



Contextualization of Religious Understanding in Preventing Radical Understanding

Agus Mahfudin¹, Mochamad Samsukadi²

^{1,2} Universitas Pesantren Tinggi Darul Ulum

ABSTRACT

Every religious person has a point of view in interpreting the teachings of the scriptures, various paradigms in interpreting sacred texts in this religion then give rise to various streams in religion, in addition to differences in interpretation, differences in social, political and cultural perspectives also help clarify the birth of religious understanding. One of the religious understandings that is in the spotlight is a radical understanding, the perspective in understanding religious teachings tends to be textualist and exclusive. This religious model is considered dangerous by other religious groups who have different points of view, because it can damage the unity and unity of the Ummah, it can also damage other people's views on the way of religion in Islam. This study uses a qualitative method by emphasizing aspects of interviews and observations as a method for extracting data in the field, with the aim of deepening how Sleman salafiyah Islamic boarding schools contextualize religious teachings so that they are not trapped in textualist understanding that leads to religious radicalism. The research resulted in the finding that the Salafiyah Sleman Islamic Boarding School in interpreting the sacred texts of religion and teaching religious knowledge to its students, considering religious social conditions of the community, culture and national unity, ethnicity, religion and race.

Keywords: Radicalism, Contextualization, Islam, flow in religion, Salafiyah boarding school

Introduction

In the last few years, the issue of radicalism and intolerance has become an issue that receives individual attention from various parties. This cannot be separated from the development of radical understanding and intolerant actions in social life. The executive director of Wahid Institute, Yenny Wahid in 2017, said that in many national surveys that had been carried out by the team of Wahid Institute, recently found the fact that radical understanding in Indonesia had experienced an extraordinary increase.¹

Furthermore, Yenny said that 0.4% of the population of Indonesia had taken radical action. Whereas for respondents aged 17 years, the potential to take radical action in the future, if possible, amounted to 7.7% of Indonesia's population or equivalent to 11 million. Based on the survey, radicalism and intolerant actions require delicate handling from various parties, because its spread is already at the level of adolescents who are the backbone of the country's future state of Indonesia. Several attempts have been made by moderate Islamic organizations to prevent the spread of radical ideas, but more comprehensive handling accompanied by the support of various parties must be increased.

The State Intelligence Agency delivered the latest data, Budi Gunawan (Head of the State Intelligence Agency) in his speech at the BEM-PTUN meeting across Indonesia on the campus of Wahid Hasyim University in Semarang explaining that from the results of research conducted by his agency in 2017, produced findings that 39 % of students in the republic are exposed to attacks by radicalism, further explained that 24% of students and 23.3% of high school equivalents agreed to the formation of the Islamic State of Indonesia. According to Budi Gunawan, students often become targets for spreading radicalism. They become brainwashing targets to be recruited as part of a terrorist network.²

The increasing understanding of radicalism is directly proportional to the number of intolerant actions that occur in society, and this is because the radical understanding understands religion with a hard attitude, as demonstrated by a group of adherents of religion on the pretext of practicing the teachings of Religion correctly.³ History records that the radical model of violence in Islam had existed since the days of the Companions, namely when the conflict of supporters of the Companions of Ali r.a and supporters of Muawiyah escalated.⁴

¹ Zannuba Ariffah Chafsoh (Yenny Wahid) (2017), *Radikalisme di Indonesia Meningkat*, accessed January 31, 2020, <http://nasional.republika.co.id>

² Budi Gunawan (2018), *"BIN: 3 Universitas Diawasi Khusus Terkait Penyebaran Radikalisme"*, accessed January 31, 2020, <https://news.detik.com>

³ Shobirin (2016), *"Interpretasi Paham Radikalisme Terhadap Hukum Islam"*, *Jurnal ADDIN:Media Dialektika Ilmu Islam*, Vol. 10, no. 1, pp. 83-109.

