



THE ECONOMIC PARADIGM OF KORAN IN COUNTERING RADICALISM

Abstract: This paper examines the economic paradigm of the Koran in solving the problem of radicalism that is developing in the world today. One of the root causes of radicalism is poverty and economic inequality. Meanwhile, religion is only a trigger. The results of this research show that poverty, inequality and injustice are the main factors in the birth of radicalism. Islam is a way of salvation and peace that never teaches radicalism to its adherents. Efforts to break the chain of radicalism must be done with an economic approach. Considering that many acts of radicalism come from within Muslims, it is necessary to strengthen the economy among Muslims. This action is an effort to stem and stop acts of terror and radicalism that are mostly carried out by Muslim groups. Some of these efforts include optimizing the potential of philanthropy to improve the circulation of the ummah's internal finances.

Keywords: Radicalism, Poverty, Community Economy, and Philanthropy

Abstrak: Tulisan ini mengkaji tentang paradigma Koran dalam menyelesaikan masalah radikalisme yang berkembang di dunia saat ini. Salah satu akar masalah radikalisme itu adalah masalah kemiskinan dan ketimpangan ekonomi. Sementara agama hanyalah sebagai pemicu saja. Hasil riset ini menunjukkan bahwa kemiskinan, ketimpangan dan ketidakadilan menjadi faktor utama lahirnya radikalisme. Adapun Islam merupakan jalan keselamatan dan kedamaian yang tidak pernah mengajarkan radikalisme kepada penganutnya. Upaya untuk memutus rantai radikalisme harus dilakukan dengan pendekatan ekonomi. Mengingat banyaknya aksi radikalisme yang datang dari internal umat Islam maka penguatan ekonomi di kalangan muslim perlu dilakukan. Tindakan ini adalah upaya untuk membendung sekaligus memutus aksi teror dan radikalisme yang mayoritas dilakukan kelompok muslim. Di antara upaya itu antara lain dengan optimalisasi potensi filantropi hingga meningkatkan sirkulasi keuangan internal umat.

Kata Kunci: Radikalisme, Kemiskinan, Ekonomi Umat, dan Filantropi

Author:
Gusnanda¹

Affiliation:
¹UIN Imam Bonjol
Padang, Indonesia

**Corresponding
author:**
gusnanda
@uinib.ac.id

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INTRODUCTION

Radicalism has become a global problem that requires serious attention and effective solutions (Botma, 2020; Furwanida et al., 2023; Santoso et al., 2023) . One of the factors that influences the emergence of radicalism is economics. An unbalanced and unethical economy can trigger dissatisfaction and frustration, which can then contribute to the emergence of radicalism (Kamal et al., 2023; Mulyono & Mulyoto, 2017) . Therefore, it is necessary to carry out deeper research on how the Koranic economic paradigm can help break the chain of radicalism.

The economic paradigm of the Koran is a construction of knowledge in the form of economic concepts and principles inspired and revealed by Allah through the Koran (Syamsuri, 2016). In Islam, economics is not just a science, but also a system of life based on Islamic values and sharia principles (Fakrurradhi, 2021). The economic paradigm of Koran has values and principles that are different from conventional economics. It is focuses on justice, togetherness, and balance between the needs of individuals and society (Harahap et al., 2024) . In the Koran, Allah SWT teaches humans to respect private property, but also to utilize resources in a balanced way and not violate the rights of others. However, in practice, conventional economics often does not pay attention to these values and principles. Conventional economics tends to be oriented towards personal profit and does not pay attention to its impact on society and the environment (Fauziah & Sarkani, 2023) . This can trigger dissatisfaction and frustration, which can then contribute to the emergence of radicalism .

In recent years, criticism of conventional economics has increased. Many economists and ethicists are starting to notice that economics must be based on ethical and moral values, and pay attention to the balance between the needs of individuals and society. They argue that the economy must be



oriented towards justice and togetherness, and pay attention to the rights of other people (Kambali, 2015; Palupi, 2013; Rahmawati et al., 2021) .

The economic paradigm in the Koran emphasizes the principles of justice, common welfare, and equitable distribution of wealth. The Koran teaches the importance of zakat, infaq, and sedekah as mechanisms to help the less fortunate and reduce social inequality. With this just and inclusive economic system, society can experience social justice and equitable welfare, thereby reducing the potential for dissatisfaction that can trigger radicalism. The Koran also condemns exploitative and unfair economic practices, such as usury (excessive interest), which can lead to injustice and economic instability.

