

ANALYSIS OF THE CONCEPT OF RELIGIOUS DERADICALIZATION AS THE MODERNIZATION OF ISLAM IN HAMKA HAQ'S THINKING

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Abstract

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The purpose of this research is to provide understanding tolerance to Muslims related to radical or fundamentalist ideologies so that with this deradicalization can reduce ideologies that can be dangerous for other religious adherents or fellow Muslims themselves. The data analysis technique used is This research uses a descriptive qualitative research method with a type of library research. which is presented in descriptive form which is ultimately expected to be able to provide a comprehensive view of the role of modernization as one of the efforts to overcome radical movements. This research emphasizes the intended data sources are of course related to strengthening religious moderation from the perspective of Islamic religious education to understand the importance of the position of religious deradicalization in strengthening religious moderation literacy. The idea of this research is related to religious modernization, namely that Islam must be able to bring peace, justice, and universal benefits and also Islam is not only seen from a normative-theological perspective, but also as a socio-political ethic that guides people in national and state life so that it is hoped that it can make its ideas about religious deradicalization as one of the references in formulating religious education policies so as to offer a holistic and transformative character education model.

Introduction

Indonesian Islamic figures such as Abdurrahman Wahid, Nurcholish Madjid, and Quraish Shihab have made significant contributions to strengthening religious moderation. Abdurrahman Wahid emphasized the importance of pluralism and inclusivity in national life (Alfiyah, 2023:2). Meanwhile, Nurcholish Madjid emphasized the relevance of Islam as a religion compatible with democracy and modernity. (Azrul Kiromil and Enri Auni, 2021:64). Quraish Shihab emphasized that moderation is the core of Islamic teachings, which emphasize balance between spiritual and social aspects (Zakaria et al., 2024:370).

In Hamka Haq's view, religious deradicalization is an integral part of efforts to present Islam that is relevant to the Indonesian national context. (Putra and Yaqin, 2023:231) Religious radicalism, according to him, is born from a textualist-exclusive perspective on the sources of Islamic teachings that tends to ignore *maqashid al-syari'ah*. Therefore, Hamka Haq offers an approach to reinterpreting religious texts by paying attention to universal values such as justice, equality, and compassion. Thus, Islam is no longer understood solely in a normative-doctrinal framework, but also in social practices that soothe communal life.

The phenomenon of religious radicalism is one of the serious problems facing Muslims in the modern era. Radicalism not only threatens social and political stability but also tarnishes the image of Islam as a religion of mercy for all nature. In the Indonesian context, the issue of radicalism is increasingly complex because Indonesia has a diversity of religions, cultures, and ethnicities that are vulnerable to conflict if religious teachings are misused. Therefore, efforts to deradicalize religion are an urgent agenda that must be addressed through theological, social, and national approaches. Religious radicalism in Indonesia remains a threat, whether in the form of exclusive ideologies, intolerance, or acts of violence. Deradicalization efforts have been carried out, but are often considered suboptimal, even though various levels of government and religious scholars continue to socialize radicalism through the media and activities. Religious radicalism arises as a result of a narrow textual interpretation of Islamic teachings. Rigid and exclusive interpretations of Quranic verses and hadith often give rise to understandings that reject plurality and even justify violence in the name of religion. (Jalil, 2021:222) Radicalism does not arise from the text itself, but from ideological interpretations used to support certain interests. Deradicalization does not mean rejecting religion, but rather returning it to its universal values of compassion and justice.

