

***I'tikaf* Therapy as an Effort to Prevent Terrorism: A Study of Al-Qurtubi's Interpretation of QS. Al-Baqarah: 187**

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Abstract. This study wants to find out what role *I'tikaf* plays in stopping radical ideas and acts of terrorism (counterterrorism). The research method used in this paper is qualitative, and the type of research is literature research. The main reference is the interpretation of al-Qurthubi and a few journals and books that are related to the topic. The study started by trying to figure out how Q.S. Al-Baqarah verse 187, which talks about *I'tikaf* from the point of view of al-Qurtubi and is in the book *al-Jami' li Ahkaam al-Quran*, should be interpreted. It then looked for links between *I'tikaf* therapy and preventing terrorism. This study looked for different ways to fight terrorism in the fields of psychology and Sufism. The research shows that *I'tikaf* is a way to get closer to Allah and a form of psychosis therapy for the four dimensions of the mind. It is also thought to help stop people from doing terrorist acts. By putting *I'tikaf* into practice with a clean heart, psychic and Sufistic people, including terrorists, will be able to see what is right and what is wrong.

Keywords: *I'tikaf*; Counter-Terrorism; Psychotherapy; al-Qurṭubī.

Introduction

In the field of criminology, terrorism is a case that has not yet been fully resolved. Furthermore, terrorist acts have far-reaching, and often undesirable, effects on societies everywhere. Motives for terrorism range from religious extremism to political ideology to the desire for freedom from oppression to the pursuit of narrow self-interest. United Nations-supervised counterterrorism efforts have been effective in preventing terrorist acts around the world, especially in Indonesia.¹ Indonesia plays an active role in cooperating with multiple organizations, such as the United Nations Counter-Terrorism Implementation

¹ Erwin Jusuf Thaib, "The Communication Strategies for Moderate Islamic Da'wah in Countering Radicalism in Gorontalo City, Indonesia" 36, no. 4 (2020): 143–56.

Task Force (CTTF), *terrorism prevention branch-United Nation Office for Drugs and Crime* (TPB-UNODC), and the United Nations *Counter-Terrorism Executive Directorate* (UNCTED).² Prevention initiatives under the legal framework for criminals are also crucial in a number of nations, including Indonesia..

However, this research significantly contributed significantly to preventing terrorism through therapy i'tikaf. In some previous studies, no specifics were found, such as the one by Rundio et al. with the title *Writing and Praying Collects as an Intervention in Narrative Therapy* in 2022. The 2021 pangesti et al. writing entitled *Sufism Psychotherapy as Part of the Medication for Muslim Mental Illness*, in no way examines how i'tikaf contributes to efforts to minimize terrorism in the perspective al-Qurthubi. The research method used is qualitative, and the type of research is literature research by collecting i'tikaf verses as counterterrorism.

Counterterrorism with various alternatives such as the above is considered less effective, so deradicalization is needed as another effort in counterterrorism. Deradicalization is a *soft-line approach* to changing the mindset about jihad, a rigid and radical ideology, which is skewed towards healing Psychology.³ In this case, terrorism is seen as a crime of *mental disharmony symptoms* or emotional imbalances that require psychiatric therapy, counseling, spiritual exercises. However, this non-traditional elimination and re-motivation method is often explicitly applied to perpetrators of terrorist activities, thereby excluding individuals with extremist ideology. May join a terrorist network.

Related to this, Islam as rahmatan lil alamin provides an alternative that is considered adequate, especially regarding psychological therapy for radical mindsets for humans. This exercise can be by getting closer to Allah SWT through worship. For example, prayer as a therapy in resolving anxiety due to daily life problems or more severe issues, then I'tikaf can be an effective solution.⁴ Therefore, this study intends to discuss the role of I'tikaf therapy as an effort to prevent terrorism and radicalism based on the Quran. A coherent Qur'anic view with this theme will be attributed to the interpretation of *al-Qurthubi* to Q.S. Al-Baqarah[2] verse 187 contains the term *I'tikaf*.

² J Klausen, "British Counter-Terrorism After 7/7: Adapting Community Policing to the Fight against Domestic Terrorism," *Journal of Ethnic and Migration Studies* 35, no. 3 (2009): 403–20, <https://doi.org/10.1080/13691830802704566>.

³ J M Post, "The Psychology of Suicide Terrorism," *Psychiatry*, 2009, <https://doi.org/10.1521/psyc.2009.72.1.13>.

⁴ S I Qurthubi and S Imam, "Tafsir Al-Qurthubi," *Syaikh Imam Al Quthubi*, 2009.226.

