

Radicalism and Fundamentalism in the Perspective of Contemporary Islamic Theology

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DOI : <https://doi.org/10.47625/fitua.v6i2.1125>

Article	Abstract
Article History : Received : Oct, 07, 2025 Reviewed: Oct, 14, 2025 Accepted: Oct, 18, 2025 Published: Oct, 18, 2025	Radicalism and fundamentalism in contemporary Islam have become pressing global issues that significantly affect social, political, and cultural dynamics. This study adopts a qualitative approach through library research to analyze the relationship between radicalism, fundamentalism, and contemporary Islamic theology as an alternative framework. The findings indicate that radicalism is often rooted in literal and partial religious interpretations, socio-political dissatisfaction, and cultural resistance to modernization. Fundamentalism, meanwhile, provides the ideological foundation for exclusivism and intolerance, which in turn can escalate into radical practices. In response, contemporary Islamic theology emphasizes rational, critical, and contextual approaches that prioritize dialogue, pluralism, inclusivity, and humanism. By reconstructing religious thought, reinterpreting sacred texts, and applying these perspectives in education and social institutions, contemporary theology serves as a strategic instrument to counter radical ideologies. This article argues that revitalizing contemporary Islamic theology is essential to fostering moderate, tolerant, and humanistic religious practices that remain relevant to modern challenges while upholding universal values of peace and justice.
Keywords: <i>Radicalism, Fundamentalism, Contemporary Islamic Theology, Inclusivism, Moderation</i>	

INTRODUCTION

In essence, every religion or belief system tends to believe that its teachings are the most authentic truth. This belief is natural, because religion is indeed a way of life for its adherents. However, forcing a uniform understanding has the potential to trigger prolonged conflict. Throughout history, an exclusive attitude that denies the truth of other teachings has often led to tension and even warfare between religious communities (Azfar et al., 2025). This exclusivism is one of the triggers of religious radicalism, and Islam is often accused of being the source of global violence.

This phenomenon further exacerbates the global condition characterized by a weakening of human values and a loss of humanity. These symptoms are exacerbated by a partial understanding of religion, socio-political tensions, economic dynamics, and ethnic and tribal superiority. This situation is often exploited by certain groups to instill deviant ideologies, thereby encouraging radical actions cloaked in religious legitimacy (Hidayat, 2021). As a result, Islam's image is often tarnished, triggering Islamophobia, which is negative prejudice and discrimination against Muslims.

The reality of religious radicalism is far more complex than simply a matter of religious institutions. This phenomenon arises from multidimensional factors, such as textual interpretations, social injustice, economic inequality, and political instability (Effendi, 2020). Radicalism can be divided into two levels: the level of thought and the level of action. A literal understanding of the verses of the Qur'an and misinterpretations of Islamic history gave rise to the radical Salafi and Wahhabi movements in the 18th century (Askar Nur, 2021). Excessive

religious fanaticism is not merely a criminal issue, but also involves political, security, media, human rights, and social psychology dimensions (Ani Nuraeni et al., 2024).

In this context, radicalism is closely related to fundamentalism. The term fundamentalism originally referred to Protestants, but later expanded to the social, political, cultural, and even interfaith spheres (Darifah et al., 2021). Along with the development of contemporary Islamic thought since the 19th century, a new typology has emerged that emphasizes the integration of religion and science (Badriah et al., 2021). Moderate expressions of Islam are also evident in Lombok society through halal tourism programs and religious destinations (Jaya et al., 2023). Meanwhile, in Islam, fundamentalism is understood as an effort to purify teachings from heresy, but it needs to be studied further because it has a significant impact on social life (St. Halimang, 2021; Azizah et al., 2021).

Indeed, Islam brings security, peace, and prosperity to all creatures (Iqbal & Baharuddin, 2023). However, fundamentalism remains characterized by two main features: a literal interpretation of religious texts and a rejection of pluralism (Harjana et al., 2025). Various contemporary Islamic theological studies offer alternative paradigms. Fazlur Rahman emphasizes the importance of rationalizing teachings through *ijtihad* and rejecting rigid attitudes (Bimagfiranda & Santosa, 2023). In line with this, Abu Zayd interprets the Qur'an as a historical text that needs to be analyzed linguistically, semiotically, and socially, thereby avoiding absolutism of meaning (Azhar & Zulkarnaen, 2024).