In Islamic history, the idea of renewal or *tajdid* has been championed by modernist figures such as Jamaluddin al-Afghani, Muhammad Abduh, and Rasyid Ridha. (Oktha Noviasy, Tika Awaliyah, Syahril Hilman, 2025:10) They rejected the stagnation of thought and upheld the spirit of rationality so that Islam remains relevant to the times. In Indonesia, similar ideas were continued by figures such as Ahmad Dahlan and Hasyim Asy'ari who founded Islamic reform organizations. This thinking later developed into the foundation of Islamic modernization that is in line with the principle of religious moderation. Islamic modernization emphasizes the importance of actualizing Islamic values in accordance with the challenges of the times without having to lose their authenticity. (Naamy and Hariyanto, 2021) emphasize that modernization is not westernization, but an effort to respond to modern needs based on Islamic values. In this context, religious deradicalization can be understood as part of Islamic modernization, namely the effort to eliminate extreme, rigid religious practices that are inconsistent with the spirit of Islam as a religion of mercy. One contemporary figure who offers the idea of religious deradicalization is Hamka Haq, through his work, "Islam Rahmah untuk Bangsa." Hamka Haq emphasized that Islam must be understood contextually, emphasizing the values of compassion, social justice, and respect for humanity. For him, radicalism is a deviation from the merciful essence of Islam.

Therefore, deradicalization must be carried out with an inclusive, moderate approach, and based on the maqasid sharia.

This challenge demonstrates that deradicalization cannot be achieved solely through a security approach, but must also address aspects of thought, education, and public awareness. (Falah, 2025:766) Previous studies on religious deradicalization have focused largely on government policies and strategies. However, studies on the ideas of contemporary Islamic figures such as Hamka Haq are still relatively limited. Yet, this figure's thoughts can provide a conceptual alternative in understanding peaceful and moderate Islam. This research has academic relevance in filling the gap in studies on modern Islamic thought based on mercy. Furthermore, this research is also important practically. In the context of Islamic education, the idea of mercy-based deradicalization can form the basis of the curriculum to shape a generation of moderate, tolerant, and peace-loving Muslims. In a socio-political context, Hamka Haq's thoughts can serve as a reference in formulating deradicalization policies that are more humanistic and persuasive, rather than solely repressive.

With compassion-based thinking, Islam can emerge as a solution to global humanitarian problems. (Muhammad Farhan Saidina, 2025:199) This also strengthens the image of Indonesian Islam as moderate Islam, which can be a model for the international world. Based on this description, research on the Analysis of the Concept of Religious Deradicalization as Islamic Modernization in Hamka Haq's Thought is important. This research will examine how Hamka Haq's thoughts can provide theoretical and practical constructions in efforts to deradicalize religion. Focusing on the relationship between deradicalization, Islamic modernization, and religious moderation, this research is expected to provide academic contributions as well as provide inspiration in developing a compassionate Islam that is appropriate to the Indonesian context.

This research is present to fill the gap in research by analyzing Hamka Haq's thoughts in *Islam Rahmah for the Nation* as a concept of religious deradicalization which is also part of the process of Islamic modernization in Indonesia, which previously has not been studied in depth either in conceptual, normative, or contextual aspects. This research was carried out through a library research approach by making Hamka Haq's work *Islam Rahmah for the Nation* as a primary source, and supported by secondary literature in the form of books, articles, and relevant journals.

The analysis is conducted by exploring Hamka Haq's concept of religious deradicalization, positioned as a path toward a peaceful, tolerant, and nationally relevant Islam. Furthermore, Hamka Haq's thoughts are placed within the framework of Islamic modernization, so that his ideas function not only as counter-radicalism but also as part of Islamic renewal. Comparative critical analysis with the thoughts of other figures is used to reveal the uniqueness and limitations of his ideas. The concept is then linked to the social reality of Indonesia, which still faces symptoms of intolerance and religious-based violence. The final stage is a theoretical synthesis that establishes a complete framework of Hamka Haq's thoughts on deradicalization as an applicable model of Islamic modernization, while also contributing to strengthening religious moderation in Indonesia.

