DE-RADICALIZATION OF FUNDAMENTALISM THROUGH THE THOUGHT OF MOHAMMED ARKOUN

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Abstract

Fundamentalism in religion has become an important issue in people's lives, especially in areas with high heterogeneity. The emergence of various cases of attacks against innocent people in the name of religion, has become an irony of its own, especially for religious believers. The irony arises when religion teaches peace in diversity, but there are many irregularities in its implementation. Various factors in the emergence of fundamentalism in religion do not necessarily become a reason for the lack of efforts to deradicalize this understanding. Mohammed Arkoun, through his various studies, has raised the significance of a re-understanding of religious texts with the present context. Relevance of religion - as a guideline for human life - is essential, especially in the current era of disruption. Based on these matters, this study was made to present the deradicalization of fundamentalism through a re-understanding of religious texts in a critical and integrated manner. Arkoun explained that the main problem in this matter was the effort to make religion an institutional product whose interpretation was absolute, which led to a single understanding. This incident is contrary to the concept of Islam as a religion that is *rahmatanlilaminalamin* (Islam as a religion that brings grace and prosperity to all people). By utilizing a disruption era that recognizes change quickly and radically, this moment can be used well to provide a comprehensive, integrated, and credible religious knowledge forum, and of course with a high level of accessibility.

Keywords: Deradicalization, Disruption, Fundamentalism, Mohammed Arkoun

Introduction

Recently, news about terror acts carried out by members of the JamaahAnsharutDaulah (JAD) group in Surabaya on May 13, 2018 was then widely discussed in various media, whether in print, television, radio or even social media (Nathaniel, 2018). Damage and fear caused by terrorists make national security stability an important issue for the government, especially ahead of the democratic parties in 2018 and 2019 which will be held simultaneously throughout Indonesia (General Election Commission, 2018).

Terrorism cases are already familiar in Indonesia, especially after the discussion about ISIS in the international media is widely heard. Indonesia is one of the countries prone to acts

of terrorism. This is due to the fact that many citizens have less understanding in religion. The lack of understanding in religion is an easy target for radicalism activists who bring fundamental understanding. Fundamentalism is at the root of various radical activities that refer to violence. The closure of various reforms, the rejection of diversity, and the recognition of the absolute truth in the perpetrator have become the estuary of the emergence of this radical movement. Actually fundamentalist thinking does not necessarily appear in society without cause. The ability of the power holders to regulate and solve problems around social life is what makes the emergence of this fundamentalist understanding. The assumption that the moderate way is not able to solve the problem, requires a radical way to intervene to answer the problem. But precisely the methods that were brought were representations of deviations of religious understanding that indirectly tarnished religion itself.

By using alternative explanatory methods and philosophical critical reflection, this research is expected to explain the problems of fundamentalism and radicalism, both from the economic, philosophical and ideological aspects. An alternative explanation method is used in this study to see the unity of explanation about the emergence of radicalism in the era of disruption from various perspectives, such as economics, radical ideology and its interwoven in the network system. By bringing the concepts and thoughts of Mohammed Arkoun about the deconstruction of the building of the interpretation of the sacred texts in Islam, the authors positioned the concept as a method that can be taken comprehensively through educational media such as MOOCs to strive for deradicalization in every line of society. Therefore, the authors hope that this research can be a trigger of deradicalization efforts in the current era of disruption.

In writing this article, the authors see a gap in the discussion of deradicalization in existing scientific articles as contained in the article of Muh. Khamdan, entitled "Rethinking Deradicalization: Construction of Peaceful Management of Terrorism". The article describes the importance of peace building in deradicalization as a preventive and recovery measure in one's radical understanding. When compared with the settlement through the death penalty, strengthening the understanding of Islamic teachings that are tolerant and upholding human rights, can be more effective if carried out in a planned manner. The same thing is also found in the article written by Supardi, entitled "Multicultural and Deradicalization Islamic Education among College students". The article describes the level of Islamic education that emphasizes aspects of multiculturalism in life, not focusing on homogeneous teaching and narrowing views or differences of opinion in religion, has an important role in deradicalization efforts, in this case in the educational environment. There is also an article written by SaellaFitriana, entitled "The Efforts of the BNPT in Implementing the Deradicalization Program in Indonesia". The article describes the efforts made by BNPT (National Counter Terrorism Agency) as an institution that is directly responsible for acts of terrorism and radicalism, as well as deradicalization efforts either as a preventive measure or a recovery. Persuasive approach is used as the spearhead of deradicalization efforts by BNPT, both inside and outside the prison. Based on the previous articles, the authors see that there are things that have not been used and explicit in the research on deradicalization, namely the use of the thoughts of characters, one of them is Mohammed Arkoun, also the background of the current era, namely the 4.0 industrial revolution (era of disruption). By combining these two aspects, this research is expected to contribute to deradicalization efforts in Indonesia, or on an international scale effectively and on target.

