Gharisahu*. (Mesir: Dar al-Fikri, 1993).

[17]Rusyd, Ibnu, *Bidayah al-Mujtahid wa Nihayah al-Muqtashid*, (Kairo: Maktabah Ibn Taimiyah, 1995).

[18]Al-Qardhawi, Y, *Fiqih jihad: sebuah karya monumental terlengkap tentang jihad menurut al-Quran dan Sunnah.*(Bandung: Mizan Publik, 2010)

[19]Shihab, Q, *Wawasan Al-Quran, Tafsir Maudhu'i atas Pelbagai Persoalan Umat*, (Bandung: Mizan, 1996).

[20]Al-Qardhawi, *Fiqih Jihad*

appreciate all of its  three variants: peaceful,[21] defensive,[22]  and offensive[23]. It should  not be grasped partially. Clinging only to its offensive side may give birth to religious radicalism.

## 2.  TIE of STAIN Pekalongan Students.

At the center of TIE concept is Islamic ideological mission: upholding *amar ma'ruf* (humanization) and *nahi munkar* (liberation) as manifestation of faith to God (trancendence).[24] So TIE inevitably has those three aspects: humanization, liberation and trancendence.

**Table 3.**

**Score on TIE**

| Category | Score | Frequency | Percentage (%) |
|---|---|---|---|
| High | >87 | 42 | 11,6 |
| Moderate | 33< X <87 | 317 | 87,3 |
| Low | <33 | 0 | 0 |
| *Missing* | - | 4 | 1,1 |
| **Number** | | 363 | 100 |

Table 3 shows that most students choose to be moderate. It signifies they are aware that TIE has linearly spurred transformation but they see these changes have yet been far from its ultimate goal. This stance is reasonable because, like any other educational systems, TIE conveys an endlessly ongoing proccess. Within it monumental changes only happen evolutively and in long extent of time.

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[21] Aziz, A,etc, *Jihad Kontekstual*, (Pekalongan: STAIN Pekalongan Press, 2013). dan Shihab, *Wawasan Al-Qur'an*,

[22] Jannati, A, *Defence and Jihad in the Qur'an*. Diakses melalui http://www.al-islam.org1984

[23] Labib, R., *Jihad Ofensif* : Tafsir QS at-Taubah [9]: 123 2007. diakses melalui https://ainuamri.wordpress.com pada tanggal 26/02/2015, dan Al-Nabhani, T, *al-Syahsiyyah al-Islamaiyyah*, (Beirut: Dar al-Ummah, 1994).

[24] Munawar Rahman, Budhy., *Islam Pluralis: Wacana Kesetaraan Kaum Beriman.* (Jakarta: Paramadina, 2001).

According to Achmadi,[25] learning proccess in TIE always moves in two ways: first, from reality to learning arena and, second, from learning arena back to reality with new praxis. Lending Paulo Freire's terms,[26] the first stage involves codification,    where important aspects of participants' reality are reviewed, and decodification, where the reviewing results are analyzed in terms of religious normative texts. Codification and decodification are parallel with description and interpretation. The second stage involves praxis, where the fruits of codification and codification are implemented to real world. Through praxis, educational participants are expected to do any thing new and good at society.[27]

Praxis in TIE is contextualized with Islamic missions, that is, among other things, solving Muslim problems in Indonesian society: poverty, ignorance, legal injustice, social disparity etc..[28] Any transformation under TIE banner should be in the proccess of alleviating those problems.

The research data in this field also shows that, as an institution, TIE needs to be futher developed at STAIN Pekalongan and to be spread to all Islamic educational institutions in Indonesia on coming years.

For STAIN Pekalongan, TIE is really in line with its Islamic vision and mission as    r*ahmatan lil 'alamin* campus and can act as bonafide instrument for    realizing it. In best scenario, through TIE's   three transformative    principles    (liberalization,    humanization    and trancendence),[29]    STAIN Pekalongan could    stick Islam out  as the guardian of social empowerment and community development as well as the human liberator from poverty, injustice etc..

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[25]  Achmadi, *Ideologi Pendidikan Islam: Paradigma Humanisme Teosentris,* (Yogyakarta: Pustaka Pelajar, 2005).

[26]Freire, Paulo, *Pedagogy of the Oppressed*, (Harmonsdworth UK: Penguin,1972).

