SOCIAL INTEGRATION OF HINDUS AND MUSLIMS in the tradition of War People Topat West Lombok Sasak

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Local wisdom community has an effective role to prevent or minimize the occurrence of communal conflicts. Conflicts often occur and involve ethnic groups and symbols sentiment of religion could not be resolved in tuntuas, during this handling conflict are top down from the top down secury security approach and approach, but did not approach the cultural source of conflict within the community itself. This study aims to describe the relationship of Hindu and Muslims form the social integration in the tradition of War Topat at West Lombok Sasak community. This research uses qualitative case study approach to collecting data through observation, interview and documentation in-depth.

The result of the findings in this research first, Hindu Muslim tradition in War Topat shot is important to bulid up a harmonious cocial integration. Second, the tradition of the war as there are local wisdom Topat unites the elements disagreement become social solidarity.

2. Sacred Texts on the Apocalyptic and Changing World

2.1. Violence Interpretation in Sacred Text

DE-RADICALIZATION IN QURANIC EXEGESIS
(Re-interpretation of "Violence Verses" Toward Peaceful Islam)

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One of the most popular issues in this last decade is religious radicalization. This issue is often being linked to the religious text like some qur'anic verses which are literally to be understood as legitimation of the violence acts in the name of religion (Islam). It is very indispensable to produce new qur'anic exegeses, because of existence of several verses in the Quran those are potentially understood to teach "violence. This research aims to re-interpret the qur'anic verses. In term of the research, there are at least two questions must be answered: what are qur'anic verses potentially conduct acts of violence in the name of religion, how should these verses correctly understood in context of the multi-cultural society in order to make a peaceful society? By using thematic method and hermeneutical approach, the author wants to construct more humanist and tolerance understanding on Qur'anic verses in order to spread humanist and tolerance Islamic norms, *rahmatanlil 'âlamîn.*

### A.	Introduction

The phenomenon of religious radicalization in this last decade is irrefutable fact. Thereare several bombardmentsin Bali, in JW Marriot Hotel Jakarta, and in Masjid Polres (Resort Police Mosque) in Cirebon. There are also many religious violence's, towards

Ahmadiyah Community in CekuesikPandegelang, church destroying in Temanggung, book bomb terror to several persons, and combustion SyiahPesantren in Madura and, that are evidences proving that violence and terrorism acts do exist among religious community.[94]

Rather than protect human from doing sin, some often do sin in the name of "religion" instead. Religion as if has even become license to kill others, just because of different religion or ideology. Meanwhile, on the other hand, the Quran declared itself as a holy book containing blessing to spread ideas and values of peace, rather than riot and violence (Q.S. al-Anbiyâ [21]: 107). Furthermore, Arabic words *silm* and *salam* (peace) with all its derivations are repeated 50 times throughout the Quran, and one of the derivations is used as one of the beautiful names of Allah (*asmâ' al-husnâ*), which is *al-salâm* (The Source of Peace).[95] This indicates that keep being peace is very indispensible and sacred in religious life, especially in the context of multicultural society.

In other hand, normatively the Quran clearly affirm guarantee of freedom of religion, as Allah has said: *Let there be no compulsion in religion: truth stands out clear from error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand hold, never breaks. And Allah heareth and knoweth all things*. (Q.S.al-Baqarah [2]: 256).[96]Why does Qur'an say like that? It because that the compulsion into Islam is a compulsion someone to covert from his former religion.Mean while, the religious authenticity must be based on consciousness not compulsion in religion.[97]

Historically, daily practices of the Prophet Muhammad had shown and also strengthen both Islam's vision and mission, humanist and tolerance religion. The account of *FathMakkah* proves it.The Prophet applied humanist attitude, with no revenge or even homicide,when he entered into Makkahhe said: "*hâdzayaum al-marhamahwalaisayaumal-malẖamah*". It means today is a day of love, not the day of revenge.And so did, when he arrived in Medina, he made

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[94]About the issues of religious radicalization and its challlanges in the multicultural society, readmore NurSyam, *TantanganMultikulturalisme Indonesia: Dari RadikalismeMenujuKebangsaan* (Yogyakarta: Kanisius, 2009).

