Kafir Bullying: A Strong Fosterer of Radicalism

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Abstract:
This article aims to uncover the role of accusing and swearing at kafir (kafir bullying) in fostering radicalism. Today, kafir bullying is done by many people. Additionally, the threat of radicalism and extremism is displayed because of it. By using qualitative methods, analytical descriptive approaches, and documentary techniques, this research is a type of literature research. A comprehensive description provides a complete picture of the offense between kafir bullying and radicalism. The results of this study reveal that kafir bullying has significant implications in cultivating the essential seeds of radicalism. Efforts to die of kafir bullying habits are significant so that deviations in the nation and state can be overcome early. The feeling of having high beliefs without being based on inclusive understanding makes anyone trapped with kafir swearing that not only harms themselves but also others. This research concludes that bullying infidels have a significant influence on the spread of radicalism and extremism. It’s not just about calling people names; This problem fosters an atmosphere of division and hostility that encourages radicalism. A society that embraces diversity and rejects radical ideology must be the goal of efforts to combat infidel bullying, which must be based on education, communication, and dedication to inclusive understanding.

Keywords: Kafir Bullying, Radicalism, Extremism

INTRODUCTION

In recent times, the word "kafir" is often used by Muslims as an excuse to justify their views towards people of different religions (Rahmat & Yahya, 2019). However, non-Muslims often feel offended and
humiliated if called "kafirs." Haili said that reducing the word "kafir" in public spaces could help prevent inter-religious conflicts. Using the word "kafir" to denigrate non-Muslims can trigger more significant conflicts, including the closure of places of worship, hostilities, and even violence. It is not taught by any religion (Time Editor, 2019). Abdul Muqsith Ghozali, deputy chairman of the PBNU’s Bahtsul Masail Institute (LBM), revealed that the word "kafir" can hurt some non-Muslim groups. This is because a group employs the term "kafir" to denote other groups or individuals who hold diverse religious stigmas, including non-Muslims and fellow Muslims (Syakir NF & Fathoni, 2019).

As a result of Bahtsul Masail NU, a proposal has been proposed to replace the word "kafir" with "muwatin" (citizen) in referring to non-Muslims living in Indonesia. This is done because NU society views that in a good country, both Muslims and non-Muslims are equal and that the term "kafir" applies only in the context of religion, not in the realm of nationality. The use of the word "kafir" is considered to have negative connotations in its implementation, where some people in groups in the name of Islam use the word to verbally condemn other people or groups, even though in religion, the word "kafir" refers to people or groups who do not share the same beliefs (QS. Al-Kafirun [109]: 1-6) (Attaftazani, 2020), (Hudaya et al., 2020).

Unfortunately, some groups also bully leaders who have different views from those groups, even if we view the political and religious spheres should not being mixed. Moreover, they seem to have forgotten the events of the Khawarij disbelieving leaders who were not in line with Allah’s law (Bako & Dogondaji, 2019). Takfir against the leader is often carried out by several groups that unite to oppose policies considered tyrannical by the leader (Muliono, 2015). Some groups do takfir to degrade the mentality of other groups who are different from them. when one sees disbelief as a form of disbelief and betrayal of God (Syed Muhammad Naqubi Al-Attas, 1993, p. 65). According to Hafid, movements that have the nature or purpose of denigrating other groups and trying to replace the established order with a new order inspired by their group often carry out their actions in an anarchist manner. The movement is known as a radical movement (Pangemanan, 2022).

*Kafir bullying* has significant implications for the spread of radical
and extreme ideas. Perpetrators of *kafir bullying* are considered the most affected. The feeling of having faith and trust is better than making him lose his way of seeing the truth that others have. Reality is not enough to weaken his view, and chooses to hold on to it. Embedding kafir status against those different from him seems legitimate for his accusations. The stronger his conviction, the more he is nurtured in the vortex of radicalism until, in time, some will follow in his footsteps by fondly branding kafirs against their fellow citizens.