Reasearch Methods

This study uses a descriptive qualitative research method with a type of library research. (Ikhwan et al., 2023: 6) in library research used documentation and information with data collection techniques such as identifying data sources from primary and secondary literature in the form of primary literature books in the form of Hamka Haq's works, journals and others and recording data such as direct and indirect quotations data classification and content analysis related to this study. This technique was chosen because it is in accordance with the character of library research that focuses on the study of ideas, concepts, and thoughts from written texts. Content analysis allows researchers to explore the meaning contained in Hamka Haq's works, especially the book *Islam Rahmah for the Nation*, in a systematic, objective, and in-depth manner. Through this approach, Hamka Haq's thoughts on *Islam rahmatan lil-'alamin*, religious moderation, and religious deradicalization can be understood not only textually, but also contextually in the reality of Indonesia.

Discussion

The Concept of Religious Deradicalization in Hamka Haq's Thought

Some deradicalization programs also involve family and community support to ensure individuals receive the support they need during their recovery process. (Syafiq, 2021:11) Deradicalization efforts continue globally to address the threat of extremism and terrorism. Deradicalization efforts also require a sustainable and ongoing approach, including educational programs, skills training, and social reintegration for former members of extremist groups.

With strong support from the community and government, long-term peace and stability at both the local and global levels can be achieved.

1. The importance of collaboration between the government, non-governmental organizations, and the community in implementing deradicalization programs to achieve more effective results.
2. Concrete efforts undertaken by countries to address radicalism and terrorism through a deradicalization approach.
3. Challenges faced in the social reintegration process for former members of extremist groups after undergoing deradicalization programs.
4. The role of media and education as important instruments in combating radical ideology and supporting deradicalization efforts broadly.
5. How the success of deradicalization programs can be measured and evaluated to improve their efficiency and effectiveness in addressing the problems of radicalism and terrorism.

Religious Deradicalization as a Form of Islamic Modernization

Hamka Haq, through his work *"Islam Rahmah untuk Bangsa,"* articulates Islamic modernization as a process of deradicalizing religious understanding. According to him, radicalism arises because religious texts are interpreted literally without considering the socio-historical context. Therefore, modernization must be implemented through a contextual reinterpretation of Islamic teachings, strengthening the principles of social justice, and applying the value of compassion (*Rahmah*) in social life. This approach aligns with the concept of *Islam as rahmatan lil 'alamin*, a mercy for the universe, which emphasizes

inclusivity, moderation, and welfare.

The digitalization of interpretation not only offers easy access but also creates efficiency in the management and storage of religious information and community empowerment. (Muhits, 2024:69) Hamka Haq rejects all forms of religious understanding that lead to violence, discrimination, and radicalism, emphasizing the principle that Islam is a religion that exists to safeguard human dignity and social justice. (Arif and Darwati, 2022:50)

Hamka Haq's concept of "Islam Rahmah" emphasizes the importance of using religion as an instrument of civilization. For Hamka Haq, Islam is not merely a ritual of worship, but has a social mission to build harmony between religion, culture, and the state. His thinking aligns with the paradigm of religious moderation, which is now a national agenda, as both promote the values of tolerance, interfaith harmony, and respect for plurality (Angriani 2025:14). Regarding "Islam Rahmah" (mercy), Hamka Haq aims to present Islam as an integrative, rather than disintegrative, force in national life. This aligns with the *maqashid al-shari'ah* tradition, which emphasizes the protection of religion, life, intellect, descendants, and property as the foundation of social life. (Pertiwi and Herianingrum, 2024:1)

"Islam Rahmah for the Nation" also emphasizes the importance of a harmonious relationship between Islam and the state. Hamka Haq believes that Indonesia, as a Pancasila state, is the ideal model for Muslim society to actualize Islamic values. In this context, Pancasila is not seen as contradictory to Islamic teachings, but rather as a national consensus aligned with the values of *rahmatan lil 'alamin* (blessing for the universe). This view prevents Muslims from an exclusive stance that rejects diversity, while simultaneously strengthening Islam's position as a unifying force for the nation. (Al Fanny et al., 2025:24)

Overall, Hamka Haq's thinking can be summarized as an integrative effort between the theology of mercy, Islamic modernization, and religious moderation. *Islam Rahmah untuk Bangsa* offers not only theoretical concepts but also practical guidance for Indonesian Muslims in facing the challenges of globalization, pluralism, and radicalism. This thinking aligns with the need in modern Indonesia to make religion a source of public ethics that fosters peace and social solidarity.