⁴ Syamruddin Nasution (2013), *Sejarah Peradaban Islam*, Riau: Yayasan Pustaka, p. 90. Siti Maryam (2009), *Sejarah Peradaban Islam dari Klasik hingga Modern*, Yogyakarta: LESFI, p. 56. Ahmad Syalabi (1997), *Sejarah dan Kebudayaan Islam*, Jakarta: PT. Alhusna Zikra, p. 301.

In October 2017, Wahid Institute through his executive director, Yenny Wahid, submitted a report of an increase in potential intolerance towards groups that are not favored by Muslim women, by 57.1%, a survey conducted in 2017 took a sample of 1500 respondents from various regions of Indonesia, survey results This is an increase from the previous year at 51.0% in 2016. Of the total respondents, 13.2% agreed with Jihad using violence.⁵

Exclusive religious understanding is one of the causes of the development of radical understanding in the community, the exclusive understanding of religion cannot be separated from the process of studying textualist scriptures and prioritizing traditional understanding, namely prioritizing the understanding of textual traditions as a whole, so as not to consider elements of social change in society. In this context understanding, the religious scriptures contextually is a necessity to restore religious identity as a guide to human life throughout the ages and can adapt to various problems that exist in society, the teachings of the scriptures remain preserved purity by understanding it contextually to avoid the meaning of the meaning. Narrow so that it can lead to an exclusive understanding of religion.

As Salafiyah Sleman boarding school is one of the huts which in the practice of understanding the teachings of the scriptures contextualizes interpretation, namely by looking at the reality of community conditions in considering the meaning and teachings in the scriptures. This can be seen in a variety of messages conveyed by leaders of Islamic boarding schools who see that the reality of the existence of radical ideas that still exist in society cannot be separated from religious meaning that is understood textually.

Radical Religious Understanding

The scriptures that are descended by God with various processes that are believed by each adherent, get a variety of interpretations from adherents of each religion, in Islam this is usually referred to as interpretation, the Qur'an as a revelation in which holds religious meaning for the adherents Islam, there is a universal language in the Qur'an, giving rise to various interpretations of Muslims, starting with different interpretations of this revelation, causing the emergence of various religious groups and believed by group members. Although there are various reasons for the emergence of various groups in Islam such as politics, and other motives, but cannot be separated from the motives of differences in interpreting the revelation of the Qur'an.

In the context of Indonesia, the emergence of various typologies in religion cannot be separated from the influence of the outside world or trans-national Islamic movements, Islamic religious movements in Indonesia are imported ideological products from various countries.

Peter G. Riddell divided into four Indonesian Islamic forces after the collapse of the New Order, namely, modernist, traditionalist, neo-modernist, and Islamist. In general, Riddell agrees to the definition of each category by ignoring one category from Woodward, namely, indigenized Islam. For Riddell, each category has its characteristics in responding to various crucial issues in the first years after the first election, the collapse of the New Order, namely 1999. These issues included returning to the Jakarta Charter, the Maluku crisis, opening Israeli trade relations, the federal state of Indonesia, where minorities within the Indonesian state system, women presidents, and political parties only opened their faucets after the collapse of the New Order.⁶

William E. Shepard divides Islam into five typologies of the Islamic movement, namely: secularism, Islamic modernism, radical Islam, traditionalism, and neo-traditionalism. Other views about the typology of the Islamic movements, can be classified as Islamic modernism, Islamic traditionalism, Islamic fundamentalism, Islamic neo-modernism, Islamic neo-fundamentalism until the latter is widely discussed in Indonesia, namely post-traditionalism in Islam.⁷

One understanding that is part of the typology of religious understanding in Indonesia in particular and Islam, in general, is radicalism.⁸ In language, radicalism comes from the Latin, radix, which means "root."⁹ In the Cambridge Advanced Learners Dictionary; Radical is believing or expressing the belief that there should be exceptional or extreme social or political change.¹⁰ He is the understanding that requires change and significant reforms to achieve progress. In the social science perspective, radicalism is closely related to attitudes or positions that crave changes to the status quo by replacing

⁵ Zannuba Ariffah Chafsoh (Yenny Wahid) (2018), *Potensi Intoleransi Muslim RI Meningkat, Projihad Keras 13%*, accessed January 31, 2020, <https://news.detik.com>

⁶ Peter G. Riddell (2002), *"The Diverse Voices of Political Islam Post-Suharto Indonesia"*, *Jurnal Islam and Cristain Muslim Relations*, Vol. 13, no. 1, pp. 65-83.

