

THE ROLE OF SOCIAL MEDIA IN PREVENTING RADICALISM

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ABSTRAK

Globalisasi sebagai proses sejarah dan trend ekonomi telah memberi pengaruh pada struktur sosial masyarakat, tak terkecuali pada agama. Pada titik ekstremnya, globalisasi telah mempertemukan banyak budaya dalam satu waktu dan melahirkan budaya-budaya baru dalam masyarakat. Sekat pemisah yang sakral-profan atau lokal-global telah memudar. Dalam bidang agama, entitas sakral (ajaran) tidak lagi menjadi konsumsi pribadi bagi pemeluknya semata, tapi melintas ke semua pemeluk agama. Dari sekian ajaran agama tersebut, radikalisme menjadi isu yang trend di era media hari ini. Radikalisme tidak lagi diproduksi dan disebar oleh satu kelompok tertutup, melainkan sudah mendunia. Media sosial saat ini menjadi salah satu sarana paling efektif untuk menyebarkan berbagai propaganda radikalisme. Diantara media sosial yang sering dijadikan sarana menyebarkan informasi radikalisme adalah; Youtube, Whatsapp, Instagram, Twitter, Facebook dan beberapa sosial media lainnya. Diantara konten radikalisme yang disebrakan melalui media sosial meliputi tiga hal hal utama yaitu mengajarkan puritanisme, anti pada sistem negara serta intoleransi SARA.

Kata kunci: Radikalisme, Media Sosial

ABSTRACT

Globalization as a historical process and economic trend has influenced the social structure of society, including religion. At its extreme point, globalization has brought many cultures at one time and gave birth to new cultures in society. The division that is sacred-profane or local-global has faded. In the religion, sacred entities (teachings) are no longer a mere personal consumption for its adherents, but pass across all religious adherents. Of these religious teachings, radicalism is a trending issue in today's media era. Radicalism is no longer produced and spread by a closed group, but is global. Social media is currently one of the most effective medium in spreading various propaganda of radicalism. Among the social media that are often used as a means of disseminating information on radicalism are; Youtube, Whatsapp, Instagram, Twitter, Facebook and several other social media. Among the radicalism content disseminated through social media includes three main things, namely teaching Puritanism, anti-state systems and racial intolerance.

Keywords: Radicalism, Social Media

INTRODUCTION

In British literature, radical Islam is used as a term for people who try to fight for idealism and ideology through violence, including using suicide methods.

Linguistically, radicalism comes from the Latin *radix*, which means "root." It is an understanding that requires significant changes and reforms to achieve progress. According to the Big Indonesian Dictionary (KBBI) (2008: 1151), radicalism means (1) radical understanding or flow in politics; (2) ideology or sect that wants social and political change or reform by violent or drastic means; (3) extreme attitudes in politics. In other words, radicalism is an understanding or flow that requires change, especially in the social and political fields, by using violent actions to achieve the goals they want.

Whereas in Arabic, Radicalism is referred to by several terms, including *al-'unf*, *at-tatha}rruf*, *al-guluww*, and *al-irhab*>., Abdullah an-Najjar defines *al-'unf* with the use of force in a judicial manner themselves) to impose their will and opinions

(Kemenag, 2014: 97). Although this word is not used in the Qur'an, there are several traditions of the Prophet Muhammad. They were calling it both the word *al-'unf* and its opponent (*ar-rifq*). From the word in the hadiths, it is clear that Islam is a religion that does not like violence against anyone, including followers of different faiths. On the other hand, Islam is a religion full of flabbiness. Radicalism is synonymous with a comprehensive movement to change the basic concept of the state or group of society. Thus, radicalism has a broad meaning. Apart from politics, radicalism can also be interpreted as an exclusive trait, assuming that one group is right and others are wrong (ideology and teachings). There is a meeting point between studies on radicalism from various fields; violence-extremism is the most popular 'way' they used. Indicators of violence embraced by radical Islamic groups can be seen from the formation of paramilitaries in the organization, its repressive nature, and without compromise with opponents or other groups (Nurjannah 2013, 8).

In the perspective of science, radicalism is closely related to attitudes or positions that crave change to the status quo by replacing it with something completely new and different (Susanto, 2007: 3). Radicalism responds to ongoing evaluation, rejection, or even resistance to ideas, assumptions, institutions, or values. Meanwhile, in the Book of Religious Radicalism and National Challenges by Lukman Hakim Saifuddin (2014: 3), it is explained that radicals and radicalism are "principles or practices that are carried out radically. The word radical is often interpreted as partiality, inclination, and support for one idea or group.

