MAQĀṢID AL-SHARĪ'A
AS THE FOUNDATION OF ISLAMIC MODERATION:
Theo-Philosophical Insight against Extreme Religious Ideology

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Abstract: The emergence of neo-Khawarij groups in the contemporary world has attracted domestic and international attention. These groups have shown a propensity for growth, as evidenced by the increasing number of terrorist attacks in the form of suicide bombings carried out in the name of Islam. Such acts of terror have led to Islam being labeled as a religion of hate, bigotry, and terrorism. Through the analysis of *Maqāṣid al-sharī'a* in understanding Islamic texts, in this study, Islamic Moderation is proposed as a paradigm to reduce the penetration of radical ideology in religion. This study proposes the adoption of moderate Islam as a paradigm for countering the spread of radical ideologies within the religion. To this end, this paper begins with an overview of the references used by radical groups and the acts of terror they have committed. It then advocates for the importance of *Maqāṣid al-sharī'a* in understanding Islamic texts. It offers the concept of moderate Islam as a precautionary measure for mitigating the penetration of radical ideologies.

Keywords: Maqashid, Moderate Islam, Radicalism, Terrorism

Introduction

THE AUTHOR USES the term "theater of violence" because several incidents have massive, actual, and phenomenal negative impacts. Some violence cases can be recorded on social media, on-screen, or in the field. The historical accounts of the Islamic movement show that violence has been strongly associated with the religious group, Khawarij.[1] Yūsuf al-Qarḍāwī described the logic of radical

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[1] Achmad Naufa Khoirul Faizun and Muhammad Gie Yono, "Pemikiran Politik Sunni, Syiah, Khawarij dan Mu'tazilah," *Aljawwad* (blog), October 2010, https://www.aljawwad.sch.id/2010/10/pemikiran-politik-sunni-syiah-khawarij.html.

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groups as an endeavor to achieve their objectives and are usually inseparable from the political agenda of Khawarij.[2] Yūsuf al-Qarḍāwī delineated it beautifully as quoted beneath:

ويبلغ هذاالتطرف غايته حين يسقط عصمة الآخرين ويستبيح دماءهم وأموالهم ولا يرى لهم حرمة ولاذمة وذلك إنما يكون حين يخوض لجة التكفير واتهام جمهورالناس بالخروج من الاسلام أو عدم الدخول فيه أصلا كماهي دعوى بعضهم وهذاا يمثل قمة التطرف الذي يجعل صاحبه فى واد وسائر الامة فى واد آخر... وهذ ماوقع فيه الخوارج فى فجرالاسلام والذين كانوا أشد الناس تمسكا بالشعائر التعبدية صياما وقياما وتلاوة قرآن ولكنهم أتوا من فساد الفكر لا من فساد الضمير... وما وقع لطائفة الخوارج قديما وقع لآخلافهم حديثا وأعني بهم ماسموهم "جماعة التكفير والهجرة". فهم يكفرون كل من ارتكب معصية وأصرعليه ولم يتب منها وهم يكفرون الحكام لأنهم لم يحكموا بماأنزل الله ويكفرون المحكومين لأنهم رضوابهم وتابعوهم على الحكم بغير ماانزل الله. وهم يكفرون علماء الدين وغيرهم لأنهم لم يكفروا الحكام والمحكومين ومن لم يكفر الكافر فهو كافر...[3]

"The extremism will reach its peak when someone aborts the rights of others and justify that their lives and properties are subject to be demolished. It happens when someone is confused and accuses others of an infidel or non-believer. They categorize themselves as the only righteous group while the remaining others as the opposite. This way of thinking used to be linked to the Khawarij during the early Islamic development (*fajr al-Islām*). They firmly adhere to islamic principles, such as fasting, praying, and reading the Qur'an. However, they have been destroyed due to evil thoughts, not bad hearts. The Khawarij is now emerging into a new group called "*al-Takfīr wa al-Hijrah*." This group often accuses anyone, including the government or Islamic clerics, that does not belong to them as an apostate.

The examples above illustrate that the ideology of the Khawarij persists, albeit in varying manifestations. It is widely recognized that ideologies endure and increase, irrespective of their specific forms, including Indonesia. The resurgence of Taliban rule in Afghanistan has undoubtedly bolstered their presence and perpetuated their legacy. Several case studies show

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[2] Amir al-Najjar, *al-Khawārij: ʿAqīdah, wa Fikran, wa Falsafah* (Cairo: Dar al-Maʿarif, 1990).

[3] Yūsuf al-Qarḍāwī, *al-Ṣahawah al-Islāmiyah Bayna al-Jumud wa al-Taṭarruf* (Cairo: Dār al-Shuruq, 2001), 47–49.

radicalism in the name of Islam remains prominent. For example, a study titled "Islamic Radicalism: History and a Case Study in the Indonesia Context" explores the history of Islamic radicalism and its contemporary manifestations, including its relationship with literal interpretations of the Qur'an.[4] Another study, "Radical Islam in the Western Academy," published in the Review of International Studies, examines scholarly interest in radical Islam across multiple disciplines and argues that labeling Islam and Muslim actors as 'radical' has not been sufficiently interrogated as a particular scholarly practice.[5]

In the context of scholarship, there are several facts and theoretical claims related to the issue of radical ideology penetration in Islam. First, terrorism and radicalism carried out in the name of Islam by radical groups have negatively impacted global society. The theoretical claim related to this fact is that the penetration of radical ideology in Islam can result in violent actions and terrorism that harm society.[6]

Another fact is that a distorted or incorrect understanding of Islamic teachings can lead to the emergence of radical groups. Therefore, a relevant theoretical claim is that proper education and understanding of Islamic teachings can prevent radical groups' emergence and reduce radical ideology's penetration. In addition, there is the fact that some radical groups manipulate verses from the Quran and hadiths to support their ideology. The theoretical claim related to this fact is that studying *maqāṣid al-sharī'a*, or the broader objectives of Islam, can help to understand Islamic teachings holistically and prevent misinterpretation and manipulation by radical groups.[7]

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[4] Bobby Kurnia Putrawan and Pratiwi Eunike, "Islamic Radicalism: History and a Case Study in the Indonesia Context," *Jurnal Theologia* 32, no. 2 (December 20, 2021): 153–72, https://doi.org/10.21580/teo.2021.32.1.7906.

