



Khalil'Abd Al-Karim Thought In Embodying Wasathiyah In Muslim Indonesia To Prevent Radicalism

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Abstract:

Radicalism on Muslims in Indonesia can be seen through 22 websites that contain content of radicalism. Those sites indicated teach violence and hatred against different groups, quickly declared someone or a group as an apostate, spread the message of radical jihad, and expanded sensitive issues such as ethnicity, religion, race, and intergroup. This paper is library research using the descriptive analysis method to describe Khalil'Abd al-Karim's thought in realizing the *wasathiyah* to Indonesian Muslims to prevent radicalism. Those notions are contextualist, flexible, no easy to declare someone or some group as an apostate, and prioritize prosperity for all being. Every Muslim should preserve unity by holding fast to the god's bond (religion) and not being divided into small fractions. The Islamic law's renewing concept is expected to transform Indonesian Muslims to become moderate by applying the *wasathiyah* (middle) concept. To create peace, justice, and spread attachment (*rahmat an li al-alamain*) the concept *wasathiyah* is needed.

Keywords: Wasathiyah, Khali Abd Al-Karim, Radicalism, and Moderation

1. Introduction

Nowadays, social and political symptoms are increasingly coinciding, ethnic religion is mixed up and confuse in it. This circumstance also interfered with radicalism in society even it is discussed and debated in various national and international forums. Based on data from the Research and Development Center (Balitbang) of the Ministry of Religion, radicalism and intolerance are now not only a phenomenon that has developed in specific communities but have developed in the form of trans-national and trans-religious.

Alvara Research Center surveyed the indication of radicalism in Indonesia on the generation born in the late 1980s and early 1990s. The survey was conducted on 4,200 millennials, 1,800 college students, and 2,400 high school students. The results found that the majority of millennials (82,1%) prefer the Republic of Indonesia as a form of state. However, 17.8% of college students and 18.4% of high school students agree that the caliphate is the ideal form of a state. Exposure conservatism and radicalism in millennials are inseparable from high internet consumption. According to Alvara's data, 83.4 % of the population aged 17-25 years accessed the internet. As many as 23% of them classified as internet addicts which are accessing the internet more than seven hours a day. (Badan Nasional Penanggulangan Terorisme, 2020).

Many highlighted Muslims carried out this phenomenon caused by religious factors and the reality of radical actions. This reaction needs to be underlined and pondered. The growth of radicalism paved a significant impact on religion and society and threatened the nation's unity and integrity. Data support this that 22 Indonesian websites suggest an element of radicalism. These sites teach violence and hatred against different groups. It is easy to declare someone as apostate and spread propaganda of radical jihad, and expand sensitive issues such as ethnicity, religion, race, and intergroup (SARA). (Kemenkominfo RI, 2021).

If those sites were still allowed to be accessed, it would threaten the people's condition because fear would be indoctrinated society with the site's violent teachings. No religion advocates a transformation through violence. Islam has a preaching principle that is gentle, compassionate, yet firm. It is dissimilar from radicalism, which demands revolution through acts of violence. Islam teaches his adherents to lift tolerance values and be moderate Muslims or *wasathiyyah*.

This condition was also exploited by radical groups by spreading propaganda narratives of intolerance. Issues such as saying Merry Christmas and maintaining religious ceremonial processions were encouraged by radical groups by narrating that these acts were not permitted in religion. Apart from that, radical groups also spread various slander against moderate ulama who allow religious greetings to other religious adherents by labeling ulama *su'u* (ulama bootlicker).

Another narrative that is widely circulating in cyberspace is anti-Pancasila. It developed by the radical group is that Pancasila is a man-made product, therefore, there is an obligation to replace it with God's law. The derivative of this narrative is the importance of enacting a system that has become history in Islam, namely the caliphate. In 2019, the caliphate narrative is still quite high and adorns national events and news.

