

Genealogy Of Al-Qurtubi's Interpretation In Countering Radicalism Through Moderate Religious Verses: A Case Study Of Tribunews.Com's Youtube Channel

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Abstract. This study aims to examine the genealogy of the verse of religious moderation in Surat Al-Baqarah verse 143 and the efforts contained in the verse to counteract radicalism in this case sample on the tribunews.com youtube channel. This study used the method of analysis of maudhu'i tafsir on al-Qurtubi's Ahkam al-Quran tafsir, which is one of the famous Sunni-classical tafsir works. Through the analysis of al-Qurtubi's tafsir, it was found that verse 143 of Surat al-Baqarah shows the importance of moderation in religion, which considers the balance between the interests of the individual and the interests of society. Moderation in religion is also associated with the concept of ummatan wasatan which emphasizes justice and balance in life, and sees the response of tafsir al-Qurtubi to see the phenomenon of radicasim that emerged in Indonesia. In addition, this study shows that verse 143 of Surat Al-Baqarah also provides concrete efforts in countering radicalism, namely by showing the importance of respecting differences and avoiding actions that cause divisions in society. The benefit of this research is to provide a deeper understanding of the verse of religious moderation in Surat al-Baqarah verse 143, as well as contribute to countering radicalism. This research can also be used as a reference for future research on the same theme. Overall, this study shows that verse 143 of Surat al-Baqarah has a broad meaning and can provide useful direction in efforts to counteract radicalism and promote religious moderation.

Keyword: genealogy, religious moderation, radicalism. Al-Qurtubi, Tribunews.com

Introduction

The survey conducted by BNPT together with Alvara Research and the Nazaruddin Umar Foundation indicated a rise in the trend of potential radicalism in Indonesia, from 22.2 percent in 2017, falling into the medium category. This increased to 58.4 percent in 2019, falling into the high category, and further rose to 68 percent in 2022. The trend of radicalism through social media platforms such as YouTube, Facebook, and Twitter is a cause for growing concern. Social media has become a means for radical groups to propagate their views massively and organize themselves to reach a wider audience. Propaganda videos and fake news disseminated on social media platforms can reinforce the opinions of radical groups and increase their influence among young people. Additionally, the presence of filter bubbles on social media accentuates the separation of groups with varying views and reinforces confirmation bias, thus augmenting the distance between

these groups and creating the potential for serious social conflicts.¹ Therefore, it requires joint efforts from multiple stakeholders to combat the spread of radical ideology through social media and promote an understanding of Islamic ideology that is friendly and aligned with religious moderation verses.

Radicalism is a problem that often arises in various countries, whether developed or developing, such as Spain, and even in developing countries such as Indonesia, which unfortunately has the world's largest Muslim population and is also vulnerable to these destructive ideologies and actions. What's even worse is that the perpetrators and their networks commit these acts of terror with the aim of creating a revolution and changing our shared foundation and ideology, Pancasila, which they consider as idols or thaghut. In this era of globalization, borders between places seem to disappear, and media and communication flows freely. The millennial generation, which constitutes Indonesia's youth, is the most susceptible to being influenced by globalization. The negative impacts of globalization include the erosion of understanding and love for the national ideology, Pancasila, which can lead to radicalization and acts of terrorism.² Moreover, there has been a paradigm shift in terrorist networks from traditional recruitment methods to online recruitment through social media.

The authors addresses several problem formulations related to the title, namely: What is the biography of Al Qurtubi and his works? What is the epistemology of religious moderation and radicalism? How do netizens respond to the prevalent phenomenon of radicalism? How does Tafsir al-Qurtubi contribute to verses on religious moderation to counteract radicalism? The purpose of this article is to determine whether there is a relationship between religious moderation verses and their contribution in counteracting radicalism. The study aims to achieve several benefits. It is hoped that this article can provide insight into the problems existing within the community and enrich scientific knowledge.

The authors utilized a descriptive-analytical research method to determine the contribution of moderation verses in countering radicalism. The data were obtained from sources such as news and website pages, and processed using descriptive analysis methods to describe the object of research based on the collected data. The data in this study can be grouped into primary data, which consists of Al-Qurtubi's own book, and secondary data in the form of other sources related to Al-Qurtubi's views on religious moderation and radicalism on the tribunews.com youtube channel. The data were in the form of sentences, phrases, or text related to QS. Al-Baqarah:143, collected from manuscript literature. The tabulation techniques were used to organize the data into categories relevant to the topics of religious moderation. The data synthesis was conducted, and finally, the conclusions were drawn.

Some of the earliest research on moderation and radicalism includes "Moderation in Islam: A Study of Quranic Interpretation" by Syed Zahoor Ahmad, published in the Journal of Qur'anic Studies in 2017. This study examines the views of exegesis on the concept of moderation in Islam and provides a critical analysis of various interpretations of related Quranic verses. Another study, "The Concept of Moderation in the Qur'an: An Analysis of Selected Commentaries" by Saeed Hamid Al-Hassan, was published in Al-Shajarah in 2018. This study analyzes the views of mufassir on the concept of moderation in Islam, with a focus on QS Al-Baqarah verse 143. Lastly, "The Concept of Moderation in Islam and its Significance for Countering Extremism and Terrorism" by Muhammad Ziaul Haq was published in the Journal of Religion and Violence in 2019. This research

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

² Stephen Onakuse and Victor Jatula, "Radical Islam and Insurgency in Northern Nigeria : Tensions and Challenges," 2021, 1–15.

examines the concept of moderation in Islam and provides an analysis of how the concept can be used to counter extremism and terrorism. However, none of these studies specifically examine the genealogy of religious moderation verses in Spain or efforts to counteract radicalism through the study of Tafsir Ahkam Al-Qur'an by Al-Qurtubi. Thus, this article is novel in its approach, as no one has examined this topic before, and it deserves further study.

