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Contemporary Traditions and Challenges: Tafsir Maudhu'i's Study of Islam and Fundamentalism

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Abstract

Islam and fundamentalism have become significant subjects in contemporary studies of religion and politics. The presence of fundamentalism in the context of Islam poses complex challenges, particularly in managing the relationship between tradition and contemporary realities. This research employs descriptive and thematic content analysis methods to analyze the phenomenon of Islamic fundamentalism, exploring its origins, characteristics, and impacts in social, political, and cultural contexts. Through a descriptive approach, this research provides a comprehensive overview of the phenomenon of Islamic fundamentalism from historical, doctrinal, and practical perspectives. Thematic content analysis allows for an understanding of interpretations and applications of Islamic doctrines that underpin fundamentalist movements. The findings highlight the complexity of the relationship between the rich tradition of Islam and rapidly changing contemporary contexts. While fundamentalism often claims to uphold the "purity" of tradition, this research demonstrates how rigid understandings and interpretations often conflict with the values of modernity, human rights, and pluralism. The results of this research provide deep insights into the dynamics between Islam, fundamentalism, and contemporary challenges. Their implications stimulate critical reflection on how Muslim and non-Muslim societies can respond to these challenges in ways that promote dialogue, tolerance, and mutual understanding.

Keywords: *Islam; Fundamentalism; Contemporary Challenge.*

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Introduction

The history of colonialism in the Islamic world, particularly in the 19th and early 20th centuries, has created social and political instability. Colonial dominance led to the collapse of traditional values and created discontent, which laid the foundation for the development of the fundamentalist movement[1]. The process of modernization and secularization in Muslim countries is sometimes perceived as a threat to traditional Islamic identity and values[2]. A reaction to modernization may lead to fundamentalist movements that advocate a more conservative interpretation of religious teaching[3]. Economic inequality and social injustice are often a source of strain in Muslim societies[4]. Discontent with inequality can trigger fundamentalist movement support as an alternative to addressing economic and social problems[5]. Political conflicts in various Muslim countries, both at the national and international level, have given rise to fundamentalist movements[6]. The western involvement in conflicts in the Muslim world is often a trigger for radical movements[7]. Schools and madrasa directed by fundamentalist groups can play a significant role in spreading radical ideologies[8]. Propaganda that promotes fundamentalist views can also be spread through social media and other communication channels[9].

In general, the background of the issue of Islam and fundamentalism can be understood because of the interaction of historical, social, economic, and political factors. The process of colonialism and imperialism in the 19th and early 20th centuries brought instability and challenged the traditional values of Islamic society. At the same time, the modernization and secularization of the Islamic world have given rise to dissatisfaction with these changes, in turn developing support for fundamentalist movements that fight for conservative religious interpretation[10].

Economic inequality and social injustice also play an important role, raising tensions in society and supporting fundamentalist movements as solutions to economic and social problems[11]. Political conflicts at the national and international level, especially between the western countries of the Islamic world, led to the rise of extremist movements[12]. In addition, fundamentalist education and the propagation of propaganda through various means of communication also strengthen fundamentalist views.

Overall, the context of these problems reflects the complexity of the dynamic between history, culture, and contemporary issues in the Islamic world. Understanding these factors is a key to describing the problem of fundamentalism and responding with a holistic and specific context approach.

Method

The study used a descriptive method also employed the interpretation method of *Maudhu'i*. The descriptive method of analysis/library study and interpretation method *Maudhu'i* are two distinct methodological approaches, each used for a specific type of research[13]. A descriptive method of library studies gives an overall picture of the research topic through the relevant collection, analysis, and interpretation of literature[14]. His steps involve identification of topics, library source identification, information gathering, the compiling of library study structures, analysis, and report writing[15]. Meanwhile, the interpretation of *Maudhu'i* is a special approach to interpreting religious texts, especially Qur'an[16]. This approach emphasizes analysis of content meaning and links the text to historical and social context[17]. Its steps involve language and term analysis, understanding historical and social context, analysis of links to other contexts, traditional studies, and conclusions forming[18]. Such references as tafsir al-tabarsi and al-razi, as well as the book "tafsir Maudu'i: an introduction" by mustafa, can be important guides to religious interpreters and students.

Both have significant value in developing understanding of a particular topic or text. A descriptive analysis/library study method provides broad insight through literature synthesis, while the interpretation method *Maudhu'i* gives a deeper view of the meaning of the religious text. As a researcher or an interpreter, selection methods must be adjusted to the objectives of research and the nature of the text being faced.