The type of research that will be used is qualitative research because the data collected will be processed, analyzed, and developed descriptively to explain the term kafir to fellow Muslims and non-Muslims and their relationship with radical movements. To collect data, researchers will focus on previous research related to the research theme. The data collection technique to be used is documentation, namely by collecting sources such as books, books, journals, articles, magazines, and related records.

**METHODE**

The methodology employed in this study is a qualitative descriptive approach. The research methodology employed in the interim is library research. In pursuit of resolving a dilemma concerning individuals who consistently reject the beliefs of others, both Muslim and non-Muslim, this research entailed an exhaustive and critical examination of pertinent library resources, including journals, research findings, and pertinent books. The library materials are positioned as inspiration or sources of ideas that have the potential to spark additional ideas or thoughts.

**RESULT AND DISCUSSION**

**Squeezing Further the Term Kafir**

The word "kafir" in Indonesian is a loanword of Arabic origin. Linguistically, the word kafir consists of three letters, namely *kaf*, *fa*, and *ra", which means "closed" or "blocked." In Arabic, the word kafir is used to identify a person as closed or obstructed, while in a religious context, the word kafir refers to someone who does not share the same faith as his group (Yunus, 1973, p. 378). In this context, "kafir" refers to someone who...
does not share the same beliefs as Muslims regarding belief in Allah (peace and blessings), Allah (peace and blessings), and His decrees. This happens because some obstacles or barriers prevent the person from believing, like the faith held by Muslims (Nawawī, tt, p. 6).

Muhammad Fuād Abdul Bāqī mentions in his book that the number of words "kafir" mentioned in the Qur’an is 525 times (Bāqī, 1364, p. 769). The number of words "kafir" mentioned in the Qur’an has different meanings. First, it refers to the attitude of reluctance to acknowledge the oneness of God, His messenger, and the truth of the world. Second, it refers to the nature of ingratitude for the blessings that have been obtained. Third, it refers to shutting yourself off from others who try to give clues. Fourth refers to someone who has faith but does not practice Islamic law. Fifth, it refers to someone who treats Islam as a game or is unwilling to carry out his religious obligations (Aminah, 2019). Chalil Nafis explained that the concept of "kafir" or "kufr" does not only apply to non-Muslims but can also be applied to Muslims who do not practice their faith and religious teachings. For example, a Muslim can be considered an "kafir" if they only consider Islam as a civic identity without applying the principles of the religion in daily life. Thus, the term "kafir" or "kufr" is more complex than the separation between Muslims and non-Muslims.

The word "Al-kāfir" (الكافِر) specifically refers to people whose theological views differ from Muslims (Arai, 2021). Meanwhile, the word "Al-kufrān" (الكفران) refers to people who can be both Muslim and non-Muslim but are hindered from being grateful for the blessings they have. "Al-Kafūr" (الكافور) means someone who is hindered from believing like Muslims and is not grateful for the blessings given. While the word "Al-kufru" (الْكَفْرُ) has the meaning of covering or rejecting things that are seen through sensory vision (Faizin, 2019).

Other religions also have terms similar to "kafirs" to refer to others with different religious beliefs (Johnston, 1906, p. 481). For example, in Christianity and Catholicism, terms include the Children of Ishmael, Lost Sheep, Kafir, Pagan, Cousins, Separated Brothers, and Sheep Outside the Fold (Wahid, 2020). Hinduism is the same, in referring to people of different faiths, they use the terms Nastika and Maitrah, while in Buddhism, there is the term Abrahmacariyavasa. This shows that each religion has its own terms to refer to others with different beliefs. In
addition, these terms can also be addressed to people who are of the same religion but have different theological views.

According to the teachings of Islam, the term kafirity refers to people with beliefs that differ from the theological teachings of Islam, although they may believe in other religions that appeared before Islam. However, if they do not believe in the concept of tauhid and prophethood brought by the Prophet Muhammad PBUH., then they are considered kafirs in the view of Islam (Al-Jawi, 2015, p. 113). In the context of asbabunnuzul, the term "kafir" in the Qur’an is intended for Jews in Medina who refuse to convert to Islam. Therefore, in the understanding of the Qur’an, the unbelievers refer to non-Muslims (non-Muslims) (Mudin et al., 2021).