Previous studies have predominantly analyzed radicalism and fundamentalism through historical and sociological lenses, yet a significant gap remains in understanding their ideological roots through contemporary Islamic theology. This study addresses this gap by offering a theological analysis that integrates progressive Islamic thought with Indonesia's current socio-religious dynamics, thereby providing a more fundamental solution that targets the belief systems underpinning radical movements. Based on the above description, this study will identify the forms of religious radicalism and fundamentalism that have developed in Indonesia. In addition, the relationship between fundamentalism and radicalism in the socio-religious context needs to be examined further. Thus, contemporary Islamic theology can offer conceptual solutions to respond to radicalism and fundamentalism.

The novelty of this research lies in the use of contemporary Islamic theology as an alternative paradigm in responding to radicalism and fundamentalism. Unlike previous studies that predominantly emphasized historical, political, or security aspects, this study integrates Fazlur Rahman's thinking, which emphasizes the importance of *ijtihad* and the rationalization of Islamic teachings, with Nasr Hamid Abu Zayd's idea that the Qur'an is a historical text that must be interpreted linguistically, semiotically, and socially. With this framework, the study is expected to make a conceptual contribution to strengthening religious moderation and building a rational, contextual, and humanistic understanding of Islam in the modern era.

RESEARCH METHOD

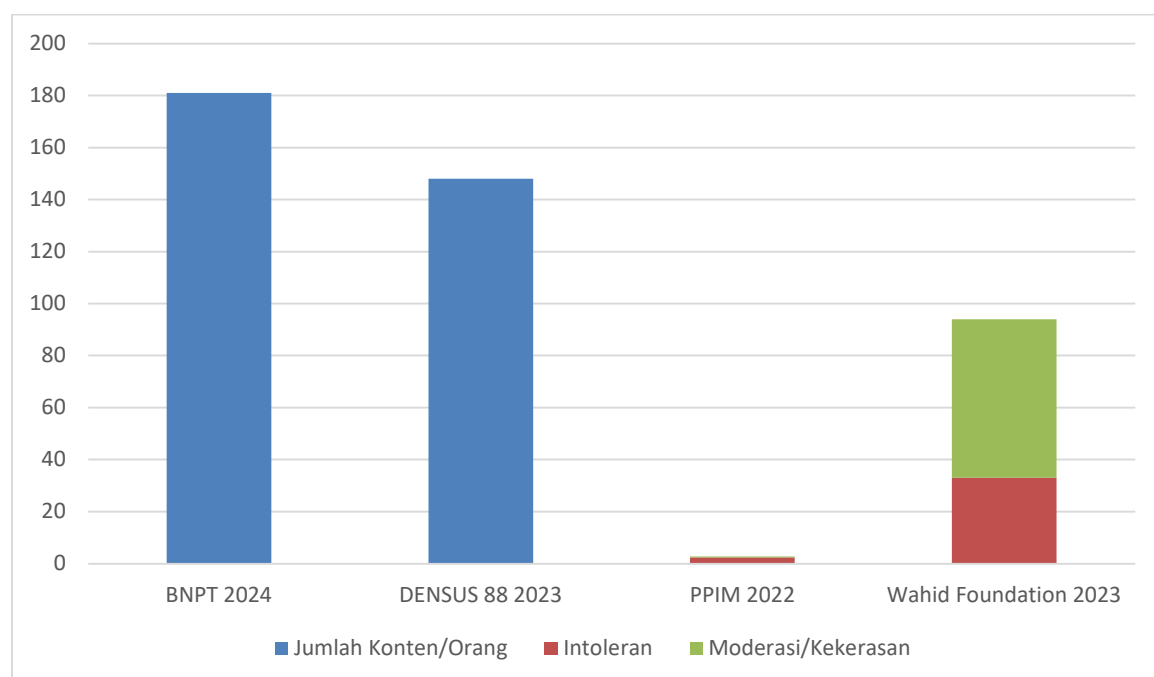
In this study, the researcher employed a qualitative method with a descriptive-analytical approach. The type of research conducted was library research or literature review, which relies on various scholarly literature as the primary data source. This approach was selected because the research theme is closely related to conceptual issues in contemporary Islamic thought, ideology, and theology, which are best analyzed through critical engagement with existing academic works. Data were collected from reference books, scientific journal articles, previous research findings, and other relevant academic publications directly related to radicalism, fundamentalism, and contemporary Islamic theology. To ensure the relevance and credibility of the sources, three main criteria were applied. First, publications from the last decade (2020–2025) were prioritized to maintain contemporary relevance. Second, sources were selected

