Struggling Against Radicalism Through the Sunnah of the Prophet Muhammad SAW.

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Abstract	Citing a hadith from the Prophet Muhammad SAW, this essay discusses how radicalism is handled in Indonesia as an extremist and terrorist problem. Using the Integrative Review paradigm, it uses a qualitative approach and literature review as its research technique. The Hadith of the Prophet provides two strategies: preventative activity and repressive action. Promoting attitudes of moderation, tolerance, compassion, justice, equality, and prudence while issuing fatwas are examples of preventive efforts. Repressive measures, on the other hand, are meant to deal with hypocrites and Khawarij to preserve the Muslim Ummah's unity and defend the Muslim community's wellbeing per the hadith recorded in Sahih Bukhari and Sahih Muslim.
Keywords	Struggling; Against Radicalism; Sunnah; Hadith

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INTRODUCTION

Talking about religion has become a popular topic of conversation in recent years. What is concerning, however, is that this conversation is not focused on understanding and then practicing religion but on current social, political, and economic issues. Whatever the topic and style of debate, when it comes to religion, it will be a contentious and aggressive discussion (Padgett et al., 2020). Since religious disputes usually lead to violence, intolerance, antagonism, distrust, war, and genocide between nations, it is clear that religion will always be a frightening thing (Nirenberg, 2015).

Imprecisely presenting religion is common when it is necessary. Often, religion is portrayed as something to be feared. Like it or not, things like this result from a dogmatic interpretation of religion, eventually giving birth to a radical interpretation. Religion is interpreted strictly, and those who see it differently often face harsh views. As a result, in a social environment, this knowledge often triggers tensions and conflicts that end in interfaith wars (Abu-Nimer & Smith, 2016).

When practicing attitudes contrary to the principles of their faith, adherents of religions will be compelled to avoid promoting peace. A radical attitude does not necessarily regulate religious activity. Still, suppose someone has a limited understanding of religion. In that case, this will affect their way of thinking and behaving and will have a negative impact that will be

seen when they adhere to a religion that is radical, extreme, or excessive (Borum, 2011).

Terrorism and radicalism are blasphemy against Islam and its adherents because of the widespread hatred of Islam and the fact that Muslims are often victims of terrorism (Juergensmeyer, 2017). In Indonesia, radicalizing in the name of religion is not new. The issue of religious extremism emerged and received attention at the same time the ISIS movement began to spread throughout the world, including in Indonesia. It is common to associate the origins of terrorism with the religious order formed in the religious radicalism movement (Bramadat & Dawson, 2014).

Radicalism threatens religious harmony and, even worse, has the potential to trigger wars that weaken national sovereignty (Afzal et al., 2012). The lack of understanding and knowledge of global religious principles started this radicalism movement. Radicalism will always be relevant because it develops from ideological reasons. So it is very important for us to fully understand the Qur'an and Hadith to stop the emergence of extremist ideas.

Radical groups often use identical hadiths to target and fight non-Muslims and discriminate against them (Gunaratna et al., 2011). They do not have the necessary knowledge when they read these hadiths. They neglect other components of hadith in favor of concentrating on editorial substance. Thus, religious writings that are easy to understand, especially hadiths, can lead to dramatic actions that potentially hurt both individuals and others (Sandberg & Andersen, 2019).

However, if we take a closer look, a second study is needed to determine the causes of the increase in Islamic radicalism. Because radicalism in its setting does not always involve violence, extremism may take the form of an ideology that seeks to purge Islam completely. Perhaps this understanding also discusses how Muslims are kept away from their religious teachings by economic trends created by the West. As a result, radicalism is not necessarily associated with negative things. However, this radicalism movement accidentally raised the term that radical movements are undoubtedly terrorist organizations because of the reality of acts of violence that are widely recorded. The author also uses the word "radicalism" negatively for literary clarity. This article is entitled " Struggling Against Radicalism Through the Sunnah of the Prophet Muhammad SAW." it is the author's work discussing the issue of radicalism.

METODE PENELITIAN

The authors use a qualitative research methodology, literacy techniques, and library research in this work. The author will describe and define what the Prophet SAW meant by

radicalism and how to react to it in this literature review, centered on an integrative study approach. WL Neuman, "Social Research Methods." Qualitative and Quantitative Approach" (Djamba, 2002). Volumes Sahih Bukhari and Sahih Muslim are the author's two main sources for data collection procedures. The author cites scientific books and articles from scientific journals related to the subject matter of this article when referring to secondary literacy. The author analyzes the material after it has been collected by reading, writing, and processing it to collect data that can be used to understand literacy findings, which is the purpose of the articles written.

