



Islamic Moderatism as a Form of Rejection to the Phenomenon of Phobia Due to Actions and Actions Radicalism and Terrorism in Indonesia

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ABSTRACT

This article wants to explain Islamic moderation as part of our efforts to reject acts of radicalism and terrorism in Indonesia. The moderation taught by Islam is an explanation contained in the Koran which is known as wasathiyah which aims to produce people who have moderate qualities in every line of life. These qualities include tawasuth, tawazun, and tasamuh. The discussion in this article uses descriptive qualitative methods with the aim of providing an overview of a particular society or group of people or a description of a symptom or the relationship between two or more symptoms. The communities or groups in this research are those who have ideologies that conflict with Islam. The results of this research state that Radicalism and terrorism can give rise to attitudes of hatred and discrimination against Islam and Muslims which are often called phobias. Therefore, to realize a friendly and gracious Islam, every Muslim individual should apply moderate principles in national and state life.

INTRODUCTION

Recently, people in various parts of the world, including Indonesia, have experienced anxiety because of the actions of radical extremism groups (Muh. Turizal Husein, 2017) who interpret texts, both the Koran and hadith, regarding Islamic teachings that are not complete and comprehensive, especially Islamic teachings about jihad, so that they have implications for radical acts and terror which, directly or indirectly, have been wrongly justified in the name of religion. Understanding the texts of the Koran and hadith of the Prophet SAW which often ignores the historical background and context. This textual and 'rigid' understanding, as well as considering its interpretation as if it were the only "spokesman" for God, has become a basis for a number of extreme radical groups and terrorist groups in Indonesia to carry out acts of violence in the name of religion, such as acts of terrorism by carrying out bombings in various places. places such as churches, discos and hotels, as a result, prejudice, discrimination, excessive fear and hatred towards Islam and Muslims which is often called Islamophobia, especially in Western countries, emerge.

In fact, referring to the historical aspects of Islamic development and civilization, Islam was actually developed through a dialectical process with two terms, normative Islam and historical Islam. The first type is considered a doctrine for its adherents to spread the mission of Islam as a religion of peace and peace without intervention, intimidation and propaganda (Rauf al-Salabi, 1980). This is indeed in accordance with the characteristics of Islamic teachings which carry the mission of rahmatan lil'alamin as in the QS. Al-Anbiya' verse 107 as follows:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

It means:

And We did not send you, but to (be) a mercy to the worlds.

Regarding the verse above, tafsir scholars such as Ibn Abbas stated that the grace given by Allah SWT is perfect in this world and the hereafter only for those who believe in Allah SWT and His Messenger. Meanwhile, for people who do not believe, it is a form of mercy for them. is by not being struck by the calamities that befell the previous people.

Apart from that, there are also hadiths of the Prophet SAW about Islam as a religion of mercy as in the hadith Abdullah bin 'Amru narrated by Bukhari as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْإِسْلَامِ خَيْرٌ قَالَ نُطْعِمُ الطَّعَامَ وَنُقْرِأُ السَّلَامَ عَلَى مَنْ عَرَفْتُمْ وَمَنْ لَمْ تَعْرِفُوا

It means:

From Abdullah bin 'Amru that someone asked Rasulullah Saw; Which Islam is the best? The Prophet SAW answered: "You give food and say greetings to people you know and those you don't know. (HR. Bukhari)

Another hadith from Abu Hurairah narrated by Imam Al-Nasai is as follows:

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ

It means:

From Abu Hurairah, the Messenger of Allah said: "A Muslim is a person whose entire human being is safe from his tongue and hands, while a believer is a person whose blood and property feel safe from him (HR. Al-Nasai)

Based on the verses and hadith above, it becomes clear to us that Islam as a religion normatively ensures the realization of peace and safety for all mankind and Muslims are none other than those who embody the noble values of Islam.

Meanwhile, the second type of aspect as an empirical fact often leads Muslims who are trapped into a situation that requires them to take a path that is actually contrary to the principles of peace, namely removing obstacles with physical effort for the sake of establishing the Islamic Mission. (Said Hawy, 1979).