In the context of theology, the Qur’an classifies kafir into three distinct categories. The first group consists of individuals who reject their faith (aqidah). These individuals genuinely lack faith in Allah as the Supreme Being. Muhammad as His messenger, the Qur’an as the holy book containing His word, and other metaphysical faith-related matters. Jews and Christians belong to this group of pagan behavior. According to Kariman Hamzah, although Jews and Christians believe in their God with the proper conviction as given by Moses (AS) and Isa (AS), they are still considered kafirs because they do not believe in Muhammad (peace be upon him) and the Qur’an as decided for the polytheists (Hamzah, 2011, p. 270). Second, disbelievers in the behavior denying faith verbally, that is, by denying the oneness of God, questioning the miracles brought by His n. abi, and doubting the truth of the scriptures revealed to nabi. They regard the miracles displayed by Nabi as mere magic and accuse the Qur’an of being a lie based on magic. This was the kafir behavior seen in the polytheists at the time of the Prophet (QS. Yunus [10]:2) (Al-Jawi, 2015, p. 361). Third, kafir can be interpreted as the act of making fun of Allah the Almighty, His messenger, the scriptures, and all His provisions (QS. al-An’am [6]:70). This verse explains that there are groups of people who treat religion as a joke or a game, do not take it seriously, and even use religion as a tool to ridicule when a preacher delivers it (Mudin et al., 2021, p. 46).

In classical Islamic jurisprudence, there are non-Muslim groups that Muslims need to protect in a country ruled by an Islamic system. The
safety of the life of this group must be guaranteed. As a symbiotic form of mutualism, they are obliged to pay jizya (tax) to the leader of an Islamic state but are not required to pay zakat. Nor are they obliged to engage in war or be subjected to war by Muslims (Al-Jawi, 2014, p. 298). The non-Muslims protected by Islamic rule are called Kafir Zimi or Kafir Muahid. Besides that, there is also Kafir Musta’min which refers to non-Muslims who come to Islamic territory to seek protection and security guarantees.

Non-Muslims living in Islamic government areas are granted their human rights stipulated by the sharia law of the school of jurisprudence in force in the country. These human rights are absolute and are granted to them through court decisions, so they cannot be revoked or replaced by new ones. If they experience unfair treatment by some Muslims, they can bring the perpetrators to justice and obtain justice. In addition, good attitudes and kindness to fellow human beings, such as smiling and giving glad tidings, are part of the teachings of religion and faith that should be maintained (Al-Jawi, tt, p. 25).

The 2010 version of the Big Indonesian Dictionary explains that the word "term" has several meanings, one of which is a term in a discussion. When the word "term" is combined with the word "kafir," it results in the term "kafir," which refers to people outside of Islam who do not worship Allah as advocated in Islam. This term is an integral part of the religion of Islam because it follows its belief that people who do not believe in Allah are considered kafirs. After all, they do not worship the God who has been commanded. Gradually, the term began to influence the psychology of non-Muslims and Muslims, who tend to be afraid or phobic of using the word "kafir" when speaking to non-Muslims. This term is a certainty in Islam that must be accepted with certainty (Sugiarto, 2017, p. 150).

Bahauddin Nursalim (Gus Baha) argues that the definition of "kafir" in the Qur’an does not always correspond to its meaning in the verses, as the context of asbab al-nuzul differs; some of these asbab al-nuzul date from the time of Mecca, while others originate in Medina. He also explained that the term kafir is only used in the context of religious affairs, whereas in the context of the state, the term kafir does not exist, and there are only citizens. Specifically, Gus Baha divides the term kafir into two, namely Semitic kafir or Kitab (Divine religion; Jews and
Christians) and non-Semitic pagans (Ardi or idolatrous religions) (Fala, 2020, pp. 115–116).