Discussion

Biography of Imam al-Qurthubi

Imam al-Qurtubi has the full name Abu Abd Allah Ibn Ahmad Ibn Abu Bakr Ibn Farh al-Ansari al-Khazraji al-Qurthubi al-Maliki there is also a full name Imam Abu Abdillah Muhammad ibn Ahmad ibn Abu Bakr ibn Farh al-Ansari al-Khazraji Al Andalusi al-Qurthubi, he is a scholar born in Cordoba (Andalusia), regarding the year of birth there is no source specifically mentioning it.⁵ Al-Qurtubi is one of the great scholars' from Europe who have contributed greatly to Islamic scholarly treasures, including in the study of Qur'anic interpretation. Imam al-Qurtubi living in Cordoba at the end of the centuries of the glorious advances of Islam in Europe. He is known to be very strong in demanding knowledge.⁶ Therefore, he is famous for comprehensive insight, especially in Fiqh and tafsir. In addition, he is also famous as a scholar who has the nature of zuhud, so he always puts forward the affairs of the hereafter rather than worldly affairs; his life is much he spends on matters of knowledge and worship.⁷

Imam al-Qurtubi was a mufassir who was a Maliki; on his intellectual journey, al-Qurtubi went to the Eastern country to seek knowledge. He then studied in several cities in the region such as; Egypt, Alexandria, Mansurah, Al-Fayyun, and Cairo. He looked to some scholars who were there who had the capacity in their fields, such as; ⁸Abu Muhammad Abdul *Wahhab bin Rawaj al-Iskandarani* (w. 648 H.), a hadith expert with Maliki.

1. *Ibn al-Jumayzi* (d. 649) is a scholar who deals with hadith, Fiqh and qira'ah, shafi'i.
2. *Abu Abbas Ahmad* ibn Umar ibn Ibrahim *al-Maliki al-Qurtubi* the garanm of *al-Mufhim fi Syarb Sahib Muslim*.
3. Abu'Ali al-Hasan ibn Muhammad ibn Muhammad al-Bakri al-Hafiz
4. Abu al-Hasan Ali ibn Muhammad ibn Ali ibn Hafs al-Yahsyibi.⁹

⁵ Y S Mulyani, *Isrâiliyât Dalam Kisah Ulul Azmi (Studi Komparatif Tafsir Al-Qurthubi Dan Tafsir Az-Zamakhsyari)* (27.123.222.2, 2018), <http://27.123.222.2/handle/123456789/712.1-12>.

⁶ M A Al-Qurthubi and M A bin Rusydi, "Bidayatul Mujtahid Wa Nihayatul Muqtashid," *Cet-VI. Beirut. Dar-Al-Ma'rifah*, 1982.49

⁷ Al-Qurthubi and Rusydi. 51

⁸ Abdullah, *Al-Imam Al-Qurtubi Wa Manbajibi Fi Tafsiribi:Dirasab Tablilyab*," 2015, n.d., <http://repo.uofg.edu.sd/handle/123456789/1339.128>

⁹ Madah Nuruddin, *Al-Ikhtiyarat al-Fiqhiyah Li Al-Imam Al-Qurthubi Min Khilali Tafsiribi*," 2012, n.d., <https://www.ccdz.cerist.dz/admin/notice.php?id=00000000000000716768000539.19>

Imam al-Qurthubi during his life has produced various works of writing such as: al-Jami' li Ahkam al-Qur'an, al-Asna Fi Syarh Asma' Allah al-Husna, Kitab al-Tadzkirah bi 'Umar al Akhirah, Syarh al Taqassi, Kitab al-Tidzkar Fi Afdal al-Adzkar, Qamh al-Hars bi al-Zuhd wa al-Qana'ah and Arjuzah Jumi'a Fiha Asma' al-Nabi. After contributing much to Islamic scientific treasures and spending time serving the religion, Imam al-Qurtubi died on the night of Monday the 9th of Shawwal 671 AH.¹⁰

A glimpse of Kitab al-Jami' li Ahkam al-Quran by al-Qurtubi

This Tafsir book is often referred to as tafsir *al-Qurtubi* associated with the name of the author of the Book. However, this Book of tafsir has a complete title with the name *Tafsir al-Jami' li Ahkam al-Quran wa al-Mubayyin Lima Tadammanna min al-Sunnah wa al-Furqan* which means this Book contains a collection of laws in the Qur'an. And Sunnah; therefore this Book of tafsir is one of the books of tafsir patterned Fiqh. This Book was one of the most phenomenal books of interpretation in his time. This is because the complete discussion of Fiqh in this Book makes the Book of tafsir al-Qur'an so widely known by people in its time. Imam ¹¹*al-Qurtubi* wrote this Book intending to spend the rest of his life studying the Qur'an using a concise and clear explanation, this is as explained by Imam al-Qurtubi himself in his muqadimah tafsir, which contains his statement. The statement shows the signal to write this Book of exegesis by him.¹²

