MISUNDERSTANDING OF THE QUR'AN VERSES *AMAR MA'RUF NAHI MUNKAR* BY EXTREME MUSLIM IN INDONESIA

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Abstract

This article examines how the misunderstanding of the implementation of the Qur'anic text amar ma'ruf nahi munkar by extreme Islamic groups (HTI, Salafi-Wahabi, and FPI), especially in Indonesia. Presenting the phenomenon that often occurs and the response to acts of violence accompanied by the destruction of facilities is a form of implementing verses that are not in line with the nature of Islam, which was revealed as a religion that perfects all things, including morals. This article is written with a qualitative method using library research steps by referring to appropriate, relevant, and accurate references that can later be accounted for. This article aims to find out how mistakes have been made in interpreting the text of amar ma'ruf nahi mungkar by extreme Islamic groups. The findings of this research are that the Qur'anic verse amar ma'ruf nahi munkar fails to be understood by extreme Islamic groups.

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The verse upholds goodness and prevents evil instead of being applied with violence. The meaning contained in word "ma'ruf" means "with wisdom" in the realization that amar ma'ruf nahi munkar also has a message that Islam is a religion that invites goodness, safety, benefit, and without violence. This research article will add knowledge and additional study material for academics regarding the dynamics of religious movements, especially in Indonesia.

Keywords: *Amar Ma'ruf Nahi Munkar*; Extreme Muslim; Indonesia

Abstrak:

Artikel ini mengkaji tentang bagaimana kesalahpahaman implementasi teks al-Qur'an *amar ma'ruf nahi munkar* oleh kelompok Islam ekstrem (HTI, Salafi-Wahabi, dan FPI) khususnya di Indonesia. Dengan menampilkan fenomena yang kerap kali terjadi dan respon tindakan kekerasan disertai pengerusakan fasilitas merupakan wujud implementasi ayat yang tidak selaras dengan hakikat Islam yang turun sebagai agama penyempurna segala hal, termasuk akhlak. Artikel ini ditulis dengan metode kualitatif dengan menggunakan langkah library research, dengan merujuk pada referensi yang tepat, relevan dan akurat nantinya bisa dipertenggungjawabkan. Tujuan ditulisnya artikel ini yaitu untuk mengetahui bagaimana kesalahan yang selama ini kurang tepat dalam memaknai teks amar ma'ruf nahi mungkar oleh kelompok islam ekstrem. Temuan dari penelitian ini adalah, ayat Qur'an *amar ma'ruf nahi munkar* gagal dipahami oleh kelompok Islam yang berhaluan ekstrem. Ayat tersebut digunakan untuk menegakkan kebaikan dan mencegah kemungkaran justru diterapkan dengan kekerasan. Padahal makna yang terkandung dalam kata "*ma'ruf*" berarti "dengan bijaksana". Pada sadarnya *amar ma'ruf nahi munkar* juga memiliki pesan bahwa Islam agama yang mengajak kebaikan, keselamatan, kemaslahatan, dan tanpa kekerasan. Artikel penelitian ini nantinya akan menambah pengetahuan dan tambahan bahan kajian para akademisi-agamawan terkait dinamika gerakan keagamaan khususnya di Indonesia.

Kata Kunci: *Amar Ma'ruf Nahi Munkar*; Muslim Ekstrem; Indonesia

Introduction

Entering the current era, the development of religious phenomena is increasingly varied and with a variety of expressions that have certain characteristics. Therefore, there are also various responses faced by the community regarding phenomena that develop in a multicultural society, such as Indonesia. Especially in

terms of religion (Islam) as a majority, a symbol of the progress of Islamic civilization in Indonesia, even a certain identity. As Islam was brought and developed by the Prophet Muhammad Saw, in Indonesia the majority implement Islamic values in a polite, peaceful, loving, tolerant and the likes. This is known as a moderate Islamic group in religion. However, there are also extreme Islamic groups (*ghuluw*) that have also begun to develop in Indonesia, where they often rely on texts or arguments in responding to everything.[1]

One of the responses that is often echoed by these Islamic groups is the principle of '*amar ma'ruf nahi munkar*' which is familiar to Muslims. Indeed, the command has been enshrined in the Qur'an as the holy book, and several calls to do good, defend the right and other things that contain elements of virtue in the Hadith. However, over time, the meaning of the text '*amar ma'ruf nahi mungkar* as above by some Islamic groups that lean towards extreme actions and thoughts is misinterpreted. As in the case a few years ago when the Islamic Defenders Front group ransacked (damaged) food stalls in 2008, which at that time was in the name of religion.[2]

Another case was also recorded during the demonstration against the Job Creation Law when they damaged public facilities and it was not uncommon for the cry of "*Allahu Akbar*" to be intensified in pumping up the enthusiasm of its members in carrying out the action. As in some of the examples above, we can understand that the phenomenon of violence and even destroying the rights of others in Islam is not something that is taught. In fact, such actions are not justified by the religion itself. The reason

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[1] Sihabuddin Afroni, "Makna Ghuluw dalam Islam: Benih Ekstremisme Beragama", *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya,* Vol. 1, No. 1 (Januari 2016), 72.

