

## Islam Perceived From Religious-Radicalism Discourse

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### Abstract

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Many non-Muslims in the West perceived Islam as a religion closely linked with radicalism, especially after the tragedy of the bombing at the World Trade Center on 11st September 2001, which was followed by a series of bomb explosions in a number of countries. Although the assumption, to some extent, is understandable, the view is, of course, not entirely true. Despite the fact that there is a small group of radical people in Muslim society, the majority of Muslims are in the opposite position against them. In addition, if we examine in depth, Islam does not tolerate any radical action. It is a religion of love which strongly encourages its followers to do the best to others, including to all non-Muslims. This article offers alternative solution to minimize the negative effect of radicalism through a so-called 'deradicalization'.

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### A. Background

Islam is a friendly and peaceful religion in line with its mission as '*rahmatan li al-'alamin*'. The values of Islam have the side of compassion, that is the mercy that greets all humanity, which provides security, comfort, tranquility and peace to all human beings.<sup>2</sup> There is not any values in Islam that encourages his followers to hate and hurt other beings. If any, it is a small part in order to solve the problem of its followers, and not its teaching substance.

The Holy Qur'an and the Sunnah are believed by Muslims to be the main source of solving all existing problems. Both sources are transcendent in the sense that they are limited by space and time. However, to understand a religion it is not sufficient by just understanding the sources of its teachings rigidly, since the teaching will be actualized into the social reality of its followers. This then drives what form religious values of Muslim.

The discourse on religious radicalism is a phenomenon that seemingly challenges Muslims to be further answered. The issue of radicalism has already been hugely discussed, since radicalism as a socio-historical phenomenon has been widely discussed over political discourse and global civilization due to the power of media, that has significantly framed the perception of the world community<sup>3</sup>. Various labels are introduced by Western societies, such as in Europe and in the United States, to refer to radical Islamist movements, which include militants, extremists, militants, right-wing Islamists, fundamentalists, and even terrorists.

After the devastation of communist ideology, some western countries even viewed Islam as a movement of scary civilization. According to Samuel Huntington, after the war between the Soviet Union and the US finished, the next Western enemy was Islam. There is no political constraint that is more fearful than the rise of the Islamic movement, which later has been labeled as Islamic radicalism. The accusations and propaganda of Western countries over Islam as a religion that supports the movement of radicalism has already become an international issue <sup>4</sup> The label of radicalism associated with the Islamic movement (*al-barakah al-islamiyah*) against western and its allies was deliberately framed into a political commodity. The Palestinian resistance movement, the Iranian Islamic Revolution, the Al-Jazair FIS Party, anti-US behavior led by Ayatullah Khomeini, Mu'ammarr Ghadafi or Saddam Hussein, the Islamic movement in South Mindanao, the anti-US in Sudan, the spread of Indonesian

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<sup>2</sup>Hamka Haq, *Islam Rahmah untuk Bangsa*, (Cet.I; PT. Wahana Semesta Intermedia, 2009), h. 32.

<sup>3</sup>Yusril Ihza Mahendra, *Fundamentalisme*, in Muhammad Wahyuni Nafis (editor), *Rekonstruksi dan Renungan Relegius Islam* (eds. I; Jakarta: Paramadina, 1996), p. 95.

<sup>4</sup>See Irene Handono, *Menyingkap Fitnah dan Teror* (eds. I; Bekasi: Gerbang Publishing, 2008), p. 248. Ahmed, Akbar S., *Postmodernisme, Bahaya dan Harapan Bagi Islam*, translation by M. Sirozi, Mizan, Bandung, 1993.