[5] Zaheer Kazmi, "Radical Islam in the Western Academy," *Review of International Studies* 48, no. 4 (October 2022): 725–47, https://doi.org/10.1017/S0260210521000553.

[6] Devin R. Springer, James L. Regens, and David N. Edger, *Islamic Radicalism and Global Jihad* (Georgetown University Press, 2009).

[7] Stanisław Kosmynka, "The Problem of Radical Salafism in Sweden in the Context of Terrorist Threats," *Przegląd Europejski*, no. 4 (2020): 117–30.

Finally, there is the fact that moderate Islam can be a better alternative to prevent the penetration of radical ideology compared to military or security approaches. The theoretical claim related to this fact is that strengthening moderate Islam as a paradigm in Muslim societies can help prevent the emergence of radical groups and reduce the penetration of radical ideology.[8]

Some violent cases can be recorded on social media, television screens, or in the field.[9] For example, the Bali bombings are a tangible manifestation of this radical movement. This event should not be dismissed as an isolated occurrence. There is a wealth of evidence indicating that their presence is growing stronger. A recent example is the arrest of several individuals by the Indonesian anti-terror team on charges of terrorism.[10] The authorities must remain vigilant during the development and evolution of politics in Indonesia, particularly during presidential elections, to prevent actions that may harm society. This preventative measure is the collective responsibility of all members of society, including politicians, law enforcement, academics, religious leaders, and other relevant stakeholders.

As an academic, the author is actively involved in the government's efforts to combat Islamic radicalism and terrorism by publishing this paper. It examines how radical Islamic groups perceive the concept of Islam by analyzing their references and religious criticisms at the expense of humanitarian values. The introduction is overly simplistic in focusing on a single issue of ideology, even theology. It should be rewritten to provide a range of theoretical explanations before arriving at the theoretical claim that the main problem is theological.

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[8] Nazar Naamy and Ishak Hariyanto, "Moderasi Beragama Di Ruang Publik Dalam Bayang-Bayang Radikalisme," *Sophist : Jurnal Sosial Politik Kajian Islam Dan Tafsir* 3, no. 2 (2021): 41–59, https://doi.org/10.20414/sophist.v3i2.51.

[9] Ade Iriani et al., "Mining Public Opinion on Radicalism in Social Media via Sentiment Analysis," *International Journal of Innovative Computing, Information and Control* 16, no. 5 (2020): 1787–1800, https://doi.org/10.24507/ijicic.16.05.1787.

[10] Nanda Perdana Putra, "Densus 88 Antiteror Polri Tangkap 17 Terduga Teroris di Aceh hingga Riau," liputan6.com, July 25, 2022, https://www.liputan6.com/news/read/5023339/densus-88-antiteror-polri-tangkap-17-terduga-teroris-di-aceh-hingga-riau.

Religious Doctrine: Examining the Complexities of Islamic Radicalism and Extremism

The Crusades (1096-1270) were a series of wars waged by European Christian armies to recapture the Holy Land from Muslim rulers. These wars caused much conflict and violence between the two sides, including massacres and looting. The Mongol invasion of Central Asia (13th-14th centuries caused much violence and persecution against Muslims, including mass killings, rape, and looting. Many mosques and Islamic cultural centers were destroyed during this invasion.[11] The Wahhabi Rebellion in Saudi Arabia (1744-1818) was a radical Islamic movement founded by Muhammad ibn Abd al-Wahhab. This movement called for the purification of Islam from practices considered innovations and for strengthening Islamic legal authority. However, this movement also practiced violence and persecution against those deemed not to conform to their understanding.[12]

Anti-Jewish Pogroms in Eastern Europe (19-20th century) were a series of attacks by Christian individuals against Jewish communities in Eastern Europe. These pogroms were often motivated by religious justifications, resulting in widespread violence, murder, and persecution of Jewish people.

The September 11 Attacks in the United States (2001) were a series of terrorist attacks by a group affiliated with al-Qaeda. These attacks resulted in many casualties and extensive damage to the World Trade Center buildings and the Pentagon.

The Israel-Palestine Conflict (1948-present) has lasted for decades, resulting in widespread violence and conflict between Jewish and Muslim communities. Admittedly, extremism-based religion has shown its peak brutality resulting in either small or

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[11] N Christie, "Muslims and Crusaders: Christianity's Wars in the Middle East, 1095-1382, from the Islamic Sources," *Muslims and Crusaders: Christianity's Wars in the Middle East, 1095-1382, from the Islamic Sources*, 2020, 1–242, https://doi.org/10.4324/9781351007368.

[12] J Jahroni, "The Narratives of Islamic School Students: Contesting Salafism in Saudi-Wahabi Educational Institutions in Contemporary Jakarta," *Ulumuna*, 2020.

large-scale bloodshed across the globe. [13] For instance, two bombings took place in nearby holy mosques of *"Masjid al-Nabawi in Madina city[14] and "Makkah al-Mukarramah".[15]* These two religious sites are regarded as holy places by all Muslims worldwide. Because of this status, non-muslims are not allowed to enter the areas. Therefore, violence and terrors resulting in the loss of life likely show a theater of violence. It is beyond rationale and is unbelievable.

In the Indonesian context, *Global Terrorism Database* (2007) reported 421 terrorist attacks between 1970 and 2007, with more than 90% occurring by the end of the New Order era. Since the reformation era, Indonesia has witnessed unprecedented attacks and various suicide bombings,[16] such as Bali Bomb 1, killing 202 people was committed by *Jama'ah Islamiyah* (JI), and its networks are supposed to be responsible. The study by the national security council against terrorism (*Badan Nasional Penanggulangan Terorisme/BNPT*)[17] mentioned the following:

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[13] Anthony H. Cordesman, "Islam and the Patterns in Terrorism and Violent Extremism," October 17, 2017, https://www.csis.org/analysis/islam-and-patterns-terrorism-and-violent-extremism.

[14] Yazir Farouk, "Saudara Kandung Pelaku Bom Madinah Bertugas Jaga Masjidil Haram," suara.com, July 10, 2016, https://www.suara.com/news/2016/07/10/001356/saudara-kandung-pelaku-bom-madinah-bertugas-jaga-masjidil-haram.

[15] Pandasurya Wijaya, "Bom bunuh diri targetkan Masjidil Haram meledak di Makkah, enam luka," merdeka.com, June 24, 2017, https://www.merdeka.com/dunia/bom-bunuh-diri-targetkan-masjidil-haram-meledak-di-makkah-enam-luka.html.