[2] Liputan6, "Rusak Warung Makan, Puluhan Anggota Ditahan", https://www.liputan6.com/news/read/165647/rusak-warung-makan-puluhan-anggota-fpi-ditahan, (Diakses pada 10 2023).

for using the text of upholding goodness and preventing evil is their main reason for intensifying their actions, because they feel that these actions are a form of God's word that must be grounded.[3] In some other cases, extreme Islamic actions are also often found in the rejection of the democratic system in Indonesia and the ambition to echo the khilafah system in Indonesia.

Studies on this subject have previously been conducted by several researchers, but with different perspectives. The first study was conducted by Mohamad Latief, et al, with the title "The Problem of Religious Freedom in the Practice of Amar Ma'ruf Nahi Munkar" (2022), in this study produced findings that *amar ma'ruf nahi munkar* is a religious order that does not violate religious freedom. Islam is a religion that invites to the truth, and avoids despicable acts. In this research, the author only explains descriptively related to the analysis of *amar ma'ruf nahi munkar* juxtaposed with Habib Abdullah's theory.[4] Then Kusnadi and Zulkarnain researched "Makna Amar Ma'ruf Nahi Munkar Menurut Muhammad Asad dalam Kitab The Message of the Qur'an ", in which they only analyzed the meaning in a descriptive analysis and were not specifically linked in the context of community social life.[5]

Then Miftahur Ridho with his research entitled " Ujaran Kebencian dalam Dakwah: Analisis tentang Pengejawantahan Ide Amar Ma'ruf Nahi Munkar di Kalangan Para Da'i di Kalimantan Timur ", the findings of this study indicate that the construction of hate speech and the ideal response that emerged among Da'i in Islamic boarding schools in East Kalimantan is largely based on

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[3] Muzayyin Ahyar, "Membaca Gerakan Islam Radikal dan Deradikalisasi Gerakan Islam", Walisongo, Vol. 23, No. 1 (Mei 2015), 22.

[4] Mohammad Latief, etc, "The Problem of Religious Freedom in the Practice of Amar Ma'ruf Nahi Munkar", *Analisis: Jurnal Studi Keislaman,* Vol. 22, No. 1 (2022).

[5] Kusnadi, Zulhilmi Zulkarnain, "Makna Amar Ma'ruf Nahi Munkar Menurut Muhammad Asad dalam Kitab The Message of the Qur'an", *Jurnal Wardah,* Vol. 18, No. 2 (2017).

the principle of potential damage caused by hate speech practices.[6] Next is Ahmad Hidayatullah with the results of his research "Walisongo Da'wah Strategy: Analysis of the Symnolism of Amar Ma'ruf Nahi Munkar in Semar and Togog Characters", this research examines specifically the messages of *amar ma'ruf nahi munkar* in the puppet characters brought by Walisongo as the introduction of Islam in the archipelago.[7]

Then, the difference between this research and the previous research is more specific to the misunderstanding of the meaning of amar ma'ruf nahi munkar by extreme Islamic groups represented by Hizbut Tahrir Indonesia (HTI), FPI, Wahabi-Salafi, and similar groups. Even the actions that have occurred are legalizing violence on the basis of the text of the Qur'an. of course it is a social religious problem. Therefore, it is interesting that we should examine how extreme Islam in Indonesia uses the text in an effort to defend religion, or even on behalf of God's words that must be grounded, and how their actions and thoughts about the argument. Of course this topic of discussion is an interesting thing to review. The reason is, how to implement Islam according to their understanding and how to implement the argument appropriately in Islam? The limitation of the discussion in this article is only on the misuse of the text of the postulate *'amar ma'ruf nahi mungkar* by extreme Islamic groups in viewing phenomena that are not in accordance with their thinking, in this case focusing on the scope of Indonesia.

The method used in this article research uses qualitative research methods. By analyzing how the meaning of the verse amar ma'ruf nahi mungkar by extreme Islamic groups is randomly

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[6] Miftahur Ridho, "Ujaran Kebencian dalam Dakwah: Analisis Tentang Pengejawantahan Ide Amar Ma'ruf Nahi Munkar di Kalangan Para Da'I di Kalimantan Timur", *Lentera: Jurnal Ilmu Dakwah dan Komunikasi,* Vol. 2, No. 1 (2018).

[7] Ahmad Hidayatullah, "Walisongo Da'wah Strategy: Analysis of the Symbolism of Amar Ma'ruf Nahi Munkar in Semar and Togog Characters", *Munazzama: Journal of Islamic Managament and Pilgrimage,* Vol. 1, No. 1 (2021).

misunderstood. In Saryono and Aggraeni's view, qualitative research is research used to investigate, discover, describe, and explain the qualities or features of social influences that cannot be explained, measured or described through quantitative approaches.[8] With its dynamic nature, making the object studied with qualitative can change according to the development of the phenomenon. Usually using a natural phenomenological approach.[9]

In line with the definition above, qualitative research is also referred to as a certain tradition in social science that fundamentally relies on observations of humans both in their area and in their terms, Kirk and Miller, 1986.[10] The type of research in this article uses library research steps, because in collecting, analyzing, and processing data[11] taken from the study of written literature and also relevant in collecting data that focuses on the study of misunderstanding the Qur'anic verses, especially the text of *amar ma'ruf nahi mungkar*, especially in Indonesia.