Many people misinterpret the word kafir as a means of justification for others, both believers and those of different faiths. However, those who use the label kafir (takfir) must consider at least two things: whether a person’s actions or speech belong to al-syir al-a kbar or not and whether the takfir conditions are fulfilled or not. Takfir also cannot be done by anyone but must be by a judge (ulama) who is experienced in takfir matters, and only he has the right to judge whether a person or group has become an kafir (Jibrin, 2010, p. 55).

Unfortunately, many groups that claim to be adherents of Islam easily convict someone different from them as a kafir. They quickly consider people, groups, countries, and even religious people who are different from those who do things that do inappropriate things deserve to be sentenced to extreme punishment. Such attitudes show the characteristics of radical groups that use religion as legitimacy to act intolerantly. They can easily cause damage to the face of the earth and harm their fellow human beings, especially Muslims. Worse, their actions damaged the image of Islam and accused it of being a dangerous religion and preaching violence (Danial, 2021). Accusing Muslims themselves of actual kafirity is a direct threat from the Prophet PBUH., as narrated by Abu Hurairah, the Prophet PBUH said: When a person says to his brother, "O disbeliever," then it may be returned to one of the two. (HR. Bukhari).

Ibn Jauzi once said that Satan entered the aqidah of Muslims in two ways. First, with a blind tak lid on their ancestors and predecessors. This happens when one only focuses on following what the previous people did without looking for arguments that lead to the path of truth. Second, by getting caught up in problems with no clear end or base. Many people get lost in complicated and deep problems, not knowing how far they will be carried away in the complexity. Satan uses both of these things to plunge man into error and confusion (al-Jauzi, 2015).

A group that likes to disbelieve others and unsettle mankind regarding its understanding and extreme actions can be concluded as one that adheres too much to textual understanding of certain verses. However, many scholars criticize such groups because they are considered wrong and even heretical in understanding the Nash of
postulates textually (outwardly). *First,* textual understanding does not optimize reason and broadens its scope. *Secondly,* the understanding is static and does not keep up with the times, thus contradicting the essence of the Qur'an, that which is eternal in all places and times (li kulli zamān wal makān). Furthermore, this interpretation hampers comprehension beyond the mere act of perusing the Qur'an, which is contrary to the rationality of the Qur'an (Hanafi, 2018, pp. 5–6). Abu Ishaq Ibrahim ibn Musa al-Lakhami al-Ghimathi al-Malikial-Shathibi issued the following fatwa: there are several schools in understanding the contents of the Qur'an and hadiths. First, the outward school promotes a literal understanding of the text. Secondly, the school of bā ṭiniyah al-mutamakin fil qiyās tends to take too many symbolic and metaphorical references. Third, the school of ar-rāsikhun fil 'ilm tends to have a deeper understanding of religious science and is moderate (al-Syathibi, 1975, p. 394). The school compiled by Imam al-Shathibi al-Maliki shows that there are groups that are potentially dangerous because they tend to get lost in understanding the content of the scriptures, and there are groups that try to maintain the essence of scripture to remain relevant to the demands of the ever-evolving times.

When certain groups interpret the contents of the Qur'an, they often simply fixate on the literal meaning of the verses. This causes Mufti to lose a complete understanding of the contents of the Qur'an. To avoid this mistake, there needs to be a change in the way of view, from one that focuses only on a shared understanding to one that is more theoretical (following knowledge). Using theoretical interpretation, the reader can understand the verses of the Qur'an in an actual, tangible social, economic, and cultural context. The appropriate method of interpretation for this is tafsir emancipatory, in which scientific cues in the Qur'an are understood in the same social context as the reader, taking into account the various problems that occur in society. This makes the interpretation no longer influenced by ancient Arab culture but rather more specific and practical with the living conditions faced by society (Anwar, 2018).