[27]  Nuryatno, A, *Mazhab Pendidikan Kritis: Menyingkap Relasi Pengetahuan, Politik dan Kekuasaan*; Cet. I. (Yogyakarta: Resist Book, 2008).

[28]  Maghfur, etc., *Islam Transformatif.* (Pekalongan: STAIN Pekalongan Pers, 2002).

[29]Rahman, Islam Pluralis, 2001.

Theoritically, either at the time of study or at the time after graduation, STAIN Pekalongan students can jump into society to cure a variety of social diseases. To transform people, they can perform accompaniment, not instruction or coersion. By accompaniment, they can create changes by society itself amid more open, more participative and more emancipatory proccess. As the implication of this liberalization, one, among other things, will become more open and more critical to the matter of right or wrong, true or false, and more preoccupied with human justice and human welfare *(ihsan).* In Islam, *'adl* (justice) is always placed under the frame of human compassion and human equality before God. Al-Qur'an introduces two terms in this context: *al-adl &al-qist. Al-adl* means balanced attitude between two extrimities whereas *al-qist* means impartiality in wielding authority.[30]

Under TIE perspective, religion (Islam) should be critital to any imbalanced social structure and justice should, therefore, be embodied into real social actions, more obligingly amid society which is still full of injustice and disparities. Living under this framework, any participant of TIE is conditioned to be a central figure in any social change by keeping critical attitude and ability to guide transformation.

With those attributes, TIE is completely congruent with any ideal education underlined by some experts. Jean Peaget, for example, says that good education is always able to create person who can do new things, not only repeat the deeds of his/her older generation.[31] Syafii Maarif[32]tells that an educational system is ideal if it can make men aware of who they are, how they relate to world and who they embetter it. Meanwhile Paulo Freire says that education is not system which attempts to run away from social and cultural realities. On the contrary it must

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[30]Shihab, A, *Islam Inklusif,* (Bandung: Mizan, 1999).

[31] Jerome S. Arcaro, *Pendidikan Berbasis Mutu.* Terjemahan oleh Yosal Iriantara, Yogyakarta: Pustaka Pelajar, 2006, p.21.

[32] Syafi'i Ma'arif, *Pendidikan Islam di Indonesia Antara Citra dan Fakta.* Yogyakarta: Tiara Wacana,1991, p. 92.

produce learned and humane society, not a society that glorifies social prestige through wealth and prosperity.[33]

That ideal picture of TIE is still far from its current reality in STAIN Pekalongan despite of the availability of some positive signs within it as reflected in research data. That is why TIE should be prioritized to be further developed and futher institutionalized at this university.

In another context, with its all ideal attributes potrayed above, TIE is quite compatible to meet some fundamental needs of Indonesia today and that is why it needs to be applied in all Islamic educational institutions. Indonesia still suffers from multifarious social diseases and badly needs    as many curative workforces as possible from its educational enclaves. TIE can satisfy this requirement. Indonesia is not only multi-ethnic but also multi-racial, multi-religion and multi-cultural. This diversity can be a national bless if all different sides are able to building up country hand in hand. But it will be a national calamity if it only catalyzes clash, conflict and violence. TIE has great potential to effectively welcome the bless scenario while inhibiting its calamity counterpart. One argument for this is that TIE's internalization of true Islamic values into its participants' behaviour can make them individuals who are inclusive and appreciative to pluralism and diversity.

## 3.   MRS of STAIN Pekalongan Students.

By Allport,[34] based on Bandura's theory of social behaviour (1989),[35] MRS is defined as an experiential religious sentiment which is open to varied facts and values, whether they are from one's own religion or beyond, critical to those facts and values and then embraces the result

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[33] Muhaemin El-Ma'hady., *Multikulturalisme dan Pendidikan Multikultural*, 2006 Diakses 29 Juli 2008 dari http://www.cyberschooldps.net.p. 2.

[34] Allport, *Ibid.*, p. 65.