Muslim solidarity towards the oppressed brothers and so on, for instance, are all phenomena that are made by the western media in campaigning the label of Islamic radicalism.<sup>5</sup>

The urgency of western communities in generalizing Islam as a radical religion has constrained them to objectively view the historical aspects of Muslims. But this does not necessarily mean to justifying the practice of radicalism performed by any religion and morality. It has been clear that the term radicalism is not a vocabulary raised from the teachings of Islam. Rather, it is more widely introduced by the western media in viewing and assessing Islam as a religion of violence. In fact, Islam is indeed a religion of peace, and has never taught radicalism as introduced by the west. Islam, furthermore, does not have any connection with radical movements, nor does any Islamic message pointing to the teachings of radicalism, either from the normative or historic view of the prophetic side.

However, it cannot be denied that there is a group of Muslims performing radicalism and violence driven by various pretenses like jihad against disbelief '*kafir*'. It is caused by the emotional sentiments that exist among some groups of Muslims, and not at all based on the basic teachings of Islam itself.<sup>6</sup>

## B. Problem Statements

Driven from the introduction mentioned above, some problem statements are formulated as follows:

1. What is Radicalism?
2. What factors led to the emergence of radical movements in religion?
3. What efforts should be performed to minimize the action and reaction of radicalism in religion?

## C. Discussing the term of Religious Radicalism

### 1. Definition of Radicalism

The word radicalism, according to English dictionary, is literally defined as extreme or hard-line view. In this respect, radicalism means a vision or an ideology that demands drastic change or a so-called *fundamental reform*.<sup>7</sup> The essence of radicalism is such a radical ideology that expects some changes by violence. This understanding is actually driven from a political notion that requires extreme changes based on the ideology they believe.

The term radicalism is commonly interpreted as groups which have particular interests. Within the scope of religious groups, radicalism is seen as a religious movement that seeks to completely overhaul the existing social and political order by committing to violence.<sup>8</sup> Speaking from the perspective of social science, radicalism is meant as a view that wants to make fundamental changes based on its interpretation towards social reality or ideology they believe.<sup>9</sup>

Based on the discussion of the meaning of radicalism above, it is reasonable to consider radicalism as a neutral concept, thus not a harassing concept, since fundamental and radical changes can be, on one hand, achieved through peaceful and persuasive ways, while on the other hand can be violent. Therefore, the meaning of radicalism is not singular, but strongly relies on its context. In the context of terrorism, radicalism is clearly meant as a violence; but in the context of thoughts and ideas, radicalism is not violence. Within this interpretation, radicalism should not be an issue as long as it is not followed by violence.

KH. Tarmidzi Taher defines radicalism through a positive view, which is meant *tajdid* (renewal) and *islah* (improvement). That is, a spirit of good change. That's way, the radical thinkers are regarded as supporters of long-term reform in a nation and state.<sup>10</sup>

Within the aforementioned definition, the meaning of radicalism can be further developed. That is, a view or way of thinking of a person who demands such improvement of quality and peace of multidimensional environment. So that, all levels of society can afford harmonious and peaceful life. The meaning of the word can also be expanded into a word that contains a strong sense of grip, belief, creator of peace and tranquility, and etc.

<sup>5</sup> Irene Handono, *Menyingkap Fitnah dan Teror*, p. 249.

<sup>6</sup> Ali Syu'aibi dan Gils Kibil, *Meluruskan Radikalisme Islam* (Eds. II; Duta Aksara Mulia, 2010), p. 4.

<sup>7</sup>A.S. Hornby, *Oxford Advanced: Dictionary of Current English*, (UK; Oxford University Press, 2000), p. 691. See also the big dictionary of Bahasa Indonesia, (Jakarta: Ichtar Baru, 1995), p. 354.

<sup>8</sup>A. Rubaidi, *Radikalisme Islam: Nabdatul Ulama Masa Depan*, (Jogyakarta: Logung Pustaka, 2007), p. 33.

<sup>9</sup>Ismail Hasani dan Bonar Tigor Naipospos (ed), *Radikalisme Agama di Jabodetabek dan Jawa Barat: implikasinya terhadap jaminan Kebebasan Beragama/ Berkeyakinan*, (Jakarta: Pustaka Masyarakat Setara, 2010), p. 19.

