

RELIGIOUS RADICALISM IN THE PERSPECTIVE OF ISLAMIC LAW

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Abstract

The phenomenon of religious radicalism has emerged as a serious challenge in contemporary religious, national, and state life. Radicalism not only undermines social stability and harmony but also distorts the image of religions that essentially promote peace and tolerance, particularly Islam. This article aims to explore the concept of religious radicalism from the perspective of Islamic law by tracing its ideological roots, identifying its various manifestations, and analyzing how Islamic legal principles view radical actions. Employing a qualitative approach and an extensive literature review, this study highlights that Islamic law strictly condemns all forms of violence that threaten societal order and human dignity, even when such actions are claimed to be conducted in the name of religion. Islam, as a religion of rahmatan lil 'alamin (a mercy for all creation), consistently upholds the values of justice, compassion, tolerance, and universal peace. The findings of this study emphasize that radicalism, in all its forms, is incompatible with the objectives of Islamic law (maqashid al-shari'ah) and contradicts the principle of moderation (wasathiyah) which lies at the heart of Islamic teachings. Consequently, any form of religious extremism is not only illegitimate but also fundamentally opposed to the spirit and values of Islam.

Keywords: Radicalism, Islamic Law, Violence, Moderation, Maqashid al-Syari'ah

INTRODUCTION

Religious radicalism has become a global issue that has received serious attention in various academic discourses and public policies. In Indonesia, the emergence of radical groups with narrow and exclusive religious interpretations has raised concerns about religious harmony

and national unity. They often claim the sole truth of religion, and justify violence in order to fight for an ideology that they consider Islamic.

This phenomenon encourages the importance of critical studies of radicalism from the perspective of Islamic law. As a comprehensive legal system, Islam has universal principles that uphold peace, justice, and respect for human life. Therefore, it is necessary to examine whether radical actions in the name of religion are in line with the values and provisions of Islamic law. This study is expected to contribute to efforts to deradicalize and strengthen the understanding of moderate Islam.

METHOD

This study adopts a **qualitative approach** using the **library research method**, which emphasizes the textual analysis of written sources. Data were collected by reviewing a wide range of relevant literature, including **primary sources** such as the Qur'an and Hadith, and **secondary sources** in the form of scholarly books, peer-reviewed journal articles, academic papers, and official documents that discuss issues of radicalism and Islamic law.

The data were analyzed using a **descriptive-analytical method**, which involves examining the phenomenon of radicalism in contemporary contexts and interpreting it based on Islamic legal frameworks. Particular emphasis was placed on key principles such as **maqashid al-syari'ah** (objectives of Islamic law), the concept of **wasathiyah** (moderation), and the Islamic **prohibition of violence**. To ensure the validity and reliability of the findings, the researcher applied **source triangulation** by comparing multiple literature sources and conducting a critical review of diverse perspectives from both classical and modern Islamic scholars and thinkers.

RESULTS AND DISCUSSION

Understanding Religious Radicalism

The word "radicalism" etymologically comes from the word "radix" which means root. Radicalism is thus an understanding or movement that wants renewal by returning themselves to their "roots" in an extreme way. This view is often juxtaposed with fundamentalist movements. Radical movements are usually achieved by any means, from subtle to harsh (Asrori: 2015: 255). There are many types of radical movements and the motivations that frame them, but because what is discussed in this seminar is religious radicalism, this article will limit itself to discussing religious radicalism in Indonesia from a philosophical and theological perspective. This is

important for the growth of a wise attitude in viewing religions objectively and experiencing them correctly in the context of a multicultural and Pancasila-based Indonesia.

The reality of religious radicalism in Indonesia is increasingly disturbing, especially after the reformation. Religious radicalism is displayed in heartbreaking inhumane acts, such as the Bali Bombing, the Poso, Ambon, Sambas, Tolikara tragedies, etc. (Umar, 2010:146). Everything that is evil, such as acts of killing, terrorizing, burning, destroying fellow human beings is strangely framed in the name of religion. What is even more heartbreaking is that it turns out that the figures, implementers, exponents, perpetrators of violence are people who claim to be religious. The question that arises is: Does religion teach people to be radical and willing to hurt? What is the meaning of religion if it does not preserve human life? It is still clearly recorded how gripping the bomb explosion incident was framed by religious motivation. In various media, various interviews and broadcasts were expressed containing the reasons why the bomb terror was carried out. The most obvious motivation is religious reasons (Rokhmad, 2012:57). The goal of radicalism is political power and control by prioritizing or utilizing primordial groups (ethnicities, races, beliefs, religions and beliefs). This approach is used to build power and gain legitimacy and solidarity (Dwilaksana: 2014).