Discussion

Biography of al-Qurtubi and Tafsir Ahkam Al-Qur'an

Imam Al-Qurtubi was one of the leading Salaf scholars, specializing in the fields of tafsir, jurisprudence, and hadith. He belonged to the Sunni-Maliki school, but he was not a fanatic of his school. On the contrary, Al-Qurtubi was open in his thesis, honest in his arguments, and polite in debating his opponents. He had a mastery of the science of exegesis and all its instruments, as well as the science of Sharia. Al-Qurtubi's full name was Abu Abdillah Muhammad bin Ahmad bin Abu Bakr bin Farh al-Anshari al-Khazraji al-Andalusi al-Qurtubi. He was born in Cordova, Andalusia (now Spain), in 1214. He studied Arabic, poetry, the Quran, Fiqh, Nahwu, Qira'at, Balaghah, Ulumul Quran, and other sciences there.³

Imam Al-Qurthubi traveled to the east and settled in the residence of Abu al-Hushaib in southern Asyut, Egypt. He was one of Allah's pious servants and had reached the level of ma'rifatullah. He was not very devoted to the life of the world, but was always busy with the affairs of the afterlife. His years were spent giving guidance, worshipping, and writing. Regarding the figure of Imam Al-Qurthubi, Sheikh Adz-Dzahabi explained, "He is an imam who has broad and profound knowledge. He has a number of works that are very useful, which shows how vast his knowledge and perfect his intelligence is."⁴

Imam Al-Qurthubi was a prolific scholar who wrote extensively, and his greatest work is the tafsir of the Qur'an entitled "Al-Jami'li Ahkaam Al-Qur'an wa al-Mubayyin Lima Tadammanahu Min as-Sunnah wa Ayi al-Furqan." This large book consists of 20 volumes and is considered one of the greatest and most useful commentaries. As the name implies, this tafsir interprets all the verses of the Qur'an. The main difference between this interpretation and other books of tafsir is that a large portion of the interpretation of the verses contains the laws found in the Qur'an. This tafsir is one of the best books to interpret legal verses in the Qur'an and is a rare book of tafsir in its field.⁵

Al-Qurtubi's approach to interpretation does not include stories or history. Instead, he focuses on establishing the laws of the Qur'an, deriving postulates, and discussing various aspects of qira'at, i'rab, nasikh, and mansukh. Al-Qurthubi employs the Tafsir Tahlili method to interpret Qur'anic verses. This involves explaining all aspects contained in the Qur'an and expressing all intended meanings. His approach is sharpened through bi al-ma'tsur analysis and strengthened by

³ M Rifaldi and M S Hadi, "Reviewing Imam Al-Qurthubi's Tafsir Al-Jami'Li Ahkami Al-Qur'an: Manhaj and Rationality," *Jurnal Iman Dan Spiritualitas*, Vol 1, No 1 ..., 2021, <https://books.google.com/books?hl=en&lr=&id=ZIFTEAAAQBAJ&oi=fnd&pg=PA92&dq=%22al+qurthubi%22&ots=Sblpm8jNiK&sig=HEqV9bcG37xhQTBeQEBCDPljoYk>.

⁴ I Saimanah, *The content of Surat Al Fatihah and the Law of reading it in prayer: A comparative study of Tafsir Al Jami'li Abkam Alquran by Al Qurthubi and Tafsir Abkam Alquran ...* (digilib.uinsgd.ac.id, 2020), <http://digilib.uinsgd.ac.id/37024/>.

⁵ A Z Abidin and E Zulfikar, "Epistemologi Tafsir Al-Jami'li Ahkam Al-Qur'an Karya Al-Qurthubi," *Dalam Jurnal Kalam*, 2017.

linguistic analysis⁶. Al-Qurthubi's love for knowledge shaped him into a person who is righteous, ascetic, knowledgeable, and devoted to pursuing the afterlife. He spent most of his time on two things: worshipping Allah and writing books for the benefit of others. Scholars recognize him as a prominent figure in the Maliki school, as well as an expert in jurisprudence and hadith. This is because he left behind numerous great works that are highly valuable.

Al-Qurtubi's work covered various fields, including tafsir, hadith, and qira'at. Among his famous books are the following: *Al-Jami' li Ahkam Al-Quran wa al-Mubin lima Tadammahu min al-Sunnah wa ai al-Furqan*, a book of tafsir with a jurisprudence style. This book was first printed in Cairo in 1933-1950 A.D. by Dar al-Kutub al-Misriah Printing, and it comprises 20 volumes. In 2006, the publisher Mu'assisah al-Risalah in Beirut printed 24 juz/volumes of this book, which had been ordained by Abdullah bin Muhsin al Turki. *Al-Tadzkirah fi Ahwal al-Mauti wa Umur al-Akhirah*, translated in Indonesian as "Smart Book of the Hereafter," was published in Jakarta in 2004. His book *Mukhtashor*, written by Fathi bin Fathi al-Jundi, had its latest printing in 2014. *Al-Tidzkar fi Fadli al-Azkar* contains an explanation of the glories of the Quran and was printed in 1355 AD in Cairo. *Qama' al-Hars bi al-Zuhdi wa al-Qana'ah wa Radd zil al-Sual bi al-Katbi Wa al-Shafa'ah* was printed by Maktabah al-Sahabah Bitanta in 1408. *Al-Intihaz fi Qira'at Ahl al-Kuffah wa al-Basrah wa al-Sham wa Ahl al-Jijaz*, mentioned in *Kitab al-Tidzka*. *Al-'Ilam bima fi Din al-Nasara min al-Mafasid wa Awham wa Kazhar Mahasin al-Islam* was printed in Egypt by Dar al-Turats al-'Arabi. *Al-Asna fi Sharh Asma al-Husna wa Natureuhu fi al-'Ulya*, *Sharh al-Taqqsi*, *Risalah fi Alqab al-Hadith*, *Al-Misbah fi al-Jam'i baina al-Af'al wa al-Shihah* (fi 'Ilmi Lugah), *Minhaj al-'Ibad wa Mahajah al-Salikin wa al-Zihad*, and *Al-Luma' al-Lu'lu'iyah fi al-'Isyrinat al-Nabawiyah wa ghairiha*. Imam Al-Qurthubi died in Egypt on the night of Monday, 9 Shawwal in 671 AH (1273 AD). His tomb is in El Meniya, east of the Nile, at the residence of Abu al-Hushaib, and it is still frequently visited by many people.⁷⁸

Religious Moderation

Religious moderation is a concept that is expected to be embraced by all religious communities in Indonesia in order to create intra-religious, inter-religious, and interfaith harmony with the government. According to Masdar Hilmy, the term "moderate" is a difficult concept to define. It refers to *at-tawassuth* (moderation), *al-qisth* (justice), *at-tawâzun* (balance), *al-'itidal* (harmony), and similar concepts. "Moderate" can also be interpreted as being gentle or not falling into extremism. *Wasathiyah* (moderate understanding) is one of the unique characteristics of Islam that other religions do not possess. Moderate understanding promotes tolerant Islamic propagation, opposing all forms of thought that are liberal (relying solely on lust and logic) and radical.⁹

The term "moderate" has two meanings: (1) always avoiding extreme behavior or disclosure; and (2) being inclined towards the middle ground. Muchlis M. Hanafi interprets moderation (*al-wasath*) as a method of thinking, interacting, and behaving in a balanced (*tawazun*) manner in response to two conditions, so that attitudes are in accordance with Islamic principles and community traditions, namely being balanced in creed, worship, and morals. Moderate Islam is based on Islamic values that are built on the basis of a straight and middle mindset (*'itidal* and

⁶ Abidin and Zulfikar.

