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Islamic Views on Radicalism and Terrorism

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Abstract

This research aims to get to know Islam, Radicalism and Terrorism. This research is qualitative research with descriptive methods and Maudhu'i interpretation. This type of qualitative approach is based on secondary data sources which are literature related to the research topic sourced from articles, journals, books, etc. Data analysis techniques are carried out through the stages of inventory, classification and interpretation. The technique for checking the validity of the data is carried out by means of library research. The research results obtained show that there are several findings obtained by the author, namely, a description of the concept of Islam, the problem of Radicalism and Terrorism, the history of the birth of Radicalism and Terrorism, several interpretations with Maudhu'i interpretations relating to Islam, Radicalism and Terrorism.

Keywords: Islam; Radicalism and Terrorism; Maudhu'i interpretation

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Introduction

Basically, religion teaches humans to make peace and solidarity with each other, respect each other and build solidarity both within one religion and between followers of different religions. However, in our daily lives we often encounter violence committed by people who adhere to it. religion, both towards our own religion and towards other people of different religions. Radicalism and terrorism are very complex phenomena and are often associated with religion, especially against Islam. Although not all followers of Islam are involved in radical attacks and terrorism, this has become a global problem in modern times due to terrorist attacks that have hit the whole world[1].

In an Islamic perspective, radicalism and terrorism are considered contrary to true Islamic values. Islam, as a peaceful religion, teaches that violence should only be used in very limited circumstances, such as self-defense or protecting human rights[2]. Acts of violence that harm other people or society in general, especially forms of terrorism, are declared crimes that are prohibited in Islamic law.

The history of radicalism and terrorism often displays as many as four names of religions. From these actions it is clear that religious doctrines have great power over political, social and cultural forces[3]. Radicalism and terrorism started in the name of religion and appeared in various forms. They initially did not believe them because they had a different understanding from them, and finally they dared to kill them because they had a different ideological understanding. Some Muslims who commit acts of violence quote verses from the Koran or hadith narrated by the Prophet Muhammad SAW to support their acts of violence[4]. Even though Islam teaches tolerance (Tasamuh) and is a universal religion and moderation (Wasatiyah)[5].

Islam is a religion that teaches peace and security in life, this world and the hereafter. Islam literally means devotion to God and peace. Peace in Islam refers to the inner state that exists in people who practice Islam, called Muslims, who seek to understand and carry out the will of Allah[6]. However, a person's path in life cannot be separated from the problems they face. This has an impact on the understanding and practice of religion. This sometimes attracts and pushes to the brink of radicalism because it contains the beliefs and values contained in it[7].

Radicalism is an ideology or movement that demands firm or rapid change and reform, often using violence. In Indonesia, history often shows that radicalism movements are often linked to the identity of certain groups, including those that claim to be groups based on Islamic teachings[8]. Thus, this

research focuses on understanding Islam, radicalism and terrorism, whether in the holy book Muslims recognize the concepts of terrorism and radicalism, what is the relationship between radicalism and terrorism in religion, what is its history and what is the interpretation of the ulama regarding verses relating to radicalism and terrorism.

Method

The method used in this paper is a qualitative research method which is a method of processing data into descriptive form. Descriptive research itself is a research method that presents a complete picture of a phenomenon or situation [9]. Meanwhile, in the interpretation we use the *Mawdui* interpretation method, namely looking for answers to topics in the Al-Quran. The method is to collect verses from the Qur'an that are relevant to the theme or topic being discussed, order them, explain the reasons for the revelation of the verses and the relationship between the verses, and interpret them by taking into account the views of Tafsir experts[10].

Result and Discussion

Radicalism and Terrorism Perspective

Radicalism comes from the Latin word *radix* which means "root". That is, understanding that requires major changes and revisions in order to progress. From a social science perspective, radicalism is closely related to an attitude or position that seeks to change the status quo by destroying it and replacing it with something completely different and new[11]. Radicalism is a reaction to the current situation. This reaction comes in the form of evaluation, rejection, and even rejection[12]. The problems that are rejected can be assumptions, ideas, institutions, or values that can cause the rejection situation to persist[13].