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Disruption Era

Today, change is a familiar thing. When viewed in various aspects of life in 2018, there are many human needs that have gone through the process of digitization. The process, from analog to digital, from manual to automatic, from one by one to the mass, from ownership orientation to collaboration orientation, is the most prominent feature of the disruption era. Referring to Indonesian dictionary, disruption is something that is uprooted. In other words, disruption is a phenomenon that indicates a fundamental and overall change - because it is uprooted from its roots - (BPPB Kemendikbud, 2018). In line with the meaning contained in the KBBI, Oxford dictionaries also have ameaning of disturbance or problems that interrupt an event, activity, or process (Oxford University Press, 2018). From this meaning it can be understood that disruption can also be interpreted as a disturbance or problem that disrupts or disrupts an activity or process. This disorder or problem does have a negative connotation for those who are already established in all aspects. This is due to a disturbance or problem that refers to the emergence of new parties that bring an innovative change that is oriented to consumers and collaboration at the producer level, so as to produce output that can be reached by many segments. As a concrete example, the phenomenon of taxi companies such as bluebirds that have to seek strategies so that the market is not eroded by the presence of online taxis such as Uber, Grab, and Go-car services.

Rapid technological advances and never getting tired makes the existence of change inevitable. In the past we knew long-term innovation was a solution that was heralded by observers and intellectuals, but it was different from the current disruption era. Fundamental changes occur quickly, are not seen, and suddenly become giants (Kasali, 2017). Slowly, everything connected to the internet, this can be seen from the emergence of smart life-based phenomena. For example, smart cities, smart homes, smart appliances are a separate benchmark for the advancement of civilization. Efficiency and effectiveness are the targets of the emergence of actors disrupted in challenging the incumbents. The shift in the orientation of the world, from the old world to the new world can be clearly seen in the following table:

Past World	New World
1. *Time series* and linear	1. *Real time* andexponential
2. *Owning Economy* (economy owning, controlling, integral part)	2. *Sharing Economy* (sharing economy, access)
3. *On the Lane Economy* (waiting in the queue)	3. *On Demand Economy* (when desired, then available)
4. Single requests and offers	4. Requests and offers with networks
5. The opponent is clear	5. The opponents are not visible

Quoted directly from the book by RhenaldKasali, Disruption

From the table above, we can see clearly the striking differences presented by the era of disruption, especially in the economic field. Even though in Indonesia it is only now the economic field that shows the most symptoms, the field of education also has disruption symptoms that have begun to surface. One of them is Ruangguru, one of the applications that provides learning services through video media that can be accessed easily via smart phones which are no longer luxury items.

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Ruangguru is a learning application with the most complete learning solutions for all your learning difficulties. Content available is for various levels ranging from elementary, middle and high schools in accordance with the national curriculum specifically designed by the best and experienced teachers (Master Teacher). Watching videos, doing exercises, private lessons, tryouts can all be accessed from your smartphone! (Ruangguru, 2018)

That is clearly displayed on the opening page of the Ruangguru site. Undeniably, Ruangguru can be categorized as a disruption actor that shook the education business, especially in the tutoring and exam preparation sectors. Ruangguru has a variety of advantages offered such as ease of access, affordability that can slip without knowing space and time, the prices offered are also not as expensive as conventional tutoring service providers, as well as the possibility of teachers to get involved in filling the material as well as the sharing system for teachers (sharing economy). No wonder the phenomenon of disruption is the answer to many educational problems, especially in terms of funding.

Ruangguru is one example of a player of disruption, in this case being in elementary and secondary education. As with Ruangguru, which has received good response from the people of Indonesia with more than 6,000,000 students subscribing to the service (Ruangguru, 2018), the players of disruption in the level of higher education in Indonesia have not shown too much impact.