The birth of the radical religious movement (Islam) in Indonesia, has a close relationship with the development of the Salafiyah thought movement in the Middle East. Furthermore, in the 12th century Hijriah, this Salafiyah thought was developed by the Wahabi movement pioneered by Muhammad ibn 'Abd al-Wahhab (1703-1787). The aim of this Wahabi movement also wanted to purify Islamic teachings and invite people back to the teachings of the Qur'an and the Sunnah of the Prophet SAW, as practiced by the early generation of Muslims. In its further development, the Salafiyah movement not only touched on the dimensions of creed and ritual purification, but also began to touch on intellectual and political dimensions.

In Indonesia, the ideas of the Salafiyah movement have developed since the Dutch colonial era. One of the early Salafiyah movements in Indonesia was in Minangkabau. This movement developed in line with the emergence of Salafiyah movement figures in the Middle East such as Muhammad Abduh and Jamaluddin al-Afgani, whose ideas and concepts were absorbed by Indonesians who performed the hajj and then settled to study Islam. After returning home, they individually or through organizations carried out Islamic renewal movements in accordance with the Salafiyah school. As time went by, this understanding received a lot of opposition, both from religious groups and the government because it was considered dangerous and threatened the stability of state security. However, in the midst of various actions to suppress

this school, radicalism continued to exist even though its numbers were relatively small. Roy A. Rappaport stated that sociologically anthropologically, the tendency for people to return to religion increases when they are in a state of crisis. On the other hand, this scriptural approach is easy to follow, especially for those who are experiencing a new convert or born again religious or those who are unfortunate people (unfortunate, poor).

Radicalism is also divided into two forms, namely in the form of thought and action. Radicalism in the form of thought functions as an abstract idea and is discussed and supports any means (such as violence) in achieving its goals. Radicalism in the form of action usually enters a terrorist network and carries out violent and anarchic actions in order to achieve its goals in the fields of religion, social, politics, and economy. At this stage, radicalism begins to intersect and has elements of terror so that potential perpetrators can develop and process into terrorism (Fanani, 2013). In simple terms, radicalism is a thought or attitude that is characterized by four things that are also its characteristics, namely: first, an intolerant attitude and not wanting to respect the opinions or beliefs of others. Second, a fanatical attitude, namely always feeling right and considering others wrong. Third, an exclusive attitude, namely distinguishing oneself from the habits of most people. Fourth, a revolutionary attitude, namely tending to use violence to achieve goals (Nuhrison, 2009).

Prohibition of Excessive Excess (Tatharruf) in Islam

The term al-tatharruf in modern Arabic refers to the word extreme like the word ghuluw. al-tatharruf compiled Etymologically, the Arabic word means standing on the edge, far from the center. This word in Arabic was originally used for material things such as standing, sitting or walking. Then use also on abstract things such as attitudes towards religion, thoughts or behavior. Some similarities to the word ghuluw include: tanatthu' (tough attitude), ifrat (narrowing), tashaddud (troublesomely doing something) or takalluf (forcing oneself).

The emergence of ghuluw is due to misunderstanding in understanding religious guidance such as understanding the verses of the Qur'an and the Hadith of the Prophet textually even out of context. Or reading the works of scholars who have contributed to providing solutions or opinions that can solve problems for society at the time but these solutions or opinions are no longer in accordance with the conditions of society after them due to changes due to changes in time and conditions and the development of science and technology.

According to Tasfir al-Misbah, the word laa taghlu was taken from the word al-ghuluw means exceeding the limits required by common sense or religious demands, whether in belief, speech or deed. This verse mentions Isa (as) with the title of Messiah, also mentions his name

and the name of his mother. There are 3 qualities attributed to Isa as in this verse 1) as a Messenger, 2) the word of Allah, 3) the spirit of Allah. these three traits people Christians have gone beyond the limits where their position as apostle is understood as God sending His son to save humanity or the unification of nature. Divinity with Isa (a.s.) in his mother's womb, and the word spirit from Allah is the essence of al-Masih which is one with the essence of divinity in his mother's belly.