Result and Discussion

The fundamental understanding

Fundamentalism stems from the root of the word fundamen. In the term fundamentalism is often replaced by "*revivalism, militancy, reasurtion, resurgence, reconstruction and reconstruction*" [19]. Whereas terminologically, fundamentalism is a stream of religious thought which tends to interpret religious texts as rigid and literalist[20]. The fundamentalism of the term came to be used by orientalist, the social and humanitarian west for almost the same trend of thought as that found in the Christian religion, in communities that belong to other religions, including Muslim religions.

According to Mahmud Amin al-Alim, fundamentalism thinking has lost its relevance, as times are constantly changing and problematic. Reinterpretation of religious texts requires the use of *ijtihad*, the unpacking of rigid texts, and the emphasis of *maqashid al-syari'ah*[21]. Unlike al-Alim, the Bassam Tibi at another aspect of fundamentalism. According to him, fundamentalism isa symptom of

ideology that emerges in response to the problems of globalization, fragmentation, and civilization's impact[22]. But in the next development of fundamentalism results in chaos, not just in the Islamic world, but all over the world.[23, p. 8] Thus, the true meaning of fundamentalism is susceptible to sense distortions, tends to become biased and degrading terms, and is used with a tendency to tendencies (becoming negative) connotation[24]. The term presents a particular impression, for example: extremism, fanaticism, and even terrorism in the embodiment and maintenance of religious belief[25]. Religious groups called fundamentalists are often referred to as irrational, immoderate and prone to ACTS of violence. The term fundamentalism was more impressed by religious separatists, which came to be equipped with negative attributes. Some of them are radical, militant, narrow-minded and prone to violent means. That view was then developed by fundamentalist and honed thinkers, thus coming forth as an ideology that gave its followers a manual of action. In the end, they go against the current and try to recapture a world that is increasingly skeptical by day.[26] At this point, it is no wonder that the fundamental movements have increased their perception of certification of all forms of violence.

Islam dan Fundamentalism

Islam is a monotheistic religion based on teachings found in the Al-Qur'an, the holy book of Islam, and the hadith, which contain the words and actions of the prophet Muhammad. The doctrine of Islam includes belief in the oneness of the Lord, the tracts of the prophet Muhammad as his final messengers, the practice of worship, moral practice, and guidance for daily life. Islam also emphasizes the values of ethics, justice, and compassion[27]. Fundamentalism refers to a conservative, unambiguous interpretation of the teachings of Islam, with emphasis on the observance of traditional values and norms[28]. Fundamentalists often reject or oppose a more liberal or modern interpretation of religious teaching, focusing on the application of sharia law, moral conservatism, and resistance to social change[29].

When we explore Islamic fundamentalism, we see a rejection of interpretations considered liberal or modern to the teaching of Islam. It manifests in moral conservatism, rejection of secular values, and a disapproval of social changes that are viewed as contrary to religious norms[30]. The importance of the application of sharia law in daily life became fundamental to fundamentalism, often leading to the requirement for establishing a country based on Islamic principles. It seeks legitimacy and authority against modernism and empowers a more orthodox interpretation of Islamic teachings[31]. Within this framework, it is noteworthy that Islam and fundamentalism are complex and varied realities[32]. While Islam as a religion gives a broad framework of

doctrine, fundamentalism reflects the attempt to understand and apply the doctrine in a certain context.

In the context of the diversity of islamic interpretation, the appearance of fundamentalism reflects efforts to resolve uncertainty and changing times by returning religious interpretation to its roots. The movement is often driven by the desire to protect traditional values and preserve Islam's moral integrity and identity in the face of modernity. It is important to note that islamism is not a uniform phenomenon; Variations among fundamentalist groups can include differences in interpretive approaches, military intensity, and political goals[29]. Some fundamentalists take a more moderate approach and focus on education and wah, while others may adopt radical approaches and advocate violent ACTS asa means to achieve their goals. A conflict between traditional interpretation anda more liberal view of islamic teachings creates a complex dynamic in Muslim society. A culturally, ethnic, and economic society can respond to fundamentalism in a variety of ways, creating room for discussion, conflict, and ideological evolution.

In the face of contemporary challenges, some islamic scholars and thinkers have encouraged contextual and responsive islamic understanding to the needs of modern society.[33] This includes an emphasis on moderate approaches, tolerance, and adaptability in interpreting religious teachings. As a complex and dynamic phenomenon, the continual study of Islam and fundamentalism became important in understanding the development and effect of it in Muslim society and the world at large.