[16] M. Zaki Mubarak, "Dari NII ke ISIS: Gerakan Islam Radikal di Indonesia Kontemporer," CSRC UIN Jakarta, May 13, 2015, https://www.csrc.or.id/detail/300/dari-nii-ke-isis-gerakan-islam-radikal-di-indonesia-kontemporer; On the most recent study on the Ulama's response to radicalims, see Mhd. Syahnan, Ja'far Ja'far, and Muhammad Iqbal, "Ulama and Radicalism in Contemporary Indonesia: Response of Al Washliyah's Ulama on Radicalism," *AHKAM: Jurnal Ilmu Syariah* 21, no. 1 (June 30, 2021): 98–110, https://doi.org/10.15408/ajis.v21i1.19684.

[17] Munajat Munajat, "Religion and Nationalism in Shaping the Fiqh of Armed Jihad: A Lesson to the Indonesian National Counterterrorism Policy," *AHKAM: Jurnal Ilmu Syariah* 22, no. 2 (December 31, 2022), https://journal.uinjkt.ac.id/index.php/ahkam/article/view/26130.

Since 2012, Indonesia has experienced five significant bomb attacks, namely the first Bali Bombings in 2002, the bombings at the J.W Marriott Hotel in 2003, the Australian Embassy Bombings in 2004, the second Bali Bombings in 2005, and the simultaneous bomb attacks at the J.W Marriott Hotel and the Ritz Carlton in 2012. 2009. As a result of these heinous attacks, hundreds of innocent people were killed, while hundreds of others were injured. Most of the arrested perpetrators belonged to Jama'ah Islamiyah (JI) members.[18]

Those phenomena are beyond the rationales of socio-religiosity and humanity. However, why does the violence take place? One of the driving factors is a misinterpretation of Islamic teachings. These radical groups often understand Islam partially, as happens in Indonesia. The bomber of Bali, Imam Samudra, is portrayed in his book entitled *"Aku Melawan Teroris"* (I am against terrorism), cited in Nasir Abbas (ex-member of JI), when interpreting the following Quranic verse.

فَاقْتُلُوا الْمُشْرِكِيْنَ حَيْثُ وَجَدْتُمُوْهُمْ ...[19] قَاتِلُوهُمْ يُعَذِّبْهُمُ اللهُ بِأَيْدِيكُمْ ...[20] قَاتِلُوا الَّذِينَ لاَيُؤْمِنُونَ بِاللهِ وَلاَ بِالْيَوْمِ ٱلْأَخِرِ... [21] وَقَاتِلُوا الْمُشْرِكِيْنَ كَآفَّةً كَمَا يُقَاتِلُوْنَكُمْ كَآفَّةً وَاعْلَمُوْا أَنَّ اللهَ مَعَ الْمُتَّقِيْنَ...[22]

To Imam Samoedra, the verse above encourages (1) Muslims to take firm actions against the apostate; (2) carry out war as the most offensive action; (3) and Bali bombing was oriented towards *Jihad* (dying on behalf of Islam.[23] Even, Acong, the doer of the Bali suicide bombing on the 12th of October 2002, stated that :

"Remember, oh Mujahidin.. our Imam said that S.M. Kartosuwiryo, when building and proclaiming the independence of NII with bloodshed and souls of the Muslim heroes, was not without fighting and scarification...If you seriously want to revive the glory of NII today, pour it with your blood so that you will not be ashamed right in front of your God, Allah."[24]

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[18] Ansyaad Mbai, "Pengantar Penulis," in *Dinamika Baru Jejaring Teror di Indonesia*, by H. Pol Mbai, 2 (Jakarta: Squad Publishing, 2014), 9.

[19] *QS. Al-Tawbah* (9): 5

[20] *QS. Al-Tawbah* (9): 14

[21] *QS. Al-Tawbah* (9): 29

[22] *QS. Al-Tawbah* (9): 36

[23] Nasir Abas, *Membongkar Jama'ah Islamiyah: Pengakuan Mantan Anggota JI* (Jakarta: Khazanah Ilmu, 2006), 196.

[24] Mubarak, "Dari NII ke ISIS."

The above statement stresses that Jihad, [25] with partial interpretation, is the most determining factor that drives individuals to commit violence based on Islam, known as *"al-fariḍah al-ghaybah."* In this regard, 'Abdullah 'Azzam states that suicide bombing is Jihad.[26]

Joshua Kurlantizick views the strategy for using the term "Jihad" as influenced by al-Qaeda, such as the Bali bombing.

> "Most notably, the massive October 2002 bombing on the Indonesian resort island of Bali, which killed at least 200 people, served notice that large-scale terrorism committed by groups with global links has become a major threat to the region's stability and development. The style of the Bali bombing was consistent with al-Qaeda tactic."[27]

It is an image of *"taqdīs al-fikr,"* which refers to the sacralization of thought or ideas. It is a term used to describe the tendency to view certain theological or jurisprudential concepts as sacred and beyond criticism or reinterpretation[28]; and *"'ubbadah al-nuṣuṣ"* refers to the worship of texts. It is a term used to describe the tendency to view religious texts in a literal and inflexible manner without considering their historical and cultural context[29] embraced by the group of *"faiṣal al-takfīr wa al-'unuf,"*[30] with the logic to accuse others opposing them as apostates, legally to be

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[25] Mehdi Berriah, "Ibn Taymiyya's Conception of Jihad: Corpus, General Aspects, and Research Perspectives," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 12, no. 1 (May 11, 2022): 43–70, https://doi.org/10.15642/teosofi.2022.12.1.43-70.

[26] 'Abdullah 'Azzam, *Āyat al-Raḥmān fī Jihad Afghān* (Jeddah: al-Mujahid, 1985); Robert Dreyfuss, *Devils Game Orchestra Iblis, 60 Tahun Perselingkuhan Amerika-Religious Extremist*, trans. Asyahbudin and SR Ins-Publishing Team (Yogyakarta: SR Ins-Publishing, 2007), 359–60.

[27] Joshua Kurlantzick, "Tilting at Dominos: America and Al Qaeda in Southeast Asia," *Current History* 101, no. 659 (2002): 421–26.