⁷ Nurul Faiqoh & Toni Pransiska (2018), *"Radikalisme Islam VS Moderasi Islam; Upaya Membangun Wajah Islam Indonesia Yang Damai"*, *Al Fikra; Jurnal Ilmiah Keislaman*, Vol. 17, no. 1, p. 44.

⁸ Pusat Bahasa Departemen Pendidikan Nasional (2008), *Kamus Bahasa Indonesia*, Jakarta: Pusat Bahasa, p. 1157.

⁹ Jauhar Fuad (2018), *"Pembelajaran Toleransi; Upaya Guru Pendidikan Agama Islam dalam Menangkal Paham Radikal di Sekolah"*, *Proceedings of Annual Conference for Muslim Scholars*, (Series 2), pp. 561-571. Abdul Munip (2012), *"Menangkal Radikalisme di Sekolah"*, *Jurnal Pendidikan Islam*, Vol. 1, no. 2, p. 161.

¹⁰ Cambridge University (2008), *Cambridge Advanced Lernerers Dictionary*, Singapore: Cambridge University Press, p. 1170.

it with something completely new and different.¹¹ This movement is conservative and often uses violence to teach their beliefs.¹² Radicalism is a response to an ongoing condition that arises in the form of evaluation, rejection, or even resistance to ideas, assumptions, institutions, or values.

Put, radicalism is a thought or attitude that is characterized by four things which at once become its characteristics, namely: First, an intolerant attitude and do not want to respect the opinions or beliefs of others. Second, positive attitudes, namely attitudes that justify themselves and blame others. Third, a snobby attitude, which is a closed attitude and trying to be different from the habits of many people. Fourth, a revolutionary attitude, namely the tendency to use violence in achieving goals.¹³

According to Azyumardi Azra, radicalism is an extreme form of revivalism. Revivalism is an intensification of Islam that is more inward-oriented, meaning that the application of a belief is only applied to the personal self. The form of radicalism that tends to be outward-oriented, or sometimes in its application, tends to use violence commonly called fundamentalism.¹⁴

According to Thalib, Islamic radicalism has a form that is displayed by various Islamic movements that promote violence in the context of the struggle to establish an Islamic State.¹⁵ Rahmat stated that Islamic radicalism is a movement with indicators; firm and hard character, there is no compromise in terms of targets to be achieved, and with a world view looking at Islam as a particular religion. These things can be seen from the terminology they use as the name of their group that contains an element of violence. Like, Laskar Jihad, Jundullah (Army of Allah), Hezbollah (Party of God), or Islamic Defenders Front (FPI).¹⁶

From the statements above, it can be concluded that Islamic radicalism is an Islamic-based movement to make changes in political, social, and religious matters and is carried out violently, without compromising those who are considered enemies, by holding principles, only by Islamic Shari'ah the existing problems can be resolved. That is the form of their ideas about the establishment of an Islamic State and the application of Islamic sharia.

In the past, Islamic radicalism was often motivated by the weaknesses of Muslims in the fields of aqeedah, sharia and behavior, which caused Islamic radicalism to be an expression of tajdid (renewal), islah (improvement), and jihad (war) with the aim of returning Muslims to the spirit of Islam which is actually¹⁷. However, in modern times, the roots of Islamic radicalism are very complex.