The problem of Islamic Fundamentalism

Islamic fundamentalism popular among the west after the Iranian revolution of 1979. The true islamism is an opportunity for religious activists especially to move religious groups to restore the points and purity of religion amid the progress of national civilization that not all the fundamentalism of Islam leads to anything negative. However, the term fundamentalism itself remains a controversy among some prominent scholars, as islamic intensification, particularly the historical fundamentalism itself[34]. As well as the application of islamic fundamentalism itself is known to be problematic enough to give rise to disunity in society[35]. Fundamentalists, for example, are more likely to lead to radical movements because some societies have an excess of religious bigotry and have difficulty adapting to the development of The Times[36]. One example of the most fundamental movement in Indonesia is the movement of the Indonesian hizb (HTI) group.

Or what we are familiar with with hti was founded in 1953 by a Palestinian born person, who is an alumnus of the university of al azhar and dar al 'ulum

Cairo, Egypt[37]. This group is a group of the fundamentalism of Islam that does not directly go down to Indonesian politics[38]. The central aim of the hti is to counter the ideas and legislation one considers a strength in itself, and it is expected that Islam will be able to cover the world[39]. In Indonesia alone, HTI wants the system of Indonesia to be a Chilean state, not a democracy. One of the most controversial views among the clergy of society is that they want to uphold Islam in Indonesia with a comprehensive sharia and reject democracy as unclean[40].

Interpretation of Maudhu'i Islamic Fundamentalism

Specifically in the Al-Qur'an there is no word that identifies fundamentalism directly with the Al-Qur'an. But as this age grows where there must be new problems born or linguistic diversions. Then Islam should follow the course of The Times, so that Muslims do not get confused in religion[41]. Before that the fundamentalist word itself in Arabic came from the word "*ashal*" which means principal. The writer identifies this understanding of the fundamentalism by which there are several corresponding meanings of the word ushul or origin, the word "*ghulwun*" or the ambiguity of radical words and several sentences associated with fundamentalism.

For this discussion, the writer takes the Arabic vocabulary of "*ghulwun*." In the Mu'jam al-Mufahras lil Alfazh al-Qur'an, there are several verses related to this word, but the writer only took 2 verses as discussion, QS. Al-maidah section 77 and QS. an-Nisa verse 171.

Letter Al - Maidah verse 77:

قُلْ يَٰأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُواْ فِي دِينِكُمْ غَيْرَ ٱلْحَقِّ وَلَا تَتَّبِعُواْ أَهْوَآءَ قَوْمٍ قَدْ ضَلُّواْ مِن قَبْلُ وَأَضَلُّواْ كَثِيرًا
وَضَلُّواْ عَن سَوَآءِ ٱلسَّبِيلِ

77. Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way."

Lughowi's review of the verse is as follows:

- "قُلْ" (*Qul*): The imperial verb of command means "say ". This verse is a command to the prophet muhammad muhammad muhammad to deliver a message to the scribe.
- "يَٰ أَهْلَ ٱلْكِتَٰبِ" (*Ya ahl al-kitab*): An expression that literally means "o scribe." It is a call to those who have the holy scriptures before the qur 'an, like the torah and the Gospel, to listen to messages being delivered[42].
- "لَا تَغْلُواْ" (*La taghluu*): The verb in the form of a command is derived from the root of the word "exceeding the reliability" (*ghalawa*), which means "to

excess" or "to exceed the limit." This commandment asserted that they should not go too far in their religion.

- "فِي دِينِكُمْ" (*Fi diinikum*): The phrase that means "in your religion." This suggests that excessive prohibition was in force within the context of their own religion.
- "غَيْرَ الْحَقِّ" (*Ghayra al-haqqi*): A phrase that means "apart from right ". This indicates that exaggeration in their religion is not in harmony with truth or true doctrine.
- "وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ" (*Wa la tattabi'u ahwa'a qawmin qad dalluu min qabl*): This phrase contains several important concepts:
- "وَلَا تَتَّبِعُوا" (*Wa la tattabi'u*): Means "and ye shall not follow ".
- "أَهْوَاءَ" (*Ahwa'a*): Means "lusts" or "desires."
- "قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ" (*Qawmin qad dalluu min qabl*): The phrase means "former ones who have strayed." This indicates that they should not conform to the wishes of those who have strayed from their former religion.
- "وَأَضَلُّوا كَثِيرًا" (*Wa adhalluu kathiiiran*): The phrase means "and they have led many (people) astray." This emphasizes that following passions and former straying people has caused many to go astray[43].
- "وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ" (*Wa dalluu 'an sawaa'is-sabiil*): The phrase means "and they have strayed from the straight path." This indicates that their actions have caused them to stray from the path of righteousness or straightway.