The third narrative is anti-NKRI. For radical groups, there is only one brotherhood, namely *ukhuwah Islamiyah*. NKRI is not a place that can strengthen this *ukhuwah*. True brotherhood is built on religious equality. For this reason, this brotherhood will work if the caliphate system substituted the democratic system in Indonesia. These narratives have slowly formed the opinion of some people. The narrative gradually divides the unity and integrity of society.

This is reinforced by The Qur'an surah *Ar-Ra'd* verse 11; "*Allah SWT will not change the condition of a people until they (first) change their ways and their minds*". This verse instructs humankind to make a change both from themselves and society. A change from radical understanding to moderate understanding. Allah commanded in surah *al-Baqarah* (2: 143) to be *ummatan wasathan*, namely the people who adore tolerance, truce, and unity.

Thus, counter-radicalism needs to be carried out together; therefore, radicalism due to the miss understanding of Islam does not thrive, let alone take root in the people's hearts and minds. Previous studies which discussed the themes of radicalism and *Wastahiyyah* were:

First, Sodikin entitled "Literasi Media di Lingkungan Keluarga Dalam Mencegah Radikalisme Persepektif Al-Quran" (Media Literacy in Family Environment to Prevent Radicalism Perspectives Al-Quran) this paper found that media literacy in the family environment presents a positive impact on family members, it encouraged critical thinking of family members in understanding the media and they also become wiser in term of share information. Family members are expected to be able to fill positive things in the media. Thus, media literacy in the family environment is expected to be able to prevent radicalism. In preventing radicalism, all family members, either mother, father, and other members were important, especially as a media usage filter. (Sodikin, 2019).

Second, "Pendidikan Moderasi Islam KH. Asep Saifuddin Chalim; Mencegah Radikalisme Agama Dan Mewujudkan Masyarakat Madani Indonesia" (Islamic Moderation Education KH. Asep Saifuddin Chalim; Preventing Radicalism Religion Toward Indonesian Civil Society) by Syaikhu Rozy. One of the efforts to create a civil society in Indonesia is implementing Islamic moderation education that KH established Asep Saifuddin Chalim. This is a prototype of Islamic education that can be developed and implemented by the Islamic educational institutions that aspire to prevent religious radicalism's behavior toward civil society in Indonesia through education. (Rozi, 2019)

Third, *the* paper by Siti Mahmudah entitled "Reformasi Syariat Islam Kritik Pemikiran Khalil'Abd al-Karim" (Reform of Islamic Law Criticism Thought Khalil'Abd al-Karim) this study found that Khalil nor the Islamists have a common idea, the actual Islamic law is what practiced by the Prophet in Makkah and Medina and sourced from Allah's revelations. However, they have come to a different interpretation. Islamist interprets the sharia through a textual, historical approach, while Khalil using a contextualist historical perspective. (Mahmudah, 2016)

The difference between this research and previous research is that the author emphasizes the concept of Khalil'Abd Al-Karim's thought in realizing wasathiyyah towards Indonesian Muslims to prevent radicalism. This paper discusses Khalil'Abd al-Karim's implementation in Realizing *Wasathiyyah* in Muslim Indonesia to Preventing Radicalism.

2. Method

This research is library research, which aims to collect data and information contained in literature, such as books, manuscripts, journals, previous research, and documents. This research is descriptive-analytic, namely research that describes systematically, factually, and accurately a particular problem, regarding the characteristics or certain factors. The primary data sources in this study are books related to the thoughts of Khalil Abd Al-Karim and Radicalism. Meanwhile, secondary sources are books, literature, and supporting journals on research topics, and previous research on the thoughts of Khalil'Abd Al-Karim and radicalism. Data collection methods and techniques in this study were to collect literature related to the study and analyzed by theory. While the method used is qualitative research, namely descriptive research that tends to be analytical. And using the inductive method, namely a method that departs from specific knowledge or concrete events to draw generalizations.