Hasan al-Banna, founder of the Muslim Brotherhood in Egypt and Abdul A'la Maududi, founder of Jama'ati Islami in Indo Pakistan, had thoughts that resulted in efforts about Islamic radicalism as a new strategy of Western reaction to the Islamic world that brought the name of religion to make Islam a role. In the field of state politics. Islamic radicalism is also considered a language of protest used by people who are marginalized because of the current modernization and rapid globalization.¹⁸

Mubarak has stated that there are two main factors of religious radicalism that are specific to Islam; relative deprivation factors and the disorientation of values caused by modernization.¹⁹ While Ancok, has another factor that states that Islamic radicalism exists because of injustice in terms of procedural, distributive, and interactional. For example, the causes of Islamic radicalism movements in the context of procedural and distributive injustice committed by the Western Bloc with the United States as its leader and economic, political instruments in the form of the Western Bloc in applying double standards related to their different relations with Israel when their treatment in countries with a majority Muslim population.²⁰

Thontowi also thinks that the most extreme Islamic radicalism in the form of global terrorism is related to structural injustice. Where decisions of international law through the UN General Assembly are based on the principle of the majority, which may not accommodate minority interests. Moreover, the UN Security Council, which plays a role in implementing sanctions on international law, often makes biased decisions.²¹

¹¹ Edi Susanto (2007), "Kemungkinan Munculnya Paham Islam Radikal di Pondok Pesantren", *Tadris: Jurnal Pendidikan Islam*, Vol. 2, no. 1, p. 3.

¹² Harun Nasution (1995), *Islam Rasional*, Bandung: Mizan, p. 124.

¹³ Dede Rodin (2016), "Islam dan Radikalisme: Telaah atas Ayat-ayat Kekerasan dalam Al-Qur'an", *Jurnal ADDIN : Media Dialektika Ilmu Islam*, Vol. 10, no. 1, p. 34. Emna Laisa (2014), "Islam dan Radikalisme", *Islamuna: Jurnal Studi Islam*, Vol. 1, no. 1, p. 3.

¹⁴ Azyumardi Azra (1999), *Islam Reformis: Dinamika Intelektual dan Gerakan*, Jakarta: Raja Grafindo Persada, p. 46-47.

¹⁵ J.U. Thalib (2003), *Radikalisme dan Islamo Phobia*, Z.A. Maulani, dkk, (ed.), *Islam dan Terorisme*, Yogyakarta: UCY, p. 107.

¹⁶ M. Imdadun Rahmat (2005), *Arus Baru Islam Radikal: Transmisi Revivalisme Islam Timur Tengah ke Indonesia*, Jakarta: Erlangga, p. 153.

¹⁷ J.U. Thalib (2003), *Radikalisme dan Islamo Phobia*, p. 109.

¹⁸ D. Hasan (2006), "Radikalisme Islam: Jejak Sejarah, Politik Identitas, dan Repertoire Kekerasan", Mu'tasim (ed), *Model-model Penelitian dalam Studi Keislaman...*, Yogyakarta: Lemlit UIN Sunan Kalijaga, p. 70

¹⁹ M. Zaki Mubarak (2008), *Genealogi Islam Radikal di Indonesia: Gerakan, Pemikiran, Dan Prospek Demokrasi*, Jakarta: LP3ES, p. 25.

²⁰ Dj. Ancok (2006), *Radikalisme dalam Agama: Suatu Analisis Berbasis Teori Keadilan dalam Pendekatan Psikologi*. Mu'tasim (ed.), *Model-Model Penelitian dalam Studi Keislaman*, Yogyakarta: Lemlit UIN Sunan Kalijaga, p. 130.

²¹ J. Thontowi (2003), *Akar Radikalisme. Dalam*, Z.A. Maulani, dkk, (ed.), *Islam dan Terorisme*, Yogyakarta: UCY Press, p. 161.