[95]Muhammad Fu'ad Abdul Bâqi', *al-Mu'jam al-Mufahrasy li Alfâdz al-Qur'an* (Beirut: Dâr al-Fikr, 1981), pp. 355-356.

[96]In this article, the author quotes all the translation of the qur'anic verses from MarmadukePicktall, *The Glorious Qur'an: Translation* Third Edition (New York: Elemhusrt, 2006)

[97]Muhammad ThâhirIbn`Asyûr, *al-Taẖrîrwa al-Tanwîr*Juz. 2(Beirut: Muassasah al-Tarikh al-`Arabi 2000), p.319

so-called Medina Charter or the Constitution of Medina stating tolerance norms towards non-Muslim, particularly Jews.[98]

However, it is undeniable that there are several Qur'anic verses which are literally to be understood as legitimation of the violence acts in the name of religion (Islam). For instance, *waqâtilû al-musyrikînkâffah*… (Q.S. al-Taubah [9]: 36). It means *and fight musyrikîn (Pagans) all together* ….Based on this literally understanding that Pagans must be opposed, so that someone probably conducts violence towards others, when they have *musyrikin* characters according to him. Similarly, *Inna al-Dîn 'IndaAllâh al-Islâm*… (Q.S.AliImrân [3]: 19) *The true religion before Allah is Islam (Submission to His will)*…. Certain Moslem people understand the qur'anic verse as a legitimation not to acknowledge other religions. Jews and Christianity are considered to be religions that must be replaced by Islam as Prophet Muhammad taught. The verse was even considered to be an abrogation to several verses teaching freedom in religious (Q.S.al-Baqarah [2]: 256).[99] Imam al -Qurthubi for example, has mentioned that the majority of commentators have said that the verse of Surah al-Baqarah [2]: 256 has been abrogated by the verse of sword (*âyat al -saif*) in Q.S. al-Tawbah [9]: 5) which command Muslims to fight against the infidels[100]. In fact, according to Ibn `Athiyyah(480-541 H) the verse of sword has abrogate one hundred and fourteen verses about patience, peace and tolerance.[101]

So did, it happened in: *Yâayyuhalladzînaâmanûudkhulûfî al-silmikâffah* ... (Q.S. al-Baqarah [2]: 208), *O ye who believe! Enter into Islam whole heatedly*; …. The verse often becomes justification to so-called*Islâmkâffah* together with Islamic State as the formalization. Islam, formally, should be practiced in total to every aspect of Muslims' life today. It is reason to produce a concept of *al-IslâmDînwaDawlah* (Islam is religion and state). By implication, either laws, as human product, or systems of state those are considered not in line with islamicteaching are *thâghût* (the enemy of Allah).[102]They support their argument with *"waman lam yahkumbimâanzalaAllâhfaulâ'ika hum al-kâfirûn* (Q.S.al-Mâidah [5]: 44), *if any do fail to*

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[98]Muhammad Sa`îdRamdlân al-Bûthi, *Fiqh al-Sîrah: DirâsahManhajiyyah`Ilmiyyah li Sîrah al-Mushthafa* (Beirut: Dâr al-Fikr, 1990), pp. 207 and 374-377.

[99] IbnKatsîr, *TafsirIbnKatsir* and al-Qurthubi, *al-Jami' li Ahkam al-Qur'an* in CD al-Maktabah al-Syamilah.Second Edition. Cf. Yusuf al-Qaradlawi, *KayfNata'âmalma'a al-Qur'ân al-'Adhim* (Egypt: Dar al-Syurûq, 2000), pp. 326-332.

[100]Al-Qurthubi, *Tafsir al-Qurthubi*, Vol. III (Riyâdl: DârAlam al-Kutub, 2003), p. 280.