[28] Achmad Khudori Soleh, "Teologi Antropomorfistik: Alternatif Pemikiran. Menyelesaikan Tindak Kekerasan," *el Harakah: Jurnal Budaya Islam* 4, no. 3 (2002): 18–25, https://doi.org/10.18860/el.v4i3.5167.

[29] Muhammad Hanifuddin, "Tafsir Maqashidi : Keniscayaan Perspektif Penafsiran Moderasi Islam," *BincangSyariah | Portal Islam Rahmatan lil Alamin* (blog), December 28, 2019, https://bincangsyariah.com/khazanah/tafsir-maqashidi-keniscayaan-perspektif-penafsiran-moderasi-islam/.

[30] Yūsuf al-Qarḍāwī, *Mustaqbal al-Uṣūliyah* (Beirut: al-Maktab al-Islāmī, 1997), 19–37.

killed. Aḥmad Muḥammad Aḥmad Jalī portrays this as the following:

والذي أوقع هؤلاء فى مثل هذه الأخطاء فى الفهم والاستناج غلوهم فى الاعتزاز بأنفسهم وبأمراءجماعتهم إذ أنهم زعموا أنه يمكنهم التلقي من القرآن مباشرة واستناج الأحكام الشرعية منه من غير استعانة بآراء علماء الاسلام وفقهاء ونتيجة لهذا ألغوا كل التراث الفقهي للمسلمين على أساس أنه يحول بينهم وبين الفهم الحقيقي للقرآن بل ذهبوا أبعدمن ذلك فردوا أقوال كبارالصحابة التي نقلها أئمة الحديث وأئمة الفقهاء هذا فى الوقت الذي اكتفوا فيه بأقوال وتفسيرات أئمتهم الذين لا تجربة لهم ولا رصيدلهم فى الفقه إلا على قراءة القران دون معرفة بالشروط اللازمة للتعرف على حقيقة حكم الله فى المسائل واستنباط الأحكام الشرعية. وهذا المنحى فى التفكير شبيه تمام الشبه بموقف الخوارج الذين استندو فى تكوين أفكارهم على فهمهم الخاص للقرآن ولم يعتمدوا السنة الصحيحة الثابتة التي تبين معاني القرآن الكريم وتوجه آياته ولم يستفيدوا بمأثر عن السلف الصالح من فهم لهذاالدين وتوضيح لقضياه.[31]

"These viewpoints are a mistake because of their extreme understanding based on their perceptions and leaders and because they do not seek a fatwa from prominent Islamic scholars. Consequently, they ignore the fiqh tradition of Islam and separate themselves from prominent Muslims. Even they deny their great friends whose opinions have been used as a reference by the scholars of hadith and Islamic law. At the same time, they are (very) satisfied with the thoughts and interpretations of their leaders, who are not qualified in the field of fiqh, but solely in reading the Qur'an, which does not meet the existing standards and requirements. (in *ʿulūm al-qurʾan*) to understand the nature of Allah's law and religious issues, as well as how to conclude Islamic law. From this point of view, they are not different from the Khawarij group, who interpret the Qur'an in their way (without using the standard ulumul Qur'an) and do not adhere to the authentic hadiths, which explain the meanings of the Qur'an and the purposes of its verses. They do not adhere to the opinion of the righteous Salaf in understanding the Qur'an and its purposes."

The excerpts above suggest that anyone committing violence, regardless of their religious and ethnic backgrounds, is not

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31 Aḥmad Muḥammad Aḥmad Jali, *Dirāsah ʿan al-Farq wa Tārikh ʿan al-Muslimīn wa al-Khawārij wa al-Shiʿah* (Riyad: Shirkat al-Ṭibaʿah al-ʿArabiyah al-Suʿudiyah, 1986), 86.

justified by any laws because it is a heinous crime despite using religious justifications. That all religions, without any exception, condemn any act of murder. The portrait of the events above cannot be separated from the narrow way of thinking and understanding religion, which is textually rigid at the expense of dialogues.

In the context of scholarship, violence carried out in the name of religion has become an increasingly relevant issue in recent decades. One form of violence often associated with religion is terrorism, carried out by radical groups espousing extremist ideologies. One of the concepts frequently used by such groups is "*taqdīs al-fikr*" and "*ʿubbadah al-nuṣuṣ*", which are used to justify their violent actions and accuse those who oppose them of apostasy. This phenomenon underscores the importance of scientific analysis in understanding the problem of violence in the name of religion and its impact on global society. Therefore, in the following discussion, the concepts of "*taqdīs al-fikr*" and "*ʿubbadah al-nuṣuṣ*" will be examined in greater detail, as well as the impact of their use by radical groups in the context of violence carried out in the name of religion.

Maqāṣid al-sharīʿa: A Key to Mitigating the Penetration of Radical Ideology in Islam

As discussed, the group "*faiṣal al-takfīr wa al-ʿunuf*" is satisfied with the views and interpretations of their leader, even though the leader does not meet the qualifications in the fiqh field and can only read the Quran. The leader does not meet the requirements set by 'ulum al-Qur'an for understanding the legal nature of Allah and religious issues and for concluding Islamic law. Therefore, they have a perspective similar to that of the Khawarij group, which interprets the Quran according to their desires without using the standards of *ʿulūm al-Qurʾān* and without following authentic hadiths that explain the meaning of the Quran.[32]

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[32] L. Carl Brown and Khaled M. Abou El Fadl, "The Great Theft: Wrestling Islam from the Extremists," *Foreign Affairs* 85, no. 2 (2006), https://doi.org/10.2307/20031953.

