Radicalism and Religious Texts Understanding

Abdullah Haq Al Haidari

IAIN Tulung Agung
abdullahhaedar@gmail.com

Ahmad Fauzi

IAI Tribakti Lirboyo
ahmadfauzi007@gmail.com

Muhammad Taufiq

International Islamic University of Malaysia
tikam1122@gmail.com

Abstract : *This research is a response to radical thinking in the name of religion. Some radical groups use the arguments of the religious text as reinforcements for acts of terrorism that have spread in several areas. This paper aims to dismantle the methodology of interpreting the verses of the al-Qur'an which are often used as justification for violence in the name of religion. This research is a qualitative research and this type of research is literature research by discussing books, both from primary and secondary books related to the theme being studied. The steps in this research are to explain the meaning and history of radicalization and deradicalization, collect verses of the Qur'an that are often interpreted radically, and explain the misinterpretations that have been widely politicized towards radical thinking. This article finds that there are two things that cause radicalism. first, there is a reduction in religious understanding due to ignorance and an incomplete understanding of religious texts. second, textual-normative understanding of religious texts. This article concludes that understanding religious texts (al-Qur'an and Hadith) requires a strong scientific basis. Radicalism arises because of the textual-normative method of understanding that often loses the substance of the text. As a result, his religious understanding becomes counter-productive to the spirit of Islam which is rahmatan lil alamin.*

Keywords : *Radicalism, al-Qur'an, Reduction, Ideology, Text*

Abdullah Haq al Haidari, et.all.

Abstrak : *Penelitian ini merupakan respon terhadap pemikiran radikal yang mengatasnamakan agama. Beberapa kelompok radikal menggunakan argumentasi teks agama sebagai bala bantuan atas aksi terorisme yang telah menyebar di beberapa daerah. Tulisan ini bertujuan untuk membongkar metodologi penafsiran ayat-ayat al-Qur'an yang sering dijadikan pembenaran atas kekerasan atas nama agama. Penelitian ini merupakan penelitian kualitatif dan jenis penelitian ini adalah penelitian kepustakaan dengan membahas buku-buku, baik dari buku-buku primer maupun sekunder yang berkaitan dengan tema yang sedang diteliti. Langkah-langkah dalam penelitian ini adalah menjelaskan makna dan sejarah radikalisasi dan deradikalisasi, mengumpulkan ayat-ayat al-Qur'an yang sering dimaknai secara radikal, dan menjelaskan misinterpretasi yang telah banyak dipolitisasi terhadap pemikiran radikal. Artikel ini menemukan bahwa ada dua hal yang menyebabkan radikalisme. pertama, terjadi penurunan pemahaman agama karena ketidaktahuan dan ketidaklengkapan pemahaman terhadap teks-teks agama. kedua, pemahaman tekstual-normatif teks agama. Artikel ini menyimpulkan bahwa memahami teks-teks agama (al-Qur'an dan Hadits) membutuhkan landasan ilmiah yang kuat. Radikalisme muncul karena metode pemahaman tekstual-normatif yang seringkali kehilangan substansi teks. Akibatnya, pemahaman keagamaannya menjadi kontraproduktif dengan semangat Islam yang rahmatan lil alamin.*

Kata Kunci : *Radikalisme, al-Qur'an, Reduksi, Ideologi, Teks*

A. Introduction

The history of violence and radicalism in all religions always presents the name of God. This can be understood because the power of the idea "in the name of God" is very powerful. This power can exceed all existing claims of political authority. This is because religious ideology can be raised to a supernatural level. "In the name of God" can be used as a spirit of radicalism and even justification for all human actions.

Expressions of religious radicalism[1] are truly terrifying. Starting from disbelieving people who disagree, to attacking people in entertainment establishments, killing doctors and nurses in abortion clinics, do not hesitate to attack and kill enemies who are not of their ideology. Even overthrowing and killing the president even "for the sake of" religion. Such is the writing of Karen

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[1] This term does come from the West which is often associated with Islamic fundamentalism. See Roxanne L Euben, "*Musuh Dalam Cermin: Fundamentalisme Islam Dan Batas Rasionalisme Modern*," Jakarta: Serambi, 2002, 41.