[101]Ibnu'Athiyyah ,*al-Muharrar al- WajîzfîTafsîr al-Kitâb al-`Azîz*Juz III, (Ttp: Dar IbnHazm 2010), p. 221.

[102]SayyidQuthb, *FîZhilâl al-Qur'ân*, second edition, (Egypt: Dâr al-Syuruq, 1999), pp. 890-891.

judge by (the light of) what Allah hath revealed, they are (no better than) unbelievers. Consequently, radical Islamic group also criticize system of democracy, and regard it to be *modern jahiliyah* (modern stupidity/dark age) based on (Q.S.al-Mâ'idah [5]: 50).

Hence, it is important to do *de*-radicalization to the Quranic verses those are potentially understood to teach violence. As it was said by Nasaruddin Umar, professor of Tafsirin State Islamic University (UIN) SyarifHidayatullah, it is significant to produce newquranic exegeses, because of existence of several verses in the Quran those are potentially understood to teach "violence".[103]

According to the author, those violence acts in the name of religion are inseparably linked with hard (radical) religious ideology of the actors which is based on literally and partially understanding of some Quranic verses especially that contain "radical ideology".[104] Briefly, social and political attitudes of the actors are reflection of their kind of understanding of Quran.[105] It is true that the product of qur'anic exegeses is often influenced by the ideology of exegete and otherwise and there is significant relation between mode of thought and mode of conduct.[106]It means that if someone's way of understanding religious texts is radical, hard, extreme, black-white and literal, then his acts tend to be intolerance and fully violent.

The research on *de*-radicalization, particularly on qur'anic verses those are potentially understood teaching violence is very significant. Such research would construct more humanist and tolerance understanding on Qur'anic verses in order to spread humanist and tolerance Islamic norms, *rahmatanlil 'âlamîn*.In term of the research, there areat least two questions must be answered: what are qur'anic verses potentially conduct acts of violence in the name of religion,how should these verses correctly understood in context of the multi-cultural society in order to make a peaceful society ?

B.   Method(s)

In order to understand *de*-radicalization on Quranic interpretation, there are several theories to be employed in this research. *First*, radicalism theory. In English dictionary, a word

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[103] See NasaruddinUmar, http://www.voaislam.com/news/indonesiana/2011/11/01/16540/terjemah-alquran-versi-depag-yang-bermasalah-picu-radikalisme/ accessed in 23 April 2012.

[104]Interview with several actors of violence and followers of radical ideology, in 11 May 2012.

[105]See more AgusMaftuhAbegebriel et al. *Negara Tuhan The Thematic Encyclopedia* (SR Ins 2004).

[106]Cf. Clifford Geertz, *Local Knowledge: Futher Essays in Interpretive Anthropology* (Fontana Press, 1993).

radical is defined as extreme and hard. Radicalism means an radical concept employed to drastic changes or fundamental reform.[107]The core of radicalism is radical willing to change with a tendency to use violence.[108] This concept is actually used by Islam politic strategy willing extreme change, correspond to realization of their own ideology. Such ideology framework is also based on the interpretation of Quranic verses, which literally allow for violence.In this context, the author divides that there are two kinds of radicalism; soft radicalism which is a concept of Islamic religious understanding that is radical, fundamental but only at cognitive level, and hard radicalism that is a radical concept of Islamic understanding and leads to violence actions.

Second, *de*-radicalization theory is an attempt to break a radical ideology based on Quranic interpretation. Religious radicalism that implies to an act of terrorism is actually linked to several basic problems, usage of religious symbol (cites on verses which are potentially understood as violence angle) is one of them. Hence, one of the important worksis how to interpret the "violence verses" with comparing those to "peaceful and tolerance" verses which are inspiring peaceful and tolerance life.It must be known that there are several factors in relation with religious radicalism, not only about radical interpretation, but also non-conducive, in relation to poverty and justice, external factors such as injustice attitudes towards communities by other or even government. Consequently, the "victim" community feel treated unfairly and give reaction. American domination on politic, economic, social and cultural agendas had wrecked social order of Islam. for radical ideology followers, America is a symbol of Western hegemony that must be opposed because of domination implying riot in Islam world.[109]