⁷ M Abduh, *The Concept of Ulu Al-'Azmi According to Tafsir Al-Jami'Li Ahkam Al-Qur'an by Al-Qurthubi* (digilib.uinsgd.ac.id, 2019), <http://digilib.uinsgd.ac.id/26652/>.

⁸ A Basid, "Ptikaf Therapy as an Effort to Prevent Terrorism: A Study of Al-Qurtubi's Interpretation of QS. Al-Baqarah: 187," *AL QUDS: Jurnal Studi Alquran Dan Hadis*, 2022, <http://journal.iaincurup.ac.id/index.php/alquds/article/view/4279>.

⁹ K K Khadrah, *Religious Moderation in the Qur'an (Study of Analysis of the Book of Tafsir Al-Qur'anul Majid An-Nuur by Hasbi Ash-Shiddieqy)* (digilib.uinkhas.ac.id, 2022), <http://digilib.uinkhas.ac.id/id/eprint/8649>.

wasath).¹⁰ According to Yusuf al-Qardhawi, wasathiyah (moderation) is one of the characteristics that other ideologies do not possess. The Quran, in Surah Al-Baqarah 143, states: "And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you." (QS. Al-Baqarah: 143).

Moderation (tawassuth) is the most prominent characteristic of Ahlussunah waljamaah, along with fairness (tidal), balance (tawazun), and tolerance (tasamuh). These traits enable them to reject all forms of extreme actions (tatharruf) that may lead to deviations and exclusion from Islamic teachings. The same moderation is applied to both revelation (naqliyah) and reason ('aqliyah), allowing for the attainment of Allah's guidance in responding to and accommodating changes in society. Ahlussunah waljamaah's moderation also makes it a religious group or movement that is tolerant of local traditions compared to other Islamic movements and groups.¹¹

"Moderate and contextual" which means that it is adaptable to the changing times and circumstances, yet remains grounded in its core values and principles. This approach to Islam emphasizes the importance of balance, tolerance, and inclusivity, which are crucial for maintaining social harmony and peaceful coexistence among different groups of people. Moreover, moderate Islam Nusantara seeks to promote a holistic understanding of Islam that encompasses all aspects of human life, including spirituality, morality, social justice, and environmental sustainability. This vision of Islam is not only relevant to Indonesia but also has the potential to contribute to the global discourse on Islam and its role in the modern world. Therefore, it is important to continue to nurture and promote the values of moderate Islam Nusantara, which have proven to be a source of strength and resilience for Indonesian society.¹² "*Islam with a smiling face*" is a term used to describe a peace-loving and moderate version of Islam that is compatible with modernity, democracy, human rights, and other values of the modern world.¹³

Moderate Islam understands differences and diversity as natural, even sunatullah (ordained by God) and friendly. According to Quraish Shihab, "diversity in life is a necessity desired by Allah." In this context, the differences and diversity referred to are opinions in the scientific field, including diverse responses regarding the truth of scriptures, their interpretation, and personal experiences. In the Indonesian archipelago, Islam was spread peacefully by a group of Ulama (Islamic scholars) known as Walisongo, who took a Sufistic approach and appreciated diversity and local traditions. When teaching Islam, these preachers used all cultural tools and practices available in society, reducing the impression that Islam was completely foreign. Islamic values were infused into traditional practices, resulting in significant spiritual transformation for the indigenous population without alienation or uprooting from their traditional roots, which had sustained the meaning of their lives. This method of da'wah (proselytization) proved to be effective, as Islam spread quickly since the 15th century AD.¹⁴

¹⁰ R S Istahiriah, *The Concept of Religious Moderation from the Perspective of Tafsir Al-Misbah (Works: M. Quraish Shihab)* (repository.uinbanten.ac.id, 2022), <http://repository.uinbanten.ac.id/7918/>.

¹¹ A Qoyyimah and A Mu'iz, "Typology of Religious Moderation: A Review of Wahbah's Tafsir Al-Munir Az-Zuhaili," *Jurnal Ilmiah AL-Jaubari: Jurnal ...*, 2021, <https://journal.iaingorontalo.ac.id/index.php/aj/article/view/2059>.

¹² A Basid, "Islam Nusantara; A study of Post Traditionalism and Neo Modernism," *Tafaqquh: Journal of Islamic Research and Studies*, 2017, <http://jurnal.iaibafa.ac.id/index.php/tafaqquh/article/view/65>.

¹³ A Izzan, "The Shift in the Interpretation of Religious Moderation According to Tafsir Al-Azhar and Tafsir Al-Misbah," *Al-Bayan: Journal of Qur'anic Studies and Tafsir*, 2021, <http://journal.uinsgd.ac.id/index.php/Al-Bayan/article/view/17714>.

¹⁴ N Sakinah, *Religious Moderation in the Perspective of Mufassir Nusantara: Tafsir Study Qs. Al-Baqarah [2]: 143* (digilib.uinsa.ac.id, 2021), <https://digilib.uinsa.ac.id/51217/>.

In turn, the friendliness towards local traditions and culture was integrated into the fundamental character of Islamic pesantren culture, which was initially established by Walisongo. Gradually, pesantren across the archipelago became centers for the transmission of Islamic knowledge, as well as for the formation of networks of Muslims. Strong interpersonal relationships within the pesantren community, particularly between teachers and students, could lead to the development of their own subcultures. After completing their studies at the pesantren, these students would then return to their respective places and begin to spread Islam in various locations.

