**FUNDAMENTALISM AND ISLAMIC RADICALISM**

**RELATIONSHIP WITH SOCIAL CONFLICT**

**Zarul Arifin**

Faculty of Sharia, Islamic Institute of Sultan Muhammad Syafiuddin Sambas

E-mail: zarularifin89@gmail.com

**Abstract**

As is often expressed in the form of accusations, that Islamic fundamentalism is a source of conflict so that it should be ended immediately. And the radicalism movement should put forward a complete understanding of diverse religions. Likewise, in every movement, it is necessary to keep the political and economic content away from diversity, because this is the factor that triggers the present conflict in the name of religion. The brutal act by a group of people who feel the safest and feel the most righteous by displaying the most sinister and frightening face of Islam, is really far from Islamic values. Islam is rahmatan lil 'alamin, especially towards fellow Muslims who believe in the truth of Islam based on the Koran and the Sunnah as the main and first source of Islamic teachings. If this is put forward, the conflicts that have occurred will not be repeated.

**Keyword**. Fundamentalism, Islamic Radicalism,Social Conflict.

**Introduction**

Cultural diversity within ethnicity, religion, race and between groups is a plurality which is expected to give birth to togetherness in carrying out the beliefs of each other's differences without friction that leads to divisions resulting in prolonged conflict, and has been seen and occurred in the past and even today.

Indonesian society is a plural society, both in national and regional scope. Plurality is multidimensional in nature, some are caused by differences in ethnicity, social level, grouping of political organizations, religions and so on. Ideas for understanding the social system of a pluralistic society are in turn very important for efforts to foster national integration.[[1]](#footnote-2)

In history, diversity has given birth to a very beautiful combination in various forms of cultural mosaic. Various ethnicities, religions, customs and cultures can coexist and have a very high negotiation space in everyday life. But these beautifully woven varieties are now torn and torn apart by an exclusive attitude that grows from the narrow primordial roots of ethnicity, religion and class. This resulted in conflicts or riots occurring in several regions.[[2]](#footnote-3) The occurrence of these conflicts is generally the result of differences that appear, even though there are certain things that underlie them.

The conflict is basically a product of the diversity of life philosophies and political ideologies that are popular in Western civilization and also the diversity of views about the ultimate values ​​and goals of human life. For those who want to anticipate or perhaps want to understand the discussion about conflict in Islamic jurisprudence based on the above understanding of the conflict, it is very likely that they will feel disappointed, but may also feel relieved.[[3]](#footnote-4) This disappointment and relief comes from groups that have an understanding of the framework of jihad.

Today, religious life continues to be colored with acts of violence, radicalism, and especially the seeds of fundamentalism in practicing Islamic teachings. Of course they do not stand alone; there is a reason that triggers a concerning thing to happen in the midst of social life.[[4]](#footnote-5) Actions of violence and radicalism should not occur if they promote social interaction in the community.

According to M. Qasim Mathar, in this day and age, social contact and interaction between people who have differences is unavoidable, even the intensity is getting higher. This social interaction occurs due to, among other things, the similarity of professions, neighbors, daily activities and others, or due to certain inequalities such as political, economic, cultural aspirations which, among other things, develop into conflicts with ethnic and religious nuances.[[5]](#footnote-6)

What M. Qasim Mathar stated was a social reality faced by society today as a result of the leaps of the times which changes rapidly, but sometimes is not accompanied by an awareness of social change. This means that the times have changed so rapidly, but the people are not able to keep up with the changing times. As a result, many people are not ready to be different, especially in understanding or theology. Such people consider other people to be wrong, heretical and misleading and even considered kafir if it is not the same as the understanding they believe in, even though the understanding that is considered heretical has bases that refer to the al-Qur'an and hadith.[[6]](#footnote-7)

Based on the background description above, the authors formulate the main problems; how the existence of Islamic fundamentalism and radicalism and its relationship with the occurrence of social conflicts in today's society.

**Discussion.**

**A. Internal and Inter-Religious Harmony.**

Ideally, relations between religious communities are better and more harmonious, as well as internal religious communities so that harmony can be well established. The study of inter-religious and inter-ethnic relations now enters new challenges and is increasingly interesting to research and discuss. This is due to the emergence of conflicts with the nuances of SARA (ethnic, Religion, Race and Intergroup) and changes in social and religious dynamics that occur in the field.