Some other observers, see the root of Islamic radicalism as a dilator behind economic factors. Esposito & Voll stated that Islamic militancy in Europe was related to the existence of youth, unemployment, and homelessness, who were then recruited by Islamists.²²

Anderson expressed his opinion that when Arabs broke economic relations with Moscow after the Soviet Union fell in 1991, it was related to Islamic militancy in the Middle East. His frustration shows the violence of Islamic fundamentalism by Euben due to modernization, which indirectly makes Islam in a lower class or inferior position.²³

Religious radicalism by some experts occurs because of a sense of hopelessness and frustration. For example, Maarif directed religious radicalism towards Arab Muslim communities, especially the frustration experienced by the Palestinian people due to anarchist acts of Israeli forces through state terrorism assisted by the United States, and other Arab countries considered not to support and protect the Palestinian independence struggle truly. Another frustration, because of the underdevelopment of the Islamic world in science and technology that caused them to be bullied by other parties.²⁴

In Indonesia, Islamic radicalism occurred in the last decade and has a close relationship with the multidimensional crisis that has befallen the country since 1997. As a result of political repression and deprivation of socio-economic problems, it is the people who cause violent individuals. Moreover, when the government took repressive measures against the protests and aspirations of the people where the government failed to provide affordable economic growth, employment, and education. Society will grow into radical people. The global influence, which resulted in the rise of Muslims in the world, has created anti-American hatred because Muslims feel oppressed regarding US foreign policy. The International Crisis Group also states that Islamic radicalism in Indonesia is characterized by four main factors: political violence, poor governance, global revival, and the spirit of Arabism.²⁵

In addition to these factors, other experts claim that religious radicalism involves religious factors. Where to do this is based on the religious morals contained in the scriptures and religious traditions that develop in a religious group. Then the teachings are made in such a way that they can support acts of violence.²⁶

Violent behavior carried out by Muslims will always involve aspects of religion and ideology adopted, as a moral foundation, legitimacy of their actions, encouragement, provocation material, and threats.²⁷ Muslim groups who have the characteristics of radical Islam, will carry out acts of violence or call for religion with an aggressive attitude and the excuse of carrying out *da'wah*, *amar makruf nahi munkar*, and jihad to eradicate injustice, uphold the truth, equality of prosperity, and the like.²⁸

Radical actions by certain Muslim groups, even though in the name of the religion, still cannot be justified, because Islam, in principle, always teaches peace and safety.²⁹ Ahnaf, with the results of his research, provides an explanation that radical Islamic groups use the basics of religion as the legitimacy of radicalism by selecting the verses of the Koran that are confrontational without regard to verses that nuanced friendly.³⁰

Here are a few verses of the Koran that are used as inspiration and legitimacy to carry out radical actions in the name of religion. Haddad & Khashan stated the surah in the Koran refers to Surah Ali Imran verses 151, 165, 185, and Surat al-An'am verse 165.³¹ The verses of the Koran speak of the *da'wah* command (calling in the way of Allah), the command of jihad (fighting), the command of *Amar makruf nahi mungkar* (commanding good and preventing evil), the command of war, *qishash* / kill law, *taqwa* status, faith, wrongdoers, categories of infidels, enemies of Allah, worshipers, promises of God's help for fighters, retribution for God's heroes, retribution for God's enemies, and war strategy. Da'wah verses, *amar makruf nahi munkar*, and jihad, as well as certain understandings of those who are considered non-Muslims, infidels, and enemies, have been made in such a way as to lead someone to behave and behave radically. So, when there are Muslims who are radical, it means that they have been influenced by their perceptions or knowledge of religious teachings based on the holy book.

²² John L. Esposito (1996), *Islam and Democracy*, New York: Oxford University Press, p. 186.

²³ Euben (1999), *Enemy in the Mirror Islamic fundamentalism and the Limits of Modern Nationalism* (Princeton NJ: Princeton University Press, p. 26.

²⁴ Maarif (2003), *Terorisme Wujud Keputusan*. Z.A. Maulani dkk, (ed.), *Islam dan Terorisme*, Yogyakarta: UCY Press, p. 92.