This is the precursor of Indonesian Islam, which possesses a certain uniformity characterized by a number of traits, such as being moderate, friendly, and tolerant, among others, that distinguish it from Islamic models that developed elsewhere. In Nusantara, the presence of Islam did not disrupt the old beliefs; rather, they were appreciated and then integrated into Islamic doctrine and culture. It appears that Walisongo was aware of how Islam should be grounded in Indonesia. They understood that Islam must be contextualized without losing the principles and essence of its teachings. This later became known as the concept of "Indigenous Islam." This critical adaptability is what actually enables Islam to truly flourish ¹⁵*salih li kulli zaman wa makan* (suitable for every age and place) ¹⁶

Radicalism

Etymologically, the term "radicalism" comes from the root word "radix," which means to act radically, to do something fundamentally, to the roots. To think and act radically means to think and act fundamentally, down to the root. Within this limit, there are actually no problems that arise because fundamental change can only be achieved by basic ways of thinking and acting. Problems begin to arise when the desire for radical change, as a result of radical thinking, does not consider the existing situation and conditions. A good cause, if done in an improper way, can give birth to greater evil. Therefore, the Prophet (peace be upon him) taught us to practice religion and da'wah gradually, and to consider the impact it will have.¹⁷

For example, the Prophet (peace be upon him) did not approve of slavery. However, to abolish slavery all at once was impossible, given its entrenched practice in society, even in the world in general. For this reason, the Prophet (peace be upon him) took gradual steps, such as making the liberation of slaves one of the ways Muslims made amends. With this action, the Prophet (peace be upon him) signaled that the enslavement of a human being by another human being is a violation of the human equality ordained by Allah. Given the existing situation and conditions, the abolition of slavery could not be carried out immediately, so the Prophet SAW chose a gradual path.¹⁸

The mistake of radicals is that they desire fundamental change that may not be agreed upon by others, and they want it quickly and comprehensively without considering its effects.¹⁹ They may even justify using any means, including force. Such radicalism goes against the teachings of Islam and the example set by the Prophet (peace be upon him) and the Companions. Therefore, even if

¹⁵ Qoyyimah and Mu'iz, "Typology of Religious Moderation: A Review of Wahbah Az-Zuhaili's Tafsir Al-Munir."

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Sakinah, *Religious Moderation in the Perspective of Mufassir Nusantara: A Study of Tafsir Qs. Al-Baqarah [2]: 143*.

¹⁷ 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>.

¹⁸ Y Hanafi, "Sentiment Prevalence on Jihad, Caliphate, and Bid'ah among Indonesian Students: Focusing on Moderate-Radical Muslim Group Tension," *Cogent Social Sciences* 8, no. 1 (2022), <https://doi.org/10.1080/23311886.2022.2054532>.

¹⁹ Firdaus Syam, Fachruddin Majeri Mangunjaya, and Ajeng Rizqi Rahmanillah, "Spread and Acceptance of Radicalism and Terrorism," 2020.

done in the name of religion, this radicalism has nothing to do with religion and, in fact, contradicts it.

In Arabic, radicalism is referred to by several terms, including al-'unf, at-tatarruf, and al-guluww. Al-'unf refers to an act of violence that involves the illegal use of force (vigilantism) to impose will and opinion.²⁰ Al-Tatarruf is derived from the word al-tarf, which means "end" or "edge". This implies that it is positioned at the tip or edge, both on the left and right ends. Therefore, this word means radical, extreme, and exaggerated. Thus, al-tatarruf al-dini means all excessive deeds in religion, which is the opposite of al-wasath (middle/moderate) that has a good and praiseworthy meaning. Al-ghuluww means excessive beyond reasonable doses.²¹ Based on the meanings of the aforementioned terms, it can be said that radicalism is an ideology, a way of thinking, and acting of a person or group of people who desire social, political, economic, religious changes, and so on in various extreme, excessive, and even violent ways.

Radical ideas are not a problem as long as they exist only in the form of thoughts (ideological) within a person. However, when radicalism transforms into action or movement, it creates problems, particularly when the zeal to achieve such radical ideas, including in religious matters, is obstructed by other forces. In such situations, radicalism tends to use violence (terrorism). Based on this premise, radicalism is categorized into two forms: radicalism in the mind, which is referred to as fundamentalism, and radicalism in action, known as terrorism.²²

In the context of political Islam in Indonesia, radical Islamic movements, such as the Mujahideen Council and Laskar Jihad, exhibit several characteristics. First, they advocate for Islam in a totalistic manner (kaffah), with the aim of making Islamic shari'a the law of the state, establishing Islam as the basis of the state, and implementing it as a political system. Second, they follow a Salafist interpretation of religious practice, which emphasizes the emulation of past orientations. Third, they are highly hostile to the West and reject its products of civilization. Fourth, they oppose the Islamic liberalism movement that is gaining traction among Indonesian Muslims. As Al-Jabiri argued, the extreme Islam views moderate Islam as its mortal enemy.

What we need to be concerned about is radicalism that has transformed into a movement or action, seeking quick and fundamental changes in various social and political spheres, including religious affairs. Such movements or actions usually reject the status quo and introduce new ideas that may not be suitable for the prevailing social situation, and may even lead to negative outcomes. The means employed to achieve radical objectives often involve coercion and even violence. The emergence of religious radicalism cannot be understood without considering the sociological and empirical background. Several internal and external factors have played a role in shaping this phenomenon. The birth of radical Islamic movements can be attributed to a particular political, economic, and socio-cultural context that many supporters of these movements consider oppressive for Muslims. Politically, Muslims not only face discrimination within the system but

²⁰ Y Hanafi, "Reinforcing Public University Student's Worship Education by Developing and Implementing Mobile-Learning Management System in the ADDIE Instructional Design Model," *International Journal of Interactive Mobile Technologies* 14, no. 2 (2020): 215–41, <https://doi.org/10.3991/ijim.v14i02.11380>.

²¹ Y Hanafi, "The New Identity of Indonesian Islamic Boarding Schools in the 'New Normal': The Education Leadership Response to COVID-19," *Heliyon* 7, no. 3 (2021), <https://doi.org/10.1016/j.heliyon.2021.e06549>.

²² V D Rosenthal, "International Nosocomial Infection Control Consortium Report, Data Summary of 50 Countries for 2010-2015: Device-Associated Module," *American Journal of Infection Control* 44, no. 12 (2016): 1495–1504, <https://doi.org/10.1016/j.ajic.2016.08.007>.

also feel unjustly treated. They believe that their aspirations are not adequately accommodated, as the political system they operate within is considered infidel and does not prioritize Muslims.

The emergence of hardline or radical groups is rooted in two main reasons. First, hardline Muslims experience disillusionment and alienation as they believe that Muslims are being left behind in the progress of Western civilization and its cultural influence. Their inability to counterbalance the materialistic impact of Western culture eventually leads to violence as a means of defending against Western aggression and penetration.²³ Second, the emergence of hardline Islamic groups is linked to the superficial understanding of religion among Muslims themselves, particularly the younger generation. This superficiality is caused by the fact that those who are influenced or involved in radical or hardline Islamic movements usually come from an educational background in exact sciences and economics. Such a background makes their minds filled with rational mathematical and economic calculations, leaving little time to study Islam in depth. They rely solely on religious interpretations based on literal or textual understanding, and although their recitation or memorization of the Qur'an and Hadith in large quantities is admirable, their understanding of the substance of Islamic teachings is weak as it ignores the diversity of interpretations,²⁴ rules of Usul Fiqh, and variations in understanding of religious texts.