Terrorism comes from the word *terror*. According to the Oxford Paperback Dictionary, terrorism means extreme fear, a frightening person or thing. Terrorism is the use of violence and intimidation, especially for political purposes[14]. Many analyzes agree that terrorism has a specific method: the systematic use of violence to achieve political goals. Methods include bombing, hijacking, assassination, hostage taking, or brief acts of armed violence. Terrorists are still terrorists[15]. Terrorism today refers to the basic understanding that terrorism is a means, a tactic, to achieve a certain goal.

Meanwhile, Enclycopedia Americana states that terrorism is the use or threat of violence that is limited to physical damage, but has a high psychological impact because it creates fear and surprise[16]. The effectiveness of terrorism is political rather than military. Terrorist acts are intended to

communicate a message. Conventionally, terrorism is aimed at the actions of revolutionaries or nationalists who oppose the government, while terror refers to the government's actions to crush rebellions. In practice, the difference between terrorism and terror is not always clear[17].

History of Radicalism and terrorism in Religion

Discussions about radicalism in the name of religion will never subside. Until now, daily news both on television and in print media are often filled with reports about acts of terrorism. Added to this are conflicts in the Middle East, one of which is triggered by fundamentalist and radical views on political, religious and social issues.

Since the time of the Prophet Muhammad SAW, radicalism in the name of religion has existed. In fact, the Prophet Muhammad SAW himself has warned in various hadiths that this kind of phenomenon will continue to exist in the future[18]. One of them is a hadith which tells about the incident of Dzul Khuwaishirah (HR Bukhari 3341, HR Muslim 1773), as well as a hadith which explains the characteristics of radical groups (HR Bukhari number 7123, Juz 6 page 20748; Sunan an-Nasai chapter Man Syahara Saifahu 12/ 474 number 4034; Musnad Ahmad chapter Hadith Abi Barzakh al-Aslami 40/ 266 number 18947).

Radicalism is the beginning of the emergence of terrorism because these terrorist people started from radical groups, then their radical thoughts turned their actions into terrorists[19]. At this stage, not a few Islamic circles support it. And when acts of terrorism are rampant, its supporters do not want to interfere by saying that there is no terrorism in religion[7].

Verses and interpretations about radicalism and terrorism

Qur'an surah An-nisa' verse 171:

يَأَهْلَ الْكِتَبِ لَا تَعْلُوْا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقُّ إِنَّمَا الْمَسِيْحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَمْتَهُ وَالْقَنَّهَا إِلَى مَرْيَمَ وَرُوْحٌ مِّنْهُ فَأَمْتُهُ بِاللَّهِ وَرَسُولِهِ وَلَا تَقُولُوا ثَلَثَةٌ أَنْتُهُوْ خَيْرًا لَّكُمْ إِنَّمَا الْلَّهُ إِلَهٌ وَاحِدٌ سُبْحَنَهُ وَأَنْ يَكُونَ لَهُ وَلَدٌ لَّهُ وَمَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَرَكِيَّا

Ministry of Foreign Affairs translation 2019

171. O People of the Book, do not exaggerate in (practicing) your religion188) and do not say anything against God except the truth. Indeed, the Messiah, Isa son of Maryam, is only a messenger of God and (a creature created by) His words189) which He conveyed to Maryam and (by a breath of) His spirit.190) So, believe in God and His messengers and do not say, "(God is) three." Stop

(from that speech). (That) is better for you. Indeed, only Allah is the Supreme Lord. Blessed is He from (assuming) having a child. To Him belongs whatever is in the heavens and whatever is on the earth. God is enough as a protector.

188) Including exaggeration is saying that Prophet Isa a.s. that's god as the Christians say.

189) The meaning of the sentence is *kun* ('be!'), until Prophet Isa a.s. was created without a father.

190) It is called a wind from God because the wind comes from the command of God SWT. (An-Nisa'/4:171)

In this verse, the prohibition of *ghuluw* in religion is explained. *ghuluw* is one of the traits that Allah SWT hates. to go beyond the limit, to be excessive than it should be in matters of religion, we must follow the revelation, we must not exaggerate[20]. Because the nature of *ghuluw* can make people fall into the abyss of error and lead them astray from the right path until they leave what has been established by the syariah. The word *ghuluw* is mentioned twice in the Qur'an by using the verb form aimed at a prohibition. Namely in QS al-Nisa verse 171 and QS Al-Maidah 77[21].