It is estimated that the Indonesian higher education system will also face disruptive change - overturning the prevailing system until a fundamental change occurs in our entire education system. Therefore, Indonesia must perfect its higher education system to answer the challenges of the times. (Oey-Gardiner, et al., 2017)

The above quote proves that the phenomenon of disruption will also engulf higher education in Indonesia, creating a new system that is cheaper and not limited to space and time. As brought by a concept called MOOCs, which is short for Massive Open Online Courses. This online teaching has a wide reach, crossing the physical boundaries of campus and country. There are already many leading universities in the world that provide courses by utilizing these Internet technologies. In Indonesia, similar efforts have been initiated by an institution called IndonesiaX since 2015 involving well-known university lecturers. This business is still in its early stages; it has not yet become university's flagship business. A more advanced platform is an Open University program called Open Online Certificate Program. This program was developed to allow enthusiasts to continue to learn throughout life in the digital era now and in the future. MOOCs can be accessed by anyone and anywhere online — even for free. This is a fundamental change. In the past, college requires physical campus attendance and tuition fees that are commensurate with the quality of the destination university. The MOOCs offer can make prospective students who have just graduated from high school interested (Oey-Gardiner, et al., 2017).

Apart from the above facts, to obtain recognition someone has completed a course, he must pay. In Indonesia is the Open University, which announces that for students who have fulfilled the requirements of the course and / or the entire program you can get a free certificate of recognition. The tertiary educational institution draws income from the certification of participants who have completed and passed an online course. MOOCs allow prospective students to "buy retail" courses, colleges, and professors of certain subject (Oey-Gardiner, et al., 2017).

Based on these facts, MOOCs strengthen the position of "buyers" so as to change the "market" of higher education from the "supply market" to the "buyer market". If now the

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study program curriculum is designed by universities, in the future it can be a "buyer" that will determine the course he wants to attend at the university. In other words, they will build a personal curriculum which will certainly vary.

It is MOOCs that initiate the disruption of universities and, even, the whole system of higher education. Many people may not feel it today, but slowly it happens because the vibration has penetrated.

Fundamentalism as a Birth of Rejection of Renewal

Fundamentalism, according to the big dictionary of Indonesian Language is an understanding that tends to fight for something radically (BPPB Kemendikbud, 2018). Departing from that definition, some important elements can be found in fundamentalism. First is 'understand'. Understanding, which can also be referred to as teachings, views and direction, is realized as a concept that humans have in order to be a guide or the way humans respond to something. Second is the 'tendency to fight for something'. This second point refers to an individual's awareness and willingness to fight or issue certain efforts towards something that is considered important and worth fighting for. Then the third point is "radically". Radical is an adjective that refers to 'fundamentally'. In the context of fundamentalism, radicals can be associated with rooted and deep. This shows that fundamentalism speaks of a way of looking at individuals or groups who consciously and willingly fight for something that is considered essential, in a fundamental way.

Not much different from the literal explanation, if viewed historically, fundamentalism is a Protestant religious movement in America that prioritizes the truth of the Bible. It is not only in matters of trust and morals, but also, including the evidence of written historical records, the truth of prophet-hood. As exemplified by the birth of a Christ from a virgin mother (Ka'ban, 1984). Fundamentalism also has a position as an opponent of the orthodox church of modern knowledge after it is known that many stories or histories contradict those contained in the Bible. As an example in real life, is the case of the monkey court (The Monkey Trial). This is a case of a teacher named John Thomas Scopes who was indicted on 25 May 1925 for his actions which violated the Butler Act. Scopes violated the law regarding the prohibition of teaching the theory of human evolution in Tennessee schools (The New York Times Company, 1970). It is clearly seen that the state's efforts to protect its people from "modern knowledge" enter the realm of education, even in developed countries such as America.

Responses and expressions shown by fundamentalists - those who hold firmly to fundamentalism, are sometimes outside the prevailing norms. In fact, these expressions and responses often cross the peace message contained in religion. Today, not infrequently the news about the shooting of worshipers who are worshiping in mosques, the killing of doctors and nurses in abortion clinics, and the overthrow of a legitimate governmentis routinely displayed in the mass media. One of the events that could not be forgotten was the event of the destruction of the World Trade Center (WTC) buildings in New York on September 9, 2001. Of course the event was closely related to fundamentalism that proliferated in America (Armstrong, 2001).