RESULTS AND DISCUSSION

Radicalism Definition

In the study of the Koran and hadith, the term "radicalism" (*Tatharruf*) has the same meaning as the term "Al-Ghuluw" in Arabic (Syaripudin, 2018). On the other hand, the meaning of the Arabic words Tatharruf and Al-Ghuluw goes beyond what is explicitly stated. The phrase "religious radicalism" is connected to Arabic terminology but is not yet present in Arabic dictionaries. Since the word "radicalism" originates from Western, it is sometimes contrasted with "Islamic fundamentalism." Additionally, the phrases integrity, revivalism, and Islamism are frequently used interchangeably in Western society when referring to extreme Islam. Islamic fundamentalism is another phrase frequently used to describe radical Islam (Ben-Dor, 2013).

Radicalism is referred to in Arabic as Tatharruf ad Diniy or extreme religious insight. This movement seeks to modify the foundational elements of religion (Rahmadi & Hamdan, 2023). Sheikh Yusuf Qardhawi believes that radicalism is defined as acting excessively and shockingly or at the spectrum's furthest extremity, far from the middle. He said the phrase Neo Khawarij, which has a connotation akin to radicalism, exists (Antúnez & Tellidis, 2016).

As a result, the word "radical," which means "rooted," has its roots in the word "radix." When used in a religious context, the term refers to the thorough internalization and observance of all religious teachings by a person who identifies as a member of a certain faith. Radicalism in the context of religion does not need to be suppressed since, at its core, religion instructs its followers to defend their core beliefs vigorously. However, this negative strategy of exerting one's will and defending any methods a radical mindset uses to bring about change is wrong and must be opposed (Strosahl et al., 2012).

Radicalism in Islamic World History

Radicalism has roots in Islamic history dating back to Khulafa Rashidin Ali bin Abi Talib's rule. Fitnah Al-Kubra was in effect then, and it was a trying time for Muslims (Farooq, 2020). Due to Mu'awiyah's opposition to Ali bin Abi Talib's rule over the caliphate, the Shiffin War broke out in 37H. Tahkim, arbitration, or truces were used during the conflict to implement both peaceful alternatives. Following this Tahkim incident, the Khawarij group appeared, and although the term "radical" did not yet exist at the time, this Khawarij group behaved exactly like one (Hasbi, 2021).

The Khawarij faction was once one of Sayyidina Ali's government's backers. They believe Ali's party is correct and represents a real caliphate because most Muslims have sworn allegiance to it. However, they believed the Mu'awiyah faction was incorrect since they revolted and refused to accept Ali Bin Abi Tholib's reign (Khamdan & Wiharyani, 2018).

Ali Bin Abi Talib's army successfully repelled Mu'awiyah and his men during this Shiffin battle, and they nearly achieved the height of triumph. The Mu'awiyah faction claimed that the Koran would be the judge and judge among them when they felt pushed. They also elevated their spears as high as they could. Some of his warriors pressured Ali Bin Abi Tholib to accept the offer, so he did (Saefullah, 2017).

Some of Ali Bin Abi Talib's fellow soldiers disagreed with the peace demands. They assert that people who desire peace in a fight are skeptical of reality. Allah's rule is unambiguous, stating that anybody who opposes the established Khilafah shall be put to death. After leaving Ali Bin Abi Talib's army, this faction loathed both Mu'awiyah and Ali Bin Abi Talib for their opposition to the true caliph and their weakness in upholding the truth (Turfe, 2015).

Following the Tahkim incident, many of Ali Bin Abi Talib's troops defected from his army and began calling themselves "Khawarij." In rejecting the demand for Tahkim, this group adheres to the maxim "Laa Hukma Illa Lillah." This clique believes in itself and nothing else. They correctly understand Islam, and anything that contradicts their beliefs is considered Bid'ah. To accomplish their objectives, they do not think twice about using violence. Things like this are the source of the emergence of radicalism (Powell, 2013).

The term "radical" originated in politics in Europe in the latter half of the 18th century to designate organizations that campaigned for and backed political reforms in virulent and violent ways (Dickinson, 2016). Liberal and progressive ideologies weren't considered radical in Europe until the end of the 19th century. Politicians and people in various professions,

particularly socio-religious ones, frequently use the phrase "radical." Radicals tenaciously uphold their ideologies and convictions in the religious community. They are incorrect and deceptive, although other things that are not the same as they are.