<sup>10</sup>Tarmidzi Taher dkk. *Radikalisme Agama*, (Jakarta: Pusat Pengkajian Islam dan Masyarakat IAIN Jakarta, 1998). p. 7. See also Muhammad Imarah, *Fundamentalisme dalam Perspektif Pemikiran Barat dan Islam*, Terjemahan Abdul Hayyie al-Kattani, Gema Insani Press, Jakarta, 1999.

Therefore, it is plausible to say that radical-minded people must have a more detailed and deep understanding, and perseverance in maintaining their belief. It seems rarely, but this in fact raises the deviating impression among society. Moreover, the addition of the suffix *-ism* gives meaning to the view of life (paradigm), which is a belief or a doctrine. Its use is also often connected with a particular group or belief.

As the time flies, the understanding towards radicalism experiences a distortion of meaning, due to the lack of point of view discussed. The public only highlights what radical groups do in the case of violence, while they never intend to find out what those groups are really looking for. Similar reaction showed by the government, which leads to the discrimination against their groups is such inevitable.

## 2. The term Islamic Radicalism is a western terminology

Islam as a religion of peace actually does not justify any kind of violence. In line with this, Islam is a religion of peace that teaches peace and seeks for peace.<sup>11</sup> Islam, moreover, never justifies the practice of violence in spreading religions, religious beliefs, and political ideas. Radical ways to achieve political goals or maintain what is considered to be sacral are therefore not Islamic values. In the tradition of Islamic civilization itself, the term radicalism is also unknown.

The term religious radicalism (Islam) came from the western media, which intends to refer to hard-lined Islamic movement, later so-called extremist, fundamentalist, and militant groups. The term fundamentalism<sup>12</sup> and radicalism in western perspectives, in addition, are often attributed to extreme, stagnant, conservative, anti-western, and strong in defending their opinions even with physical violence.<sup>13</sup>

The use of the term radicalism or fundamentalism attributed for Muslims is inappropriate, because the radicalism movement does not occur in every Muslim country and therefore cannot be over generalized into Islam. Radicalism is a movement committed by individuals or groups who are disadvantaged by socio-political and socio-historical phenomena.

According to the western perspective, the Islamic movement has become a suspicious phenomenon, especially after the explosion in New York WTC building which was strongly accused to extreme Islamic group, Al-Qaeda led by Usamah bin Laden.<sup>14</sup> This has increasingly turned the term of Islamic radicalism into a more globalized discourse, that implies the suspicion of the world community, especially the west and the United States over the Islamic movement.<sup>15</sup> This is also because the success of western Europeans and the United States manipulating mainstream media to frame the public opinion.

The issue of violent practices committed by a group of Muslims, historically-sociologically, are more appropriately perceived as socio-political phenomena rather than religious phenomena despite the raising of religious banners. The radicalism performed by some Muslims, by the Western media is likely exaggerated, thus becoming an international discourse and successfully creating public opinion.

That is, Islam is a terrible and violent religion. As a result, many negative stereotypes are addressed to Islam, so that Muslims are stereotyped as people who need to be suspected.

Violent practices committed by a group of Muslims carrying religious symbols have been exploited by westerners by exploiting the mass media as a primary tool in holding the reins of civilization, so that Islam is constantly stereotyped by the public in a negative way. Perhaps western society has been deceived by its own trick of civilization in exploiting the media it created.

This could happen as western societies are able to control the mass media as a powerful instrument intended to frame the dominant culture of global civilization. As can be seen, what is perceived by the world community is now what is defined by western media. The label of Islam attributed to fundamentalist and radical movements is particularly pleasing to the western media rather than Tamil labels in Sri Lanka, Hindu militants in

<sup>11</sup>Harun Nasution, *Islam Rasional*, (Bandung: Mizan Media Utama, 1995), p.124.