[35] Bandura, A, Social Cognitive Theory. In R. Vasta (Ed.), *Annals of child Development. Vol. 6. Six Theories of Child Development* (p. 1-60). Greenwich, CT: JAI Press, 1989. onlinehttp://citeseerx.ist.psu.edu diakses 25 Juli 2015.

of this critical proccess as the frame-work of one's lives. Benson[36] holds that an individual with MRS is always driven into horizontal religiousness (having pro-social sentiment, servicing humanity, having rightiousness etc.) and vertical religiousness (staunchly strengthening spiritual tie with God). Hurlock[37] (1973) says that the latter stage of teenage is signified by more self-maturing, more ability to review problems objectively without emotion and by less doubt to religion. In short, as Jalaludin[38] formulates, in the behaviour of a person with MRS, we can always detect an ability to understand, appreciate and apply the good values of a religion into daily lives.

From table 4, it can be stated that the MRS level of most respondents is still in average. It is reasonable because they are students (16-35 years old) with most being at late teenage and early adulthood. Under perspective of developmental psychology, as illustrated graphically through normal curve[39], MRS tends to heighten along with age growth and reach pinnacle at late adulthood.

Below is more specific discussion on this matter:

**Table 4**

**Score on MRS**

| Category | Score | Frequency | Percentage (%) |
|----------|-------|-----------|----------------|
| High | >167 | 80 | 22 |
| Moderate | $37,4 < X < 167$ | 269 | 74 |
| Low | <37,4 | 0 | 0 |
| Missing | - | 14 | 4 |
| **Number** | | 363 | 100 |

First aspect of MRS: differentiation. It is an ability to accept one's own religion observatively, objectively, reflective-critically, openly and argumentatively. Observative means observing teachings and facts.

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[36] Sander, J.L.. Religious Ego Identity and Its Relationship to Faith Maturity. *The Journal of Psychology: Interdisciplinary and Applied*. Vol.132.(6): 1998, p.653-658.

[37] Hurlock, B.E*., Adolescent Development,* (Tokyo: McGraw Hill, 1973)

[38] Jalaludin, *Psikologi Agama*, (Jakarta: PT Rajawali Grafindo Persada, 1997).

[39] Allport, The Individual, 1953. and Hurlock, B.E*., Adolescent*, and Jalaludin, *Psikologi Agama*, 1997llport, *Ibid.*, p. 65.

Objective means resorting to true facts, not to blind fanatism, and to self-potential for receiving different opinions and beliefs. Reflective-critical means questioning facts and religious teachings, reviewing them and then approving what is worthy of acceptance and refusing what is unacceptable. Open means exposing oneself to all kinds of facts and ideas. Argumentative means utilizing reasoning proccess to make decision, in addition to using emotional, social, spiritual and cultural considerations. In general, a person with good differentiation has always a capability of accepting religion criticallnya and using reason as an integral part of his/her religious reflections (Rusman, 2004). This circumstance is in contrast with religiousness at childhood (Subandi, 1995) and at teenage (Latifah, 2002), which is dominantly dogmatic. Mostly at teenage, dogma and logics are gravely conflictual but when adulthood begins, the two become more and more harmonized in such a way that finallnya one can remain critical to religion while keeping captivated by it. At that phase, his/her religious views become more complex and realistic.[40] Among respondents of this research, differentiation aspect has not yet been dominant. They scored moderately.

Second aspect: dynamic character. It refers to a behaviour which conveys self-control, purposefulness and real changes because of religious drives. All activities are done on behalf of religious interests. Egocentrism is absent. For this aspect, most respondents also scored moderately.

Third aspect: consistency. It is a circumstance where one's behaviour is in harmony with one's religious moral values. According to Allport,[41] consistency is reached when religious precepts are applied constantly and answerably. Wuff (in Allport)[42] states that an intense religious belief can transform behaviour productively. In this aspect, most

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[40] Allport, *Ibid.*, p. 60.
[41] Allport, *Ibid.,*p. 56.
[42] Allport, *Ibid.,*p. 70.

respondents are not yet of high consistency. It is understandable as their lives are still full of search for self-identity.

Fourth aspect: comprehensiveness. It signifies a religious behaviour which is broad, universal and tolerant. Differences are accepted. Truths are deemed to exist every where, not only in one' own religion but also in others' faiths and beliefs. Religious truths are God's affairs not human affairs.[43]

Fifth aspect: integrality. It loads an ability to integrate religion into all corners of one's life: science, technology, culture, economy, politics etc.[44] underlines that a person with high integrality approves the harmony and interdependency between religion dan science because both similarly hunt for thruth. In this aspect, most respondents scored high and it is reasonable for, as students of STAIN Pekalongan, they have been ingrained in constant acts of unifying religion and science.

