

Religious radicalism in modern life

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Abstract

This study aims to find out why radicalism exists in modern times. This study used a qualitative approach to the literature review method. The results and discussion of this study seek to determine the impact of the existence of radicalism in the modern era, because in the current era of globalization, it is very easy for the notion of radicalism to enter and spread widely in various joints of people's lives . This study concludes that it is important to avoid and prevent radicalism in modern life. And recommend to future researchers to be able to further develop research like this even better so that it can complement the deficiencies that exist in this study.

Keywords: Radicalism, prevention, modern

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Introduction

The religion of Islam has 2 main pillars in view of its legal sources, namely the Qur'an and Hadith. Al-Qur'an and hadith are closely related to each other. Verses in the Al-Qur'an that are universal are also general so that a more in-depth explanation is needed regarding the meaning contained in a verse or letter in the Al-Qur'an, therefore hadith can be placed as the second source of law after Al-Qur'an. - Qur'an.(Miftachurrozaq and Husna 2022).

Fundamentalism comes from the word fundamental which means principle, basic nature, foundation. In English it is called fundamentalist which means principal. If spoken in Arabic, the word fundamentalism is termed ushuliyah. The word ushuliyah here comes from the word ushul which means origin or principal. Thus, it can be interpreted that fundamentalism is an ideology that takes the path of basic or basic teachings relating to religious teachings and beliefs. (Wahid 2018)

The term fundamentalist does not come from Islamic terminology, but comes from the English word, namely fundamental. A terminology that was born in the course of the religious history of Christianity in the USA. It is stated that fundamentalism was born in a situation of conflict between urban culture and rural culture in America after the end of the first world war, which emerged simultaneously with a situation of depression of agrarian values in the process of industrialization and urbanization. Its aggressive form often appears in isolated areas and only a few get the sympathy of the city. Fundamentalism is a reaction movement against civilization patterns that arise from industrialization and urbanization processes. Fundamentalism in America is against the flow of scientific thought which is based on reasoning and currents of secularism. (Rosidah 2016)

Read this phenomenon of American fundamentalism. Yusril Ihza said the two characteristics that they showed were their tendency to interpret sacred religious texts in a rigid or literal and literal way. These two characteristics have implications for their attitudes which are often fundamentalist, militant, and narrow-minded, excessively enthusiastic (ultra-zealous) or tend to want to achieve goals by means of using violence. (Dahlan 2014)

So far in the life of modern religious society we can still find many sides and many approaches from various religions in the world that work in a fundamental way and system, then if you look at the very rapid development of the times as it is now, we consider this research important and urgent in respond to the problem of fundamentalism in religion, especially in fundamentalism in the Islamic world and of course with the various perspectives of experts in their fields.

Discussion

i. Fundamentalism

Indonesia is a country where various cultures thrive and are cared for and cared for by its people. In this country, there are more than 740 ethnic or ethnic groups and 583 languages and dialects from 67 main languages used by various ethnic groups. In addition, they also adhere to various religions such as Islam, Catholicism, Protestantism, Hinduism, Buddhism, Confucianism and hundreds of local religions and beliefs that are part of the local culture. Cultural diversity (multicultural) is a natural event due to the meeting of various cultures, the interaction of various individuals and groups by bringing cultural behavior, having different and specific ways of life. Diversity such as cultural diversity, family background, religion, and ethnicity interact with each other in the Indonesian community. (akhmadi 2019) Al-Qur'an is the complete and perfect holy book of Muslims, and at the same time the first source of law for Muslims . The Qur'an is a book that is a guide for anyone who needs it, an example and teaching to anyone who wants to follow it. (Nurdin 2021)

In religious practice, the teachings of a religion that emerge to the surface generally have at least two main aspects that can be seen clearly where the *das sollen* aspect (moral ideas) is often in conflict with *das sein* (the main ideas that occur in the field). In this context, the intolerance exhibited by hardline Muslim groups has basically damaged the well-known image of Islam as a religion that brings mercy to the universe. Hardness and intolerance will certainly bury the main goal of Islamic teachings in protecting the soul, religion, property, lineage and reason. In fact, the track record of the behavior of the prophet Muhammad recorded in various hadith

literature shows a different portrait. Prophet Muhammad, as his main mission was sent by God, has a role to perfect morals or goodness. In this ideal position, referring to the Prophet to see the aspect of Islamic moderation (*wasatîyah*) becomes an important thing to do. In order to understand and implement this concept, it is necessary to look at historical facts that have been exemplified by the Prophet in a more comprehensive manner, both from a hadith perspective or furthermore based on *sirah nabawiyah*. With this, the example of the Prophet will be able to be translated into noble concepts and values that are universal, so that they can then become a guide for Muslim society in carrying out their rituals and social religion (Ardiansyah 2016). From here it is already seen that the attitude of fundamentalism is starting to be inconsistent with the nature of Islam which is based on peace-loving and compatible with all problems and changing times.

