FUNDAMENTALISM AND RADICALISM IN ISLAM: AN EPISTEMOLOGICAL APPROACH

Syamsul Rijal and Rasyidin Muhammad

Abstract: *This paper attempts to examine how fundamental-radical epistemology forms after the return of the power of Taliban in Afghanistan. To arrive at this topic, the author would firstly review the terminology and historical roots of fundamentalism-radicalism and the factors that caused its emergence and its characteristics. The author uses a historical-phenomenological approach in doing the literature research to write this article. In analyzing obtained data, the author is using descriptive-analytical, historical, and holistic techniques. The results found are: first, the emergence of the understanding of fundamental-radical, which was initially only a political phenomenon, turned out to lead to systemic violence, actual violence, action, and symbolic violence. These are still threatening humanity because of the characteristics of their movements that are unwilling to communicate and attempt dialogue with relevant groups. Second, the factors behind the rise of radicalism are two, namely: socio-political factors and religious-related emotional factors. Third, the epistemology of fundamental-radicals lays only on literal and textual understanding. According to them, the truth lies in the understood sacred text, as it is.*

Keywords: *Fundamentalism; Radicalism; Epistemology.*

Abstrak: *tulisan ini mencoba mengkaji bagaimana bentuk epistemologi fundamental-radikal pasca kembalinya kekuasaan Taliban di Afghanistan. Untuk sampai pada topik ini, penulis terlebih dahulu akan mengkaji terminologi dan akar sejarah fundamentalisme-radikalisme serta faktor-faktor penyebab kemunculannya dan ciri-cirinya. Penulis menggunakan pendekatan historis-fenomenologis dalam melakukan penelitian kepustakaan untuk menulis artikel ini. Dalam menganalisis data yang diperoleh, penulis menggunakan teknik deskriptif-analitis, historis, dan holistik. Hasil yang ditemukan adalah: pertama, munculnya paham fundamental-radikal, yang semula hanya fenomena politik, ternyata mengarah pada kekerasan sistemik, kekerasan aktual, aksi, dan kekerasan simbolik. Mereka masih mengancam umat manusia karena ciri-ciri gerakan mereka yang tidak mau berkomunikasi dan berusaha berdialog dengan kelompok-kelompok terkait. Kedua, faktor yang melatarbelakangi munculnya radikalisme ada dua, yaitu: faktor sosial politik dan faktor emosional terkait agama. Ketiga, epistemologi fundamental-radikal hanya bertumpu pada pemahaman literal dan tekstual. Menurut mereka, kebenaran terletak pada teks suci yang dipahami apa adanya.*

Kata Kunci: Fundamentalisme; Radikalisme; Epistemologi.

Introduction

Over the past few decades, several Islamic states -most recently in Afghanistan- have witnessed the rise of Islamic political movements, particularly the radical movement known as the fundamentalist movement. The pace of these movements' political and jihadist activities that claim to be working to build an Islamic state or rebuild the Islamic caliphate system had increased over the past few years. Their fingerprints are visible in the context of what is known as the revolution of the Arab spring.

This group, of course, expresses specific political and intellectual trends. Therefore, it can be said that the emergence and subsequent spread of this type of radical organization or group of Islamic background is an inevitable result of the failure of the modern national state development project in the Islamic State. For example, the national political system in Afghanistan, which was in power for twenty years, failed to provide prosperity to all its people. Perhaps failure in this area is due to the corruption of the ruling class and political elites in Islamic countries. The covert colonization of the West continues to destroy the region's economy and the internal structure of society within it.

The authors are unlikely to adequately fit into the details of this thorny issue as outsiders. Nevertheless, the extraordinary emergence of Islamic fundamentalism resulted from a lack of confidence in government and court conduct patterns under man-made regimes that had failed in implementing those principles.

The growing phenomenon of embracing radical political Islam is showing weakness and possibly a loss of confidence in governments and regimes within various countries in the Middle East, and by which we mean here, are Arab and Islamic countries or the majority of Islamic society. The danger in this regard lies in the fact that the decline or lack of trust is not limited to the existing system of government but also affects the institutions that originated from the countries themselves. Radical religious organizations have not and will not recognize the objective facts of the existing states in political and geopolitical history because they undermine the foundation upon which these countries are based and refuse to accept national spaces that are considered political movements, and thus jihad of all kinds.

These movements gained real popularity among some religious and intellectual elites and amongst the general public. Still, these popularities remain limited in terms of the extent to which they could attract large segments of public opinion down the road. The political discourse and ideology of these movements are not famous because they cannot attract mass masses, but rather the effectiveness of such campaigns are manifested in their ability to mobilize some individuals to encourage them to embrace their ideological understanding. They include elements who have the psychological, mental, and moral ability or readiness to adhere to those beliefs.

Home education, family or professional environments, or other specialized sociological circumstances of these people will significantly contribute to their involvement in contemporary Islamic fundamentalism. Feelings of distress or psychological pressure, social injustice, political pressure, and so on will increase one's confidence to adhere to fundamental-radical understanding.