Imam al-Qurtubi in writing his Book of tafsir he uses the systematic tartib mushafi, wherein his interpretation of the writing is sequenced from surat al-Fatihah until it ends in surat An-Nas which corresponds to the order in the Ottoman mushaf. In his interpretation method, al-Qurtubi uses the tafsir tahlili method. We try to explain all aspects of Al-Quran's passages and express all intended understandings using this method. The steps the Quran uses when interpreting the Qur'an in his Book are:

1. He was mentioning the virtue or speciality of the Qur'anic letter he discussed.
2. He mentioned the reason for the descent of the verses that allegedly there is a reason for his nuzul.
3. Mention other related verses and hadiths of the Prophet by referring to the source as Evidence.
4. Provide language peeling, using poem Arabic as a reference for his research.

¹⁰ Harun Rasyid, "Iltizam Al-Qurtubi Syurutuhu Fi Al-Tafsir (Dirasah Tahliliyah)," Shnakhat, 2022, n.d., <http://shnakhat.com/index.php/shnakhat/article/view/159.21>

¹¹ Rasyid.25.

¹² Najar, "Manhaj Al-ImamAl-Qurtubi Fi Al-Rad 'Ala Al-Mu'tazilah" , 2014, n.d.39.

5. You cite the scholars' opinions by citing the source as a tool to explain the laws related to the subject matter.
6. Discuss the opinions of scholars with their respective arguments, after which do tarjih by taking views that are considered the most correct.¹³

Tafsir al-Qurtubi is one of the interpretations that fall into the category of tafsir bi al-Iqtirani, which uses two sources at once, reason (bi al-Ra'yi) and narration (bi al-Ma'tsur). This can be discovered in the Book Tafsir al-Qurtubi, and in addition to the many references to hadith and different passages of the Prophet involving the interpretation of the passage in question, Imam al-Qurtubi is additionally used by using the connection in Arabic. in his lookup. It uses phrases to make many references in terms of language. It is interesting that in the interpretation of Qur'an Imam al-Qurtubi kill, as the writer who is the madhhab of Maliki, ahkam does not rely on his understanding of the school he accepts when interpreting the passage. He prefers to argue based on statements he understands.¹⁴

Verse, Munasabat, Asbababun Nuzul, tafsir QS. Al-Baqarah [2] Verse 187

1. Verse and Translate

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ۚ هُنَّ لِبَاسٍ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۗ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۚ ثُمَّ أَتُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

It is balluned for you on the night of the fasting month mixed with your wives; They are clothes for you, and you are clothes for them. God knows that you cannot restrain your lust, so Allah forgives you and forgives you. So now mix them up and follow what God has appointed for you,

¹³ Muhammad Harrat, "Al-'Illah al-Nahwiyah 'Inda Ibn Madha' Al-Qurtubi; Al-Mumarasat Al-Lughawiyat", 2012, n.d., <http://revue.ummo.dz/index.php/pla/article/view/637>. 35

¹⁴ 'Id Syanawi, "Ara' Al-Kufiyin Fi Mubayyinat Al-Sama' Wa Athariha AL-Dalaly Fi Tafsir Al-Qurtubi: Majallah Ulum Arabiyah", 2022, n.d., https://malu.journals.ekb.eg/article_225721.html. 71.

and eat until the light for you is the white thread of the black thread, the dawn. Then complete the fast until the night, (but) do not interfere with them, while you give i'tikaf in the Mosque. This is God's word, so do not approach him. Thus Allah explained His verses to the people so that they might fear.

2. Analysis of Verse History and Reasonableness

The discussion of this verse is more about the decree of *rukhsab* (leniency) from Allah SWT to Muslims in the context of fasting. This verse discusses eating, drinking, or having sex after breaking the fast. So that asbabun nuzul, this verse is more to the context of *rukhsab* for people who fast than explaining the term I'tikaf. Quoting from Ibn Kathir in his commentary, because the descent of this verse as said by Ishaq of al-Bar, he told that the companions when sleeping before breaking the fast, then he did not eat until the next night. Then there was an Ansar man named Qais bin Sarmah who had been fasting all day in his field so that when night fell, he slept before breaking the fast. He did not eat until morning, and in the afternoon, he was tired. In that, Umar had interfered with his wife after he woke up. It was told to the Prophet (peace be upon him), and the verse came down.¹⁵

The sentence "wala tubasyiruhunna wa antum 'akifu na fi al-masajid", Ibn Qatsim mentions that Ali ibn Abi Talhah from Ibn Abbas narrates that this verse refers to someone who narrates that . giving Itikaf in the Mosque during Ramadan or outside of Ramadan, Allah SWT forbids him to intervene with his wife in the dark or during the day to make his Itikaf complete. From the narration of Ad-Dahhak, he said that at that time there was someone who if he gave i'tikaf out of the Mosque and he interfered with his wife in the middle of his I'tikaf, so this verse came down.¹⁶

In verse 187, this is explained what is allowed at night for people who fast in the month of Ramadan from the sunset to the dawn; this is dryness from Allah SWT, to people who fast in the month of Ramadan. What is allowed in this verse is the permissibility of having sex, eating, and drinking. Verse 187 is related to verses 183, 184, and 185. Starting with the guidance of the lowering of the fasting law in verse 183, then the exception to fasting for the sick and travelers, in verse 185 affirmed the obligation of fasting.