In addition, the economic paradigm of the Koran also encourages the development of a sustainable and ethical economy, where every individual is encouraged to work hard and contribute positively to society. These principles help create a harmonious and stable social environment, which can ultimately break the chain of radicalism. By prioritizing values such as justice, togetherness, and social responsibility, the economic paradigm in the Koran can be the foundation for building a peaceful and prosperous society, reducing the urge for individuals or groups to engage in radical actions as a form of protest against economic and social injustice.

RESULTS AND DISCUSSION

1. The Phenomenon of Radicalism: Global and Indonesian Context

Acts of violence often destroy human values. Whatever the reason, even though you are arguing for better change, "disappointment" with the dictatorship of those in power, or to uphold the truth , committing violence still harms human values. Throughout history, thousands or even millions of lives have been lost due to this radical-conservative spirit. It is

clear that acts of violence are like snowballs which only give birth to disaster after disaster for humans and humanity.

In fact, radical actions in this world are historic. Karen Armstrong, author of *The Battle for God; A History of Fundamentalism* says that one thing recorded in history is the ethnic cleansing of Jews and Muslim communities from Europe in 1492 AD. They were faced with two choices, baptized or deported. Meanwhile, those who oppose these two options mean choosing to die (Armstrong, 2001, pp. 15–16) . This kind of action is certainly a cruel and violent form of radical movement.

In its development, recently the issue of radicalism has always been identified with and has Islamic connotations. This *frame* was formed because a number of terror acts were often driven by "radical" Islamic groups. This generalizing justification needs to be dismissed so as not to harm Muslims. In the Indonesian context, the Government has tried to stem radicalism from spreading further. However, the deradicalization "project" does not seem to be optimal and satisfactory. Therefore, it is important to find the root of the problem and explain it so that radicalism can be stopped.

Karen Armstrong, as previously quoted mentions that at the end of the twentieth century there was born in every major religious tradition a “militant piety” popularly called “fundamentalism”. Armstrong further emphasized that these fundamentalists are willing to carry out war and murder in the name of religion and try to bring "the sacred" into the realm of politics and national struggle (Armstrong, 2001, pp. 15–16) . This phenomenon occurs in almost all parts of the world. A very heartbreaking recent fact is the massive massacre of the Rohingya Muslim ethnic group by the Myanmar military and Buddhist monks (Rosyid, 2019) . This incident has actually happened repeatedly, but to this day it has not come



to a conclusion. It is very ironic that Buddhist teachings, which have always valued human life, even forbade killing an ant, actually have the heart to carry out massacres and oppression. At the same time, Israeli atrocities against the Palestinian people also remain *a trending* issue of radicalism at the global level. This endless, bloody conflict has claimed thousands of lives. Israel's political and economic domination and hegemony makes the Palestinian people live in poverty and misery (Sihbudi, 2007) .

Even though radicalism colors almost all religions, as indicated by Armstrong, *the prejudice* of radicalism seems to be more inherent in Islam. Especially since the tragedy of the collapse of the World Trade Center (WTC) twin buildings in America, September 11 2001, seemed to lead the world community to believe that Islam is a radical religion. Osama Bin Laden is considered to be the party most responsible for this humanitarian tragedy (Amstrong, 2001, p. 9) . Maybe that's why the radical stigma emerged. Why not, the moments when these giant twin buildings collapsed were witnessed by millions of eyes almost all over the world on the screen, like a theatrical scene. Regardless of whether the accusations against Osama CS are true or not, what is clear is that this disaster has already damaged the image of Islam, *rahmatan lil 'alamin*.

Not only in a global context, the chaos of radicalism is also mushrooming in the country. Acts of radicalism under the guise of religion often occur. After the Thamrin bomb on January 12 2016, a series of terror bombs exploded again, including on May 24 2017 in Kampung Melayu, Jakarta. In this action, five people were killed and ten were injured (Munip, 2023) . In fact, the results on the other side of the Wahid Institute survey stated that the potential for radicalism at the grassroots level was truly worrying. This survey was conducted on 1,520 respondents using a *multi-stage random sampling method* , concluding that 11 million people

were willing/ready to take radical action (Budiman, 2020) . This is quite surprising data and fact that radicalism is currently haunting the security of this country.

