

Revitalization of *Falsafah* Shaykh Ja'far Shodiq in the Development of Inclusive Tafsir Method and Its Function to Minimize the against Radicalism in Social Media

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Keywords: Revitalization, Falsafah, Inclusive Tafsir Method, Radicalism, Terrorism and social media.

Abstract: Indonesia is known as the largest Muslim population country in the world that promotes Islamic moderation. But from March 28 1981 to May 16 2018 the Indonesian nation was shocked by 41 bomb blasts carried out by terrorists in the name of religion and jihad. Dozens of people died and hundreds were injured. There are terrorists who are members of the Command Jihad, Jamaah Islamiyah, Laskar Jihad, Eastern Indonesian Mujahidin, Western Indonesian Mujahideen, Jamaah Ansharut Daulah, and Daulah Islamiyah Nusantara, and those affiliated to ISIS. The development of terrorism in Indonesia is due to many factors, such as ethnicity, nationalism, separatism, poverty, economic inequality, globalization, non-democracy, violations of humanity, dissatisfied intelligence, and religious radicalism. Nowadays the terrorists use social media as tool of radicalism and terrorism spreading, thus it spreads quickly and can be accessed by all groups individually and in groups. The problems start with selecting certain verses to justify their movements, misinterpreting of religious texts methods, there was goals to be achieved, and actions beyond religious and humanitarian values. To minimize the occurrence of religious radicalism required of inclusive tafsir method, which put forward the values of pluralism, harmonism and humanism. This study discusses the revitalization of Syekh Ja'far Shodiq's philosophy in developing inclusive tafsir methods to minimize the development of radicalism in social media. The author used the religious concept of Clifford Geertz and Glock and Stark, concept of religious texts reading of Paul Ricoeur, concept of religion function of Joachim Wach, and the concept of religious attitude Richard Niebuhr. Design of this study were field research and qualitative approaches with socio-anthropological perspectives. There were four main finding: (a) the *falsafah* of Sheikh Ja'far Shodiq, (b) revitalization of the Sheikh Ja'far Shodiq *falsafah*, (c) the functionalization of Sheikh Ja'far Shodiq *falsafah* in the development of inclusive tafsir methods, and (d) the function of inclusive tafsir methods in minimizing the development of radicalism on social media.

1 INTRODUCTION

Sheikh Ja'far Shodiq was included in the second period of the Walisongo who came to Java in 1436 replacing Sheikh Malik Isro'il who died in 1435 AD (Meinsma, 1903) (Azizy, 1989) (Kapanjani, 1992) (Graff, 2004). The name Walisongo taken from Arabic word *Waliyun Tsanaun* means noble guardian, was given by Sultan Mehmed I Sulaeman Celebi (1402-1411) from Turkey in 1404. They are: (1) Maulana Malik Ibrahim (w.1419) from Persia, the state administrators, (2) Maulana Ishak (14th century) from Samarkand, the physician; (3) Maulana Ahmad Jumadil Kubra (born 1376) from Egypt, debate master, (4) Maulana Muhammad al-Maghribi (1310-1453) of Morocco, an orator, (5) Maulana Malik Isro'il (14th century) from Turkey,

the state expert, (6) Maulana Muhammad Ali Akbar (7) Maulana Hasanuddin (14th century) from Palestine, an orator, (8) Maulana Alayuddin (14th century) from Palestine, arguing expert, and (9) Shaykh Subakir (14th century) of Persia, bruise experts, geologists, ecologists and rukyah land. These scholars set out and started da'wah islamiyah on Java in 808 Hijriyah or 1404 AD (Berg, 1886) (Abidin, 2016).