In the last few years, the issue of religious violence has spread so quickly to various layers that it has created quite tense vulnerabilities in the religious life of the community. If there are few problems that arise, the reaction that is generated is very large and sometimes excessive, tends to be in the form of violence, so that it has created a tense and disturbing atmosphere in life.[[7]](#footnote-8)

The diversity of ethnicities, languages, customs and religions is a fact that must be grateful as a nation's wealth. However, pluralism and diversity can also contain vulnerabilities that can lead to conflicts of interest between these different groups.[[8]](#footnote-9) Conflicts will not occur between groups if they realize the reality of diversity, because it already has a clear legal basis.

The term religious harmony has become a standard term in various laws and regulations in Indonesia. The formulation of religious harmony contains three elements:

1. Willingness to accept differences in beliefs with other people or groups;

2. Willingness to let others practice the teachings they believe;

3. The ability to accept differences then enjoy the special atmosphere that other people feel when they practice their religious teachings.

The formulation of harmony above is basically an actualization of the nobility of each religious teaching that is adopted by everyone. More than that, every religion is a way of life for the welfare of mankind which comes from divine teachings. In the terminology used by the government officially, the concept of religious harmony includes three harmony, namely: Internal harmony of religious communities; harmony between people of different religions, and harmony between (leaders) of the religious community and the government. The three harmony is commonly referred to as "Tri Kerukunan". Even though the terms used by the government were very closely related to political interests during the Suharto era, so that political seeds emerged from various organizations such as fundamentalism and radicalism in various forms of their movements.

Even so, the experience of dialogue between religious communities in everyday life is still better, compared to the attitudes of fanatics and exclusivity who lock themselves from associating with other religious communities. An exclusive person does not want to admit other religious beliefs, what is true is his own belief.[[9]](#footnote-10) Dialogue between religious communities is important because it aims to:[[10]](#footnote-11)

1. Examining the causes that lead to disturbances in good relations between religious communities in Indonesia.

2. Look for ways and means that will help improve peaceful interfaith relations in Indonesia.

**B. Islamic Fundamentalism and Radicalism**

1. Fundamentalism.

The term fundamentalism was not known in dictionaries of popular languages ​​until before the third millennium. Until 1996, this term was not in the Big Ruber's dictionary. Likewise the Encyclopedia Universalis, until 1968 it did not include this term.[[11]](#footnote-12)

La Rose's Little Dictionary in 1969 provides a very general definition of the term fundamentalism, namely the attitude of those who reject the adjustment of the creed to new conditions. Meanwhile, the La Rose Pocket dictionary in 1979 devoted this term to mere Catholic teaching, namely the potential thinking possessed by some Catholics who do not like adjustments to new living conditions. In 1984, La Rose Besar appeared which gave a broader definition of fundamentalism (in volume 12), namely that in religious movements, (fundamentalism) is a static attitude that opposes all forms of development.[[12]](#footnote-13)

Roger Garaudy concludes some of the basic founders of fundamentalism, namely: first: statism (rejection of all forms of adjustment and development); second: return to the past (turats affiliated, conservative); and third: intolerance (closed, school fanaticism). Thus it can be said that fundamentalism positions itself as statism in the face of development; turats, in the face of modernity; fanaticism of the school in the face of neutralism. Or in one word, fundamentalism can be called as the opposite of secularism. This plurality cannot be used as a basis for real fundamentalism.

In Arabic, the term fundamentalism is usually equated with the term ushuliyyah. The word ushuliyyah itself has actually been known long before the term fundamentalism appeared, for example in the terms ushul al-fiqh and ushul al-din. In this case, the word 'ashl (singular form of ushul) means the basis on which something is built: the basis of reason for the ulama ushul al-din and the basis of material (maslahat) for the ulama ushul al-fiqh.[[13]](#footnote-14)

Ushuliyyah (fundamentalism) means returning to its origin, or returning to the Koran and the Sunnah. The vocabulary of 'ushul' according to the understanding of some scholars means al-Quran and as-sunnah. Meanwhile, according to some scholars it means: the Koran and the Sunnah which fall into the category of sahih. From this understanding it can be said that the majority of Muslim believers can be classified as Ushuliyun (fundamentalists). They do not believe in violence and do not believe in terrorism, because both are against the Koran and as-sunna.[[14]](#footnote-15) Basically, fundamentalists do not agree with the movements that lead to violence.