Sixth aspect: heuristics. It means a tendency to search for more progress in understanding dan embodying religion.[45] In this aspect, most respondents scored high. It is predictable because, as students at late teenage and early adulthood, they naturally want to grow and develop. One source is not enough for them and they will pursue more other sources to get new facts and new enlightment.[46] If their faith can confirm facts, they keep it, if not, they will discover new one.[47]

**2. Analysis on hypothetical test**

a. **First Hypothesis:** TIE influences CPJ.

Test shows that variable X1 (TIE) exerts very significant impact on the dependant variable (CPJ) with estimated F = 38,13

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[43] Allport, *Ibid.,* p. 68.

[44] Allport, *Ibid.,* p. 70.

[45] Allport, *Ibid.,* p. 72.

[46] Crapps, R.W., *Dialog Psikologi dan Agama Sejak William James Hingga Gordon W Allport,* Yogyakarta: Kanisius, 1993.

[47] Nashori F., "Kompetensi Interpersonal Mahasiswa Ditinjau Dari Kematangan Beragama, Konsep Diri Dan Jenis Kelamin". *Tesis* (tidak diterbitkan*)*, Yogyakarta: Fakultas Psikologi Universitas Gadjah Mada, 2000.

dan significancy level p = 0,000 (very significant). It means first hypothesis is approvable.

Partial contribution of TIE influence on CPJ is 9,7%, implying that, of all factors which can effect CPJ, TIE itself contributes 9,7%. Though small, it is meaningful, mainly due to the fact that, according to regression equation, CPJ will grow up 39.1 point each time MRS adds 1 grade point unit.

To make scale for this test, aspects of TIE as independant variable and of CPJ as dependant variable and the relational path between the two are spesified and formulated from several concepts and theories. Walgito[48] holds that CPJ is a cognitive attitude which can be measured based on the objects within it. In larger sense, he classifies all factors behind attitude into two big groups: internal and external. The internal includes fisiological factor and psychological factor. The external encompasses experience, situation, norm, stimulants and inhibition. As an educational system, TIE is deemed external and it is categorized into experience.

In concrete way, Azwar[49] states that, in some cases, educational and religious institution can act as single determinant in changing and forming attitude. TIE operates in this institutional range. Conceptually, it aims at world's peace and welfare through the realization of its three principles as mentioned few times above. It does not support any sorts of radicalism. At the center of TIE transformative proccess lay ideal values of Islam. As an open religion, Islam disclaims exclusivism, opposes absolutism and appreciates pluralism. It treasures, among other things, tolerance, justice and moderation as its highest morals.

In more technical way, Paulo Freire's explanation on codification, decodification and praxis (1972) as described before is

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[48] Walgito, B., *Psikologi Sosial Suatu Pengantar* (edisi revisi). Yogyakarta: Andi Offset, 2002.
[49] Azwar, S., *Sikap Manusia, Teori dan Pengukurannya*, Edisi 2. Cet. VIII, Yogyakarta: Pustaka Pelajar, 2005.

used to understand how those three principles and those Islamic ideals can be implanted amid TIE's transformative proccess.

Based on all conseptual descriptions above, it can be logically assumed that elements like tolerance, moderation and justice may positively influence the way an individual perceives jihad where a balanced view (combination of three aspects of jihad: peaceful, offensive and defensive) is more potential to emerge than a partial one (just one or two of the three). This assumption is proved to be right as shown by statistical results above.

b. **Second Hypothesis**: MRS influences CPJ.

The test results show that MRS exerts a very significant influence to CPJ, with estimated F = 17.47 and significance level p = 0,000 (highly significant). It means that second hypothesis is approvable.

The partial contribution of MRS influence on CPJ is 4,8 %, meaning that, of all factors which can exert impact on CPJ, MRS contributes 4,8%. Though small, this mark is very significant, and becomes more meaningful when this rule in regression equation is referred: CPJ will grow up 23.5 point if TIE accrues 1 point.

In writing down indicators and aspects of MRS scale, several concepts and theories have been used. There is approach from Zaduqisti[50] which defines sentiment as an organized tendencial system toward certain value object. There is concept from Azwar[51] which declares that individual personality can effect understanding proccess. There are also some thoughts which have been lengthily expounded before: Integration of religious values into behaviour by Jalaludin,[52] horizontal and vertical religiousness by Benson (in

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[50]Zaduqisti, *Penilaian Keadilan*,2006.