3. Wasathiyyah Concept

The meaning of the word "*Wasathan*" in *al-Mu'jam al-Wasith* is "*adulan*" (simple) and "*khiyaran*" (chosen). According to Ibn 'ash-ur, "*wasath*" etymologically means "something in the middle," and the terminology means that the Islam values constructed by moderate principle, straight, and modest in some instances. Then, he defines *Ummatan Wasathan* as the chosen people and commendable justice with the soft character. (Asyur, 1984). Allah SWT said in the Qur'an:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

This means: "And thus, have We made you (Muslims), to be a community of the middle way so you might be witnesses to all mankind and the messenger might be a witness to you ..." [QS. Al-Baqarah (2): 143]

Imam al-Jaza'iri interprets *ummatan wasathan* in that verse as the chosen community, the best community who had a clear vision, then be a witness on Judgment Day over people who deny Prophet Muhammad. Characteristics of *ummatan wasathan* or a moderate people are *tawasuth* (take the middle path), *tasamuh* (tolerance), *tasyawur* (consultation), and *tahadhur* (civilized). (Nur, 2015)

Tawasuth (take the middle path) means understanding and experience the moderation in religion, not excessive nor lessen the religious teachings, *tasamuh* (tolerance) is recognize and appreciate the disparities in both religious as well as other aspects of life, *tasyawur* (deliberation) means to resolve the problem by consensus and common interests, and *tahadhur* (civilized) is a noble character, the best of the people (*khairu ummah*). Allah made humans as *khairu ummah* according to His word;

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

Means: "You are the best people brought forth for (the guidance and reform of) humankind. You enjoin what is right and forbid what is wrong and believe in Allah" [QS. Ali Imran (3): 110] (Republik Indonesia, 2009)

Wahbah Zuhaili mentioned in Tafsir Al-Munir that Muslims are the best people as long as they still practice the *amar ma'ruf nahi munkar* and believe in Allah SWT. This verse commands the *ma'ruf* (what is right) and prohibits evil (*munkar*) ahead of the faith to God because those two things are evidence of Muslim primacy over other people. (al-Zuhayli, 2013) Furthermore, it can be interpreted that the character of *wasathiyyah* is enjoined what is right and forbid what is wrong.

In detail, *ummatan wasathan* means people who appreciate peace by respecting differences in contention, ethnicity, race, religion, and class, mutual tolerance. By not imposing a desire to employ violence, forgive each other, and restrain anger, willing to cooperate and uphold civil values. The characteristics of *wasathiyyah* are as follows:

3.1 Avoiding fanaticism

Many people denounce fanaticism or fanaticism. Fanaticism is belief or behavior involving uncritical zeal or an obsessive enthusiasm (political, religious, and so on). (Pendidikan Nasional, 2011) This trait, when accustomed to religion and belief, can be justified and even praised. However, it becomes despicable when it suggests people harass and usurp people's right to embrace any teachings, beliefs, or reflection.

Fanaticism can develop anywhere, so was born the expression “*right or wrong is my country*” right or wrong is our country, our party, our family, or even our organization. If someone made mistakes, we must correct their mistakes if we do not want to be judged as blind fanatic. (Badan Diklat Kemenag RI, 2012)

3.2 *Comprehend religious texts comprehensively*

Islamic teachings that are sourced from the Qur’an and hadith will be better understood if they are carried out comprehensively, not partially. The verses of the Qur’an, as well as the sunnah, must be understood entirely because one interprets another (*Al-Qur’an yufassiru ba’duhu ba’dan*).

By understanding the verses of the Qur’an comprehensively will produce a complete and intact definition that reveals moderate Islamic teachings. Moreover, it will: a) determine the relationship and compatibility between some verses in a single entity, b) provide a clear standpoint, c) avoid any conflict and reject allegations by people who have bad intentions towards the Qur’an, d) attract people to study, comprehend, and practice contents of the Qur’an, therefore, there is no gap between the teachings of the Qur’an with their daily lives. (Djalal, 1990)

For instance, partially understand the meaning of jihad will generate a fallacious conclusion about it. The friendly and moderate face of Islam will appear fierce and extreme. By reading the verses of the Qur’an as a whole, we will be able to conclude that the word jihad in the Qur’an does not necessarily connote war against the enemy, but it can define by jihad against lust. The Qur’an teachings will appear as a *rahmatan lil ‘alamin* (bless for all nature), tolerant, and peaceful when looks comprehensively. Meanwhile, if we look closely at the verses of “*qital* (war) regardless of the context and its relation with other verses, the Qur’an will be impressed as harsh, cruel, and intolerant.