The term "radicalism" is used in Western culture. Initially, it was primarily used to describe political development that later permeated religious life. That's why using this phrase in this way appears quick and biased. Additionally, this label is frequently used unilaterally to attack some religions, particularly Islam (Wiktorowicz & Kaltner, 2017). Radical groups will use whatever methods, including violence and horrible things, to correct others while upholding and growing their ideology and ideas to accomplish certain goals, as long as the Qur'an and Hadith justify their actions.

Sunnah of the Prophet Muhammad SAW Used as Justification by Radical Groups

The following is one of the hadiths of the Prophet Muhammad SAW. Used by radical groups as a pretext to carry out and justify their actions, namely:

- *It was narrated from Abu Hurairah; someone once asked Rasulullah SAW about priorities in Islam; what is the most important? Rasulullah SAW said, "Faith in Allah and His Messenger." Then the man asked again, "What else is more important?" He said, "Al-Jihad fi sabilillah (fighting in the way of Allah)." Then he asked again, "Then what else?" Rasulullah SAW said, "Hajj Mabrur." (Narrated by Bukhari) Al-Imam Abi Abdillah Muhammad bin Ismail bin Ibrahim bin Mughirah bin Bukhari Al-Ja'fii, "Matan Bukhari bi Hasyiyah Al-Sindi"* (Hidayat, 2022).

- *'Abdullah bin Mas'ud Radliallahu 'Anhu asked Rasulullah SAW, he said: 'O Rasulullah, what is the most important behavior?' He replied: 'Prayer on time.' then I asked again: 'Then what else?' He replied: 'Devotional to both parents.' Then I asked again: 'Then what else?' He replied: 'Jihad in the way of Allah.' So, I stopped asking Rasulullah SAW. If I keep adding questions, he will surely add answers for me."* (Mardiah & Napratilora, 2021)

- *"From Abu Sa'id Al Khudri, that Rasulullah SAW once conveyed the following message: "O Abu Sa'id, whoever is willing to have Allah as his Lord, Islam as his religion, and Muhammad as his Prophet, he will truly enter heaven." Abu Sa'id was very impressed by these words and asked, "O Messenger of Allah, can you repeat those words for me again?" Rasulullah repeated it, then he continued, "And there is one practice that can make a servant a hundred degrees increased in heaven, each degree as far as between heaven and*

earth." Abu Sa'id was curious and asked, "What practice is that, O Messenger of Allah?" Rasulullah replied, "Jihad fi Sabilillah, Jihad fi Sabilillah." (Nurjaman, 2020).

▪ *Musa bin Ismail narrated that Hammad had narrated from Humaid, who was narrated from Anas, that Rasulullah SAW said: "Jihad against the polytheists with your wealth, soul and words."* (Ash-Shallabi, 2013).

Radical organizations perceive jihad as an all-out fight against any threat that endangers the life of Islam and its adherents, even though the word and its meaning in these hadiths have multiple interpretations. They can only comprehend jihad in terms of violent rallies against Muslim-threatening groups. Radical organizations refer to jihad as a state that arouses the emotions of the ummah in light of this persistent and ferocious opposition (Lefèvre, 2013). They neglect the Islamic ideals of love and compassion even if they claim to be acting under the Qur'an and hadith or acting in the name of Islam; something like this is due to their narrow and rigid understanding.

According to the explanation given above, it would appear that it is vital to rectify the Prophet's hadiths since, if they are misinterpreted, they will result in a radical and extremist attitude. Considering that the idea of radicalization does not take into account Islamic or human principles. Because of this, the author seeks to investigate the problem of radicalism in order to understand its background and how to respond to it from the standpoint of the sunnah of the Prophet Muhammad SAW.

Sunnah of Prophet Muhammad SAW as a Preventive Effort Against Radicalism

Prophet Muhammad SAW conveyed Islamic teachings covering all aspects of life, including fighting radicalism or extremist groups (Ismail et al., 2018). Although the term "radicalism" is not used directly in the hadith, the principles taught by the Prophet Muhammad indicate the attitude that must be taken in the face of efforts to stem or prevent oneself from acts of radicalism or extremism.