After further research the writer did not include nuzul ashbabun because the writer did not find nuzul's ashes on verse 77. This text comes to the text before and after, on al-Ma'idah verses 72 to verse 80, where in 72 to 73 verses it talks about christians who consider the Allah SWT to be al-still. They had confidence that there were three gods, and they felt that almighty Allah Swt was one of the three that they believed to be. Therefore, Allah Swt insists that they are kufur people. In verse 74 Allah Swt asks why they are faithless when God is merciful and merciful. The outcome in verse 75, Allah Swt denies the claim of Christian belief in the prophet Jesus, explains in this verse that Jesus was only an apostle of the messenger of God, and Jesus is described as being god's living mother. Then, in the verses that follow, verses 78 to verses 80 God SWT explain because what they do led to the having of Allah's filtering people and having Allah's wrath.

In the interpretation of *Lubab At-Tafsir* by Ibn Katsir [44] :

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ

"Say (prophet muhammad), " o lull, you must not overdo your (business) religion without rights."

That is, Allah Swt forbids (scribes) to go beyond bounds or overstep in following the truth, to overestimate in flattering people. At the time, scholars extolled

Prophet Isa in excess, thereby issuing a prophetic position up to the Lord. Whereas Propet Isa was one of Allah's emissaries. In the interpretations of ibn katsir it is explained that this was because they were merely following the teachings of their wayward predecessors.

وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

"And have led many (mankind) astray, and they themselves have strayed from the straight path."

That is, they have strayed from the path of right and straight from Islam to the path of heresy and error. And have taken many in the path.

In the concise interpretation of the ministry of religion RI explained that, in addition to the application of God, it turns out that some of the scholars also often go too far. Therefore, Allah Swt rules to the messenger of God to remind them. Say, dear bible scholar, do not be overbearing or overreaching in a false way of belief and practice your religious teaching. Moreover, you should not all be on lid, and neither should you follow the desires or lusts of those who have strayed from days of old, that is, since before my arrival. For they are, in effect, wayward people, and they by their behavior and desire have also misled many humans[45]. And know that they themselves have indeed strayed from the straight path that Allah Swt has appointed."

In tafsir Al-Misbah, by Prof. Dr. the Quraish Shihab of this verse is explained that after it is clear of jewish heresy and Christianity, they are reminded not to go beyond the bounds, including as christians go beyond the bounds to adopt the prophet Isa, or to regard the prophet Isa as illegitimate as is beyond the jewish boundaries. Not only are they misguided but they mislead others. They went astray from a straight path after the coming of the prophet (peace and blessings be upon him). From the meaning of the verse there are two perverseness, the first perverseness referring to the guidance of the prophet Moses as and Isa the prophet, the second heresy relating to the leadings of the prophet muhammad (peace and blessings be upon him). And the Al-Qur'an.[46]

Analysis of the two interpretations highlights some important points relating to the verse:

- 1) a warning against heresy: the two interpretations point out that this warning was directed to scholars, both jews and christians, to stay within the bounds of their religious beliefs and practices. They were reproved for deviating from true doctrine, such as cursing Allah Swt or viewing the prophet isa as God or a child of Allah Swt.
- 2) interpretation of religion: the ministry of religions of ri emphasizes that an adroit is an exaggeration in religion and conforms to lust, which has led many to stray. While his interpretation of Al-Misbah highlights that their perversion includes two aspects: heresy associated with the leadings of the

prophets of Moses and of the prophet isa, and heresy related to the leadings of the prophet Muhammad.

- 3) the role of the prophet, prophet as a warning giver: the two interpretations emphasize the role of the prophet muhammad as a warning giver to the scribe to remind them of their deviation. The messenger of God is commissioned to deliver a righteous message and to reprove them for their heresy.
- 4) Heresy led to the loss of another: the two interpretations point out that the scholars' corruption not only harm themselves but also lead others astray. In other words, their perverted actions have a negative impact on society and have led many to lose their way[47].

From this analysis, it may be concluded that the text warned the scribes to keep from going too far in their religion and avoiding the heresy that has led many astray. The role of the prophet of God as a warning giver is also highlighted, and the importance of understanding and following true teachings according to Allah Swt's direction.