based on their direct relation to the core themes of this study, namely radicalism, fundamentalism, and Islamic theology. Third, preference was given to peer-reviewed journal articles and academically published books, as these ensure the scholarly integrity and accuracy of the data. The data were analyzed using a thematic analysis approach consisting of three stages. The first stage was data reduction, in which the researcher identified, selected, and focused on the most significant materials relevant to the research objectives. The second stage was data interpretation, which involved contextual and critical reading to derive meaningful insights and conceptual linkages. The final stage was source validation, where multiple references were cross-examined to ensure the consistency and reliability of the information presented. As noted by (Creswell, J. W., & Poth, C., 2018), qualitative research emphasizes an in-depth understanding of phenomena through text and context analysis. Accordingly, this study is expected to provide a comprehensive theoretical contribution to the discourse on countering radicalism through contemporary Islamic theological frameworks. This methodological approach is expected to produce a more comprehensive understanding of how theological reinterpretation can contribute to countering religious radicalism and fundamentalism in Indonesia.

RESULT AND DISCUSSION

To strengthen the analysis, this article presents quantitative data related to radicalism and intolerance in Indonesia. Data from BNPT (2024) shows high levels of radical content activity on social media, while Densus 88 (2023) reveals the number of suspected terrorists arrested. On the other hand, a survey by PPIM UIN Jakarta (2022) and a report by the Wahid Foundation (2023) provide an overview of the level of intolerance among students, university students, and the general public. The following data visualization confirms that radicalism is not only present in the form of physical actions, but also develops in the digital space and in the social perceptions of the community.

Figure 1. Data on Radicalism and Intolerance in Indonesia based on BNPT (2024), Densus 88 (2023), PPIM UIN Jakarta (2022), and Wahid Foundation (2023).



Radicalism and Fundamentalism in Contemporary Islam

Data from the National Counterterrorism Agency (BNPT) shows that throughout 2024, 180,954 pieces of content containing radicalism and terrorism were successfully removed from social media platforms Instagram and Facebook (AntaraNews, 2024). In addition, in 2023, Densus 88 also arrested 148 suspected terrorists, most of whom were members of Jemaah Islamiyah and Jemaah Ansharut Daulah (Kompas, 2023). Interestingly, despite the high number of arrests, there were no open terrorist attacks throughout 2023-2024. This fact shows that radicalism in Indonesia is shifting from physical actions to the digital space, requiring a contemporary Islamic theological approach to deal with it.

The striking difference between mass deletion of digital content and the absence of physical attacks demonstrates a fundamental transformation in radical strategy. This study argues that we are witnessing not only a tactical shift, but also an epistemological shift: radicalism has moved from the physical realm to the realm of meaning, where battles are won through narrative domination rather than territorial control. This demands a theological response that is equally adept at semantic warfare.

According to (Sahal & Bayuseto, 2022) There are several main factors that have led to the emergence of radicalism in Islam in Indonesia, including:

1. Religious emotional factors, the spirit of jihad, and the narrow interpretation of *amar ma'ruf nahi munkar*. This leads to a tendency to interpret jihad as a justification for violence.
2. Socio-political factors, namely dissatisfaction with the government, which is considered secular and biased against Muslims, thereby encouraging radical groups to promote alternative ideologies to replace the existing system.
3. Cultural factors, in the form of clashes between modernization and globalization with traditional Islamic values, which ultimately gave rise to resistance in the form of a return to rigid teachings.
4. Religious misunderstandings, particularly in the doctrine of takfir (easily declaring others infidels) and extreme interpretations of jihad, so that violence is considered legitimate even against vulnerable groups.