The Value of *Rahmah* as the Foundation of Deradicalization

Hamka Haq's Thoughts on Religious Deradicalization in Islam is a mercy for the nation. This emphasizes that every Islamic teaching must be able to bring peace, justice, and universal welfare. The concept of *rahmatan lil-'alamin* is the core of Muhammad's prophetic message, so that any form of religiosity that gives rise to violence, discrimination, and intolerance is a deviation from the mission of Islam itself (Alhasbi et al., 2024:12). Therefore, according to him, religious deradicalization is not a process of distancing people from Islamic teachings, but rather returning the understanding of Islam to its merciful essence.

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1. He further views that the understanding of rahmatan lil-'alamin cannot be separated from the context of Indonesian nationality. A rahmatan lil-'alamin Islam is an Islam that can coexist with Pancasila, democracy, and the nation's cultural diversity (Alhasbi et al. 2024:117). Islam is not only viewed from a normative-theological perspective, but also as a socio-political ethic that guides people in their national and state life. Hamka Haq's basic idea of Islam as a mercy to all creation is: Islam is a universal religion that spreads mercy to all creatures.
2. Religious deradicalization is an effort to restore the peaceful and humanistic image of Islam.
3. Islam as a mercy to all the worlds has strong relevance to the pluralistic life of the Indonesian nation, and thus can serve as a foundation for religious moderation.

Hamka Haq, in his work "Islam Rahmah untuk Bangsa," assesses that radicalism and extremism are phenomena born from a textual, rigid, and partial understanding of Islamic teachings, without considering the maqashid shari'ah (objectives of Islamic law) which are essentially maslaha (beneficial benefits) (Zuhdi, 2020: 445). In Hamka Haq's view, radicalism arises from a narrow understanding of religion, excessive fanaticism, the politicization of religion, and a lack of religious literacy.

1. A narrow understanding of religion means that Islamic teachings are interpreted only literally without historical and social context.
2. Excessive fanaticism assumes that only one's group is the most correct, while others are misguided.
3. The politicization of religion involves the use of religious symbols and doctrines as tools to legitimize power and political resistance.
4. A lack of religious literacy, a weak understanding of moderation in Islamic education, opens up space for intolerant doctrines.

Hamka Haq also stated that radicalism usually develops in socio-political situations full of injustice, such as poverty, discrimination, or identity conflict (Chece Djafar, 2025: 9). However, he emphasized that radicalism cannot be justified under any circumstances, because Islam exists to eliminate injustice and uphold justice. The solution to addressing radicalism is through religious deradicalization based on a compassionate Islam, with an educational, persuasive, and nationalistic approach (Ismanto, 2024: 24). Deradicalization must be understood as a process of Islamic modernization with three main characteristics:

1. Rationalization of Religious Understanding. Islam must be understood not only textually but also contextually, taking into account the values of humanity, justice, and the welfare of the people. Modern religious thought rejects rigid (fixed) attitudes and prioritizes ijtihad in line with current developments.
2. Internalization of Moderation Values (Tawasuth, Tasamuh, Tawazun). Deradicalization is carried out by instilling an inclusive attitude, respecting differences, and rejecting group fanaticism. For Hamka Haq, this represents a form of Islamic modernization because it aligns with the ideals of a democratic society that upholds plurality.

3. Revitalizing Islamic Education. Education is a key instrument in deradicalization. Hamka Haq emphasized the need for a religious curriculum that emphasizes the values of compassion, nationalism, and public civility. He believes that modern Islamic education is one that integrates religious knowledge with science and universal values.
4. Strengthening the National Perspective. Deradicalization, in Hamka Haq's thinking, is synonymous with strengthening the commitment to Indonesian identity. Modern Islam should not be confused with nationalism, as both emphasize justice and the common good.