Arriving on Java, they assembled their respective da'wah areas in accordance with the situation and conditions of the field, such as Maulana Malik Ibrahim (w.1419), Raden Rahmat (1401-1481), Sunan Drajat (1470-1522), Sunan Giri (1442-1506) and Sunan Bonang (1465-1525) preached in Surabaya, Gresik, Lamongan and Tuban in East Java. Shaykh Ja'far Shodiq (w.1550), Raden

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Said (born, 1450) and Raden Umar Said (16th century) preached in Semarang, Demak, Kudus, Jepara, Pati, Blora, and Rembang in Central Java. Syarif Hidayatullah (1450-1569) and Maulana Hasanuddin (king of Banten 1552-1670) preached in Cirebon and Banten in West Java (Muljana, 2015) (Ambary, 1990). Today their name well known based on location of their preaching, like Shaykh Ja'far Shodiq (w.1550) was called Sunan Kudus because he preached in Kudus, Raden Umar Said (16th century) was called Sunan Muria because of his *da'wah* in Muria Colo Kudus, and Raden Maulana Makdum Ibrahim (1465-1525) was called Sunan Bonang because he preached in Bonang Rembang (Abdullah, 2015).

Originally their *da'wah* mission centered along the Pantura and Majapahit Kingdom inland (1293-1500) and the Pajajaran Kingdom inland (1030-1579) that were Hindu and Buddhist. Then the area extended to Madura, Sumatra, Kalimantan, Sulawesi, Maluku and surrounding (Saksono, 1995). According to van den Berg (1884-1886) (Berg, 1886) (Meinsma, 1903), Walisongo preaching was conducted peacefully and acculturated Islamic with Java culture so the presence of Islam was easily accepted by Javanese Hindu and Buddhist society (Mu'min, 2012). Therefore the allegations of orientalist that *da'wah* islamiyah was conducted with violence and sword, as alleged by Golda Meil Teacher (1896-1978) from Israel and Samuel Marinus Zwimer (1867-1952) from America (Rama, 2007), could be denied. According to De Lacy O'Leary (1872-1957) from University of Bristol stated: "The charge of Islam was spread by sword and violence was myth, the fact was spread in peaceful and friendly way" (O'Leary, 1923) (Geertz, 1981) (Lombard, 1999) (Hirokoshi, 1987) (Masroer, 2004).

According to British philosopher Thomas Carlyle (1795-1881), Islam was full of value humanism, compassion, brotherhood and right equality" (Carlyle, 1998). Commenting on Q.S. al-Baqarah verse 177, the French legal expert, Dominique Sourdel (1921-2014), stated, "Islam was the religion that spread of the essential good in the social sphere. The realization of the Quran and hadith teachings and was sourced from Allah which reveal the continuity of goodness in the world" (Bruinessen, 2012). According to Adam Spencer Metz (born 1969)(Metz, 1957)(Abel, 1983), Christians could coexist with Muslims. Dutch historians, such as LWC van den Berg (1845-1927), H.J. de Graaf (1641-1673), Theodore G.Th. Pigeud (1899-1988), MC. Ricklefs (born 1943)(Graaf,

1997), and Martin van Bruinessen (born 1946) (Bruinessen, 1996), responded positively to the preaching of Walisongo. According to them, Islamic preaching was conducted tolerantly and acculturated Islamic with Java culture, as embodied in the form of mosque buildings, *kenduren*, and Islamic arts development.

Related to the opinion of these historians, there was a scholar namely Shaykh Ja'far Shodiq or Sunan Kudus in Kudus who performed *da'wah Islamiyah* through cultural acculturation approach. Shaykh Ja'far Shodiq combined Islamic values with the Hindu-Buddhist tradition in Kudus by harmonious, pluralist and inclusive approach. After the death of the Shaykh, the Kudus scholars developed this philosophy through *tafsir* recitations in Masjid al-Aqsa Kudus to this days, such as Panembahan Kudus, Kyai Haji R. Asnawi, Kyai Haji Arwani Amin, and Kyai Haji Sya'roni Ahmadi. Through this way Shaykh Ja'far Shodiq philosophy was developed into Muslim Kudus community which are harmonious, pluralistic, and inclusive, and is useful to counter radicalism which is currently developing on social media.

The problem is how to revitalize Shaykh Ja'far Shodiq philosophy in developing inclusive tafsir methods to minimize radicalism development on social media? This study aims to provide an understanding of socio-anthropological analysis of Syekh Ja'far Shodiq's philosophy in developing inclusive tafsir methods to minimize the radicalism development on social media. The study used field research method with qualitative approach and used multiple perspectives in studying some social phenomena.