It's strange indeed, when radical actions emerge from Muslim groups in a country that is actually Muslim-majority. This phenomenon seems to want to lead *public opinion* that Islamic teachings are the driving factor for the birth of radicalism (H Ali Muhtarom et al., 2019) . One of the consequences of this assumption can be seen, for example, from the case that happened to HTI recently. This stigma will certainly give birth and foster *Islamophobia* in this country. Even though none of Islamic teachings teaches its adherents to act radically.

2. Economic Problems as The Roots of Radicalism

The assumption that religious teachings are the root cause of the birth of radicalism certainly needs to be debated. Because all religions - especially Islam - certainly teach their adherents to do good and practice love between fellow humans. If it is not straightened out, religion will be claimed as a source of conflict and chaos. This is what many people fear that one day religion will be abandoned by civilization.

If you look closely, it seems that religion is only a triggering factor. Borrowing Amin Abdullah's term, religion as a trigger factor *is* used as legitimacy to justify radical actions. Religious texts are twisted and used as arguments to justify the blood of people who do not share their understanding and oppose their ideals. Meanwhile, conflicts resulting from radicalism are often exploited by pragmatic ruling elites and conservative businessmen who want to profit from this chaos. Their involvement exacerbated the ongoing conflict. Ideological clashes will



occur, horizontal and vertical conflicts will also become more widespread, making the problem of radicalism difficult to decipher.

Quoting the statement of Suleyman Demirel - the ninth President of Turkey - at the beginning of this article he firmly stated that, "*as long as there is poverty, inequality and injustice in this world, radicalism will continue to grow*" (Dianto, 2019) . This statement seems to refute the notion that radicalism is not caused by ideology, socio-politics, let alone religious teachings, but rather social inequality and economic inequality that will foster radicalism. When economic resources are dominated and hegemonized by "capital owners" over the lower middle class, it can certainly widen the gap between the rich and the poor. At a certain stage, this acute situation forces the lower classes to do anything profitable even if it is forbidden, such as radicalism. It seems that this is where the seeds of radicalism were born.

Allowing poverty to develop will give birth to various crimes and violence. This was reminded by Aristotle, the great philosopher from Greece, that poverty is the parent *of* crime . In line with this expression, several studies have also concluded that the problem of poverty makes the lower classes feel alienated so that this contributes greatly to the birth of radicalism (Najmuddin, 2018; Suhartini, 2013; Sutana, 2022) . This research confirms that poverty is the root of radicalism.

In recorded history, poverty has several times been the source of radicalism, including the Crusades. According to Philip K. Hitti, the desire to change fate for the better motivated the lower classes of European society to take part in this "holy war". This was exploited by the ruling elite and church circles to control the Mediterranean trade area and at the same time wanted to make the area a center for Western trade in the East (Hitti & Khalidi, 1943, p. 810) . In this case, political, social and economic issues seem to be capitalized on as religious issues to encourage Christians

to be willing to "fight for God". Even though the war was full of political-economic interests.

In Indonesia, according to several analyses, a number of cases of radicalism are also motivated by poverty. Because some of the suicide bombers allegedly came from the lower economic class and were experiencing economic hardship. Among other things, the perpetrator of the pot bomb, Dian Yulia Novi, apparently worked as a fish trader and had been a migrant worker in Taiwan (Kasanah, 2021; Ulfa & Sugara, 2022) . Not long after that, the country was also shocked by the suicide bombing in Kampung Melayu Jakarta, where the perpetrator only worked as a clothes tailor (Nurani & Nurdin, 2018; Sanur, 2018) .

Even if there are radical actors from the upper class, it seems their demands remain the same, namely equity, equality and socio-economic justice. The issue of poverty and sharp socio-economic inequality is made into a political agenda wrapped in religious sentiment or ideology so that someone is willing to become a Muslim "martyr". Syafi'i Ma'arif terms this phenomenon theology of death, namely an ideology that teaches the courage to die and the fear of living (Kurdish, 2017) . It is becoming increasingly clear that the birth of radicalism is driven by economic problems. Thus, economic problems must be resolved completely, if we agree that radicalism must be stopped.

3. Islam and The Issue of Radicalism

Etymologically, Islam comes from the words **سَلَامٌ - يَسْلُم - سَلَامَةٌ** which means safe and secure (Yunus, 1973, p. 177) . Moving on from this textual understanding, M. Quraish Shihab, stated that simply by understanding the meaning of the name of this religion, it can be seen that Islam is a religion that yearns for peace (Shihab, 1996, pp. 378–379) .