That way, this discussion will add to the scientific insight and knowledge of the phenomena of the development of increasingly diverse religious expressions, especially in Indonesia. The method used in this article is qualitative, and the steps taken in compiling this research use library research. By using relevant, similar, and accurate references, this article will be accountable. So this research will be useful for academics (lecturers-students) for additional teaching materials for the study of religious movements

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[8] Saryono, Mekar Dwi Anggraeni, *Metodologi Penelitian Kualitatif dan Kuantitatif dalam Bidang Kesehatan,* (Yogyakarta : Nuha Medika, 2013), 49.

[9] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&K,* (Bandung: ALFABETA, September 2019), 2.

[10] Lexy J. Moleong, *Metodologi Penelitian Kualitatif,* (Bandung: PT Remaja Rosdakarya, April 2017), 4.

[11] Wahidmurni, "Pemaparan Metode Penelitian Kualitatif", Dosen Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Maulana Malik Ibrahim Malang, Juli 2017, 4

in Indonesia and the general public as an addition to knowledge about religion that develops in Indonesia.

Islam as the Religion of Salvation

Islam, when viewed from various aspects, has various definitions. Etymologically, Islam comes from the Arabic word "*sin, lam, mim*", which means "peace, purity and obedience". In *shar'i* terms, Islam is defined as obedience to the will of Allah, and not disobeying the laws that He has established. From this, the root meaning of Islam and the shar'i meaning have a unity of meaning that can be summarized as follows: "Only by obeying and submitting to His provisions, a person will reap the haqiqi peace and gain eternal purity".[12]

Another definition was also put forward by Abul A'la Maududi, he stated concisely the definition of Islam as follows "Obeying Allah SWT and submitting to His orders without disobeying". Likewise, in the realm of interpretation put forward by one of Indonesia's renowned mufassirs Quraish Shihab that the content of the meaning of Islam means "a teaching that so yearns for peace". More comprehensively, the understanding of Islam has at least five contents that should be understood. *First,* it comes from the hadith excerpt as follows; "Tell me (O Muhammad) about Islam! The Prophet replied: You recognize that there is no God but Allah, Muhammad is His servant and His Messenger, establish prayer, give alms, fast in the month of Ramadan and perform Hajj in the temple if you can" (HR. Bukhari and Muslim).[13]

Secondly, Islam means total surrender to Him by declaring monotheism with full obedience to His laws, and avoiding bad deeds and from those who do bad deeds. Not only that, Islam is

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[12] Arijlmanan, "Revitalisasi Islam Sebagai Pedoman Hidup Manusia", *Al-Mashlahah: Jurnal Hukum dan Pranata Sosial Islam*, Vol. 6, No. 2 (Oktober 2018), 143.

[13] Arijlmanan, 145.

also defined as submission and awareness inwardly and outwardly of the power of Allah SWT over everything.[14]

Third, Islam is a way of life, the rules contained in the Sharia (in the form of aspects of praying and *muamalah*)[15] which are integral in regulating the order of life of mankind on earth and become the core of moral teachings as exemplified by the Prophet Muhammad Saw which is disseminated to all people. For those who comply with these provisions will get sweet rewards both in this world and in the hereafter, and vice versa (QS. Ali Imran: 183). *Fourth,* Islam is a set of guidelines for life manifested in the form of sharia to the Messenger, whether it includes morals, beliefs, muamalah, thinking and history contained in its own primary reference (al-Qur'an and Hadith).[16]

Fifth, it is the answer to three problems that often exist in human life, namely regarding man's relationship with God, then towards his fellow man, and relationships with the universe. In fact, Islam is a true guide to life, which has the ability to immerse in all aspects of human life, a panacea in repairing and overcoming society to the path that is pleasing to Him.[17] Religion is also not a mere spiritual fulfillment tool, but also has an important role in regulating all aspects of life, including social relations.[18]

Typology of Islam in Indonesia

Indonesian-style Islam, which is often referred to as Islam Nusantara, is a distinctive feature of several typologies in various parts of the world. The meaning of Islam Nusantara itself is rooted in the acculturation of culture and religious teachings (Islam)

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[14] Arijlmanan, 145.

[15] R. Abuy Sodikin, "Konsep Agama dan Islam", *Al-Qalam,* Vol 20, No 97 (April-Juni 2003), 12.

[16] Eka Safliana, "Al-Qur'an Sebagai Pedoman Hidup Manusia", *Jihafas,* Vol. 3, No. 2 (Desember 2020), 72.

[17] Arijlmanan, "Revitalisasi Islam", 147.