A similar perspective was also conveyed by Azyumardi Azra, who stated that the rise and development of radicalism in Indonesia are influenced by two primary factors. First, the internal factor of Muslims, which is their deviation from the correct religious norms when they resist the pervasive secular lifestyle by returning to their Islamic identity. This movement towards Islam, tentative among some Muslims, is based on a formalistic and totalistic understanding of religion, which tends to interpret religious texts literally. Consequently, their religious identity becomes rigid and resistant to social change. Amidst rapid global changes, on the one hand, and the inadequate response of Muslims on the other, as evidenced by the lagging behind of Muslim societies compared to secular-Western societies, some Muslims feel deep disappointment. Therefore, they tend to reject everything that comes from the West, such as the ideas of democracy and human rights.

The second factor contributing to the emergence of Islamic radicalism in Indonesia is the external factor of the ruler's repressive attitude towards Islamic groups. During the New Order regime, this attitude resulted in resistance in the form of Islamic radicalism. Furthermore, the leadership crisis after the New Order led to weak law enforcement, prompting some Islamic movements and groups to propose the implementation of Sharia law as a solution. In this case, Islamic radicalism emerged as a response to the weaknesses of law enforcement officials in solving cases related to Muslims.

The emergence of radical Islamic movements worldwide is influenced by various factors and social dynamics. Therefore, it is inaccurate to accuse Islam as the source of terrorism, as some people do. It is false to claim that Islam is a religion of terror. The fact that the majority of Muslims are moderate and peace-loving, while Muslim terrorists are in the minority, indicates that the fault lies not with the religion itself but with some Muslims' interpretation of it. Furthermore, acts of terror are not always religiously motivated, even though they are often disguised as such. They are also influenced by secular issues related to economic conditions and sociopolitical situations. Religion is used as a branding of radical acts and terror because the perpetrators understand that religion is a powerful force that can influence people and move them to act. This fact underscores

²³ Syam, Mangunjaya, and Rahmanillah, "Spread and Acceptance of Radicalism and Terrorism."

²⁴ A Jusic, "Islamic Finance in the Western Balkans: Prospects and Regulatory Challenges," *Arab Law Quarterly* 26, no. 2 (2012): 193–210, <https://doi.org/10.1163/157302512X628332>.

the importance of spreading moderate and peace-loving Islam in a society facing an onslaught of information, some of which contain false material.

Reinterpretation of Al-Baqarah verse 143 in Tafsir Al-Qurtubi

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعَ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ

And thus We have made you (Muslims) a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful

Al-Qurtubi explains a verse from the Qur'an that states Allah made mankind a just people (wastaa). The term "wastaa" in this context refers to justice and simplicity. Additionally, another verse mentions that Jacob and his sons were the most just among them. According to Imam Tirmidhi, this verse confirms the meaning of the word "just" in the context of justice. According to Zuhair, just people are those who make everyone feel good about their laws, and this can happen when they value justice and simplicity in deciding issues. Al-Qurtubi also explains that this verse shows that justice and simplicity apply not only in the context of major decisions but also in everyday life. This verse affirms the importance of justice and simplicity in the religion of Islam. Allah made mankind a just people (wasataa) with the aim that they could be an example for others. Therefore, fairness and simplicity are essential values that must be upheld in every aspect of human life.

"وَوَسَطُ الْوَادِي: خَيْرُ مَوْضِعٍ فِيهِ وَأَكْثَرُهُ كَلًّا وَمَاءً" This means that the middle position in the valley is considered the best and most numerous among others. The middle position is not associated with exclusivity or elimination that could lead to envy or jealousy from others. Therefore, if people maintain a moderate position, they will not become too extreme in following their own religious teachings or undermine the teachings of others. The hadith mentions, "khairul umuri awsathuha," which means "goodness is in the midst of it." Ali ibn Abi Talib also said, "use a moderate lifestyle because that is where respectable and knowledgeable people are." An individual can also be considered "al-wasat" (moderate) if he or she is an honorable person from a distinguished family. The word "wustha" in Arabic has several meanings depending on the grammar. It can mean middle or indirectly and uncertainly. Therefore, there are two possible meanings of the Qur'anic verse "litakunu syuhadaa'a 'alannas" (for you to be witnesses against men): it could mean "for you to be witnesses among men" or "for you to be witnesses against people in the Day of Judgment." However, the word "shuhadaa'" here is an adjective used to describe the word "khabar" (news).²⁵

Al-Qurtubi cited a Hadith on the matter, which was narrated at length by Ibn al-Mubarak. The Hadith states, 'The nations will say, 'How can those who never reach us bear witness against us?' Then the Lord, His Majesty and the Most High, will say to them, 'How can you bear witness to those whom you do not know?' They will reply, 'Our Lord, You have sent us an apostle and

²⁵ M A Al-Qurthubi, "Anshâri, Al-Jâmi'li Ahkâm Al-Qur'ân," *Beirut: But Al-'Ilmiyat*, 1993.

revealed to us Your covenant and Book, and told us that they have reached us, so we testify against what You have entrusted to us.²⁶

Then Allah SWT said,²⁷ these are the words of the Almighty, 'You have spoken the truth.' Therefore, We have made you a just people so that you may be witnesses of men, and Apostles may be witnesses of you." Ibn Anumah said, "It has been conveyed to me that on that day, the people of Muhammad (peace be upon him) will bear witness to each other, except for those who have paradise in their hearts against their brothers." Another group of people said, "The meaning of this verse is that some of you will bear witness against others after death, as confirmed in Sahih Muslim on the authority of Anas who says that the Prophet (peace be upon him) passed through a funeral procession and praised him, saying, 'This is obligatory, this is obligatory.' Then he went through another funeral procession and spoke ill of her, saying, 'This is mandatory, this is mandatory, this is mandatory.' Umar said, 'May my father and mother be sacrificed for you! You go through one funeral procession and praise it, say, 'It's obligatory,' and then pass another and speak ill of it, saying, 'It's mandatory.' Why?' The Prophet replied..."