Armstrong in her book "War for God, Fundamentalism in Islam, Christianity, and Judaism."[2]

Including Islam, which actually from the beginning of history, has positioned itself as an *ummatan wasaṭan* (moderate ummah) and is full of peaceful values and moral movements with the jargon advocating for the weak. Unfortunately, such ideal values have been reduced by "unscrupulous" who monopolize religious interpretation. As a result, religion is used as a "justification" for acts of violence and radicalism. Religions have been "imprisoned" and exploited according to their ideological tendencies. As a result, what has risen to the surface is a *truth claim* (claim to truth) with an indication of bringing up a reactionary-destructive attitude towards all differences (*ikhtilāf*).[3]

From the past until now, discussions about radical Islam have never subsided. Apart from that because it is not definitively clear, all people who have their interpretation of their Islamic understanding (which in reality are different for each person) admit and believe that they are the most moderate and by the guidance of the Al-Qur'an and the Hadith. No exception for people who have an extreme understanding of Islam, whether the extreme right (radical) or the extreme left (liberal).[4]

Especially for those who have an extreme right or radical understanding of Islam, its existence is more dangerous and risky. Because in general this kind of Islamic understanding has and launches a movement (*ḥarakah*) which is a guide or demand and consequence more than what they believe.

Some of radical understanding reject of the critical study, so what is read in religious texts is often taken literally and interpreted. With this literal interpretation, it is not uncommon for them to make religious texts as justification or legitimacy in carrying out acts of violence, anarchism and terrorism. Not a few texts of the Qur'an and Hadith texts are prone to misuse of understanding / interpretation, especially texts related to other religions. For example, verses from the Al-Qur'an and Hadith about *jihad fi sabilillah* and martyrdom. Jihad is a central theme related to the Muslim perspective on

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[2] Junaidi Abdillah, "Radikalisme Agama: Dekonstruksi Tafsir Ayat-Ayat 'Kekerasan' Dalam Al-Qur'an," *Kalam 8*, no. 2 (2014): 282.

[3] Abdillah, 283.

[4] Afkar Tim Forum Kajian Ilmiah, *Kritik Ideologi Radikal*, I (Kediri: Lirboyo Press, 2019), XXIV.

religions and communities outside of Islam. Some Muslims consider jihad to be the sixth pillar of Islam. In general, radicals interpret jihad as a holy war against people of other religions. They believe in the creed of jihad as a sacred command to fight against people of other religions who are considered kafir, as well as a noble obligation for every Muslim in order to enforce God's law. They assume, because the Prophet Muhammad (saw) spent his life in war, Muslims must follow his example by forcing people of other religions to be converted to Islam even though this was done by using a sword / war.[5]

Radicalists usually do not know or do not want to know the historical context where a religious text was derived. (in the study of the Qur'an it is called asbab al-nuzul, and in the study of Hadith it is called asbab alwurud), even though knowing this is very important in the process of understanding / interpreting a religious text. Likewise, with the use of the hermeneutic approach in the study of the Qur'an and Hadith, or the maqashid al-syari'ah approach in Islamic legal studies. This is understandable because most of the radicals come from ordinary Muslims, and are 'converts' to Islamic knowledge. Most of them are young people with general education backgrounds such as exact sciences and economics. They are quite satisfied with religious interpretations that are based on literal or textual understanding.[6]

Regarding the causes of radicalism, two factors are commonly put forward. The first is social factors and the second is religious factors. Social factors are factors that have nothing to do with religion or are non-religious and non-ideological and are more closely related to social conditions. while second, the religious factor is a factor that is closely related to religious doctrines. The religious factor is a big factor in forming a person's personality to be radical. In such a situation, it is not right to attribute mistakes to Islam, because the real error is a person's capacity who is not deep about Islam itself.[7] Starting from a reduction in religious understanding, misapplication, closed understanding, and so on.

In this paper, the author tries to dismantle the methodology of interpreting the verses of the Al-Qur'an which are often used as justification for violence in the name of religion. Although it is realized that the factors that trigger the emergence of acts of religious radicalism are very complex and varied,

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[5] Mansur Mansur, "Dekonstruksi Paham Keagamaan Islam Radikal," *In Right: Jurnal Agama Dan Hak Azazi Manusia* 5, no. 1 (2017): 194.

[6] Mansur, 195.

[7] Afkar, 19.

the theological realm is the realm of religious doctrine in humans. As stated by John L. Esposito, violence and warfare in religion always depart from human faith.[8]

B. History of Radicalism in Islam

Hornby in the Oxford Advanced Learner Dictionary of Current English said the term radicalism comes from the word *radical* which means root or base. As a noun, radical means someone who has a radical view in both political and religious contexts. Radicalism means *belief in radical ideas and principles.*[9] Radicalism is a response to ongoing conditions. This response comes in the form of evaluation, rejection, or even resistance. The problems that are rejected can be in the form of assumptions, ideas, institutions, or values that can be responsible for the survival of the rejected circumstances. In simple terms, radicalism is a thought or attitude that is characterized by four things which are also its characteristics, namely: first, an attitude of intolerance and disrespect for the opinions or beliefs of others. Second, fanaticism, which is always feeling right for yourself and seeing others as wrong. Third, an exclusive attitude, namely differentiating oneself from the habits of the average person. Fourth, a revolutionary attitude, which tends to use violence to achieve goals.[10]