3.3 *Openness in addressing differences*

Another characteristic of moderate Islam is openness in addressing differences both internally within Islam and religious communities. This principle is based on the reality that differences are inevitable. Allah said:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّجِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

This means: “Had your Lord so willed, He would surely make humankind one community. However, as things stand, now they will not cease to differ among themselves and follow wrong ways (118), except those on whom your Lord has mercy. Moreover, it is for this (exercise of freedom of choice) that he has created them. Furthermore, the word of your Lord was Fulfilled: 'Indeed I will fill the Hell, with jinn and men altogether (119).’” (QS. Hud [11]: 118-119)

In the exegesis theorem, the word “*lau*” is often interpreted as *if it were* or *only* indicates that God’s deed is unapproved or will not be realized in reality. This means that Allah, since the very beginning, unwilling to create a single community, notion, tendency, or even religion. Because if He intends to do it, He will not present humans the freedom of choice, including the freedom to choose religion and belief.

In reality, the disparities among humans frequently lead to conflicts and tensions. On the other hand, God endowed humans the capability to manage the differences into a strength. To synergize the disparities required openness; this is when Islam takes a role by advising to continue to make improvements efforts; therefore, differences are not a starting point of dispute but a blessing because humans were destined as social beings. (Badan Litbang Dan Diklat Kemenag RI, 2012)

3.4 *Commitment to truth and justice*

The following characteristic of moderate Islamic teachings is a commitment to uphold truth and justice. Truth and justice are not only exclusive for Muslims but all human beings.

Justice is a characteristic that must be possessed by every member of society, especially people in power. The Qur’an provides the explanation of this issue in the story of the Prophet David, who, besides being a prophet, was also a king;

﴿وَهَلْ أُنْتِكَ نَبُؤُا الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمُنَا بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَاجْعَلْ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ

Which means: “And did the story of the litigants reach you of those who entered his private chambers by climbing over the wall (21) As they came upon David and he was frightened of them. They said, “Don’t be afraid! (We) are just two litigants; one of us has committed excess against the other. So, judge rightly between us, and be not unjust and guide us to the Right way. (22)” (QS. Sad [38]: 21-22)

In those verses, there are two explanations relating to a decision taken by Prophet David, with “*haqq*” and not too far or not too much. The word *haqq* means fair, while “*tusytit*” taken from the word “*syatah*” means exaggerated, both in terms of place or decision. From here, the word also means act unfairly. This sentence, according to Al-Biqā’i is a form of supplication so Prophet David is not too far (fair) and beyond the limits in compiling legislation. Not much in every way, or in sense of not too much-searching details of the problem because the person concerned is willing to make a verdict that is *haqq* even though it is in the least or lowest verdict. (bin Umar Al-Biqā’i, 1995)

4. Characteristics of *Ummatan Wasathan*

The first characteristics of *Ummatan wasathan* is a group that is not formalistic in religion and not to confuse religion and group interest. Secondly, *ummatan Wasathan* also does not have an egocentric as possessed by most groups that claim as the successor of Prophet Abraham and felt that their group is the only one whose right (Kalam Azad, 2007). The Jew stated that only by being Jewish that will someone get salvation so did the other group. Islam came to diminish fanaticism group, given Islam is a pure model of "submission" and "surrender" to God as in the case of Prophet Abraham when he was ordered to slaughter his son. Philip K. Hitti, for example, mentioned that the submission and surrender become solid Islamic forces in the form of strict monotheism, the modest belief system, and a desire in the highest form. Its adherents enjoy the feeling of satisfaction and resignation that other religious followers did not have. (K. Hitti, 2010)