However, this second aspect then becomes the stigmatization of Western orientalist who understand Islamic teachings about jihad as a negative and provocative form of teaching by labeling symbols of violence, cruelty and murder with the stigma of terrorism. So Western orientalist tend to consider Islam as a religion of terrorism that makes blood legal and killing people who are considered infidels is a bad stigma for Islam and Muslims. Even in Western countries, after the destruction of communism ideology, they viewed Islam as a very frightening civilization movement. (Nurcholish Madjid, 1995)

Therefore, in order to rectify the negative stigma towards Islam and Muslims, the author feels the need to express the main points of thought about what the true face of Islam is, and whether acts and acts of extreme radicalism and terrorism are part of Islam or are in fact contrary to Islam. ? and what is the true mission of Islam?

METHODOLOGY

The discussion in this article uses descriptive qualitative methods with the aim of providing an overview of a particular society or group of people or a description of a symptom or the relationship between two or more symptoms. The communities or groups in this research are those who have ideologies that conflict with Islam. Research uses an approach that is developed by individuals involved in the research situation with several realities that exist in certain situations and conditions. Data collection can be done qualitatively with documentation studies such as collecting data through documents such as mass media from newspapers, literature and journals related to this research.

DISCUSSION

- 1) Understanding
 - a) Moderatism

The most basic understanding in recognizing Moderatism taught by Islam is reflected in the explanations contained in the Koran. The Qur'an generally uses the term 'al-wasathiyyah' to express the meaning of moderation in the Islamic religion. Even though there are actually differences with moderate understanding in the current context. Hence this basic understanding can be used as a root in understanding true Islamic moderation. (Iffati Zaminah, 2018)

If you refer to the English Dictionary, the word moderate comes from the word moderate, which in Indonesian means average in quantity, intensity, quality and not extreme. Meanwhile, in the context of Islamic scholarship, moderateism is connoted as an ideology that is neither western nor eastern, neither extreme right nor extreme left, neither literalist nor liberalist. Muslim thinkers themselves define moderate Islam as *al-washathiyah al-Islamiyah* with the meaning of *tawazun* (balanced), *i'tidal* (straight), *ta'adul* (just) and *istiqamah*. Islamic moderation is a movement and view that always tries to take a middle path between two contradictory and excessive attitudes so that one of the two attitudes does not dominate a person's thoughts and attitudes. (Rossa Lorinda, 2022)

Indeed, according to Masdar Hilmy, as in Ainun Najib et al. due to the fierce struggle for meaning (highly contested concept), moderation is not easy to explain. The meaning of moderation varies, depending on the subject and in what background moderation is understood. Masdar Himly identified the arguments used by Muslims who reject the nomenclature of moderate Islam. First, moderate Islam is considered to be unclear in religion. Theologically, moderate Islam is middle way Islam; neither leaning towards the West nor leaning towards the East; rowing between liberalism and literalism and textualism. Second, moderate Islam indicates a weak spirit of diversity. Moderate Islamic groups are considered not Islamic groups that reflect true Islam. Third, moderation is seen as typical of the West which does not have theological roots and traditions of thought in Islam. The West introduces moderation with the aim of undermining the solidity of the Muslim community. Because, in their view, Islam does not want all the attributions attached to it, such as "liberal Islam", "middle way Islam", "textualist Islam", and so on. For them, there is only one Islam as preached by the Prophet Muhammad. (Ainun Najib & Khairul Fata, 2020)

Meanwhile, the character of Islamic moderation is to describe a nature that does not tend towards exaggeration (*ifrâth*) or underestimation (*tafrîth*) in various issues related to religion or the world. So from this explanation, it can be understood that the contextualization of Islamic moderation is not only limited to everyday problems but also worldly problems. In fact, al-Qardhawi defines Islamic moderation as also meaning the basis of goodness (*dalîl alkhairiyyah*) and the appearance of virtue and privilege in material matters (*almâddiyyât*) and significance (*al-ma'nawiyyât*). From this explanation, it is clear that the contextualization of Islamic moderation covers everything in the world, because Islam is a true religion that gives grace to all of nature. (Zuhair Abdullah, 2022)

b) Radicalism

In the Big Indonesian Dictionary (KBBI), as expressed by Imran Tahir et al, radicalism is defined as an ideology or sect that wants change in a violent or drastic way. (Imran Tahir dkk, 2020) He also quoted Sartono Kartodirdjo who defined radicalism as a social movement that completely rejects the ongoing social order and is characterized by strong moral irritation to oppose and be hostile to those who have privileges and those in power. (Imran Tahir dkk, 2020) Meanwhile, Khalil differentiates between radicalism and violent radicalism. As an understanding it is general, but when this understanding is reduced to action,