2 LITERATURE REVIEW

Studies related to the life philosophy of Sheikh Ja'far Shodiq associated with the development of interpretation methods, such as inclusive *tafsir* method, and linked with its function to minimize the development of radicalism in social media not conducted by previous researchers. The studies raised the figure of Sheikh Ja'far Shodiq was usually associated with the method and model of *da'wah*. Here can be mentioned, such as:

First, Mas'udi, in a study entitled: Geneology Walisongo: Humanization Strategy of Sunan Kudus *Da'wah* (2014) (Mas'udi, 2014). In this study, he raised three problems: (a) the relation of Javanese Islamic histology to the humanization of Sunan Kudus preaching, (b) the genealogical framework in

the tracking of the historical ordinance, and (c) the humanist ordinance of the Sunan Kudus propagation strategy in the life of Kudus community. This study used contemporary Islamic historiography from Azyumardi Azra (Azra, 2013) combined with the concept of atlas walisongo Agus Sunyoto (Sunyoto, 2016), and the concept of genealogy of Adam Kuper and Jessica Kuper (Kuper, 2000). This study used field research design and qualitative approach. In this study Mas'udi concluded that: (a) the development of the Sunan Kudus religious model was based on unwritten rules or ordinances and the holistic agreement of the walisongo da'wah system in Java, (b) the pattern of da'wah implementation was conducted through the assimilation of Hindu-Buddha, and (c) the existing historical relations became an integral part of Kudus culture locally.

Second, Erik Aditia, et al., In their study *The Meaning and Values of Buka Luwur Sunan Kudus: Contribution of Thought for Cultural Campus Vision* (2017) (Settiawan, 2017). In this study Erik et al. Focused on two issues: (a) Sunan Kudus's outlying meanings for the Muslim Kudus community, and (b) Sunan Kudus's outlying values for the Muslim community of Kudus. The research used qualitative approach and field research design. In this study Erik, et al., concluded that: (a) *Buka Luwur* Sunan Kudus is a honor to Sunan Kudus who meritorious of shaping Kudus religious life, and (b) *Buka Luwur* Sunan Kudus has high values for Kudus ie to imitate the values of Sunan Kudus's struggle.

Third, Ma'mun Mu'min, in a study entitled: *Living the Inclusive Hadis in Kyai Telingsing, Sheikh Ja'far Shodiq, and Raden Umar Said Perspectives* (2016) (Mu'min, 2016). In this study Ma'mun raised two problems (a) Living Hadith of Kyai Telingsing, Sheikh Ja'far Shodiq and Raden Umar Said models, and (b) the meaning of living Hadith Kyai Telingsing, Sheikh Ja'far Shodiq and Raden Umar Said for Kudus moslems. This study combined the concept of living hadith from Fazlur Rahman (Rahman, 2002), Muhammad Mushthofa Azami (Azami, 1977), and Yusuf al-Qardhawi (Qardhawi 1999). This study used library research with qualitative approach. In this study Ma'mun concluded that: (a) Kyai Telingsing's, Sheikh Ja'far Shodiq's and Raden Umar Said's living hadith models, was conducted *da'wah islamiyah* through tolerant *dakwah*, building of work spirit, preserving art-culture, fellow believers, and preserving ancestral traditions. (b) living hadith of Kyai Telingsing, Sheikh Ja'far Shodiq and Raden Umar Said have the meaning of life philosophy for Kudus Moslem community.

Fourth, Nur Said in the study with the title: *Spiritual Entrepreneurship as Sunan Kudus Heritage: Cultural Capital of Sharia Economic Development in Coastal Communities* (2014) (Said, 2014). In this study Said wanted to prove the thesis that religious community cultures are influenced by three phenomena: modernity, religion and culture of the ancestors. To analyze the three variabels, Said used ethno-archeological perspectives combined with the semiotic approach of Roland Barthe (Barthe, 1967). This research used library research and qualitative approach. Said concluded that: (a) the existence of Sunan Kudus also construct the identity of Kudus Moslem community, (b) the spirit developed by Sunan Kudus, that is GusJiGang, and (c) the spirit of GusJiGang became the cultural capital of Kudus Moslem community to build spiritual entrepreneurship in the development of shari'a economy.

