

PRINCIPLES OF TEACHING OF THE KHAWARIJ GROUP AND ITS IMPACT TO THE PRESENT

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Abstract

This article discusses the Khawarij group, a group that emerged in the early history of Islam and became one of the controversial groups in the history of Islamic thought. This article aims to understand the fundamental teachings of the Khawarij group in the past and its influence today, such as the basic principles of their thinking and the dangers posed by Khawarij ideology. The method used in this research is a qualitative method with a literature review, which involves gathering data from relevant primary and secondary sources related to the research topic. The results of this study indicate that the fundamental teachings of the Khawarij group in the past and its influence today share similarities in their basic principles, namely extreme thinking and rejection of thoughts outside their group. However, the Khawarij group today has various teachings and understandings. The article also concludes that a misguided understanding of the teachings of the Khawarij group can jeopardize the security and peace in the religious and social lives of the Muslim community.

Keywords: Khawarij; Khawarij in the past; Khawarij present.

INTRODUCTION

The Khawarij are a group that emerged at the beginning of the Islamic period (Rohaman & Nurhasanah, 2019), a group of thinkers or sects in the early history of Islam around the 7th century AD (Rahman, 2020). This group emerged during the reign of the caliph Uthman bin Affan and continued to grow during the caliphate of Ali bin Abi Talib (Purnama, 2016). The word "Khawarij" comes from the word kharaja which means to come out or "those who break away" (Kiswati, 2013), this group got the nickname because they left Ali's army in the Siffin war in 37H/657 AD (Saleh, 2018). This is due to their different views regarding politics and religion (Ghozali, 2020).

The view of khawarij has some good points such as emphasis on equality, social justice and tauhid (Zulkarnain, 2022). Unfortunately, Khawarij is also known for their extreme and firm view against all forms of corruption, injustice, and violations of the law within the community (Rajab, 2011). They believe that only those who fulfil certain criteria are entitled to lead the Islamic people, and that power should be given to the most just and competent. This sometimes causes them to do something controversial and unacceptable by the majority of the Muslims at the time (Sukayat, 2018). They are known for their frequent use of violence and terrorism as a means of achieving their goal (Mufaidzin, 2020). Therefore, Khawarij is often considered a dangerous and extremist group in Islamic history (Pratikno, 2019)

Islamic groups are closely related to unity, peace, tolerance, and justice (Basirun & Kurniati, 2022). Islamic groups should promote these positive values and strive to create a harmonious and peaceful society (Faiqah & Pransiska, 2018). However, the Khawarij group tends to divide society and adopt extreme attitudes in dealing with differences of opinion and beliefs (Halimang, 2020). They often take acts of violence and terrorism, which are contrary to true Islamic values (Rozi, 2017). The Khawarij group also has a narrow and dogmatic view of interpreting Islam, and often imposes their views on others (Mansur, 2015).

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Previous research often focuses only on the condition of the previous Khawarij groups, especially at the beginning of its appearance in the 7th century as a historical study without noticing the understanding and influence of the teaching of the existing Khawarij groups. Lack of thorough and comprehensive research on the Khawarij groups that are somewhat radical and extremist in the Islamic world at the moment because of this topic being quite sensitive and controversial. This study attempts to study Khawarij's past condition and its influence at the moment through more careful literature research to appear due to the understanding of Khawarij and his approach.

RESEARCH METHOD

The purpose of this study was to obtain an overview of the Khawarij group and the main points of their teachings with a research design using a qualitative approach with the method of literature review or literature study as primary sources with sources in the form of books, national and international journals. Data is also taken from previous research such as scientific papers, theses, and theses. These sources are used in data analysis to complement the research results. The data collection techniques used: (1) Reduction of data from the summary of the results of the study of literature, looking for focus and relevance of data. (2) Data comparison and analysis. (3) Descriptive presentation of data. (4) Conclusion and clarification.

RESULT AND DISCUSSION

The History of Khawarij

At the beginning of Islamic history, a political and religious group known as Khawarij emerged. They chose to separate themselves from the majority of the Muslims at the time. The origins and emergence of Khawarij are closely related to the political differences and Muslim leaders in the early period of Khilafah after Muhammad died in the world (Badriza 2020). According to the Arabic dictionary, the sacrificial is a rebel, a man who comes out of the age. Khawarij is defined as a group of Islamic groups (Saihu & Taufik, 2019).