The history of the Islamic community records the existence of two faces of Islam that coexist. On the one hand, Islam appears aggressive, harsh, and intolerant, as depicted by the understanding model of the Khawarij and Wahhabi movements.[33] On the other hand, Islam shows a moderate, balanced, tolerant, and inclusive face, as demonstrated by the majority of the Islamic community from time to time, later known as *Ahl al-Sunnah wa al-Jama'ah*. The main reason for the second group is the existence of *maqāṣid al-sharī'a* an understanding of the purpose of Allah in establishing legal provisions, morality, values, and institutions for "*li sa'ādah al-bashariyah"* known as *mabadi' al-khamsah*. Law and punishment are not for the destruction of humans created by God as His caliphs on Earth but to regulate how humans can live together. Verses of the Qur'an and Sunnah are understood literally and about *asbāb al-nuzūl* and *asbāb al-wurūd* (contextual).[34] Supriadi discusses the perspectives of al-Shāthibī and Ibn Ashūr on *maqāṣid al-sharī'a* and its relation to the verse of *al-Qitāl*.[35] He examined their perspectives and analyzed the *al-Qitāl* verse using their *maqāṣid al-sharī'a* concept. He concludes that al-Shāṭibī and Ibn Ashūr's perspectives of the verse of *al-Qitāl* contain *maqāṣid al-sharī'a* content and can be used to respond to modern global concerns, such as radicalism, terrorism, and fundamentalism.[36] It is crucial to shift our understanding of Islamic texts towards a moderate paradigm, considering both textual and contextual

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[33] Muslim scholars, however, tried to insert Sufism into Salafi's religious practice. See for example, Lalu Agus Satriawan, "The Contribution of Ibn Qayyim Al-Jawziyya to Salafi Sufism," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 12, no. 1 (June 22, 2022): 71–96, https://doi.org/10.15642/teosofi.2022.12.1.71-96.

[34] Ahmad Syafi'i Mufid, "Radikalisme Dan Terorisme Agama, Sebab Dan Upaya Pencegahan," *Harmoni* 12, no. 1 (April 30, 2013): 7–17.

[35] Several recent studies in wider issues use maqāṣid al-sharī'a as an analytical tool. See, for example, Siti Nur Mahmudah, Muhammad Lathoif Ghozali, and Iskandar Ritonga, "Implementation of Sharia Maqashid on Sukuk Based on Fatwa DSN-MUI/IX/2020," *Jurnal Ilmiah Islam Futura* 22, no. 2 (August 3, 2022): 139, https://doi.org/10.22373/jiif.v22i2.12296; Nurhayati Nurhayati et al., "Human Trafficking in the Perspective of Maqashid Al-Sharia," *Jurnal Ilmiah Islam Futura* 22, no. 2 (August 13, 2022): 150, https://doi.org/10.22373/jiif.v22i2.12304.

[36] Lalu Supriadi Bin Mujib, "Maqāshid Al-Syarī`ah al-Shāthibī and Ibn `Ashūr's Perspectives on al-Qitāl Verse," *Madania: Jurnal Kajian Keislaman* 25, no. 1 (July 1, 2021): 87–100, https://doi.org/10.29300/madania.v25i1.4326.

aspects. As advocated by al-Qarḍāwī, this approach allows for a more comprehensive understanding of Islamic teachings and avoids partial interpretations. Al-Qarḍāwī believes that this paradigm is relevant and necessary, as he stated:

كان العلم بمقاصد الشريعة فى غاية الأهمية حتى لا يغلط عليها الغالطون ويجروا وراء الأحكام الجزئية مهملين المقاصد الكلية فيخلطون ويخبطون.[37]

"Knowing the purpose (*maqāshid al-syarī'ah*, the substance of Islamic teachings) is something important for someone to avoid being trapped in the partial judgment (*juz'ī*) at the expense of the true meaning of the law or universal law (*kullī*). As a result, it will lead to legal confusion and confusion."

Likewise, Nūr al-Dīn bin Mukhtār al-Khādimī putforths the importance of substantial meaning of Islamic doctrine. al-Khādimī stated

وأن لا يكتفى تجاهه بالاهتمام بالألفاظ والمباني وظواهر النصوص والأحكام دون النظر في المعاني والأسرار ومختلف أوجه التأويل والتعليل.[38]

"It is not adequate to direct attention to spelling, structure, forms, and laws without paying attention to the intended meaning, secret, contexts and other laws."

Islamic scholars suggest drawing on the texts' textual and most profound meanings. It illustrates the importance of dialoguing both approaches, recently known as the moderate paradigm of religion. The ignorance of this paradigm will lead to the abstract understanding of religion,[39] and will consequently impact on the sacred of thinking *(taqdīs al-afkār al-dīnī)"* [40] . A

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[37] Yūsuf al-Qarḍāwī, *al-Ijtihād fī al-Sharī'ah al-Islāmiyyah ma'a Naẓrāti Tahliliyat fī al-Ijtihād al-Mu'āṣir* (Kuwait: Dār al-Qalam, 1985), 44.

[38] Nūr al-Dīn bin Mukhtār al-Khādimī, *al-Ijtihād al-Maqāsidī Hujjiyatuhu, Dawābiṭuhu, Majālātuhu 1* (Qatar: Wizārah al-Awqāf wa al-Ṣuūna al-Islāmīyah, 1998), 57.

[39] Hasan al-Turabi, *Fiqih Demokratis dari Tradisionalisme Kolektif Menuju Modernisme Populis*, trans. Abdul Haris and Zaimul Am (Bandung: Arsy, 2003), 50.

[40] Akhmad Minhaji, *Hukum Islam Antara Sakralitas dan Profanitas: Perspektif Sejarah Sosial* (Yogyakarta: UIN Sunan Kalijaga, 2004), 33–34.

tradition that will end in exclusive debate and result in the partial claim of truth at the expense of academic values.[41]

Diversities are a mercy in that the traditions regarding the differences exemplified by the Salaf ulemas and *a'immah al-mazahib* should be adopted,[42] although they have different opinions, they remain respectful of each other. Any other different constructive thoughts are only intellectual heritage. One of the purposes is to free humans from any kind of slavery, including intellectual slavery. Muḥammad Imārah stated that freedom is a social obligation and a given task to humans created by Allah as Khalifah on Earth. Freedom *(al-Hurriyat)* is the antithesis of slavery because in Islam, independence and freedom are the rewards of human beings."[43]

The word "antithetical," which Imārah put as the starting point of the reality of freedom, symbolizes rejecting all forms of slavery. It is what is described by Fahmī Huwaidī as the main priority of Islam since its emergence as a religion revealed to humanity is to free them from all shackles and worship anything but Allah. A liberation that aims to return humans' glory as a creation of Allah and as a *khalifah* in prospering the Earth,"[44] by creating friendships, peace, respect, loves, and affection between them.

Therefore, it is un-Islamic for an act that can cost the lives of others, either through suicide bombings or jihad, as many so-called extremists do. After all, these terrorist jihadists have deviated entirely from the universe's mercy *(raḥmah li al-'ālamīn)*."[45] Teaching is believed by any religion, anywhere and anytime, to form a noble human morality, guaranteeing, respecting, and acknowledging inherent human rights. Imam Abū

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[41] Mutawali, *JIL Menggugat, Digugat* (Mataram: LKIM IAIN Mataram, 2009).