Khalil refers to Osama bin Laden's actions during the bombing of the Twin Towers in New York on September 9 2001. (Imran Tahir dkk, 2020) So, this radicalism can become a threat to the security and peace of social life in society, and even a threat to the survival of a nation. Experience in a number of countries shows that radicalism can encourage conflict, horizontally and vertically. Radicalism is understood in various ways depending on the person or group who defines it or the perspective used. (Imran Tahir dkk, 2020)

Radicalism in Indonesia has become a very important issue over the last few decades. The term radicalism generally refers to ideologies or political views that are radical, extreme, and often associated with violent actions and actions. (Riki Gunawan, 2023) Supporters of radicalism believe that all problems are rooted in the existing social order, which means that efforts to overcome this problem are to change the social order with another social order which they believe leads to goodness, and politics that uses violent action. Real radical change can only be achieved through an environment that is graceful, calm, friendly, polite and persuasive, but can also be achieved through methods and actions of violence, cunning and vulgarity. Recently, the term radicalism is generally associated only with certain religious movements whose teachings are based on holy books, fundamentalism and puritanism. Until now, empirically, radical acts and terror are often associated with certain religions, a mistake that must be corrected. So far, violence in the name of religion, if examined, is more rooted in certain political interests to gain power. Therefore, it is necessary to make a clear distinction between religious radicalism and terrorism. (Kayus Kayowuan, 2023)

c) Terrorism

The term terrorism, as expressed by Zulfi Mubarak, is something that is still relatively "new", especially in Indonesia. According to Kacung Marijan, the word terror is mentioned with the term *system, regime de terreur*, which first appeared in 1789 in *The Dictionnaire of The Academic Francaise*. The context of the French revolution is inherent in the use of the term. Therefore, the term terrorism at that time had a positive connotation, namely actions carried out to overthrow a despotic ruler and these actions were carried out successfully. However, terrorist practices have been around for a long time since around 66 - 67 BC, when extreme Jewish groups carried out acts of terror, including murder, against the Romans who were occupying their territory (roughly the area disputed by Israel and Palestine today). Since then, acts of terrorism in various parts of the world, involving various ethnicities and religions, have continued to occur.

Meanwhile, according to Jainuri, the terms terror and terrorism have become very popular social science idioms in the 1990s and early 2000s as forms of religious violence. Although terrorism is actually not a new term. Acts of terror have appeared throughout the history of human civilization. How Adam's son, Qabil terrorized Habil, because he was considered to be an obstacle to Qabil's desires. Some forms of terror have become common ways to intimidate opponents. People who believe that violence can intimidate enemies or opponents into fear.

As a label for violent acts, this term reflects a negative meaning for those who are labeled terrorists. In this sense, terrorist is equated with other hurtful terms in political language, such as racist, fascist or imperialist.

Terrorism is one of the many terms and concepts in social science that is full of controversy and debate. This cannot be separated from the fact that efforts to define terrorism cannot be separated from various interests, including ideological and political interests. Such is the controversy, Laqueur even believes that a more comprehensive definition of terrorism does not exist or will not be found in the future. In fact, defining terrorism is quite important, not only for academic purposes, but also for practical purposes, namely how to overcome it. Fighting organized terrorism, for example, must have clarity as to whether the organization being fought is a terrorist or not. Such clarity must of course come from a clear definition as well. Without clarity, efforts to combat this could have a counter-productive impact. As a linguistic term, terrorism should be understood very carefully, not being an instrument of propaganda. Therefore, it is important to provide a clear definition of terrorism. With clarity in this definition, people will understand the true meaning of the term terrorism, and then design appropriate punishments for the perpetrators of terror. (Zulfi Mubarak, 2012)

Acts and acts of terrorism have spread throughout the world, actors and the actions they carry out have crossed borders between countries, therefore terrorism can be categorized as a transnational crime. For this reason, handling must also cross national borders. Terrorism has been declared a serious threat and endangers world order and security, we can see this from the position of the United Nations (UN), which in 1995 identified 18 types of transnational crime, one of which was terrorism. Therefore, the issue of terrorism is made a permanent agenda in international relations, both bilateral and multilateral. Eradicating terrorism absolutely requires international cooperation and no country in the world can be free and protected from the threat of terrorism. International relations in the 20th century have become increasingly complex, not only because of the increasing number of actors involved but also because of the increasing number of problems that arise. This reality creates increasingly real interdependence between countries, where no country can overcome problems without cooperation with other countries.