Thirdly, resignation to God under the Qur’an “We appointed the direction (Kiblah) which you formerly observed so that we might distinguish those who follow the Messenger from those who turn on their heels. For it was indeed burdensome except for those whom Allah guided”. Resignation and submission are the distinguishing features of the Prophet Muhammad people compared to the previous people who disobeyed the commandment. Therefore, submission becomes a martyr (*syuhada*), a distinguished witness, from previous peoples. These characteristics are what must be implemented by Muslims in Indonesia to prevent radicalism. According to Islamic epistemology, the concept of *wasathiyyah* carries the message of doing good deeds with fortitude, strength, truth, and consistency as well as abandoning all forms of evil and preventing evil with wisdom. (Hanapi, 2014) Based on these criteria, Muslims should always strive for justice and equality to face the outside world and participate in a socio-cultural activity, doing mutual assist, and not becoming a fanatical group. (Bakir & Othman, 2017)

The fourth characteristic of the *ummatan wasathan* is to have a big heart related to the people of Prophet Muhammad's readiness to face extremist Jews and Christians. Prophet exemplified the readiness to them is immersing in a diverse community, a diverse school of thought, sorting what is the substance, and adjusting proportionally in a community. The plurality of Medina inhabitant succeeded united by Prophet. This was unlikely to be succeeded if the public, especially the Anshar (Helpers) and Muhajirin (Emigrants) not have a big heart. (Badan Litbang dan Diklat Kemenag RI, 2012)

Khalil 'Abd Al- Karim asserted that it is stodgy for Muslims to exerts jargons “originality”, “distinctiveness epistemological” and “eclecticism” which often reworded as filtration of thought and culture. It is time for the development of advanced science and technology. His studies, including historical contextualists of *wasathiyyah* using a sociological approach, fulfill various aspects correlated with the direct causes of its decline or its emergence, the historical phase of its peripheral, society, and geographical situation. (Abd Al-Karim, 2008) Nowadays, the relevant appliance of *wasathiyyah* is by doing everything with compassion, honesty and uphold the truth. (Asham bin Ahmad, 2011)

A big heart character leads to proportional attitude and is affirmed by surah Al-Baqarah (2) verse 148. This verse presents an incentive for each community member to vie with one another in a good deed related to mental readiness for less involved in poor deed; otherwise, it encourages to be wiser. Shariah has been played a pivotal role in a Muslim life as follows; (Shimogaki, 2015)

وَلِكُلِّ وُجْهَةٌ هُوَ مُوَلِّئُهَا فَاسْتَثْبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Which means: “*And every ummah has a qibla (direction) toward which he turns. So, vie with one another in a good deed. Wherever you may be, Allah will bring you together Truly, Allah is almighty over everything.*” (QS. Al-Baqarah [2]: 148)

The above verse's substance is to amplify that each community has its Qibla (direction to pray). The Qur'an intends to reinforce the importance of benevolence and forbearing against difference. These characters are only embraced by people who strive for goodness in fundamental aspects of life, maximize their obligation as a caliphate on earth.

5 Biography and Thought of Khalil'Abd Al-Karim

Khalil Abd al-Karim was born in Aswan a small town in Egypt known as conservative and closed-minded, strict, harsh on patriarchy, and upholding religious tradition. On June 4, 1930, he was born in the initial emergence of an Islamic revival organization in Egypt called “*Al-Ikhwan Al- Muslims*” which was initiated by Hasan Al-Banna in 1928 AD. It was an influential movement in Egypt, Saudi Arabia, Pakistan, Afghanistan, and Sudan. (M. Lapidus, 1988)

His education was instilled early in the family environment. His Elementary to secondary education was spent in Aswan. Moreover, he continued higher education in Sharia Faculty, Al-Azhar University. He also went to Faculty Law (*kulliyat al-huquq*) University of Fu'ad Dar'Ulum Cairo, and in May 1951 he earned bachelor's degrees in both universities. (Abd Al-Karim, 1995)