The word *laa taghlu* according to An-Nur's interpretation is do not exceed the limits set by Allah, because adding something to religion is the same as reducing it. Do not believe in anything except what is true, which is determined by religious texts that are *mutawatir* (reliable) or information from standard thinking (reason). Meanwhile, Hamka in his interpretation explains that this verse is about exaggeration which is translated from *lafadz ghuluw*. This verse is also a warning to the People of the Book because they exaggerate in religion so that religion has deviated from its lines the original.

In the interpretation of QS. al-Maidah (5):77 Say, O Muhammad, "Do not exceed the limits towards Jesus and do not go too far from the limit. The Jews too insulting Isa and his mother, while the Christian group too praise and praise him. Don't follow the weather the desires of people who have gone astray and have led most people astray. They have strayed from the straight path, because they abandon the Shari'a and follow their desires."

So we come to the conclusion that *At-Tatharruf Ad-Diniy* is a behavior that is excessive, excessive and fanatical towards an understanding and also considers it as absolute truth and ignores other opinions and views. As the Prophet SAW has said;

وإياكم والغلو في الدين, فإنما هلك من كان قبلكم بالغلو في الدين

Meaning: "Be careful of excessive behavior in religion! Indeed, what destroyed people before you was excess in religion."

Islam's Rejection of Violence

1. Islam is a Religion of Compassion (*Rahmatan lil 'Alamin*)

Islam places the meaning of "*rahmatan lil 'alamin*" as a central principle, referring to the nature of the religion as a bearer of universal mercy and compassion. Such principles are important to strengthen in the face of widespread terrorist violence that claims to represent Islam. Furthermore, this concept is rooted in values of justice, brotherhood, and balance derived from the Quran and Hadith, making Islam essentially a religion of peace. Therefore, Islam is fundamentally a religion of peace that upholds the principle of "*rahmatan lil*

‘alamin" as a manifestation of mercy, justice, brotherhood, and rejection of all forms of violence.

Islamic education must prioritize the universal values of love and compassion as a foundational pillar to protect generations from the ideologies of extremism. These values include affection, tolerance, ease in practicing religion, and rejection of all forms of violence. Through this approach, students are guided to understand that Islam truly teaches peace and respects diversity. In this way, human nature will be protected from the influence of conflict, hatred, and ideologies that deviate from the values of humanity.

In the modern context, Islam serves as an oasis amidst global conflict by carrying the message of rahmatan lil ‘alamin, which emphasizes justice and compassion for all creatures. This principle is not only a theological concept but is also practically translated into social life, environmental protection, and intercommunity relations. The universal values of Islam promote the creation of a harmonious, inclusive, and civilized society. Thus, Islam offers a relevant and peaceful solution to humanity's challenges in the contemporary era.

The concept of rahmatan lil ‘alamin becomes a moral guide in Islam, which is clearly reflected in the Medina Charter, an early document that upholds justice, freedom, and solidarity among community entities, including non-Muslims. This charter demonstrates that Islam, from the very beginning, has opened up space for peaceful and equal coexistence in the midst of diversity. Moreover, the gentle and inclusive preaching practices of Prophet Muhammad (pbuh) serve as a concrete example of applying compassion as the core of Islamic teachings. Through this approach, Islam appears as a religion that brings peace and fosters harmonious relations among humanity.

Based on the above explanation, it can be concluded that Islam is a religion that upholds the values of love, justice, tolerance, and peace through the concept of rahmatan lil ‘alamin. This principle is not only theological but also has broad social implications in forming an inclusive, just, and violence-free society. Islamic education plays a crucial role in instilling these values as a bulwark against extremism and radicalism. Thus, Islam stands as a moral and spiritual solution for the global challenges faced by humanity in the modern era.

2. The Prohibition of Killing and Terrorism in the Name of Religion

Islam explicitly forbids acts of murder and terrorism as they contradict the fundamental principle of preserving human life. In Surah Al-Maidah, verse 32, it is emphasized that whoever kills a person is as if they have killed all of humanity. This verse serves as a foundational teaching in Islam regarding the sanctity and respect for human

life. Although the context of the verse pertains to the rights of children, the universal value of the prohibition of taking a life applies generally to all humans.

Classical Islamic texts, through the maqashid shariah approach, emphasize the importance of protecting five main aspects of life: soul, intellect, religion, offspring, and wealth. Therefore, acts such as murder clearly contradict the primary objectives of shariah, which upholds human values. In this context, the rhetoric of jihad needs to be revisited to ensure it is not misinterpreted as justification for violence. Jihad should be understood as an effort to empower oneself constructively without violating human rights.