²⁵ International Crisis Group (2003), *Radical Islam in Central Asia: Responding to Hizbut Tahrir*, "accessed January 31, 2020, <http://www.crisisweb.org>

²⁶ Quintan Wiktorowicz (2006), "Radical Islam Rising: Muslim Extrimism in the West", *Canadian Journal of Sosiology Online*, accessed January 31, 2020, <http://www.cjsonline.com>

²⁷ Gus Martin (2003), *Understanding terrorism: Challenges, Perspectives and Issues*, London: Sage Publication, pp. 189-190.

²⁸ Stein Kristiansen (2003), "Violent Youth Groups in Indonesia: The Cases of Yogyakarta and Nusa Tenggara Barat", *Sojourn: Journal of Social Issues in Southeast Asia*, Vol. 18, no. 1, p. 115.

²⁹ Maarif (2003), *Terorisme Wujud Keputusan*, p.89.

³⁰ Moh. Iqbal Ahnaf (2004), *The Image of Enemy Fundamentalist Muslims' Perceptions of The Other* (Majelis Mujahidin Indonesia and Hizbut Tahrir Indonesia). *Tesis*. Yogyakarta: Prodi Studi Agama dan Lintas Agama, UGM, p. i.

³¹ Simon Haddad & Hilal Khashan (2002), "Islam and Terrorism: Lebanese Muslim views on September 11", *Journal of Conflict Resolution*, Vol. 46, no. 6, p. 817.

Every individual who has been in mental terrorism because of a deep feeling of collective frustration or because of confusion with the challenges of modernity³² refers to religious exclusivism with his trademark, considers their interpretation of religion as the only true.³³

Gurr argues that the basis for mass violence, revolution, and politics is the result of dissatisfaction with the perception or perception of something that is missing is called relative deprivation³⁴ that occurs due to not achieving expectations (value expectations) based on the value of abilities (value capabilities) while the value (value) is the events, events, objects and conditions that people strive for namely welfare, power, and interpersonal values.

A vulnerable situation will be frustration, pressure, and despair experienced by groups or individuals who are affected by relative deprivation, where it is massive and evenly distributed. It could be said to be experiencing a precondition for the emergence of a collective protest movement to change the situation. According to Gurr, the leading cause of the protest movement and social violence is the growing sense of dissatisfaction and the occurrence of politicization of dissatisfaction that causes the actualization of violence against the intended target and actors.³⁵ Ancok explained that if an individual has a feeling of being mistreated, psychologically, it will trigger an individual or group of people to take any action that brings about justice for themselves.³⁶

In Stevenson's research that empirically examined the relationship between frustration and social class on left radicalism, it was found that there is a view of social psychology that describes frustration as being said to be the root of left radicalism.³⁷ That relative deprivation is the origin of radicalism in Saudi Arabia in the form of acts of corruption that occurred in the ruling regime sponsored by America.³⁸

The last is psychological factor, in this case Ancok explains the explanation in the psychological realm related to feelings of injustice with religious radicalism, that feeling of being mistreated will make someone motivated to take action on others or even of themselves so that they no longer have the feeling of being mistreated and foster a feeling of fairness again. To that end, there are three ways that can be used to restore feelings that were unfair to fair. First, reducing the output of other parties by taking actions that are detrimental to those who have been acting unjustly. Second, change the mindset (cognition) of the party treated unfairly, that what the other party is doing is normal because mistakes are on the party that is mistreated. Third, increase self-input by improving the ability of self, so it is not easily mistreated. Based on the theory of equity and the theory of relative deprivation, various conditions of injustice as practiced by HTI, have resulted in feelings of hurt, anger and motivate them to change their feelings into feelings of fairness when non-violence methods are considered unable to overcome them, namely using radical way.³⁹

From the description above, it appears that several factors trigger the emergence of radicalism in Islam. (1) Expressions of the teachings of *tajdid* (renewal); (2) The impact of the thoughts of Hasan al-Banna a founder of the Muslim Brotherhood and Abul A'la al-Maududi the founder of Jamaat-i Islami; (3) Feelings of frustration experienced by the Islamic world due to its lagging in the fields of economics, science and technology; (4) the decline in economic conditions or poverty experienced by the Islamic world; (5) The treatment of Western countries perceived as injustice by Muslim communities; (6) The impact of Islamic teachings on da'wah, *amar makruf nahi mungkar*, jihad, and the like are interpreted exclusively; (7) The spirit of Arabism that succeeded in building hatred towards Western countries, especially America; (8) Revolutionary reactions to modernization and globalization; (9) Personality factors, for example have been embedded mental terrorists; (10) Specifically radicalism in Indonesia, its emergence can be motivated by the multidimensional crisis in the New Order era at the end of President Suharto's reign, namely political repression, economic inequality, collapse of morality, and other social inequalities.