Hamka Haq's important contribution to deradicalization thinking is his idea of reinterpreting religious texts. According to him, many religious practices are trapped in purely textual understanding, resulting in rigid, exclusive, and even radical attitudes towards religion. Hamka Haq emphasized that:

- a. Reinterpretation of Religious Texts. The texts of the Qur'an and Hadith must be understood by considering the *asbābun nuzūl* (the reasons for the guidance of God) and *maqāshid al-syarī'ah* (the objectives of Islamic law).
- b. Verses that are often used to legitimize violence and intolerance, according to Hamka Haq, must be reinterpreted to align with the principles of justice, compassion, and welfare.
- c. He rejects interpretations that emphasize hostility toward others, as Islam has always been present to bring mercy, not hostility.
- d. Upholding the Value of Rahmah (Compassion). For Hamka Haq, the concept of Islam as *rahmatan lil-'alamin* (the mercy for all the worlds) is not mere jargon, but must become a fundamental principle in social, political, and national life.
- e. Rahmah is defined as wisdom and compassion manifested in public policy, education, and interfaith relations.
- f. Deradicalization, in this context, is not only about rejecting radicalism, but also about presenting an Islam that is calm, peaceful, and provides solutions. Modernization of Islam Through Rahmah. The value of rahmah is considered a bridge between Islam and modernity because it is compatible with the principles of democracy, human rights, tolerance, and pluralism.
- g. Modern Islam, according to Hamka Haq, is an Islam that can coexist with the diversity of other cultures and religions without losing its identity.
- h. Emphasizing the reinterpretation of texts and strengthening the value of mercy, Hamka Haq presents a religious deradicalization that is not repressive, but rather transformative. Deradicalization does not emasculate religious expression, but rather directs it to align with the inclusive, humanist, and *rahmatan lil-'alamin* vision of Islam.

Deradicalization as Islamic Modernization in Hamka Haq's Thought. Hamka Haq sharply critiques rigid, exclusive, and textualist religious practices. He argues that an understanding of religion that overemphasizes formal-legalistic aspects often gives rise to intolerant attitudes and ignores the substance of Islamic values, which are truly full of compassion (*rahmah*). He asserts that the Quran and Sunnah serve not only as sources of law but must also be understood within a framework of social and humanitarian ethics.

Hamka Haq highlights the tendency of some groups to understand religion in a black-and-white manner, as if there is only one absolute truth, namely their own interpretation. This mindset leads to exclusivity, viewing other groups as heretical, and often even legitimizing violence in the name of religion. For Hamka Haq, this perspective contradicts the spirit of Islam as a blessing for all the worlds.

In his work, "Islam Rahmah untuk Bangsa," Hamka Haq warns that religious rigidity actually distances people from the primary goal of sharia (maqasid al-shari'ah), which is to bring justice, welfare, and peace to communal life. Exclusive religious understandings emphasize only symbols and group identity, while neglecting the moral substance and universal values of Islam. Furthermore, Hamka Haq states that rigid religious attitudes are one of the gateways to the birth of radicalism. This is because rigid doctrines can easily be misled to justify intolerance, discrimination, and even violence. Therefore, he emphasizes the importance of an open, inclusive, and respectful understanding of Islam.

Hamka Haq encourages Muslims not to be trapped by merely textual understanding but to contextualize Islamic values according to current developments. For him, Islam, living in a modern society, must be able to engage in dialogue with social realities without losing the essence of its divine teachings.

Hamka Haq views Islamic modernization not as an attempt to abandon tradition, but as a process of actualizing basic Islamic values to make them relevant to the social, political, and national context in Indonesia. For him, Islamic modernization must stem from the principle of rahmatan lil-'alamin (blessing for all the universe), which emphasizes universal humanity, justice, and respect for diversity.

