

# Non-Muslim Face in Islamic Social Media: Analysis of Islamic Websites on Takfir Verses

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# 1 Non-Muslim Face in Islamic Social Media: Analysis of Islamic Websites on Takfir Verses

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**1**  
Abstract: The Millennial era is characterized by the use of social media as a medium of communication between humans. This media can be used and tested freely by any groups. This study highlights the use of social media as a medium to offer the interpretation and values that are considered to have been done by many groups of takfiri, especially in relation to their interpretations of the takfir verses on three websites: www.rumaysho.com, www.almataj.com, and www.eramuslim.com. This paper uses descriptive-analysis method. The study found that the three websites are very strict in identifying Muslims versus non-Muslims, Muslims vs. infidels as well as assertive in infidelity of all non-Muslims through a series of methods, approaches and the tendencies of such a clear understanding to sharply distinguish between Muslims and non-Muslims beliefs.

## 1 INTRODUCTION

Religious and cultural diversity is part of the definite *sunnatullah* (natural law). The awareness of each individual in accepting and respecting the religious is the key to the continuity and wholeness of the life of the nation and the state. The plurality of religions must be understood as one of the basic forms of diversity in social life, nation, and state. (Pramudya, 2005)

As an archipelagic country, Indonesia has a wide variety of religions with various ideological and schools tendencies in it that are spread throughout the archipelago. It should be understood as a form of religious plurality that is part of the diversity that exists in this nation. (Rahman, 2014) This is compounded by the number of organizations and religious social groups that seek to demonstrate its existence. The various ideological, educational, and resistance processes against colonialism find their relevance point through these organizations. (Mustaqim, 2013) In the era of media openness, where the euphoria of freedom of opinion and assembly reached its zenith, the previously unseen Islamic organization began to emerge on the surface and continue to expand its wings in social media. (Mustaqim, 2013) Community activity in the

current millennium era requires social media to preach ideas and ideas in virtual spaces. So this condition makes it easier for the public in accessing information. (Fakhruroji, 2010)

The existence of the website as a public media is very effective in order to carry out the role and function of the organization. Almost all Islamic organizations today have a domain address in the virtual world, be it a website, blog, social networking, or other. However, the existence of the Internet can also have a negative effect on religious harmony. Hate speech, mutual disbelief, is often expelled from these Islamic sites. (Rijal, 2010)

Social media is a public space that is formed from a combination of three elements, namely content, community, and Web 2.0 technology. Likewise, the impacts will affect three areas, namely the community, the company, and the local environment. The media is very dependent on mobile and web-based technology that can form an interactive platform as a place for users to share, discuss, modify content. Based on data from Nielsen, the number of social media users continues to increase every year. [6]

Social media technology is basically a combination of various information media such as magazines, internet forums, weblogs, social blogs,

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microblogging, wikis, social networks, images, videos, and others. By applying the 2 models, there are six types of social media: (1) Collaborative Projects, such as Wikipedia. (2) Blogs and Microblogs, such as Twitter and Tumbler. (3) Content communities, such as YouTube and DailyMotion. (4) Social Networking sites, such as Facebook. (5) Virtual game-worlds, like World of Warcraft. (6) Virtual social worlds, such as Second Life Mobile social media as a combination of mobile devices (cellphones, tablets, etc.) and social media. [6]

Besides having a positive impact, the existence of social media also leads to the negative impact of cyber bullying. According to Kowallski, bullying is an aggressive act that affects the level of crime by disturbing comfort and hurting others. This happened because of the difference in strength and psychic from the victim and perpetrator and carried out repeatedly. [6] One form of cyber bullying that is indicated on Islamic social media is the existence of insult and *takfir* by fundamentalist groups against any non-Muslim ideology.