Radicalism is a classic problem. Almost all civilizations have been overwritten by radicalism. In Islam itself, it is a problem that has emerged since the time of the Prophet Muhammad. Since the beginning of its history, Islam has proclaimed itself as a religion that is loaded with moderate content or teachings (*wasatā*) in all respects. Just teaching is in the middle. Not on the right, not on the left. Not hard frightening and not flabby without pride. Not so burdensome that it makes it difficult, but not so light that it is underestimated. Islam is straight teaching. In the Al-Qur'an, it says: "And likewise we have made you (Muslims a just and chosen (*Ummah wasaṭa*) ..."[11]

Islam as a religion has a text that can be seen from various points of view. So that the heterogeneity of interpretation is inevitable. In such a situation,

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[8] John L. Esposito and Syafruddin Hasani, *Unholy War: Teror Atas Nama Islam* (Ikon Teralitera, 2003), 30.

[9] Albert Sydney Hornby, Anthony P Cowie, and J Windsor Lewis, " *Oxford Advanced Learner's Dictionary of Current English,* " Paperback, 1974, 1032.

[10] Emna Laisa," Islam Dan Radikalisme, *" Islamuna: Jurnal Studi Islam 1*, no. 1 (2014): 3.

[11] QS al-Baqarah [2]: 143

recently there has been an attempt to "prioritize" this type of interpretation which has created fanaticism. This kind of interpretation is considered as an incontrovertible reality. And this can cause serious problems considering that often there are various interests behind this interpretation.

The condition of the Islamic religious text which has multiple interpretations seems to provide an opportunity for anyone who has the interest to interpret it according to their value of interest. Of course, the interpretation of religious texts carried out is tailored to their respective needs. As has been done by some groups who interpret the verses of the Al-Qur'an as a tool to legalize acts of violence in the name of religion. Text is chained to instigate acts of violence in the name of God. Even with the results of such an interpretation, some of these groups are then willing to sacrifice anything in the name of religion; from treasure to soul. For the sake of religion, humans are also willing to do things that are irrational or things that are considered unhealthy according to others.[12]

Throughout the history of the journey of Islam, there have been many phenomena of posting religious texts (al-Qur'an) for political purposes, which in turn triggered acts of religious radicalism. As an example of the *miḥnah* that occurred during the reign of the caliph al-Ma'mun (813-833 H). In this incident, the Mu'tazilah group forced their opinion, a group in Islam that claimed to be a rationalist group.[13] Islamic figures and community leaders who disagreed with the sect were imprisoned, tortured and some were even sentenced to death. Ironically, this kind of phenomenon of religious radicalism has never stopped in the history of Muslims until now. The Khawarij movement that emerged at the end of Ali ibn Abi Tālib's reign with radical and extreme principles can be seen as a classic fundamentalist movement in Islamic history. Their radical steps are endorsed by the *motto lā ḥukma illā lilllah* (there is no law except for Allah) and *lā ḥakama illā Allah* (there is no judge other than Allah) elaborated based on QS al-Ma'idah: 44 which reads: "*Who does not determine the law by what Allah sent down, then they are kafir.*"[14] For this reason, the Khawarij group did not want to submit to Ali and Mu'awiyah.[15]

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[12] Abdillah, "*Radikalisme Agama: Dekonstruksi Tafsir Ayat-Ayat 'Kekerasan' Dalam Al-Qur'an,*" 286.

[13] Philip K Hitti, *History of the Arabs* (Macmillan International Higher Education, 2002), 181–83.

[14] QS al-Maidah [5]: 44

[15] Azyumardi Azra, "Jihad Dan Terorisme: Konsep Dan Perkembangan Historis," *Jurnal Islamika*, no. 4 (1994): 112.

From the historical record, it can be seen that Islamic fundamentalism emphasizes more even though it is wrong. This radical theological view is followed by an extreme and radical political attitude as well. They are of the view that people who disagree with them are considered polytheists and may be killed. Therefore, only their area which is called *dār al Islām* must be protected while the other area is *dār al-kuffār* which must be fought and destroyed.