The fundamental word itself starts from a series of texts published in 1919 to 1923 in a book entitled The Fundamentals: A testimony to the Truth. There are five important things contained in the book, including the impossibility of the Book containing the wrong

elements, the birth of Christ from the virgin Mother, the fall of man into sin and the necessity of every human being born again based on Christ's peace offering, Christ's resurrection and ascension to heaven, and the return of Christ. Based on the description above, what is meant by fundamentalism is the efforts made to preserve the things that are considered essential from belief, against the reinterpretation of the Bible and theology based on modern knowledge. This view clearly positions Christianity as a collection of beliefs written in scripture, which is absolutely to be understood literally, without intervention from human reason and context.

Fundamentalism is a phenomenon that does not only occur in certain religions. Christian fundamentalists, Jewish fundamentalists, Hindu fundamentalists, Sikh fundamentalists, Islamic fundamentalists, and fundamentalist Confucius occur in all the teachings of the religion. This fundamentalist movement does not emerge without cause, this movement is a spontaneous response that occurs due to the arrival of modernization, which they consider to have gone too far from the pure teachings of the religion. People who have faith in religion try to always reform their traditions and integrate them with modern culture, as is done by Muslim reformers. But when moderate ways do not give answers that do not have much impact, some people look for alternatives using more extreme methods. They increase the dose in finding solutions, even disregarding differences and zero tolerance. This moment is the time of birth of the fundamentalism movement.

Based on the statement of Fazlur Rahman, a Pakistani-born Islamic thinker, about fundamentalism. He agrees more if fundamentalism is replaced by the term revivalism. As stated in his book entitled Revival and Reform in Islam. As a neo-modernist thinker, he said that revivalism is a movement of social reform of modernists who revive the meaning and importance of Al-Quran norms in all ages. They are also fundamentalist, traditionalist and conservative groups who rebel and oppose the interpretation of the Quran driven by religious traditions. The revolt was carried out as a resistance to interpretation based on the hermeneutics of the Quran and other texts (intertextual). In addition, Fazlur Rahman also stated that in truth, fundamentalists who actually have a commitment to the reconstruction plan or rethinking towards pure understanding (purification).

This fundamentalist movement can also be classified as an orthodoxy (obedience and regularity in official teachings (BPPB Kemendikbud, 2018)) which rises in the face of religious damage and moral decline in Muslim societies throughout the history of Ottoman and Indian empires. In this case, he also said that the Wahabi movement was one of the representations of the orthodox revival movement which was often called the fundamentalist (Rahman, 2000).

When viewed from a western perspective, fundamentalism in Islam is reflected in Richard Nixon's statement - a former American president from the republican party. He argues that fundamentalists in Islam are:

1. Those who are driven by immense hatred of the western world,
2. Those who insist on restoring past Islamic civilization by arousing the past,
3. Those who aim to apply Islamic law,
4. Those who campaign that Islam is a religion and a country,
5. Those who, despite seeing the past but in contrast, make the past as a guide for the future. They are not conservative people, but they are revolutionary people (Imaroh, 1999).

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There are also figures who can be classified as modern and neo-modern groups using the term fundamentalism with a cynical tone. For example, Fazlur Rahman said that fundamentalists are superficial, or can be said to be anti-intellectual. The knowledge and thought used by fundamentalists is not based on the Qur'an and traditional Islamic intellectual culture. Therefore, the term fundamentalist is also pinned to hardline Islamic movement groups such as in Libya, Algeria, Lebanon and Iran (Mahendra, 1999).

According to Ahmad S. Moussali in the book, Moderate and Radical Islamic Fundamentalism: The Quest for Modernity, Legitimacy, and the Islamic State (1999), fundamentalist Islam is the initial manifestation of massive social movements that articulate the religion and aspirations of civilization and question issues in about technological morality, capitalist-style distribution, non-state legitimacy and the paradigm of non-nation states. Fundamentalist Islam, more than just a local movement, it acts and reacts to encompass the nation and world order. It questions not only issues and aspirations that are local, but also regional and universal. Fundamentalism can be moderate and radical.