The term "radicalism" has also been formulated by KH. Hashim Muzadi. He defines that "radical in understanding or ism." Usually, they will be permanently radicalized. Radical as this ism can grow democratically, force society and terror. In other words, radicalism is a revolutionary that has become an ideology and a school of thought. In the researcher's view, everyone has the potential to become radical and adherents of Radicalism

(Radicalism), depending on whether the environment supports it or not (Kemenag, 2014: 4).

From the understanding above, radicalism can be interpreted as an attitude that aims to change a system altogether.

At least several characteristics can be recognized from radical attitudes and understandings, namely: (a) Intolerance (don't want to respect other people's opinions and beliefs), (b) Fanatic (always feel right about their self; think others are wrong), (c) Exclusive (differentiate themselves from the general public), and (d) Revolutionary (tend to use violent means to achieve goals).

According to Agil in an article, in simple terms, radicalism is a thought or attitude characterized by several things that also become its characteristics: First, an attitude of intolerance and unwillingness to respect the opinions or beliefs of others. Second, a selfish attitude, which is an attitude that justifies oneself and blames others. Third, a whole perspective, namely a closed mindset and trying to be different from the habits of many people.

Fourth is the revolutionary attitude, namely the tendency to use violence to achieve goals (Agil Asshofie, 2011).

Meanwhile, the Muslim scholar Azyumardi Azra said that radicalism is an extreme form of revivalism. According to him, revivalism is an intensification of Islam that is more inward-oriented, meaning that the application of a belief is only applied to the personal self. As for the form of radicalism tends to have an outward orientation, or sometimes in its application, it tends to use violent actions commonly called fundamentalism (Azra, 1999: 46-47).

From the various definitions above, it can conclude that radicalism is an understanding or sect that wants social and political change through violence. The emergence of different religious groups in Indonesia by imposing their will because they feel right even through violence is clear evidence of the rapid development of Radicalism in Indonesia.

Islamic Perspective Radicalism

Violence is an expression, whether done physically or verbally,

which reflects acts of aggression and attacks on one's freedom or dignity that individuals or groups can carry out.

Allah SWT says in *Surah Al A'raf* verse 56, "*And do not take damage on the earth, after (Allah) has repaired it and pray to Him with fear (will not be accepted) and hope (will be granted) Verily Allah's mercy is very close to those who do well.*"

Among the behaviours that are by Islamic teachings, one of which is not hating each other as said by the Prophet Muhammad SAW "*Do not incite each other, do not hate each other and do not turn your back on each other, do not turn your back on each other, do not sell other people, and be you, slaves. Brother God. A Muslim is the brother of another Muslim; he should not oppress him, do not insult him, and do not demean every Muslim over another Muslim; his blood, wealth, and honour are forbidden.*" (HR. Muslim).

If it is explored further, radicalism from an Islamic perspective can be seen from several indicators: first, *Takfiri*. *Takfiri* is a

term for a Muslim who accuses other Muslims (or sometimes also includes adherents of the teachings of other Divine Religions) as infidels and apostates. The accusation itself is called *takfir*, comes from the word *kafir* (unbeliever), and is described as "a person who professes to be a Muslim but is declared to be impure Islam and has doubts about his faith. The act of accusing other Muslims of being "infidels" has become a form of sectarian insult, in which a Muslim accuses Muslims of another sector of a sect of being infidels. The violence that began with accusations of disbelieving in other Muslims has intensified with the escalation of tensions between *Sunnis* and *Shiites* in the Middle East, especially after the outbreak of the Syrian Civil War in 2011.

In Islam, some people can be disbelieved; some cannot be doubted. Therefore, scholars classify *kufr* into two categories: *kufr Akbar*, which expels (humans) from Islam, and *Kufr Asghar*, which does not remove from Islam, even though it is termed *kufr*. In the division of *kufr*, there is the most representative

information, namely that which was mentioned by Shaykhul Islam Ibnul Qayim in his book *Ash-Shalâh*.