Al-Qurtubi explained a Hadith from the Prophet PBUH narrated by Ubada bin Shamit. He said, "I have been given three things that have never been given to anyone other than the prophets. When God sends a prophet, He says to him, 'Ask me, and I will fulfill your request.' He also says to this people, 'Ask me, and I will fulfill your request.' God does not place difficulties in religion for the prophet or for this people. When God sends a prophet, He makes him a witness to his people, and makes this people witness to mankind." This Hadith is narrated by Aban and Laits from Syahr bin Hawsyab from Ubada bin Shamit. The Hadith is also cited by Imam Tirmidzi and Judge Abu Abdullah in the book "Nawadir Al-Ushul." In this Hadith, Allah SWT gives three specific things to the ummah of the Prophet Muhammad PBUH that have never been given to the ummah before. First, when a prophet is sent, God empowers the prophet to ask Him for anything, and it will be fulfilled. Second, God gave the same power to this people to ask Him for anything, and it will be fulfilled. Thirdly, God does not place difficulties in religion for this prophet and people.²⁸ In this hadith, it is mentioned that when Allah sends a prophet, He makes him a witness for his people, and makes these people witnesses for others. This shows the importance of witness and justice in Islam.

From the above explanation, it can be learned that the Quran states that Allah made mankind a just people (wasataa) with the aim that they become an example for others. This concept of "wastaa" refers to justice and simplicity that must be upheld in every aspect of human life. Additionally, the middle or moderate position in life is also considered important because it is not related to closure or exclusion that can arouse jealousy or envy from others. People who maintain a middle position will also not become too fanatical in following the teachings of their own religion, or belittle the teachings of others. Quranic verses and hadiths explain the importance of justice and simplicity in Islam, as well as the fact that Muslims should bear witness to humanity and safeguard the truth.

²⁶ Al-Qurthubî.

²⁷ Abū ‘Abdillāh Muḥammad ibn Ismā‘īl ibn Ibrāhīm ibn al-Muḡīrah al-Ju‘fīy al-Bukhāriy, *Al-Jāmi‘ Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh ‘alāih Wasallam Wa Sunanib Wa Ayyāmih*, ed. Muḥammad Zuhair ibn Nāṣir al-Nāṣir, vol. 1–9 (Dār Ṭauq al-Najāt, 1422), <https://shamela.ws/book/1681>.

²⁸ Abū ‘Īsā Muḥammad ibn ‘Īsā ibn Saurah ibn Mūsā al-Ḍaḥḥak al-Tirmiziy, *Al-Jāmi‘ Al-Kabīr (Sunan Al-Tirmiziy)*, ed. Basysyār ‘Awad Ma‘rūf, vol. 1–6 (Dār al-Garb al-Islāmiy PP - Beirut, 1996), <https://shamela.ws/book/7895>.

Asbab Al-Nuzul Surah Al-Baqarah verse 143

Asbabun Nuzul Surat Al-Baqarah, or the background of the descent of this verse, is as follows: During his stay in Mecca before migrating to Medina, the Prophet SAW and his companions prayed facing the Kaaba in the Grand Mosque. However, after the Prophet migrated to Medina, the prayer qibla was changed to Bait al-Maqdis. According to At-Thabari, this was done to attract the hearts of the Children of Israel to be willing to follow Islam due to the similarity in the qibla direction²⁹.

However, for a year and a half, this goal was apparently not achieved as desired. Hence, the Prophet SAW prayed to Allah SWT to return the Qibla to the Kaaba as it was the ancestral qibla of the Prophet (PBUH). According to Quraish Shihab, it is possible that the command to redirect the prayer qibla to the Kaaba was given because Mecca is in the middle position (wasath) as hinted in verse 143.³⁰ This is a glimpse of the background of the descent of this verse. Moving on to the meaning of the verse, it should be noted that the word "ja'alnakum" is found at the beginning of the above verse. According to Quraish Shihab, "ja'alnakum" means that Allah SWT has made human beings capable of becoming moderates. This potential is bestowed upon us by Allah SWT, and we must strive continuously to achieve it.³¹

The word "ummah" has a very diverse meaning content. Broadly speaking, this word can mean towards, focuses on, and exemplifies. According to Al-Raghib al-Asfahani, this word can be used to designate all groups that belong to a particular entity, whether it is a time, place, tribe, or religion. Ibn Faris in Mu'jam Maqayis al-Lughah defines this word as origin/tree (al-ashlu), reference (al-marji'), group (al-jama'ah), and religion (al-din). From the various meanings mentioned above, Quraish Shihab argues that the choice of the word "ummah" in this verse gives a deep and important meaning that should be followed by Muslims. Thus, the importance of choosing diction in the Qur'an is emphasized. Another word that we will review is "wasath". The meaning of this word and its derivatives include justice, which is in the middle, good, beautiful, noble, and strong. In Nadzm al-Durar fi Tanasub al-Ayat wa al-Suwar, al-Biq'a'i mentions several other meanings such as silver, earth, green garden, majestic figure, and peacock.³²

According to Al-Qurthubi, the word "wasathan" contained in verse 143 of Surah Al-Baqarah indicates an intermediate position. This word implies not only making man impartial to the left or right, but also making a person able to see/be seen from all directions. When this happens, then he has the potential to be a role model for all parties. From the above meaning, we can conclude that the middle community is a potential as well as a task that Allah SWT has given and must continue to be pursued. Similar to the Prophet (peace be upon him) when he was in Medina, who became a protector of peace between tribes that continued to conflict, our main task is to emulate him and become both middle and moderate people. This is the essence of Islamic teachings brought by the Prophet SAW. The Prophet SAW was a figure who brought solutions and did not want the people around him to be divided..³³

²⁹ S al-Qurthubi and A al-Anshari, "Al-Jāmi'li Ahkām Al-Qur'ān," *Qabirah: Daar Al Kutub Al Mishriyah*, 1993.

³⁰ al-Qurthubi and al-Anshari.

³¹ J Lambert, "Terrorism Scenario Identification by Superposition of Infrastructure Networks," *Journal of Infrastructure Systems* 11, no. 4 (2005): 211–20, [https://doi.org/10.1061/\(ASCE\)1076-0342\(2005\)11:4\(211\)](https://doi.org/10.1061/(ASCE)1076-0342(2005)11:4(211)).

³² al-Qurthubi and al-Anshari, "Al-Jāmi'li Ahkām Al-Qur'ān."

³³ al-Qurthubi and al-Anshari, "Al-Jāmi'li Ahkām Al-Qur'ān."