With factors like the above, the style of radicalism and its indications are first, fanatical to opinions, without respecting other opinions. Second, Requiring others to do what is not required by God. Third, the hard attitude that is not in place. Fourth, hard and rough attitude. Fifth, prejudice to others. Sixth, disbelieve others. With indications as above, Islamic organizations such as FPI, Mujahidin Council, Laskar Jihad Ahlussunnah Waljamaah and KISDI, can be classified as radical Islamic Islam and always fight Islam in a kaffah. They base their religious practices on a salafi orientation, which in the end, they are hostile to the West.⁴⁰

³² Nurjannah (2013), "Faktor Pemicu Munculnya Radikalisme Islam atas Nama Dakwah", *Jurnal Dakwah*, Vol. XIV, no. 2, p. 187.

³³ Suseno (2003), *Islam dan Munculnya Kelompok Teroris*. Z.A. Maulani, dkk, (ed.), *Islam dan Terorisme*, Yogyakarta: UCY Press, p. 132.

³⁴ Ted Robert Gurr (1970), *Why Men Rebel*, Princeton NJ: Princeton University Press, pp. 24-29.

³⁵ Ibid, pp. 36-37.

³⁶ Dj. Ancok (2006), *Radikalisme dalam Agama: Suatu Analisis Berbasis Teori Keadilan dalam Pendekatan Psikologi*, pp. 127-128.

³⁷ Paul Stevenson (1977), "Frustration, Structural Blame, and Leftwing Radicalism", *The Canadian Journal of Sociology*, Vol. 2, no. 4, p. 355.

³⁸ R. Hrair Dekmejian (1994), "The rise of political activism in Saudi Arabia", *Middle East Journal*, Vol. 48, no. 4, p. 629.

³⁹ Dj. Ancok (2006), *Radikalisme dalam Agama: Suatu Analisis Berbasis Teori Keadilan dalam Pendekatan Psikologi*, p. 129.

⁴⁰ Khamami Zada (2002), *Islam Radikal; Pergulatan Ormas-ormas Islam Garis Geras di Indonesia*, Jakarta: Teraju, p. 17. Abduh Wahid (2018), "Fundamentalisme dan Radikalisme Islam; Telaah Kritis tentang Eksistensinya Masa Kini", *Sulesana: Jurnal Wawasan Keislaman*, Vol. 12 no. 1, pp. 69-70.

Contextualization of Islamic Teachings in Salafiyah Sleman Islamic Boarding School as a Solution to Prevent Radical Understanding

Assalafiyah Islamic Boarding School in Sleman is a *khalafi* boarding school, as in the Zamakhsyari dichotomy, which divides *salaf* boarding schools and *khalaf* boarding schools⁴¹. Like most NU pesantren in Indonesia, the Assalafiyah Sleman Islamic Boarding School still maintains the yellow books as its main study. From the curriculum description above, this pesantren material can be classified into four materials, namely: Arabic language science, aqeedah, Islamic law, and morals.

Although the material studied is classified as classical, medieval Islamic books, the caretakers of the Sleman Assalafiyah Islamic Boarding School take a new approach in understanding these works. As conveyed by Gus Irwan Masduqi, it is necessary to understand the historical aspects of Islamic law and the sharia *maqasid* (the purpose of Islamic law) to understand the classical work to avoid radical conservative attitudes. Especially the texts relating to the reformation of Muslims with non-Muslims.