He divides *kufr* into two types, namely: (a) *Kufr*, which expels from religion. He explained that *kufr* is contrary to faith in all aspects. That is, when someone does it, then his faithfulness will be lost. For example, graves and statues, throwing manuscripts into dirty places, or other similar examples that scholars have described. People who fall into these acts are judged as unbelievers. (b) *Kufr* does not exclude religion. However, Islamic law mentions it as an act of *kufr*, such as immoral acts. An example of insulting fellow Muslims.

Second, the creed of *al-Walâ'* and *Barâ'.* *Al-Walâ'* in Arabic has several meanings, including loving, helping, following, and getting closer to something. Furthermore, the word *al-muwaalaah* is the opposite of *al-mu'aadaah* or *al-'adawaah* which means enmity. And the word *al-wali* is the opposite of *al-'aduww* which means enemy. This word is also used for the meaning of monitoring, following, and turning

away. So, it is a word that has opposite meanings.

In the terminology of Islamic law, *al-Walâ'* means the adjustment of a servant to what is loved and pleased by Allah in the form of words, deeds, beliefs, and people who do it. So the main characteristic of a *wali Allah* is to love what Allah loves and hate what Allah hates. So he is inclined and does all that with total commitment. And love those whom Allah loves, like a believer, and hate those whom Allah hates, like the disbelievers.

While the word *al-bara'* in Arabic has many meanings, including:

Away from, ridding them of, dis-engaging and hostile. The word *barî'* means to free oneself by carrying out one's duties towards others. This is based on the word of Allah: "(This is a statement) the severance of relations from Allah and His Messenger." [At-Taubah: 1] That is, to free oneself with the warning

In the terminology of Islamic law, *al-bara'* means the adjustment of a servant to what Allah hates and disapproves of in the form of words,

deeds, beliefs, beliefs, and people. So, *al-Bara'* 's main characteristic is to hate what Allah hates continuously and with total commitment.

However, *Walâ' wal barâ'* is one of the creed demands that a believer pledges. *Walâ' wal barâ'* is part of the meaning of the sentence monotheism, which is breaking away from something other than Allah. Depending on and trusting only in Allah is undoubtedly the duty of every Muslim. So it can be said that *walâ' wal barâ'* is the strongest bond of faith for a true believer. This is following what was emphasized by the Prophet Muhammad in his words: "Indeed the strongest bond of faith is that you love for the sake of Allah and hate for the sake of Allah." (HR. Ahmad)

But unfortunately, at this time, *Walâ' wal barâ'* has experienced a shift in meaning. For radical Islamic groups, it is considered one of the reasons to be hostile to other Islamic groups who disagree with them. They do not hesitate to call them infidels and are regarded as enemies that must fight because they do not want to follow

their understanding. In Indonesia, there have been and are developing groups that openly act radically to other Islamic communities who disagree.

Meanwhile, Rubaidi (2010: 63) describes five characteristics of the radicalism movement. First, to make Islam the final ideology in regulating individual life as well as state administration politics. Second, the Islamic values adopted by adopting their sources in the Middle East without considering social and political developments when the Al-Quran and hadith were present on this earth, with contemporary local realities. Third, because attention is more focused on the text of the Qur'an and hadith, this purification is very careful to accept all cultures of non-Islamic origin (Middle Eastern culture), including being careful to take local traditions for fear of interfering with Islam with heresy.

Fourth, reject non-Middle Eastern ideologies, including Western ideologies, such as democracy, secularism, and liberalism. Once again, all the rules set must refer to the Qur'an and hadith. Fifth, the movement of this

group is often at odds with the broader community, including the government. Therefore, sometimes there is ideological and even physical friction with other groups, including the government.

The phenomenon of religious radicalism is reflected in destructive-anarchic actions in the name of religion from a group of people against groups of followers of other faiths (external) or groups of different faiths (internal) and is considered sinful. Included in religious radicalism are activities to impose religious opinions, desires, and ideas through violence. Religious radicalism can infect all adherents of religion, not least among the followers of Islam in Indonesia. Even Islamic Radicalism in Indonesia often turns into acts of terrorism that cause many casualties. When radicalism has flourished, the fatal impact is the emergence and emergence of fanaticism. Fanaticism 'always' contains iconoclast, an attitude that rejects political representation (Arubusman 2006, 112). Truth is judged 'absolutely' following God's outlined (it has to do with textual thought patterns), which

implies that the rational consensus for interpreting the truth is rejected.