The mention of I'tikaf after the discussion of fasting indicates the advice to give i'tikaf at the time of fasting or on the last day of Ramadan, as stipulated in the sunnah of the Prophet (peace be upon him), which was takhrij by Bukhari

¹⁵ M A Al-Qurthubî, "Anshâri, Al-Jâmi'li Ahkâm Al-Qur'ân," *Beirut: Dar Al-'Ilmiyat*, 1993.1/359

¹⁶ Al-Qurthubî.1/365

and Muslims from Aisha RA. The Prophet always gave i'tikaf on the last ten days of Ramadan until he died. And after his death, his wives also did I'tikaf.¹⁷

3. Tafsir Q.S. Al-Baqarah [2]: 187

Reviewing from the theme raised in this study, namely about the therapy of I'tikaf, so that the citation of the interpretation of al-Qur'an is focused on the of surat al-Baqarah verse 187 as follows:

...وَلَا تُبَاسِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ...

... (But) do not interfere with them, while you give i'tikaf in the Mosque...

In the qur'anic interpretation, Allah (SWT) explains I'tikaf. That is, having sex can damage i'tikaf. The scholars agree that whoever molests his wife when giving I'tikaf and deliberately does it to his wife, then he is the one who corrupts his i'tikaf. But among them also differed on the doubt that was dropped. According to Hasan al-Basri and az-Zuhri, he obliged to pay the obligatory kaffarat to the one who cares for his wife during the day of Ramadan, as in the explanation of the previous verse.

Abu Umar said, "They agreed that the person giving i'tikaf should not touch and kiss. But they differ according to Imam Malik, and Asy-Shafi'i argues that if he does the deed, his i'tikaf is damaged. Elsewhere Imam Malik said i'tikaf was not damaged by intercourse, except for intercourse that obliged the fall of punishment.

In sentence *الْمَسْجِدِ فِي عَاكِفُونَ وَأَنْتُمْ*, this word of God is a sentence that is in the position of *hal*. *Al-I'tikaf* according to the language is *Mulaẓamah* (fixed). It is said, "*Akafa ala al-Shayai'* (he settled on something)." In syara' terms, I'tikaf is settling certain obedience, at certain times, with certain conditions, and in a particular place. The scholars themselves agreed that i'tikaf is not a mandatory thing. I'tikaf became one of the means to see himself to Allah and one of the acts of circumcision that had been done by the Prophet, his companions, and also his wives. I'tikaf becomes obligatory when a person has obliged himself and is entrusted to the one who is worried about not fulfilling his rights.¹⁸

The scholars agreed that i'tikaf was only carried out inside the Mosque. In terms of *الْمَسْجِدِ فِي* "in the mosque." But they differ on what is meant by Mosque; some argue that it is a specific type of Mosque, for example, only mosques built by the Prophet Muhammad (peace be upon him) such as the Grand Mosque, Prophet's Mosque, Iliya Mosque. Other clerics argue i'tikaf should not be done

¹⁷ Al-Qurthubi.1/371

¹⁸ Al-Qurthubi.1/381

unless inside the Mosque is used for Friday prayers. This opinion is narrated by Ali ibn Abi Talib and Ibn Mas'ud. Another view as described by Sa'id bin Jubair says that i'tikaf can be done in every Mosque. This opinion is widely supported by other scholars such as Imam Shafi'i and Abu Hanifah.

The least time I'tikaf is a day a night, according to Imam Malik and Abu Hanifah. Similarly, if he vows to give i'tikaf for a day, he must provide i'tikaf a day a night. Asy-Shafi'i said, "It is obligatory to him what he has given, which is i'tikaf one night. If he vowed i'tikaf last night, he must give i'tikaf for the night. If he vows i'tikaf a day, then he must give i'tikaf for a day." He argued that the least amount of i'tikaf is for a moment, and there is no maximum limit. The scholars differed on the time of the entry of the person who will give i'tikaf. Malik, Shafi'i, Abu Hanifa, and his companions said, "If he obliges himself to provide i'tikaf for one month, then he must enter the Mosque before sunset on the night (first) of the day (which is included in a matter of one month)." Imam Malik circumcised the person who would give i'tikaf on the last ten days of Ramadan to spend the night in the Mosque on the night of idhul fitri to go from the Mosque to the place of prayer early in the morning.¹⁹