While these factors help explain radicalism's appeal, they risk legitimizing it as a rational response to objective conditions. This analysis contends that what distinguishes radical movements is not their diagnosis of social problems, but their theological prescription a Manichean worldview that divides reality into absolute good and evil. The true danger lies not in their critique of society but in their monopolization of religious authenticity.

Islamic fundamentalism essentially aims to restore religious teachings to their purest form through a literal interpretation of the Qur'an and Hadith. However, exclusivity often opens the door to radicalism, especially when accompanied by intolerance towards other groups (Naufal et al., 2025). In the socio-political context, fundamentalism is also used to construct a closed identity that views secular states as failing to uphold Islamic values, giving rise to radical rhetoric based on an "us versus them" narrative (Satibi, 2023).

In education, fundamentalism can become a medium for spreading intolerant ideology, especially if students are only introduced to a single, exclusive interpretation (Haq et al., 2023). This can also be seen in the Hizbut Tharir Indonesia movement, which promotes the idea of a caliphate. Initially based on theological fundamentalism, it has developed into political radicalism by rejecting the existing state system (Jaelani, 2021). Thus, fundamentalism and radicalism are closely related: fundamentalism is the ideological basis, while radicalism is the practical manifestation of that ideology when it interacts with social and political conditions. The educational dimension of fundamentalism reveals its most insidious characteristic: its capacity to reproduce itself through intellectual dependency. This research identifies that

fundamentalist pedagogy typically creates what might be termed theological orphans students deprived of the intellectual tools for independent interpretation, thus remaining perpetually dependent on authoritarian religious figures. Contemporary theology must therefore prioritize theological empowerment over mere information transmission.

Contemporary Islamic theology emerged as a response to the challenges of the times and the limitations of classical theology in dealing with secularism and pluralism. Reconstruction is necessary to ensure that Islamic teachings remain relevant to the challenges of the times (Silaen et al., 2024). H.M. Rasjidi's thinking shows the importance of bridging religious texts with social contexts, so that theology is not trapped in normative formalities, but is actually present in society (Nuraeni, 2020). Meanwhile, Hassan Hanafi emphasizes critical rational theology with an orientation towards humanitarian issues, so that religion functions not only on a theoretical level but also in social practice (Negara, 2023).

Based on critical analysis, this study argues that radicalism and fundamentalism in Indonesia are complex socio theological phenomena that cannot be adequately addressed through a doctrinal approach alone. The digital transformation of radical movements requires a theological framework that integrates three essential dimensions: critical hermeneutics to deconstruct textual absolutism, social ethics to connect faith with civic responsibility, and digital literacy to combat online extremism. This research concludes that the digital age transformation of radicalism necessitates what might be termed three-dimensional theology: (1) hermeneutical depth to deconstruct textual absolutism, (2) ethical breadth to connect faith with social responsibility, and (3) digital height to engage contemporary mediums. Without this comprehensive approach, theological responses will remain fragmented and ultimately ineffective against the holistic challenge posed by modern radical movements. The fundamentalism radicalism nexus, while widely acknowledged, is often misunderstood as a linear progression. This study proposes a more nuanced understanding they exist in a symbiotic relationship where fundamentalism provides the ideological infrastructure while radicalism performs the disruptive praxis. They are not sequential stages but simultaneous dimensions of the same phenomenon, requiring a dual-front theological response.

Transition to Contemporary Islamic Theology

The Transition to Contemporary Islamic Theology emerged as a response to the challenges of modernity, the need for textual contextuality, and the dynamics of religious society in Indonesia. The article "Islamic Theology in the Modern Era: Between Challenges and Opportunities in Contemporary Thought" asserts that changes in the times, such as globalization, pluralism, and criticism of science, require Islamic thought to not only preserve tradition but also open space for dialogue and contextual adaptation (Rusli, 2023). The very notion of 'transition' implies a linear progression from inferior to superior theological models an assumption that requires critical examination. This study questions this evolutionary narrative and suggests instead that what is occurring is a diversification of theological options in response to plural modernities. The challenge is not simply to transition but to navigate multiple legitimate theological possibilities simultaneously.