Surat An-Nisa Ayat 171:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَنَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا

171. O People of the Scripture do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, "Three"; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs. (An-Nisa'/4:171)

The lughowi review (literal analysis) of this verse is as follows:

- "يَا أَهْلَ الْكِتَابِ" (Ya ahl al-kitab): This expression refers to "scripture," which refers to those who have previous scripture (torah, Gospel, etc.).
- "لَا تَغْلُوا فِي دِينِكُمْ" (La taghluu fi diinikum): The prohibition against being "do not be overbearing in your religion" emphasizes staying within bounds or being overly involved in practicing religion.
- "وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ" (Wa la taquluu 'ala Allahi illa al-haqq): This command is "and you must not say unto Allah Swt except that which is right," emphasizing the importance of truth in proclaiming Allah Swt.
- "إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ" (Innama al-masiihu 'Isa ibnu maryama rasulu Allahi wa kalimatuhu alqahaa ila Maryama wa ruuhun

- minhu*): The explanation of Jesus (isa) Mary's son as "the apostle of god" and his "sentence" that he passed on Mary, and "ruh (created) from him."
- "فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ" (*Fa aaminuu billahi wa rusulih*): The instruction to "have faith in god and his apostles" emphasizes the importance of faith in Allah Swt and his apostles.
 - "وَلَا تَقُولُوا ثَلَاثَةً" (*Wa la taquluu thalaa' tah*): The warning "and say not (of) three (of the Lord)" rejected the concept of the trinity in the belief.
 - "إِنَّتَهُوَ خَيْرٌ لَّكُمْ" (*Intahuu khairan lakum*): The message "it is better for you," asserted that abandoning behavior that is not in harmony with religious truth would do them good.
 - "إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ" (*Innama Allahu ilahun waahid*): The assertion that "Allah Swt is, indeed, the only god," rejects the many concepts of idols or gods.
 - "سُبْحَانَہٗ أَنْ يَكُونَ لَهُ وَلَدٌ" (*Subhaanahu an yakuna lahu waladun*): The expression "great is he (Allah Swt) of having children," reject the literal concept that Allah Swt has children.
 - "لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ" (*Lahuu maa fi as-samaawaati wa maa fi al-ard*): That "his (Allah Swt's) possession is what is in the heavens and what is on the earth," affirms Allah Swt's absolute power and possession[48].
 - "وَكَفَىٰ بِاللَّهِ وَكِيلًا" (*Wa kafa billahi wakeelaa*): The statement that "Allah Swt is sufficient as a protector," affirms that god is the best person to trust and trust.

An explanation of the meaning of the word that is marked (*) Including exaggeration is to say that the prophet isa is God as said by christians. (**) The meaning of the sentence is kun (' be! '), so that the prophet isa was created without a father. (***) It is called the blow of God because it comes from Allah Swt's command n.

In the book of Asbabun Nuzul, by al-wahidi an-nisaburi, the verse comes down because nasrsni says that the Prophet Isa was the son of Allah Swt, so Allah Swt placed it in order to refute and remind the people[49].

The text continues the same letter, in the preceding verses of 153 to 162. Where in verses 153 to 162, God explains the scribal class by referring to the evils and sins committed by them. Which explains the background with the QS. An-nisa, verse 171.

In Ibn Katsir's interpretation, it is interpreted that Allah SWT is master. Prohibits scholars from being overbearing, for this is taking place among christians, where they overstepped the prophet Isa until they elevated his prophetic position to the Lord. Even they were overacting their followers by recognizing that they were (al-ishmah), as well as by performing their duties, good and bad[50]. Therefore, Allah Swt said:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّنْ دُونِ اللَّهِ

"They made the rabbis and the monks as gods other than Allah. (*)..."

(*) That is, they obeyed the teachings established by the rabbis and monks, though contrary to Allah Swt's teaching. The summary interpretation of obedience, after inviting all humans to exercise faith, calls upon the scholars who in the verse's past are described as having gone beyond the point in their beliefs. Christians go beyond the limit in their beliefs for keeping the prophet isa and the jews out of bounds for accusing the prophet isa of being a liar[52]. To the overreached scribe, this verse is directed. O bible scholar! Do not go beyond the reasonable limits established by reason and religion in the performance of your religion, and speak not of Allah Swt except that which is true[53]. Do not say that isa is God or the son of god as the christians say, and neither do you say that isa is a liar as the jews say. Truly, al-still Prophet Isa, the son of Maryam, was a messenger of Allah Swt and created in his terms, in the ancient (be) sentences that show to his will and power in creating the prophet isa, which he delivered the sentence to Mary, and by the spirit of him, which he deceived with his command. Then have faith in Allah Swt and his apostles, including faith in the prophet muhammad, and you must not say, to believe that "god is three." Stop saying those words. That way is better for you. Truly Allah Swt the almighty god, there is no ally for him, the necessity of having children, for if so, means he needs something, but it is what is in the heavens and what is on the earth. And it is sufficient of Allah Swt to protect and sustain you all.