Third, radical qura'nic exegeses theory which is indicated by literal interpreting on verses and it tends to ignore context, syari'ah-minded orientation (orientation on maintenance of syariah formally), tendency to anti-pluralism, tendency to authoritarian and last but not least close-truth claim and anti-hermeneutic.[110]

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[107]A.S Hornby, *Oxford Advanced: Dictionary of Current English*, p. 691. See also*KamusBesarBahasa Indonesia* (Jakarta: IkhtiarBaru, 1995), p. 354.

[108]See Barry, *KamusIlmiahPopuler* (1994), p. 333.

[109]   Seehttp://lazuardiburru.blogspot.com/2009/08/pengertian-fundamentalisme-radikalisme.html. Accessed in 20 May 2011.

[110]See Abdul Mustaqim, *EpistemologiTafsirKontemporer* (Yogyakarta: LKiS, 2010), p. 108 and 229. Cf. Yusuf al-Qaradlawi, *Zhâhirah al-Ghuluw fi al-Takfir* (Egypt: MaktabahWahbah, 1990), p.6-7

By using thematic-contextual method,the author will describe the *de*-radicalization concept of Quranic exegesis. These are the steps: *first*, identification on verses that are potentially understood as radical and entice violence. *Second*, describing and elaborating interpretation on those "radical verses", identifying and grouping them to certain themes. *Third¸* the author will also criticize paradigm existing today by doing re-thinking process (*i'âdat al-nazhr*) in view of Indonesian context, particularly in its multicultural aspects, so then it could compress authoritarian and intolerance understanding.[111]*Fourth*, doing re-conceptualization that replaces radical understanding with more moderate and proper understanding. *Fifth*, analyzing and concluding in order to answer research questions.

Evidences to be observed comprise with primary and secondary references. The primary one is Quranic verses themselves that are potentially to be angle of radical acts. The quranic verses that textually appeal to be intolerance and angle of violence will be re-interpreted by considering every aspects based on theory of interpretation. In this research, the verses which are potentially interpreted as legitimation to radical act or violence will be observed. For instance, Islam truth claim as the only religion and its implication on multicultural (including Muslim non-Muslim relation), and verses talking about jihad and war.

The author also willuse hermeneutic approach, as Roger Trigg said: "*the paradigm for hermeneutics is interpretation of the traditional text, where the problem must always be how we can come to understand in our own context something which was written in radically different situation*".[112] It means, hermeneutic paradigm is an interpretation towards traditional (classic), in which a problem should be directed to how can we understand them in today context and very different situation.

Briefly, hermeneutic approach is used to explain and understand verses that are potentially radical by considering structural of the text, its context, both internal and external, and then contextualize them in order to find proper meaning to today context. In this exact point, Gadamer's hermeneutic theory is significant. According to Gadamer, interpretation on scripture is not only reproductive, but also productive. Exegete should also try to find new meaning, not only repeat an old one. It is almost impossible to read text without prejudice and, similarly, to understand it without improve the meaning. Therefore it needs two paradigms, so then what so-called *fusion of horizon* will be realized in order to produce more intersubjective

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[111]SeeHasanHanafi, in introduction part of book by M. AunulAbid Shah et. Al., *Islam Garda Depan*, p. 25.