<sup>12</sup>Fundamentalism (*al-ushuliyah*) is an ideology which intends to fight a belief in a radical approach. In a narrower definition, religious fundamentalism is such a belief that the Holy book contains completely right values, and away from any incorrectness. See B.N. Marbun, *Kamus Politik*, New Edition (Jakarta: Pustaka Sinar Harapan, 2002), p. 173. See also Abu Ridho, *Terorisme*, (Jakarta: Pustaka Terbiatuna, 2003), p. 101.

<sup>13</sup>Ali Syu'aibi dan Gils Kibil, *Meluruskan Radikalisme Islam* (Eds. II; Duta Aksara Mulia, 2010), p. 4

<sup>14</sup>On international media, the ex U.S President George W.Bush strongly suspected Usamah bin Ladin as a planner of bombing 11st September. This kind of claim strengthens the negative stereotype of western people over Islam as an aggressive religion, militant, and full of terror. See Zuhacri Misrawi dan Khamami zada, *Islam Melawan Terorisme* (Eds. I; Jakarta: LSIP, 2004), p. 66-67.

<sup>15</sup>See Irene Handono, *Menyingkap Fitnah dan Teror*, p. 249.

India, IRA (armed-groups in Northern Irish), right-wing Jewish militants, and spiritual sects in Japan or even old enemies, communist-Marxist that commonly commit to violence as a solution to solve their problem.

The Western media likely ignore the development of violence supporting religious beliefs that are carried out by non-Muslims or supported by the "left" ideology, since they strongly associate Islam with the words of radicalism, fundamentalist, or militant movement. Such a clear example is that the silence action of the western political elite in pretending to see some violent practices committed by Jewish extremists or Israeli soldiers over Palestinian Arabs. What these violent groups have done is factually similar to what the hard-liners of "Islamic radicalism" have performed. But the term radicalism is weirdly associated with the Islamic movement.

This historical-sociological reality is an example of how the west utilizes double standards and, much importantly, unfair action to Islam. When the mosque and Mullah are considered as a symbol of radicalism, or when Muslim cultural phenomena are projected as a form of fanaticism and extremism. These all have caused restraint and imprisonment of Islamic civilization, because the West has given civilization claims over Islam while the process of Islamic civilization is shaping its identity. Such a thing does not justify the act of radicalism committed by Muslims, as the practice of violence in any reason splits religious norms as well as humanity harassment.

Therefore, it is clear by now that the label of radicalism addressed by the west to Islam is a such kind of insulting Islam, because in Islam there is no command to commit any violence. The misguided term should not happen as long as the west is willing to examine Islam objectively, that normative Islam is sometimes not implemented by a group of Muslims in a sociological-historical context. Islam is different from the behavior of Muslims, meaning that the brutality (radicalism) committed by a group of Muslims cannot be overgeneralized to Islam as a religion. In the opposite, small groups of fanatic Muslims who lead to violent are also considered as a serious concern to the future of human civilization. Furthermore, the radicalism movement carried out by a group of people, including Muslims, is a chronic spiritual cancer that can threaten humans' civilizations.

### 3. Factors influencing Radicalism

Academically, the term religious radicalism emerged approximately around the nineteenth century, and continued to surface until now. In secular western tradition, it is marked by the success of industrialization on positive things on the one hand. On the other hand, it is negatively proven by the emergence of feelings of emptiness of the soul, the melancholy, the emptiness, and the instability of feelings.

When further examined, the major cause of the emergence of radicalism is ideology. Although the ideological factor does not stand independently, it is related to a multivariable triggering factor. If the ideological factor does not go hand in hand with the complex trigger factors, then violent actions will not occur. In this case, radicalism arises owing to various causes, including underdevelopment of education, political change, poverty or low civilization, culture and social person.<sup>16</sup>

Moreover, the emergence of radicalism in the form of movement or understanding in Islam is triggered by two factors, namely internal and external factors, where each fundamentally contributes to the elaborative influence in reflecting *lahiriyah* from every action and reaction.