From the above opinions, it is not required to fast to do i'tikaf. The opinion of Ahmad bin Hanbal himself said the Prophet's fast occurred during Ramadan, and it is impossible if the ramadan fast is intended for the month of Ramadan and others. If the person who gives i'tikaf in The month of Ramadan gives his fast for the sunnah and fardhu fast, according to Imam Malik and his companions will break his fast. On the other hand, as explained earlier, as long as people do i'tikaf, it is obligatory not to care for his wife both at night and during the day. Likewise with the deeds of great sin, if the one who gives i'tikaf commits a great evil, cancel his i'tikaf. For the great sin is contrary to worship, as is the hadats which are contrary to thaharah and prayer.²⁰

Imam Malik believed that I'tikaf was invalid if it was not fasting. In the hadith narrated by Abdullah bin Budai of Amru bin Dinar, from Ibn Umar, Umar once obliged himself to give i'tikaf during the jahiliyah period for one night or one day in the Kaaba. He then asked the Prophet. Then he replied, "*Give i'tikaf and fast you.*" Abu David. But ad-Daraquthi said that Ibn Budail was a *dha'if* figure. From other opinions fasting is valid for i'tikaf, to ramadan fasting, to nadzar and others. If a man is a promise, then his promise is directed to his provisions based on religion.

A person who gives i'tikaf should not go out of his place unless there is something of interest. In the hadith narrated by Aisha, she said, "When the

¹⁹ Al-Qurthubi.2/756

²⁰ Abdullah, *Al-Imam Al-Qurthubi Wa Manhajibi Fi Tafsiribi:Dirasah Tablilyah*, 125

Prophet gave i'tikaf, he stuck his head out to me; then I combed his hair. He never entered the house except for human needs," meaning to defecate. And if the one who gives i'tikaf comes out for a necessity and then he returns immediately, he can continue his i'tikaf, and there is nothing that is required that is real and menstruating.

Contrary to the opinion of Sa'id ibn Jubair, "People who give i'tikaf may visit the sick and attend the dead," and al-Shafi'i agree with the history. The opinion of scholars differs about the exit of i'tikaf to perform Friday prayers. A group of them said that he could perform Friday prayers but had to return after the greeting. He came out because of something obligatory and did not cancel his i'tikaf. In madzab Maliki states that whoever intends to do i'tikaf for ten days or nernadzar to do that, then he is only allowed to do i'tikaf in the jami' (Mosque used for Friday prayers), from the opinion of the public. Abd Mulk said, "He may go out for Friday prayers and perform them, then return to his place.

Al-Qurthubi himself said his opinion that "what Abd Mulk put forward is the correct opinion. This is based on *الْمَسْجِدِ فِي عَاكُفُونَ وَأَنْتُمْ* which has also been agreed by scholars that i'tikaf is not an obligation but sunnah. And the majority of scholars say that Friday prayers are obligatory. And when the two come together, where one is stronger than the other, then a more vital obligation comes first.²¹

I'tikaf Therapy and Terrorism Prevention

1. Practice of I'tikaf

As the modern era progresses rapidly, the quality of human life impacts social and individual problems. Therefore, the readiness in the corner's face needs a shield to be the foundation of the mind and the immunity of the body. Through therapy or meditation, in Islam, it is called I'tikaf.

I'tikaf is in language translated 'akafa which means *al-Mulaẓamah*, *al-Habs* or *al-Ihtibas* i.e., imprisoning, holding, staying, and staying on to something. The one who does I'tikaf is a person settling the act of obeying Allah during his time. In syara', I'tikaf the settles specific obedience, at certain times, with certain conditions and in certain places.²²

In his efforts to understand and draw near himself to God, man is inseparable from man's laughter and pride in remembering Him. In fact, from the term I'tikaf, it is known that imprisoning himself or holding himself against something makes a person open his mind and achieve comfort, positive change

²¹ Al-Qurthubî, "Anshârî, Al-Jâmi'li Ahkâm Al-Qur'ân."2/759-760

²² Al-Qurthubî.2/755.

and the cessation of problems that are constantly thought of is spiritual contemplation. Regardless of the provisions by the Shari'ah regarding the ordinance of i'tikaf.²³

Scholars differ on I'tikaf's conditions, among others: I'tikaf must be done in the Mosque. It refers to the Qur'an Surah al-Baqarah verse 187:²⁴

أَجَلٌ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ هُنَّ لِيَابِسٌ لَكُمْ وَأَنْتُمْ لِيَابِسٌ هُنَّ عِلْمٌ اللَّهُ أَعْتَمَكُمْ كُنْتُمْ
تَحْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا
وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصِّيَامَ إِلَىٰ اللَّيْلِ
وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ
لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