In the interpretation of al-wajiz, in this interpretation it is explained that there are two groups that go beyond the limit, one that regard the prophet isa as God and another who accuse the prophet isa as an illegitimate child. "*Speak not of god except of the right thing.*" By saying that Uzair's the son of Allah Swt, and Isa is the prophet. The prophet isa was indeed a sign of the almighty Allah Swt. The prophet isa is there with the words "*kun...*" be in Maryam's hands through the angel gabriel, and gabriel, he blows the spirit into him from the secret of Allah Swt, just as Allah Swt created other spirits. That gives evidence of faith in the almighty Allah Swt. Christians say that there are three gods, who say they are called the Lord father, the Lord mother, and the Lord of the holy skirts, and so god says, "let not ye say there are three." They made God Allah Swt's creation, gods. So that creation cannot be equal to Allah Swt.

An analysis of the two interpretations highlights some important points relating to this verse:

- 1) a warning against an authoritarian aberration: the two interpretations emphasize that this verse is a warning to a bookkeeper who has gone beyond the limit in their conviction. They pointed out that the christians

- went beyond the limit by challenging god with isa (Jesus) as Lord, whereas the jews went beyond the point by accusing isa of being a liar[54].
- 2) prohibition beyond the boundary of religion: the interpretation of obedience emphasizes that it includes not exceeding the natural limit of religious practice and speaking not of Allah Swt but of truth. This emphasizes the importance of complying with religious teachings with reason and truth[55].
 - 3) teachings about isa (Jesus) and the trinity: both interpretations point out that Jesus' son Jesus was a messenger of Allah Swt and was created in his terms, emphasizing the sanctity of isa as prophet and rejecting the concept of the trinity in Christian conviction. This reinforces belief in monotheism in Islam[56].
 - 4) the importance of faith in god's apostles: both interpretations emphasize the importance of faith in Allah Swt and his apostles, including isa and the prophet muhammad[57]. It shows that Islam recognizes and respects prophets as messengers of Allah Swt.
 - 5) denial of the concept of deity three: interpretation of al-wajiz emphasizes the denial of the idea of the third godhead held by the christians, emphasizing that God is one and has no children or Allies.
 - 6) from this analysis, it may be concluded that this scripture warns the scholars not to go beyond their limits in their beliefs and to obey religious teachings correctly[58]. The denial of corruption in confidence, the emphasis on monotheism, and the importance of faith in God and his apostles became the point in understanding this verse in the islamic context.

Conclusion

In understanding islamic phenomena, it is important to acknowledge that no single approach can describe the whole spectrum of the movement. Islamism varies from groups that adopt moderate approaches to those that adopt radical approaches. The interpretation of the doctrine of Islam in fundamentalist movements is often influenced by the social, political, and economic context in which it emerges. The importance of understanding the diversity of the interpretations and motivations behind this phenomenon cannot be overstated. While some fundamentalist groups may favor a more moderate approach and focus on preaching and education, there are others who are more likely to use violence to achieve their political objectives. In the face of contemporary challenges, such as globalization, modernization, and pluralism, efforts to promote moderate approaches, tolerance, and adaptability in understanding Islam are becoming increasingly important. Dialogue between culture and

religion, a deeper understanding of the complexity of Muslim society, and the effort to build Bridges between the various groups and streams in Islam are necessary steps to respond effectively to these challenges. Thus, a deep study of Islam and fundamentalism not only gives insight into the complex dynamics of Muslim society but also provides the basis for efforts to promote reconciliation, dialogue and peace among all concerned.

Author Contributions

Nur Zen Hasanah: Conceptualization, Methodology, Writing – review and editing, Supervision, Project administration. **Rizki Alfi:** Conceptualisation, Methodology, Writing – review and editing, Investigation. **Ria Rifkiah:** Methodology, Writing – review and editing, Investigation. **Asep Abdul Muhyi:** Investigation.

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