Human Values

Hamka Haq emphasized that the essence of Islamic law is to honor human dignity. Radicalism that ignores humanitarian values contradicts the maqasid al-shari'ah (the principles of Islamic law). From his perspective, deradicalization must be oriented toward respecting human rights, safeguarding the soul, mind, and honor. The modern Islam he offers is one that prioritizes compassion, public welfare, and social solidarity.

Democratic Values

According to Hamka Haq, democracy does not conflict with Islamic teachings. Democracy is viewed as a political instrument that aligns with the principle of deliberation (shura) in Islam. Within the framework of modernization, he rejects the exclusive view that denies democracy as a Western product, but instead views it as an effective means to realize justice, openness, and community participation in national life. Thus, the implementation of democracy is part of deradicalization efforts, as it prevents the community from the practice of political violence that imposes will.

National Values

Hamka Haq emphasized that Islam and nationality are not two things that should be opposed. For him, Islam actually strengthens national commitment because the spirit of ukhuwah (brotherhood) is not limited to Islamic brotherhood but also encompasses national brotherhood. Therefore, Islamic modernization must be realized by strengthening patriotism, maintaining unity, and avoiding transnational ideologies that undermine national sovereignty.

Religious deradicalization can be effective if Islam is presented in a modern way that emphasizes the values of humanity, democracy, and nationalism. Islam exists not merely as dogma, but as a moral energy that builds a peaceful, inclusive civilization, and is in keeping with the Indonesian context. Hamka Haq's thoughts on religious deradicalization through the values of rahmatan lil-'alamin (blessing for all the universe), reinterpretation of texts, and strengthening aspects of humanity, democracy, and nationalism have strong relevance in facing the challenges of contemporary Islam, both nationally and globally.

1. **Confronting Radicalism and Terrorism.** One of the greatest challenges facing contemporary Islam is the emergence of radical and terrorist groups that use religious symbols to justify violence. Hamka Haq's ideas, which reject exclusive and rigid understandings of Islam, provide an important alternative in eroding extreme ideologies. Through the values of compassion, respect for life, and diversity, his ideas have made a real contribution to deradicalization programs in Indonesia.
2. **Building an Inclusive Islam Amidst Plurality.** As a multicultural nation, Indonesia faces issues of ethnic, cultural, religious, and belief diversity. Hamka Haq's thoughts, which emphasize ukhuwah wathaniyah (brotherhood and unity) and respect for plurality, are highly relevant for reducing identity-based social friction. This aligns with the principle of religious moderation, which rejects intolerance, discriminatory, and exclusive attitudes.
3. **Responding to the Challenges of Secularization and the Moral Crisis.** The modern world presents the challenge of secularization, which erodes religious values in society. Hamka Haq offers a modernization of Islam that does not abandon spirituality, but instead integrates Islamic teachings with progressive values such as democracy, human rights, and nationalism. In this way, Muslims can remain rooted in their religious identity without being trapped in fundamentalism or extreme secularism.
4. **Facing Global Issues: Islamophobia and the Humanitarian Crisis.** In the global era, Islam is often confronted with negative stereotypes such as Islamophobia. Hamka Haq's thinking, which portrays Islam as a religion of mercy, can serve as a counter-narrative that improves Islam's image in the eyes of the world. Furthermore, his ideas, emphasizing humanitarian values, are relevant in responding to global humanitarian crises, whether related to refugees, poverty, or international conflict.
5. **Responding to the Current of Religious Transnationalism.** Another challenge for contemporary Islam is the current of religious transnationalism that sometimes ignores the national context. Hamka Haq emphasizes the importance of loyalty to the nation (Ukhuwah Wathaniyah) without abandoning Islamic identity. His ideas are relevant for strengthening moderate, nationalistic, and culturally contextual Islam Nusantara.