The fundamentalist group has a movement characteristic that leads to the purification of prevailing religious practices in society. They sought to restore the pure teachings of Islam according to the teachings of the Prophet Muhammad, according to their interpretation. So that cultural forms and religious practices that are different from their interpretations are considered not part of pure Islam. [7](Muhammad Luthfi, 2016) By relying on verses of the Qur'an, this group punishes all non-Muslims in Indonesia with the label of *Kafir* (infidel). It is seen in the interpretations of the *takfir* verses they contain in online Rubik which of them are 1) presented by the three websites namely 1) [www.rumaysho.com](http://www.rumaysho.com), 2) [www.almanhaj.com](http://www.almanhaj.com) and 3) [www.eramuslim.com](http://www.eramuslim.com).

Researchers chose these three websites on the grounds that in addition to the three already popular in the Islamic online media treasures that became a reference for fundamentalists in Indonesia, as well as the assertiveness of their attitude in the unbelief of all non-Muslims in Indonesia. Departing from here, this paper aims to uncover the interpretive patterns of these fundamentalist groups against the *takfir* verses and their implications for the attitude of their assessment of the existence of non-Muslims in Indonesia.

Research on online social media of Islam has actually been done before, namely: 1) Haidi Hajar Widagdo article entitled "Kekerasan dalam Dunia Digital (Tinjauan Islam Terhadap Perubahan Gaya

Radikal di Era Digital" published in Journal of *Fikr* Vol 2, No 2, December 2017(Widagdo, 2017). 2) M. Mustaqim's article entitled "Pergulatan Pemikiran Islam Di Ruang Publik Maya (Analisis terhadap Tiga Website Organisasi Islam di Indonesia)," published in *Jurnal Penelitian*, Vol. 7, No. 2, August, 2013 (Mustaqim, 2013) 3) M. Fakhruroji's article, "Dakwah Islam Dan Inovasi Media: Peluang Dan Ancaman Media Cital Atas Dakwah Islam," in the *Jurnal Komunika*, Vol. 4, No. 1, January-June, 2014(Fakhruroji, 2010) 4) The article was written by Z. Fikri, "Narasi Deradikalisasi di Media Online Republika dan Arrahmah," " in the *Jurnal Lektur Keagamaan*, Vol. 11, No. 2, 2013(Fikri, 2013). But from various existing studies, no one has focused on the interpretive analysis conducted by fundamentalists in their website related to the *takfir* verses. Therefore, this study seeks to fill this lacunae.

## 2 RELATED WORKS

The internet as a virtual public space is utilized by several Islamic organizations in promoting the interests of their respective organizations.

In this section, the researcher tries to explain some of the previous studies related to the object of study under study.

The first research was successfully carried out by Haidi Hajar Widagdo in 2017. The research was titled "Violence in the Digital World (Islamic Review of Changes in Radical Style in the Digital Age)". The research contains a change in the 9 nventional era towards the digital era. This has led to many changes in the models of the streams in the world, including radical schools. Radicals that have 9 e characteristics of violence are not only seen in the real world but also have entered the digital era, namely cyberspace. Many people are victims of mental weakness and self-confidence. In addition, this can cause someone's inferiority complex, rarely interact or socialize with the surrounding environment until it reaches the realm of self-torture. The most frightening thing is when someone decides to kill himself as a result of radicalism.

The approach used in the study is the habitual curricular approach, scientific and educational approaches, political approaches, and spiritual approaches. The results of this research are that religion is the mediator and filter of all acts of conduct that are negative in the real world and the real world. The conclusion of this study is that in the present era, the mouth is no longer the main means

of delivering messages, but the hand that has now evolved helps the role of the mouth as the messenger. Unfortunately, some people are wrong when positioning their hands as a current tool for verbal abuse. Cyberbullying is increasingly prevalent on social media, both in the form of body shaming, calling name, and towards the internet that tends to signal someone. Therefore, religion is used as an intermediary to resolve these problems.