Moderate sermons emphasize that jihad in Islam should not be undertaken indiscriminately, but must be within the framework of state law and fulfill strict sharia requirements. Thus, any form of violence in the name of religion that bypasses lawful processes becomes invalid and even haram. Teachings that justify acts of murder without a fair judicial process contradict the principles of justice in Islam. Therefore, it is crucial to have a correct understanding of jihad so it is not misused to justify acts of violence.

Islamic education taught in various Islamic schools stresses that killing an innocent person is a great sin that has serious consequences, both in this world and in the hereafter. This teaching is reinforced by various Hadiths of the Prophet and interpretations of the Quranic verse, particularly Al-Maidah:32, which affirms that killing one soul is equivalent to killing all of humanity. Therefore, the education of human values and non-violent spirituality should be instilled from an early age. By building this awareness, the younger generation is expected to grow into individuals who uphold life and reject all forms of violence.

From the explanation above, it can be concluded that Islam is a religion that upholds human values and rejects all forms of violence, including murder and terrorism. The teachings of the Quran, especially in Surah Al-Maidah:32, as well as the maqashid shariah approach, emphasize the importance of protecting the soul as part of the main objectives of shariah. The understanding of the concept of jihad must also be corrected to prevent it from being misinterpreted as legitimizing violence, but rather as a peaceful and constructive effort. Therefore, teaching human values and moderate Islamic teachings is crucial in shaping a generation that loves peace, justice, and respects the human rights of every individual.

3. Evidence from the Quran (e.g., Al-Maidah:32)

Surah Al-Maidah, verse 32 contains an important teaching about the noble value of human life and a strong prohibition against murder without a justified reason. This verse states that killing one soul is as though killing all of humanity, and saving one soul is as though saving all of humanity. This message emphasizes the importance of preserving life, rejecting violence, and encouraging social concern among fellow humans. The content of this verse also forms the foundation for strengthening humanitarian ethics in a pluralistic society and preventing all forms of radicalism.

Contextual fiqh studies interpret that Surah Al-Maidah, verse 32, not only prohibits individual murder but also includes the prohibition of structural and systemic violence, including terrorism. This is due to the destructive impact of such violence on social stability and the survival of humanity. In the context of education, this verse is used as a moral basis in building an anti-violence attitude through religious moderation curricula in Islamic schools. With this approach, students are taught to understand the peaceful values of Islam and uphold social justice.

Some modern interpretations extend the meaning of Surah Al-Maidah, verse 32, not only to physical murder but also to non-physical forms of violence, such as the spreading of hoaxes, hate speech, and discrimination based on religion, race, or other social identities. These actions are seen as threats to human life because they destroy dignity, safety, and communal life. In this framework, respect for life also includes the protection of individual dignity and human rights. Such interpretations emphasize that the message of the Quran is relevant in upholding social justice and peace in the face of the challenges of the modern era.

Surah Al-Maidah, verse 32, affirms the noble value of respecting human life, which is an important basis for building religious moderation. This verse teaches that killing one soul without a justified reason is like killing all of humanity, while saving one soul is like saving all of humanity. This universal message is relevant as a foundation in both intrafaith and interfaith dialogue, especially in addressing issues of intolerance and radicalism. Therefore, this verse deserves to be a moral and ethical foundation in forming a peaceful society that respects differences.

Based on the above explanation, Surah Al-Maidah, verse 32 contains a profound and relevant message to address the challenges of modern life, which is full of violence, intolerance, and injustice. This verse not only emphasizes the prohibition of killing but also calls for the protection of dignity and human rights in their entirety. A contextual and

inclusive interpretation of this verse shows the flexibility of Islamic teachings in responding to humanitarian issues across eras. By making it the foundation for moral values, education, and interfaith dialogue, Al-Maidah, verse 32 can be an important pillar in realizing a just, peaceful, and civilized civilization.

Obedience to Ulil Amri and State Law

1. The obligation to obey ulil amri

Rizky et al (2025) the principle of siyasah jurisprudence which means "For them there are rights like the rights we have and they are burdened with obligations like the burden of obligations towards us." In Islam there is ukhuwah nasabiyah (descendants), ukhuwah Islamiyah (same religion), ukhuwah wathaniyah (same country) and ukhuwah insaniyah (equal people) both within the country and between countries. Therefore, humans have equal rights and obligations among themselves and maintain good relations between humans.