This is perhaps the reason some Muslim thinkers accept the term fundamentalism (usuliyyah) for the Islamic revival project (al-s (ahwah al-Islamiyyah) they are running. According to Hassan Hanafi, as the meaning contained in the terms ushul al-fiqh and ushul al-din, Islamic fundamentalism (al-usuliyyah al-islamiyyah) means an attempt to find a basis (principle) or legitimacy. Islamic fundamentalism, in one of its meanings, seeks to formulate this view and apply it: to develop Islamic system and defend it. Islamic revival must be fought for and applied in the Islamic system.

Therefore, according to Hassan Hanafi, Islamic fundamentalism does not necessarily mean conservatism, backwardness and rejection of modern civilization. Some of the invaders were enlightened and forward-thinking; using modern revival methods and calling on the Muslims to develop science, technology, a democratic system and freedom. Islamic fundamentalism does not necessarily mean fanaticism, rejection of dialogue and isolation. Among the characters there are those who think liberal, realistic, accept the challenges of the times and are open to modern civilization. One of the main agendas of various fundamentalist movements is to uphold Islamic law in Indonesia as an alternative by looking at the reality of the decline of Muslims, one of which is understood as a result of engineering by Jewish and Christian groups.[[15]](#footnote-16)

Mahathir Mohamad stated that I am a fundamentalist Muslim, adhering to the fundamental principles of Islam, but that does not mean that Islam is incompatible with this era. Renewal among Muslims is not that difficult to understand that Islam is not only for the time of the Prophet Muhammad, namely for 1400 years ago. Islam for all ages.[[16]](#footnote-17) This means that fundamentalism does not agree if Muslims are struggling with backwardness, and want to progress and develop with modern civilization and even have advanced thoughts.

Many of them write about tolerance and cooperation, and call for brotherhood. Islamic fundamentalism does not necessarily mean closed groups, which use violence and acts of terrorism. Some of them are movements based on growing awareness of religion, state and politics, by using means of community reform such as religious education. And finally, Islamic fundamentalism does not necessarily mean adhering to zahir things, such as growing a beard, wearing the hijab, calling for the application of shari'ah and establishing an Islamic state.[[17]](#footnote-18)

With regard to the emergence of fundamentalism in Islamic society in general, Garaudy agrees with Arkoun, namely making social, economic and political factors as causes, although Garaudy emphasizes more on factors originating from outside (external).

In general, the fundamentalists are usually divided into two parts: extreme and moderate. But if we examine it further, there is actually no such thing as a moderate fundamentalist. This can be seen from the terms they have developed, such as jahiliyyah, takfir and others, which prove that extremism and radicalism are the constant content of fundamentalism with all its currents. Fundamentalism being extreme cannot be separated from social, economic and political factors that cause the emergence of radical movements, especially Islamic radicalism.

2. Radicalism

In Arabic, radicalism is usually called tatarruf, becoming mutatarrifin. Then also interpreted by the term terror or creating disasters. The emergence of radicalism in Islam is caused by: First, the factor of one's understanding of Islam and the abuse of Islam for individuals. This understanding is usually born because of acclusivism, they only justify their own group, so that they feel that they represent Islam and Islam is him. Second, lakum is punished by wa liyadin, which is interpreted as justification of Islam without acknowledgment of the existence of other religions. Though they should not follow them, but also not bother with them.[[18]](#footnote-19) Radical followers of their understanding of Islam lead to exclusivity and self-interest, as well as subjective interpretations of the Koran.

The emergence of Islamic radical political groups was related to the establishment of the Ikhwan al-Muslimin party in the mid-early twentieth century. Its founders put forward the interpretation of the Koran subjectively to align the political needs of the party towards the ladder of power. At first the party's establishment was closely related to the current of colonialism launched by Britain, the United States and other western countries. Political Islamic thinkers, more or less, have committed a number of 'rapes' of the verses of the Koran by giving deviant and inappropriate interpretations. Deviation like this should not occur, because it has a negative impact on the ummah which results in a wrong understanding of the contents of the verse of the Koran.

This is what ultimately leads to religious radicalism, as has happened to other religions.[[19]](#footnote-20) Furthermore, ideological radicalism was born which originated from the notion of jihad[[20]](#footnote-21) as self and the idiom of war. This ideological radicalism is then increasingly blurred, when non-religious interests are shared. Such as political, economic, and even these interests are being fertilized again by too fast liberalization in Indonesia. This is what triggers violence that leads to social conflict, and has nothing to do with religion, as has happened in various regions.