Radical Islam in Indonesia

Traces of Islamic Radicalism occurred since Khulafaur Rasyidin when Ali bin Abi Talib's friend became caliph. This extreme attitude in religion was carried out by a group that did not like arbitration (*tahkim/peace*) in the *Shiffin* war in 37/648 between Ali bin Abi Talib's group and Muawiyah bin Abu Sufyan; the group came to be known as the *Khawarij*. Moreover, the group often disbelieves some Muslims who have different understandings with them.

The *Khawarij*, at that time, was no less extreme in understanding the teachings of Islam, but they were also called the *Murji'ah* group. It must be admitted that the emergence of the *Murji'ah* was more or less influenced by the extreme attitude shown by the *Khawarij* group. Their understanding is indeed different in understanding the teachings of Islam. If the *Khawarij* are very frigid (all is not allowed), even those who disagree can be called infidels and must be fought. Still, the *Murji'ah* tends to be permissive

(permissible) towards Islamic teachings. Almost so, it can say that the *Murji'ah* group is the antithesis of the *Khawarij* group (Iffati, 2018: 76).

In contrast to the development of Islam in Arabia, the history of the emergence of Islam in Indonesia is very peaceful, tolerant, and relevant to what is taught by the Walisongo through acculturation with local culture. Even during the early development of Islam in Indonesia, people with various religious backgrounds, beliefs, cultures, and customs could live side by side peacefully with one another. Unfortunately, nowadays, in Indonesia, there are many sects, sects, and new schools in the name of Islam that is overgrowing following the natural conditions that exist in their adherents (Asrori, 2015: 254). These groups have their interests and goals, but they often use violent means to achieve them.

When viewed from the perspective of the history of Radicalism in Indonesia, especially radicalism in the name of religion, several hardline Islamic groups have carried out. The movement emerged

during the independence of Indonesia, and it can even be said to be the root of the birth of the hardline Islamic movement in the current reform era. The actions in question are DI/TII (*Darul Islam/Tentara Islam Indonesia*) and the Islamic State of Indonesia (NII), which emerged in the 1950s (1949 to be precise). *Darul Islam* or NII was originally in West Java, Aceh and Makassar. This movement is united by a vision and mission to make Shari'a the basis of the Indonesian state. The DI movements ceased after all of its leaders or were killed in the early 1960s.

Islamic movements began to emerge again before the fall of the New Order. It can even be said that it was a phase of growth and development of various Islamic movements in Indonesia. This can be seen after the birth of the 1998 reform era when many Islamic movements began to emerge, both in the form of political parties, mass organizations, and other community groups (Romli 2006, 99). Even the momentum of reform marked by the opening of the faucet of democratization seems to be fertile

ground for the growth of radicalism in the name of religion in Indonesia. Although religion is not the only factor behind the emergence of radical movements, economic, political, social, cultural, and other factors can also be the cause; however, if it is calculated, religious factors are the main trigger for the birth of Radicalism in Indonesia.

If drawn from the point of view of the political constellation in Indonesia, radicalism becomes a severe problem because its supporters are also increasing. One of its goals is to fight for implementing Islamic law even though it does not establish an "Islamic state." Still, some movements openly want to develop an "Indonesian Islamic state." In addition, some groups aim to fight for the establishment of an "Islamic caliphate."

The pattern of the organization also varies, ranging from moral, ideological movements such as the Indonesian *Mujahidin* Council (MMI), *Hizbut Tahrir Indonesia*, and those that lead to military styles such as *Laskar Jihad*, the Islamic

Defenders Front (FPI), and the Surakarta Islamic Youth Front. However, there are differences among them; they generally tend to associate these movements with Islamic radicalism abroad.

Among examples of movements suspected of being radicalized in the name of religion are the attack and hostage-taking at the Mobile Brigade Headquarters (Kompas.com, May 11, 2018), the suicide bombings at three churches in Surabaya (news.idntimes.com, May 14, 2018), a suicide bombing at Mapolrestabes Surabaya (Liputan6.com, May 14, 2018), a bomb explosion at the Sidoarjo flat (Detik.com, May 14, 2018) and the end of 2019, precisely at Mapolrestabes Medan there was also a suicide bombing (Detik. com, November 13, 2019). Moreover, the actions and movements of radicalism caused psychological trauma for the victims who were still alive and fear among the wider community.