He elucidated that sharia is laws whose obligations have been clearly and firmly regulated in the Qur'an or laws that are directly stipulated by revelation, for example, the obligation of zakat, fasting, hajj, and *shûra* (consultation). Besides, when discussing developments of modern and classical fiqh, he did not recite case studies from the Qur'an or existing laws in the Qur'an, rather than the assumptions of jurists Islam, Prophet companions, *tabi'in* (the rightly guided generation after *tabi'un*), or scholars afterward. He formed cases that occur in society at that time or whose laws have not regulated or unclear in the Qur'an. For instance, a wife (female employer) lent a slave woman to her husband to be intercourse, then loaned it again to her father and brother. In this matter, he criticized the assumptions of jurisprudence who allowed this act. For example, Imam al-Sauri and al-Auza'i argued that it was permissible to do such a thing. Khalil questioned where the human values lie in this consideration. This attitude was contrary to 'Umar bin Khaththâb', who once forbade his children to intercourse with his female slave because such actions were haram.

His understanding can be said to be liberal because the methodology used in studying Islamic law's historical roots is parallel to the ongoing developments of the current situation. He added it is not a time to employ jargons such as originality, distinctiveness epistemological, and eclecticism which were often reworded as a subtle gesture of filtering because it is time for the development of advanced science and technology, regardless of any source Khalil as a reformist of Islamic thought has favored a part of the Islamic realm based on the contextualist historical Islamic law. He has tried to counter the discourse related to the idea of an Islamic state based on sharia in Egypt which he considers to have deviated from the essence of the early Islamic phase. (Mahmudah, 2016)

There are two major regimes in Egypt, an authoritarian, secular, and pro-Western regime, and the Islamist movement groups tend to apply total sharia. Both of them want to rule in their ways. Khalil's position on this matter as follows:

- a. The contextualist historical sharia significantly support pre-Islamic Arab tradition
- b. The contextualist historical Sharia prioritizes the benefit of humanity, emphasizes function rather than form; sharia can be practiced wherever and whenever it does not have to wait for the establishment of an Islamic state.
- c. The contextualist historical sharia can still be reinterpreted following the context of the era
- d. The contextualist historical sharia is not sacred in terms of necessarily applied as the foundation of a state. Sharia principles are sacred, such as justice and freedom, while technical matters such as inheritance and polygamy are not sacred because they can be interpreted accordingly. In this case, sharia is safe to be said unsacred because the results of the text interpretation conducted by previous scholars can still be reinterpreted. Whereas what cannot be changed is the word or sentence that written in the Al-Qur'an. (Mahmudah, 2016)

Khalil had a distinguished tendency; he denied the Islamic state based on sharia and rejected military dictatorship. He argued that Islamic law is flexible, unrigid, and open-minded. Islamic law is exempt and able to accept anything that comes from outside. It advised dialogue with any kind of civilization. (Mahmudah, 2016)

Meanwhile, the understanding of the Islamist has rejected any thought which considers foreign. Thus, Khalil's thoughts can moderate thinking in Indonesia with a contextual, not a textual principle.

6. The Wasathiyyah concept of Khalil Abd Al-Karim in Preventing Radicalism

To overcome the 17.8 percent of college students and 18.4 percent of high school students who agree that the caliphate is the ideal form of a state the author suggest the wasathiyyah principle of Khalil Abd Al-Karim to prevent radicalism and terrorism.

There is an overlapping definition between radicalism and terrorism. Often the two are used in one meaning even though it has distinct meanings. Radicalism is the embryo of terrorism. According to the National Agency of Counter-Terrorism (BNPT), there are four early indicators of radicalism. *First*, intolerance. They are disrespecting the differences and opinions of other parties. *Secondly*, fanatic, self-righteous, and easy to blame other beliefs. *Third*, exclusive, dispartate themselves from others, and fourth, revolutionary, tend to use violent means to achieve goals. (BNPT, 2016)

Terrorism, according to Law No. 15 of 2003, is the act of intentional violence or threats of violence design to induce terror and psychic fear and cause mass destruction and damage. Not all radicalism is an actor of terrorism, but all perpetrators of terrorism are radical. In short, radicalism does not cause mass fatalities but has a chance to be a trigger for mass fatalities and damage. Therefore, radicalism is minacious if it became terrorism.