**C. Critical Review of Present-Day Social Conflicts**

1. Causes of Social Conflict

Religion is often used as the most sensitive and exclusive point of contact in the plurality of society. According to various studies conducted by various groups, it turns out that developments like this are not solely due to religious factors themselves, but by various interrelated reasons, namely:

a. The crisis in various fields that occurred several years ago, in the end, in addition to creating a loss of public trust in the government apparatus (bureaucracy and military) which over the years had shown a lack of sympathy for some people, it also created high mutual suspicion among various people. community groups.

b. As a result of the first cause, religious propaganda has also developed which increasingly creates the exclusivity and sensitivity of group interests. For example, done through sermon forums, recitation, exclusive religious missions, and so on.

c. Social, economic and political disparities, which make it easier for religious followers to be dragged into the flow of competition, conflict and even hostility between groups.

These three things, among others, are the background for the tension in relations between communities, and these three factors have their own dynamics. And if we observe closely the tensions of life that occur in some people, it seems that there is not yet a strong sense of optimism that the dark atmosphere that surrounds the current harmony of the nation will soon be replaced with a bright atmosphere. This can be proven by the occurrence of social conflicts, among others; Banjarmasin, West Kalimantan, Mataram, Poso, Kupang, East Nusa Tenggara, Lampung, Ambon, Palangkaraya, and Kota Waringin Timur.

Most of the conflicts that occurred in the area had religious nuances, and the rest had religious nuances. And for the discussion in this paper the author chooses social conflicts as follows:

a. Social unrest in Banjarmasin in 1997.

Based on the conclusions from the results of research conducted by Titik Suwariyati, about the occurrence of religious-nuanced social conflicts in various communities: cases of social unrest in Banjarmasin in 1997, namely:

1) The riot of 23 May 1997 or better known as "Jum'at Kelabu" was more dominant with political nuances. The riots were the escalation of the 1997 election campaign activities which were not under the control of the relevant OPP leadership. However, religious nuances cannot be ignored because of the use of religious symbols in the event, apart from that socio-economic factors also play a role.

2) The riot is a scenario created by certain parties.

3) There was an attitude by some regional officials to close down the 23 May 1997 incident and did not want to bring it up again, especially with regard to religion.

Thus, the main trigger for the conflict in Banjarmasin was more dominant with political nuances, namely during the implementation of the 1997 election campaign. Besides, it also triggered social and economic factors, and religious factors, because the rioting used religious symbols.

b. Social conflict in Poso

The Poso conflict has been described as a three-act tragedy. The first rioting was on 25-30 December 1998, the second was 15-21 April 2000, and the third one was 23rd May - 10 June 2001. Based on the conclusions of the research conducted by Mursyid Ali, on religious social conflicts (a case study of the Poso riot tragedy ), namely: The Poso riot tragedy was a horizontal conflict between Muslim and Christian groups, and this conflict was not the main cause. The main triggers are very complex regarding various issues surrounding organization and power struggles, economic disparities, blunt security functions, relatively low effectiveness of government instruments, barren rule of law, displaced local cultural institutions. Reformation atmosphere and some of the mass media which tend to be wild, naughty, partisan and maybe excessive orientation.[[21]](#footnote-22)

This conflict occurred due to factors surrounding power struggles and economic disparities which resulted in horizontal conflicts between Islam and Christianity.

c. Social conflict in Ambon

Social conflicts with religious nuances in the Ambon riot case study, started with the attack on Wailete Hamlet (Muslim Buton) which was pelted with stones, and burned houses on December 13, 1998. The Air Bak incident, which was a Muslim citizen, was attacked, because a pig was driven from the garden. belonging to Muslim residents on December 27, 1998. in Dobo (majority Christian), Tanibar, and Southeast Maluku, riots occurred on January 14, 1999. And a big riot occurred in Ambon on January 19, 1999 to coincide with the Muslim holiday of Eid al-Fitr. angkot driver and his assistant.[[22]](#footnote-23)

Based on the conclusion from the research results, the sociological condition underlying the conflict in Ambon is feeling increasingly pressed Christians politically, economically and demographically. So that the conflict in Ambon as described above dominates the political nuances.

d. Conflict on Ahmadiyah

The various social conflicts that have occurred so far have been motivated by religious sentiment and religious understanding. They declare war on groups deemed "deviant" and consider their movement an effort to maintain religious "purity". One of the victims of this movement is Ahmadiyah. After the Indonesian Ulema Council (MUI) issued a heretical fatwa against several religious groups, including the Ahmadiyah on July 29, 2005/22 Jumadil Akhir 1426 H., there were physical and psychological acts of violence against the Ahmadiyah congregation at the Al-Mubarak Parung Campus, Bogor.[[23]](#footnote-24)

The factors behind the freezing support for the Ahmadiyah organization by community groups include: First, the existence of an MUI fatwa since 1980 stating Ahmadiyah as heretical, and strengthened by the MUI fatwa dated July 29, 2005, which reaffirms Ahmadiyah's deviance. Second, Ahmadiyah is considered to have deviated from the pure teachings of Islam.