[18] Rizal Mubit, "Peran Agama dalam Multikulturalisme Masyarakat Indonesia", *Episteme,* Vol. 11, No. 1 (Juni 2016), 164.

which are taught by Allah SWT through the Prophet Muhammad SAW. That way, the acculturation of culture and religion creates a distinctive style of religion compared to Islam that developed in the Middle East, because each region has a certain culture and characteristics. The efforts to define the meaning of Islam Nusantara by several figures are as follows, by Muhajir defined as "Islam Nusantara is a practice and understanding of Islam in the archipelago which is the result of the dialectic of sharia texts with local cultural realities". Even another definition was put forward by Bizawie, "Islam Nusantara is a typical Indonesian-style Islam, which combines theological Islamic values with cultural values, local traditions, and customs". The dialectic between theological Islamic teachings and local culture makes Islam distinctive and forms local wisdom.[19] Thus, the term Islam Nusantara has its own characteristics with the appreciation of locality, and is different from Islam that grows and develops in the Middle East, Africa, Europe and even some Southeast Asian countries.[20]

Another interpretation of the term Islam Nusantara is that it is more emphasized on its da'wah methodology which has certain characteristics. The principle of Nusantara-style Islamic proselytizing is more about holding on to the universality of Islamic teachings themselves and adhering to ahlussunnah waljama'ah, by entering the cultural-traditional area so that it is easily accepted by local people. In the Indonesian context, Islam was easily accepted by the local community through the role of the Walisanga who were able to take advantage of the gap in

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[19] Lestari, "Islam Nusantara Corak Spiritualitas Pribumi", *Jurnal Elkatirie: Jurnal Ilmu Pendidikan dan Sosial*, Vol. 1, No. 2 (April-Oktober 2019), 30.

[20] Saiful Mustofa, "Meneguhkan Islam Nusantara Untuk Islam Berkemajuan: Melacak Akar Epistemologis dan Historis Islam (di) Nusantara", *Episteme,* Vol. 10, No. 2 (Desember 2015), 409.

grounding da'wah in a society that was thick with Hindu-Buddhist religious traditions at that time.[21]

Thus, it can be emphasized that Islam Nusantara is a model of understanding, thinking, and practicing Islamic values that are packaged with local traditions and culture, which in this case focuses on the territory of Indonesia. Another characteristic of Islam Nusantara is that in terms of theology, it adheres to Asy'ariyah, Sufism follows al-Ghazali, and follows the Shafi'i school of thought. But it is not enough to stop there, other components that become the object of study and the characteristics of Islam Nusantara include education, tradition (culture) and politics.[22]

The concept of *rahmatan lil 'alamin*, enshrined in the holy text of the Qur'an, animates the Indonesian form of Islam, which is dynamic, moderate, peace-loving, tolerant, and even views diversity and difference as a gift. Even other characteristics that are often used as jargon are: Islam that embraces, not hits: Islam that is peaceful, not divisive: Islam that is friendly, not angry: Islam that fosters, not insults. From here, it is clear how the style and typology of Islam in Indonesia, that moderate or middle Islam (*al-washat*) is the basic ideological and philosophical foundation of Islam Nusantara.[23] In the frame of Indonesia, which is a country with the largest Muslim population in the world, it appears that Nusantara-style Islam is represented by two social organizations, namely Nahdlatul Ulama and Muhammadiyah. The call for tolerance and moderation in religion is a term that is actively promoted in counterbalancing the extreme Islamic movements that have begun to develop in Indonesia.

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[21] Irham, "Bentuk Islam Faktual: Karakter dan Tipologi Islam Indonesia", *el-Harakah*, Vol. 18, No. 2 (2016), 204.

[22] Irham, 205.

[23] Dudung Abdul Rohman, "Tipologi Pergerakan Dakwah Islam di Indonesia", *Tatar Pasundan: Jurnal Diklat Keagamaan,* Vol. XII, Vol. 32 (Januari-April 2018), 51-52.

As during the Old Order, which was then led by Sokarno. At that time, Islamic political movements began to emerge, such as Darul Islam with its mission which was considered correct in forming the Indonesian Islamic State. However, this subsided when the Muhammadiyah and NU organizations rejected it. Even the Masyumi party also rejected it. Then when (1967-1885) the New Order which was still less effective in rolling Islamization in the archipelago. This stems from the intimidation of the government at that time. Therefore, Darul Islam (under the guise of radicalism) returned to the surface with its proud jargon "*Jihad*" which also secretly moved underground under the leadership of Abu Bakar Ba'asyir under the pseudonym "*Usrah*" which spread from the Bandung area to other cities in 1978.[24]

Only when entering (1986-1997) the second half of the New Order was there a change in it, namely the government allowed Islamic ideology to blend in the political corridor. Entering the post-Reformation era, democracy and a climate of openness emerged, which at that time received a serious threat marked by the presence of religious and ethnic conflicts. Many circles reflected on the assessment of Indonesian Islamic modernism, which was then in a democratic position which was then accompanied by the emerging Islamist (Political Islam) groups.[25]

These differences are classified into several Islamic camps that are also widely spread in Indonesia. As in Joko Tri Haryanto's writing that in addition to the major sects that have developed such as Sunni, Mu'tazilah and Shia,[26] especially in Indonesia is a "fertile field" in forming or growing micro Islamic sects. However, before going far in this regard, it is interesting to first understand

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[24] Kunawi Basyir, "Ideologi Gerakan Politik Islam di Indonesia", *Al-Tahrir: Jurnal Pemikiran Islam*, Vol. 16, No. 2, (November 2016), 347-348.

[25] Kunawi Basyir, 363.