[112] Cited from KomaruddinHidayat, *MemahamiBahasa Agama* (Jakarta: Paramadina, 1996), p. 161.

meaning.[113] In other hand, the author will also employ historical criticism so as to uncover concept of diversity, change and continuity[114] in relation to the radical interpretation. Whereas philosophical approach is engaged to reveal fundamental structure from methodological context of *de*-radicalization on Quranic exegesis, because finding fundamental structure is main character of the latter approach.[115]

C. Research Findings

1. "Violence verses" in the Qur'an

There are several verses in Quran that could be an angle of radicalism. The author then categorizes them into two categories: *First*ly,soft radicalism whichis a radical concept or ideology existing in one's paradigm, butit just in cognitive view. It might be an idea reflecting radical, extreme, or even intolerance attitudes to "the others". Such attitudes are to be shown by radical Islamic communities, whether to Muslims with different ideology or to non-Muslims. *Secondly*, hard radicalism which is a radical concept or religious ideology actualized in several acts in praxis such as terrorism, violence, devastation, bombardier towards other community considered to be enemies of Allah (*thâghût*). For more explanation the author will disclose as below :

a. Soft radicalism

Soft radicalism of qur'anic verses tends to squashy do *tabdi'* (*bid'ah* claim), or even *takfir* (*kafir* claim). Among those verses are

وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

if any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) unbelievers. The verse is commonly used to judge every law and politic system those are considered not in line with religious teaching to be *thaghut* or *jahiliyah* system that must be rejected and opposed.(Q.S. al-Mâidah [5]: 44),

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

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[113] Hans-Georg Gadamer, *Truth and Method* (New York: The Seabury Press, 1975), p. 264.

[114]Trygver R. Tholfsen, *Historical Thinking: an Introduction* (New York: Hewven an Row Publisher, 1967), p. 249.

[115] Amin Abdullah, *Studi Agama: NormativitasatauHistorisitas?* (Yogyakarta: PustakaPelajar, 1996), p. 285.

The religion before Allah is Islam (submission to His will): nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account.(Q.S. Ali Imrân [3]: 19).

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وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

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If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).(Q.S. Ali Imran [3]: 85)

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يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

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O ye who believe! Enter into Islam whole heatedly; and follow not the footsteps of the evil one; for he is to you and avowed enemy. (Q.S. al-Baqarah [2]: 208).

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يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللهَ عَلِيمٌ حَكِيمٌ

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O ye who believe truly the Pagans are unclean; so let them not, after this year of theirs, approach the sacred mosque. And if ye fear proverty, soon will Allah enrich you, if He wills, out of His Bounty, for Allah is All-Knowing, All-Wise. (Q.S. al-Taubah [9]: 28).

Those verses are commonly understood by radical community as theological foundation to say that Islam as Prophet Muhammad had taught is the only true religion before Allah, and consequently all religion existing out of Islam must be abrogated (deleted). As if, the belief that Islam is "the only religion to be accepted by God" tendsto inspire intolerance attitudes towards other religion followers and suspect them.[116]

Furthermore, relating to (Q.S. al-Taubah [9]: 28), even though majority of Islamic scholars (*jumhur 'ulama*) argue that it is their (Pagans') belief what convicted to be impure, because they were associating partners with Allah, however Zahirian regard Pagans' bodies as impure too, so when someone is shaking hand with Pagan, he should do *wudlu* (ablution). As Hasan al-Bashri said: "anyone is to shake hand with Pagan should do *wudlu*"[117]. In extreme context, some of radical Muslims refuse tolerance, because it will be destructive to their belief.

Islam, for those who hold radical ideology, should be a formal system in every line of Muslim's life, whether in ritual, social relationshipor even in state system. Therefore,

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[116] Al-Qurthubi, *Tafsir al-Qurthubi*, Vol. III (Riyâdl: DârAlam al-Kutub, 2003), p. 280. See Ibnu'Athiyyah ,*al-Muharrar al- WajîzfîTafsîr al-Kitâb al-`Azîz*Juz I, (Ttp: Dar IbnHazm 2010), p. 456, See SayyidQuthb, *FîZhilâl al-Qur'ân*, second edition, (Egypt: Dâr al-Syuruq, 1999), pp. 890-891.