Talking about fundamentalism cannot be separated from one of the famous Christian fundamentalist figures named David Khoresh. He, is a character who emphasizes interpretation literally, does not heed the context and includes reason in the process of interpretation. Every word contained in the Bible is treated as a sacred text that conveys everything exactly what is written, what it is, and is raw impregnated. This was the starting point of the tragic story about him and 80 of his followers who chose to die without resistance rather than surrender to the American police who were attacking their headquarters. In addition, there is also a fundamentalist figure named Jim Jones, he was the leader of the People Temple sect which has more than 900 members. Until finally in 1978, all his followers and he committed mass suicide in order to welcome the promised liberation day (Alternative Considerations of Jonestown & Peoples Temple, 2017).

Fundamentalists like David Khores and Jim Jones, have injected terror and religious cleansing from the views of modernism, liberalism and modern humanism. They also claim the truth that is in themselves excessively. They also assume that themselves are the most appropriate interpreters and in accordance with the teachings of the original religion. To maintain their hegemony, there is no room at all for the emergence of new interpretations of religion. Once there are, then other interpretations are far from the absolute truth they have.

Deradicalization Efforts to Prevent Intolerant Attitudes

When there are strengthening or enhancing efforts, there are also efforts to weaken or reduce. This is what happened in the phenomenon of radicalism shown by terrorists. To recognize deradicalization, it is necessary to know in advance about terrorism which is an advanced form of radicalism in the form of violence. Terrorism is a term that is important and often heard in the 21st century, especially since the 9/11 events in 2001 in the United States. According to T.P. Thornton, terrorism is the creation of deliberate fear, usually carried out through symbolic acts of violence, in order to influence the political attitudes of certain groups. Terrorism is also an action based on a system of values and worldview, so to understand it, weneed a framework and methodology of thought commonly used in philosophical traditions. Terrorism itself is a social phenomenon that is difficult to understand. This happens because often times those labeled as terrorists actually assume that their actions are sacred and useful for humanity. The logic, language and arguments they

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build need to be understood to find the root of the problem. Difficulty in understanding their framework and way of thinking is what makes prevention efforts hampered (Indrawan&Widiyanto, 2016).

Terrorism develops from a radical understanding and is fully championed by the perpetrators. Therefore, an effort must be made to reduce this radical understanding so that it does not become a major threat to the integrity of the nation and state. A term called "Deradicalisation" appeared. To eradicate terrorism - including radicalism in it - in Indonesia, military methods are not very effective. This has proven that military bullets can kill terrorists, but cannot touch the minds and hearts of radicals. The reason for the emergence of de-radicalization is due to the proliferation of radical and fundamental understandings in the name of religion, which then increases the level of terrorism, and brings about destruction in life, chaos in religious order and guidance, and society and state (Indrawan&Widiyanto, 2016).

The process of deradicalization also invites fundamental and radical communities to return to the right path based on religious, moral and ethical rules that are in harmony with the essence of the teachings of all religions in maintaining peace and respecting diversity. Deradicalization is also a part of the counter-terrorism program, which can also be understood as a way to drastically change fundamentalist ideology. Deradicalisation programs are in the form of a subtle approach (soft approach) to the wider community, certain groups, or to fundamentalist individuals / groups (Bakti, 2014).

According to Peter Golose, deradicalization is any attempt to neutralize radical and fundamental ideals through an interdisciplinary approach. The fields of law, psychology, religion, and socio-culture are the areas that are the loopholes for pursuing the process of deradicalization aimed at inmates, former prisoners, fundamental individuals who have been directly or indirectly involved in terrorism activities, their families, sympathizers, and society in general.Deradicalization can be realized through a program of motivational reorientation, reeducation, resocialization, and seeking social welfare and equality with other communities (Bakti, 2014). This is useful for releasing ideologies in terrorists or stopping the spread of the ideology.

The design of the deradicalisation program has been designed in such a way as to have four components, namely reeducation, rehabilitation, resocialization, and reintegration. Reeducation is deterrence by teaching enlightenment to the public about radicalism and fundamentalism, as well as the dangers of these two understandings that can lead to the emergence of terrorism, so that people can anticipate the development of such fundamentalism and radicalism. Rehabilitation has two meanings, fostering independence and personality development. Independence training is a training and coaching of former prisoners in preparing skills and expertise, so that when they are free, they already have the skills to work. In contrast to independence development that is oriented to individual expertise for life after the period of detention, personality coaching is an approach that is carried out by dialogue with terrorist inmates so that their mindset can be straightened out, addressed, and restored in the right direction and far from fundamentalism in order to receive different understanding and diversity as a necessity (Bakti, 2014).