Radicalism tends to be intolerant, fanatical, exclusive, and revolutionary. By becoming a moderate community, it can eradicate the disease of radicalism. Attitudes and principles of *tasamuh* will make a person more able to comprehend differences. *Tasamuh* or be tolerant should be embraced by humankind. Indicators of *tasamuh* range from willing to accept suggestions, socializing with anyone, able to position oneself in other people's situations to respect every difference. With *tasamuh* character of self-righteous, stubborn, anti-social with people of discrete backgrounds and opinions, and unappreciated differences will be destroyed and deradicalized.

Allah SWT clearly has ordered us to put the unity in every circumstance in order to avoid the *takfiri* (declare another Muslim or non-Muslim as apostate);

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

Which means: "And hold firmly to the rope of Allah (religion) and do be divided" [QS. Ali Imran (3): 103]

That verse is a decisive order to prioritize unity; some scholars stated that the verse mentioned above is the only verse in the Qur'an that combines at once a (positive) command to unite. The opposite sentence is a prohibition against separation. Perhaps it is better if we refresh our minds with the scholars' facades about who is a Muslim and how we should behave towards many differences in understanding and opinion. (Bagir, 2017)

Thus, this case aligned with historical contextualism, which is the origin of *the wasathiyyah* concept from Khalil Abd'Al-Karim; it did not denounce the tradition of Arab pre-Islam and was done by the Wali Sanga in Indonesia. Moreover, *qawaid fiqhiyyah* asserted *jalb al -mashalih wa dar'ul mafashid* (take advantage and leave adversity) and emphasize function rather than form, Islamic law able to practice anywhere and at any time does not necessarily wait for the establishment of the Islamic state. (Abd Al-Karim, 1995)

Furthermore, Khalil Abd Al-Karim also conveyed that a person's notion can still be read and reinterpreted to adjust to the current situation; it showed that Muslims should have a character of respecting the differences and avoid fanaticism. In this case, sharia is unsacred because the interpretation of the religious text carried out by previous scholars can still be reinterpreted, while what cannot be changed is the inscription of the text that has been written in the Qur'an. (Abd Al-Karim, 2003) It is also showed the moderation of Khalil Abd Al-Karim thought, which accentuated justice in every aspect and to comprehend religious texts comprehensively rather than partially.

Thus, the concept of renewal of Islamic law expected that Indonesian Muslims could behave moderately by applying the concept of *wasathiyyah* (middle) by Khalil Abd 'Al-Karim's Islamic sharia thinking. This statement also supported by Cak Nur which stated that the Islamic tradition should always be open to modern innovation namely a dynamic tradition that requires renewal (*tajdid*) and Gus Dur added that Islam prioritizes the function of the state to create prosperity for its people instead of prioritizing the form of the state (Islamic state).

(Mahmudah, 2016) Furthermore, every Muslim advised every Muslim to keep the unity so that they are not easily divided by doing good deeds and avoiding despicable deeds.

6. Conclusion

To conclude, radicalism and intolerance are the realities and consequences of the plurality of a nation. The renewal of contextualist historical sharia is expected to transform Muslim in Indonesia to be moderate by applying the *wasathiyyah* (middle) of Khalil Abd 'al-Karim perspectives which are contextualist and flexible, no easy to declare someone or some group as an apostate and prioritize mashlahah (prosperity for all being) As well as preserving the unity by hold fast on god's bond. A difference is a sunnah—the existence of conflicts induced by an unclear understanding of religion's objective and inaccuracies in understanding religious texts. Therefore, tolerance and *wasathiyyah* should be a foundation in life. Islam has the primary mission to create peace, justice, and spread attachment (*rahmat an li al-'alamin*).

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