#### a. Internal factors

The internal factor is driven from the legitimacy of religious texts, which is in contrast to the legitimacy of the text, both religious and cultural texts. For the case of Islamic extremism movement, nearly all Islamic regions including Indonesia also use Islamic texts (al-Qur'an, hadith and classical sources- ungrammatical book) as the base of theological legitimation, because textual concept, to some extent, supports these kinds of exclusivism and extremism attitudes.<sup>17</sup>

In accordance with the radical movement, a leading cause of violence is a reason of running *shari'ah*, the form of fighting non-believers in Allah and so forth. Not to mention, radical-fundamentalist groups also often interpret Islamic texts according to their own tastes and intentions, without paying attention to the contextualization and historical aspects of the text. As the results, many of the *fatwas* are made contrarily to universal values of human rights, and to Islamic emancipation, considering Islam as the religion of human liberation from hegemony shackles. Islamic texts that are often inappropriately interpreted are, for instance, about slavery, non-Muslim status, and the position of women.

<sup>16</sup>Agus SB, *Deradikalisasi Nusantara; Mengobarkan Perang Semesta Anak Bangsa Melawan Radikalisme dan Terorisme Berbasis Kearifan Lokal*, (Eds. III; Jakarta: Daulat Press, 2016), p. 49-50.

<sup>17</sup>Agus SB, *Deradikalisasi Nusantara*, p. 51.

Another internal factor is religious sentiments. In this respect, it should be admitted that one of major causes of the emergence of the radical movement is religious sentiments, including a religious solidarity for those who are oppressed by certain powers. But, this phenomenon is rather known to be a religious-emotional factor, and not religion (an absolute holy revelation). It can be seen, for instance, at the massacre run by Israel's state of affairs to Palestine, which significantly triggered radical attitudes among Muslims against Israel, whose action intends to isolate the state of Israel. So that, Israel will not be able to succeed their import-export trading.

## 2. External factor

The external factor is triggered by various reasons;

*First*, social-political factors. The signals of religious violence are rather more appropriately seen as socio-political symptoms than religious symptoms. The movement misguided by the west is called Islamic radicalism, which is more appropriately perceived from the perspective of socio-political context within the historical context of humanity in the society. According to Azyumardi Azra<sup>18</sup>, the deterioration of the position of Muslim countries over the north-south conflict became the major cause of radicalism. Historically, it can be seen that the conflicts generated by radicals with the extreme groups, who are opposing and confronting themselves with other groups, are more based on socio-political issues.

In this case, the radical community viewed the historical fact that Muslims are likely not benefited by global civilization, and thus generates resistance towards the dominating forces. By bringing the language and symbols and religious slogans, radical groups attempt to touch religious emotions and embrace the power to achieve the "noble" goal of politics. However, this kind of strategy cannot be always considered to be manipulating religion, because some of their behavior is based on the interpretation of religion in viewing historical phenomena. As many deviations and social imbalances disadvantaged the Muslim communities, then the radicalism emerges which is supported by religious sentiments and emotions.

*Secondly*, cultural factors. This cultural factor also plays a considerable role in causing the emergence of radicalism. This is culturally acceptable, as revealed by Musa Ash'ari<sup>19</sup>, that an attempt is always found in the society to escape from the bondage of certain cultural influences that are considered inappropriate, while the values of cultural factors discussed here is as an anti-thesis against the culture of secularism. Western culture is a major source of secularism that is regarded as an enemy that must be eliminated on earth. However, historical facts show the dominance of the Western cultures over various aspects of Muslim lands and cultures. Thus, western civilization these current days is the dominant and universal expression of mankind.

The Western people have deliberately marginalized all the aspects of Muslims' life, so that Muslims become likely underdeveloped. The Western, with its secularism, is already considered a nation that pollutes the cultures of the East and Islam. Furthermore, it is also considered the greatest danger of the continuity of Islamic values.