The studies of social media use by radicals and terrorists carried out by Iman Fauzi Ghifari (Ghifari, 2017), Andang Sunarto (Sunarto, 2017), Nafi Muthohirin (Muthohirin, 2015), Rosmaya (Rosmaya, 2016), and Achmad Sulfikar (Sulfikar, 2018). This study is different from the above four studies: (a) this study is historical study in an anthropological perspective, (b) this study focuses on revitalizing the philosophy of Sheikh Ja'far Shodiq in the development of inclusive *tafsir* method, (c) study inclusive *tafsir* methods developed are expected to be functioned to minimize the development of radicalism in social media, (d) temporally the study was conducted in 2018.

3 THEORETICAL REVIEW

3.1 The Concept of Inclusive *Tafsir* Method

In the developing of inclusive *tafsir* method, the author combine several concepts, the concept of classical *tafsir* method by al-Farmawi, *tahlilitafsir* method, *ijmalitafsir* method, *muqarantafsir* method and *mawdlu'itafsir* method (Hay, 1994), that is combined with the concept of religion according to Burhanuddin Daya (Daya, 2009) and Haryatmoko (Haryatmoko, 2003), the religious function according to Joachim Wach (Wach, 1994), the concept of religious attitudes according to Richard Niebuhr (Singgih, 2000), and the concept of distance-taking in understanding religious concepts and texts according to Paul Ricoeur (Ricoeur, 1986).

By combining the classical method of *tafsir* with some religious concepts and understanding of religious texts, the author believes that this method can be developed into inclusive *tafsir* method which give more contribution, such as: (a) giving fundamental concept for harmonious, pluralist and inclusive relationship creation among religious believers, (b) become basis of constructing intact, integral and universal theological thinking, thus minimize the confusion of theological doctrine aspects with historical culture and religious affairs in human empiric and historical areas to be simpler, (c) putting forward the equality rather than diversity values of many religions, and (d) become foothold on building harmonious, pluralist and inclusive tradition among religious followers.

3.2 The Concept of Radicalism

According to Sartono, radicalism is a social movement that rejects the whole social order and is characterized by moral aggression to oppose and hostile the privileged and powerful (Kartodirjo, 1985) (Ahab, 2015). Radicalism is often interpreted differently among interest groups. In the religious sphere, according to Rubaidi (Rubaidi, 2007), radicalism is a religious movement that seeks to completely overhaul the existing social and political order by resorting to violence. Sociologically radicalism can also means view that having goal to make fundamental change in accordance with its interpretation of social reality or ideology (Naipospos, 2010). Thus radicalism is common phenomenon that can occur in a society with diverse motives, both social, political, cultural and religious, characterized by violent, extreme and anarchic actions as rejective action of the existing system.

Some above definitions can be concluded that radicalism is a movement that put forward the action of violence, fundamental, extreme, anarchist and tend to justify all means with the intention to change a system or old order that has been established and deemed incompatible with the value system it embraces. The radicalism movement intends to build a new socio-cultural system, a new order different from the pre-existing order.

Viewed from its characteristics (Ahab, 2015) (Sunarto, 2016), radicalism is formed from the response to the ongoing conditions, is realized in the form of evaluation, rejection, and even resistance. In general, the movement of radicalism has characteristics: (a) never stopping in an attempt to reject before revolution change in the desired condition, (b) very strong belief in the program they

are going to run, (c) using violence in realizing their desires, d) consider guilty to all contradict them, and (e) regard *kafir* to people with other belief.

Meanwhile according to Rubaidi, radicalism groups have the following characteristics: (a) making Islam as the final ideology in regulating life and human life both social and state politics, (b) Islamic values is adopted from Middle Eastern Islamic model without local social-cultural aspects (c) understanding the Qur'an and hadith textually, (d) radical group movements often opposed to ruling societies and governments, and (e) rejecting non-Middle Eastern ideologies which is considered infidel and misleading (Rubaidi, 2007) (Qodir, 2013).