Hamka Haq's ideas are relevant to the challenges of contemporary Islam, not only addressing the issue of radicalism but also providing a direction for Islamic modernization capable of facing the challenges of plurality, globalization, and transnational ideological currents. His thinking demonstrates that Islam can emerge as a solution to modern civilization without losing the authenticity of its fundamental values.

The Relevance of Hamka Haq's Thoughts to Religious Moderation in Indonesia

Hamka Haq's thoughts on religious deradicalization through the concept of Islam Rahmatan lil-'Alamin (For the Beneficent and the Universal), are closely relevant to the framework of religious moderation initiated by the Indonesian Ministry of Religious Affairs. This is evident in the four indicators of religious moderation national commitment, tolerance, non-violence, and an accommodating attitude toward local culture.

Religious Moderation According to the Ministry of Religious Affairs. The Ministry of Religious Affairs defines religious moderation as a perspective and practice of religion that emphasizes balance, justice, and tolerance. The four indicators are, (a) National commitment, namely loyalty to Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia (NKRI), and Bhinneka Tunggal Ika (Unity in Diversity). (b) Tolerance, namely the willingness to respect differences in beliefs and views, and to live peacefully side by side. (c) Non-violence, in the form of a rejection of coercion, hate speech, radicalism, and terrorism. (d) Accommodating local culture, namely openness to dialogue and adapting to local wisdom without abandoning the substance of religious teachings.

The Relationship between Hamka Haq's Deradicalization Concept and Four Indicators of Religious Moderation. Hamka Haq's national commitment emphasizes the importance of religion in supporting the existence of the nation-state, so Muslims must be an active part in maintaining national unity. This thinking aligns with the concept of deradicalization, which rejects transnational ideologies that are anti-NKRI. Tolerance In his work, Hamka Haq emphasizes the need for Muslims to present a friendly and peaceful image, one that respects religious and ethnic diversity. He rejects claims of a single, exclusive truth.

Non-violence, Hamka Haq rejects all forms of extremism and violence in the name of religion. For him, Islam is a religion of mercy that is incompatible with terror and radicalism. His concept of deradicalization emphasizes persuasive, educational, and cultural approaches. Accommodating local culture, Hamka Haq values local wisdom as one way to realize moderate Islam in Indonesia. For him, as long as it does not conflict with basic religious principles, culture can be a means of preaching and strengthening humanitarian values.

Contribution of Hamka Haq's Thoughts to Islamic Education, Islamic Organizations, and Government Policy

- a. In Islamic education, Hamka Haq's deradicalization ideas encourage a curriculum that instills the values of tolerance, nationalism, and non-violence. The concept of Islam Rahmatan lil-'Alamin (Rahmatan lil-'Alamin) can be integrated into Islamic Religious Education (PAI) teaching in schools and universities.
- b. In Islamic organizations, his thoughts inspire Islamic movements in Indonesia to emerge as agents of peace, maintain communal harmony, and avoid exclusive and confrontational preaching practices.
- c. In government policy, Hamka Haq's ideas align with the religious moderation programs of the Ministry of Religious Affairs and the National Counterterrorism Agency (BNPT).

Implications for Islamic Education and Deradicalization Policy

The concept of deradicalization, which emphasizes textual reinterpretation, a cultural approach, and strengthening national values, can serve as a strategic reference in formulating deradicalization and counter-radicalism policies in Indonesia. Hamka Haq's thoughts are not only relevant but also provide a theoretical and practical foundation for strengthening religious moderation in Indonesia. Implications of Hamka Haq's Deradicalization Concept for Religious Life The concept of deradicalization initiated by Hamka Haq through Islam Rahmatan lil-'Alamin is not only relevant at the discourse level but also has real implications for religious life in Indonesia. Several important impacts can be seen in the following three main aspects:

Impact on Strengthening the Moderation Education Curriculum

1. Hamka Haq's thoughts can serve as a reference for strengthening the Islamic education curriculum in various institutions, including madrasas, public schools, and universities. The integration of the values of mercy, tolerance, nationalism, and non-violence into the curriculum can reduce the space for the growth of exclusivist ideologies. Thus, students are equipped not only with normative religious knowledge but also with contextual understanding relevant to the nation's social, political, and cultural life.
2. Relevance to Suppressing the Potential for Radicalism on Campuses and Schools
3. Campuses and schools are often targets for the penetration of radical ideology through student organizations, study groups, or social media. Hamka Haq's ideas on deradicalization—emphasizing the reinterpretation of religious texts, the use of cultural approaches, and the strengthening of national values—can be used as a strategy to prevent radicalism in educational settings. This aligns with government and community efforts to create a healthy, critical, yet moderate academic ecosystem.
4. Contribution to Interfaith Harmony in Indonesia
5. Hamka Haq's thinking strengthens the foundation of interfaith harmony by rejecting violence and emphasizing tolerance. The concept of Islam as a blessing for all nature (rahmatan lil-'alamin) opens up space for harmonious interfaith relations. Its practical implications are seen in encouraging religious leaders, mass organizations, and educational institutions to prioritize interfaith dialogue, mutual respect for beliefs, and building national solidarity.

Hamka Haq's concept of deradicalization makes a significant contribution to shaping the face of Indonesian Islam as moderate, inclusive, and contributive to national unity.

Conclusion

Based on the research results and discussion regarding the concept of religious deradicalization as a modernization of Islam in Hamka Haq's thinking, the following conclusions can be drawn:

Hamka Haq's thoughts on the concept of religious deradicalization in his work, "Islam Rahmah untuk Bangsa," demonstrate that Islam must be interpreted as a religion of mercy that rejects all forms of violence, intolerance, and exclusivism. According to Hamka Haq, religious deradicalization does not only mean rejecting radicalism but also upholding an Islam that is humanistic,

democratic, and oriented toward national values. His efforts to modernize Islam are realized through reinterpretation of religious texts, criticism of rigid understandings, and an emphasis on the value of mercy, which is the core of Islamic teachings. Thus, deradicalization is positioned as a form of actualization of Islam, *rahmatan lil-'alamin*, relevant to the Indonesian context.

The relevance of Hamka Haq's concept of religious deradicalization to strengthening religious moderation in Indonesia is significant. His thinking aligns with the four indicators of religious moderation proposed by the Ministry of Religious Affairs, namely: (a) national commitment through strengthening nationalism based on Islamic values; (b) tolerance through accepting diversity of schools of thought, religions, and cultures; (c) anti-violence by rejecting radicalism and extremism; and (d) accommodating local culture as a contextual and down-to-earth manifestation of Islam. This concept has implications for strengthening the Islamic education curriculum, preventing radicalism in schools and universities, and strengthening the role of mass organizations and government policies in maintaining interfaith harmony.

Recommendations Based on the conclusions above, several suggestions can be put forward (1) For the Government and the Ministry of Religious Affairs. It is hoped that Hamka Haq's ideas on religious deradicalization can serve as a reference in formulating policies for religious moderation education, particularly in the Islamic education curriculum in madrasas, schools, and universities. (2) For (3) Educational Institutions. It is important to integrate the Islamic values of mercy, tolerance, commitment to nationalism, and non-violence into the learning process, both through Islamic Religious Education subjects and extracurricular activities, so that students develop a moderate understanding of religion. (4) For Academics and Researchers It is recommended to conduct a more in-depth study of Hamka Haq's thoughts and compare them with those of other figures in the field of religious moderation and deradicalization to obtain a more comprehensive picture of the discourse of moderate Islam in Indonesia.

For the Community and Religious Leaders. It is necessary to increase their participation in disseminating the values of religious moderation in their respective social environments, both through preaching, discussion forums, and daily life practices based on the principle of *rahmatan lil 'alamin*.

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