The use of the word "kafir" against co-religionists or non-Muslims can trigger discriminatory actions that are detrimental and can lead to social conflicts. Because the use of the word can strengthen polarization between groups, especially for minority groups who feel labeled as
"kafirs." Consequently, public perception of Islam may be detrimental. On the contrary, a favorable perception of Islam as the dominant religion can result from the societal reduction of the term "kafir". Therefore, it is essential for society to understand the principle of equal rights between minority and majority groups in social life (Wahid, 2020).

NU once proposed using the word *muwatin* instead of the word *kafir* to avoid divisions within religious communities. The proposal comes from the decision of Bahtsul Masail Maudluiyah in the 2019 NU Munas and Konbes held in Banjar Patroman, West Java. The purpose of replacing the word is to create equality between majority and minority groups in social life and maintain a positive image of Islam in the eyes of the public (M. KHolid Syeirazi, 2019). NU showed concern by stating that "kafir" is only relevant in religion and should not be used in the social context of nationality. NU is concerned that the use of the word "kafir" against non-Muslims could cause divisions among Indonesians and generate discontent among non-Muslims who feel they are buying as kafirs, which in turn could threaten Indonesia's unity. NU believes Indonesians should understand and love their homeland, regardless of religion or beliefs.

Hudaya commented on the proposed replacement of the word "kafir" with "muwatin" (citizen), and he stressed that this replacement could lead to religious pluralism, that is, the view that all religions are equal. This can reduce the meaning believed by Muslims and ultimately eliminate the words "kafir" and "non-kafir," as well as allow a Muslim to no longer view a non-Muslim as a "kafir." The effect is that other religions will do the same as Islam by viewing followers of other religions as ordinary citizens. In other words, replacing the word "kafir" aims to separate the theological dimension from the political realm so that a new understanding arises that all religions and their adherents are equal and no religion has superior or truest rights over other religions (Hudaya et al., 2020).

Islam encourages its followers to respect others, realize the need for the help of others, and maintain the dignity of others. This is because Islam teaches its people to be modern humans aware of the equality between humans as living beings on earth. Therefore, Islam forbids its adherents to insult each other based on ethnicity, race, physique, ethnicity, or religion, to prevent bloodshed caused by egoism. Islam
creates an atmosphere of harmony by promoting mutual understanding, respect, tolerance, and understanding, to create civilized and positive moral people and avoid negative nature (Uhbiyati, 2013).

Religion and theology not only teach about the relationship between man and God but also involve social consciousness, the search for the origin of religious sources, the fulfillment of psychological needs, and even inspire his people to achieve optimal success and well-being. Concerning ethics, religion can also build a solid philosophical framework (Al Ayubi, 2007, pp. 120–121). At least religion must have four main visions, namely first, humanist, by prioritizing the human side in seeing an event. Second, it is critical to identify forms of misappropriation, deviance, and oppression. Third, transformative, by taking transformative steps that drive social change. And fourth, praxis, by making religion the oneness of charity, caste, and work, which is a unity between thought, speech, and action (Anwar, 2018).

Kafir and Radical: Unearthing the Relationship of Terms

As a creature with a nature that wants to live in harmony and peace (Ushama, 2014). Humans always strive to achieve this and make it happen. Therefore, humans need to develop their human qualities to have a broad, wise, and flexible view in dealing with differences in views and in interacting with society, especially in heterogeneous societies (Al Ayubi, 2007).

One of the most significant threats to the democracy of a society is the emergence of extremist viewpoints in a variety of social contexts, which frequently expand from minority to majority (Sobkowicz, 2015). It is unfortunate that many people feel right and reject views that differ from theirs, even tend to go to extremes in looking at religious issues. On the contrary, they should have a moderate and tolerant attitude towards themselves and others so as not to make it difficult for themselves and others and avoid attitudes that hinder harmony among fellow human beings (Hamzah, 2004, p. 146).

Such behavior is often seen in people who feel right and reject views that differ from those regarding religion. They tend to be extreme and do not compromise with other views (Abd Razak et al., 2018). This often happens when teenagers join a particular religious community and
begin to rigidly apply its teachings in daily life, where most parents have difficulty controlling their children's understanding and practice of religion (Mansour, 2021).