In pre-modern times, radical fundamentalist movements emerged on the Arabian Peninsula under the leadership of Muhammad ibn 'Abd al-Wahhab (1703-1792). With the theme of purifying Islam, this movement committed acts of violence by killing people who were considered heretical, superstitious, and khurafat and destroying historical monuments in Mecca and Medina. Thus, it appears that classical and pre-modern radical fundamentalism is strongly influenced by the foundation of fundamental theology which is based on the spirit of Islamic awakening (*revivalism of Islam*). Meanwhile, the radical fundamentalist movement in Islam today is more influenced by the Islamic response to the West, even though themes related to inward orientation remain their concern and ideological choice. There are at least two big problems that concern this group. First, they reject the secularism of Western society which separates religion from politics, church from state. The success of the West in secularizing is considered a dangerous thing because it can threaten Islam as a religion that not only deals with spiritual issues but also worldly matters. Second, many Muslims want their society to be ordered by using the Al-Qur'an and Islamic syari'at as state regulations.[16]

It is not surprising that today there are underground movements that aspire to build *al-Khilāfah al-Islāmīyah* and are accompanied by themes of divine sovereignty (*al-Ḥākimīyat Allāh*), jihad, Islamic revolution, social justice, and so on. These themes are oriented towards the past, especially the early generations of Islam as practiced by the Prophet and his companions. Because they consider that the Islamic community is now experiencing a setback further away from Islamic practice. Therefore, the agendas above must be carried out against Western hegemony while imagining the romanticism of the historical triumph of Islam so that it can be realized in modern times.[17]

Starting from the historical explanation above, it can be said that Islamic fundamentalism, as well as fundamentalism in other religions, has

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[16] Karen Armstrong et al., *Fighting for God: Fundamentalists in Islam, Christianity and Judaism* (PT Serambi Ilmu Semesta dan Mizan Publisher, 2000), ix.

[17] Leonard Binder, *Islamic Liberalism: A Critique of Development Ideologies* (University of Chicago Press, 1988), 16–49.

several characteristics that distinguish it from other groups. *First*, scripturalism, which is a literal belief in the holy book which is the word of God and is considered to have no errors. *Second*, the rejection of hermeneutics. The text of the Al-Qur'an in the view of this group must be understood literally as it sounds. The reason is seen as incapable of providing a correct interpretation of the text, even though the texts are contradicting one another. *Third*, rejection of pluralism and relativism which are considered to undermine the sanctity of the text. *Fourth*, the rejection of historical and sociological developments that are thought to lead humans further away from the literal doctrine of the scriptures. *Fifth*, the monopoly of truth on religious interpretation. Radical fundamentalists usually tend to think of themselves as the most valid and correct interpreters. So, they tend to look misguided to other groups who are not unfriendly.[18]

C. Reduction of Religious Texts Understanding

One of the important factors contributing to shaping a person's character to become radical is ignorance or the comprehensiveness of understanding religious texts (dalil). This failed to understand the true meaning of the text. There are at least two kinds of (*tajazzu'*) incomplete understanding of this, the first, taking one text/argument, and ignoring other related texts. This is not by the rule of law exploration, which in exploring the law, all arguments relating to the problem being sought must be used, no one should not be ignored. So, this is to get a complete and deep understanding of the arguments that explain the problem. One argument may contain different explanations or explanations for other arguments, therefore the use of one argument and ignoring other related arguments will lead to an incomplete understanding. On the other hand, this is an indication of scientific dishonesty for the sake of certain interests.

Second, the incompatibility between the meaning understood from the partial text (*juz'i*) and the legal principles globally (*kulli*). Islamic Sharia has universal values (*kulli*) which are often called *maqāṣid al-Syarī'ah*. These values animate all partial teachings (*juz'i*), and are a major principle in of Islamic law, these principles are abstracted and summarized from the product of partial sharia laws (*juz'i*) itself. From this it appears that there is an attachment between

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[18] Abdillah, "*Radikalisme Agama: Dekonstruksi Tafsir Ayat-Ayat 'Kekerasan' Dalam Al-Qur'an*," 288.

the principle of sharia (*kullī*) and its partial parts (*juz'ī*), this is what makes them inseparable.

This bond must be maintained. When to formulate a law, one must not use a partial argument (*juz'ī*) to formulate a law without considering the universal value of shari'a (*kullī*) in the matter, so one cannot formulate law only based on the global principle (*kullī*) without the basis of the argument that specifically (*juz'ī*) addresses the issue.[19]

In the book *al-Farīḍah al-Ghā'ibah* - one of the references by Abd al-Salam al-Faraj which is often used as a reference for radicalists - it is stated that the *sayf* verse (verse of the sword) in surah al-Taubah verse 5 removes (*naskh*) 114 verses which are scattered in 48 surah in the Al-Qur'an which at first glance seem contradictory. So the consequence is the obligation to fight all people on earth except those who are Muslims, regardless of whether these non-Muslims attack Muslims or not.

Apart from their mistakes in understanding the text, the next mistake is the inaccuracy in applying a religious text (dalil). A text or a legal product cannot be applied just like that without the reality that occurs, so an understanding of reality is one of the conditions for implementing (*taṭbīq*) text.