[26] Ramli Abdul Wahid, "Aliran Minoritas dalam Islam di Indonesia", *Journal of Contemporary and Muslim Societies,* Vol. 1, No. 2 (Juli-Desember 2017), 157-158.

the problem of modernity and tradition whose impact can now be felt. In this regard, Muhammad 'Abid Al-Jabiri's question is whether we still have a choice about modernity.[27] Tradition here is part of the past that exists until today so that it is in dialog / protocol with modernity. Thus, ambivalence can grow which then one day can lead to a discourse of revival.

Still according to Muhammad 'Abid who states that we do not have a choice over modernity because it comes from outside that is imposed just as we ourselves do not have a choice over the habits / traditions that already exist. 'Abid states that this is not a matter of choice, but ambivalence or cleavage, where at one time there is a sense of hatred and pleasure towards certain objects / things. The western world is seen as an example of progress, both technological and other things. But on the other hand, it is seen as a great enemy of Islam because it is imperialist and repressive towards Islam which must be resisted. This is in the results of Rio Febrianur Rachman's research, where the western world also views Islam as such that there are still some Islamophobia phenomena, because it is seen as synonymous with acts of theism, violence, wahabism and ISIS. [28]

Likewise, the view of tradition. Often traditions are viewed/made as a reference because they have existed before or inherited from ancestors, and at the same time they are also seen as a long passage full of backwardness and stagnation.[29] The dialog between modernity and tradition above gave birth to a new paradigm, especially orientation in the Islamic world. On the other

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[27] Chafid Wahyudi, "Tipologi Islam Moderat dan Puritan: Pemikiran Khaled M. Abou el-Fadl", *Teosofi: Jurnal Tasawuf dan Pemikiran Islam,* Vol. 1, No. 1 (Juni 2011), 76.

[28] Rio Febrianur Rachman, "Perspektif Karen Amstrong Tentang Islamophobia di Media Barat", *Dakwatuna: Jurnal Dakwah dan Komunikasi Islam,* Vol. 4, No. 4 (2018), 1.

[29] Muhammad Harfin Zuhdi, "Tipologi Pemikiran Hukum Islam: Pergulatan Pemikiran dari Tradisionalis Hingga Liberalis", *Ulumuna: Jurnal Studi Keislaman*, Vol. 16, No. 1 (Juni 2016), 53.

hand, it gave birth to a puritanical paradigm faced with a moderate paradigm.[30]

From here both often create a tug-of-war in shaping / believing in the most authentic and correct things, both in terms of roles and levels in Islam. Moderate and puritanical thinking or typology is represented by several Islamic groups or organizations in Indonesia. NU and Muhammadiyah seem to be a large part of moderate Islam in the Indonesian context. As expressed by the Secretary of PP Muhammadiyah Prof. Dr. Abdul Mu'ti, as follows: "So with this understanding, the perfect Islam is one whose outward appearance is beautiful, pleasant, and has its own attraction because of that beauty.

Because *wasathiyah* Islam must present an Islam that makes people happy with what the Muslims do whether from their behavior, or physically can be observed.[31] Puritan Islam itself by Khaled Abou el-Fadl is defined as uncompromising and adheres to the notion of absolutism (the most correct thing according to his own / the group's interpretation) in his belief.[32] The tendency of this group in many ways is to be purists, meaning that they are intolerant of differences in competing points of view, they also view pluralist reality as a form of contamination of the true truth.[33]

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[30] Ibnu Farhan, "Aliran Puritan dan Moderat dalam Islam", *Misykah: Jurnal Pemikiran dan Studi Islam*, Vol. 1, No. 1 (Januari-Juni 2016), 3.

[31] Biro humas admisi unusia, "Muhammadiyah Gerakan Wasathiyah Islam Berkemajuan", https://www.unisayogya.ac.id/muhammadiyah-gerakan-wasathiyah-islam-berkemajuan/#:~:text=Wasathiyah%20Islam%20Muhammadiyah%20adalah%20Gerakan,di%20dalam%20hadis%20Nabi%20Muhammad., (diakses pada 5 Juni 2023).

[32] A. Rafiq Zainul Mun'im, "Islam Puritan vs Islam Moderat (Menapak Gagasan Khaled Abou el-Fadl dalam The Great Thefl: Wrestling Islam From Extremists", *At-Turaz: Jurnal Studi Keislaman*, Vol. 5, No. 2 (Juli-Desember, 2018), 232.

[33] Ibnu Farhan, "Aliran Puritan", 4.

This group can be said or described as militant, radical, extremist, fundamentalist, jihadist and fanatic.[34] However, Abou Fadl's view prefers to use the nickname puritan, which means that it is intolerant of many different points of view and tends to use violence / coercion in the reality of its preaching. We can find puritan-intolerant groups represented by Wahabi-Salafi Islamic organizations, the Front Pembela Islam (FPI), Hizbut Tahrir Indonesia (HTI), Ikahwanul Muslimin (IM) and similar groups.