3.3 Social Media Concepts

Social media is a channel or means of online social interaction in cyberspace. Social media users communicate, interact, intercept message, share and network (Haag, 1996) (Sunarto, 2016). Social media is a tool designed to facilitate social interaction and two-way communication. Through the information technology provided by this social media, the dissemination of information from one individual to another becomes easier (Rahayu, 2011). Today the rapid development of social media, along with the development of internet and mobile phone technology, so that parties involved in social media, both information senders and recipients of information, should always adjust to these developments (Evans, 2008).

Social media is an online media where users can easily participate, share and create content, such as blogs, social networks, wikis, internet forums, weblogs, social blogs, podcasts, images, videos and virtual worlds. Blogs, social networks and wikis are the most common form of social media used by people around the world. According to Kaplan and Haenlein there are six types of social media: (a) collaborative projects, such as wikipedia, (b) blogs and microblogs, such as twitter, (c) content community, such as youtube, (d) social networking sites, such as facebook and instagram, (e) virtual games, such as world of warcraft, and (f) virtual social, such as second life (Haenlein, 2010) (Lesmana, 2015).

According to McQuail (McQuail, 1992), social media has major function for communities as follows: (a) as information, such as innovation, adaptation and progress, (b) as correlations, such as explaining, interpreting, commenting on event and information meaning, (c) as continuous, such as

expressing dominant cultures and recognizing the existence of a particular culture, as well as new cultural developments, (d) as entertainment, such as providing entertainment, diversion and recreation, as well as easing tension, and (e) as mobilization, such as campaigning for community goals in the field of politics, economics, health, education and religious issues.

Today, social media also has functions as a tool or place to build self-image, create one's popularity and existence, publish an ideology to the general, and be used to build an online business (Nisrina, 2015). Through social media, every people feel satisfied and helped of facing problems (Puntoadi, 2011).

4 DISCUSSION

4.1 Falsafah of Syekh Ja'far Shodiq

Syekh Ja'far Shodiq was born on September 9, 1400 AD, coinciding with 808 H. He was son of Sunan Ngudung (Salam, 1977) (Rinkes, 1911). The 24th descendant of the Prophet Muhammad (Kudus, 2000). He married Dewi Rukhil – the daughter of Sunan Bonang – had a son Amir Hasan. From another wife, he has eight children: Nyi Ageng Pembayun, Panembahan Palembang, Panembahan Mekaos, Panembahan Kodhi, Panembahan Joko, Ratu Pakojan, and Queen Prodobinabar (Mas'ud, 1990). Before moving to Kudus, Sheikh Ja'far Shodiq, was a Senopati and *qadhi* and meritorious in buliding the Demak Empire to defeat Majapahit's supremacy. According to H.J. de Graaf, Syekh Ja'far Shodiq washigh qualified spiritual leader and an expert in the strategy field (Azizy, 1989) (Mas'ud, 1990) (Salam, 1959). Sheikh Ja'far Shodiq passed away in 1550 AD (Salam, 1959).

In preaching, he acculturate Islamic culture with the Javanese Hindu-Buddhist tradition harmonious, pluralist and inclusive. According to Mas'ud, this method based on the Al-Qur'an Surat Nahl:125 (Mas'ud, 1990). The acculturation could be seen as follows: (a) repairing the gate of the Majapahit Palace from the Hindu-Buddhist or Shiva Buddha heritage (Mas'ud, 1990), (b) recommending not to slaughter cows (Suryo, 1989-1990), (c) respecting Hindus-Buddhists as religious people (Mas'ud, 1990), (d) changing Mijil and Maskumabang composition from Hindu-Buddhist relics to Islamic da'wah (Munthohar, 2005) (Salam, 1959), (e) building al-Aqsa Kudus Mosque similar to Jago Temple in Malang (Suryo, 1989-1990)

(Mas'ud, 1990), (f) building harmonious life between Muslims and Hindus-Buddhists (Mas'ud, 1990), and making eight ablution place with statue heads as analogous to Buddhism, namely *Asta Sanghika Marga* or eight-fold road (Salam, 1959).