The application of religious texts (arguments) in the form of the Al-Qur'an and Hadith, or other references, must be accompanied by a deep understanding and then contextualized. This is an obligation because if such texts are just understood and executed textually, this will eliminate the meaning and essence of the texts. To apply these texts properly one must understand two things:

First, understanding the object of the problem for which the law is sought (*fahm al-wāqi'*) in-depth by looking at the conditions and situations in which the problem occurs. *Second*, understanding God's commands in this matter by exploring the law from the Al-Qur'an, Hadith, or the opinions of the scholars. Then these two things are synergized into a legal product.[20]

Understanding the context of conditions and situations that underlie a problem is very important (even one of the conditions) when looking for the law of a problem. This is what underlies the ulama *uṣūl fiqh* to explain about *taḥqīq al-manāṭ*, which is a discourse on how to implement a law. This is based on the attachment of a text (law) to a context, while the context will

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[19] Afkar, *Kritik Ideologi Radikal*, 32.

[20] Abū al-Qāsim Sulaimān bin Ahmad al- Ṭabrāni, *Al-Mu'jam al-Kabīr*, vol. 11 (Cairo: Maktabah Ibn Taimiyyah, 1994), 213.

change along with changes in space and time. So, a problem in one place at a certain time can have a different context if the problem occurs at another time.

Then what if the problem occurs in another place at another time? Of course, the potential for differences in context will be greater. So it is said by Shaykh 'Abdullah bin Bayyah, the products of ancient law are true and relevant at their time, and some of their relevance is still preserved in the present, while new legal products are made in the present (if based on proper *taḥqīq al-manāṭ*) also true and relevant.[21]

The application of religious texts called *taṭbīq* or *taḥqīq al-manāṭ* is an attempt to place written laws or rules in their proper place, by knowing the reason *('illat al-ḥukmi*) or their meaning.[22] As expressed by al-Shāṭibī in his *al-Muwāfaqāt*, that this is a form of ijtihad that will never lose its existence and must be done by every convert. Like applying the law regarding the obligation to face the Qibla when ṣalat. In applying this rule, one needs to know the location of the Qibla and its direction from the position where he is praying.

Another example at a higher level is the application of law like non-Muslims (*tashabbuh bi al-Kuffār*) with all its classifications, one must know what are the criteria that are characteristic of non-Muslims and are not found in Muslims. Thus, the application of religious texts in everyday life is not only done by mujtahids, everyone must do it according to their respective capacities.

The role of context in determining law is very large. Apart from the description above, other evidence regarding this matter is the dependence of a law on the impacts that are expected to occur as a result of the application of the law. Avoidance of a muḍarat is a major element in the principles of Islamic law. This principle is based on the Hadith of the Prophet: "It is not permissible to bring ḍarar (danger, difficulty, loss) to yourself or others" (Narrated by Ibn Mājah)[23]

The understanding of the context and the explanations above implicitly contains the prohibition of being rash in deciding the law. This reckless prohibition is also contained in the prohibition against deciding a case for a *qāḍi* (judge) who is in an unstable state, such as hungry, too full, the

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[21] Abdullah bin Bayyah, "*Tanbih Al-Maraji 'Ala Tashil al-Fiqh al-Waqi*" (Beirut: Markaz Name' li al-Buhuts wa al-Dirasat, 2014), 22.

[22] Jalal al-Din Muhammad bin Ahmad al-Mahalli, "*Syarh Jami 'al-Jawami'*", vol. 2 (Beirut: Dar al-Kutub al-Ilmiyah, 2013), 452.

[23] Abu Zakariyya Yaḥya Sharaf al-Nawawi, *Al-Arba 'ūn al-Nawawīyah* (Beirut: Dār al-Minhaj, 2009), 97.

weather is too cold or too hot, and so on. All of these things are intended so that the resulting law is truly mature.

After the alignment between the text and the context, what needs to be considered in order to avoid mistakes in implementation (*taṭbīq*) is the attachment of *taklīfī* law to law *waḍ'ī*. The law of *taklīfī* is a provision of Allah relating to the actions of a *mukallaf* (sensible and sensible), consisting of five parts: wajib, sunna, mubah, makruh and haram.

Whereas the law *waḍ'ī* is a provision of Allah which relates to the existence of a thing, whether it becomes *sabab* (cause), *sharṭ* (condition), or *māni'* (barrier) to its form a law *taklīfī*. Like the obligation to carry out the Maghrib ṣalat at sunset, this obligation is the law of *taklīfī*, and the setting of the sun is the law of *waḍ'ī* which is the reason for the obligation to perform ṣalat. This obligation is the law of *taklīfī* and the setting of the sun is the law of *wad'ī* which is the cause of the obligation to perform ṣalat. This obligation is not borne by everyone, but only on the *mukalaf*. So *taklif* this is law *waḍ'ī* which has the status as a condition for the obligation to perform ṣalat. Then, if a *mukalaf* is having his period, she is prohibited from performing alat, because menstruation is a law which has the status of *māni'* (barrier) from the obligation to perform ṣalat.