According to Muhammad ibn 'Abdu al-Karim al-Syahrastan, the Khawarij is a term used to refer to groups of people who rebelled and did not recognize the legitimacy of the imam who, either during the time of the companions in the era of al-Khulafa al-Rashidin, or during the time of the tabi'in and the priests (leader) throughout the ages (Sukring, 2016). The Khawarij were people who came out against Ali in the sense of rebelling against Ali; and they are people who come out and take an active part in jihad, in contrast to those who, still, as distinguished in the Qur'an surah at-Taubah; 83-84 "So if Allah returns you to a group of them, then they ask your permission to go out (go to war), then say: "You may not go out with me forever and may not fight the enemy with me. Indeed, you are willing not to go to war the first time. Therefore sit down with those who did not take part in the war. And do not ever worship (the body) of a dead person among them, and do not stand (pray) at his grave. Verily they have disbelieved in Allah and His apostles and they die in a state of wickedness." (Mashar, 2014).

In the book *Al Adyan wal Firoq wal Madzhaib Al-Mu'asarah* which was compiled by Abdul Qodir Syaibatul Hamd it is stated that the Khawarij are people who come out of obedience to the right leader. The Khawarij have several names such as Al-Majjir, Asy Syurooh, Al-Haruriyah, An-Nawasib and Al-Mariqoh. They are called Al-Makim because they always repeat the sentence that there is no law other than Allah's law. They are called Surooh because their group admits that they are people who sacrifice themselves (through the Qur'an). It was called Haruriyah because after they left the leadership of Ali bin Abi Talib, they gathered in the Harura area. Called An Nawasib because of his excessive hostility towards Ali bin Abi Talib. It is called Al Mariqoh because of what is mentioned in the hadith of Rasulullah SAW, they deviate from religion like an arrow shooting from a bow (Saihu & Taufik, 2019).

After Caliph Uthman ibn Affan was killed in a tragedy, where demonstrators had previously surrounded his house for four months, and they managed to control the house which led to the death of Caliph Uthman. After this incident, the condition of Muslims became unstable and even close to chaos. Therefore, a new leader is needed to overcome this situation. As a result, Ali bin Abi

Talib was immediately appointed as the most suitable leader to hold the reins of leadership (Saniah & Sidik, 2020).

Khawarij appeared when Ali bin Abi Thalib served as Khalifah and was involved in conflict with Mu'awiyah, who was the governor of Syria. This conflict begins with Mu'awiyah's accusation that Ali bin Abi Thalib is in charge of the murder of Utsman bin Affan. It then led to a war known as the Shiffin War and ended with an agreement to conduct a trial. However, after the agreement was reached, there were groups who were dissatisfied with the outcome of the negotiations and decided to separate themselves. This group was later known as Khawarij. They fought against the right government and spread misconception from the Qur'an and the Sunnah (Saihu & Taufik, 2019).

The Khawarij group appeared at the beginning of Islam's history in the 7th century as a result of what happened during the Khalifah Ali bin Abi Thalib government (Rahman, 2020). In the year 657 of Masehi, Ali bin Abi Thalib led his army in the battle against Mu'awiyah bin Abu Sufyan, known as the battle of Siffin (Manshur, 2012). After the long battle, both sides agreed to end their dispute peacefully. However, a group of Ali bin Abi Thalib's troops appeared unhappy with the peace decision, and chose to leave Ali's troops and launch a rebellion. This group was later known as Khawarij (Shaliadi, 2015).

The cause of the failure during the shiffin war, the followers of Ali bin Abi Talib split into three groups, the Shia group who continued to become followers of Ali bin Abi Talib, the Khawarij group who left, and the neutral Mu'awiyah group (Syafuri, 2022). The emergence of the khwarij group also occurred when there was a dispute over the election of the caliph as a substitute for the Prophet Muhammad. They rejected the caliph chosen by the majority of Muslims at that time, namely Caliph Ali bin Abi Talib. They believed that leadership should be given to individuals who were very pious and held to very strict standards. They argue that Ali and his supporters have violated Islamic principles, so they are considered as infidels (Rahman, 2020). Around 12,000 khawari troops refused silence even before they asked Ali to do so (Ridhawi, 2014). They even accused Ali of disbelief. Ali and some of his friends argued and succeeded in challenging their argument. However, this Khawarij group remains firm on its foundation and refuses to acknowledge their mistakes. They only accept and agree with their own views (Zaini, 2015).