Thus the MUI fatwa triggered the attack on Ahmadiyah, this has led to a strong reaction from the NGO, JIL AMM, which stated that this act was outside the corridor of law and violated human rights.

2. Critical Review of the Conflict

Syafi'i Ma'arif expressed his disappointment at the brutal and arbitrary actions of a group of people who felt the most "Islamic" and felt the most righteous by displaying the face of Islam which is scary and hard in religion. This means that all actions taken by certain groups of people get strong reactions from various circles, both Muslim and non-Islamic.

If we look closely at the occurrence of social, religious and religious conflicts as well as those related to ethnicity, race and between groups, most of them are caused by political factors. For example, the riots in Banjarmasin were the escalation of the 1997 election campaign activities which were not under the control of the relevant OPP leadership. Besides that, there are scenarios made by certain parties to carry out riots.

Likewise, the Poso riot tragedy which appeared to the surface, was a horizontal conflict between Muslim and Christian groups, even though this conflict was not the main cause. The main trigger is very complex concerning a variety of issues around organization and power struggles, economic inequality,

The tragedy and riots in Ambon Maluku were triggered by the sociological conditions underlying the conflict in Ambon. Because of the feeling of increasing pressure on Christians in Ambon, who number over 50%, both politically, economically and demographically.

The issuance of the MUI fatwa since 1980 stating Ahmadiyah as heretical, and reinforced by the MUI fatwa dated July 29, 2005, which reaffirms Ahmadiyah's heresy. This fatwa was the trigger for the attack on Ahmadiyah in Parung Bogor. And it is possible that the attack had gone through certain scenarios, which aimed and gave the impression that Indonesia was often hit by riots.

So, all kinds of conflicts, riots, tragedies and attacks on certain religious groups are heavily dominated by political factors. And this has nothing to do with Islamic fundamentalism, because Islamic fundamentalism is a movement that aims to purify Islam. But it may be related to Islamic radicalism, which according to some people, that the trigger for conflict, especially in Indonesia, is due to the movement.

Because the emergence of Islamic radicalism political groups was related to the establishment of the Ikhwan al-Muslimin party in the middle of the early twentieth century. Its founders put forward the interpretation of the Koran subjectively to align the political needs of the party towards the ladder of power.

**Conclusion**

Islamic fundamentalism is an Islamic movement that has a passion for purifying Islam based on the Koran and the Sunnah. This movement is pursued and fought for so that Muslims are not out of date, and are able to color the development of modern times. Because the existence of fundamentalism is basically ushuliyyah which means returning to its origin, and fundamentalism really does not condone violence and does not believe in terrorism. They are more directed towards the development of Islam to be able to compete and take part in modern times. Therefore, fundamentalism has nothing to do with the social conflicts that have occurred so far. But fundamentalism has a charge of radicalism to struggle. This is mistaken for blaming others and justifying oneself. Moreover, their struggles are politically oriented radicals, so the existence of Islamic radicalism like this is the cause of social conflict in society.

The occurrence of social conflicts today is not caused by differences in understanding of religion internally or externally. But there is more political, economic and demographic content, this is evidence of the triggers of social conflict in regions such as; Banjarmasin, Poso, Ambon and cases related to the violation of Ahmadiyah teachings. Especially for Ahmadiyah, the trigger is the MUI fatwa which states that Ahamadiyah is heretical. And another factor that triggers it is the political factor that dominates a lot, because it is closely related to the government's interests.

**References.**

Ali, Mursyid, “Konflik Sosial Bernuansa Agama (Studi Kasus tentang Tragedi Kerusuhan Poso)”. Dalam Departemen Agama RI, *Konflik Sosial Bernuansa Agama.* Jakarta: Badan Litbang dan Diklat Keagamaan, 2003.

Assyaukanie, Luthfie, *Islam Benar Versus Islam Salah* Cet. 1; Jakarta: Kata Kita, 2007.