According to the Wahbah Az-Zuhaili's View, Allah SWT forbids the People of the Book to go beyond the limits and exaggerate, such as Exaggeration in Conclusion and worship[22]. The Christians have exaggerated and exaggerated Jesus until they even deified him (made him a god). They revoked his prophethood and raised him to be a god other than Allah SWT. Furthermore, Christians are also excessive towards the followers of Jesus who claim that they are above and better than their religion, so that Christians think they are protected from injustice and sin. Until the Christians blindly follow every speech (Their Speech), not caring if the words are true or false [23].

According to Ibn Kathir's view, Allah SWT forbids the People of the Book from giving excessive flattery. Christians often do this because they think Jesus has more than he actually does. They elevate him beyond the status that God gave him, and then lower him from the level of a prophet, making him a different god from the god they worship. (Al-Bukhari and Syihabudin 2023).

Qur'an surah Al-Maidah verse 77:

Apart from QS. an-Nisa verse 171, the word *al-ghuluw* is also mentioned in QS. al-Ma'idah verse 77

فُلَّ يَاهْلَ الْكِتَابِ لَا تَغْلُبُونَ فِي دِينِكُمْ عَيْرَ الْحَقِّ وَلَا تَتَّبِعُونَ أَهْوَاءَ قَوْمٍ قَدْ ضَلَّوْ مِنْ قَبْلٍ وَأَضَلُّوا كَثِيرًا
وَضَلَّوْ عَنْ سَوَاءِ الْسَّبِيلِ

Ministry of Religion 2019 translation

77. Say (Prophet Muhammad), "O People of the Book, do not exaggerate in your religious (affairs) without right. Do not follow the desires of a people who were truly astray before you and misled many (humans) and they themselves strayed from the straight path." (Al-Ma'idah/5:77)

According to M. Quraish Shihab's perspective in his tafsir book, namely the tafsir Al-Misbah, after explaining the heresies and mistakes of the Jews and Christians, the two groups were warned by al-Kitab experts not to cross religious boundaries, as the Christians did, or denounced Him as an illegitimate child, as the Jews did. Allah has emphasized that we should not exaggerate our religion in a way that is not true. They were asked not to defend or insult Isa AS and not to follow his lustful desires like those who had gone astray or led him astray before (Al-Bukhari and Syihabudin 2023).

In the Qur'an, Allah has explained that people who disbelieve and worship other than Him have no right to be worshiped as gods. As in His words:

قُلْ يَأَهْلَ الْكِتَابِ لَا تَغْلُوْ فِي دِينِكُمْ عَيْرَ الْحَقِّ

Meaning: "Say, "O People of the Book, do not exaggerate (go beyond limits) in an incorrect way in your religion.

Ibn Abu Hatim narrated from several mediators that there was once an Alim who taught the Holy Book and Sunnah to many people for a long time. But the devil came and doubted his teachings, saying that what he learned was just something he had inherited, or a commandment he had previously followed, and was unacceptable. Satan forced him to practice this doubt. After some time, he realized his mistake and intended to repent. He gave up all his power and kingdom and would worship until the end of his life to erase his sins. However, during the service, he was told that repentance for sins directly related to God was acceptable, but he should not lead people astray by following his teachings. Therefore, his repentance will never be accepted. Al-Rabbi Ibn Abbas explains that this verse was revealed about these and similar people.

Munasabah Qur'an

There are two connections in Surat An-nisa verse 171 and Surat Al-maidah verse 77 namely:

a) Munasabah Surah

In Surat An-Nisa verse 171, Allah SWT forbids the People of the Book to go beyond the limits and exaggerate, such as Exaggeration in Conclusion and worship. Christians have exaggerated and exaggerated Jesus until they even deified him (made him a god). Allah is the only God and Jesus is only His messenger. Don't ever think that there are three gods. Everything that is in the sky and on the earth belongs to God, and God alone is enough as a protector.

Meanwhile, in the 77th verse of Al-Maidah, Allah reiterates to the People of the Book not to exaggerate their religion in ways that are not true. This includes not exceeding the limits of belief in the Prophet Jesus by considering Him to be God for Christians or accusing Him of being an illegitimate child for Jews.

It can be concluded from these two verses that Allah again emphasizes to us not to overdo our religion and not to follow in the footsteps of previous people who went astray and even led others astray.

b) Munasabah Verse

In Surah An-nisa, verse 171 is related to the following verse, namely verse 172 and Surah An-nisa, verse 173.