The rules of siyasah jurisprudence emphasize equality of rights and obligations between all citizens, regardless of religious background, ethnicity, language, skin color or social status. Example: Whether he is rich, poor, or an official residing in Indonesia, if he commits theft or murder, he will be subject to the applicable punishment. In Islamic history, this principle has often been used to emphasize that non-Muslims living in an Islamic state have the same rights to protection, justice, and welfare, and are burdened with the same obligations as Muslim citizens. Thus, every individual under the auspices of an Islamic government is treated fairly and equally before the law and government, both in terms of civil rights and social responsibilities.

This rule is based on the Qur'an, Surah an-Nisa' 59:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

"O you who believe, obey Allah and obey the Messenger (His), and the ulil amri among you. Then if you differ in opinion about something, then return it to Allah (the Koran) and the Messenger (His Sunnah), if you truly believe in Allah and the Last Day. That is more important (for you) and the consequences are better." (QS. An-Nisa': 59)

The purpose of this verse is that a Muslim is obliged to obey and comply with Allah's commands (by practicing the contents of the Holy Qur'an, implementing the laws that He has established), to His Messenger (carrying out the teachings brought by the Messenger of

Allah, the bearer of the mandate from Allah, to be implemented by all His servants), and to his leaders. as long as the leader does not order anything that is contrary to the teachings of Allah and His Messenger. Obedience to the wali al amr (legitimate leader or ruler) is part of the principle of maintaining order, unity, and consistency in community and state life in order to create community welfare (Muh. Zamroni et al., 2025, hal. 687-689)

According to Aidina (2024, hal. 45-53) Interpretation of Buya Hamka and M. Quraish Shihab on the obligation to obey ulil amri

a. Hamka's interpretation of the obligation to obey ulil amri

In the letter An-Nisa verse 59, Hamka explains that there are three levels of obedience positions that should be given by humans that must be obeyed, namely obeying Allah, obeying the Messenger, and obeying ulil amri. Obedience to Allah is not only a form of one's faith in their God. Because all the regulations in the world, both regulations made by the Messenger and ulil amri, must come from the commands given by Allah. Therefore, obeying Allah's regulations is the highest peak of obedience because it provides security and safety for the people. After the obligation to obey Allah's rules and laws, the next level of obedience is the obligation to obey the Messenger. In this case, the Messenger as the executor of Allah's commands is a role model for Muslims. because the provisions given are certain to refer to the provisions given by Allah and the commands given by the Messenger always refer to the Qur'an and the Sunnah. After obeying Allah and the Messenger, the next step is to obey the ulil amri. Hamka in his interpretation explains that the concept of ulil amri refers to people who hold power in society, namely those who are recognized or chosen by society to lead. The word minkum has two meanings, namely "among you" and "from you," indicating the importance of the role of Ulil-Amri in maintaining the implementation of decisions made through Shura (deliberation). society has an obligation to obey the decisions that have been taken, the ulil amri who must be obeyed are leaders who are given power by Muslims. Ulil amri are given power by Allah SWT to manage a country, region, district, or similar area.

b. Quraish Shihab's interpretation of the obligation to obey ulil amri

At the beginning of his interpretation, Quraish Shihab explained that the obligation to obey the leader is found in the letter An-Nisa verse 59. This verse explains the levels of obedience into three parts, namely obedience to Allah, obedience to the Messenger, and finally to ulil amri. Quraish Shihab in his interpretation interprets ulil

amri as a leader who has the authority to run the government system and manage the interests of the people. In terms of obedience to ulil amri, he is of the view that an order can be obeyed if it is issued by a leader who comes from the Muslim community so that the order given does not conflict with the rules and laws of Allah. It is important to understand how the levels of obedience are in the structure of Islamic society so that justice and wisdom can be created (Miftahul & Fatmawati, 2022, hal. 58-59).

2. Violation of state law that is contrary to Islamic teachings

Acts against Islamic law are significantly not much different from civil unlawful acts. A person's actions that violate criminal law, civil law, state administration, land law and so on are responsible for the applicable rules. In Islamic law, violation of the law is something that violates the provisions of sharia law, the legal basis of which can be found in the Qur'an, hadith and ijtiḥad of scholars. Sharia provisions are not only related to muamalah relations, but also related to worship. Basically, violations of these provisions will all be punished, although the punishment for the act is received in the world and there is a punishment that will be given in the hereafter (sin).