Azra, Azyumardi, *Islam Reformis: Dinamika Intelektual dan Gerakan.* Cet. 1; Jakarta: Raja Grafindo Persada, 1999.

Barsihannor, *Haruskah Membenci Ahmadiyah* Cet. 1; Yogyakarta: Kota Kembang, 2009.

Coulson, Noel J. *Konflik dalam Yurisprudensi Islam,* terj. H. Fuad, Cet. 1; Yogyakarta: Navila, 2001.

Departemen Agama RI, *Konflik Sosial Bernuansa Agama* Seri II. Jakarta: Badan Litbang Agama dan Diklat Keagamaan Puslitbang Kehidupan Beragama Bagian Proyek Peningkatan Pengkajian Kerukunan Hidup Umat Beragama, 2003.

Esposito, John L., *Ensiklopedi Oxford: Dunia Islam Modern* Jilid 2, Cet. II; Bandung: Mizan, 2002.

Garaudy, Roger, *Al-Ushuliyyat al-Mu’ashirah Asbabuha wa Muzahiruha,* terjemah ke dalam Bahasa Arab oleh Khalil Ahmad Khalil. Paris: Dar ‘Am Alfain, 2000. Dikutip dalam Hery Sucipto, “Memahami Fundamentalisme Islam Kontemporer,” dalam Hery Sucipto, ed, *Islam Mazhab Tengah: Persembahan 70 Tahun Tarmizi Taher.* Cet. 1; Jakarta: Grafindo Khazanah Ilmu, 2007.

Hanafi, Hassan *Al-Din wa al-Tsaurah fi Mishr* (vol. 6; Kairo: Madbuli, 1952-1981), h. 6; dikutip dalam Dikutip dalam Hery Sucipto, “Memahami Fundamentalisme Islam Kontemporer,” dalam Hery Sucipto, ed, *Islam Mazhab Tengah: Persembahan 70 Tahun Tarmizi Taher.* Cet. 1; Jakarta: Grafindo Khazanah Ilmu, 2007.

Mathar, M. Qasim, *Kimiawi Pemikiran Islam, Arus Utama Islam di Masa Depan* (Naskah Pidato Pengukuhan Guru Besar Filsafat Islam, Senin 12 Nopember 2007), h. 5. Dikutip dalam Barsihannor, *Haruskah Membenci Ahmadiyah* Cet. 1; Yogyakarta: Kota Kembang, 2009.

Mudzhar, H. M. Atho, *Pendekatan Studi Islam Dalam Teori dan Praktek* Cet. IV; Yogyakarta: Pustaka Pelajar, 2002.

Mohamad, Mahathir, “Menjadi Muslim Fundamentalis” dalam Hery Sucipto, ed, *Islam Mazhab Tengah: Persembahan 70 Tahun Tarmizi Taher* Cet. 1; Jakarta: Grafindo Khazanah Ilmu, 2007.

Muzadi, Hasyim, “NU, Radikalisme Ummatan Washato” dalam Hery Sucipto, ed, *Islam Mazhab Tengah: Persembahan 70 Tahun Tarmizi Taher* Cet. 1; Jakarta: Grafindo Khazanah Ilmu, 2007.

Nahrawi, Muh. Nahar (Ketua Tim Penyusun, dkk; *Kompilasi Peraturan Perundang-Undangan Kerukunan Hidup Umat Beragama* Edisi ke-9. Jakarta: Puslitbang Kehidupan Keagamaan, 2007.

Nasution, Harun, *Islam Rasional: Gagasan dan Pemikiran* Cet. V; Bandung: Mizan, 1998.

Shihab, Alwi, “Keturunan Arab dan Radikalisme Islam Indonesia” dalam Hery Sucipto, ed, *Islam Mazhab Tengah: Persembahan 70 Tahun Tarmizi Taher*  Cet. 1; Jakarta: Grafindo Khazanah Ilmu, 2007.

Sirry, Mun’im A. (ed), *Fiqih Lintas Agama: Membangun Masyarakat Inklusif-Pluralis* Jakarta: Yayasan Wakaf Paramadina (Anggota IKAPI), 2004.

Sucipto, Hery, “Memahami Fundamentalisme Islam Kontemporer,” dalam Hery Sucipto, ed, *Islam Mazhab Tengah: Persembahan 70 Tahun Tarmizi Taher.* Cet. 1; Jakarta: Grafindo Khazanah Ilmu, 2007.