A critical topic of conversation regarding fundamental-radical groups is the use of force by these groups to achieve their goals and objectives. Ironically, this violence or terrors are hiding under the guise of implementing Islamic Sharia and jihad to build an Islamic system. Instead of saying "there is no compulsion in religion", this sect or group deliberately declares others as infidels and sentences apostates to people who contradict them. This group believes that what they are doing is the same as the jihad fought by the Muslims earlier in the Islamic period.

The most serious threat from this group is the use of terror and the establishment of armed and organized militias to implement its projects and objectives. Instead of using peaceful means or dialogue among Muslims and non-Muslims, these fundamentalist organizations adopt different

options, which in many cases prioritize violence, including acts of murder, bombing and sobbing terror, and panic in the hearts of people especially innocent civilians. Islam does not teach these beliefs and practices.

Correct understanding of religion is essential to the development of religiousness from its adherents. A false understanding of religion will result in the emergence of deviant religious behavior, including religious fundamentalism, which in certain cases leads to radical acts and terrorism. Radicalism and terrorism are two interrelated sides of a coin that are both caused by fallacies or misconceptions in understanding religion. Bloodshed, violence, and armed conflict continue to occur among Muslims caused by different understandings or streams carried out by radical groups. This caused a lot of destruction and damage everywhere, both human life and property.

Understanding the teachings of Islam is fundamentally and radically ways give the impression that Islam is a fierce, rigid, static, intolerant, exclusive, and normative religion. These can undoubtedly form a harsh person and the anti-criticism of its adherents. As a result, acts of violence are done on behalf of religion. For example, terrorism, violence, and massacres are taken as synonymous with Islam. This is of course, very detrimental to the image of Islam as a religion of peacemakers.

Religious radicalism is a phenomenon that commonly appears in every religion. If closely observed, the thoughts and practices of Jews and Liberal Christians both view their religion as a "historical religion", an "evolutive" religion; a religion that is constantly evolving with times and places, and believe that according to those outside the Church, there is no salvation. On the other hand, Jews are determined that they are part of the travel history of the dynamics of Judaism.[1]

Based on the above description, this paper will discuss the thinking of fundamental-radicals in the lens of epistemology, history, emerging factors, and things that need to be considered so that we will not fall into radical understanding, also giving procedures (ways) to avoid it, and what are the criteria of fundamental-radical teachings.

This paper is literature research using the necessary data based on primary literature and secondary. The primary literature in question is a work that examines fundamentalism and Islamic radicalism. To support the primary data, the author uses helper literature or commonly referred to as secondary literature, which can also be taken from books, papers, and journals related to this research. The authors use several complementary methods to analyze the collected and classified data: a. Descriptive. This method is used to describe fundamental-radical thinking. b. Historical.

This method the author uses to find out the historical roots of fundamental-radical thought. This is necessary because the idea is not separated from the struggle of history. c. Holistic. Here, the object of study is not understood automatically but is understood comprehensively.[2]

A Cursory Question of Epistemology

Humans are essentially truth-seeking creatures. Man is never satisfied with his knowledge, but he constantly seeks the truth by questioning the right answers to satisfy his curiosity. Nevertheless, he must evaluate any answer with a specific method to measure whether what is meant here is not a pseudo truth, but a truth of a scientific nature that could be measured scientifically.

Philosophers suggest that knowledge is a treasure of mental wealth that directly or indirectly enriches our lives. Knowledge can also be said to be the answer to various questions that arise in life. From a question, you are expected to get the correct answer. Therefore, the problem arises how do we structure the proper knowledge? This is what philosophy is called epistemology.[3]

Epistemology is all kinds of human activities and thoughts that always question where the origin of science is obtained.[4] Epistemology is one of the main branches of the philosophical area that discusses the ins and outs of knowledge.[5] It is also worth remembering that in epistemology, there are some differences regarding the theory of knowledge because each science has different objects, methods, systems, and levels of truth, both from the point of view and the method.[6] The science of epistemology discusses a series of questions about the problem of the truth of science and which must be answered, including 'What is science?' Where did it come from? What's the source? What's the truth? How to build proper and correct knowledge based on the religion of Islam? Can we get the proper science? What can be known, and where is the limit?

The above questions are about the discussions studied in the discussion of epistemology. So, it can be concluded that this epistemology discusses the ins and outs of knowledge both from the beginning, the source of knowledge, to the end, and how to get knowledge. Even the discussion is very detailed. Studying epistemology can also build a deeper understanding of knowledge than just accepting and understanding the facts of knowledge so that we have a great opportunity to discover new things or theories.

The rapid development of knowledge today does not make a man stop seeking the truth. Precisely the opposite, it increasingly encourages humans to continue seeking the truth based on previously existing theories to test a

new approach or abort the previous theory. So that humans today are more active in conducting scientific research to find solutions to every problem they face. Because man is static, not rigid, it means that he will not stop at one point, but will continue with man's time in fulfilling curiosity for his world.

On the one hand, Islamic epistemology is centered on Allah, in the sense of Allah as a source of knowledge and truth, but on the other hand, Islamic epistemology is centered on man, in the sense of man as the seeker of science and truth.