[117] Al-Qurthubi, *Tafsîr al-Qurthubi*, VIII volume, p. 103 quoted from *Maktabah al-Syamilah second* edition. See Ibnu 'Athiyyah , *al-Muharrar al- WajîzfîTafsîr al-Kitâb al-`Azîz* III, (Ttp: Dar IbnHazm 2010), p. 238

maintaining Islam state is an obligatory task and any form of government and state which is not based on Islam is *thâghût*, false, and even should be opposed.[118]Hence, in order to do de-radicalizatiom or "domesticate" those verses, they should be juxtaposed with multicultural verses. Because if we open al-Qur'an, we will find that multiculturalphenomenon is*sunnatullâh* (God's certainty), God had designed it, so that people can learn,respect each other and compete in good things (*fastabiqû a-khairât*). There are several verses in Quran asserting it:

لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُواالْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

To each among you have we prescribed a law and an open way.If Allah had so willed. He would have made you a single people, but (His plan is) to test you in what he hath given you: so strive in a race in all virtues. The goal of you all is to Allah; it is he that will show you the truth of the matters in which ye dispute. (al-Maidah [5]: 48).

The verse asserts positive opinion in relation to plural and multicultural reality. God has made people into nations and tribes that they may know each other (Q.S. al-Hujurât [49]: 13). Al-Qur'an also mentioned: *Had Allah willed He could have made you one community. But that He may try you by which He hath given you (He hath made you as ye are).So vie one with another in good works…*(Q.S. al-Mâidah [5]: 48)[119].It means that if God were willing to made human into monocultural, it would happen,but in fact that we are living in multicultural society. It means that cultural diversity should be one of God's blessing, as an learning media for all people. Therefore, conflicts in the name of religion in multicultural era today are irrelevant, because there are some humanity problems such as flood, earthquake, landslide, eviction, unemployment, poverty, global warming and several moral crisis the world, particularly Indonesia, is facing (e.g. corruption, manipulation, realtor case (*makelarkasus*), which are undone by certain religion followers. So we need a good cooperation among religious community to solve them. And it is impossible if religious community prefer conflict than harmonious life. We would be busy to take care of conflict among religious community and let crisis grow up and never stop.

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[118]IbnKathîr, *TafsirIbnKatsir* and al-Qurthubi, *al-Jami' li Ahkam al-Qur'an* in CD Maktabah al-Syamilah, second edition. See also Yusuf al-Qarâdlawi, *KayfNata'amalma'a al-Qur'an al-'Azhim* (Egypt: Dar al-Syuruq, 2000), pp. 326-332.

[119] The words *law syâ'a*, (if he wanted) in the theory of qur'anic exegeses shows impossible thing. It's different with *idzâsyâ'a* (it shows certainty) and *in syâ'a* (it shows probability). See more Abdurrahman al-Sabt*Qawâ'id al-Tafsir,*

b. Hard Radicalism

As it is mentioned above that hard radicalism a radical concept or religious ideology which is actualized in several acts in praxis such as terrorism, violence, devastation, bombardier towards other community considered to be enemies of Allah. According to the author, hard radicalism is very dangerous because it threaten and endanger people's religious and social life. In other hand, for West, terrorism since it is realization of hard radicalism causes Islamophobia.

One of "angle" of hard radicalism is "war verses" such as:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

Agains the make ready you strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah dots know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly. (Q.S. al-Anfâl [8]: 60)

The verse become a justification to say that al-Qur'an allows its believers to do terrorism, because the term *turhibûna*(you are allowed to do terror) is involved in the verse. Actually, this verse is addressed to moslems and their leaders in relating how to make preventive and defensive actions in a state, and how to make it has a strong security system.[120]

وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves. (Q.S. al-Tawbah [9]: 36)

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

o ye who believe fight the Unbelievers who gird you about, and let them find dirmness in you: and know that Allah is with those who fear Him. (Q.S.al-Tawbah [9]: 123)

Both of the verses above (Q.S. al-Tawbah [9]: 36 and Q.S.al-Tawbah [9]: 123), as radical Muslims said, confirm that Muslims should carry out very hard attitude towards the Unbelievers when they are in war.[121] It should be noticed that Islam never started a war, but in threatened situation. The word of *qâtilû* in both of the verse shows the meaning of *al-musyârakah* that moslems just respond to the war act from unbeliever and the Muslims just will fight when they are combated by the unbelivers.