[42] Thaha Jabir 'Ulwani, *Adab al-Ikhtilāf fi al-Islām* (al-Wilayah al-Muttahidah: al-Ma'had al-'Alami li al-Fikr al-Islāmī, 1987), 118–31.

[43] Muhammad Imarah, *Islam dan Keamanan Sosial* (Jakarta: Gema Insani Press, 1999), 111; Muhammad Imarah, "Islam dan Politik," in *Problematika Pemikiran Muslim Sebuah Analisis Syar'iyah*, by Muhammad Tantawi et al., trans. Wahib Wahab (Yogyakarta: Adi Wacana, 1997), 122.

[44] Fahmī Huwaidī, *al-Qur'ān wa al-Sulṭān Humūm Islāmiyah Mu'āṣirah* (Beirut: Dār al-Ṣurūq, 1982), 23.

[45] *Q.S. al-Anbiya'*: 107.

Ḥāmid al-Ghazālī elaborates these transcendent and prophetic messages in his *al-Mustashfā* as the following: *"That the purpose of religion is social welfare (benefit), namely the protection of religion (ḥifẓ al-dīn), soul and body (ḥifẓ al-nafs), mind (ḥifẓ al-ʾaql), offspring (ḥifẓ al-nasl) and property (ḥifẓ al-māl). Any means that can guarantee the protection of these five principles is a benefit, and overriding it is damaged (mafsadah); rejecting damage is a benefit."*[46]

Even, Ibn al-Qayyim al-Jawzīyah stated

فإن الشريعة مبناها وأساسها على الحكم ومصالح العباد فى المعاش والمعاد وهي عدل كلها ورحمة كلها ومصالح كلها وحكمة كلها. فكل مسألة خرجت من العدل إلى الجور وعن الرحمة إلى ضدها وعن المصلحة إلى المفسدة وعن الحكمة إلى العبث فليست من الشريعة وإن أدخلت فيها بالتأويل.فالشريعة عدل الله بين عباده ورحمة بين خلقه.[47]

"*Sharīʾah Islam* is built based on human benefit, both in this world and hereafter. *Sharīʾah Islam* is entirely fair, compassionate, beneficial, and useful. Therefore, every issue that goes from justice to fraud, from compassion to vice, from benefit to damage, and from efficiency to futility is not called *sharīʾa*, even if supported by interpretation (text). Because *sharīʾah* is Allah's justice among His servants and mercy among His creatures."

The abovementioned perspective strongly signals that no one can be justified in carrying out destructive actions against other humans, regardless of religion, belief, ethnicity, culture, etc. On the other hand, humans are required to maintain human values as the realization of their Khalifah function to maintain this universe (*Imara al-Arḍ*) in the context of creating a social order and a peaceful life based on mutual respect and nurturing within the frame of brotherhood. With this regard, Muḥammad Ḥilmī Maḥmūd said.

"Many verses and hadiths of the Prophet Muhammad and the like are an order as well as an invitation that emphasizes how Islam views as both social justice and the main principle in building society by eliminating all actions that can give birth to divorce, conflict, and discrimination. The verse

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[46] Abū Ḥāmid Muḥammad ibn Muḥammad al-Ghazālī, *al-Mustaṣfā min ʿIlm al-Uṣūl*, vol. 1 (Mesir: Maṭbaʿah Muṣṭafā Muḥammad, 1937), 139–40.

[47] Ibn al-Qayyim Al-Jawziyyah, *Iʿlām al-Muwāqiʿin ʿan Rab al-ʾĀlamīn*, ed. Muhammad al-Muʿtaṣīm billāh al-Baghdādī (Beirut: Dār al-Kitāb al-ʾArabī, 2004), 599.

and the hadith also emphasize that humans are brothers. These two principles, namely justice, equality, and brotherhood, are the call of Islam that cannot be denied. Hence, it is not an exaggeration to conclude that the second principle after faith in Allah is the principle of equality and justice because faith in Allah means justice.[48]

Moderate Islam: Empowering True Friendship

Islam is undoubtedly a religion of grace. The sacred vision of Islam is depicted in Shariah values that entail ideal benefits for all religious adherents. Primordial differences, such as ethnicity, class, ethnicity, and religious understanding, can be sidelined with the spirit of universal peace. In this context, the process of social communication, which is actualized in the form of mutual assistance and respect, will give birth to what is called a fraternity trilogy, namely *"ukhwah Islamiyah,"*[49] *"ukhwah bashariyah",*[50] and *"ukhwah waṭaniyah."*[51] In other words, these three forms of Ukhwah, or humanitarian and theological awareness, simultaneously become necessary while strengthening global interactions with all their differences. Because of this, emerging conflicts and differences can be resolved rationally and civilized to create a peaceful and elegant social order.

This "ukhwah trilogy" demonstrates a paradigm of life by looking at its reality, which is fully framed by plurality as the reality of people's lives. This principle becomes important to be actualized in the lives of religious people as a theological embodiment that asserts that every human being is pure by nature.

The diversity of religious ideologies, schools of thought, political parties, and political orientations, as well as the diversity

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[48] Muḥammad Ḥilmī Maḥmūd, *Dīmūqraṭiyah Muḥammad* (Mesir: n.p, n.d), 87.

[49] A. Khoirul Anam, "Makna Ukhuwah Islamiyah," NU Online, April 13, 2014, https://www.nu.or.id/opini/makna-ukhuwah-islamiyah-rFvI3.

[50] Nur Syam, "Ukhuwah Basyariyah Sebagai Inti Kerukunan," accessed December 13, 2022, http://nursyam.uinsby.ac.id/?p=1864.