Hindu-Buddhists in Kudus admired Shaykh Ja'far Shodiq's preaching method, and converted to Islam. According to Kyai Haji Sya'roni Ahmadi, the purpose of Shaykh Ja'far Shodiq's mission is *Menang Tanpo ngasoraken* (win without demeaning others). He did not eliminate the old tradition, but filled the old tradition with Islamic tradition, like Mitoni tradition that exist from Hindu-Buddhism era and undergone the process of Islamization to this day. According to Kyai Sya'roni and Mas'ud (Mas'ud, 1990), propagation of Sheikh Ja'far Shodiq method very relevant to the present community needs. What's more Indonesia is threatened by the development of radicalism and terrorism that endangers the nation's persistence.

Nowadays the philosophy of Shaykh Ja'far Shodiq is developed through the tafsir recitations carried out every Friday morning at the Masjid al-Aqsho Kudus. According to Kyai Haji Munfa'at Abdul Jalil, the tafsir recitation was originally conceived by Shaykh Ja'far Shodiq and maintained regularly in same approach, preaching *bil hikmah* and *mauidloh hasanah*, by promoting the philosophy of living in harmony, pluralism and inclusiveness.

4.2 Revitalization of the Sheikh Ja'far Shodiq Falsafah

According to the scholar in Kudus, Kyai Haji Sya'roni Ahmadi, stated that the goal of da'wah islamiyah by Shaykh Ja'far Shodiq was *menang tanpo ngasoraken*, means winning without condescending the other. Sunan Kudus did not taken away the old tradition but acculturated it into Islamic tradition. Kyai Sya'roni pointed out, mitoni was exist since Hindu-Buddhist. If previously filled with incantations hindu, then changed to Islamic prayers.

From Kyai Haji Sya'roni Ahmadi view, da'wah islamiyah by Shaykh Ja'far Shodiq has been preserved to the present. The method used by Sheikh Ja'far Shodiq was full of the democratic, harmonious, pluralist and inclusive values that needed by the society, because people are easily plundered and involved in conflict. This happens because of the decrease of togetherness value, mutual cooperation, care and respect in Indonesians.

The values of the life philosophy inherited by Shaykh Ja'far Shodiq according to Kyai Sya'roni Ahmadi was maintained and developed through the

tafsir recitation on every Friday morning at Al-Aqsho Mosque Menara Kudus and every Tuesday Night at Wisma Muslimin Haji Nur Kholis Janggalan Kudus. According to Kyai Haji Munfa'at Abdul Jalil, tafsir recitation in the al-Aqsa Mosque Menara Kudus originally conducted by Shaykh Ja'far Shodiq was maintained to the present without any changes. He stated the model of Kyai Sya'roni Ahmadi in teaching *tafsir* generally have in common with that carried by Shaykh Ja'far Shodiq. Both of them teach in classical method and the contain full of philosophy lesson, democratic, harmonious, pluralist and inclusive values.

If studied deeply, the life philosophy of Shaykh Ja'far Shodiq which he developed through his method of da'wah, then preserved by the scholars in Kudus through the *tafsir* recitation in the Al-Aqsho Mosque Menara Kudus to the present, can be developed to build the method of inclusive interpretation. This conclusion is corroborated by several reasons as follows (Mu'min, 2013): *First*, the life philosophy of Shaykh Ja'far Shodiq is believed as the basis of pluralism and inclusiveness development for the Muslim community. *Second*, historically there is no religion conflict in Kudus. *Third*, the life philosophy of Shaykh Ja'far Shodiq, as the result of Islam, Hindu and Buddhism acculturation that are universal. *Fourth*, life philosophy of Shaykh Ja'far Shodiq was taught and developed through the *tafsir* recitation in the al-Aqsho Mosque Menara Kudus, and *the fifth*, model and method of the *tafsir* recitation still preserved to the present.

4.3 Revitalization of Sheikh Ja'far Shodiq's Philosophy in the Development of Inclusive Tafsir Methods

The philosophy of Shaykh Ja'far Shodiq was developed through da'wah, and preserved by the scholars in Kudus through the tafsir recitations in Masjid al-Aqsho Kudus to this day, could be developed on inclusive tafsir methods. This is corroborated by the following facts (Mu'min, 2013) (a) the philosophy of Shaykh Ja'far Shodiq is believed to be the basis for the development of the tradition of pluralism and inclusiveness for Muslim community in Kudus; (b) there was no conflict from religious background in Kudus, (c) philosophy Syekh Ja'far Shodiq is universal combination of Islamic teachings with Hinduism and Buddhism, (d) the philosophy of Shaykh Ja'far Shodiq was developed through tafsir recitations in Masjid al-

Aqsho Kudus did not change in the essence, and (e) methods and material of tafsir recitations in Masjid al-Aqsho Kudus has been maintained until this day.