The Khawarij is considered to have the most extreme views in understanding Islam (Abdullah, 2016). They feel that they are the most devout and holy people in practicing Islam, and condemn leaders and scholars who do not share their views. This group is known for their fanaticism and acts of violence, and often use violence as a way to spread their religious teachings (Sukring, 2016).

After the death of Caliph Ali bin Abi Talib, the caliphate was taken over by Mu'awiyah who became caliph in 661 AD. This Khawarij group rose again and tried to fight and rebel against Mu'awiyah, and there were several rebellions in Kufa and Basrah. Governor Ziyad bin Abihi Sufyan and his son, Ubaidullah, were constantly faced with challenges from the Khawarij (Fawaid 2016).

Principles of Teachings of the Khawarij

The Khawarij are a group that emerged in the early Islamic period, during the reign of Caliph Ali bin Abi Talib. In addition, the Khawarij were one of the political and theological groups in the early history of Islam. The Khawarij have the idea that only their group is right, while groups other than them are wrong and must be fought against. In this case they argue with the word of Allah, namely: "If there is a group of you who believe in what I was sent to convey and there is also a group who do not believe, then be patient until Allah determines His law between us and He is the Judge who the best." According to them, this verse signals them to be patient in fighting their opponents until finally Allah gives them victory (Puadi, 2016). The main teachings of the Khawarij cover several aspects as follows:

1. *Al-Hakimiyah*: The Khawarij considered that only Allah had the right to rule and establish laws. They reject human rule, even that of Caliph Ali himself.

2. *Al-Khuruj*: The Khawarij justified the rebellion against the government which they considered did not meet the criteria of justice in their view. They believe that fighting rulers who are considered unjust is an obligation for every Muslim.
3. *Al-Takfir*: The Khawarij tend to easily practice takfir on other Muslims who don't agree with them, even against Caliph Ali himself who is considered not to follow their teachings.
4. *Al-Jihad*: The Khawarij believe that physical jihad is obligatory for every Muslim and that jihad must be carried out to restore justice and uphold Islamic law
5. Absolute Loyalty to the Quran: The Khawarij emphasized the importance of referring to the Quran as the single authoritative source in all matters of religion and state. They reject the rules of interpretation or ijtihad developed by the clergy or political leaders. For them, every individual has a direct obligation to understand and follow the Quran without following human authority.

When examined in depth, the main doctrines put forward by the Khawarij can be categorized into three categories, namely political, theological, and social. The Khawarij can be said to be a political party which turned out to be the central doctrine of the khawarij. The emergence of the main doctrine of this teaching is a reaction against the existence of Mu'awiyah who is theoretically unfit to lead the State because he is a tulaqa'. The Khawarij's hatred of Mu'awiyah was compounded by the fact that he had recently converted to Islam (Yusuf, Faridah, & Pakatuwo, 2021).

Harun Nasution said, according to Abu Zahrah, the emergence of the ideology of khawarij theology stems from their understanding of political/state administration issues. The Khawarij tend to be democratic, because according to them the Khalifah or Imam must be freely elected by all Muslims, those who are entitled to become Khalifah are not only members of the Quraysh ethnic group, not even just Arabs, but any Muslim who is able and capable. , even though he is a servant who comes from Africa (Pokok et al., 2023).

The Khawarij Sects

The Khawarij generally consist of Bedouin Arabs who live simply in Arab lands, are hard-hearted and brave and independent and not dependent on other people. The Khawarij have made the imam/ caliphate/ leader/ politics a central doctrine that triggers the emergence of other theological thought doctrines. The radicality inherent in the character and actions of the khawarij group makes it very vulnerable to divisions, both internally among the khawarij and externally with other fellow Islamic groups.

There are many differences of opinion regarding the number of sects of this khawarij school, including Al Bagdadi saying that this sect has split into 20 subsects. Harun said that this sect had split into 18 subsects. As for Al-Asfarayani, as quoted by Bagdadi, said that this sect had split into 22 subsects (Yusuf et al., 2021). Among the well-known sects of the khawarij are:

1. *Al-Muhakkimah*, is the first generation of the khawarij sect and the original group of khawarij. This group consisted of Ali's followers in the Shiffin war who then left Ali's ranks to develop a strategy of rebellion against Ali bin Abi Talib. They have the principle of *ila hukma illa Allah* (there is no law other than Allah). They have the principle that there is no valid law other than the law from Allah, namely the Qur'an, they consider that everyone who commits a grave sin is a disbeliever (Zuhri, 2013).
2. *Al-Azariqah*, the name of this sect is attributed to its founder Abi Rasyid Nai bin al Azraq. This sect is the most extreme and radical among other khawarij sects. Their territory is located on the Iraqi border with Iran. The first caliph they chose was Nafi' himself and he was given the title Amir AlMu'minin. Nafi' died in battle in Iraq in 686 AD (Yusuf et al., 2021). They no longer use the term infidel, but they call it polytheist or polytheist. In Islam, polytheism is more sinful than disbelief itself. Anyone who comes to their area and claims to be a follower of Azariqah, is not taken for granted, but is tested first. By giving a prisoner, and if the prisoner is killed, then he is accepted as a member. If not, then he himself will be killed (Puadi, 2016). This sect also has several thoughts, including: first, rejecting the punishment of stoning for adultery, because the punishment of stoning is not found in the

- texts of the Qur'an. Second, it is forbidden to slaughter animals from people outside their congregation, and they consider people outside their congregation to be infidels.
3. Al-Najdah is a sect derived from the name of its leader Najdah bin Amir Al Hanafi. Their group agrees with Al Azariqah because they do not agree with the term polytheists given to people who do not follow Al Azariqah's teachings and it is lawful to kill women and children of Muslims who do not agree with them for reasons of polytheism (Zuhri, 2013). According to them, people who sin big and become disbelievers and eternally in hell are only Muslims who do not agree with their group. As for his followers, if they commit a grave sin, they will be punished but not in hell and then will be put into heaven. This sect first introduced the understanding of taqiyyah, before the Shiites popularized the concept. Basically, taqiyyah is a concept that is highly visible in these circles due to the oppression caused by the unjust treatment of the Khawarij or Shi'a Sunni rulers. Broadly speaking, the thoughts of this sect include; First, forbidding acts of gasab. Second, the finger (criminal) of lying is heavier than the finger of drinking khamr (drunkenness) and committing adultery (Puadi, 2016).
 4. Al-Ajaridah, was a follower of Abd Al-Karim Ibn Ajrad who according to Al-Syahrastani was one of Atiah Al-Hanafi's friends. According to their understanding, emigration was not an obligation as taught by Nafi' Ibn Al-Azraq and Najdah, but only a virtue (Khairul, 2022). This sect has puritanism and has several ideas, including: first, loot becomes fa'i (spoils of war) when its owner is killed. Second, it is permissible to kill anyone who does not agree with them and it is lawful to seize their property. Third, this sect allows marrying granddaughters or daughters of sons of brothers or sisters, because according to them, grandchildren/daughters are not included in the group of women who are forbidden to marry (Anshori, 2009).
 5. As-Sufriyah, this sect is a follower of Ziyad bin Al Ashfar. The thinking of this group is that people who commit major sins are subject to the had as determined by Allah. Meanwhile, those who commit major sins who have no hadads are called infidels, however there are those who argue that those who commit major sins who have no hadads cannot be disbelieved except by a judge's decision (Zuhri, 2013). Their understanding is almost the same as al-Azariqah. It's just that, there are some things that make them not too extreme. That's because: a) Sufriyah people who do not emigrate are not seen as infidels. b) The children of polytheists may not be killed. c) Sinners do not become polytheists, such as killing and adultery, because they have been punished in this world. Meanwhile, leaving prayer and fasting is seen as infidel because there are no sanctions in this world. d) Areas of Islamic groups that do not agree with them should not be fought. The only thing that should be fought is the government. Meanwhile, women and children should not be taken prisoner. e) Kufr is divided in half; kufr ni'mah and kufr rububiyah. Therefore, the term kufr does not have to expel someone from Islam (Puadi, 2016).
 6. Al-Ibadiyah, This sect flow led by Abdullah ibn Ibadh. This sect is the adherents of the most moderate, flexible, and closest to the Sunni, and this sect is a sect that still survives today (Zuhri, 2013). There are several opinions that stand out, including: a) Different Muslims understand that they are not polytheists, but also not believers. They call it an infidel, but not an infidel in terms of belief, this is because that person does not deny the existence of Allah SWT. b) It is forbidden to fight people who do not agree with the Ibadhiyyah sect, and their territory is the area of monotheism and Islam, except for the territory of government troops. However, they hide that opinion. c) The spoils of the Muslims who are their opponents are forbidden to take, except for horses, weapons and other war equipment, while the gold and silver must be returned. d) People who differ from the Ibadhiyyah group can become witnesses in a case, may marry them, and mutual inheritance between them and other Khawarij adherents remains valid.