Subsequent research was carried out by Muhammad Mustaqim in 2013. The study was titled "The Struggle of Islamic Thinking in Maya Public Space (Analysis of the Three Islamic Organizational Websites in Indonesia)". Similar to the research of Haidi Hajar Widagdo, this study analyzes the tendency of the struggle of Islamic thought in the digital age (cyberspace). In today's digital era, there are many social organizations especially Islamic organizations that utilize cyberspace, namely websites. Each Islamic organization has an official website. The object of research in this problem is Hizbut Tahrir Indonesia (HTI) which represents the fundamentalist-transnational group, the Liberal Islam Network (JIL) which is a representation of the liberal group, and the Nahdatul Ulama (NU) which represents the middle (moderate). This research focuses only on the content contained in the three websites (ideology and mission) which includes thought, communication, interaction, da'wah, and political movements.

Researchers use ideology as a basis for analyzing each organization because ideology is used as a guide in running the organization. The results of these studies, the ideology of HTI according to the author is more likely to be utopian fundamentalists. Fundamentalists because of Islamic ideas and systems in the beginning (Rasulullah, al-khulafa 'arRashidin and Khilafah) became the basis for being applied in the present. So there is an effort to divert the Islamic system in the early days to the modern era today. Various strong attributes at the time of the Prophet in Arabia were applied as they are today in Indonesia. Utopian for trying to dream of the glory of Islam that had been realized in the past. And, the glory can only be realized through the Islamic Caliphate system. We can get this tendency in almost all writings, opinions, editorials, news on the HTI website. JIL which tends to be more liberal. Liberals because they are free in thinking and interpreting religious authority. Rational because in almost every result of his thoughts, the role of the ratio takes precedence, sometimes even overriding the authority of the sacred text. This liberal thinking becomes a paradigm in religion. This can be

demonstrated through various articles and discussions that are more critical and sometimes controversial. Whereas NU is more traditional-moderate ideology. Traditional nuances arise because of high appreciation of classical texts and local traditions. This can be seen through studies of classical books, halaqah, and writings that are mostly sourced from the yellow books. Moderate tendency because of being soft towards various things that are considered the opposite. Besides that, permissiveness towards various syncretic local traditions is maintained, although it is also not a priori towards modernity. The conclusion of this study is that ideological differences and interests between organizations sometimes give birth to an indirect battle of thought, or what is often called the war of thought (ghozw al-fikr). Three Islamic organizations in Indonesia, each of which represents a particular axis, namely Hizbut Tahrir Indonesia (HTI), the Liberal Islam Network (JIL), and Nahdatul Ulama (NU) play the role of virtual public space in carrying out organizational goals. The website holds various agendas, hegemony, and interaction space to realize the vision of each organization. This struggle of thought can be enjoyed by the public, and the public can choose which ones are relevant, suitable, and best in their opinion.

Next is the research conducted by Moch. Fakhruroji in 2010. The study was titled "Islamic Da'wah and Media Innovation: Opportunities and Global Media Threats on Islamic Da'wah". This study contains the development of propaganda science on social media, namely websites. Media is one of the tools used to deliver da'wah. Islamic da'wah activities are like experiencing a massive evolution in public space, where da'wah as a process of offering spiritual teachings appears in various forms. The diversity of da'wah activities is of course driven strongly by other elements, namely the propaganda media. In da'wah disciplines, the media itself is actually more likely to be understood as a channel (channel) used by both individual and communal proselytizing agents to deliver messages. In a global society, one of which is characterized by the increasing number of people with high levels of access to information that da'wah is actually at the intersection. On the other hand, Islamic da'wah has a very big interest in the existence of information media. Meanwhile, in another perspective, it may be that the existence of da'wah is substantially facing threats because the presence of the media appears as a very valuable innovation and can help the development of da'wah. However, at the same time,

da'wah is dealing with media hegemony which is invading or colonizing Islam. Based on this explanation it can be concluded that this study focuses on looking at the problem using a prospective approach to da'wah and media studies so that it finds a meeting point that can lead to mutualism symbiosis between the two.

The results of this study are that something called commodification in the context of da'wah with this new approach has so far been one solution that is realized by following the market's will. However, this does not mean that religion is one of the commodities traded as long as da'wah is not under the control of the capitalists. In this position, da'wah must have bargaining power with the media so that they can maintain idealism in delivering religious messages.