In essence, the birth of epistemology is because thinkers see that the human senses are the only means of connecting humans and external reality. Understanding and interpreting this external reality sometimes and even always gives birth to many mistakes and errors. Therefore, some thinkers do not consider the sense of birth valid (true) again and try to build a rational valid sensing structure.[7]

Fundamental-Radical Terminology and Its Brief History

Fundamentalism, expressed in Arabic by the word al-uṣūliy with its plural form of *al-uṣūliyyūn*, which means following principles and rules.[8] The term fundamentalism was initially born in the West against their historical background and religious problems. Fundamentalism is often interpreted as a reaction to modernism.[9] Fundamentalism is regarded as a school that adheres to the fundamental of Christianity through rigid and literalist interpretation of the religious scriptures. As explained by M. Said al-Asymawi that the term fundamentalist originally meant Christians who were trying to return to the first principles of Christianity. The term then expanded. It is then embedded in every violent and rigid flow in embracing and practicing the formal teachings of religion and extreme and radical in thinking and acting. Until the Islamic community of such character was affected called fundamentalists, and the term Islamic fundamentalism emerged.[10]

The word radical is etymologically derived from the word radix, which means root. In the Great Dictionary of Indonesian, the notion of radicalism is a radical understanding of flow in politics; an understanding or school that wants social and political change or renewal by violent or drastic means; extreme attitudes in the political flow. Radicalism can be understood as the political understanding of statehood that wants an evolution and a massive revolution to achieve a significant level of progress.[11]

There are various radical notions from multiple perspectives, including:
1. Radical Islam is a Muslim who has a rigid and narrow mind in

understanding Islam and is exclusive in looking at other religions. This radical group will exist in any religion, including in Islam.[12]

2. In philosophy, radical is the process of thinking complexly to its roots, to the essence, nature, or substance of thought.

3. Historically, radicals were groups that directly sought the root of the problem, questioning everything, observed the problem as a whole, and then reversed all things to achieve better civilization and justice.

According to the Encyclopedia Britannica, the word 'radical' in a political context was first used by Charles James Fox. In 1797, he declared a 'radical reform' of the electoral system, so the term was used to identify movements in favor of parliamentary reform.[13]

Until now, there has been no agreement of the same Islamic scholars agreeing on the meaning of the term radical Islam, but the closest term about radical Islam is a fundamentalist to show attitudes among Muslims who reject the existing social order and try to implement a separate order model based on religious values. However, the term is heavily influenced by the Christian tradition that refers to the image of the Protestant fundamentalism movement. To avoid religious bias, some observers prefer specific terms that are more sociological and political such as radical, extremist, religious-nationalist, or sufficiently Islamist. The difficulty in implementing this also arises because members of the religious radicalism movement have never called themselves fundamentalists or its Arabic term *uṣūliyyūn*.

If we look at historical facts, we can find groups in Islam that have fundamental-radical views. This group does not fully emerge as a reaction to modernism, but rather because of its political, theological background. For example, in the field of theology, we can find it in the history of khawarij. This group emerged as a reaction to caliph Ali b. Abi Talib and Muawiyah and his supporters. Of these warring figures trying to take the path of settlement using arbitration that ended with the victory of the Muawiyah, which accused those who participated in arbitration as infidels.

In Indonesia, fundamental-radical movements had been emerging during the time of independence, and it can even be said as the root of the hardline Islamic movement of the reform era. The movement in question is DI / TII (Darul Islam / Indonesian Islamic Army) and the Islamic State of Indonesia (NII), which emerged in the 1950s. Darul Islam or NII initially appeared in West Java, Aceh, and Makassar. These movements ceased after all their leaders were killed in the 1960s. Nevertheless, this does not mean that such actions disappeared in Indonesia. In the early 1970s and 1980s,

violent line Islamic movements reappeared, such as jihad command, Ali Imron, Talangsari Case by Warsidi, and terror Warman (Lampung) to establish an Islamic state.[14]

These fundamental-radical movements initially emerged as a form of resistance to communism in Indonesia. In addition, their opposition also pointed to the application of Pancasila as a single principle in politics. According to religious radicals, the Pancasila democratic system is considered illegal and the government in it is an infidel (taghut) and civil society that does not belong to their group. This group echoes the formalization of sharia as a solution in the state's life.

Fundamentalism is the embryo of terrorism. Having radical understanding and attitudes alone does not make a person plunged into understanding and acts of terrorism; but other factors encourage terror behavior, which is: 1) Domestic factors, namely domestic conditions that for example poverty, injustice, or feeling disappointed with the government. 2) International factors, namely the influence of the foreign environment provide a boost to the growth of religious sentiments such as political injustice, arrogant foreign global, and modern imperialism of superpowers. 3) Cultural factors which are strongly related to a superficial religious understanding with the narrow and textual interpretation of scripture. Radical attitudes and understandings, motivated by the above factors, often make a person join the action and network of terrorism.