The article "The Rational-Progressive Islamic Thought of Harun Nasution" published in *Fikroh Jurnal Studi Islam* shows that Harun Nasution proposed a theological approach that integrates criticism of classical theology and the contemporary social context, especially the challenges of modernization and the demands of pluralism (Bilmakruf, 2023). Nasution's rational-progressive project, while groundbreaking, contains an inherent tension: it seeks to validate Islam through modern rationality while simultaneously critiquing that same rationality's limitations. This research identifies this as the double bind of modern Islamic

theology the need to both meet and transcend modern epistemological standards, a challenge that continues to define the contemporary theological project.

Furthermore, the article in FiTUA: “The Theological Discussion of Qadariyah and Jabariyah: Tawakal from a Philosophical Perspective and a Survey of Modern Society” Tawakal in Philosophical Review and Modern Society Survey” provides a concrete example that contemporary theological elements not only discuss religious texts, but also how theology is used to address environmental issues and social responsibility, emphasizing that contemporary Islamic theology must be relevant in practice (Supriadin et al., 2024). The attempt to connect classical theological debates with modern environmental concerns represents an important innovation, yet this analysis reveals a persistent gap between theological reflection and practical application. The real test lies not in demonstrating relevance but in generating tangible impact a challenge that requires moving beyond academic demonstration to community-based implementation.

Finally, the article “Inclusive Islamic Law in the Future: An Analysis of Abdullah Ahmed An-Na'im's Thoughts on the Deconstruction of Sharia” shows how An-Na'im's proposed deconstruction of Sharia law becomes a model for the transition of Islamic theology that is not only normative but also humanistic and inclusive, requiring a reinterpretation of aspects of Islamic law to bring them into line with the contemporary context of justice and humanity (Rasyid & Fageh, 2025). An-Na'im's deconstructive approach, while powerful, raises important questions about the limits of reinterpretation. This study argues that his methodology risks creating what might be called 'interpretive anarchism' unless balanced with clear epistemological boundaries. The contemporary theological project must therefore navigate between the Scylla of rigid textualism and the Charybdis of limitless interpretation.

Collectively, these thinkers represent not a unified school but a spectrum of responses to modernity's challenges. This research proposes that their true significance lies not in their individual solutions but in their collective demonstration of Islam's interpretive plasticity. The contemporary theological landscape is characterized not by consensus but by productive tension a feature that should be embraced rather than resolved. The transition to contextual and rational theology, as advocated by these thinkers, marks a fundamental paradigm shift. This transition shifts the role of a theologian from merely being a guardian of static traditions to an active interpreter who bridges divine texts with the ever evolving human context, which is essential for theological relevance in the modern era.

The Implications of Contemporary Islamic Theology on Radicalism and Fundamentalism

(PPIM UIN Jakarta, 2022) The findings reveal that 58.5% of students and university students hold intolerant views toward followers of other religions, with 7.6% of them even agreeing with the use of violence in the name of religion. This fact underscores the need for a more inclusive and humanistic approach to contemporary Islamic theology. Similar findings are also highlighted in the report (Wahid Foundation, 2023), which notes that 33% of the population still shows intolerant tendencies, even though the other 61% supports strengthening religious moderation. This data shows that contemporary theology has a strategic role in strengthening religious moderation while suppressing the potential for radicalism. The survey data revealing significant intolerance among educated Muslim youth suggests a systemic failure in how Islamic theology is taught rather than merely what is taught. This study interprets these findings as evidence of what might be termed cognitive religiosity where students master religious information without developing corresponding ethical capacities. The challenge is thus not curricular but formational.

Zuhur Diana believes that the main weakness of classical theology is its inability to respond to the challenges of modernity. He emphasizes the need to reconstruct Islamic theology so that it is more open to plurality, tolerance, and social justice. In this way, absolutist

fundamentalism can be prevented and theology can function as an instrument of enlightenment for a more moderate religious life (Diana et al, 2025). While Diana correctly identifies classical theology's limitations, his solution risks creating a false dichotomy between tradition and modernity. This research proposes instead a critical traditionalism that engages tradition through contemporary questions without abandoning its foundational insights. The goal is not to replace classical theology but to reanimate it through contemporary concerns. A similar view was expressed by Satibi, who saw that radicalism often stems from a misunderstanding of religious texts, reinforced by socio-political conditions. Therefore, he proposed the need for hermeneutic methods and a rational approach in reading religious texts in order to counter radicalism, while at the same time giving rise to an inclusive, humanistic, and peace-oriented understanding of religion (Satibi, 2023).