The international cooperation advocated by Neoliberals becomes relevant. There are four types of Neoliberalism; (a) the first type, namely sociological liberalism, which is a neoliberal school of thought which emphasizes the impact of expanding cross-border activities in the fields of trade, communication, cultural exchange and other higher levels of cross-border transaction relations; (b) the second type is known as interdependence liberalism, the figures are Robert Keohane and Joseph Nye who put forward the concept of Complex Interdependence, namely that there are many forms of relations between societies in addition to government political relations including transnational relations in business companies, in addition to it is the absence of hierarchy among issues;

(c) the third type is institutional liberalism, namely when there is a high degree of interdependence, countries will often form international institutions to face common problems. Institutions promoting cooperation across international boundaries seek to provide information and by reducing costs; (d) the fourth type, namely republican liberalism, which emphasizes the role of liberal democracy in peace. (Reni Windari, 2017)

2) Islam does not recognize radicalism and terrorism

The emergence of radicalism and terrorism is actually aimed at generating Islamophobia among both Muslim and non-Muslim communities. According to experts, terrorism itself appears more often because of religious ideology compared to other ideologies, for example politics and economics. This can be seen from the results of the 2000 Patterns of Global Terrorism report issued by the United States Government. In the report, it was stated that there were 43 main international terrorist groups, namely: (1) 27 groups including fanatical religious sub-groups consisting of 18 Islamic groups, 8 Christian groups and one adherent of the Aum Sect. (2) 12 ideology-based subgroups, namely Marxism with various ideological variations. (3) 4 ethno-nationalist subgroups. (Imam Mustofa, 2019) From these data, it becomes natural and clear that there is a condemnation of Islam, especially after the WTC bombings of 11 September 2001 in the United States. (Imam Mustofa, 2019)

It is believed that religious ideology is one of the factors that can give rise to organized movements involved in terrorist acts and movements. However, acts of violence and terrorism carried out by a group of Muslim individuals do not mean the fault of the text or religion itself, but rather because of the individual's lack of accuracy in interpreting Islamic teaching texts. Apart from the lack of contextualization of the interpretation of the text, it also contributes to errors and mistakes in the implementation of the Islamic teaching text. (Imam Mustofa, 2019)

Meanwhile, radicalism itself must be acknowledged as part of a polemical and problematic term for religious communities. Because, for certain religious circles (or groups within religions), radicalism tends to be seen in a pejorative (negative) sense. On the other hand, there are also certain groups who feel proud of the stigma of this term. This is especially true for those who feel proud of this term, because this term is a matter of pride. Because, understood literally (lexical meaning), the meaning of radical or fundamental is interpreted as "a person" or group who wants to return to the principles (fundamentals) or main points of their religious doctrine.

Even though in its practical actualization it is in order to realize these religious goals, its religious social attitudes form an exclusive, absolute, closed intolerant character and character and it is not uncommon to claim that one is most right and others are wrong and erroneous or even heretical.

Acts of radicalism then led to acts of terrorism, among the main figures, including spiritual leader Abu Bakar Basyir, Bali bomb maker Umar Patek and the leader in Singapore, Mas Selamat Kastari, who was arrested. This network then disbanded in 2002 but there were still several attacks attributed to them last year. The JI group itself has turned into splinter groups such as Jemaah Ansharut

Tauhid (JAT). Last year, Malaysian security authorities identified four new terror groups, known by their acronyms BKAW, BAJ, Dimzia and ADI. Most of them have pledged allegiance to ISIS. (Hasbullah Satrawi, 2007)

These various facts show that acts of radicalism are prone to being carried out by teenagers. Acts of radicalism are currently a real threat to the young generation in the country. This understanding of radicalism occurs because the Islamization process carried out among young people takes place behind closed doors and they tend not to be open to other Islamic views, especially those of different beliefs. Teenagers receive religious doctrines without being followed by explanations regarding tolerance, openness and resolving differences of opinion. Teenagers do not have the openness to develop mutual respect for differences, and use more constructive approaches to solve problems, so that acts of radicalism can be considered correct and legitimate if they are carried out to uphold what is considered right. Adolescence is a transition period in the human life span, which also connects childhood with adulthood. One of the tasks of adolescent development is to find or build new relationships, socialize a lot with peers of various genders, be able to act independently and be able to control themselves. Adolescence is a period where he always wants to show his existence and wants to be considered an independent individual. Teenagers are a period that is vulnerable to becoming intolerant and radical, because psychologically teenagers are not yet mature. The potential for radicalism in teenagers must be considered and anticipated from an early age, so that prevention efforts through various approaches, namely educational, social, economic, cultural and psychological, can reduce the potential for radicalism that may occur. The intervention carried out through various aspects is of course expected to have a positive impact on the development of teenagers in managing themselves, so that they are not easily influenced by invitations that lead to acts of radicalism. (Eko Apri Ariyanto, 1991)