[51] Sunlight Heart, "Konsep Ukhuwah Wathaniyah dan Ukhuwah Insaniyah serta Peranannya dalam Menyikapi Anarkisme terhadap Ajaran Ahmadiyah di Indonesia," *MagnificentBastard* (blog), May 1, 2011, https://sunlightheart.wordpress.com/2011/05/01/konsep-ukhuwah-wathaniyah-dan-ukhuwah-insaniyah-serta-peranannya-dalam-menyikapi-anarkisme-terhadap-ajaran-ahmadiyah-di-indonesia/.

of political choices, is the reality of pluralism. After all, pluralism is a reality that cannot be avoided because it is a part neatly arranged in the file "*Sidrah al-Muntaha*." That is why Islam opposes all forms of discrimination, whether discrimination in politics, thoughts, or in other fields if it does not conflict with the values of benefit set by Islam, namely the universal benefit that expresses views on diversity,[52] and respect each other.[53]

It should be emphasized here why the Qur'an uses the words "*shu'ūban*" and "*qabā'ila*." Doesn't the word " *shu'ūban*" already include "*qabā'ila*"? God intends to emphasize that moderate Islam will be present in the spectrum of the ummah framed by various diversity, such as Indonesia. I must say here, "that moderate Islam or Islam Nusantara is not a coincidence to be constructed but has become a "*sidratul muntaha* file." The terms "*shu'ūban*" and "*qabā'ila*" as contained in the Qur'an are futuristic constructions to be present in Indonesia. From a geo-demographic perspective, Indonesia is the most diverse country. There are 17,504 islands or territories, and 9,634 that have not been named, 740 ethnic groups or ethnicities, and in Papua alone, there are 270 tribes, 583 regional languages , and 67 dialects of the mother tongue used by various ethnic groups in Indonesia and others.[54] Therefore, realizing the *"sidrah al-muntaha"* file may become a reality if moderate Islam is developed.

The perspective of Islamic law, precisely with the maqashid approach, is in line with Muhammad Adib Saleh's maqashid concept. According to him, the kulli legal theory is a legal theory that has qath'i qualification standards, one of which is to create a safe, peaceful, and brotherhood atmosphere of life.[55] Another theory states that "putting the kulli texts first is more important than juz'iyah texts in building human relations.[56] Moderate Islam is a bridge that brings together diversity, not uniformity.

As the author has stated, it is essential to note that the reality of difference is given (*Sunnatullah*). Therefore the benchmark of

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[52] *QS. al-Ḥujurāt*: 13

[53] *QS. al-Ḥujurāt : 11*

[54] https:/stefanusdiptya.wordpress.com

[55] See Shaleh, *Tafsir al-Nushuh.*

[56] Mutawali, *JIL Menggugat, Digugat.*

objective human judgment in Islam is the extent to which humans are pious before God. With piety, no one can be seen as a second-class citizen or other classes, and it also guarantees the right to individual freedom, the right to think, the right to express opinions, and the right to participate in the political decision-making process in matters of the ummah, and this is the aim of being revealed. Islam (*maqāṣid al-sharī'a*), which in general principles emphasizes the importance of creating benefit and avoiding damage. Farid Esack, in his book entitled *"Qur'an, Liberation and, Pluralism,"* pointed out that the harmonious dialogue between humanity and theological dimensions is symbolized by three dimensions, first, piety and monotheism, namely a perspective, as explained by the Qur'an, not referring to personal piety but too impersonal social piety; second, *al-nās* and *al-mustad'afun* (humans and the oppressed) and third, justice and jihad.[57] This becomes the energy of liberation and humanity, such as fair law enforcement and liberation actions, and serious efforts, such as presenting social jihad and humanitarian jihad, whose benefits are universal.[58]

With the spirit of liberation, it will present an attitude of respect for diversity, often referred to as the concept of *al-Hanifiyah al-Samhah*, which tries to avoid claims of subjective truth. Islam really does not justify the existence of blind fanaticism that shackles Muslims in seeking the truth and apart from the bonds of divinity.[59] Achieving open submission to God requires a conscious understanding and not just following. Therefore, the attitude of spaciousness in achieving this truth can be said to be the deepest meaning of Islam itself. By having an inclusive attitude, one will be able to appreciate the plurality of diversity elegantly and not fall into truth claims which are intellectual arrogance and will not be able to reach the truth from God.

Furthermore, Islam rejects all forms of violence, even when facing evil or being wronged. It must first consider that this is the

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[57] Al-Raysuni, *Nazhariyat*, 18-19.

[58] Farid Esack, *Qur'an Liberation and Pluralism* (Oxford: Oneworld, 1997), 87–94.

[59] *QS. al-Isrā'*: 17.

only way that can be done to eliminate evil and injustice; it is not permissible for Muslims to use (both physical and non-physical violence) to preach and force followers of other religions to convert to Islam.[60] Therefore, in preaching, the priority should be intelligent dialogues full of wisdom and argumentation (interfaith dialogue).[61] Probably, the advice of 'Abd. al-Salam Hamud Ghalib, who suggest as the following:

ولذلك كله لابد من الدعوة إلى التسامح ونشر هذه الثقافة بين الناس والعيش والتعايش السلمي بين المسلمين على مستوى الحي والمدينة والدولة والمجتمع المسلم بأسره والسعي إلى العمل من جديد والبناء، وقبول الآخر، والمصداقية في ذلك وإبداء حسن النوايا لتغيير الحال وتبديله وإيجاد الحلول والأفكار القادرة على لمّ وجمع الكلمة والعيش بحب واحترام وكرامة، والدعوة إلى التعايش بين أبناء المسلمين، وحقن دمائهم وصون أعراضهم، وممتلكاتهم وحماية مقدساتهم وهويتهم الإسلامية جماعات وطوائف، أحزاب ومنظمات وجمعيات، طوائف ذات أفكار وأيديولوجيات مختلفة لكنها ضمن الهوية الإسلامية، مذاهب دينية وفكرية، دول عربية وإسلامية متجاورة بحدودها أو متباعدة، أجناس وأعراق وقبائل مختلفة.[62]

In other words, piety as a religious terminology does not merely presuppose the existence of individual piety but also social piety that is well-conditioned and constant in the form of harmonious human relations,[63] and at this point, the attitude of piety will present democratic individuals and is a fundamental element for establishing peer relations. A pious Muslim is a democratic person, will not expect glory from humans because of wealth, lineage, rank, or position, and will view all humans as having the same rights and obligations.

From this perspective, the emergence of what is called Human Rights is reflected by the attitude of loving others as he loves himself, does not sideline other rights, is not envious, does not envy, and does not force himself to adhere to a particular religion. It should be noted all of this will be actualized after the vertical

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[60] *QS. al-Baqarah*: 256.

[61] *QS. al-Naḥl*: 125.