"(Being subtle to you on the night of fasting on a date with your wives) means interfering with them. This verse descends on the law that prevailed in the early days of Islam, in the form of prohibiting the interfering with the wife, as well as forbidding to eat a drink after the time of Ishak. (They are clothes for you and you are clothes for them) the allusion that they both depend on each other and need each other. (Allah knows that you will betray) or betray (yourself) by doing jimak or marital relations on the night of fasting. It happened to Umar and the other companions. He immediately told the Prophet Muhammad, (then Allah accepted your repentance) that is, before you repented (and he was forgiven. So now) because it has been done for you (mix them) (and try) or seek (whatever God has set for you) means what He has allowed like mixing or getting children (and eating a drink) all night (until it is real) or clear (to you the white thread of the dawn of fingerprints) as an explanation for the white thread. In contrast, the explanation for the black thread is discarded; it's in the form of night. The dawn is like white mixed with black that extends with two lines of white and black. (Then perfect the fast) from dawn (until night) means the entry of the night with the setting of the sun (and do not interfere with them) means that your wives (while you conflict) or settled with the intention of i'tikaf (in the mosques) a person who intends to go out of the Mosque to interfere with his wife and then return again. These are the laws mentioned earlier (Allah's prohibitions) that he has outlined for his servants so that they do not violate them (so let us not approach him). It is more impressive than the phrase "do not violate it" spoken in other verses. (Thus he has revealed to you what

²³ R F Tanjung and S Ariawan, "Strengthening the Character of the Nation through the Social Movement of Zikir," *IJECA (International Journal of ...*, 2022, <http://journal.ummat.ac.id/index.php/IJECA/article/view/5635.54-65>.

²⁴ F Himawan, S Suparjo, and ..., "Pengaruh Terapi Zikir Terhadap Tingkat Depresi Pada Pasien Gagal Ginjal Yang Menjalani Haemodialisa," *Journal of Holistic Nursing ...*, 2020, <http://journal.unimma.ac.id/index.php/nursing/article/view/3036.17>

*has been mentioned (Allah explained His verses to humanity so that they may fear) means to stay away from His prohibition."*²⁵

Referring to the word *fi al-Masajid* indicates that I'tikaf must only be done in certain mosques. In contrast, others from Sa'id bin Jubair, Abu Qilabah, and others state that I'tikaf can be done in every Mosque. In addition, the implementation of I'tikaf is at least only a moment, and maximum, there is no time limit; Imam Shafi'i and Abu Hanifah revealed this.²⁶

Forms of meditation or I'tikaf therapy are organized by performing practices, such as (1) Practicing sunnah shalah, (2) dhikr, praying, forgiving, repentance, prayer, and self-worship, (3) Reading the Qur'an and studying religious books, (4) other activities related to self-approach to Allah.

The habits with contemplation for oneself will form a healthy physical and soul. Not doing anything that violates religion is one form of physical therapy affecting moral development. By avoiding danger and error, I'tikaf is a natural therapy for self-cleansing.²⁷

The practice of applied practice or contemplation I'tikaf above takes the illustration of the pronunciation of subhanallah, the Most Holy of God. When a review is done rightly with complete mindfulness of the pronunciation of subhanallah, it'll help get relief from studies about the world. A view of the world of sound and everything, including God, will transform and shape what originally changed this world into a non-God filthy product. When one's mind perceives that only God is Holy, worldly studies will be considered empty.²⁸

As for the example above, the practice in i'tikaf is usually done on the last ten days of Ramadan. It departs from the circumcision of looking for lailatul qadar. In that month, man is fasting during the day, restraining lust and preventing the bad. According to Dr. Harold Koenig, director of the theological spirituality and health center at Duke University, increasing worship will make people comfortable and peaceful. Published in the journal National Cancer Institute Trusted Source, people who only choose alternative medicine therapies such as calm worship can reduce cancer risk. Spiritual action in religion has a positive impact on humans. This has long been practiced and²⁹preserved until now.

²⁵ M A Al-Qurthubi, "Al-Jami'li Ahkamil Qur'an," *Beirut: Al-Resalah*, 2006.2/588.

²⁶ Al-Qurthubi.2/570

²⁷ U Khairiyah, Y S Prabandari, and ..., "Terapi Zikir Terhadap Peningkatan Resiliensi Penderita Low Back Pain (LBP)," *Jurnal Ilmiah Psikologi ...*, 2015, <https://ejournal.umm.ac.id/index.php/jipt/article/view/3537.20>

²⁸Daimul Ikhsan et al, "Model of Remembrance Psychotherapy..." 276.