The next research is the research that has been carried out by Zainal Fikri entitled "Deradicalisation Narrative in Republika and Arrahmah Online Media" in 2013. This study discusses deradicalization according to the online version of the Republika and Arrahmah Islamic media. This study aims to clarify the meaning of deradicalization in Indonesia and contribute to the implementation of deradicalization projects. The study was conducted textual analysis using the main approach of paradigmatic and syntagmatic analysis. This study found that Republika reported that deradicalization was an effort to prevent radical ideology and straighten the understanding of Islam. For Arrahmah, deradicalization is part of: (1) the war on Islam, and (2) deflecting Islamic teachings.

Arrahmah built an argumentative narrative about deradicalization. Arrahmah argued that the government's de-radicalization program must be rejected. Because the first, deradicalization is part of the war on terrorism, then the second is the war on terrorism (war on Islam). So, de-radicalization is part of the war on Islam. The war against terror and deradicalization beats the war against God. Because it wages a war against a Muslim who struggles to practice Islam accordingly through the establishment of the Khilafah Islamiyah / Daulah Islam and Islamic law. A Muslim who has this goal is seen by the BNPT and the United States as a terrorist, and his struggle to achieve his goal is called terrorism. According to Arrahmah, what Muslims do in the struggle to uphold Islamic Sharia is jihad, not terrorism, they are mujahid/mujahidin, not terrorists.

In addition to the meaning of the war on terrorism as a war on Islam and de-radicalization is part of the war on Islam, Arrahmah also stated in her preaching that deradicalization was a diversion and

defection of Islamic teachings, softening Muslim and Islamic teachings, and aimed to prevent the establishment of an Islamic state, caliphate and the application of Shari'a. From Arrahmah's reporting on deradicalization, it can be concluded that what Arrahmah did was counter-de-radicalization. Arrahmah does not just accept terms related to deradicalization, such as "terrorist", "radical", "jihad". In the news, Arrahmah reverses the use of the word "terrorist" which is usually synonymous with Muslims. Arrahmah even labeled the enemies of Islam as terrorists.

When viewed from a global war on terror perspective, what is reported and supported by Arrahmah is acts of terrorism and Islamic radicalism. While Republika opposed terrorism in the name of jihad. But does Arrahmah have to be banned and closed by the site, because it spreads radical notions and supports the act of "terrorism"? From the perspective of law and press freedom in a democratic country, it must be distinguished between opinion and action. A person cannot be punished because of the content of his opinion. Someone who believes that jihad violence can be done against people who fight Islam or someone who believes that terrorism can be done, but not necessarily they do what they believe. Arrahmah which proclaims jihad and spreads radical ideas that lead to terrorism cannot be prosecuted legally. Their domain is still in the opinion, not yet in the area of action. Therefore, in the name of democracy and freedom, the government must not close this site.

### 3 RESEARCH METHODS

This study is a text study. The method used is the content analysis method that tries to explain the content and the tendency of interpretation in text or articles on the web. The philosophical study is used to look at methods, or procedures in producing a work.

The source of this research data is data in the form of articles about the interpretation of the verses of *takfir* and non-Muslim status that is published on the three websites studied namely rumaysho.com, almanhaj.com, and ramuslim.com. While the data collection is done with the help of the Google search engine on the third website with the keywords "non-Muslim", "*kafir*", and words related to both themes.

This type of research is library research with descriptive-analytical methods. the object of his study was in the form of texts in three Islamic websites (www.rumaysho.com,

www.almanhaj.com, and www.erasmuslim.com) which led to the interpretation of verses relating to the status of non-Muslims in the Qur'an.

## 4 FINDINGS AND DISCUSSIONS

### 4.1 Fundamentalism in Islamic Websites

The existence of online media is very influential on the attitude and mindset of the community. A website has great power in influencing, hegemonizing and providing subjective information to the public in accordance with their respective interests. (Mustaqim, 2013) It is also seen in various Islamic websites that spread in cyberspace today.