The Rise of Fundamentalism-Radicalism

There are various factors behind the emergence of radical flows: 1) Socio-political factors. Symptoms of religious violence are more appropriately seen as socio-political symptoms than religious symptoms. The movement, which is misguided by the West as Islamic radicalism, is more accurately seen at the root of the problem from the point of view of socio-political context within the framework of human historicity in society.[15] 2) Emotional factors related to religion. One of the contributing factors of radicalism movements is religious sentiment, including religious solidarity for people oppressed by specific forces. But this is more accurately said as a factor of spiritual emotions and not religion (absolute holy revelation), even though the radicalism movement always flies flags and religious symbols such as the pretext of defending faith, jihad, and martyrdom. In this context, what is meant by religious emotions is religion as an understanding of reality that is interpretive, so it is nisbi and subjective.[16]

Islamic tenets teach to pay respect to tolerance and mutual respect. The Quran was revealed as a guide to human life to achieve happiness in the

world and the Hereafter. Peace falls into the category of goodness, so the Quran will teach goodness and forbid bad deeds and achieve mutual love and love in relations between Muslims and fellow human beings which are called rahmatan lilalamin. In Arabic rules, rahmah is a word that has the meaning of tenderness, forgiveness, and compassion. While in Indonesian, the word rahmah means grace, virtue, and mercy. As Allah says in Surah al-Anbiya' verse 107:

$$\text{وَمَا أَرْسَلْنَاكَ إِلاَّ رَحْمَةً لِلعَالَمِينَ.}$$

"And we have not sent you (Muhammad) except as a mercy to all nature"

With the understanding of the rahmah, we can understand the scientific proof that Islam is a religion of rahmah in its concept and practical example. Its basic principles of life are built based on those principles. In addition to the above factors, there are several other causes of the birth of radicalism, namely: 1) The development of the times that cornered Muslims, in the sense of inability to face modernization to shift the value of Islam. 2) Dissatisfaction with the ongoing social, economic, and cultural conditions in the presence of radicalization. 3) In the typical Indonesian context, the state failed to realize the ideals of independence, namely upholding social justice and creating equitable welfare for all people. 4) A sense of indifference to the fate of the people in Gaza Palestine, Kashmir, Afghanistan, and Iraq.

Characteristics of Fundamentalism-Radicalism

Another important epistemological dimension is the criteria for the truth of knowledge that becomes the benchmark of the concept of knowledge. Fundamental radicals in the epistemological paradigm have specific measures in assessing a religious view held by literal, scriptural, and exclusive texts. They reject various forms of a critical study of the Quranic text and hadith with its various interpretations, especially the interpretation of the text with the hermeneutic model. According to them, the text of the Quran must be understood literally, as it is. Similarly, they reject the interpretation of religious texts with historical and sociological perspectives that have taken man further and further away from the literal doctrines of scripture. In this context, their principle is that the society must adapt its development to the text of scripture, not the other way around. Therefore, it can be concluded that these fundamental radicals in assessing the truth of a religious concept are historical and sociological, to return to the form of an ideal society such as the salaf era which is seen as

the perfect embodiment of scripture.[17]

Personally, people equate or identify themselves with crisis struggles in which there are individual actions that can make things different. The characteristics of religion lead spiritual figures into violence and other things that surround it, such as violent situations that simultaneously involve conflicts that shout religious validation. When confrontations against religious extremism are characterized as cosmic wars, holy wars, jihad, and others, then: 1. A dead-end and unwinnable struggle, in reality, is the most crucial thing if, in human terms, the human effort is considered hopeless anymore. It seems that it should be understood through something sacred where the possibilities of victory are in God's hands. 2. Struggle can be understood as a fundamental struggle of identity and glory. 3. The unexpected loss of struggle. If the negative consequences of a struggle can be understood to be across the reach of the human conception, then the struggle can be viewed as taking place on a transhistorical level. The more goals that do not materialize and become flexible, the louder the possibility that they will be deified and viewed as fulfilling the sacred commandments.

These three characteristics increase the likeliness that the struggle in the real world can be understood through cosmic indications (jihad) as a holy war that gives birth to the characteristics of understanding radicalism in religion. Radicalism popularly denotes political extremism in its various forms. Efforts to change the social order drastically and extremely, although the tradition of the use of violence in the form of war is a powerful means to build a nation in the history of human civilization, but history proves that no religion legitimizes let alone advocates violence. Like Christianity, Islam also emerged as a reformist movement rather than an exorcist religion. But the history of temporal violence was established in the name of religion, the ancient tradition of waging war to achieve victory and reconquesting new countries.

The characteristics of their religiousness as stated by Yusuf al-Qaradawi are as follows: 1) Fanatical to one opinion and does not recognize other opinions. 2) Obliging people of what God does not oblige of them, which is to oblige the things that are sunah and the actual true things. 3) Aggravating the out-of-place teachings of Islam, such as questioning sitting on a chair when attending a taklim assembly, not sitting on a mat or prayer mat as in a mosque, not facing the Qibla as a Muslim, wearing pants instead of a white robe, eating on a table instead of on the floor, and so on. 4) Be rude and harsh in communicating and preaching, which is contrary to Allah's guidance and the practice of the Prophet (peace be upon him), who was precisely gentle and meek. 5) Prejudice against people or others

and look at them with sunglasses, by hiding their good and exaggerating their bad. 6) It's plunged into the abyss of claiming another group.[18]

Such an epistemological model of thought has the potential to cause conflict that destroys and damages social life because, in religion, it is not enough to just fixate on one textual or cultural aspect to a leader, but we must look at other aspects widely and perfectly. Such a partial model of religious epistemology would bring about an exclusive attitude to social interaction, which is potentially conflicting. In the Islamic view, respect and tolerance towards followers of other religions are absolute, as part of religiousness in an inclusive manner. However, the notion that all religions are equal (pluralism) is not justified.