Islam actually has nothing to do with radicalism and terrorism because it is contrary to historical facts. Radicalism which then emerged as acts of terrorism not only worked outside the concept of jihad in Islam, but also destroyed the earth and civilization. From general reasoning as well as legal logic and the objectives of the Shari'a, jihad by carrying out acts of terrorism, including suicide bombings, indicates the human nature of despair, loss of common sense and damage to Islam as a religion of peace. (Kareen Amstrong, 2003) Terrorism is terrorism, criminal behavior against humanity, whoever does it, whatever their religion. Therefore, understanding inclusive Islamic teachings can open up a broad, egalitarian and open religious awareness which can be a way to realize Islam as rahmatan lil-'alamin; working together with people of other religions to uphold the basic guarantees provided by Islam and the main goals of religious teachings. (Abdurrahman Wahid, 1994) The exclusive understanding of Islamic teachings regarding jihad as understood by radical groups hinders the possibility of gaining mutual understanding between religions which have become a cultural obsession of the Indonesian nation and denies the reality of the pluralism of Indonesian society.

(Budhy Munawwar Rahman, 2001 In an Islamic perspective, acts of radicalism and terrorism are excessive acts (ghuluw).in religion. Actions like this are prohibited in religion as can be seen in the hadith of 'Abdullah bin 'Abbas, he said:

يَا أَيُّهَا النَّاسُ إِنِّي كُنتُمْ فِي الدِّينِ فَإِنَّهُ أَهْلَكَ مَنْ كَانَ... عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَبْلَكُمْ الْغُلُوُّ فِي الدِّينِ

It means:

From Ibn Abbas he said; Rasulullah SAW said...: 'O people, far away from exaggerating yourselves in matters of religion. For those before you have perished because they were excessive in religion (HR. Ibn Majah and An-Nasai). In another hadith from Ibn Mas'ud said:

عَنْ عَبْدِ اللَّهِ ِ عَلَيْهِ وَسَلَّمَ هَلَكَ الْمُتَنَطِّعُونَ قَالَهَا ثَلَاثًا

It means:

From 'Abdullah he said; "The Messenger of Allah (PBUH) said: 'Woe to those who like to exceed limits. (He said it three times). (HR. Muslim).

Imam an-Nawawi when explaining the hadith above is related to kata هَلَكَ الْمُتَنَطِّعُونَ he said;

أَيُّ الْمُتَعَمِّقُونَ الْغَالُونَ الْمُجَاوِزُونَ الْحُدُودَ فِي أَقْوَالِهِمْ وَأَفْعَالِهِمْ (قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (هَلَكَ الْمُتَنَطِّعُونَ)

It means:

Rasulullah SAW said: 'Perish the al-Mutanathi'un', namely those who are complicated, excessive and exceed the limits in their words and their actions in religion.

Also in the hadith sourced from Abu Hurairah, the Prophet SAW said:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدِّدُوا وَقَارِبُوا
وَأَبْسِرُوا وَاسْتَعِينُوا بِالْعَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدَّلْجَةِ

It means:

Indeed, this religion is easy (to practice), and no one makes this religion difficult but he will be defeated, so try to be right (according to the Sunnah of the Prophet), or (if you cannot) get close to the truth, and be happy (with its reward), ask for help with (carry out obedience) in the morning, afternoon and part of the night. (HR. Al-Bukhari).

Therefore, based on these hadiths it can be understood that Islam does not recognize radicalism and acts of terrorism. Because this act falls into the category of ghuluw which is actions or deeds that go beyond limits. Several other terms that have a similar connotation to the word ghuluw include tanattu' (tough attitude), ifrat} (narrow), tasyaddud (trouble something) or takalluf (force oneself). (Abdurrahman bin Mualla, 2003) Actions that are contrary to Islamic teachings can give rise to excessive phobic attitudes, giving rise to hatred towards Islam and Muslims. In fact, if you really want to know about Islam, you can look at its teachings which come from the Koran and the hadith of the Prophet SAW as well as reading and studying the history of the life of the Prophet SAW both when he was in Mecca and when he was in Medina, both when he was the Prophet, head of state, warlords, heads of households and also as citizens who always interact with other people regardless of religion, ethnicity and race.