The term fundamentalism is basically not derived from the Islamic tradition but from the West-Christian one. Then Western scholars used the term to identify trends of thought in an Islamic tradition almost identical to the Christian tradition they had encountered. (Evisopandi, 2011) Some parameters to classify fundamentalist groups in Islam, among others: First, they tend to direct the Islamic values back to the early Islamic period of the Messenger of Allah and the Companions. Second, the totalistic view of Islamic Shariah. They argue that the rules of "shariah" sourced from the Qur'an and hadith are something that is final, inclusive and comprehensive. Thirdly, fundamentalists are legal formalists. They have the vision to make the Shariah the only foundation and foundation of the State. (Evisopandi, 2011)

In its action, Islamic fundamentalist movements tend to deny religious pluralism. According to Fouad Ajami, the fundamentalist view of the world's order of society is only two, namely *al-Nizham al-Islami* (the social-Islamic order) and *al-Nizham al-Jahili* (the social order of non-Islam / Jahiliyyah) so they are unlikely to be found the intersection between the two orders. (Evisopandi, 2011) According to Zuhdi, behind the aims of fundamentalist groups who aspire to the Islamic society's order filled with the glory and grace of God, but they often pollute the noble goal with radicalism and tend to be vulgar by using harsh words to corner others. (Zuhdi, 2010) Researchers identified three Islamic websites, namely rumaysho.com, almanhaj.com, and erasmuslim.com which have typologies and special characteristics as already mentioned. It can be found from their interpretation through the articles contained primarily relating to the interpretation of Qur'anic

verses about the status of non-Muslims. They often use the terms "unbelievers", "enemies of Islam", and other words that have the impression of their anti-attitude towards group existence beyond their beliefs.

### 4.2 Source and Method of Interpretation

In an effort to interpret the Qur'an, fundamentalists prioritize the intertext method by interpreting the text of the Qur'an with other texts.

#### 4.2.1 The Interpretation via Qur'an

The interpretation of the Qur'an with the Qur'an (*tafsi>r al-Qur'an bi al-Qur'an*) in the classical commentary treasury is the best interpretation pattern so that the rule of al-Qur'an yufassiruba'duhuba' and. So from this rule, make the main method for the fundamentalist group in interpreting al-Qur'an. Such exegetical patterns can be seen from the various interpretation articles written on their website. Such as the interpretation of the definition of unbelievers in the following verse:

"The disbelievers are indeed those who say:"  
Allah is Al-son of Mary. "(Surat al-Maidah: 17)

In the interpretation contained in www.erasmuslim.com (Dafa, 2017) stated that the status of infidels is given to Christians because of belief in Jesus as the son of Maryam as the form of God on earth. This argument is then reinforced by conveying other verses as *hujjah* of interpretation, among them: QS. Al-Maidah: 73; QS. Ali Imran: 32; 85; and QS. Al-Taubah: 30.

In their commentary, infidelity has a terminological meaning which means those who do not embrace Islam. Gentiles are also the theological terms of salvation in the world and the hereafter. Eliminating pagan labels from non-Muslims is an act contrary to the Qur'an. (Dafa, 2017)

Similarly, this model of interpretation is conducted on the site www.rumaysho.com. (Tuasikal, 2014) In one article on the website, it is affirmed that all forms of religion other than Islam are punished "infidels" on the basis of the interpretation of the QS. Al-Bayyinah: 1. The verse clearly indicates that all non-Muslims are either scribes or non-kufr because they are unwilling to accept Islam. After punishing the status of "infidels" to all non-Muslims, they refer to them as the worst of beings in the world that will go to hell in accordance with QS. Al-Bayyinah: 6, QS. Al-Anfal: 22-23; and 55. (Tuasikal, 2014)

## 2.2.2 Interpretation via Sunnah

In addition to searching for a comparison of the Qur'an, they also use the Sunnah as the second foundation in interpreting the Qur'an. In one article in [www.rumaysho.com](http://www.rumaysho.com), the disbelief status for absolute non-Muslims according to them other than based on the Qur'an also because there is a saying of the Prophet's Muslim history:

*"For the soul of Muhammad who is in His hands. There is no one of these people (ie Jews and Christians), then he dies unlawfully at the revelation I sent him unless he surely belongs to the inhabitants of hell."* (Narrated by Muslim in Al-Faith 153, Musnad Ahmad bin Hambal2: 317)

After expounding this interpretation, they concluded that whoever did not disbelieve the Jews and the Christians, so he too was a *kafir*. (Tuasikal, 2014) In this case, there is a generalist effort and expansion of the interpretation of the infidel term so as to include also someone who does not have the same attitude toward people who are considered infidels like them.

In this case, it appears that there are anti-non-Muslim attitudes and people who have close relationships with him, even though it is from the Muslims. The interpretation is not only based on the verse but also based on the hadith narrated by Imam Ahmad, who states:

Husayn ibn Muhammad has told us Abu Bakr ibn Ayyasy has told us from Humaid al Kindiy of 'Ubadah bin Nusa'iy from Abi Raihanah that the Prophet said: "Whoever commends (rely on) to the nine pagan ancestors for wanting strength and pride with them then that person is the tenth in hell." (Pranoto, 2017)

In the interpretation of An-Nisa '138-140 on the attitude that Muslims should take against the unbelievers, [www.erasmuslim.com](http://www.erasmuslim.com) explains Islam giving the impetus to ask the *izzah* (glory) of Allah and join the group of His believing servants which has been established for them victory in the world. For those who draw closer to the heathen then he is part of their disbelief.

## 2.2.3 Interpretation via Scholarly Opinions

Furthermore, the interpretation pattern is done by interpreting the Qur'an with the opinion of the ulama. Some of the opinion scholars who often choose them as interpretation references include:

*First*, the opinion of Shaykh as-Sa'di states that the reason for the infidels is said to be cruel

creatures because they know the truth but they leave it. They are the worst creatures on earth. (Pranoto, 2017) *Secondly*, the opinion of Shaykh Muhammad bin Shalih Al-Utsaimin also says that the Jews, Christians, and the disbelievers are ugly creatures. (Tuasikal, 2014) and Allah has made them a sect of infidels by QS. al-Taubah: 30-31. (*Mengkafirkan Kaum Yahudi dan Nashrani*, 2005) *Third*, the rules that have been formulated by scholars. Although in its submission it is often not clearly mentioned the source of the curiosity. Like the obligation to abstain non-Muslims for Muslims. They say, the one who denies the disbelief of the Jews and Christians means he does not believe in and deny Allah and the Messenger, while the denial of Allah includes the disbelievers. So, someone who doubts the disbelief of the Jews and Christians is undoubtedly an infidel. This is based on the rules already outlined by the scholars that say: whoever ignores the disbelievers after being made an explanation for him then he is an infidel.

*Fourth*, sometimes in their interpretation, there is an attempt to refer to the famous mufasir like Ibn Katsir. As in [www.erasmuslim.com](http://www.erasmuslim.com) mentioned, when there is a question about the interpretation of An-Nisa's letter 138-140 and how the attitude towards non-Muslims is then answered by stating that the soft and sincere attitude of a Muslim to non-Muslims is the attitude of a hypocrite with the basis Ibn Katsir's interpretation of his work. (Pranoto, 2017) While quoting Sheikh Abu Bakr Jabir al-Jaza'iriy, they said that every Muslim should believe that all the teachings and religions other than Islam are false and their adherents are infidels. Just because the true religion of Islam and its followers are believers and surrendered. (Pranoto, 2017)

## 2.3 Patterns and Interpretation Approach

In general, Muslims in Indonesia is divided into three: fundamentalist groups, liberalists, and middle axis, not to fundamentalist, but also liberal. The principle of the benefit of the *ummah* becomes the group's religious paradigm. In addition, tolerant, moderate, *tawashut* (always in the middle) is part of the direction of organization movement. (Mustaqim, 2013) Among the three groups above, fundamentalist groups are very firm in demonstrating anti-non-Muslims attitude. Karen, the fundamentalist term is more commonly used by the media and academics although it does not all agree with the use of the term because it contains pejorative meaning towards Islam. (Rijal, 2010)