Such as the case when FPI on January 30, 1999 after the grand tabligh in Yogyakarta which carried out attacks and riots.[35] With doctrines and calls for jihad or returning everything to Islamic texts, this kind of Islamic group or typology is in the spotlight, especially in Indonesia and is often referred to as radical or classified as terrorists.[36] The moderate Islamic typology "*Al-Wasathiyah*"[37] itself is different from the puritans. As explained in the previous paragraph, moderate models of Islam tend to be tolerant, respectful of differences, inclusive, not takfiri, not supremacist and contextualizing in understanding Qur'anic verses.[38]

The emergence of moderate Islam in the Indonesian context cannot be separated from the history of the spread of Islam through the role of Walisongo, who used traditional cultural media

[34] Nunu Burhanuddin, "Akar dan Motif Fundamentalisme Islam: Reformulasi Tipologi Fundamentalisme dan Prospeknya di Indonesia", *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya*, Vol. 1, No. 2 (Juli 2016), 202.

[35] Saifuddin, "Kekerasan Atas Nama Tuhan: Studi Kasus Kekerasan FPI di Yogyakarta*", In Right: Jurnal Agama dan Hak Azasi Manusia*, Vol. 1, No. 1 (2011), 79.

[36] Nurul Faiqah, Toni Pransiska, "Radikalisme Islam dan Moderasi Islam: Upaya Membangun Wajah Islam Indonesia yang Damai", *Al-Fikra: Jurnal Ilmiah Kesilaman*, Vol. 17, No. 1 (Januari-Juni 2017), 34.

[37] The meaning of Wasathiyah is simply defined as a good and commendable characteristic that fortifies a person from behavior that leads to extremism.

[38] Iffati Zamimah, "Moderatisme Islam dalam Konteks Keindonesiaan (Studi Penafsiran Islam Moderat M. Quraish Shihab", *Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir*, Vol. 1, No. 1 (Juli 2018), 80.

in his preaching. Differences in the view of moderate Islam adherents are considered a necessity that must be addressed wisely, and *sunnatullah* is even a blessing in social life.[39] As also expressed by Gus Dur (KH. Abdurrahman Wahid) who also built the idea of Islam that is friendly, cool, loving and peaceful. For Gus Dur, the creation of a society that is democratic, fair, tolerant, civilized, and does not discriminate against ethnicity, religion, race or class is the essence of religion. All human beings are equal: no one should be inferior or superior.[40]

In his writing, Quraysh Shihab states that: "diversity in life is a necessity desired by Allah SWT. This includes differences and diversity of opinion in the scientific field, even the diversity of human responses regarding the truth of the holy books, the interpretation of their content, and the form of their practice".[41]

When implementing moderate Islam, although there is no definite source or reference,[42] but at least in applying Islam that is peaceful, polite, understands other groups and spreads compassion without reducing the real principles of Islam, this type of Islam is highly recommended to be actualized. For Azyumardi Azra, moderate Islam is the original / distinctive / distinctive character of Muslim religiosity in the Nusantara.[43] As when it touches on peace, harmony, tolerance and dialogue of civilizations, actually the

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[39] Asep Abdurrohman, "Eksistensi Islam Moderat dalam Perspektif Islam", *Rusyan Fikr*, Vol. 14, No. 1 (Maret 2018), 29.

[40] Kunawi Basyir, "Makna Eksoteris dan Esoteris Agama dalam Sikap Keberagamaan Eksklusif dan Inklusif", *Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, Vol. 8, No. 1 (Juni 2018), 234.

[41] M. Quraish Shihab, *Secercah Cahaya Ilahi: Hidup Bersama Al-Qur'an,* (Bandung: Mizan, 2007), 52.

[42] The term moderate Islam can be said to be a Muslim who is in the middle (ummatan wasathan), dynamic, accepting differences. This kind of Islam is usually not separated from pre-existing cultures but also does not reject good things from outside. In interpreting religious texts, they tend to be contextualist and not anti-Muslim.

[43] Irham, "Bentuk Islam Faktual: Karakter dan Tipologi Islam Indonesia", *el-Harakah: Jurnal Budaya Islam*, Vol. 18, No. 2 (2018), 203.

actors who are willing to accept or apply it is rightly said to be moderate.

Moderate Islam in the Indonesian frame is currently largely represented by the Islamic community organizations Nahdlatul Ulama (NU) and Muhammadiyah (MD).[44] The principle of Rahmatan lil Alamin-style Islam is its hallmark.[45] As quoted / dawuh KH. Said Aqil Siradj (NU), "The strategy of da'wah in the Companions of the Prophet, the Guardians, and the Kiai, is always peaceful and polite. Nor does it burden or hurt others".[46] Then KH. Hasyim Muzadi also stated so, "The strength of Islam is in its gentleness, not in its violence".[47]

Extreme Islam: A Religious Movement

The study of extreme Islam has come to the fore as groups legalizing violence in the name of religion have grown in various regions. In the present era, this group is often known as radicals, hardliners who until now exist and are not easily eradicated by repressive actions. This is because the attitude they promote is based on a belief that often relies on Islamic texts (al-Qur'an, Hadith) without understanding the context at hand. Such actions are often referred to by academics and religionists as textualist, not contextualist.[48]

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[44] Eka Prasetiawati, "Menanamkan Islam Moderat Upaya Menanggulangi Radikalisme di Indonesia", *Fikri: Jurnal Kajian Agama, Sosial dan Budaya*, Vol. 2, No. 2 (Desember 2017), 527.