*Thirdly*, the ideological factor of anti-westernism. Westernism is a kind of thought endangering Muslims in performing Islamic *shari'ah* (Islamic traditional laws). Thus, the western symbols should be diminished for the enforcement of Islamic *shari'ah*. Although anti-western motivations and movements cannot be entirely blamed due to religious beliefs, the paths of violence chosen by radical groups show their inability to position themselves as competitors in culture and civilization.

*Fourth*, the government policy. The inability of government over some Islamic countries to act, in order to improve the situation of the growing frustration and anger of some Muslims, is due to the ideological, military, and economic dominance of the great countries. In this case, the elites in Muslim countries cannot find the main cause of emergence of violence (radicalism), which constraint to overcome social problems faced by the people.<sup>20</sup>

*Fifth*, Western mass media that, so far, always blames the Muslims is also considered a factor in the emergence of violent reaction run by Muslims. The propaganda through the media has tremendous powers, and is very difficult to defend. So that some "extremes" are radical behavior in reaction to what is inflicted upon the Muslim community.

### D. Deradicalization; an Alternative

<sup>18</sup>Azyumardi Azra, *Pergolakan Politik Islam, Dari Fundamentalisme, Modernisme Hingga Post-Modernisme*, (Eds. I; Jakarta: Paramadina, 1996), p. 120.

<sup>19</sup>Musa Asy'arie, *Manusia Pembentuk Kebudayaan dalam al-Qur'an*, LESFI, Yogyakarta, 1992.

<sup>20</sup>Amin Abdullah, *Studi Agama, Normatifitas Atau Historisitas?*, (Eds. I: Yogyakarta: Pustaka Pelajar, 1996), p. 24.

The radicalization is intended to reduce any kind of radical activities, and further to neutralize radical understanding for those involved in acts of violence, and members of society who have been exposed into radical understandings. The aim is that actors of violence in the name of religion abandon their actions and eventually seek to support moderate and tolerant thoughts.<sup>21</sup>

Deradicalization has a broad meaning, including beliefs, understandings, and actions that attempt to change radical to non-radical view. Perceived from Islamic teachings, Harfin Zuhdi defined deradicalization as an attempt to eliminate a radical understanding towards the verses of the Qur'an and hadith, especially those speaking of jihad, and war against the infidels and so forth.<sup>22</sup>

Based on these interpretation mentioned above, deradicalization is not intended to convey a new understanding of Islam and not the effort of silting *aqidab*. Rather, it is an effort to restore and rectify the understanding of what and how Islam really is.

Looking at the historical-sociological phenomenon with regard to the emergence and development of this radical movement, there are some notes as part of the deradicalisation. The radical movements committed by some Muslim groups actually reflect a mixture of internal and external factors. Therefore, some solutions have to be done as follows:

1. Reconstructing the religious understanding from the symbols into the universal-substantive values.

As explained previously, one of the internal factors of the emergence of radical movement in religion (Islam) is a religious emotion driven from the interpretation of religious teachings. There are a number of confusions led by the thoughts of founding fathers with regard to the movement. It even strongly indicates the existence of manipulation efforts towards *nash* built on religious emotions, but not supported by the maturity of thinking.<sup>23</sup> In this case, if the radicalism movement is based on the interpretation of religious teachings, then the solution that needs to be taken in order to minimize the movement of religious radicalism (especially Islam), is by reconstructing the understanding of religion, from the normative into the ethical, substantive and universal understanding.

However, it is noteworthy that this is not an easy thing as it requires total and complex efforts. Changing mindset and mental attitudes is such a very difficult thing to do, especially if the previous mindset has been sustained by a strong and deeply religious belief.