Fundamentalist groups attempt to express romanticism in religion. With the spirit of returning to the Qur'an and the Sunnah in purity, this group seeks to understand and interpret the textual texts based on the Qur'an. [14](Mujahidin, 2011) They tend to formulate Islamic law based on the meaning of the text (literally), regardless of the socio-historical aspect of revelation derived, so this group is known as the scripturalist and literalist.(Asriaty, 2013)

The textual approach in understanding the Qur'an regarding the non-Muslim status appears to be shown in the interpretation of the *takfir* verses contained in their website. For example, in www.rumaysho.com it is stated strictly and solely based on the texts of the interpreted paragraphs (QS Al-Bayyinah: 1) that all forms of religion and beliefs other than Islam are "deviant and infidel". This argument is based on them as the main principle in the Islamic faith to be upheld. In fact, they assert that the labeling of "infidels" to non-Muslims is absolutely necessary, as is the case for every Muslim. It must be done boldly and firmly(Tuasikal, 2014).

This statement is strictly conveyed on the website www.eramuslim.com In the article described the naming of 'infidels' for non-Muslims is part of the nash al-Qur'an. They are textually affirmative, many of which are explicitly found in the verses of the Koran that denounce infidelity in non-Muslims regardless of their social stance whether to reconcile or fight. With them not embracing Islam, they automatically disbelieve.

## 2.4 Implications of Interpretation

### 2.4.1 Distortion of Meaning

If dug deeper, the meaning of the infidel term in the Qur'an has many meanings. But all these meanings are thrown away as one dominant meaning. As when they interpret the term 'infidel' terminologically meaning people who do not want to embrace Islam. While theologically, the word '*kafir*' is a determinant of a person's survival in the world and the hereafter. And they affirm that removing the 'infidel' label from non-Muslims is an act contrary to the Qur'an.(Dafa, 2017)

### 2.4.2 Rigid in thought and Radical in Action

Ontologically, the fundamentalists' interpretation efforts on their sites are essentially a form of socio-political critique of non-Muslims who are different from theirs. Epistemologically, the source of the

interpretation made is based on the text of the Qur'an, Sunnah, and opinion of the 'ulama. However, in its taking it is often still subjective that tends to blame other religions to impress what is conveyed only sources that support the truth and ideology claims that have been brought in early.

This interpretation has implications for anti-non-Muslim attitudes and blind rejection of all beliefs that do not conform to the standard of religion they believe. Further implications can lead to all acts of violence that ultimately justify all forms of terror, anger, hatred, and destruction of other groups.

The influence of Islamic online media is very big in shaping people's mindset about religious attitudes. The influence of news and discourse in the online media either directly or indirectly affect the mindset and religious attitude in society. online media is one among the mass media that is often used in an effort to develop the ideology of radicalism.(Fikri, 2013)

One such influence is the emergence of anarchism and terrorism against other groups. So in July 2010, the President approved the formation of Presidential Regulation no. 46/2010 and establishes the agency of the National Agency for Combating Terrorism (BNPT), in which the main function of this institution is the overcoming of terrorist threats which include prevention, protection, deradicalization, prosecution and preparation of national preparedness including prevention and opposition to radical ideology propaganda, deradicalization programs(Fikri, 2013; Sugiarto, Lumenta and Mamahit, 2016).

## 3 CONCLUSIONS

From the above description it can be stated that: first, the three websites studied have a method and approach that is almost the same in interpreting the text is a textual approach with the same and firm conclusion that Islam and Muslims are the right parties while others are *kafir* and vanity. Unbelief is not limited only to those who reject Islam as a religion but also those who do not disbelieve in those they regard as *kafir*. Secondly, such interpretations have implications for the belief that followers of other religions should be invited to convert to Islam because their infidelity must end. Such beliefs can lead one to the behavior of violence against other believers because they are pagan and vanity.



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