[45] M. Zainuddin, Muhammad In'Am Erha, *Islam Moderat: Konsepsi, Interpretasi dan Aksi,* (Malang: UIN Maliki Press, 2016, 39-40.

[46] Instagram, "Quotes", https://www.instagram.com/p/B4jUYksFmHP/?utm_medium=copy_link, diunggah pada 7 November 2019 di akun @nahdlatululama (diakses pada 3 Juni 2023).

[47] Instagram, "Quotes", https://www.instagram.com/p/CB1hn94pWPf/?utm_medium=share_sheet, diunggah pada 25 Juni 2020 di akun @ulama.nusantara, (diakses pada 5 Juni 2023).

[48] Sihabuddin Afroni, "Makna Ghuluw dalam Islam", 72.

The definition of extreme itself in the KBBI (Kamus Besar Bahasa Indonesia) means: a). the hardest, the most extreme, the highest: b). very firm, fanatic, hard. That way, extremity is something (deeds/actions) that is out of bounds.[49] If positioned in Islamic terminology, such an attitude is called *ghuluw* (excessive in a matter). Or it can also be defined as an attitude that exceeds the limits or is excessive that is not in accor dance with the provisions of the law. In terms of terms, *ghuluw* is a type or model of religion that results in a person who takes this path not following the rails or deviating from his religion. However, there are other Arabic terms that refer to the extremes mentioned above, such as ifrat (narrowing), *tanattu'* (being extreme), *takalluf* (forcing oneself) or *tashaddud* (making things difficult).[50]

Historically, extremes have often occurred in aspects of religious practice. Broadly speaking, this attitude is divided into two parts. The first is extreme in terms of creed, such as the *ghuluw* of the Christians towards the concept of the Trinity that they adhere to, which so exalts the Prophet Jesus, even considering him as God or the son of God. In Islam itself, this attitude was also adopted by the Syiah Rafidhah group, which at that time positioned Ali bin Abi Talib higher than the previous companions, even the Prophet Muhammad. Even more extreme they consider Ali as a manifestation of Allah SWT. One other extreme example is when a Sufi who considers his teacher the most correct and cannot be wrong.[51]

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[49] Tim Penyusun Kamus Bahasa, Kamus Besar Bahasa Indonesia Edisi 3, (Jakarta: Balai Pustaka, 2002), 292.

[50] Wildani Hefni, "Religious Moderation in The Digital Space: Case Study of Mainstreaming Religious Moderation among Islamic Higher Education Instituations", *Jurnal Bimas Islam,* Vol. 13, No (2020) 1.

[51] Sihabuddin Afroni, "Makna Ghuluw dalam Islam: Benih Ekstremisme Beragama", *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya,* Vol. 1, No. 1 (2016).

The Essence of the Meaning of Amar Ma'ruf Nahi Munkar

The meaning of the text *amar* (*al-amr*) itself is rooted in an Arabic word which means order, order or also order. *Ma'ruf* itself means known and recognized both by society, common sense and even Islamic law. In the fragment of the Qur'an text itself, it is familiarly known and known as *al-amru bi al-ma'ruf*. As the *ma'ruf* text, it is defined as a good that has been recognized and known by the custom (*'uruf*) that has been inherent in the midst of community life. Such as examples, removing large stones and thorns on the road, giving alms or food to people who are not able, or shaking hands with elders, mutual cooperation activities and so on. [52]

Meanwhile, the word munkar is the antonym of the word *ma'ruf. Munkar* itself is defined as things that are denied, hated, and rejected by the sharia community and the common sense of a religious person. For example: acts of murder, corruption, adultery, insulting others and other bad deeds. As we already know the meaning of both, especially the editorial munkar, the Prophet Muhammad also called not to do both. While the connection of the text is nahi munkar (an-Nahyu 'an al-munkar) means preventing everything that is rejected, prohibiting it, considered not included in the scope of goodness, hated, and considered not in accordance with the order of norms and Islamic law. For example, littering, corruption, robbing, stealing, doing damage, gambling, and similar things. [53]

Thus, preventing or prohibiting an evil is an effort to keep people and themselves away from actions that are not in accordance with religious norms and are rejected, hated, and even not recognized by the sharia-society. Indeed, in meaning, the text is very good in an effort to keep actions that are not in accordance

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[52] Muhbib Abdul Wahab, "Kontekstualisasi Amar Ma'ruf Nahi Munkar", *Institutional Repository UIN Syarif Hidayatullah Jakarta,* (September 2015), 1.

[53] Muhbib Abdul Wahab, 1.

with religious values and rules (Islam). However, sometimes someone who implements nahi munkar is more difficult than those who do amar ma'ruf, because it could be that the person who is prevented or reminded not to do evil disobeys and even resists. From here it is not uncommon for friction to occur if the speech delivered is not good, even offensive.[54]

Violence in the Name of Religion: Misunderstanding the Text

The hallmark of extreme Islam is that it relies on Islamic texts for everything, that it is wrong to look at things that disagree with its thinking. Such actions are less appropriate in their implementation if what is done in daily life uses violence or destruction, such as the Islamic Defenders Front, which often damages other people's facilities and property, under the pretext of religion. As well as the closure of food stalls during the month of Ramadan with actions that do not reflect the true morals of Islam. This is not justified by Islam. [55]

The concept of *amar ma'ruf nahi munkar* essentially aims to improve and change the situation of society/human conditions towards a better life. This is stated in QS. Al-Imaran: 104:

وَلْتَكُنْ مِنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَيَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ

وَاُولٰۤىِٕكَ هُمُ الْمُفْلِحُوْنَ

"And let there be among you a group of people who call to virtue, enjoin the good, and forbid the evil. And they are the lucky ones".