Sudjangi, “Konflik-Konflik Sosial Bernuansa Agama Studi Kasus Kerusuhan Ambon”, Dalam Departemen Agama RI, *Konflik Sosial Bernuansa Agama.* Jakarta: Badan Litbang dan Diklat Keagamaan, 2003.

Sumbullah,Umi, “Gerakan Fundamentalisme Islam Di Malang: Studi Hizbut Tahrir, Majelis Mujahidin, dan Arimatea”dalam Departemen Agama RI, Jurnal Penelitian Islam Indonesia, *Istiqra’* 06, no. 01 (2007)

Suwartini, Titik, “Konflik-Konflik Sosial Bernuansa Agama Di Bebagai Komunitas (Kasus Kerusuhan Sosial di Banjarmasin 1977)” Dalam Departemen Agama RI, *Konflik Sosial Bernuansa Agama Di Indonesia.* Jakarta: Badan Litbang dan Diklat Keagamaan, 2003.

Syu’aibi, Ali dan Gils Kibil, *Meluruskan Radikalisme Islam* terj. Muhtarom. Cet. 2; t.t.: Duta Aksara Mulia, 2010.

Yunanto, S. “Agama dan Kekerasan Sebuah Catatan Politik Islam Indonesia,” Jurnal Multikultural dan Multireliguis *Harmoni:*  11, no. 6 (April-Juni 2003)