The reality is that many people are not aware of this. Even the majority don't know about it. Of course, the failure to understand the relationship between law *taklīfī* and law *waḍ'ī does* not occur in well-known cases such as the tool above. Generally, this failure occurs in cases that are rarely known to many people.

Like the problem of *amr ma'rūf nahi munkar*, by definition, the law is *farḍu kifayah*, but as in other cases, *amr ma'rūf nahi munkar* also has *waḍ'ī* laws in the form of causes, conditions, and barriers. One of the conditions for people who want to do *amr ma'rūf nahi munkar* greater flames is to be able to eliminate evil without causing (fitnah). In other words, the emergence of a greater fluctuation (fitnah) becomes *māni'* (barrier) the legality of doing *amr ma'rūf nahi munkar*. That is if someone is able to get rid of evil, but it results in greater turmoil (fitnah), *amr marūf nahi munkar* should not be done.

To measure the ability to eliminate evil without causing a greater flare (fitnah), and to measure the possible impact, one must understand the reality and conditions (*fahm al-wāqi'*) in which it occurs.[24]

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[24] Afkar, *Kritik Ideologi Radikal*, 34.

Furthermore, in the interpretation of jihad, that jihad in terms of the Al-Qur'an is divided into two categories. First, is *jihad fi sabilillah*, second is *jihad fillah*. The first is meant as a serious effort in walking the path of Allah, including the sacrifice of wealth and life. Thus, one form of jihad in this category is an action involving the possibility of losing one's life in a physical confrontation. A real example is fighting in the way of Allah. Sacrifice of the nation's heroes in seizing and defending. independence of a nation is a form of *jihad fi sabīlillah*.[25]

The second category of *jihad fillah* or earnest effort (approaching Allah) is an attempt to deepen the spiritual aspect so that a close relationship is established between a person and Allah. This earnest effort is expressed through the submission of the negative tendencies that are lodged in the soul of every human being, and the purification of the soul as the orientation point for all activities. This second category is by the Prophet's popular traditions, namely jihad in the true and main sense. To clarify the substance of jihad so that it is not identified with the act of taking up arms, the Al-Qur'an distinguishes between the concept of qital (armed interaction) and the concept of jihad. Jihad, he explained, points to a more comprehensive concept, where one of the sides is striving in the path of Allah through the use of weapons.[26]

Meanwhile, according to Azyumardi Azra, however, this impression is difficult to refute, because the wave of Islamic radicalism has become an important part of a series of political unrest since the middle of this century. Even in previous centuries, Islamic proto-radicalism has also emerged as shown by the religious-political movements led by Usman and Fodio in Africa, Wahabiyah on the Arabian Peninsula, and much earlier by the Khawarij.[27]

Another reason people can be radical is because they have closed comprehension. Understanding religious texts and reality in a closed manner are undoubtedly one of the causes of religious radicalism. This closed understanding underlies their radical actions. This closed understanding arises because they are proud of their wrong opinion *('ujb bi al-ra'yi al-khaṭā)*. Imam al-Ghazali warned long ago about this. According to him, this is what makes Muslims divided into several groups. Such groups are mentioned in the Al-Qur'an:

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[25] Idrus Ruslan, "Islam Dan Radikalisme: Upaya Antisipasi Dan Penanggulangannya," *Kalam 9*, no. 2 (2015): 220.

[26] Ruslan, 221.

[27] Azra, "*Jihad Dan Terorisme: Konsep Dan Perkembangan Historis*," 107.

ٱلَّذِينَ ضَلَّ سَعۡيُهُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَهُمۡ يَحۡسَبُونَ أَنَّهُمۡ يُحۡسِصُونُمۡ يُحۡسِصُ

"People whose deeds are in vain, and they think they have done their best."[28]

The solution is that a person is required to continually adhere to the Al-Qur'an and the Sunnah of the Prophet and regularly attend science assemblies.