Effort to revitalize the philosophy of Shaykh Ja'far Shodiq in the development of inclusive tafsir methods must be preceded by an understanding of religion nature and religious texts. In each religion there are two kinds of teachings that appear to be contradictory: (a) tendency teaches that one's religion is the most true and shield religion, while other religions are not true and misleading, and (b) religion teaches everyone must respected, loved, and not impose religion to others (Daya, 2009). Religion also often appears in two conflicting faces, religion is a place of peace life with great hope, but religion is also often associated with the phenomenon of violence, as happened in Indonesia today (Haryatmoko, 2003).

Religion cannot be separated from the behavior of its adherents, because the behavior of adherents is basically a response from the religion they adhere to (Kadir, 2003). Because religion is absolute and universal, violence and conflict occur because of people abuse their teaching. Religion is real form of empirical religion, namely factual religion in struggling and social realities (Boy ZTF, 2002). Although often misused, religion have to maximize its function in creating peace brotherhood, building harmonious and pluralist relations, building dialogue between religious communities, and developing inclusive understanding so peace could be realized (Schumann, 1980). Religion must be able to place this basic demand in the praxis of a harmonious, pluralistic and inclusive people's life (Kung, 2002).

In order for religion not to be misused, the mechanism of religious texts interpretation is crucial, because interpretation products will influence religious thought patterns, actions and alliances (Wach, 1994). There are three roles of religion that explain the relationship between religion and the phenomenon of violence occurs in society, namely: (a) religion as framework for religious interpretation of social relations (ideological functions), (b) religion is positioned as symbolic behavior (identity function), and (c) religion is positioned as tool of ethical legitimacy of social relations (legitimacy function) (Haryatmoko, 2003).

If the religion understanding dominated by these three functions, then developing religious fanaticism, exclusive, rigid and unfriendly behavior. Religious people are often tempted to make religion an ideology which leads to religious fanaticism (Haryatmoko, 2003). Usually one of the five

attitudes taken by religious people when encounter outside their religious perspective are radical, accommodative, synthetic, dualistic or transformative attitudes (Wiryotheno, 1991).

The development of inclusive tafsir methods is closely related to the method used by commentator (mufassir) on religious texts. Inclusive tafsir method will be realized if mufassir has open attitude towards all parties, building harmonious, pluralistic and inclusive relations. An open attitude is assisted by the ability to take distance, be critical of beliefs, uphold justice, wise, rely on objectivity, and aesthetics behaving (Popper, 1947). If the interpretation provides an opportunity for critical attitudes, certainly will contribute to the universal peace creation (Davies, 2000).

There are three forms of distance taking that help to build critical and inclusive attitude towards interpreting religious texts, namely ideological criticism, demolition and game analogy (Ricouer, 1986). The relevance of taking distance which takes game analogy form in the interpretation of religious texts, lies in the effort to create new method in the interpretation of religious texts, thus opening up opportunities for the creation of harmonious, pluralist and inclusive relations.

4.4 Functions of Inclusive Tafsir Methods in Minimizing the Development of Radicalism in Social Media

Radicals and terrorists use social media as a tool to develop their understanding. Study of Ghifari concluded that the presence of technology, internet, and social media contributed greatly in spreading radicalism, propaganda media for intolerant actions, tool for recruitment, training, education, fostering member networks to spread terror and suicide bombings in nusantara (Ghifari, 2017). Rosmaya's study concluded that the factors shaping radicalism and terrorism students' perceptions through websites and social media are continuously seeing and observing, no family attention, and false religious understanding (Rosmaya, 2016). This finding is corroborated by Andang Sunarto's study stated that besides positive meaning, social media also has negative impact, which threatens the integrity of the nation by information about radicalism and terrorism and other crimes. According to Sunarto, this negative impact must be taken seriously by taking preventive measures (Sunarto, 2017).