An inclusive attitude toward other thoughts will endanger mutual respect and respect in a form called pluralism of thinking and understanding. It is high time now for the leaders of various religions in the world to sit together in a discussion forum where they can build dialogue with each other to reach mutual understandings. Then it is expected that after discussion can undergo the process of conversion from a narrow (exclusive) religious understanding to open (inclusive) in the pluralism state of thought and understanding so that in the end, humanity can stand shoulder to shoulder and help each other in creating common good. Based on the sociological level, fundamentalism-radicalism can be characterized by three general tendencies, which are: 1) The strong belief of fundamentalist-radicals in the truth they bring. This attitude is at the same time coupled with the denial of truth with other systems to be replaced. In social movements beliefs about the truth of programs or philosophies are often combined with ways of achieving that name ideal values, such as populism or humanity. However, the strength of this belief can lead to the emergence of emotional attitudes that lead to violence. 2) Fundamentalism is a response to ongoing conditions. Usually, the answer appears in the form of an evaluation of rejection or even resistance. Rejected problems can be assumptions, ideas, institutions, or values held responsible for rejected conditions. 3) Fundamentalism does not stop at rejection per se but continues to seek to replace these orders with another form of order. This feature shows that radicalism contained a program or world view itself. Radicalism is strong to replace the order from the existing order.

The characteristics of social fundamentalism-radicalism above can be used as a starting point to understand religious problems that have close characteristics. Of course, these three characteristics cannot be used as a benchmark to assess whether the phenomenon of a religion can be categorized radically or not. All these can merely serve as a working hypothesis

to help in seeing the problems that contain similarities. In other words, if a religious phenomenon satisfies only one or two criteria, it does not mean that it cannot be socialized with radicalism. Conversely, if the phenomenon has standards of more than three, it also cannot be excluded from the category of radicalism.

Fundamentalist–Radicalist's Epistemology

Regarding the means of attaining knowledge, Islamic thinkers generally agree that there are three epistemological tools that humans have to achieve knowledge, namely the senses, the mind, and the heart. With these three tools, there are three methods of achieving knowledge, namely: 1) The method of observation, as it is known in Western epistemology, also called the Bayani method, which uses the senses as its tools. 2) Method of logical or demonstrative deduction(Burhani), using reason. 3) Intuitive method or 'Irfani, using the heart.[19]

Bayani's epistemological methods are two: 1) Hold directly to his lafaz, editor, or nas by using Arabic rules such as nahwu and sharf as a source of analysis. 2) Hold on to the meaning of the text (Alfaz) by using logic, ratio, reasoning as analysis.

However, Bayani's epistemology has a weakness in the tradition of textual thinking; whereas it has to deal with religious texts about communities, cultures, nations, or communities of other religions which caused their problems. There is a tendency when dealing with other faiths one is becoming defensive, apologetic, and pessimistic. Efforts to avoid these, to include someone in the development of this Bayani mindset, should the organizer of this mindset can understand, enter dialogue, and take benefit of the fundamental side of the other mindset, namely 'Irfan and Burhani mindset.

Burhani's epistemology or argumentative rational approach is based on the power of ratios carried out through logical postulates. The text and context in this approach as two sources of study are in one interconnected territory. The text does not stand alone, it is always related to the context that surrounds and holds it and the context from which the text is read and interpreted so that the understanding of Burhani will be stronger.

While 'irfani's epistemology is used to distinguish between knowledge acquired with the senses and reason with the knowledge obtained through kasyf (disclosure). Epistemology 'Irfan generally uses the method of inner imagination with some terms typical of Sufis.

Epistemologically, radicals-fundamental in understanding the teachings of the Quran as-Sunnah, according to Yusuf al-Qaradawi, has the following

methods:
1. Zahiri's tendency to understand nash-nash literally.
2. Just busy contesting side things and forgetting the main problems.
3. Overdoing it in banning everything.
4. Misunderstood some definitions.
5. The dexterity of thought in understanding Islam and the vagueness of views on the subject of his shari'ah.[20]

Based on the above model of interpretation and epistemological mindset, they are sufficient with religious interpretations based on literal and textual understanding. Their understanding of the substance of Islamic teachings becomes weak. Because they do not study the various interpretations that exist by the rules of ushul fiqh or the approach of understanding the text commonly used by scholars. According to Malik Fadjar, the pattern of religiousness of radicals also resulted in some of the following:

1. Understanding religion by prioritizing text is literal and scriptural by denying all forms of contextual interpretation because it is feared that it will reduce absolutism and the universality of religious truth.
2. For this understanding to be recognized by its authority, they institute a single, monolithic, and authoritative religious leadership so that a leader has the full right to determine the black-and-whiteness of religion.
3. As a result, the occurrence of truth claims results in prejudice against other groups.[21]

The fundamental radicals with their various variations, in fighting for Islamic shari'ah, the establishment of the Islamic caliphate, and various other agendas, boil down to one point, namely returning to the Quran and Sunnah. The Quran and Sunnah are the main sources of teachings in Islam, sources of knowledge, and sources of law, and the only solution to solve the problems and problems of the ummah. Islam can show us to the right path (sirathal mustaqim) which Allah has affirmed in the Quran and Sunnah, which contain a set of positive laws as the right way of belief, worship, and action in social life. The only way of human life on earth is to realize the teachings of Islam by carrying out all the commandments of Allah and staying away from his prohibition entirely and obediently.