3) History of Extreme Radicalism During the Time of the Prophet SAW

The initial history of the emergence of extreme radical attitudes occurred during the time of Rasulullah SAW. It has been recorded in history as revealed in the hadith narrated by al-Bukhari, Muslim and others, regarding the emergence of a figure named Dzul Khuwaisirah. Regarding the name Dzul Khuwaisirah, Imam al-Asqalani in the book *Nuzhatul Albab Fil Alqab* states that there were two names of Dzul Khuwaisirah during the time of the Prophet, namely: first, Dzul Khuwaisirah al-Tamimi who was said to be the father of the Khawarij. Second, Dzul Khuwaisirah al-Yamani, who was known as stupid, stubborn, unethical, and once urinated in the Nabawi mosque. Not many historians have recorded this story. Meanwhile, Dzul Khuwaisirah al-Tamimi has many narrations that tell of his disrespect towards the Prophet SAW during the Hunain incident when the spoils of war were distributed. When Rasul Saw distributed the spoils after the Hunain war. He gave one hundred camels to Aqra' bin Habis, Uyainah bin Hisn, Zaid al-Khalil and al-Qamah bin Ulatsah or Amir bin Thufail. The Prophet SAW also gave several people from the Quraysh and Arab leaders more than he gave to others. There were several companions who said that they had more rights than the names that had been shared by the Messenger of Allah regarding the spoils of war. It's as if they don't believe in the Apostle. Then the Messenger of Allah said;

فَقَالَ أَلَا تَأْمَنُونِي وَأَنَا أَمِينٌ مَنْ فِي السَّمَاءِ يَأْتِينِي خَبْرُ السَّمَاءِ صَبَاحًا وَمَسَاءً

It means:

Why don't you believe me? Even though I am a believer in the sky and I always get news from the sky all the time...?

Seeing this, Dzul Khuwaisirah with bulging eyes and bulging neck veins said:

يَا رَسُولَ اللَّهِ اتَّقِ اللَّهَ..

In another history:

يَا رَسُولَ اللَّهِ اعْدِلْ..

This sentence was like lightning in broad daylight. At the time of the best generation and in front of the best people, there was someone who dared to act aggressively and accuse the Messenger of Allah of not doing justice. Hearing these words, the Messenger of Allah, with a red face, said:

فَقَالَ وَيْلَكَ أَوْلَسْتُ أَحَقَّ أَهْلِ الْأَرْضِ أَنْ يَتَّقِيَ اللَّهَ

It means:

Woe to you..! Am I not the most god-fearing inhabitant of the earth...?

In another history:

وَيْلَكَ، مَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ

It means:

Woe to you...who will do justice if His Messenger does not do justice?

Umar bin Khattab asked the Messenger for permission to kill him, but the Messenger of Allah forbade him and announced that reactionaries would emerge from this person's descendants as mentioned in several narrations. Many scholars stated that it was the next generation of Dzul Khuwaisirah who would

later be transformed into an extreme radical group of Khawarij. Rasul Saw described the characteristics of this group as follows:

قَالَ إِنَّ مِنْ ضَيْضِي هَذَا أَوْ فِي عَقَبِ هَذَا قَوْمًا يَفْرَعُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنْ الرَّمِيَةِ يَقْتُلُونَ أَهْلَ الْإِسْلَامِ وَيَدْعُونَ أَهْلَ الْأَوْثَانِ لِيُنْ أْنَا أَدْرِكْتَهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ عَادٍ

It means:

Indeed, from this person's origin or behind this person (descendants) there will be a people who will read the Koran, but it will not reach their throats. They came out of religion like an arrow from a bow and they killed the followers of Islam and spared the idol worshippers. If I met them I would definitely kill them as the people of "Ad were slaughtered". (HR. Bukhari and Muslim)

There is also a heartbreaking story resulting from the actions of this group of khawarij which is described in the book al-Milal wa al-Nihal by Syahrastani and also in the book al-Mushannaf it is stated that they had committed heinous acts against a pious man and his family, namely Abdullah bin Khabbab. The story is as follows:

عَنْ أَبِي مِجْلَازٍ ، قَالَ: بَيْنَمَا عَبْدُ اللَّهِ بْنُ خَبَّابٍ فِي يَدِ الْخَوَارِجِ إِذْ أَنْوَا عَلَى نَخْلٍ ، فَتَنَاولَ رَجُلٌ مِنْهُمْ ثَمْرَةً فَأَقْبَلَ عَلَيْهِ أَخَذْتُ ثَمْرَةً مِنْ ثَمَرِ أَهْلِ الْعَهْدِ :أَصْحَابِهِ فَقَالُوا لَهُ

It means:

From Abu Mijlaz, he said: when Abdullah bin Khabbab was captured by the Khawarij they found a date palm tree, so one of them took the dates (which fell) from the tree. So his friends (fellow Khawarij) met him and said: "You have taken the dates of ahlul 'ahdi (mu'ahhad infidels).

وَأْتَوْا عَلَى خَنْزِيرٍ فَفَفَحَهُ رَجُلٌ مِنْهُمْ بِالسَّيْفِ فَأَقْبَلَ عَلَيْهِ مِنْ خَنْزِيرِ أَهْلِ الْعَهْدِ

It means:

Then he found a pig, so one of them killed the pig with a sword. Then the Khawarij people met him and said: "You have killed the pig of the ahlul 'ahdi (mu'ahhad infidel).

مَا تَرَكَتْ صَلَاةً وَلَا تَرَكَتْ كَذَا ، قَالَ: فَقَالَ عَبْدُ اللَّهِ ، أَلَا أُخْبِرُكُمْ مَنْ هُوَ أَعْظَمُ عَلَيْكُمْ حَقًّا مِنْ هَذَا؟ قَالُوا: مَنْ؟ قَالَ: أَنَا فَفَقَتَلُوهُ ، قَالَ: فَلَمَّا جَاءَهُمْ عَلِيٌّ قَالَ: أَفِيْدُونَا بِعَبْدِ اللَّهِ بْنِ خَبَّابٍ قَالُوا: كَيْفَ نُقْبِدُكَ بِهِ وَكُلُّنَا قَدْ : وَلَا تَرَكَتْ كَذَا ; قَالَ شَرَكٌ فِي دَمِهِ ، فَاسْتَحَلَّ قِتَالَهُمْ

It means:

So seeing that, Abdullah bin Khabbab then said: "Shall I tell you something that is greater in rights than all that (dates and pork)? They said: "what is that?". Abdullah replied: "That's me, I don't leave prayer and don't leave this or that worship." Hearing this, the Khawarij killed Abdullah bin Khabbab. When they met Ali bin Abi Talib, he asked: "Why don't you hand over Abdullah bin Khabbab to us?" They answered: How could we hand him over to you? Meanwhile, the polytheism in his blood is more burdensome for us (to kill him)." They consider Abdullah bin Khabbab's blood halal.

Ibn Hajar al-Asqalani said that the Khawarij tested people with questions, they also killed Muslims whose answers did not match their wishes.

ومرَّ بهم عبد الله بن خباب بن الأرت وكان واليا لعلي على بعض تلك البلاد ومعه سرية - أي : أمة - وهي حامل فقتلوه وبقروا بطن سريته عن ولد

It means:

Abdullah bin Khabbab bin Al-Arat passed them. At that time he was Governor of several regions during the government of Ali bin Abi Talib. And he had a female slave who was pregnant. They also killed Abdullah bin Khabbab and tore open his slave's stomach to take out his child (to be killed too).

فبلغ عليا فخرج إليهم في الحيش الذي كان هياً للخروج إلى الشام فأوقع بهم بالنهروان ولم ينج منهم إلا دون العشرة ولا قتل ممن معه إلا نحو العشرة

It means:

The news reached Ali. Then he met the Khawarij with troops who had been prepared to leave for Syria (in order to face Mu'awiyah's troops-ed). So Ali fought them (the Khawarij) in Nahrawan. There were no survivors from them except about 10 people. And no one died from Ali's troops except about 10 people. (Ibnu Hajar al-Asqalani, t.th)

Based on the story above, it is an important lesson for Muslims to be wary of extreme radical behavior whose seeds have emerged all around us, such as the attitude of infidelizing Muslims who have different opinions, considering Muslims who visit graves to be idolatrous, considering people who preserve traditions as heretics and heretics. Maulidan and so on. Such behavior includes extreme radical actions that could lead to acts of terror. Behaviors like this can also give rise to excessive phobia towards Islam and Muslims just because of differences in *furu'iyah*.