This closed understanding is also influenced by their views on anything that is not based on the Al-Qur'an. Even though they do not have adequate knowledge and only have a passionate spirit. As a result, they are very textual in understanding the text and directing the text according to their passions. This can be seen in the writings of the radicals, Sayyid Quṭb, for example:

"The existence of this religion depends on the existence of *al-Ḥākimīyah*. When this origin is lost, the existence of this religion is lost."[29]

From this it appears that Quṭb is very textual in understanding religious texts. The doctrine of *al-Ḥākimīyah lillah*, that absolute sovereignty belongs only to Allah. Who spreads that the one who has the right to create laws to guide human life and must be obeyed is only Allah has completely cut off all laws, systems, values , and laws of human products. This kind of ideology is based on the Al-Qur'an and Hadith which the interpretation is locked so that other people cannot oppose it. If there are people who dare to be brave against him, it means that he is against the Qur'an and Hadith and deserves to be considered an enemy. This is different from the scientific tradition of *Ahlussunnah wal Jama'ah* which is more open in interpreting the verses of the Qur'an or interpreting the sharah hadiths of the Prophet so that it opens up the possibility for the emergence of various interpretations as we read in the books of tafseer and syarah hadith *Ahlussunnah wal Jama'ah*, from those written in the classical period to those written in the contemporary period. Therefore, in His tradition, people with different interpretations cannot automatically be accused of opposing the Qur'an and against the Prophet Muhammad.

In this case, Quṭb as an Islamist figure and the *al-Ikhwān al-Muslimūn* group in Egypt who succeeded in formulating the ideological doctrine of radical Islamism and becoming a reference for various global radical movements, based the doctrine of al-Ḥākimīyah on fragments of the verse:

وَمَن لَّمۡ يَحۡكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلۡكَٰفِرُونَ

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[28] QS al-Kahfi [18]: 144

[29] Sayyid Qutb, *Fi Zilal Al-Qur'an* (Cairo: Dar al-Shuruq, 1412), 1217.

Who does not determine the law by what Allah sent down, then they are kafir [30]

Quṭb interprets the verse as affirming Allah that whoever the person wherever and whenever he lives, who does not punish by Allah's law and instead punishes with other laws, then he has discarded Allah's status as God on the one hand and deified himself on the other. . It is not that that person becomes an infidel if he does not act like that.

"A person who punishes other than the law that Allah sent down, it means that he discards the divine nature of Allah and its various specialties on the one hand, and accuses the divine right and its specificity of himself on the other. Kufr can not be found in him if he does not act like that.?[31]

After interpreting textual interpretation Qutb then locked by denying interpretation and other mufassirin :

"Judgment and manipulation in law like this do not want except to try to divert the words of Allah from *maudhu'* or their true intentions ... *Mumahakah* or inappropriate use of sentences for the sake of arguing like this is not worthwhile at all and has no effect on distorting God's law. from the person who is the object of the law with a very clear, bright and very firm text. "[32]

Quṭb locked the interpretation of Al-Maidah 44 and denied other interpretations and interpretations. He accused him of being a deviation. The interpretation of the verse must be following his opinion. Meanwhile, other interpretations that are not appropriate are deemed to deviate from the meaning of the Qur'an. Of course this is different from the various interpretations in the verse from the commentators *Ahlussunnah wal Jama'ah* which will be explained in the next article.

By locking in the interpretations of other scholars, it impacts on a single truth which only Quṭb interprets is correct. As a result of Quṭb's interpretation, whoever is outside the Quṭb concept of *al-Ḥākimīyah* they have entered the realm of kafir and this ideology has become the basis of radical groups lately. Even apart from this, the theory of *al-Ḥākimīyah* Quṭb has produced many other theories.

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[30] QS al-Maīdah [5]: 44

[31] Qutb, *Fi Zilal Al-Qur'an*, 898.

[32] Qutb, 898.

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D. Between Textualists of *Ẓāhirīyah* Sect with Radical Groups

One of the *fiqh* sect that has ever lived and flourished in the Islamic world is al-Ẓāhiri. This name is not as popular as the other four sects, such as Maliki, Syafi'i, Hanafi, and Hanbali. However, in some books of jurisprudence, this sect is always counted as a comparison with other sects. Mazhab al-Ẓāhiri appeared around the third century *hijriyah* in Iraq. Founded by a lawyer (*faqīh*) named Dawud bin Khalaf al-Isfahani. (Born in Kufah 200H / 815M and died in Baghdad, 270H / 883M)[33]. Dawud bin Khalaf al-Isfahani was the son of a secretary (*kātib*) judge in Isfahan during the time of Caliph al-Ma'mun. He studied jurisprudence from Syafi'i sects, such as Abū Saur Ibrāhim bin Khālid Yamani al-Kalbi and Isḥaq bin Raḥawah.