According to fundamental radicals, Muslims who follow the way of life other than those derived from the Quran and Sunnah are infidels, hypocrites, and wicked. This is because only the teachings contained in the Quran and Sunnah can create a social order that reflects the true truth.[22] As a result of this mindset, they present a religious panorama of absolutism, rigidity, puritanism, and intolerance to various religious differences,

understanding of the texts of the Quran and hadith literally, and spreading the seeds of hatred, violence, hostility, and not only to non-Muslims but also to internal Muslims who do not agree. Everything practiced by radicals will be justified, legitimized, and established as an absolute, and non-negotiable law of God.[23]

Strategies to Confront Radicalism

To prevent the growth and development of radicalism, it must first be understood what the root is the cause of the growth of radicalism, namely the understanding of the flow of fundamentalism is. According to the National Counterterrorism Agency (BNPT), in preventing radicals, there are two strategies, namely:

1. Counter radicalization.

Efforts to cultivate Indonesian values and values that do not contain violence. In the process, this strategy is done through education both formal and non-formal. Counter radicalization is directed by the general public through cooperation with religious figures, education leaders, indigenous figures, youth leaders (millennials), community leaders, and other stakeholders in providing national values.

2. Deradicalization.

The field of deradicalization is addressed to sympathizers, supporters, core and militant groups that are carried out both inside and outside the prison. The goal of deradicalization is for the core groups, militant sympathizers, and supporters to abandon the ways of violence and terror in fighting for their mission and moderate their radical ideas in line with the spirit of moderate Islamic groups with national missions that strengthen the Republic of Indonesia.[24]

As human beings, we must understand the guidelines of our lives correctly, especially Islam. Muslims must be truly guided by the source of the law totally, not understanding textually alone. Because this can trigger the emergence of radical flows. Remember that Islam does not teach terrorism to its followers. In addition, we should also not be easily affected by the development of increasingly modern times. Guided by the source of Islamic law, Islam is the religion of rahmatanlil ' alamiin.

With this understanding of rahmah, we will understand the scientific proof that Islam is a religion of rahmah in its concept as well as an example of the practice. In its basic principles as well as in the principles of life built based on those principles. The following is the evidence that Islam is the religion of *rahmatan li-al-'alamin*:

1. The concept of divinity introduced by Islam is a Merciful and

Merciful God. Even the nature of mercy on Him includes the principal qualities that include all his other attributes. Allah affirms in His word, Surah Al-A'raf verse 156. "(Allah) said, 'My punishment I will inflict upon whom I will and My mercy pervades all things. I will give my mercy to those who fear, who pay zakat, and those who believe in our verses."

2. The Prophet sent by Allah to teach man about His religion is the Prophet who carries mercy. This is stated in the word of Allah surah Al-Anbiya' verse 107: "And We did not send you except as a mercy to all beings on earth."

3. The Quran as the holy book that Allah has revealed is also a mercy to all His creatures. This is stated by Allah SWT in the Quran surah Al-An'am verses 155-157:

> "And this is the Book (Qur'an) which we revealed with great blessings. Follow and fear that you may have mercy. (We sent down the Quran) so that you (do not) say, 'The book was only sent down to two factions before us (Jews and Christians) and indeed, we did not pay attention to what they read. Or that you may say, 'If we were sent down to us, we would have been guided more than them,' and a clear explanation, guidance, and mercy from Tuhamnu has come to you. Who is more unjust than one who denies the verses of God and turns away from them? We will reward those who turn away from Our verses with harsh punishment, for they will always turn away."

Conclusion

Fundamentalism and Radicalism are the cause of terrorism. This movement can trigger violence and damage on the face of the earth to destroy peace. Radicalism is an attitude that craves total and revolutionary change by drastically overturning existing values through truth and extreme actions. Several characteristics can be known through radical attitudes and understanding: 1) Being intolerant in terms of not being willing to respect the opinions and beliefs of others. 2) Claiming oneself as in the right way while assuming others to be wrong. 3) Becoming exclusive, which is to distinguish oneself from Muslims generally. 4) Revolutionary, i.e. tends to use violent means to achieve goals.