Meanwhile, A. Munir emphasized the strategic role of Islamic education in countering radical ideology. According to him, contemporary theology combined with an educational approach can foster critical awareness and a moderate attitude among students. The implication is that Islamic educational institutions should not only be centers for the transmission of religious knowledge, but also serve as a preventive instrument in stemming fundamentalism and radicalism (Hale, 2022). The complementarity between Satibi's hermeneutical approach and Munir's educational strategy points toward a comprehensive solution, yet this analysis identifies a missing element: what might be called spiritual authentication the process by which new interpretations gain emotional and spiritual resonance in religious communities. Without this, even the most sophisticated theological innovations risk remaining intellectually compelling but spiritually empty.

In line with this, Irfan Zakariah shows that radicalism in Indonesia has undergone a significant transformation after involvement in the Afghan jihad, particularly through global networks and transnational ideologies. Therefore, it is necessary to reinterpret the meaning of jihad as not limited to militancy, but directed towards intellectual, social, and humanitarian struggles. From the perspective of contemporary Islamic theology, this serves as an ideological filter to reject extreme interpretations of jihad and reaffirm the peaceful and inclusive values of Islam (Zakariah, 2024). Zakariah's call to reinterpret jihad is crucial but requires further precision. This study distinguishes between negative jihad against extremism and positive jihad for civilizational contribution suggesting that contemporary theology must articulate both. The failure to promote positive jihad has allowed radical groups to monopolize the concept's emotional and moral energy. These views are in line with (Anwar & Surawan, 2025) which emphasizes that contemporary Islamic theology should not stop at speculative discourse, but must touch on social and humanitarian realities. With this orientation, theology functions as a critique of exclusive religious practices and as a foundation for preventing radicalism and fundamentalism in the name of religion.

Data on intolerance among students underscores that the battle against radicalism is, first and foremost, ideological in nature. Therefore, the most strategic implication of contemporary theology is its potential to be institutionalized in the national education curriculum, transforming classrooms into frontline spaces for fostering critical thinking, religious moderation, and a humanistic worldview. The institutionalization of contemporary theology in education, while necessary, must avoid merely creating alternative orthodoxies. This research proposes that the ultimate implication of contemporary Islamic theology is the democratization of religious interpretation shifting authority from exclusive institutions to inclusive communities. This represents not just a theological shift but a political one, with profound implications for how Islamic knowledge is produced and authorized in modern societies.

CONCLUSION

Radicalism and fundamentalism in Islam are complex issues that are not only related to religious factors, but are also influenced by social, political, economic, and cultural dimensions. Fundamentalism often becomes an ideological basis that rejects pluralism and relativism, while radicalism is a practical manifestation that appears in the form of intolerant and violent actions. Contemporary Islamic theology has emerged as a response to the limitations of classical theology by offering a more rational, critical, contextual, and humanistic approach. The thoughts of figures such as Fazlur Rahman, Abu Zayd, Hassan Hanafi, and Harun Nasution provide an important basis for reconstructing an understanding of Islam that is relevant to the challenges of modernity. In practical terms, contemporary theology can be used as a means of preventing radicalism through the reinterpretation of the meaning of jihad, the strengthening of moderate Islamic education, and the development of a theological discourse oriented towards peace and social justice. Thus, the revitalization of contemporary Islamic theology is an urgent necessity in order to realize a religious life that is inclusive, tolerant, and in accordance with universal human values. This study is not without its limitations. As a qualitative library research, its findings are confined to theoretical constructs and lack empirical validation from field data. Consequently, the proposed efficacy of contemporary theological frameworks in directly countering radicalism, while persuasive in theory, requires further testing in real world settings. Future research should, therefore, prioritize empirical investigations into the application of these theological concepts within educational curricula and community outreach programs. Furthermore, comparative studies examining how different Islamic schools of thought traditionalist vs modernist adopt and adapt these ideas could yield deeper insights into the practical pathways for theological renewal in diverse Muslim societies.

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