Video Description Of Terrorist Group Recruitment, "The Beginning Of Someone Exposed To Radicals To Believe In Jihad" And Netizen Comments <https://www.youtube.com/watch?v=RLZzQNhn-IY>

The video about the process of baptists to include potential victims in radicalism and terrorism which lasts 6.25 minutes has been watched by more than 35,000 views on the YouTube channel tribunnews.com has received several responses from netizens in Indonesia, here is the transcript of the video:

"Simple questions can't actually be answered by the person to be recruited, so I'm just trying to steer. Usually recruitment is done initially through social media, but after meeting, I will talk to five beautiful women with the same hobbies as the screening victims. I would use conditioning like the case of one person selling Angoras at the market, and meeting five people who wanted to buy but had no money. In this case, I will raise the question of the price of the dog, even if it is a cat for sale. Then, of the five people, only one said that it was a cat, while the others thought it was a dog. Conditioning is also applied to religious topics such as the question: Which is better, man's creation or God's creation? Or which is better, Pancasila or the Qur'an? The questions should be answered clearly and unequivocally in black or white. "

"I asked: Which is better, Pancasila or the Qur'an? However, "no good" answers were not accepted. I will ask: Which is better, an Islamic State or an infidel state? A Muslim has only two duties, namely to carry out the commandments and to stay away from the prohibitions in the Qur'an. Are the people we assign to run the government allowed to make rules that violate God's laws? If it transgresses, then it is an ungodly deed. Believing or infidel can be seen from one's behavior. For example, in Indonesia, liquor has spread in society, which means that the government is violating God's law. So, the chicken to be sold here is doctrine. There are many doctrines such as Faith, Hijra, Jihad, Root of the fruit stem, all of which have the same goal, which is to reach heaven. Like any good tree, its roots must plunge into the ground and its trunk must be well cared for to produce many times more fruit. If there are only roots without strong stems, then the person will end up in hell."

"The story of Prophet Muhammad can be used as an example. There was a man who diligently worshiped and followed the Prophet but when he died, he went to hell. There was an order to hijra, but he did not want to migrate because his home, family, and business were in Mecca. When there was a war, he died, and then went to hell. People who worship but go to hell are people who do not migrate. In the Qur'an, it is enshrined that the person goes to hell. Hijra is the transfer of family, territory, and citizenship".

"We were sami'na wa'tona. I listen and I obey. So, when we're there, we become like robots. What the leadership says we must carry out because of God's command, we take it that way. After the bayat, there will be a change of name. New names for identity changes on the ID card. Names that were considered pagans should be changed to names such as Sani. However, when you have faith and hijra, is it guaranteed to be able to enforce Islamic law? Not yet. If not, we must fight the infidels. How to do it? Jihad. Jihad must be carried out from the very beginning, by seeking out those who enforce the state program to support the state program. And finally, there are many comrades in the field who use the Fai concept in war conditions. The enemy's treasure is used for struggle. Acts such as stealing and robbing in the name of religion are actually not right and are the cause of many crimes."

From the above description, it can be inferred that proponents of radical Baptism explain the use of recruitment methods through the conditioning of difficult questions, which can confuse potential victims, and the use of religion to strengthen their arguments. Baptists utilize examples such as the selling of Angora cats and religious topics like the comparison of Pancasila and the Qur'an for this conditioning. However, the use of such recruitment methods is considered unethical and unprofessional because it can cause discomfort to potential victims who hold different beliefs. Therefore, the author argues that brainwashing efforts in the name of religion are not in accordance with Islamic teachings, which promote deeper dialogue and study.

Comments from Indonesian Netizens

Name	Time	Commentary
sari tanjung	10 months ago	<p>Tehnik mendoktrin orang dengan cara membenturkan hukum agama dengan hukum negara.</p> <p>Baru saya tahu....</p> <p>Hal Ini seharusnya dikupas oleh para ahli sehingga masyarakat luas harus tahu agar tidak terjerumus menjadi radikal.</p> <p>Sementara hari2 dengar istilah doktrin khilafah, tapi apa isi doktrin itu masyarakat banyak tidak tahu.</p>
mustakim mus	11 months ago	<p>Orang yg berceramah deradikalisasi, harus orang yang paham agama juga, gak boleh hanya sekedar keluar dari NII nya, karena untuk meluruskan orang yg terpapar dengan virus radikal harus dengan ilmu,bukan cuma pertanyaan seputar cuci otak yg kacang...gak bermutu.</p> <p>Makanya terkadang bukan menyembuhkan malah membuat radikal dalam bentuk lain...seperti menfitnah..menuduh yg benar sebagai kebatilan dankebatilan dianggap hak..</p>
Dananaji Saketi	5 months ago	<p>Itu pertanyaan jebakan seorang teroris ,contoh yg td bagus mana Qur'an dan Pancasila,kt harus menyikapi secara akal sehat</p>
Eko Mulyono 1 year ago		<p>Yg begini yg membuka fakta sepi komentar kan wkw karna beliau mengakui ada ribuan yg ikut golongan ini 😊 pada ga sadar sadar orang2 , padahal pentolan uda taubat,</p>

Nick Fernandos	2 months ago	Teorinya ya ga aslinya lbh dal ga begini. Itu tergantung org yg karena udh terdoktrin agama di atasa segala-galanya padahal agama byk & manusia lahir tanpa memilih lahir dg kondisi seperti apa, jenis kelaminnya apa, org tuanya siapa sampai agamanya, jd nilai kemanusiaan lah yg universal yg diutamakan utk menangkis hal semacam ini, beda kalo otak udh agama terus. Lebih utama ritual cara ² dibandingkan esensi
Risky Hm	3 months ago	Ini sih orang yng nurut sama dia otaknya udah konslet, orang normal kaga akan mndengarkan orang bgini,,
radih	3 months ago	Gampang amat ya cuci otak dengan bahasa begituan, orang yang mau berfikir mungkin nga banyak yg masuk kalo cuma seputaran itu doank pertanyaan dan pernyataannya
Haswati Simanjuntak	1 year ago	ini Indonesua ya Pancasila ..alqur an .. ini negara ini terbentuk macam macam agama dan suku bangsa . klo dipakai syariat islam non muslim agak keberatan .menurut alkitab jg diluar kristen tidak masuk kerajaan Allah .. jadi agama urusan pribadi kita dgn TUHAN oke ..klo anda wakil Alloh islam dibantai di Rohingya india yughurt Palestina kenapa ALLOH biarkan terjadi ..ayo . Pancasila dan NKRI
Hariayati Yati	2 months ago	Pancasila itu isinya Al qur an
Sahat Jorg86	1 year ago	Dia itu udah ngaku Semua dilandasi agama utk brain wash
Umurois Makmuroh	5 months ago	Mirip perekrutan NII , anehnya dalam setiap rapat sdh menggugurkan sholat. Tidak perlu sholat .