In the last decade, one must admit that in Indonesia, many issues of radicalism have developed along with actual actions that have caused many casualties. The emergence of

various hardline Islamic groups, some even claiming to be part of the al-Qaeda and ISIS networks, is clear evidence of the growing development of Radicalism in Indonesia. Moreover, it must be admitted that the emergence of these groups is part of a radical Islamic group against injustice, as well as in Indonesia.

Studies on Religious Radicalism in Indonesia have been written and studied by experts and researchers in the socio-religious field. For example, a book entitled *Islam and Islamic Radicalism in Indonesia* (Afdhal et al., 2005: 65). The book explains the existence of Islamic Radicalism in Indonesia. Furthermore, the book tries to examine the understanding and views of radical Islamic groups in Indonesia. Their opinions and the various political movements they carried out radically intended to establish Islamic law in Indonesia.

A study on Islamic Radicalism in Indonesia was also written by Sri Yunanto (2003: 124) through a book entitled "The Islamic Militant Movement in Indonesia and Southeast Asia." This book focuses

on discussing the militant Islamic movement in Indonesia in particular and in Southeast Asia. While a similar discussion emphasizes the sociological and theological dimensions, this book focuses more on the political and security dimensions. For the political dimensions studied in this book, for example, it can be observed in cases such as the emphasis on the movement to suppress the implementation of Islamic Shari'a policies, eradicating evil, issues regarding the Islamic state (al-daulah al-islāmiyah), linkages with military politics and organizational profiles. Meanwhile, the security dimension can be seen, for example, in this group's involvement in conflicts in several regions in Indonesia and Southeast Asia and its relation to terrorism issues.

The genealogy of Radical Islam in Indonesia was also written by M. Zaki Mubarak (2008: 187), a book that provides a relatively comprehensive study of several groups which the author calls "Radical Islam" in Indonesia, all forms of actions and goals desired by the group. The Radical Islam. This

book provides a relatively clear picture of radical Islamic groups in Indonesia such as KISDI (Indonesian Committee for Solidarity in the Islamic World), Laskar Jihad, Islamic Defenders Forum, and the Mujahideen Council.

The Seeds of Radical Islam in Mosques

Case Studies of Jakarta and Solo, written by M. Ridwan al-Makasary and Ahmad Gaus AF (2009:76), provide a very "hard" explanation about the emergence of the phenomenon of seeds of radicalism in mosques in Indonesia. Jakarta and Solo. The research offers a snapshot of where the roots of radicalism originate in the mosque and within what framework such radicalism is formulated. By taking several mosques in Jakarta and Solo, a common thread can be drawn there. That radicalism in mosques grows because of the intention to respond to contemporary problems. Globalization among mosques is allegedly coming from the West, not from Islam.

This is in line with the notion that the recent emergence of Islamic Radicalism in Indonesia is believed

to be part of the 20th-century colonization of the Muslim world, including the West. It must be admitted that the world's Muslims have been divided into various nation-states with various understandings of each other. On the other hand, the modernization that is being intensively carried out by Western countries has resulted in Muslims increasingly feeling how fading and estranged they are. Religious ties (*ukhuwah Islamiyah*) that they have held so far. So it is not surprising that radical Islamic movements emerged that called for a return to pure Islamic teachings as a way out. In Indonesia, Radicalism in the name of religion often fights against the government, which is considered secular and deviates from belief.

For adherents of radicalism, the "typical" colour of Islamic diversity in Indonesia, or in terms of NU residents referred to as *Islam Nusantara*, is not following Islamic teachings as brought by Muhammad SAW. So it is very natural that the religious diversity of Muslims in Indonesia is currently experiencing a lawsuit from the followers of radical

Islam. This is because the mainstream spiritual understanding adopted by most Indonesians is considered not the correct understanding; this is because it is different from the ideal Islam, namely Islam, as exemplified by the *salaf al-shalih*. For this reason, Islamic Radicalism that occurs in Indonesia is often used as an excuse to restore true Islam.

In Indonesia, Radicalism is better known as a conservative movement and often uses violence to teach their beliefs. At the same time, Islam is a religion of peace that teaches an attitude of peace and seeking peace (Madjid, 1992: 260). Therefore, Islam does not condone violence in spreading religious practices, religious affinities, and political beliefs. But it cannot be denied that in the course of its history, there have been certain Islamic groups who have used violence to achieve political goals or maintain a rigid understanding of religion that is the language of a global civilization which is often called Islamic Radicalism (Bakri, 2004: 2).