Fundamental religious views have again become a hot topic after the shootings and arrests of Muslim "activists" and the discovery of weapons and explosives in the areas where these "activists" were based some time ago. These events led to the return of the term fundamentalism which was then specifically aimed at Muslims at that time. The issue of religious fundamentalism had faded after the act of terrorism began to be forgotten, especially on September 11, 2001 which hit the World Trade Center (WTC), United States of America, which killed nearly three thousand people. In the Indonesian context, the issue of religious fundamentalism became more heated after the Bali bombing that killed 180 people, most of whom were foreign nationals (Rosidah 2016).

Results and Discussion

In Islam, fundamentalism and radicalism both contain the meaning of a movement that seeks to return to the basics of faith, upholding the political power of the ummah and strengthening the foundations of legitimate authority. (Wahid 2018) This formulation emphasizes the political dimension of the Islamic movement rather than its religious aspects. From its historical aspect, fundamentalism is a relatively new term in the Islamic terminology dictionary. The term Islamic fundamentalism among

the West began to become popular with the Iranian Islamic Revolution in 1979, (Wahid 2018) which gave rise to radical and fanatical Shia Muslim forces who were ready to die against the great satan, the United States. Although the terms Islamic fundamentalism and Islamic radicalism have only become popular after this historical event, taking into account some of their basic principles and characteristics, Islamic fundamentalism and Islamic radicalism have emerged much earlier. For more details, the following presents the historical background of Islamic fundamentalism and Islamic radicalism, along with their patterns of thought:

1. Islamic fundamentalism

The background of fundamentalism was first carried out by Christian religious groups in the United States, to name a school of religious thought which tends to interpret religious texts in a rigid and literalist manner. In this context, fundamentalism is generally seen as a reaction against modernism. This reaction, stems from the notion that modernism tends to interpret religious texts elastically (flexibly) to adapt to various advances in modern times, eventually bringing religion to a position that is increasingly being pushed to the margins.

If related to historical facts, one can indeed find groups or currents within Islam that understand fundamentalism, although they did not fully emerge as a reaction to modernism. In the field of theology, for example, there is the khawarij school. This group emerged as a reaction to the attitude of the caliph Ali bin Abī Talib and Mu'awiyah and their supporters by arbitration, which ended in victory for Mu'awiyah. This attitude was unacceptable to a group of people who came to be known as the Khawarij. Then in 1928, an organization known as al-Ikhwān al-Muslimīn (Brotherhood of Fellow Muslims) emerged in Cairo. This organization, founded by Hasan al-Banna²⁰ and has the characteristics of fundamentalist Islam. From the aspect of faith, al-Ikhwān al-Muslimīn does not in the least doubt the truth of the Qur'anic verse which states that there is no law that is true except by Allah; and Allah alone

determines the orders and prohibitions that must be obeyed. In line with the attitude of this creed, then in the field of law he tends to disobey the provisions made by the government, even trying to oppose, rebel and the like. From the examples of the cases of the Khawarij and al-Ikhwān al-Muslimīn who have these fundamentalist characteristics, it can be seen that the background for the emergence of fundamentalism is also due to differences in views in the field of theology, or in other words the fundamentalist movement requires a firm adherence to religion in a literal, uncompromising, softening form. , reinterpretation and reduction. (Wahid 2018)

2. Islamic radicalism

If connected with historical facts, the radicalism movement is actually a response to ongoing conditions. The response appears in the form of evaluation, rejection or even resistance. Because of this, the radicalism movement in general and including the radicalism movement in Islam will never stop. This is due to the strong belief of the radicals in the truth of the program or ideology they carry.

In a context like this, the cause of the birth of radicalism is its spread which can be religious, political, socio-economic, psychological, thinking and others. This is because:

1. Weak knowledge of the nature of religion
2. Understanding the text textually
3. Debating issues puts aside big issues
4. Exaggerated in partial prohibition, so
5. Conceptual confusion
6. Following mutasyabihat verses, leaving muhkamat
7. Studying knowledge only from books and studying the Koran only from mushhaf.
8. Weak knowledge of sharia, reality, sunnatullah and life with

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