The flow above is a stream in the science of classical kalam. Where the flow has a background from the founding of a stream. Each of these schools has figures and teachings in its development (Susanti, 2018). All sections of these sects and sects discuss legal issues regarding a person who has committed a major sin, whether he is still a believer or has become a disbeliever.

Apparently, the theological doctrine remains the main point of their thinking, while the other doctrines are only complementary. However, there were a few mild kharij sects, namely the Najdah and Ibadiyah sects. Both of them distinguish between the infidels of pleasure and the infidels of religion. The infidel only commits sins and is not grateful to Allah. People like this, said the two sects above, don't need to be ostracized from society (Yusuf et al., 2021).

Factors and Influences of the Khawarij Ideology in the Present

There is no Khawarij movement that has a significant influence in Islam at this time, but there are several extremist groups that are referred to as "neo-Khawarij" because they share views similar to the Khawarij in several respects (Faiqah & Pransiska, 2018). In general, although there is no influential Khawarij movement today, there are still small groups that are inspired by the views of the Khawarij and commit violence in the name of religion. However, the majority of Muslims reject the views and actions of these groups and strive for peace and tolerance between religious communities (Arromadloni, 2021).

The khawarij group or other groups that have radical and extremist views also spread their propaganda through social media (Widyaningsih, 2019). The ease of internet access can have a positive impact on obtaining various kinds of information and knowledge, as well as a negative impact, which in our topic is for example those who learn Islam only from social media and the internet, without confirming their scientific heritage. It is very easy for someone to fall into radical mindsets and understandings. At first glance, this group may appear to be devout in worship and studying the Qur'an (Kajian & Al-Azhar, 2015). However, their souls have been exposed to extremism, radicalism, and beliefs that damage the harmony of Muslims. The Khawārij often feel right and often blame those who disagree, insulting people who have different political views and understandings of Islam. Even these hate speeches and propaganda are difficult to trace because they often use anonymous accounts (Sekarang, 2019). The ease with which radical khawarijism spreads through social media is due to several factors:

1. Social factors, are different from religious and ideological relationships. Some social causes emerged from Khawarij's ideology in the modern era including bad psychological conditions, political riots, economic instability, cultural influence, and education (Bruno, 2019). Many radical movements have bad and closed psychology, less self-actualization, and a tendency to stay away from the general public. They felt disagreed with the general thinking and eventually chose to isolate themselves and join a radical group to fight. Political shock also triggers the spread of radical understanding. For example, the war in the countries of the Middle East is the result of political riots and people's dissatisfaction with the government, which encouraged radical groups to join the government's rotation efforts (Usman, Qodir, & Hasse, 2014). The principle behind this is that if the country is destroyed, power will be easily seized and the spread of radical thoughts will run massively if the rulers of the country come from their group. The Arab Spring phenomenon is also closely related to the propaganda of extreme and radical groups that have carried out their actions in the Middle East, causing damage to the state and government by triggering tensions and internal and inter-state conflicts. Often, the conflicts between Arab countries, Iran and Yemen are used by extremist groups who want to destroy the government system and instill radical doctrines to establish an Islamic state. Therefore, it is important to maintain the integrity of a country so that it remains solid, united, and not easily influenced by radical groups who want to rule (Imam Mustofa, 2019). Economic instability sometimes causes people to be easily tempted to join radical groups. ISIS, for example, lures women and money in recruiting new members (Now, 2019). This temptation can attract the attention of unstable individuals to get involved in this radical movement. The state must also have a strong economy so that its citizens can live in prosperity and not be easily swayed by the temptations of extremists who promise money and women. Maintaining good economic principles is necessary to prevent unwanted things from happening. Excessive fanaticism of something can make a person forget about the social conditions around him. The tribal fanaticism that emerged during the caliphate of

Uthman bin Affan caused tensions between tribes in Arabia at that time to increase. Utsman, who was considered to be doing nepotism by raising his brothers to an important position during immortality, was accused by the Khawarij group, so they tried to reverse it. Somewhere's culture also has a huge impact on the entry of a hard-line doctor. The apathetic and hard-to-interact culture of society is causing the interaction between the conditions to diminish. The problems that arise cannot be solved collectively by members of society (Khamid, 2016). In addition, lack of consciousness to preserve Indonesian original culture makes it easy for foreign ideology to enter. Strong self-awareness is needed to keep doctors and radical understanding from the outside. As Jawa said, "jowo digowo, arab cultivated" which means keeping local meaning and indigenous Indonesian culture will preserve cultural heritage and can fight extreme ideology that does not match Pancasila and the principle of diversity.