In Indonesia, we know a state body that has the duty to deal directly with the problems of fundamentalism, radicalism and terrorism. BNPT as a state institution responsible for carrying out the de-radicalization program believes that this program is not aimed at distancing Islam from its adherents, or even criminalizing Islam

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(Indrawan&Widiyanto, 2016). Contrary to this, the deradicalization program aims to bring the people and Muslims closer to this context in a moderate, humanist, and always maintaining peace in a multicultural environment.

In its efforts in deradicalization, the BNPT conducted studies from other countries that experienced terrorism cases like in Indonesia. Among them are England and the Netherlands. In the UK, deradicalization programs are carried out in the form of private talks with prisoners in prison. The discussion was carried out on a voluntary basis and the time was not determined exactly. It's different from what the Dutch government did in this effort. The Dutch government embraces scholars, academics and religious leaders in a de-radicalization effort. This effort is aimed primarily at African and Middle Eastern immigrants who are the origin of radical and fundamentalist groups in the Netherlands. The Dutch government monitors and evaluates religious institutions that are vulnerable to fundamentalism and radicalism (Bakti, 2014).

This deradicalization program has various objectives for overcoming terrorism issues as a whole, including:

- Conduct counter terrorism,
- Prevents the process of radicalism and fundamentalism,
- Prevent provocation, spread of hatred, and hostility between religious believers,
- Prevent society from indoctrination,
- Increase public knowledge to reject terrorism,
- Enrich the knowledge of understanding comparisons.

Mohammed Arkoun and Reinterpretation of Religious Text

Mohammed Arkoun, a famous name as an Islamic thinker from Algeria, was one of the intellectual figures who had written many of his thoughts in Arabic and French. Born in Algeria during the French occupation, Arkoun is a historical witness of the power of other nations in his country of birth. After the occupation of France, he received a tertiary education in Paris, and then pioneered his intellectual career in a country famous for its philosophers. Deconstruction, is a word that will not be foreign when discussing Mohammed Arkoun. He was included in the ranks of international contemporary Islamic thinkers who were instrumental in discussing the development of Islamic thought in Indonesia. Arkoun has more attention to the development of Islamic thought in the present. According to him, contemporary Islamic thought has frozen and become dogmatic, and it can easily lead to Islamic fundamentalism. He also believes that all the problems that occur in the Islamic world occur because of the lack of awareness in the tradition of philosophizing, this is what makes acceptance of Islamic traditions without a critical study. Mohammed Arkoun used the approach contained in social knowledge and the concept of postmodernism such as the concept of discourse and episteme developed by Michel Foucault, the mythical concept by Paul Ricoeur, and also the deconstruction concept of Jacques Derrida. The concept of deconstruction is the main foundation of Arkoun in reviewing Islam.

There is a statement from Arkoun which states that Islam is a religion that is not rigid and dogmatic. But in the course of its history, through the path of government and power, Islam has become an absolute dogma that cannot be contested. This shows a stagnant condition in Islamic thought when viewed from a historical point of view.

According to Arkoun, the Islamic thinking he criticized did not accept change as an adaptive procedure. Islamic societies must comprehend and understand that Islamic thought has long been dead for more than four centuries, different from Western thought which continues to develop (Arkoun, 1990, p. 83). Islamic thought also only dwells on the repetition of conservative thinking found in the Middle Ages, not developing in the direction of modernity.

The main characteristic of Arkoun's thinking is a fusion between the western world and the Islamic world. His efforts in elaborating these two things, the most sacred thing in Islamic thought and the most valuable of modern western thought, are his hopes that motivate him to continue writing and contributing to modern Islamic thought. The basic epistemology and methodology that Arkoun used was inspired directly by Descartes' rationalism and Immanuel Kant's criticism, structuralism initiated by Ferdinand De Saussure, Roland Barthes, Hjemslev, and Greimas semiotic, as well as the concept of Ricoeur myth, Foucault's discourse and episteme, and the deconstruction of Derrida.