One example of a violation of state law that is contrary to Islamic teachings is an unlawful act by the government in Islamic state administrative law. The characteristic of legal actions taken by the government is making decisions and provisions that are unilateral (not dependent on the will of another party and not required to be in accordance with the will of another party). One of the obligations of every leader is that the level of compliance of the leader with legal policies also has an impact on the obedience of the people he leads. Even Allah has emphasized in Q.S As Syurah/26:151-152, which translates as: "And do not obey the commands of those who exceed the limits, namely those who cause damage on earth and do not make amends". Unlawful acts in Indonesia are regulated in article 1365 of the Civil Code which states "every act that violates the law and causes harm to others, requires the person who caused the loss due to his mistake to compensate for the loss". Disputes involving the government are carried out by the Madzolim Institution (a judicial institution that has the authority to examine cases involving rulers and ordinary people).

Islamic Solution to Radicalism

1. Moderate Islamic Education (Wasathiyah)

Moderate Islamic education, or *wasathiyah*, is an approach that emphasizes the importance of balance in understanding religious teachings. Islam, as a religion of mercy for all of creation (*rahmatan lil 'alamin*), teaches its followers to live in harmony between worldly and spiritual matters. The moderate approach in Islamic education focuses on teaching values of tolerance, mutual respect, and appreciation of differences. This can be implemented in the Islamic education curriculum, instilling values of love, unity, and peace.

One form of implementing moderate Islamic education is by prioritizing the principles of *tasamuh* (tolerance) and *i'tidal* (balance). These principles can be integrated into education from elementary to higher education levels. By providing accurate understanding of Islam, individuals can avoid extreme and radical interpretations. This education aims to help the younger generation gain a deeper understanding of religious teachings so that they are less likely to fall into ideologies that conflict with the true teachings of Islam.

2. Peaceful Dialogue and Dawah

In addition to education, peaceful dialogue and dawah are also essential solutions in addressing radicalization. Islam teaches its followers to engage in dialogue in a good and wise manner. Dialogue between different faiths or individuals with different beliefs is important to create mutual understanding and reduce existing tensions.

Dawah that is conducted peacefully should be based on love and compassion, not violence or coercion. In the Qur'an, Allah says, "*Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best...*" (QS. An-Nahl: 125). A dawah that is filled with love and a dialogical approach will have a positive impact in presenting the true teachings of Islam. The dawah process should also include intercultural communication that respects values of togetherness, so that misunderstandings or fears that may lead to radicalization do not arise. By prioritizing a peaceful approach, Islam can become an agent of peace in society.

3. Enhancing Religious Literacy to Prevent Misunderstanding of Islamic Teachings

Enhancing religious literacy is crucial in preventing radicalization. One of the main causes of radicalization is misunderstanding religious teachings, often due to unreliable or incomplete sources. High religious literacy helps Muslims filter information and understand religious teachings correctly and wisely. Educational programs and training that focus on understanding correct interpretations of the Qur'an, the true

history of Islam, and basic Islamic teachings about peace and tolerance can help reduce the spread of radical ideologies. Islam, when taught correctly, does not support violence or intolerance, but rather promotes peace and love among all people.

A society with good religious literacy will also be better equipped to recognize and respond to radical ideologies that contradict moderate Islamic teachings. Therefore, it is essential for the government, educational institutions, and society to work together to improve religious literacy, both through formal and non-formal education.

CONCLUSION

Religious radicalization in Indonesia, which leads to acts of violence and terrorism, has particularly grown after the reform era and is often framed within a religious context. This radical movement, influenced in part by Salafist and Wahhabi thought, aims to purify religious teachings and gain political power by prioritizing primordial groups. Radicalization can manifest in both thought and action, characterized by intolerance, fanaticism, exclusivity, and a tendency to use violence to achieve its goals.

In Islam, the prohibition of excess (*tatharruf*) or religious extremism is emphasized by reminding the followers not to exceed the boundaries set by religious teachings, whether in belief, speech, or actions. The Prophet Muhammad (SAW) warned his followers to be cautious of excessiveness in religion as it could lead to the destruction of communities, as seen with past nations. Therefore, excessive religious radicalization is dangerous for religious and social life.

At the social and political levels, obedience to legitimate leaders (*ulil amri*) is also important, as long as these leaders do not command anything contrary to the teachings of Allah and His Messenger. Violations of state laws that contradict Islamic teachings are considered offenses with consequences in both this world and the hereafter, and Sharia law serves as the foundation for enforcing justice.

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