Meanwhile, Coordinating Minister for Political, Legal and Human Rights (Menko Polhukam) Mahfud MD said that Radicalism in Indonesia has characteristics and is manifested in three concrete actions: First, hate speech, which always thinks other people are different, must be fought and blamed. Second, terrorist jihad or jihad is wrong and usually involves killing other people, using suicide bombings, or otherwise. Third, influencing young people or millennials with radical ideas. (liputan6.com, 26 Nov 2019).

At least there are several factors behind the emergence of Islamic Radicalism in Indonesia, including; the massive entry of globalization. One of the negative impacts of modernization is the loss of pure Islamic teachings because they are considered to have been contaminated with various world problems in the economic, political, social, and cultural fields.

Radicalism on Social Media

Religion and media are two different and separate things. Religion is closely related to the Almighty, holy and sacred. Meanwhile, the media, whatever its

form, is a part of sinful human life and is far from the concept of holiness. However, on the other hand, these two things need each other, cooperate and intervene with each other.

Religion needs media to market its' teachings' and vice versa. Although this relationship does not always occur, sometimes the cooperation between the two can affect society. The progress of the media, in the end, was allegedly able to erode religion in terms of teaching praxis. In a sense, all human actions do not depart from the main religious norms. The era of globalization that began in the 19th century became a "scapegoat (black sheep)" for this.

Religious radicalism can not only be found in everyday social life but also the media. The progress of the media in the modern era displays everything that is needed by humans, including how to 'market' an ideology. Media is seen as a tool capable of educating, influencing, and directing people to follow the teaching. The role of the media has replaced educational institutions and community groups that continue to produce an ideology. In an era of

technological advancement, the power of the media is paramount in creating opinion and perhaps, marketing a new culture. It has become a contemporary 'civil society' in today's society. The advantage of using social media in marketing ideological 'products' is its ability to penetrate the boundaries that ideological instruments outside the media have questioned. The edges of race, religion, ethnicity, nation, and culture can be pierced with the press. The time efficiency factor is also a separate consideration for the user.

The progress of social media has a relationship with all human life today, not least with religion. There is a close relationship between the press and religion. Stewart Hoover divides the relationship between religion and media into; *similarity, distinction, mediatized, and articulation* (Hoover 2010, 5–8). The resemblance is related to the likeness of ways of describing facts in life. Both religion and the media depict it through symbols. It is attached to signs in religious life, such as rituals, places of worship, instruments, and spiritual life. The media today use the symbols of 'religion' to present an

impression to the public. Religion requires obedience and submission to what is written in the scriptures. The media also displays symbols that seem to need the audience to see it as the truth. For example, football is considered the most popular sport globally, regarded as a 'new religion.' Or how television advertises beverage products in the month of fasting, which seems to help smooth and solemn fasting for Muslims

Radicalism displayed in social media, especially YouTube, has many variants. The form shown can include; lectures, documentaries, amateur videos about war, and videos related to jihad. In this paper, the focus observed is religious lectures on YouTube that can lead to radicalism. The selection of courses via YouTube is due to the high level of public consumption of this media. In Indonesia, there are 50 million active YouTube users per month out of 146 million internet access. In Indonesia, many YouTube viewers consider a group/individual to appear to convey their ideas in front of the screen. YouTube media has passed the barriers in human interaction to unite the ideologies of radicalism

throughout the world. Looking at the number of YouTube viewers, radicalism may influence those after regularly consuming these shows.

YouTube social media has become a new stage for spreading radicalism. After the state carried out protections in daily activities, radical adherents spread their ideas through the media. For a modern society like this, the media is considered a minor 'god' in life. However, media can be an inspiration, information, basis, and motivator for humans to do the things they want. The power of YouTube social media to bind viewers lies because it provides everything they want, needs, and can be easily accessed anytime and anywhere. So, if someone wants to know and learn about radicalism, they don't have to come to their place of origin, but searching through YouTube will already find what they want. Thus, opinions about radicalism made on social media YouTube, in one condition, can be an inspiration to take radical actions. According to the author, one of the movements built by adherents of radicalism today is a massive and systematic online movement pattern

by certain groups in various ways, one of which is spreading hoaxes intending to instil hatred against particular groups become a barrier for the perpetrators of radicalism. Therefore, we need to understand this kind of movement so that we don't get stuck with the mission carried out by radicals in propagating social media users, especially the Indonesian people, so that when we find something like this, seeking the truth about the issue is one of the ways to narrow the radicalism movement in cyberspace.