4) Islam Teaches Wasathiyah (Moderate) Attitude

The Islamic community, through the Qur'an, has been given the mandate to be the bearer of the global and global message of Islam, not just local people but also regional, national and international, not only temporary but also contemporary. Allah SWT has positioned Muslims as a guide for all humans in implementing "*wasathiyah*" values as moderate Muslims in all aspects of life, both religious, social and political, so that in Islam, there is no justification for extreme radical attitudes, nor is there an attitude of trivializing the guidance or rules of the Shari'a. The moderate attitude (*wasathiyah*) in Islam is very clear in all aspects and fields needed by humans, including aspects of worship, muamalah, morals, politics, economics and others. Islam is moderate, a just and middle way Islam. According to Zuhairi Miswari have reached a consensus, that a moderate attitude, neither extreme right nor extreme left, is a noble characteristic and is taught by Islam. (Zuhairi Misrawi, 2004)

Islamic wasathiyah values are very suitable and can be implemented in modern life and are able to give birth to the values of compassion, tolerance, mutual respect and respect for differences, showing each other harmonious cooperation so that we become a superior people. Even though there are scholars who do not "agree" when translating "*wasathiyah*" with the word moderate because it is considered western, there are also many contemporary interpretive scholars who interpret the words wasathiyah as moderate, fair, not extreme, which describes an Islam that is friendly and tolerant.

Among the verses of the Qur'an about wasathiyah are found in QS. Al-Baqarah verse 143 as follows:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنُعَلِّمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

It means:

And so (also) We have made you (Muslims), a just and chosen people so that you may be witnesses to human (deeds) and so that the Messenger (Muhammad) may be witnesses to your (deeds). and We have not determined the Qibla to be your Qibla (now) but rather so that We know (so that it is clear) who follows the Messenger and who deserts. and indeed (moving the Qibla) feels very difficult, except for those who have been guided by Allah; and Allah will not waste your faith. Indeed, Allah is Most Gracious, Most Merciful to humans. (Depag RI, 2008)

Based on this verse, it shows that the wasathiyah attitude is one of the characteristics of Islam that is not shared by other religions. Moderate understanding calls for tolerant Islamic preaching, opposing all forms of liberal and radical thinking. Liberal in the sense of understanding Islam using the standards of lust and pure logic which tends to look for unscientific justifications. Meanwhile, radical is extreme in the sense of interpreting Islamic texts at a textual level which eliminates the flexibility of its teachings, so that it seems rigid and unable to read the realities of life. Therefore, in the understanding and concept and practice of religious application, a moderate Muslim has the characteristics and attitudes, including *tawasuth* (middle way, moderation), *tawâzun* (balance, continuity), *i'tidâl* (straight and firm), *tasâmuh* (tolerance), *musâwah* (egalitarian), *shûra*, *ishlâh* (reform), *aulawiyah*, *tathawwur wa ibtikâr* (dynamic and innovative). Therefore, as citizens of the Indonesian nation and as Muslims, we must be involved in realizing goodness for the community at humans in order to avoid phobic attitudes towards Islam and Muslims.

CONCLUSIONS AND RECOMENDATION

Based on the explanation above, it can be understood that phobic attitudes towards Islam arise because of the radical extremism behavior found in some Muslim groups which are rigid, textual and ignore the maqashid al-syariah aspect in understanding Islam which originates from the Koran and hadith. This rigid and textualist understanding tends to consider other people who are different as sources of error. In fact, Islam teaches an attitude of mutual respect and respect as long as it is still included in the furu' area which is disputed by the ulama. This extreme radical attitude can also give rise to acts of terrorism because they assume that other people are infidels and their blood is halal or that infidels may be killed without cause. Acts of terrorism have occurred in various parts of the world, including Indonesia, even though they are due to political and economic factors as well as religious factors that are misunderstood. Therefore,

as an Islam that is friendly and gracious, and teaches moderation, Islam actually prohibits extreme actions and terror behavior because they are not in accordance with the true teachings of Islam. Radical behavior, extremism and terrorism can give rise to attitudes of hatred and discrimination against Islam and Muslims which are often called phobias. Therefore, to realize a friendly and gracious Islam, every Muslim individual should apply moderate principles in national and state life.

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