Apart from that, the expression of greeting - "*Assalamu'alaikum*" - which colors the activities of Muslims when they meet also reflects that peace is one of the characteristics of Islam. This expression also reveals the meaning that the desired peace is not only for oneself but also for others. This has also been explained in the Koran firmly and directly in Surah Al-Anbiya' verse 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Meaning: "*And We have not sent you (Muhammad SAW) , but to (be) a mercy to the universe.*"

If so, it is not surprising that the Prophet SAW said that one of the characteristics of Muslims is to maintain their actions and words so as not to hurt fellow Muslims. As narrated by Imam Al-Bukhary in his *Sahih* that the Prophet Muhammad SAW said:

عَنْ عَامِرٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

Meaning : "*From 'Amir he said, I heard 'Abdullah Ibn Amr say that the Messenger of Allah said that what is called a true Muslim is one who is safe from other Muslims through his mouth and hands.*"

Not only between fellow Muslims, the Prophet SAW also advised not to disturb humans in general, as in the hadith narrated by Imam Al-Tirmizi that "*A believer (who is perfect), namely other people, feels that their blood and property are safe from harm.* (HR al-Tirmizi).

The process of preaching Islam carried out by Rasulullah SAW with *wisdom, mau'izhatil hasanah* and *mujjadilah* with *ihsan* helped strengthen that Islam is a religion of peace. Even if there is war, it is only carried out in order to eliminate persecution, and even then within certain limits. The power of war is used not to intimidate but as a shield to defend against enemy attacks (Shihab, 1996, p. 379) .

Therefore, conceptually it needs to be emphasized that Islam is a religion of peace. This is proven by theological teachings and historical

facts since Islam was born until today. The existence of radical movements emerging from some Muslims is indeed a phenomenon that cannot be denied. However, this reality is not due to religious teachings but rather due to a deviant understanding of the source of religious teachings. This kind of action constitutes rape of sacred religious texts. The Koran and hadith are finally understood by force according to the desires of reason and greed, which legitimizes subversive and radical actions to realize certain goals and interests.

Once again, Islam is not a radical religion. In his teachings, there is no one command to act like violence. In fact, Islam came to be a torch of light in the darkness of human values. He exists to free humans from the shackles of oppression, backwardness and injustice. So how can radical claims be made against Islam ?

4. Independence of Alternative People to Prevent Radicalism

In previous studies it was concluded that the birth of radicalism was not due to political, ideological or even religious issues. However, the root of this radicalism is the problem of economic inequality. So the solution to stop this radicalism is only to restore the people's economy to make it more independent and fair.

In fact, if Muslims apply their religious teachings in *a positive way* , of course the economic problems that are the source of radical actions will be resolved. There are many signs in the Koran that speak about this issue. Although it does not explain it in detail, in principle the Koran has a value system that encourages its people to be economically independent. For example, the concept of zakat plays a role in stabilizing economic disparities among the people. The order to pay zakat is contained in the Koran, surah al-Baqarah verse 43:



وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

Meaning: "*And establish prayer, pay zakat and bow with those who bow.*"

M. Quraish Shihab interprets this verse by quoting Abu Hayyan's statement that zakat is a very fundamental *maliyah* (property) worship. Because sociologically, with the existence of zakat, harmonious relations will be established between fellow Muslims. More than that, theologically, zakat is essentially a form of servant's obedience to God, which is sincerely handed over to poor Muslim brothers (Shihab, 2002, p. 204) .

The provision of zakat appeared around the second year of the Hijriyah. At this time, zakat collection was directly controlled by Rasulullah SAW himself or through the zakat amil he established. Then the zakat is distributed to the mustahik who are near the place where the zakat is collected (Rozalinda, 2017, p. 275) . This historical fact shows that the role of zakat has long been a means of alleviating poverty.

In today's context, the collection and distribution of zakat should be managed by a professional institution, so that its objectives are maximized. This is hinted at in the Koran in surah al-Taubah verse 103: "*Take charity (zakat) from some of their wealth, with that zakat you cleanse and purify them and pray for them.*" This verse was interpreted by M. Quraish Shihab as an argument about the obligation for rulers to collect zakat (Shihab, 2002b, p. 707) . It is possible that the implementation of this verse can be seen from the establishment of amil zakat institutions, both those managed directly by the government and community organizations (ormas) such as BAZNAS and LAZMU.