2. Restoring the rights of Muslims (economic, political, and territorial issue)

In fact, the radical militant attitude reflected in the emotions of fundamentalist thought, extremism and other concepts of *isms* cannot be separately observed from social, political, economic, and cultural contexts.<sup>24</sup> In addition, the restoration of the political rights of Muslims who have been so far "prisoned" by the West, such as the stop of war media on Islam, that made Muslims disadvantaged by Western media propaganda. Not to mention, the return of territory belonging to the Muslim community which have been previously occupied by western or its allies; the end of colonialism and economic, cultural and military dominance by the west over Muslim countries which are considered militants. Thus, it is suggested that the restoration of the rights of Muslims is a necessary condition in minimizing radicalism.

### 3. Government Policy

In addition, the policy of government from Muslim countries also plays an important role in minimizing radicalism. That the radicalism movement carried out by a group of Muslims is a symbol of the distrust of the power, and a will of the governments from Muslim countries. It is also a symbol of their powerlessness in international diplomacy because it has been marginalized and colonized.

In this respect, rigid solution offered by the government against the radical movement does not only solve the problem, but also causes the radical movement remains constant. In addition, it can lead problems that can trigger a new radicalism. For example, once the ruler does not understand the phenomenon of his society, when suspicion and violence are used as a tool to eradicate radicalism, it then will not disappear from historical phenomena. Radicalism, for sure, cannot be defended by violence. Radicalism carried out by a group of Muslims has an idea (political ideology and religious ideology). Besides that, it is supported by powerful emotions and

<sup>21</sup> Agus SB., *Deradikalisasi Nusantara; Mengobarkan Perang Semesta Anak Bangsa Melawan Radikalisme dan Terorisme Berbasis Kearifan Lokal*, (Eds. III; Jakarta: Daulat Press, 2016), p. 143.

<sup>22</sup> Muhammad Harfin Zuhdi,, *Fundamentalisme dan Upaya Deradikalisasi Pemahaman al-Qur'an dan Hadis* dalam Jurnal "Religia" Vol.XIII No.1, April 2010, p. 91.

<sup>23</sup> Ali Syu'abi dan Gils Kibil, *Meluruskan Pemahaman Radikalisme*, p. 275

<sup>24</sup> Ali Syu'aibi dan Gils Kibil, *Meluruskan Radikalisme Islam*, p. 275.

religious solidarity. Therefore, to reduce radicalization takes persuasive effort, generosity, and a sense of brotherhood from the rulers of Muslim countries. Through this way, a more radical movement can be prevented.

Islamic identity (general awareness as Muslims) is indeed a precise identity, and becomes an effective reference for the radical movement. But the external factor, which is western domination and arbitrariness over Muslim countries is a more dominant factor that led to Muslim radicalism. It is obvious, therefore, that radicalism emerges from the pride of the Islamic identity which is insulted by the West, or the complaints of oppressed Muslims and hopelessness of helplessness.

Emerging solutions should cover the complex issues, that all have to start from the wisdom of Western leaders as well as those of Muslim countries. The instability of social-political and economic conditions has had Muslims marginalized, which should be used as the initial foundation in solving the problem of radicalism. Otherwise, the peaceful "Islam" will be manifested into the form of violent radicalis

## 5. Conclusion

1. Radicalism is a complex problem which does not stand alone. It is strongly based on political and ideological values. Like an ideology that continues to bind, radicalism takes the path of religion to justify all actions of anarchy. Thus, Islam is not identical to radicalism. The term religious radicalism is purely a Western terminology, and not a part of the Islamic values.
2. Factors causing the emergence of radical movements in religion can be perceived from two factors, which are internal and external factors. Internal factors, on one hand, are driven from the legitimacy of the holy text, and the frustration it has. The external factors, on the other hand, are caused by social, political, cultural, ideological, government policies and media or the Western press.
3. Such an effort run in order to minimize the movement of radicalism is deradicalization, by reconstructing patterns of understanding the religious communities, that tends to understand the text in a rigid and narrow approach. The rights of those who have been deprived must be returned from the invaders, which include political, economic and other rights. In addition, we need persuasive effort, a sense of brotherhood from the rulers of Muslim countries in order to reduce radical movements.

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