²⁹ N S Adam et al, "Managing Stress from the Perspectives of Al-Ghazali and Al-Dihlawi," *ESTEEM Journal of ...*, 2021, <https://ir.uitm.edu.my/id/eprint/46599/.66>

2. Prevention of Terrorism

Terrorism is an act that the government has invited; it includes a criminal act because of its effects that can harm a person, even many people. *The Oxford Encyclopedia of Modern Islamic Word* defines terrorism as the deliberate, unjustified, and random use of force for political purposes to protect people. The culprit can be a state or individual acting alone.³⁰

Another definition is that terrorism is the understanding and action that uses threats or violence to cause fear, kidnap and kill, detonate bombs, commit grave and cruel crimes to uphold its knowledge and ideology, and straighten out and improve others. Both terrorism and radicalism were originally terms used by western societies in politics before their use led to socio-religious aspects. The time is now often used pejoratively and considered biased, also often considered unilaterally to corner adherents of religions, especially Islam.³¹

Terrorism is a further consequence of radicalism. It begins when someone makes a mistake, and it must be straightened out for radicals. But unfortunately, the way to correct the errors they show is not done peacefully, but instead is violent. In this context, radicalism is referred to as extremism. Furthermore, the desire to correct mistakes and imperception, if there is stubbornness does not want to be repaired and even threatens his death, then it is considered halal blood to be killed in a way that causes fear in others. Until now, radicalism reached its climax and turned into terrorism.³²

Two factors cause a person to be involved in terrorism:

- a. Internal factors: that is, the destructive tendencies that exist in humans. This can be found in the cosmic drama of his creation; humans claimed angels as dangerous creatures. However, this factor does not manifest in action if it is not given the opportunity.
- b. External factors: very compound nature
 - 1) Sociopolitical pressure, the difference between injustice and welfare. This makes some citizens want to commit violence and murder.
 - 2) Religious emotions and solidarity. Understanding religion rigidly and literally
 - 3) An understanding of rigid and textual religious texts
 - 4) Anti-westernization ideology.

³⁰ Sumanto Al Qurtuby, "The Rise of Islamism and the Future of Indonesian Islam" 16 (2020): 105–28.

³¹ Sekar Ayu Aryani, "Orientation of Religiosity and Radicalism : The Dynamic of an Ex-Terrorist ' s Religiosity" 10, no. 2 (2020): 297–321, <https://doi.org/10.18326/ijims.v10i2.297-321>.

³² Aryani.298

5) The influence of trans radicalism.³³

3. I'tikaf's Role as *Counterterrorism* (Psychological And Sufistic Perspective)

As mentioned at the beginning of this article, one of the efforts to prevent terrorist acts is deradicalization or psychotherapy. Psychotherapy is the treatment or psychological cure for thoughts, feelings, and behaviors problems.³⁴ Islamic psychotherapy, according to Anshori is an attempt to heal the soul (*nafs*) of humans spiritually based on the demands of the Qur'an and hadith, with essential empirical analysis methods.³⁵ In this regard, Allah says in Q.S. Al-Isra' verse 82 regarding the term *Shifa*>

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْبُدُ الظَّالِمِينَ إِلَّا حَسَارًا

And We send down of the Qur'an that which is a healing and a mercy to the believers, and it adds only to the harm doers.

Al-Qurtubi in its commentary mentions; there are two opinions in understanding the term *syifâ'* in verse. First, therapy for the soul can eliminate ignorance and doubt, open the closed soul, and heal the sick soul. Second, treatments that can cure physical diseases, both in the form of *azimat* and *antidote*.³⁶

In connection with terrorism, psychological therapy becomes a *soft-line approach* to prevent radical mindsets that spread to terrorist networks. Psychotherapy in Islam can be done by worship or *taqarrub* efforts to the Creator. A person who is convinced of the path of terrorism can be compared to a person with poor mental health close to heart, so it is necessary to put aside and rethink the thoughts of people and servants.

Since humans are allowed to know good or evil, in the process of self-sufficiency, humans are conscious and free subjects in deciding whether good or evil, good or bad, *Taqwa* or *Fujuru*. You can act. Or choose a method that works to save it or a path of destruction. Terrorism is considered an act with many

³³ Lembaga Dakwah et al., "The Contribution of Ahlussunnah Waljamaah 's Theology in Establishing Moderate Islam in Indonesia Research Methods," n.d., 1–10.

³⁴ K Ahmad et al., "Religion and Alternative Medicine: Issues on Using Ruqyah (Incantation) among Malay-Muslim Practices," ... *on Innovative Trends in ...*, 2014, <http://www.globalilluminators.org/wp-content/uploads/2014/12/ITMAR-14-126.pdf>.

³⁵ M A Rundio and A G Wong, "Writing and Praying Collects as an Intervention in Narrative Therapy," *Contemporary Family Therapy*, 2022, <https://doi.org/10.1007/s10591-021-09586-6>.