Apart from that, the economic independence of the people must also be supported by the values of justice. In Islamic teachings, justice is the main *term* that must be upheld in all aspects of life. Ali Shari'ati even stated that two-thirds of the verses of the Koran contain the need to uphold justice and hate injustice with the expressions *zhalm, itsm,*

dhahal, etc. (Khadduri, 1984, p. 10) . For example, the obligation to act fairly is contained in Surah al-Nahl verse 90: *"Indeed, Allah commands (you) to act justly and do good deeds, to give to your relatives, and Allah forbids evil deeds, evil and enmity. He teaches you so that you can learn from it."*

M. Quraish Shihab when interpreting verse 90 of Surah al-Nahl emphasized that Allah continuously commands anyone among His servants to act fairly in attitudes, words and actions. According to him, justice will lead to equality, even in different quantities. This order to uphold justice is absolute, without having to differentiate between ethnicity, custom, race and religion, even towards parents and their own families (Shihab, 2002b, p. 204)

The obligation to act fairly should be interpreted in a flexible and complete manner. It is wrong if justice is only implied in a legal context. Legal justice only guarantees human equality in the eyes of the law. Therefore, without economic justice, sharp social inequality between social groups will not be able to be stopped.

Nurcholish Madjid or who is often called Cak Nur in one of his works reminds us that the realization of economic justice is the ideal of social justice. That is why the Koran strongly condemns economic behavior that does not support, let alone hinder, social justice. For Cak Nur, this can be felt by the strong pulse in several verses in the Koran (Majid, 2008, p. 126) .

If you look closely, Surah al-Nahl verse 90 above implies that you must act fairly must be accompanied by social concern. In the text of the verse, it is stated that one form of this includes doing good deeds and providing assistance to others. This strengthens the argument that upholding justice, whether legal, social or economic, is not enough to



eradicate inequality if it is not accompanied by social sensitivity and concern.

In expressing its social concern, the Koran commands Muslims to liberate the proletariat from the shackles of poverty and misery. There are many verses about this, among other things reminding that in the assets a person owns there are rights of the poor and needy. The Koran also commands that full attention must be given to layers of society who do not yet live naturally as humans. This is all proof of Islam's concern and support for the lower classes of the economy.

Islam cares so much about the economy of the lower classes, to the point that Muslims who don't care about them are called "religious liars", even though they are experts in worship. This is clearly stated in al-Ma'un's letter, especially in 2nd two and 3rd, namely *"Do you know (people) who deny religion? that is the person who rebukes orphans, and does not recommend feeding the poor"* (Surah al-Ma'un: 2-3) .

In interpreting verses 2 and 3 of Surah al-Ma'un, Sayyid Qutb firmly said that verbal justification is not sufficient proof of faith in Allah. Because Allah does not just want a statement of faith from humans, but rather the extent to which that justification encourages someone to do good deeds towards other humans who need help and care. If not, then the justification is just dust that has no value (Qutb, 2002, p. 357) .

This verse also emphasizes that the religious symbols attached to religious people and the religious rituals they perform are sometimes mere manipulations to betray religion (Ridwan & Tayudin, 2008, p. 177) . Because of this, the Koran calls him a 'religious liar.' This label is intended for those who claim to be obedient servants but are apathetic towards the *mustadb'afin*. Apart from that, this verse implies the importance of social involvement and advocacy for the poor, minorities and injustice.

It is clear that Islam has social teachings that are capable of building an independent and egalitarian economy for the people. As has been mentioned, the potential for zakat, upholding socio-economic justice and encouragement to care for the lower classes, among others, are instruments for realizing economic independence. This step should be able to be an alternative in preventing radicalism, which is more caused by economic problems. More than that, the next fundamental problem is how the potential of these people can be actualized.

5. Grounding the Community's Economic Independence: From Optimizing Islamic Philanthropy to the Community's Internal Transactions

Based on data released by *Republika.com* in April 2016, the Muslim population in Indonesia is around 210 million people. Of this number, 70 percent of Muslims have the status of being obliged to pay zakat. This means that around 147 million Muslims already have a capable economy while the remaining 30 percent or around 63 million Muslims are still below the poverty line. The figure of 30 percent is actually evidence of the still high level of poverty at the internal level of Muslims. This is a shared responsibility that must be fulfilled. For this reason, there must be a strong effort to end this problem so that it does not lead to the birth of radicalism as described in the previous discussion.