Globally, radicalism has proliferated in recent decades. Mainly, a series of violent activities in numerous nations have been fueled by radicalism, compelling governments and public institutions to allocate substantial resources to implement counter-radicalization policies (Galam & Brooks, 2022). Radicalization, according to Randy Borum, denotes the progression toward the formation of extremist ideologies and convictions. The procedure by which one commits violent extremism or acts of terrorism is called the action path (or action script). According to Mark Sedgwick, "radicals" advocate for political or social transformation. Consequently, "radicalism" denotes a conviction or movement that advocates for worldwide social and political transformation or revitalization by implementing force or dramatic measures.

Whether it be intellectual, social, behavioral, emotional, or religious, the extremism phenomenon possesses an unhealthy pathological quality. Today, there is much talk about "religious extremism," especially among Islamic researchers. This is a very important and dangerous issue for the survival of religion and the state, especially in Indonesia. Not to mention, some time ago, it was aggravated by violence and conflict between Islamic groups to the level of disaster (Mansour, 2021). Religious extremism can refer to a process in radical stages of religion, whether by individuals or groups (Liebman, 1983). Thus, religion has the potential to cause conflict and violence.

There is a tendency in some countries to underestimate minority religions or religions that have fewer followers than majority religions. Religious extremism is characterized by isolation from other groups whose beliefs differ from one's own and closed-off behavior. Furthermore, his extreme behavior towards factions with opposing viewpoints further substantiates this. This is incorporated into the indicators or criteria used to comprehend religious radicalism.

According to BNPT, radical traits are not only limited to certain religious groups but can be found in someone who has homogeneous thoughts and belittles other people's views as something that is not true. The shift in radical issues cannot be separated from political shifts
Oneway radical groups identify community members by looking at the theological views held by that individual. If someone has a different view of their community, then they are considered a kafir (if non-Muslim) or "ahli bid’ah" atau heresy (if Muslim). However, Syakur Yasin (KH. Buya Syakur Yasin, 2022). Commenting on this by saying that more and more people blame others, be it by calling them kafirs, heretics, ahlul bid’ah, apostates, idolaters, or the like, shows that the individual is too convinced of his own self-righteousness. This needs to be emphasized because the more a person blames others, the more likely they are to get caught up in radical thinking.

The narration of Ibn Abbas said: The Prophet PBUH said: *Avoid excessive attitudes in religion, indeed the people before you perish because of excess in religion* (HR. Ahmad dan An-Nasa’i).

Abu Hurairah tells us that the Prophet (peace be upon him) said: *If a person says to his brother, "O kafir," then he may return to one of the two* (HR. Bukhari)

Ibn 'Umar says the Prophet (peace be upon him) said: *If a man disbelieves his brother, then indeed one of the two has returned with that kufr* (HR. Muslim)

"And know the hypocrites. It is said to them, "Come to war in the way of Allah or defend (yourselves)." They said, "Had we known how to fight, we would have followed you." They were on that day closer to disbelief than faith. They say with their mouths something that's not in their heart. Allah knows all the things they hide.". (QS. Al-Imrân (3): 167).

In the battle of Uhud, the Muslim army consisted of several classes of soldiers. Some are true believers some are hypocrites because they doubt the prophethood of the Holy Prophetsa. These hypocrites do things that a believer should not do, such as drawing closer to kufr than to faith and not being grateful for the blessings that Allah has given.

According to Ali bin Ahmad Al-Wahidi (2008). That verse is legitimate to show that a person who once uttered the word Tauhid is unworthy of being considered an absolute kafir and is branded a kafir. Allah does not declare them as unbelievers, even though they speak words that are more inclined toward disbelief than faith in their hearts. They then restated the word tauhid.
Broadly speaking, radicalism is triggered by groups that experience defects in understanding the problems of interpretation, flow, denomination, and even sectarianism in a religion. According to Azyumardi Azra, Islamic radicalism often arises because of a lack of understanding of God’s word in interpreting certain verses (Danial, 2021, p. 6). They often only take interpretations from one particular mufasir while rejecting the interpretation of other verses and different mufasir, thus relying only on the postulates of several verses interpreted with the same mufasir but with their inherent defects of understanding.