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[120]IbnAsyûr, *al-Tahrîrwa al-Tanwîr* Vol. 9 p. 144

[121]Ulama Kota Surakarta, *KritikEvaluasidanDemokrasi* … pp. 40-41.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ

and fight them on until there is no more tumult or oppression, and there prevail justice and Faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do. (Q.S al-Anfal [8]: 39)

According to Ibn Abbas, the word *fitnah*means associating partners to Allah, while in UrwahibnZubair'sview, it means interruption or disturbance towards Islam and Muslims.[122]So, in the context of religious *de*-radicalization, a concept of *jihâd* should be understood in dynamic, it might be developed as its context does. Every disturbance that interrupt Muslim needs to jihad. Jihad can be included in the retention of state involving Islamic universal norms such as: *ittihâd* (unity), *al-syûrâ* (consultation), *al-a`dâlah* (justice), *al-hurriyyahma'amasuliyyah* (responsible freedom), law inevitability and human rights guarantees and so on.

Urwah's interpretation on Q.S. al-Anfâl [8]: 39 could be better understood with considering historical context he was living in. At the time, Muslims were commanded to fight al-*kâfirîn* (the Unbelievers) because they threatened Muslims. Consequently, every riot actions should be restricted with not only violence. Aneffort to maintain justice (fair political) and to increase prosperity (economy) and religious understanding (education) in tolerance and well mannered framework is very important. And Muslims, in quite peace environment, should not create restless things, even more terrorism in the name of religion.

D. Metododology of Qur'anic Exegeses to Domesticate Radical Qur'anic Verses

De-radicalization to tafsir is an attempt to break paradigmatic chain that causes radical understanding on Qur'anic verses. Criticizing last methods of tafsir that considered to be no longer compatible, this endeavor will reconstruct tafsir methods and produce new one to answer Muslims' problems today. This is important, not only theoretically to be *al-khithâb al-mudlâdl* (discourse counter) towards radical interpretation, but in praxis, it is also a suggestion to educational institutions and/or Islamic one so-called *pesantren* in teaching tafsir to its students, so then the construction of tafsir is precisely reflects moderate, tolerance, nir-violence understanding and instead supports peace in multicultural societies.

1. Considering al-Qur'an as the Book of*Rahmah*(Blessing)

An exegete should have a worldview as a basic value that his understandings will be based on. Therefore, in context of *de*-radicalization to Qur'anic interpretation (*tafsîr*), there are

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[122]IbnKathîr, *TafsirIbnKatsir*, Vol. IV, pp. 56-57.

several principles should not be overlooked but instead be a part of paradigmatic building to treat crisis and anomaly in Qur'anic interpretation.

Al-Qur'an, firstly, should be considered to be *rahmah* (blessing), a book teaching its believers to be charitable so that Muslims may live peacefully, in relation to both Muslims and non-Muslims. Al-Qur'an should be an inspiration to defend interest and beneficence of Muslims, in particular, and all people, in general. Because al-Qur'an was revealed for human, not for God. Therefore, human is not supposed to be a victim of misconception about al-Qur'an. Every interpretation which is not in line with its capacity as *rahmah* should be reviewed or even abrogated so that more humanist understanding that based on peace norms namely *rahmatanlil 'alamin* (al-Anbiyâ (21): 107) could replace it.

2.   Understand Qur'an comprehensively (*syumûl*)

Al-Qur'an should be read as unity, not partially or atomistic. Partial understanding to al-Qur'an would obliterate beauty and totality of Qur'an that is to be expressed. Imam al-Hatimi in his work namely *Târikh al-Naqd al-Adabi* as cited by Ahmad UstmanRahmani described Qur'ans anatomy as human has; a part of human's body is connected to other part and otherwise. If someone separates a part of his body, it would never be beautiful as it was.[123] Technically, an exegete should consider many aspects and approaches, e.g. linguistic, internal and external context, and each significance and relevance to multicultural life.