The following are some of the relevant principles and hadiths of the Prophet Muhammad as a preventive measure in confronting radicalized attitudes and thoughts:

▪ Moderation and Balance: Prophet Muhammad SAW always stressed the importance of living the Islamic religion in a balanced and moderate way. He said: " إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلاَّ غَلَبَهُ", meaning "The true religion is simple and never burdens a person except to

give relief" (Gedicks, 2017). Thus, the Prophet taught Muslims to avoid extremism and follow a middle way in worship and action.

- Tolerance and Compassion: The Prophet Muhammad SAW exemplifies compassion and tolerance. He said: "لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيْهِ مَا يُحِبُّ لِنَفْسِهِ" , meaning "A person has not truly believed until he loves others like he loves himself"(Bargh et al., 2002). This teaching emphasizes the importance of loving and respecting fellow human beings regardless of differences in background, race, or religion. Thus, radicalism that creates enmity and hatred is contrary to the teachings of the Prophet.

- Justice and Equality: The Prophet Muhammad SAW emphasized the importance of justice and equal rights among mankind. He said: " إن المُقْسِطِين عند الله على منابر من نور: الذين يعدلون في حكمهم وأهليهم وما ولَوُأ" , meaning "Indeed, those who do justice will be given a special place before Allah, namely on the pulpits of light. They include those who do justice in applying the law and presiding over the family and those entrusted to them" (Napoleon & Friedland, 2014). Radicalism often reflects injustice and discrimination against certain groups or individuals, which is against the teachings of Islamic justice.

- Be careful in giving fatwas: Prophet Muhammad SAW also warned that those who give fatwas (Islamic legal opinions) must be careful and not be careless. He said: "There will be a time among you when he sees signs (religious orders) as useless, and a mufti sees (something that) as a right action" (Rahman & Mufti, 2021). This message emphasizes the importance of referring to true and in-depth knowledge before declaring something as part of religious teachings.

The teachings of the Prophet Muhammad SAW demonstrate that Islam strongly emphasizes peace, compassion, tolerance, and justice. Radical and intolerable attitudes are against the basic teachings of Islam and should be avoided. When engaging with people, a Muslim must adhere to the Prophet's teachings as a guide and refrain from doing anything that can incite conflict or injustice.

The Sunnah of the Prophet Muhammad SAW. as Repressive Measures Against Radicalism

In addition to the command of Allah SWT, there is a command to combat (murder) the khawarij, or radicals and extremists:

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَّا يَتَّقُونَ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (التوبة : 115)

"Allah will not lead a group astray after He has guided them, unless He has explained to them what to avoid. Verily, Allah is All-Knower of all things." (Zuhdi, 2014).

According to Ibn Umar, extremist organizations are God's most bad creations. They misinterpret passages from the Qur'an that are intended for unbelievers and apply them to believers (Haleem, 2018).

The author discovered six hadiths in Sahih al-Bukhari that command killings, including those of Ibn Khaal, hypocrites, apostates, polytheistic spies, Abu Rfi, and Ka'ab bin Ashraf. And the author discovered five hadiths in the book Sahih Muslim that command killing, including: 1) the hadith that commands the killing of those who steal from others with avarice; 2) the hadith that commands the killing of Khawarij/atheists; and 3) the hadith that commands the killing of those who enter Mecca (Ibn Khaal); 4) The hadith commanded the execution of those who divorced Muslims, and 5) it commanded the execution of the illegal caliph.

According to the study's findings, two hadiths on orders to murder have comparable interpretations in Sahih al-Bukhari and Sahih Muslim. The first hadith is about the command to murder Ibn Khaal, while the second is about the command to kill hypocrites. The interpretation of these two hadiths is identical to the one in the hadith commanding the death of the Khawarij:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي

سَلَمَةَ وَعَطَاءِ بْنِ يَسَارٍ أَنَّهُمَا أَتَيَا أَبَا سَعِيدٍ الْخُدْرِيَّ فَسَأَلَاهُ عَنْ الْحَرُورِيَّةِ أَسَمِعْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

لَا أَدْرِي مَا الْحَرُورِيَّةُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَخْرُجُ فِي هَذِهِ الْأُمَّةِ وَلَمْ يَقُلْ مِنْهَا قَوْمٌ تَحْقِرُونَ

صَلَاتَكُمْ مَعَ صَلَاتِهِمْ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ حُلُوقَهُمْ أَوْ حَنَاجِرَهُمْ يَمْرُقُونَ مِنْ الدِّينِ مُرُوقَ السَّهْمِ مِنْ الرَّمِيَّةِ

فَيَنْظُرُ الرَّامِي إِلَى سَهْمِهِ إِلَى نَصْلِهِ إِلَى رِصَافِهِ فَيَتَمَارَى فِي الْفُوقَةِ هَلْ عَلِقَ بِهَا مِنْ الدَّمِ شَيْءٌ.