³⁶ Al-Qurthubî, "Anshârî, Al-Jâmi'li Ahkâm Al-Qur'ân."2/574

adverse effects on individuals and community groups. With the help of religion and faith in the transcendent principle, it will lead man to the path of truth.

Psychotherapy in Islam is an emotional-psychological effect that studies humans as subjects of religious practitioners based on the dimensions of faith, worship, morals, and Sufism. Man in his mental health, trying to make himself calm, calm, and free from mental disorders. This study is also closely related to forming positive or negative morals.³⁷

The dimensions of human psychology, the heart, spirit, lust, and reason, require construction and development to always be in greeting. Submission to divine rules must be built so that man has a faculty of the soul that is beneficial to the benefit of his life. To purify the mind, one must be guided to Allah and his Dhikr by faith. In Sufism, the purification of the heart is essential; the journey to the Sacred Heart must be made patiently, as purification of the mind affects the spiritual development of Muslims.³⁸

Lust in human life can be positive energy, and sometimes it also pushes for negative things. Lust in the Qur'an is categorized into several stages. *Nafs al-ammarah* which contains all forms of aggressive and destructive actions, is transformed into *nafs al-lawwamah*, which later turns into *nafs mutma'innah*. As for the lust that submits to evil and the temptation of Shayetan is called *nafs al-ammarah bi al-su'* (lust that succumbs to evil).³⁹

Reason in the human dimension plays an essential role in being held accountable for its actions before God. The reason as spirit and lust also tend to do good and evil. However, the reason given taklif is a rational or common reason that opposes its nature as a human being.⁴⁰ The four psychic dimensions of man, the heart, spirit, lust, and mind, have the potential of mental and moral development to *akhlaq al-karimah* following his nature brought from birth.

For perpetrators of terrorism, the construction of the four dimensions of psychology that exist in the self is considered an effective way to get them out of the network of terrorism and radicalism. As a religion that brings mercy, Islam

³⁷ A Basid, "Takhrij Al-HADITH Dalam Perspektif Kajian Ontologi Dan Aksiologi Ilmu Hadis," *Tafaqqub: Jurnal Penelitian Dan Kajian Keislaman*, 2016, <http://www.jurnal.iaibafa.ac.id/index.php/tafaqqub/article/view/56>.

³⁸ F Hidayat et al., "Penanganan Kesehatan Pasien Reaktif COVID-19 Melalui Terapi Zikir Dan Lingkungan Wawasan Pengalaman Subyektif," *Ulumuddin: Jurnal Ilmu ...*, 2021, https://jurnal.ucy.ac.id/index.php/agama_islam/article/view/424.

³⁹ C Y Perwataningrum, Y S Prabandari, and R I Sulistyarini, "Pengaruh Terapi Relaksasi Zikir Terhadap Penurunan Tingkat Kecemasan Pada Penderita Dispepsia," *JIP (Jurnal Intervensi Psikologi)*, 2016.

⁴⁰ T Rofiqah, "Konseling Religius: Mengatasi Rasa Kecemasan Dengan Mengadopsi Terapi Zikir Berbasis Religiopsikoneuroimunologi Religious Counseling: Overcoming Anxiety ...," *KOPASTA: Journal of the Counseling Guidance ...*, 2016, <https://journal.unrika.ac.id/index.php/kopastajournal/article/view/559>.

has offered psychotherapy efforts for mental healing through the way of taqarrub to Allah. The attempt to draw closer to Allah SWT in the world of Sufism is to understand nature, besides that, it must also have riyadoh such as suluk, dhikr, worship, khalwat, and tadadabbur will be life. ⁴¹Through *Taqarrub* to God, man's life will be more directed to the excellent way is true. Therefore, the Itikaaf cult, performed by Takarrub Allah, is considered a relatively effective countering of terrorists.

Conclusion

The Qurtubi, a very objective scholar of interpretation of the problem of Terrorism and I'tikaf, has conducted an analysis about the contribution of the I'tikaf verse to counter Terrorism. As a result, it can be concluded that Terrorism is an act of crime that significantly impacts humans, so prevention efforts are always encouraged by Indonesia's following countries. There are two strategies to combat terrorism: soft-line and hard-line methods. However, a soft line strategy is now frequently employed because it is thought to be more successful. The first stage is to alter one's perspective of jihad, a strict and radical philosophy that prioritizes psychological recovery. Psychotherapy or psychological treatment for the perceptual tasawuf can be carried out by encouraging the.

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⁴¹ D P Sari, A Mujib, and Y Rahmatulloh, *Nomophobia: Phenomena and Therapy (Analysis in Psychology and Islamic Perspectives)* (eprints.eudl.eu, 2021), <http://eprints.eudl.eu/id/eprint/3617/>.

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