According to him, radicalism in Islam was born because of textual understanding of Islamic texts, and both contained in the Koran, Hadith, and classical scholars. To avoid radicalism, the following steps need to be taken when interacting with Islamic texts including: first, respecting the aspirations of radical Islamists through dialogical and democratic ways; second, treat them humanely and full of brotherhood; third, do not fight them with attitudes that are both extreme and radical. That is, extreme radicals and extreme secularists must be drawn to a moderate position so that various interests can be compromised; fourth, it takes a society that provides freedom of thought for all groups so that healthy dialogue and constructive, empathic dialogue can be formed between empathic streams; fifth, away from mutual disbelief and not repudiating disbelief with disbelief; sixth, study religion correctly in accordance with the methods that have been determined by Islamic scholars and explore the essence of religion in order to become wise Muslims; seventh, not understanding Islam partially and reductively. The trick is to learn the essence of the objectives of the Shari'a (maqasid shari'ah). By practicing its essence, then Muslims will not be bound to symbolic things. The attributes of robes and pants above the ankles are examples of symbolic religious understanding.

Indeed, the Prophet never determined the types of clothing, but the Prophet wore various models of clothes that were simple and flexible. In *Zad al-Ma'ad*, Ibn al-Qayyim al-Jauziyah said, "Surely the best way is the path of the Messenger of Allah. Furthermore, the point in the matter of clothing is to wear clothing with any model as long as it is simple (*ma tayasara min al-libas*)"; eighth, it is better for radicals to consider more diverse conditions and situations and the ability of Muslims. This means that it is unwise for radicals to impose their will without considering the weaknesses and obstacles faced by ordinary Muslims. Radicals should realize that Allah Almighty does not govern His servants except to the extent of their abilities (*La yukallifullah nafsan illa wus'aha*); ninth, radicals should understand the order of commands and prohibitions that must be prioritized to be done or shunned (*maratib al-ma'murat wa al-manhiyat*). Maximizing prayer, zakat, fasting, and pilgrimage are priorities, while enforcing the formality of the Khilafah Islamiyah politics, for example, is a secondary problem that does not need to be prioritized; tenth, radical circles should hold the principle that differences in the issue of ijtihad are a necessity so that they are not trapped in a single truth claim. Addressing differences requires mutual respect for the opinions of others.⁴²

The understanding of Islam taught at the Assalafiyah Sleman Islamic Boarding School is very reformistic; this cannot be separated from the understanding that social change is a necessity in the community⁴³. He considers the traditions and doctrines of Islamic teachings believed to be established but must be understood contextually so that Islamic teachings can color all aspects of contemporary life and become the spirit in every recent activity. This is a way to ground Islamic teachings that are more humanistic and not separated from modernity, as a form of implementation of *al-Islam Salih li Kulli Zaman wan Makan*.

Conclusion

Radical understanding is one part of the way a Muslim is religious, by interpreting and understanding textualist religious diversity, so that it does not create an exclusive attitude towards religion. Starting from religious exclusivity then led to a variety of intolerant actions in social life, this cannot be separated from the understanding that only the group itself is right, so that every truth that comes from other groups is considered inappropriate and wrong.

The progress of the times and changes in the social environment are a natural presence that cannot be dammed, with regard to religious teachings that have been handed down for a long time and become a guideline for people of all time, religious understanding must adapt the context of the development of the times and the social sphere of society, so it does not become rigid in its application in the community.

⁴¹ Zamakhsyari Dhofier (1980), *The Pesantren Tradition: A Study of the Role of the Kyai in the Maintenance of the Traditional Ideology of Islam in Java*, Tesis, The Australian National University, p. 46.

⁴² Irwan Masduqi (2012), "Deradikalisasi Pendidikan Islam Berbasis Khazanah Pesantren", *Jurnal Pendidikan Islam*, Vol. 2, no. 1, p. 6-7.

⁴³ Harsojo (1984), *Pengantar Antropologi*, Jakarta: Abardi, p. 154.

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