[51] Azwar, S., *Sikap Manusia, Teori dan Pengukurannya*, Edisi 2. Cet. VIII, Yogyakarta: Pustaka Pelajar, 2005.

[52]Jalaludin, *Psikologi Agama,* Jakarta: PT Rajawali Grafindo Persada, 1997.

Sanders[53] and six aspects of MRS (differentiation, heuristics, integrality and so on) by Allport.[54]

Based on all those conceptual basis, a logical assumption can be formulated: if one has enough MRS, he will tend to perceive CPJ comprehensively not partially. This research has significantly approved that assumption.

c. **Third Hypothesis**: TIE and MRS jointly influence CPJ. The test result shows that TIE, along with MRS, exerts a great deal of influence on CPJ, with estimated F = 21.725 and significance level p = 0.000. It means that the third hypothesis is approvable.

The joint influential contribution of TIE and MRS on CPJ is 13.3 %, signifying that it is more considerable than their respective partial contribution as displayed above. It also means that the remaining 86,7 % contribution is defined by other variables. Though relatively small, that 13.3 % share is very significant and it becomes more important if this rule of regression equation is read: CPJ will surge up 34.8 point whenever TIE and MRS jointly accrue 1 point.

This result proves that all above theoritical explanations around TIE and MRS as well as their positive influence separately or jointly on CPJ is not misplaced.

## E. Closure

There are four conclusive statements concerning problem formulation which is defined in this research:

1. CPJ of STAIN Pekalongan students stands subsequently at moderate level (94,8%), high level (4,2%) and low level (0%). It indicates that their perception on the three aspects of jihad---peaceful, offensive and defensive---is moderate too.

2. TIE of STAIN Pekalongan students stands consecutively at moderate

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[53] Sander, J.L.. "Religious Ego Identity and Its Relationship to Faith Maturity". *The Journal of Psychology: Interdisciplinary and Applied*. Vol.132.(6): 1998, p.653-658.

[54] Allport, G.W, The Individual and His Religion: A Psychological Interpretatio, (New York: The Macmillan Co, 1953), p. 57.

level (87,3%), high level (11,6%) and low level (0%). It indicates that TIE perfomance is not yet optimal. In materializing its educational goals, it still goes nowhere near the final post and its concepts must therefore be made more profound, institutionalized and accurate.

3. MRS of STAIN Pekalongan students stands consecutively at moderate level (74%), high level (22%) and low level (0%). This yield is in accord with spiritual growth pinpointed by developmental psychology. Most students are at late teenage and early adulthood. They are not yet mature and still in the proccess toward it. So, it is understandable if data in this field is dominated by moderate level. .

4. The joint influence of TIE and MRS upon CPJ is proved very significant (F= 21,725, p=000), with contribution value X1+X2 = 11,4%. So are the partial influence of TIE (F= 38,13, p = 000, contribution value = 9.7%) and the partial influence of MRS (F= 17,47, p= 000, contribution value = 4,8%).

There are three recommendations in line with the results of this research:

1. For educational institutions. TIE at STAIN Pekalongan is in urgent need to be more developed in the future. As the only Islamic unversity throughout Pekalongan ex-residence, it is obliged to transfer Islamic vision and mission (*Rahmatan lil 'alamin*) into scientical domain, in such a way that Islam can finally and actively guard social empowerment and community development and have a great share in liberating humanity from ignorance, poverty, backwardness, injustice etc..

2. For academicians, students and commoners. To respond a crucial event like religious radicalism, one needs to wield comprehensive approach for detecting all causes behind it. For this purpose, reviewing it from perspective of situational factors and personal factors will be condusive. So will reviewing it from Islamic disciplines such as Fiqih, Aqidah Akhlak and Filsafat Islam.

3. For researchers. Whoever has interest in conseptual perception of jihad can involve respondents which are different from those picked up in this research. Islamic tone in STAIN Pekalongan is quite strong, so it will be a useful comparation if research respondents are chosen from more varied educational environments like, for instance, state high schools and state universities. In its quantitative analysis on CPJ, this research has not yet spesified three conceptual categories of jihad (peaceful, offensive and defensive). So it is highly recommendable if that spesification is done in the next inquiry, regardless of whoever will do it.

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