Allah Subhanahu wa Ta'ala says:

لَنْ يَسْتَكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِّلَّهِ وَلَا الْمَلِكُكُهُ الْمُقَرَّبُونَ وَمَنْ يَسْتَكِفُ عَنْ عِبَادَتِهِ
وَيَسْتَكِفُ فَسِيَحُشُرُهُمْ إِلَيْهِ جَمِيعًا

172. Almasih will never refuse to be a servant of God and so will the angels who are close (to God). Those who refuse to worship Him and are proud, then God will gather them all to Him. (An-Nisa' /4:172)

The verse above states that Jesus (al-Masih), who was made a god by Christians, did not hesitate or be ashamed to be a servant of Allah who surrendered and obeyed him. Even several angels such as Jibril, Mikail, and Israil who were very close to Allah also submitted to Allah SWT. therefore whoever refuses to worship Allah and is arrogant and does not obey His commandments, then the next day Allah will gather all the people, both those who reject and those who are arrogant, and bring them before Him.

Further in verse 173 Allah Subhanahu wa Ta'ala said:

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفَّيهِمْ أُجُورُهُمْ وَرَبِّيْدُهُمْ مِنْ فَضْلِهِ ۚ وَأَمَّا الَّذِينَ أَسْتَكْفَفُوا
وَأَسْتَكْبَرُوا فَيُعَذَّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

Ministry of Foreign Affairs translation 2019

173. As for those who believe and do good deeds, God will complete their reward and increase some of His bounty. Meanwhile, those who refuse (to worship God) and are proud, then God will punish them with a painful punishment. They will not find a protector and helper other than Allah. (An-Nisa'/4:173). After explaining that all believers will be gathered before Allah on the Day of Resurrection, this verse says that there will be a promised reward for those who believe, and torment for those who are doubtful, arrogant, and do not want to worship God. Allah SWT.

Conclusion

In an Islamic perspective, radicalism and terrorism are considered contrary to true Islamic values. Islam, as a peaceful religion, teaches that violence should only be used in very limited circumstances, such as self-defense or protecting human rights. Acts of violence that harm other people or society in general, specially forms of terrorism, are declared crimes that are prohibited in Islamic law. Various analyzes show that religious radicalism is increasing due to world politics in the Islamic world and is still experiencing mutual conflict, oppression, and arbitrariness. Palestine, for example, has always been seen as the face of the Islamic world which is tightly controlled by capitalism. The feeling of solidarity with the suffering of Muslims throughout the world has given rise to this point where a movement in the name of religion was born on the line of confrontation with the Western world.

The Al-Qur'an does not at all provide justification for perpetrators of religious radicalism. Even if there are arguments that support radical doctrine, it is certain that this occurs because of a narrow understanding of the text of the Al-Qur'an itself. As explained above in the Al-Qur'an which can be concluded from these two verses, namely Surah Al-Nisa verse 171 and Surah Al-Maidah verse 77, namely the prohibition of going beyond the limits, going beyond what is appropriate in matters of religion so that we do not follow in the footsteps of previous people who have gone astray and even led astray others. Islam, which comes from the word "salima" which means salvation, is a religion that guarantees peace for all people, both in this world and in the afterlife. The Prophet Muhammad SAW even stated that Muslims are those who ensure that other people feel safe from their words and actions. Wars in Islamic history must be understood in their context, including the interpretation of war verses

in the Koran and Hadith. Allah SWT sent the Prophet Muhammad SAW as a blessing for all nature by bringing the perfect teachings of Islam. The Prophet Muhammad SAW also stated that his goal was to perfect morals. Therefore, Islam is truly a religion full of compassion, tolerance and peace. In fact, in QS. An Nahl verse 125, there is no order to fight, but peaceful and gentle preaching. After studying the verses of the Koran regarding Radicalism and Terrorism, according to the author's analysis, the attitudes displayed by those who commit Radicals and Terrorists are not true and only act in the name of religion to cover up their crimes.

Author Contributions

Putrie Dewi Mayang Sari: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Rahayu Novaliana Putri:** Methodology, Writing – review & editing, Investigation. **Ramizard Kumbi:** Conceptualization, Methodology, Writing – review & editing, Investigation. **Asep abdul Muhyi:** Investigation

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