The emergence of the understanding of radical/fundamental which was originally a political phenomenon only, turned out to lead to systemic violence, actual violence, action, and symbolic violence. This still threatens humanity, because of the characteristics of their movements that are unwilling to communicate and build dialogue with others. They impose their opinions on others in all ways to accept their ideas and if anyone

refuses, then they do not hesitate to convict them as infidels and must be fought to the point of final blood. Islamic radicalism continues to grow with its ups and downs to date, including in Indonesia, and will still appear at any time, because it has historical and theological roots. To prevent the growth of radicalism, it must first be understood the root causes of radicalism growth.[25]

Second, radicals with various variants, in fighting for Islamic shari'ah, the establishment of the Islamic caliphate, and various other agendas, all boil down to one point, namely returning to the Quran and Hadith. The Quran and Hadith are the only sources of teaching, sources of knowledge, and sources of law, and the only solution to solve the problems of the people. Radicalism is a state political understanding that wants massive change and revolution as a way to achieve a significant level of progress. Third, in understanding the source of ilmi, the method used by radical fundamentalists is the literal and scriptural understanding of textuality only. According to them, the truth lies in the understood sacred text, as it is.

The fourth is characteristics of fundamental-radical flow: first, fanatical to an opinion and not to recognize other opinions. The second obliges man what God does not oblige of them, which is to require the things that are sunah and the actual true things. Third, the existence of Islamic teachings that are out of place, such as questioning sitting on a chair when attending the taklim assembly, not sitting on a predicate or prayer mat as in a mosque, will not face the Qibla as a Muslim, wearing pants instead of white robes, eat on a table instead of on the floor, and others as such. Fourth, be rude and harsh in communicating and preaching, which is contrary to Allah's guidance and the practice of the Prophet (peace be upon him). Fifth, Prejudice(suuzan)against humans or others and look at them with sunglasses, by hiding their good and exaggerating their bad. Sixth, fall into the abyss of denial of other groups. Fifth, the factors behind the rise of radicalism are 2, namely: socio-political factors and religious-related emotional factors. In addition, several other factors refer to radicalism: a) The development of the times cornered Muslims, in the sense of inability to face modernization to shift the value of Islam; b) Dissatisfaction with the ongoing social, economic, and cultural conditions in the presence of radicalization; c) In the typical Indonesian context, the state failed to realize the ideals of independence, namely upholding social justice and creating equitable welfare for all people; d) A sense of indifference to the fate of his brother in Gaza Palestine, Kashmir, Afghanistan, and Iraq; e) To prevent the growth of radicalism, it must first be understood

what is the root that is the cause of the growth of radicalism, maintaining humanitarian solidarity, not justified fighting each other and terrorizing each other. In addition, it is also necessary to understand the teachings of Islam and its legal resources properly. Then communication, dialogue (sitting together) between caravans that do radical problems, especially to mature each other's thoughts and understanding, and respect each other and respect each other's opinions.

Endnotes

1. Budi Handrianto, *50 Tokoh Islam Liberal Indonesia Pengusung Ide Sekularisme, Pluralisme, dan Liberalisme Agama* (Jakarta: Hujjah Press, 2007), xviii.
2. Anton Bakker dan Achmad Charris Zubair, *Metodologi Penelitian Filsafat* (Yogyakarta: Kanisius, 2004), 54.
3. Mukhtar Latif, *Orientasi Ke Arah Pemahaman Filsafat Ilmu* (Jakarta: Kencana, 2014), 191.
4. Abdul Munir Mulkhan, *Paradigma Intelektual Muslim: Pengantar Filsafat Pendidikan Islam Dan Dakwah* (Yogyakarta: Sipress, 1994), 42.
5. Suparman Syukur, *Epistemologi Islam Skolastik* (Yogyakarta: Pustaka Pelajar, 2007), 42.
6. Suparlan Suhartono, *Filsafat Ilmu Pengetahuan* (Yogyakarta: Al-Ruzz Media, 2008), 118.
7. Latif, *Orientasi Ke Arah Pemahaman Filsafat Ilmu*, 192.
8. Adib Bisri & Munawwir AF, *Kamus Al-Bisri* (Surabaya: Pustaka Progresif, 1999), 75.
9. Harun Nasution, *Pembaharuan dalam Islam; Sejarah Pemikiran dan Gerakan* (Jakarta: Bulan Bintang, 1992), 11.
10. Said Al-Asymawi, *al-Islam al-Siyasi* (Cairo: Sina li Nasyr, 1987), 129.
11. Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2007).
12. Said Aqil Siroj, *Tasawuf Sebagai Kritik Sosial Mengedepankan Islam Sebagai Inspirasi Bukan Aspirasi* (Jakarta: Yayasan KHAS, 2006); Ryandi, "Epistemologi 'Irfani Dalam Tasawwuf," *Analytica Islamica* 4, no. 1 (2015): 84–105, http://jurnal.uinsu.ac.id/index.php/analytica/article/view/459.
13. https://googleweblight.com/i?u=https://id.m.wikipedia.org/wiki/Radikalisme_(history)&hl=en-US. Access on the 7th August 2021.
14. https://googleweblight.com/i?u=https://wahidfoundation.org/index.php/news/detail/Akar-Sejarah-Gerakan-Radikalisme-di-Indonesia&hl=id-ID. Access on the 7th August 2021.
15. Musthofa, "Radikalisme Dalam Islam," *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya & Sosial* 4, no. 2 (2017): 131, http://ejournal.staimadiun.ac.id/index.php/annuha/article/view/185%0Ahttp://moraref.kemenag.go.id/documents/article/98073593392398348.
16. Musthofa, "Radikalisme Dalam Islam."
17. Fathul Mufid, "Radikalisme Islam dalam Perspektif Epistemologi," *Addin* 10/1 (2016): 73.
18. Yusuf al-Qaradhawi, *al-Halal wa-al-Haram fi al-Islam* (Dar al-Baida: Dar al-Ma'rifah Ma'rifah, n.d.), 32–46.
19. Mulyadi Kartanegara, *Panorama Filsafat Islam* (Bandung: Mizan, 2002), 63.
20. Yusuf al-Qaradhawi, *al-Halal wa-al-Haram fi al-Islam*, 67.
21. Malik Fadjar, *Merambah Jalan Baru dalam Beragama* (Yogyakarta: Ittaqa Press, 2000), ix.
22. Khalid Abou El-Fadl, *Cita dan Fakta Toleransi* Islam (Bandung: Mizan, 2002), 21.
23. Zaprulkhan, *Merenda Wajah Islam Humanis* (Yogyakarta: Idea Sejahtera, 2014), 20.
24. Badan Nasional Penanggulangan Terorisme, "Strategi Menghadapi Paham Radikalisme,"