		Ini kejadian pd famili yg direkrut NII untung bisa kabur.
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The comment by an Indonesian netizen discusses the issue of indoctrination in religion, which is often used to influence people by contradicting religious law with state law. The author criticizes the way deradicalization materials are delivered, which only focus on brainwashing instead of providing scientific explanations that could effectively solve the problem of radicalism. Additionally, the author highlights the importance of prioritizing universal human values to combat indoctrination in religion. Furthermore, the Indonesian netizen emphasizes the importance of understanding the essence of religion used as the basis for indoctrination, rather than just focusing on rituals and practices that may not have a significant impact on countering radicalism. The commentator also points out that indoctrination can lead to divisions in society due to the lack of attention to ethnic, religious, and cultural diversity in Indonesia. Therefore, the author emphasizes that Pancasila and NKRI must be used as the foundation for building a harmonious community life..

Genealogy of Religious Moderation: Verses to Counteract Radicalism

The emergence of radical Islamic movements in various parts of the world does not occur in a vacuum. There are many factors and social dynamics that influence their presence. Therefore, the accusation of some people who claim that Islam, as a religion, is the source of damage caused by terrorism is not true. In fact, some even go as far as to label Islam as a religion of terror. The fact that Muslim terrorists are in the minority, while moderate and peace-loving Muslims are in the majority, shows that the fault does not lie with the religion itself, but rather with some Muslims' flawed understanding of their religion. Furthermore, acts of terror are not always religiously motivated, even though they may be ultimately disguised as such. They are often strongly influenced by profane problems related to certain economic conditions and sociopolitical situations. Religion is used as a branding of such radical acts and terror because the perpetrators understand that no other force can influence people and move them to act other than religion.³⁴ This fact further strengthens the importance of promoting moderate and peace-loving Islam in societies that are susceptible to the infiltration of false information.

The term "moderate" has two meanings, namely: to always avoid extreme behavior or expression, and to steer towards the middle ground. Religious moderation is an Islamic value that is built on the basis of a straight and balanced mindset (i'tidal and wasath). A moderate character (tawassuth) is the most prominent characteristic of Ahlussunah wal Jamaat, as well as i'tidal (fairness), tawazun (balance), and tasamuh (tolerance), which reject all forms of extreme actions (tatharruf) that may lead to deviations and exclusion from Islamic teachings. The same moderation is applied to treat revelation (naqliyah) and reason ('aqliyah), thus enabling the attainment of Allah's guidance in responding to and accommodating changes in society.³⁵

³⁴ M bin Ahmad Al-Qurthubi, "Al-Jami Li-Ahkam Al-Qurran," *Cairo: Dar-Al Kutub Al-Misbriyyah*, 1964.

³⁵a Basid, "Justice As A Conception Of Character Education In An Effort To Reduce Family Conflicts In The Pandemic Era (M Thought Study...," *Islamic Religious Education Seminar*, 2022, <http://conference.um.ac.id/index.php/SNPAI/article/view/3282>.

However, sometimes people distort the understanding of religious moderation. Symptoms of religious radicalism and the shift in the meaning of jihad towards destructive actions are deviations from the teachings of the Qur'an and Sunnah. Islam teaches ease, moderation, and the creation of peace and well-being. The emergence of religious radicalism is also motivated by various complex and complicated factors, including sociopolitical, economic, law enforcement, and, of course, superficial understandings of religion. The fact that the majority of Muslims are moderate and peace-loving is proof that the error lies in the understanding of religion, not in religion itself.

When it comes to understanding religious moderation and its relationship to radicalism, some groups consider it as a religious jihad, but fail to avoid it as they should, causing many Islamic groups to radicalize. However, it is clear that the meaning of religious moderation is not about anything that tends towards extremism, but rather towards mediation. This is affirmed in Tafsir Surah Al-Baqarah verse 143, which explains that all Muslims are a middle nation,³⁶ witnesses over mankind, and the Messenger is a witness over them. Additionally, no one can change the Qibla except by Allah's command, and Allah will not waste the faith of His servants, for He is the Most Loving and Merciful towards human beings.

In this case, we should not judge any group arbitrarily as radical, as Allah Almighty will never waste the faith of His servants. As Allah says in verse 143 of Al-Baqarah, "Thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful.

Religious moderation can significantly contribute to countering radicalism. The verses in the Qur'an teach the values of unity, tolerance, and respect for differences, which are important aspects of society that must be preserved. There are many verses in the Qur'an that urge Muslims to avoid extremist attitudes and to maintain the safety and well-being of society. By understanding and applying these moderate verses, Muslims can avoid radical behavior that harms both themselves and others. Additionally, these moderation verses can provide a better understanding of Islam, proving that it is not a religion that condones violence and extremism. Scholars and religious leaders can play an essential role in promoting and properly interpreting the teachings of moderation in religion to prevent any deviations or misuse of religious teachings for the benefit of radicalism.³⁷ Thus, the moderation verses in religion can be an effective solution to counteract radicalism. Apart from teaching the values of tolerance and unity, the verses also emphasize to Muslims that violence and extremism are not the correct means to achieve religious goals. Therefore, it is crucial for people of all religions to understand and apply the moderation verses in religion to counteract radicalism and promote peace and harmony among different religious communities.

³⁶ A Basid, "The Contribution of Holy Verses in the Covid 19 Era to Health (A Study of Tafsir Jami'al-Ahkam Al-Qur'an by Al-Qurtubi)," *El-Afkar: Jurnal Pemikiran Keislaman Dan ...*, 2021, <https://ejournal.iainbengkulu.ac.id/index.php/elafkar/article/view/4694>.

³⁷ Jon Abbink, "Religion and Violence in the Horn of Africa : Trajectories of Mimetic Rivalry and Escalation between ' Political Islam ' and the State Religion and Violence in the Horn of Africa : Trajectories of Mimetic Rivalry and Escalation between ' Political Islam ,'" 2020, <https://doi.org/10.1080/21567689.2020.1754206>.

Conclusion

Based on the above explanation, it can be concluded that according to Al-Qurthubi, the role of religious moderation in countering radicalism is crucial. Religious moderation is a good thing if not exploited. However, sometimes certain groups in the name of jihad/religious moderation end up becoming radicalized for other reasons. Radicalism does not solely stem from religion, but also from socio-political needs. Violence/radicalism is a result of a wrong religious understanding. This is closely related to the interpretation of Surah Al-Baqarah verse 143. Such occurrences should not happen, and if done in the name of religion, it cannot be justified. Therefore, we as religious individuals must correctly understand what religious moderation and radicalism are and how to prevent ourselves from falling into the latter. As explained earlier, radicalism is not justifiable. By practicing religious moderation, we can establish an Islam that promotes global harmony, justice, and peace.

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