In fact, as Abu Zahrah put it, the thought of Dawud's law may be due to the "excessive" influence of Imam Syafi'i's perseverance in defending the position of the sunnah as a source of Islamic law in his time. At times when some *faqīh* (Islamic jurists) ignore the sunnah, there are even groups that are misunderstood as *inkarsunah*. With such an educational background, he turned away from the Hanafi sect adopted by his father. However, Dawud himself was not a follower of the Syafi'i school, but established a school in his own name, the ad-Dawudi mazhab which was later better known as the al-Ẓāhiri.[34]

The essence of this al-Ẓāhiri of thought revolves around the problem of legal sources and how to understand them. According to this sect, the source of jurisprudence is only *nash* in the meaning of the Qur'an and sunnah. In some cases, this sect accepts the consensus of the companions. Believers of al-Ẓāhiri reject *al-ra'yu* (intellect) in all its forms. They do not want to use metaphors, *istiḥsāny*, al-*maṣlaḥaḥ al-mursalah*, and the like. They also oppose imitation. This school considers only the Qur'an and the sunnah as a source of law, while issues that are not mentioned nash will be returned to its law with the law of *istishab*.

Furthermore, in understanding the content of the nash of the Qur'an and the sunnah, al-Ẓāhiri only takes the outward meaning (born) of the pronunciation of the nash and does not do takwil on the nash at all. Because the principle simply takes the meaning of the external nash, this sect is named al-

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[33] Muhammad al-Khidaree Bek, *Tārīkh Al-Tashrī'al-Islāmīy,* (Jakarta: Hidayah, 2005), 181.

[34] TJ Al Alwani, "*Usul Al Fiqh Al Islami: Source Methodology in Islamic Jurisprudence*, Trad. Par DeLorenzo et Shaikh-Ali," (Herndon, Virginia: The International Institute of Islamic Thought (IIIT), 1990). 12

Ẓāhiri sect, a school of jurisprudence that extremes only adheres to the external meaning of nash and rejects takwil.[35]

According to the analysis, this sect emerged as a reaction to some thoughts, especially in the field of jurisprudence that developed in the second century hijriyah. In that century there was a conflict between *ahlul-hadis* (those who set the law to adhere to the Qur'an and hadith, do not want to use *ijtihad*) and *ahlu al-ra'yi* (those who set the law other than adhering to the Qur'an and hadith also use common sense or ijtihad).

However, what needs to be underlined is that between the radicals and the *Ẓāhirīyah* there is a difference. The *Ẓāhirīyah are* textual in terms of reasoning over the text and they have responsibility for their manhaj. Meanwhile, the radicals are merely textual about the text from a negative perspective, namely rejecting the search for *'illat* and rejecting attention to *maqāṣid* and *asrār al-ḥukmi* (the secret behind the stipulation of a law).

The radicals also reasoned the text textually by themselves to their passions, while the attaching *Ẓāhirīyah* were very consistent in their textuality. In a sense, the *Ẓāhirīyah* will take any form of text. Meanwhile, the radicals only take the passages which they think are appropriate in supporting their ideology and then interpret them according to their wishes.[36]

E. Closing

Based on the description and analysis above, it can be concluded that in understanding the text of the Al-Qur'an, one must first have strong insight and foundation. Starting from the knowledge of *'ulūm al-Qur'an* to appropriate methodology in the interpretation of the verses of the Qur'an. Without a solid foundation, a person will easily direct his or her mindset to the textual realm so as to result in radicalism under the pretext of the Al-Qur'an. Radical views and actions on behalf of God in Islam are in stark contrast to the true Islamic concept. The jihad movement that is currently developing in some Muslim communities which leads to radicalism cannot be justified. Therefore, returning to the roots with a comprehensive methodology of interpreting religious texts is a necessity for the sake of creating a peaceful Islam.

Second, the methodological construction of radical Islamic groups' thought is very textual-normative in understanding and interpreting religious

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[35] Mohammad Sharif Khan and Mohammad Anwar Saleem, *Muslim Philosophy and Philosophers* (New Delhi: APH Publishing, 1994), 43.

[36] Afkar, *Kritik Ideologi Radikal*, 35–36.

texts so that the substantial messages of God's revelation are often absent in its manifestation; and Third, because of the textual-normative thinking methodology, religious doctrines in radical Islam have become very counterproductive to the spirit of Islam which is *rahmatan lil 'alamin*. The doctrines of *jihad fi sabilillah* and shahidism (martyrdom) are the main doctrines underlying the emergence of the phenomenon of violence, anarchism and terrorism among them. Fourth, there needs to be a straightening of the notion of radical thought in interpreting text by reviewing various scientific aspects and contextualization of circumstances so that the substance of the text (read: al-Qur'an and Hadith) can be translated.

Deradicalization carried out by both the government and related agencies must always work hand in hand with moderate religious and intellectual figures, because their role is very central in explaining or interpreting religious texts so that they do not fall into extreme understanding in understanding religious texts. When the text has arrived at the substance and essence referred to, it will arrive at an Islamic order that is rahmatan lil alamin, tolerant, and peaceful and far from extremism and radicalism. []

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