Radical activities in the name of religion often occur because they have gained legitimacy from certain verses in the perpetrator’s scriptures. These actions harm others, even themselves. This is a big stain on certain religions because sacred teachings that should be holy are misinterpreted by some groups in the name of God’s commands in their religion. In Islam, there are several radical groups with various names and places, but they have the same root of defective understanding and fulfillment of interests alone (Wasid, 2015). Such groups often use fragments of Qur’anic verses to carry out their radical actions. This is a crime against the Qur’an, which Muslims believe to be a guide for all nature. Because, the Qur’an is whole of teachings about love (rahman dan rahim), do good and prohibit disadvantages (amar makruf nahi mungkar), brotherhood (ukhuwah), equation (musāwat), tolerance (tasāmuh), justice (’adalah), neutrality (tawāzun), freedom (hurriyyah), and prohibit suicide (tahlukah) (Salenda, 2008, p. 7).

Implications of Kafir Bullying in Fostering Radicalism

Swearing at disbelief against others has significant implications in strengthening and spreading the seeds of radicalism, both for perpetrators and other parties. The denser the intensity of a person in committing kafir bullying, the higher his chances of becoming radicalized. This is because the dissemination process occurs synchronously. Beliefs that are then actualized into speech and action will be more impactful than not actualized. Whether we realize it or not, kafir bullying is based on an understanding of a religious text. Radical groups in Islam often misinterpret verses of the Qur’an and use them as an excuse to commit intolerant acts. Some verses that radical groups often misunderstand
include the verse about the command to kill kafirs and expel them (QS. Al-Baqarah [2]:191), fighting kafirs wherever they are found (QS. At-Tawbah [9]:5), illuminating unbelievers and hypocrites (QS. At-Tawbah [9]:73), prohibiting the election of kafir leaders (QS. An-Nissa [4]:89), prohibition of asking for help from the kafir and preparation for war against the kafir (QS. Al-Anfal [8]:60), and so on. The Qur’an contains teachings about love, doing good things, brotherhood, equality, tolerance, justice, middleness, freedom, and forbidding suicide. This misunderstanding is a source of concern and condemnation from many parties towards them (Mustaqim, 2015).

Islamic radicalism movements in different nations are frequently instigated by factions claiming to represent Islam that lack comprehension and accurate interpretation of the Qur’an’s teachings. They often understand God’s Word textually and interpret the command of "jihad" as an obligation for every free, healthy, mature, intelligent Muslim male (Al-Ramliy̩, 2017, p. 68). These transnational groups associated with the radicalism movement have an ideology là hakma i ll allâh (there is no law other than the law of Allah) oriented towards Islamic extremist figures in the Middle East such as 'Abd Salâm al-Faraj, Hassan al-Banna, Sayyid Qutb, and Abdullah Azzam. These figures are allegedly the source of the emergence of various transnational groups that carry out radical actions in various countries, such as the Islamic State of Iraq and Syria (ISIS), Hezbollah, Muslim Brotherhood, Hizbu Tahrir Indonesia (HTI), Jama’ah Islamiyah (JI), Houthis, Boko Haram, Taliban, Lashkar e-Taiba, Abu Sayyaf, and Al-Qaeda. Therefore, radical actions in various countries, including Indonesia, have theological links based on particular interests and values (Wasid, 2015, p. 272).

According to the Islamic view, takfir or kafir verdict is divided into two types, namely absolute takfir and mua’yyan takfir. Absolute takfir is the punishment of disbelief against a person, be it because of words, deeds, or decrees, whether that person has left Islam or not, the example is if a person says that he no longer believes in Islam as his religion or confesses that he no longer believes in Allah Almighty. Meanwhile, takfir mua’yyan is the punishment of disbelief against someone who commits acts that are considered deviating from the teachings of Islam and meet the requirements of takfiran. These conditions include perpetrators who
have reached puberty, deliberately committing acts of disbelief, and the similarity of words and deeds committed by non-Muslims without the basis of the Islamic law that permits such acts. It can be categorized as a great shirk or al-sirk al-akbar (Danial, 2021, p. 136).