A study of tracking conversations in cyberspace found the fact that the spread of radical

teachings is easier in social media. Rendra Radjawali, data observer based in Germany, traced Twitter using software that could filter internet algorithms, using 300 keywords related to radicalism, such as ISIS, jihad, infidel, and Syria, Radjawali managed to map the hot spots of conversation related to radicalism in Indonesia in September 2016, concentrated in Sumatra and several cities in Java.

Technically, social media is used as strategic material for terrorist to carry out its actions, other media are also used to spread their understandings. Deputy for Prevention BNPT, Agus SB, stated that social media opened closed spaces to be open. No wonder some teenagers between the ages of 18-25 join ISIS because of the influence of propaganda on social media. Indonesian citizens who left for Suria joined the ISIS group network, becoming victims radicalism spreading on social media.

According to Agus, the trend of terrorism seeds because of studying religion from the internet (around 47%). This fact illustrates that social media is used as effective propaganda tool and produces sympathizers for radical groups. From the terrorists perspective, such as Agus Abdillah – in the Bali case, which was captured on September 17, 2012 by Tim Densus 88/AT National Police Headquarters – proved that he called to jihad after studying through the internet. Fungsi Isnanto, the terrorist of the Lumajang bomb on June 1, 2013 claimed to have learned how to make bombs and plan their bombings through the internet.

These phenomenon prove that social media is catalyst for radicalism and terrorism spreading. Based on that fact also be explained that the spread of false religious teachings and understandings through social media is also very dangerous. The spread of false religious teachings and understandings on social media could be overcome through the development of inclusive interpretation methods also on social media. The dissemination of this inclusive tafsir method is basically an attempt to deradicalize religion and religious through understanding religion and inclusive religious texts. Through this method hoped an harmonious, plural and inclusive understanding of religion and religious texts will be built.

5 CONCLUSION

First, the philosophy of Syekh Ja'far Shodiq is reflected in the harmonious, pluralist and inclusive behavior of life, such as: Fixing the Gate of the

Majapahit Palace, Hindu-Buddhist or Buddhist Shiva inheritance, advocating not slaughtering cows, respecting Hindus-Buddhists as religious people, changing Mijil and The maskumabang music composition from Hindu-Buddhist relics to Islamic *da'wah*, building the Holy Al-Aqsa Mosque similar to the Jago Temple in Malang, building harmonious life between Muslims and Hindus-Buddhists, and making eight ablution places with *arca*-headed as analogous to Buddhism, namely *Asta Sanghika Marga* or eight-fold road.

Second, revitalizing the Philosophy of Shaykh Ja'far Shodiq in development of the inclusive tafsir method: (a) the life philosophy of Shaykh is believed as the basis of pluralism and inclusiveness development for the Muslim community. (b) historically there is no religion conflict in Kudus. (c) the life philosophy of Shaykh, as the result of Islam, Hindu and Buddhism acculturation that are universal. (d) the life philosophy of Shaykh was taught and developed through the *tafsir* recitation in the al-Aqsho Mosque Menara Kudus, and (e) model and method of the *tafsir* recitation still preserved to the present.

Third, the effort to revitalize the philosophy of Shaykh Ja'far Shodiq in the development of inclusive tafsir methods begins by building understanding religion and religious texts method critically and open mind to all parties, as well as building harmonious, pluralist and inclusive relations. To build critical and inclusive attitude could be helped by distance taking techniques, namely ideological criticism, demolition and game analogy. Not making religion as ideology because it will lead to religious fanaticism. This critical and open attitude will contribute to the creation of universal peace.

Fourth, today social media has become a catalyst for the radicalism and terrorism spreading. The spread of false religious teachings and understandings through social media is very dangerous. Inclusive tafsir methods againts radicalism through social media. The dissemination of this inclusive tafsir methods is basically an attempt to deradicalize religion and religion, through understanding religion and inclusive religious texts. So that an understanding of religion and religious texts will be built harmonious, pluralist and inclusive.

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