[62] http://ar.islamway.net/article/ref=c-rel&score=0.6

[63] *QS. al-Ḥujurāt*: 13.

and horizontal communication is well established,[64] which will give birth to an attitude and awareness of human existence as one people (*ummah wāḥidah*). This, perhaps, is another meaning of the existence of faith in the oneness of God (*al-tawḥid*)[65] as pointed out by Hasan Hanafi.

> "Monotheism tawhid means the unity of human person far from all form dualistic behavior like hypocrisy, double talk and changing position according to substances, thinking, saying, feeling and doing are identic. It also means the unity of society, a society without classes, without poor and rich...etc. Class distinctions are contrary to unity and to the quality of every human being in front of the same universal principle. It means also means the unity of humanity without any racial discrimination or distinction between rich and poor nation, developed and underdeveloped societies, western and non –western peoples...",[66]

As a single ummah, it is natural for humans to eliminate mutual suspicion but to cultivate mutual respect and love, and at this point, what is called the concept of the unity of the ummah as outlined in the Qur'an finds its relevance as well as becomes a spiritual and social energy capable of presenting humanity as a non-exclusive people. In this context, it is interesting to see what Abdullah bin Ibrahim al-Lahdan emphasized when he said:

ولقد وضع الإسلام الضوابط الكاملة لجميع ميادين الحياة في علاقة المرء بربه وفي علاقته بين جنسه وفي علاقته بسائر المخلوقات، وجاءت جميع هذه الضوابط متوافقة مع فطرة الإنسان وعقله، فيها من التيسير والسماحة والمرونة، وهذه من خصائص الإسلام العظيمة التي ترتبط بأصل هذا الدين ولا يعيق تطبيقها عائق ففي أوج قوة المسلمين كانت السماحة شعارا لهذا الدين وصور ذلك لا تحصر وسيأتي بيانها. وجاءت نصوص القرآن الكريم تقرر أن الخلاف باق بقاء الإنسان على هذه الأرض، وأن التعدد والتنوع في أخلاق وسمات البشر مما مضى به القدر الإلهي فسنة الله تعالى في خلقه أن تنوعت أجناسهم وألسنتهم وألوانهم كما تنوعت دياناتهم، ولذلك فإن عيش المسلم ينبغي أن يكون في ضوء هذه

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[64] See Yaḥya bin Sharaf al-Nawāwī, *Riyāḍ al-Ṣāliḥīn* (Beirut: Dār al-Fikr, 1989), 66.

[65] QS. al-Baqarah: 213.

[66] Hasan Hanafi, "Morality And The Integrity of Islamic Society," in *Symposium Resurgent Islam Prospects and Implication* (Durham, 1980), 2.

الحقيقة التي تزخر بها آيات عديدة كقوله تعالى {ولو شاء ربك لآمن من في الأرض كلُهم جميعا}، وقوله {ولو شاء ربك لجعل الناس أمة واحدة ولا يزالون مختلفين إلا من رحم ربك ولذلك خلقهم وتمت كلمة ربك لأملأن جهنم من الجنة والناس أجمعين}. [67]

Awareness of the idealization of the unity of the Ummah as servants has been clearly stated in the Qur'an. Where al-Qur'ān still urges that differences in ethnicity, religion, way of thinking, views, and others are not to fight but to unite, know, respect, and accept each other (*li ta'ārafu*).[68] The context of lita'arafu is a very optimistic view of Islam as a religion that carries a mission of liberation and salvation, present for the guidance of a new morality for social transformation. In this context, the Qur'an is not only a "partial justification" but also a universal moral guide to strengthen the spirit of humanity. This is in line with the vision and mission that God wants through the Qur'an to create peace, humanity, and equality,[69] Moreover, Islam, with its holy book, always provides a strong impetus for an advanced and fresh interpretation of Islam because Islam rejects one form of interpretation. By affirming one form of Islamic thought, it will present Islam as closed and even give birth to an attitude of intellectual authoritarianism.[70]

Conclusion

This article discusses the importance of moderate Islam in addressing the penetration of radical ideology using the concept of maqāṣid al-sharī'a with its foundations in religion and social life. Moderate Islam can promote development and prevent all disasters afflicting humanity, such as poverty and backwardness. In addition, the inclusive perspective of moderate Islam also provides a solution to prevent the younger generation from falling into radical secular views. Therefore, it can be concluded that

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[67] Abdullah bin Ibrahim al-Lahdan, "Samahah al-Islam fi Mu'amalah Ghayr al-Muslimin," in *al-Mu'tamar al-Duali 'An Mauqif al-Islam Min al-Irhab*, 2004, 6.

[68] *QS. al-Ḥujurāt:* 13.

[69] *QS.* 4:127, 33:35, 49:13.

[70] See Khalid Abou el-Fadl, *Speaking in God's Name Islamic Law, Authority and Women* (Oxford: Oneworld, 2001).

including a moderate perspective in Islam is the primary choice for weakening or reducing the penetration of radical ideology and promoting a better life for humanity.

The concept of *maqāṣid al-sharī'a* is an essential foundation for moderate Islam in addressing the penetration of radical ideology. By understanding *maqāṣid al-sharī'a*, Muslim communities can avoid radical and potentially dangerous views. *Maqāṣid al-sharī'a* promotes development and avoids various social disasters like poverty and backwardness.

This scholarly article also emphasizes that extremist or radical actions harm Muslims and society. Therefore, there is a need to combat the penetration of radical ideology by taking the appropriate approach, namely by promoting moderate values in religion. Doing so can prevent conflicts and violence and build a more harmonious and peaceful society. Support and participation from all parties, including religious leaders and the wider community, are necessary to achieve this goal. Thus, we can create a better and safer world for all of us.

One potential weakness of this study is that it does not provide a detailed analysis of the factors contributing to the spread of radical ideologies within Islam. Further research is needed to understand better the underlying social, economic, and political conditions that may contribute to the growth of radicalism.

In terms of recommendations for future studies, it would be valuable to conduct more in-depth research on the effectiveness of moderate Islam as a means of countering radical ideologies. This could include case studies of communities or countries where moderate Islam has been successfully implemented to promote peace and reduce radical groups' influence.

The implications of this study are significant. By highlighting the potential of moderate Islam to mitigate the spread of radical ideologies, this research provides a valuable framework for policymakers and community leaders seeking to promote peace and understanding within the Islamic world. By promoting a nuanced and balanced approach to religious practice, moderate Islam offers a powerful tool for addressing the challenges of radicalism and terrorism.

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