The fragment of the verse above commands and invites Muslims to goodness and prevents evil. In this case, it eventually

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54 Muhbib Abdul Wahab, 2.
55 Muhbib Abdul Wahab, 5.

gave rise to the term da'wah *amar ma'ruf nahi mungkar*. The da'wah referred to here is broad, in the sense that it is not limited to oral (speeches, lectures, orations, and similar things), but also includes how to act in a good, fair manner, empowering people, enforcing the law. Especially in cases that often occur, such as the FPI (Front Pembela Islam) in recent years committing acts of rioting, it is not in line with the original purpose of the Qur'anic text. Misunderstandings and shallow interpretations make the understanding of extreme Islam narrow and justify all means in achieving their desires, even by means of violence.[56]

Khaled abou el-Fadl said that this kind of Islamic group is often dubbed puritanical, exclusive, intolerant, textualist and extreme Islam. This was also done by the leader Ali Kalora who was killed some time ago after a shootout with police officers. Ali Kalira was the leader of the extremist Mujahidin Indonesia Timur (MIT) group, even a subordinate of ISIS who often disturbed the comfort of the mountainous areas of Poso, Sigi and Parigi Moutong, Prov. Southeast Sulawesi.[57]   In the current context, extreme Islam in Indonesia is represented by Salafi-Wahabi groups, the Front Pembela Islam (FPI), LDII, Hizbut Tahrir Indonesia (HTI) and several other hardline sects. In fact, this also penetrates the university realm, which is now known as the echo of liberation, which is so eager to echo the issue of the khilafah state as a patent benchmark in the Islamic state.

Likewise, there is the jargon or pretext of *jihad fi sabilillah* which is interpreted by fighting falsehood at any cost. In the name of religion in eradicating everything that is considered not in accordance with their thoughts, they are increasingly aggressively

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[56] Sihabuddin Afroni, "Makna Ghuluw dalam Islam:"
[57] Wahyuni Sahara, "Profil Ali Kalora, Pemimpin Kelompok Teroris MIT yang Tewas", https://nasional.kompas.com/read/2021/09/19/11431511/profil-ali-kalora-pemimpin-kelompok-teroris-mit-yang-tewas?page=all, (Diakses pada 5 Juni 2023).

promoting Islamic propaganda which according to them is true but often contradicts Islamic values which emphasize peace and beauty. Jihad is also seen as one of the ways of holy war that must be carried out with great enthusiasm, even anyone who adheres to the extreme flow if they die in the process of jihad, then the reply they believe is heaven and sahid. As well as bombings and even acts of terror in various government agencies and the general public under the pretext of defending Islam.[58]

In Islam itself, textual understanding is not enough in understanding the meaning of Islam in the style of the Prophet Muhammad Saw which is full of politeness and tolerance in its application. Even Islam itself in reality in the Qur'an calls for a lot of kindness and calls for peace without violence. That way, the actions taken by extreme Islamic groups in understanding the meaning of *amar ma'ruf nahi munkar* still have a misunderstanding if there is still an element of violence or destruction in it. In accordance with the principles of Islam that are peaceful and polite to anyone, the concept of *rahmatan lil 'alamin*[59] which is firmly held by moderates in Indonesia has become a popular jargon and has become a reference system for implementing the correct Islamic law.

Conclusion

The misunderstanding of *amar ma'ruf nahi mungkar* by extreme Islamic groups as we already know is part of the spirit of religion. Textualist understanding and its inappropriate application using violence and even destroying facilities in the name of religion or even God is an act that is not in line with the principles of Islam itself which aims to be a perfect religion (in all aspects). Therefore, this kind of understanding in Indonesia should be avoided,

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[58] M. Zaki Mubarak, "Dari NII ke ISIS: Transformasi Ideologi dan Gerakan dalam Islam Radikal di Indonesia Kontemporer", *Episteme,* Vol. 10, No. 1 (Juni 2015), 83-84.

[59] Eka Prasetiawati, "Menanamkan Islam Moderat Upaya Menanggulangi Radikalisme di Indonesia", *Fikri,* Vol. 2, No. 2 (Desember 2017), 532.

because not everything can be considered right according to their own thoughts, even legalizing all means in achieving their goals. Often in viewing the reality of life in Indonesia is not in accordance with the views in the days of the Prophet's life. Of course, this kind of understanding is less dynamic and flexible in looking at social realities and contexts. Therefore, the diversion of the implementation of amar ma'ruf nahi mungkar really needs to be understood seriously to the generation of Indonesian Muslims in order to counter extremist groups that often disrupt religious life and harmony in Indonesia in the name of the word of God.

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