2. Educational factor, this factor also affects the spread of radical understanding that leads to Khawarij propaganda. Education is an important factor in shaping someone's mind. If someone is less critical and thinks logically, then they can be easily pursued with radical understanding (Adian Husaini, 2001). Even in Indonesia, there has been a case of "brainwashing" that teaches radical understanding to "unstable students" with weak thinking and foundations. Al-Qaeda founder Osama bin Laden, became radical for accepting radical understanding at the end of education. He received an education from Abdullah Azzam, a legacy of Al-Qaeda in the past. Abdullah Azzam was expelled from the docent's office at Al-Azhar University in Egypt for having radical thoughts. Osama bin Laden was then doctored to spend millions of dollars financing global terrorism (Rachmawati, 2014).
3. Religious factors, religious factors also have a big role in shaping someone to be radical. However, it is important not to relate it directly to Islam, because the real fault lies in a lack of deep understanding and not being serious about accepting and practicing Islamic teachings. Wrong global perceptions about Islam need to be corrected through maximum efforts, including government diplomacy towards western countries. Islam is actually a religion that brings safety, peace, mutual respect and respect for diversity. A person with minimal religious understanding, especially one obtained via the internet, is vulnerable to being provoked and indoctrinated into joining extremist groups (Alius, 2019). The lack of a comprehensive understanding of religion and the disconnection of scientific sanad when studying Islam in an instant way causes instability and weakness in understanding. Some examples of mistakes in studying Islam are choosing one proposition and ignoring other arguments, and assuming the proposition they hold is the most correct. The post-prophetic era has a tendency to ease radical understandings into the minds of ordinary people. Therefore, a strong understanding of aqeedah and thoughts about Islam is needed. The post-prophetic era has a tendency to ease radical understandings into the minds of ordinary people. Therefore, a strong understanding of aqeedah and thoughts about Islam is needed. The post-prophetic era has a tendency to ease radical understandings into the minds of ordinary people. Therefore, a strong understanding of *aqidah* and thoughts about Islam is needed.

Extremists often use fake and harsh hadiths against Muslims, especially those from Ibn Taymiyyah, as a foothold in their views. They also like to use broken verses to attack other groups. In addition to errors in understanding the text, the next mistake is the inability to apply verses/postulates appropriately in community life (Mauliza, 2018). Every text or law cannot simply be applied to everyone and in all conditions. Islam regulates all human activities without exception, but each verse/postulate has a different designation and function. A closed understanding of Islam also facilitates the development of radicalism doctrines. Understanding religious texts in private is one of the causes of the development of religious radicalism. Excessive enthusiasm in studying Islam without a broad mind and a big heart will only lead someone to the wrong path. Closed understanding also influences the views of radical groups who reject everything that is not based on the Al-Quran and

Hadith. This understanding can backfire in the future for anyone who adheres to radical views (Dimas Ramdan, 2019).

It should be remembered that the Khawarij were a small, brief group in the early Islamic period. They held views that differed from most Muslims at that time and led to enmity and killing among Muslims. Therefore, the current actions and views of small radical groups inspired by the Khawarij cannot represent all Muslims (Rakhmat 2021). Therefore, efforts are needed to overcome these negative factors, in order to prevent the spread of radical understandings and promote peace and tolerance among religious communities.

CONCLUSION

The existence of the khawarij group has indeed become history, but the mindset of understanding radicalism or extremism that is promoted by the khawarij group still exists today. Like many organizations, the group cannot accept beliefs and opinions that differ outside those of its group by positing that truth is black and white. His soul, blood and wealth are lawful if they do not support his opinion. From this understanding, extreme and radical behaviors emerge that respond to differences of opinion using bloodshed. The consequence of this kind of behavior is in the form of a narrow and dogmatic view of the religion of Islam, namely a religion that imposes its will, which should promote the positive values of a safe, harmonious and peaceful Islamic religion.

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