3.   Considering "war verses" as ambiguous (*mutasyâbihât*) and "peace verses" as clear (*muhkamât*)

In context of radicalization to Quranic interpretation, what so-called "peace verses" should be bases and considered as *muhkamat* (clear), whereas "war verses" are to be *mutasyabihat* (ambiguous) and continuance of *muhkamat*. Hence, an understanding to *mutasyabihat* should be based on *muhkamat*.[124] Hence, Quran's core message is to establish peaceful life, *baladanâminâ*(peaceful state), *baldatunthayyibahwarabbghafur*.

In reading verses seemingly express violence towards non-Muslims or "Unbelievers", we should also consider justice and tolerance verses, so that we could understand Quran comprehensively   and   therefore   moderate.   Instead,   Muslims   are   called   to   be

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[123] Ahmad UstmanRahmani, "Juhd al-Syathibi fi al-Tafsir al-Mawdlui al-Kasyfi" in *MajallahKulliyyat al-Dirasah al-Islamiyyah*, June 27 2004, Arab Emirate Dubai, p. 50.

[124]See more SahironSyamsuddin, *IntergrasiHermeneutikdenganUlumul Qur'an*

ummatanwasathan(moderate people), fair and not-extreme. Only being moderate, Muslims will succeed in facing todays problems.[125]

E.   Conclusion

In this research, author can conclude

1.   There are several verses in Quran that might be understood as an angle to do religious radicalism which could be categorized into two categories, namely; Firstly,   *soft radicalism* verses, such as verses claiming Islam as the only truth to be followed (Q.S.Ali Imran [3]: 19), obliging Muslims to consider Islam as the only ideology in living totally (Q.S.al-Baqarah [2]: 208), regarding non-Muslims as excrement (Q.S. al-Tawbah [9]: 28) and Jews and Christians as rival that threatened Muslims (Q.S. al-Baqarah [2]: 120).Secondly, *hard radicalism*. The latter is to be understood literally as justification to act violence such as command to fight Unbelievers, to do violence towards *kâfir* (Q.S. al-Tawbah [9]: 123), to fight *kafir*s altogether (Q.S. al-Anfâl [8]: 39), to kill *kâfir* whenever Muslims find them (Q.S. al-Baqarah [2]: 191) and so on. An important thing to remark in this context is that radicalism is to destroy Islam itself. Because Islam is universal religion, it does not separate Muslims from others. Islam is willing to offer *ummatanwahidah* (unity nation). Briefly, multicultural aspects still should be considered in all its unique lines to establish civilized community, in other hand, *wihdatulummah* (community unification) tends to be anti-pluralism, and disclaims other religious followers outside Islam. It is great disaster that today religion has been distorted that much until it causes slaughter.

2.   It is necessary to create new method in qur'anic exegeses in order to domesticate "radical" verses, such as; *First*, al-Qur'an should be considered to be *rahmah* (grace/ blessing) and peaceful book. So that every interpretation to Quran that is not in line with *rahmah* norms has to be reviewed and even more amputated. *Second*, "peace verses" should be considered as basic paradigm, in other hand, "war verses" should be its continuance. *Third*, an effort to interpret Qur'anic verses that seemingly suggest radical attitudes and acts, should consider many aspects including *asbâb al-nuzûl* (historical context), *munâsabah* (interrelation among verses), and also todays multicultural aspects. Briefly, contextual-interconnective interpretation

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[125] Muhammad Thalibi, *Ummah al-Wasath: al-Islam waTahaddiyat al-Mu'ashira* (Tunisian: Ceres, 1996), pp. 11-28.

is needed, so such interpretation might solve social crisis contemporary society today are facing.

WaAllahua'lamu bi al-shawab

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