Not only obtaining the influences of western philosophy patterned on Arkoun's thinking, Fazlur Rahman also has thoughts that are quite identical to Arkoun's thinking. Fazlur Rahman (1919-1988) was a Muslim thinker from Pakistan who also strongly criticized the Islamic intellectual heritage of the classical-scholastic era that originated in the Middle Ages. One of Rahman's main focuses in his criticism is hadith. He also arranged a systematic understanding of the Qur'an in a more comprehensive way (Ajahari, 2016). It is different fromArkoun who tends to criticize the 'building' of Islamic thought as a whole, not segmented on one or several things. Examples of this are thoughts of kalam, mysticism, jurisprudence, morality, and interpretation. Arkoun and Rahman both put forward a systematic reconstruction of Islamic thought. Especially those that are directly related to theology, philosophy, and social sciences (Ajahari, 2016). Although on the one hand, Rahman has not included in detail the 'tools' used to achieve the main objective of the rethinking, reconstruction. Therefore, Arkoun tried to complete the parts that Rahman had not included with the knowledge that Arkoun brought from the French philosophers.

Departing from fundamentalism that goes up to the stage of radicalism and terrorism, describes a fundamental process of the emergence of acts of violence that are far from the principles of Islam as *rahmatanlil 'alamin.* Social problems, education, and level of well-being are also factors that trigger the emergence of fundamentalism in the community. By recognizing the characteristics of fundamentalism, its origin and its tendency towards other actions, it can be understood that education is the spearhead of the prevention of fundamentalism. Religious education that is carried out in a comprehensive, integrated and sustainable manner can be a gateway for combating the mushrooming of fundamentalism. However, not all methods in religious education can be a deterrent to this understanding, a curriculum that is not well supervised by the government and unscrupulous teachers who are radical disseminators can actually trigger this fertile understanding. Then how can religious education be the spearhead of deradicalization efforts?

We can elaborate on the concept that Mohammed Arkoun has conveyed, namely the re-examination of religious texts by considering the current context. Arkoun, who argued that the 'building' of Islamic understanding that exists today is still oriented towards the interpretation and understanding that was carried out during the heyday of Islam, namely the 8th century to the 14th century AD. The interpretation carried out at that time is, for Arkoun, considered necessary to be updated with the present context so that Islam could be a flexible

religion and not fixated with dogmas that prevented the re-understanding of the sacred text. It is this rigidity that causes fundamentalists to emerge. With literal understanding, fundamentalists believe that absolute truth is only in its understanding and beyond that is wrong. This closure is what causes fundamentalist turmoil to change the order of social life in accordance with their ideals, one of which is to establish an Islamic state that applies the purity of Islamic laws according to their understanding. Islam is a religion that upholds tolerance and brotherhood between people. However, the path that the fundamentalists take on their own contradicts the essence of *rahmatanlilaminalamin*. Therefore, there is a need for preventive measures against fundamentalist ideas that can develop into radicalism and terrorism.

Conclusion

In an era of disruption like today, space and time are no longer a problem for exchanging information and electronic transactions. People can easily greet each other or even hold meetings online regardless of where they are. This is what technology advances into the social life of society. Indonesia has also become a wetland for social media platform providers. In the field of education, Ruangguru and MOOCs are one of the parts of the disruption era that colored the education business in Indonesia. The use of internet media as a substitute for physical presence in class, makes it easy for students to get the knowledge they want. Although there is no physical face-to-face conversion, face-to-face through interactive video makes teaching and learning activities possible to occur even though teachers and students are in two different places.

The phenomenon of disruption that occurs in the world of education can be used properly as a medium of deradicalization. The delivery of deradicalization will be able to quickly spread to all elements of society in order to provide understanding about the dangers of fundamentalism, radicalism and terrorism. In addition, the main part of this de-radicalization effort is an effort to disseminate moderate religious understanding, by inviting students to review the contents of the scriptures that have been their life guideline. Of course this understanding is accompanied by a background of the present era. This clearly can reduce the tendency of religious adherents to just follow along in carrying out God's commands and stay away from their prohibitions. In-depth understanding of religion will increase one's validity in implementing religious life in the community. The outcome of this de-radicalization effort is to make society more moderate in religion by upholding the values of diversity, tolerance, and balanced intellectuality and spirituality. Researchers hope that with the de-radicalization efforts through a re-understanding of religious texts - not only in Islam, but across religions - taking into account the development of the times can prevent the emergence of anti-tolerance and make Indonesia a pluralistic country that respects one another.

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