1. H.M. Atho Mudzhar, *Pendekatan Studi Islam Dalam Teori dan Praktek* (Cet. IV; Yogyakarta: Pustaka Pelajar, 2002), h.127. [↑](#footnote-ref-2)
2. Titik Suwartini, “Konflik-Konflik Sosial Bernuansa Agama Di Berbagai Komunitas (Kasus Kerusuhan Sosial di Banjarmasin 1977)” Dalam Departemen Agama RI, *Konflik Sosial Bernuansa Agama Di Indonesia* (Jakarta: Badan Litbang dan Diklat Keagamaan, 2003), h. 1. [↑](#footnote-ref-3)
3. Noel J. Coulson, *Konflik dalam Yurisprudensi Islam,* terj. H. Fuad, (Cet. 1; Yogyakarta: Navila, 2001), h. 1. [↑](#footnote-ref-4)
4. Hery Sucipto, “Memahami Fundamentalisme Islam Kontemporer,” dalam Hery Sucipto, ed, *Islam Mazhab Tengah: Persembahan 70 Tahun Tarmizi Taher* (Cet. 1; Jakarta: Grafindo Khazanah Ilmu, 2007), h. 33. [↑](#footnote-ref-5)
5. M. Qasim Mathar, *Kimiawi Pemikiran Islam, Arus Utama Islam di Masa Depan* (Naskah Pidato Pengukuhan Guru Besar Filsafat Islam, Senin 12 Nopember 2007), h. 5. Dikutip dalam Barsihannor, *Haruskah Membenci Ahmadiyah* (Cet. 1; Yogyakarta: Kota Kembang, 2009), h. 1. [↑](#footnote-ref-6)
6. Barsihannor, *Haruskah Membenci Ahmadiyah* (Cet. 1; Yogyakarta: Kota Kembang, 2009), h. 2. [↑](#footnote-ref-7)
7. Muhaimin, AG, “Kata Pengantar” dalam Departemen Agama RI, *Konflik Sosial Bernuansa Agama Di Indonesia* Seri II (Jakarta: Badan Litbang Agama dan Diklat Keagamaan Puslitbang Kehidupan Beragama Bagian Proyek Peningkatan Pengkajian Kerukunan Hidup Umat Beragama, 2003), h. iii. [↑](#footnote-ref-8)
8. Muh. Nahar Nahrawi (Ketua Tim Penyusun, dkk; *Kompilasi Peraturan Perundang-Undangan Kerukunan Hidup Umat Beragama* Edisi ke-9 (Jakarta: Puslitbang Kehidupan Keagamaan, 2007), h. 2. [↑](#footnote-ref-9)
9. Mun’im A. Sirry (ed), *Fiqih Lintas Agama: Membangun Masyarakat Inklusif-Pluralis* (Jakarta: Yayasan Wakaf Paramadina (Anggota IKAPI), 2004), h. 211. [↑](#footnote-ref-10)
10. Harun Nasution, *Islam Rasional: Gagasan dan Pemikiran* (Cet. V; Bandung: Mizan, 1998), h. 262. [↑](#footnote-ref-11)
11. Roger Garaudy, *Al-Ushuliyyat al-Mu’ashirah Asbabuha wa Muzahiruha,* terjemah ke dalam Bahasa Arab oleh Khalil Ahmad Khalil, (Paris: Dar ‘Am Alfain, 2000), h. 13 [↑](#footnote-ref-12)
12. John L. Esposito, *Ensiklopedi Oxford: Dunia Islam Modern* Jilid 2 (Cet. II; Bandung: Mizan, 2002), h. 84. [↑](#footnote-ref-13)
13. Hassan Hanafi, *Al-Din wa al-Tsaurah fi Mishr* (vol. 6; Kairo: Madbuli, 1952-1981), h. 6; Dikutip dalam Hery Sucipto, “Memahami Fundamentalisme Islam Kontemporer,” dalam Hery Sucipto, ed, *Islam Mazhab Tengah: Persembahan 70 Tahun Tarmizi Taher* (Cet. 1; Jakarta: Grafindo Khazanah Ilmu, 2007), h. 35. [↑](#footnote-ref-14)
14. Ali Syu’aibi dan Gils Kibil, *Meluruskan Radikalisme Islam* terj. Muhtarom, (Cet. 2; t.t.: Duta Aksara Mulia, 2010), h. 166-167. [↑](#footnote-ref-15)
15. Pidato sambutan wakil dari MUI Kota Malang dalam *Tabligh Akbar Mendukung Fatwa MUI,* tanggal 12 Agustus 2005, sebagaimana dikutip oleh Umi Sumbullah, “Gerakan Fundamentalisme Islam Di Malang: Studi Hizbut Tahrir, Majelis Mujahidin, dan Arimatea”dalam Departemen Agama RI, Jurnal Penelitian Islam Indonesia, *Istiqra’* 06, no. 01 (2007): h. 4-5. [↑](#footnote-ref-16)
16. Mahathir Mohamad, “Menjadi Muslim Fundamentalis” dalam Hery Sucipto, ed, *Islam Mazhab Tengah: Persembahan 70 Tahun Tarmizi Taher* (Cet. 1; Jakarta: Grafindo Khazanah Ilmu, 2007),h. 381. [↑](#footnote-ref-17)
17. Azyumardi Azra, *Islam Reformis: Dinamika Intelektual dan Gerakan* (Cet. 1; Jakarta: Raja Grafindo Persada, 1999), h. 46-50. [↑](#footnote-ref-18)
18. Hasyim Muzadi, “NU, Radikalisme Ummatan Washato” dalam Hery Sucipto, ed, *Islam Mazhab Tengah: Persembahan 70 Tahun Tarmizi Taher* (Cet. 1; Jakarta: Grafindo Khazanah Ilmu, 2007), h. 341- 342. [↑](#footnote-ref-19)
19. S. Yunanto, “Agama dan Kekerasan Sebuah Catatan Politik Islam Indonesia,” Jurnal Multikultural dan Multireligius, *Harmoni* 11, no. 6 (April-Juni 2003): h. 46. [↑](#footnote-ref-20)
20. Alwi Shihab, “Keturunan Arab dan Radikalisme Islam Indonesia” dalam Hery Sucipto, ed, *Islam Mazhab Tengah: Persembahan 70 Tahun Tarmizi Taher* (Cet. 1; Jakarta: Grafindo Khazanah Ilmu, 2007),h. 359. [↑](#footnote-ref-21)
21. Mursyid Ali, “Konflik Sosial Bernuansa Agama (Studi Kasus tentang Tragedi Kerusuhan Poso)” (Dalam Departemen Agama RI, *Konflik Sosial Bernuansa Agama Di Indonesia.* Jakarta: Badan Litbang dan Diklat Keagamaan, 2003), h. 102. [↑](#footnote-ref-22)
22. Sudjangi, “Konflik-Konflik Sosial Bernuansa Agama Studi Kasus Kerusuhan Ambon”, Dalam Departemen Agama RI, *Konflik Sosial Bernuansa Agama Di Indonesia.* Jakarta: Badan Litbang dan Diklat Keagamaan, 2003), h.172-173. [↑](#footnote-ref-23)
23. Luthfie Assyaukanie, *Islam Benar Versus Islam Salah* (Cet. 1; Jakarta: Kata Kita, 2007), h. 163-168.

 [↑](#footnote-ref-24)