Among the efforts that can be made include grounding the concept of Islamic generosity. As previously explained, Islamic generosity or "philanthropy" basically has a broad scope, not limited to just zakat. Zakat is just one of several instruments of Islamic philanthropy. Among those included in the scope of Islamic philanthropy are infaq, sadakah and waqaf.



Seeing the large scale of Muslims who are obliged to pay zakat, as released by Repuplika.com, is a potential that must be worked on seriously to achieve economic equality among the people. Currently, the estimated potential for zakat has reached 240 trillion, while zakat collection has only been realized at 3.7 trillion. (BAZNAS Statistics 2015) This data concludes that public awareness of paying zakat is still low. For this reason, it is important to optimize the role of zakat collecting institutions to collect and realize zakat funds.

Just imagine, if the estimated potential for zakat above is achieved, what can't this community do? However, unfortunately, an anomaly occurred when the large number of Muslims who were obliged to pay zakat turned out that some other Muslims were still oppressed and marginalized. The generosity of this community is still far behind when compared to the generosity of followers of other religions. For example, the story of Bill Gates and Buffet - an American Jewish conglomerate - giving away more than half of their wealth for social purposes, as published in the January 2011 edition of Swara Cinta magazine. He also emphasized " *there is no need to wait to die to donate, because it doesn't make sense to want to improve world while we cannot watch the world improve* ". This Jewish philanthropic tradition is a hard slap for Muslims who are still reluctant to give zakat, almsgiving and almsgiving. For this reason, this Ummah must be aware that faith is not enough to be proven only by vertical worship while fellow Muslims are still suffering from hunger and living under economic pressure.

Optimizing the distribution of Islamic philanthropy funds must focus on empowering marginalized poor communities. In today's context, the poor must be interpreted as a social group that is composed of individuals. They are destitute people in all segments, for example farmers, construction workers, domestic workers, scavengers, small-time tailors,

traders in traditional markets and many more, who in Bung Karno's language are called *marhein* or *mustadh'afin*. So optimizing the distribution of zakat should not only be about distributing funds fairly and evenly to the *mustadh'afin* but should also be productive and educational.

Apart from that, the addiction to buying infidel products and the shame of shopping from Muslim traders has made the people's economy sink further into the abyss of destitution. But unfortunately, it is rich non-Muslim businessmen who are the scapegoats for the poverty and destitution of this people. Strange, this attitude of not being able to accept one's own mistakes is a cowardly mentality that must be eliminated.

The addiction to carrying out buying and selling transactions with infidel capitalists has become *a passion* that is difficult to leave behind. Whether it is because of the quality of the goods or *the style*, what is clear is that something like this will make it difficult for Muslim traders and entrepreneurs to develop their businesses, because the circulation of money only accumulates in one group. The Koran has firmly warned that this should not happen as stated in Surah al-Hasyr verse 7, namely... "*so that wealth should not circulate only among the rich among you*".... (QS al-Hasy: 7)

So, the only way to balance the infidel capitalist economy is only by empowering the people's economy, through shopping movements with Muslim traders and businessmen. In this way, the circulation of money will be high in the internal circle of the people. When Muslim traders and businessmen make a profit, of course their zakat, infaq and sadaka will also flow to their fellow Muslims? This is different from shopping for non-Muslims, in fact it will only enrich and strengthen the claws of capitalism to crush the economy of this people.

Once again, if you want to build the people's economy, don't shop for infidels. This is the only real solution to help and support the



economic independence of the people. Care about your brothers and sisters in your faith, be philanthropic to them, because what's the point of diligently praying and fasting if you have a hard heart and don't want to help your own brothers.

CONCLUSION

Finally, the war against radicalism will not be completed without breaking the chain of poverty. For this reason, lamenting the existing conditions and blaming "infidel capitalists" will not change the situation. There must be concrete efforts and real action in building a brilliant and economically strong Islamic generation so that radicalism can be stopped. So an attitude of philanthropy must be fostered as an actualization of social concern between people. Apart from that, to develop the economy, it is mandatory for these people to shop from Muslim traders and businessmen. If that were the case, there would no longer be poverty which is the lifeblood of radicalism.

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