"Muhammad bin Al Mutsanna narrated from Abdul Wahhab, who quoted a story from Yahya bin Sa'id. Yahya bin Sa'id had told Abdul Wahhab that Muhammad bin Ibrahim had heard from Abu Salamah and 'Atho' bin Yasar. The two came to Abu Sa'id Al Khudri and

asked about the Haruriyah group, "Have you ever heard the Prophet SAW talk about them?" Abu Sa'id replied, "I don't know anything about 'Haruriyah', but I have heard the Prophet SAW say, 'There will appear in the midst of this ummah - and he did not talk about this ummah - a people who will neglect prayer compared to their prayers. They recite the Qur'an, but it does not pass through their throats or throats. They will leave the religion like an arrow pulled from a bow, so that the shooter sees the whole arrow, from the point to the covering, but they will not be covered in blood." (Yusuf, 2016).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ الْأَشَجُّ جَمِيعًا عَنْ وَكِيعٍ قَالَ الْأَشَجُّ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا الْأَعْمَشُ عَنْ خَيْثَمَةَ عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ قَالَ عَلِيٌّ إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَأَنْ أَخِرَّ مِنْ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُولَ عَلَيْهِ مَا لَمْ يَقُلْ وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ فَإِنَّ الْحَرْبَ خَدْعَةٌ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ سَيَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الْأَسْنَانِ سُفَهَاءُ الْأَحْلَامِ يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنْ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنْ الرَّمِيَّةِ فَإِذَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ.

"Muhammad bin Kathir related that he had heard from Sufyan, who had heard from al-A'mash, who had heard from Khaitsamah, who had heard from Suwaid bin Ghaflah, that 'Ali RA had once said: "I heard the Prophet SAW say: "At the end of time, there will appear young people who are verbally intelligent, but they leave Islam like an arrow is released from a bow. Their faith does not penetrate the core of their being; it just exists on the surface. So, if you encounter them, kill them. Because if they are killed, there will be a reward, specifically a reward for the offender on the Day of Resurrection" (Irvansyah, 2017).

The Prophet SAW commanded in the two hadiths to kill those who would emerge at the end of time and had the traits of being youthful and ignorant. Despite their genuine intentions, they disregard Islamic teachings like an arrow shot from a bow. Their religion is only throat-level; it does not extend to the depths of the heart. The word "Uqtul" in this hadith is important and doesn't require a different interpretation.

If we see such a hypocrite, Imam Malik advised, we should order him to repent. Kill him if he refuses the request to repent. Sahnn advises fighting until the hypocrite changes his ways because he will incite others to act similarly or commit heresy once he is exposed. However, if he does not persuade others to engage in hypocrisy or bid'ah as he did, he would suffer the same penalty as Sayyidina 'Umar: imprisonment and continuous beatings until he perishes (Nasution, 2021). Dari uraian tersebut dapat dipahami bahwa dalam hadits ini memiliki *illat* yakni *hifdzu al-nafs*, dimana ada keharusan menjaga jiwa kaum muslimin dan menjaga keutuhannya dari ancaman perbuatan orang-orang munafik. Dan untuk pelaksanaan pidana mati juga harus dilakukan atas perintah Kepala Negara.

CONCLUSIONS AND RECOMMENDATIONS

In response to radicalism, which has become a phenomenon of extremism and terror in Indonesia, the Prophet SAW indicated that there are both preventative (prevention) and repressive (restoring fear) methods. Preventive activity should promote 1) moderation and balance, 2) tolerance and compassion, 3) justice and equality, and 4) prudence in Fatwas. Meanwhile, the repressive measures against radicals are in line with guidance in the books of Sahih Bukhari and Sahih Muslim, where it is stated that there is an order to kill hypocrites, which has the same meaning as the Hadith order to kill Khawarij, with a purpose that is in line with Shari'a objectives (maqashid shari'ah). In particular, Hifdzu al-nafs, or the preservation and maintenance of the soul, is required to defend Muslims' souls and integrity from the harm posed by the actions of hypocrites.

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