The importance of addressing theological issues, especially in condemning those considered "kafirs" or "idolaters," is to prevent religious conflict or "jihad" (holy war) often associated with holy war. Theological rejuvenation is also needed to overcome misunderstandings in the understanding of the concept of tawhid so that the laws in Islamic sharia can be a solution to the problem (problem-solving), not as a threat (warning problem) to its followers, so that belief is not only limited to aspects of the text. In doing so, the reconstruction of Islamic theology will allow Muslims to be more dynamic and less prone to blame others for differences (Wasid, 2015).

Said Aqil compared the word "kafir" in the context of Saudi Arabia. He cited the example of checkpoints in Mecca and Medina that stated "For Muslims only" and "For Non-Muslims" (ghair Muslim) so that non-Muslims accidentally entering the holy city was not a problem. Here it is clear that there is no use of the word kafir, only mention for non-Muslims (Arai, 2021). Penggunaan term non-muslim at least it does not make someone inferior.

In Islam, acts that are degrading, narrow-minded, blind bigoted should be avoided. This is because such actions can weaken and isolate humans from the complexities of a diverse world. Therefore, to be sensitive to the surrounding conditions and examine everything with logical thinking, without any discrimination is needed. This is done to direct egalitarian thinking and behavioral changes toward the advancement of civilization (Fatah & Sudarso, 1990, pp. 47–48).

The civilization of Muslims are civilized human beings who value the opinions of others and realize that the existence of others around them is very important. Thus, Muslims can cultivate mutual respect and awareness of the dignity of others, even towards non-Muslims. And Islam strictly forbids when someone feels that he is right and others are wrong. This prohibition is carried out to prevent divisions, conflicts, strife, and even bloodshed between tribes and religious people, and further destruction of a nation (Uhbiyati, 2013, p. 271). Islam teaches that life’s
problems can be solved with the collaboration and help of others, not just by relying on oneself.

The understanding of Islam can not only be conveyed through the hadiths of the Prophet but must also be breathed into the recesses of the human soul, taking oral behavior and teaching from believers to *kafah* Muslims, but the spirit of Islam cannot be understood only by verbal teaching alone. This is because the spirit dimension is different from other senses. Here the same spirit as that in the soul of the Prophet is needed, namely "light upon light" (*nūr 'alā nūr*), a message conveyed directly from Allah through the Holy Prophetsa (Chaer et al., 2022). In addition, to understand Islam is not limited to textual understanding and sharia alone, but must be based on the deeds done by the Holy Prophetsa.

**CONCLUSION**

Cultivating *kafir bullying* not only has a negative influence on oneself but also applies to others. A strong belief in one's truth becomes the inevitable seed of radicalism. The intensity of *kafir bullying* is directly proportional to its implications. While communicants or other parties affected over time will give a wrong label to what the perpetrators believe. This is a logical consequence. Ignorance of the meaning of the term "kafir" can be caused by a wrong understanding of the verses of the Qur'an interpreted textually without looking at other references. Therefore, Nahdlatul Ulama proposed replacing the word "kafir" with "muwatin" as a form of compromise in explaining the life of the nation and state. The picture of a peaceful and merciful Islam is often forgotten by radical groups who use the term "kafir" as an excuse to cause conflict. They use religion as legitimacy for radical actions. In fact, every Muslim should have good behavior, be tolerant of people of other religions by spreading compassion. This is part of faith that should be the spirit of socializing. As Muslims, we must realize that we should not be blind fanatics and assume that the world is filled only by Muslims. Instead, we should strive to increase our knowledge and keep the mandate of the Holy Prophets that the Qur'an has a relevant essence in every time and place.
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