n.d., 3.

25. Dirjen Bimas Islam Kementerian Agama RI, *Radikalisme Agama Dan Tantangan Kebangsaan* (Jakarta: Dirjen Bimas Islam Kemenag RI, 2014), 3.

Bibliography

AF, Adib Bisri & Munawwir. *Kamus Al-Bisri*. Surabaya: Pustaka Progresif, 1999.

Al-Asymawi, Said. *Al-Islam Al-Siyasi*. Cairo: Sina li Nasyr, 1987.

Badan Nasional Penanggulangan Terorisme. "Strategi Menghadapi Paham Radikalisme," n.d.

El-Fadl, Khalid Abou. *Cita dan Fakta Toleransi Islam*. Bandung: Mizan, 2002.

Fadjar, Malik. *Merambah Jalan Baru dalam Beragama*. Yogyakarta: Ittaqa Press, 2000.

Handrianto, Budi. *50 Tokoh Islam Liberal Indonesia Pengusung Ide Sekularisme, Pluralisme, dan Liberalisme Agama.* Jakarta: Hujjah Press, 2007.

Kartanegara, Mulyadi. *Panorama Filsafat Islam*. Bandung: Mizan, 2002.

Latif, Mukhtar. *Orientasi Ke Arah Pemahaman Filsafat Ilmu*. Jakarta: Kencana, 2014.

Mufid, Fathul. "Radikalisme Islam dalam Perspektif Epistemologi." *Addin* 10, no. 1 (2016).

Mulkhan, Abdul Munir. *Paradigma Intelektual Muslim: Pengantar Filsafat Pendidikan Islam Dan Dakwah*. Yogyakarta: Sipress, 1994.

Musthofa. "Radikalisme Dalam Islam." *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya & Sosial* 4, no. 2 (2017): 125–138. http://ejournal.staimadiun.ac.id/index. php/annuha/article/view/185%0Ahttp://moraref.kemenag.go.id/documents/article/98073593392398348.

Nasional, Pusat Bahasa Departemen Pendidikan. *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka, 2007.

Nasution, Harun. *Pembaharuan dalam Islam; Sejarah Pemikiran dan Gerakan*. Jakarta: Bulan Bintang, 1992.

RI, Dirjen Bimas Islam Kementerian Agama. *Radikalisme Agama Dan Tantangan Kebangsaan*. Jakarta: Dirjen Bimas Islam Kemenag RI, 2014.

Ryandi. "Epistemologi 'Irfani Dalam Tasawwuf." Analytica Islamica 4, no. 1 (2015): 84–105. http://jurnal.uinsu.ac.id/index.php/analytica/article/view/459.

Siroj, Said Aqil. *Tasawuf Sebagai Kritik Sosial Mengedepankan Islam Sebagai Inspirasi Bukan Aspirasi*. Jakarta: Yayasan KHAS, 2006.

Suhartono, Suparlan. *Filsafat Ilmu Pengetahuan*. Yogyakarta: Al-Ruzz Media, 2008.

Syukur, Suparman. *Epistemologi Islam Skolastik*. Yogyakarta: Pustaka Pelajar, 2007.

Yusuf al-Qaradawi. *al-Halal wa-al-Haram fi al-Islam*. Dar al-Baida: Dar al-Ma'rifah Ma'rifah, n.d.

Zaprulkhan. *Merenda Wajah Islam Humanis*. Yogyakarta: Idea Sejahtera, 2014.

Zubair, Anton Bakker dan Achmad Charris. *Metodologi Penelitian Filsafat*. Yogyakarta: Kanisius, 2004.

Syamsul Rijal, UIN Ar-Raniry | literasi.syamsulrijal@ar-raniry.ac.id.

Rasyidin Muhammad, IAIN Lhokseumawe | rasyidin@iainlhokseumawe.ac.id;