In cyberspace, the radicalism movement is divided into several parts, including activities in social media (Facebook, Instagram, Twitter, etc.) and actions through a free website for internet users to access. Some of the characteristics of the radicalism movement in cyberspace are spreading hatred against a group, not justifying the opinions of other groups, convicting other groups, and inviting them to follow their group of perpetrators of radicalism.

Groups that adhere to the notion of radicalism in addition to carrying out movements through

cyberspace, because it is caused by the growth of the group's axis so that the action is also built through print media and electronic media by forming militant followers/cadres against radical movements so that in the process of making the press carried out independently by the group with the same goal. Print media that is made to be disseminated, one of the targets is campus/university; this is because young people are sometimes easier to be invited to join or give doctrine to the group's understanding.

The channel for spreading the ideas of transnational Islamic teachings is no longer through the world of Islamic boarding schools or equivalent teaching institutions but through pamphlets, bulletins, and social media. This 'marketing' method was then imitated by other Islamic groups, including the YouTube channel. There is a different reason why they use the internet and social media as a *da'wah* (speech) medium. Among the various reasons, among others; time efficiency (saving meeting time compared to face-to-face), can be while in a relaxed condition, does not

need to cost a lot, is free to choose a teacher/preacher he wants and connects with people who are far away even though not in the same place. Religion through digital is increasingly becoming popular along with the development of information technology. The presence of the internet network has connected individuals in various parts of the world. Human contact can cross-national, ethnic, religious, ethnic, and racial boundaries. Understanding of humanity, religion, philosophy, and politics also crosses borders. As a result, the complexity of human thought in one space is not limited to a single idiom.

Therefore, it is not surprising that social media is the most effective tool to spread radical ideas by radical Islamic groups in Indonesia. The spread of extreme understanding, hate speech for those who disagree with certain groups can also be easily accessed at any time through internet channels. The culture of the Indonesian people, who often swallow various information from social media, plus the lack of awareness in reading references, makes the doctrine of

radicalism quickly spread and accepted by some people. That's why being wise on social media is one way to prevent the growth and development of the religious radicalism movement in Indonesia.

Breaking the Chain of Radicalism Movement

The representations produced by the media have a lot of influence on society in general. This influence can be seen from the attitude and response of the audience after consuming products from the media (*films, advertisements, and news*). The forms of media influence include (Hoover 2010, 3);

First, the media can change a person's mind (influence to life and moved) that the effect of mass/social media can affect human life related to tastes, ways of thinking, things they like, or vice versa. Second, the reality displayed by the media is considered something original, regardless of its cultural constructs. In the advertising medium, this pattern is very likely to occur by seeing what is displayed as good, faithful, and superior to others—usually, media models such as placing the consumer market as an

essential reference in creating a product. The main goal is to attract people's interest, and people associate what is in the ad with the social facts around it.

Media can inspire individuals (leads to thinking). In cases like this, the presence of the press can stimulate the creativity of the human mind to create new things. This creativity can be in the form of new works/products, development of existing products, or comparisons due to dislike of certain media products.

Become the basis for self-assessment and social environment (identify and describe human). The media's affirmation of what is happening in society can position it as a benchmark for all things. For example, showing religious lectures on YouTube that examines spiritual purity wants to emphasize that today's acculturation of religion and culture is feared to shift the original teachings of that religion. So, indirectly, for example, the mixing of religion and local culture is considered 'deviant.' Using this kind of logic, lecturers or content creators in the media hope that what is

conveyed can describe who and how individuals position themselves.

Media as a giver of information. Today's mass and social media are not fixated on functions as mere entertainment. Another part that is far more important is providing information to the public quickly and effectively. Data movement from one area to another far apart is felt in front of the eyes when visual and written media cover it.

Medium resistance to reality. Another function of the media that is no less important is fighting against a community problem. The media is considered a powerful tool to lead mass opinion to reject specific ideas or behaviours. The social reality present in life does not always get approval from several community groups, even though it is small in number. Still, the media (written, visual) can unite and gather people of the same line or semiology even though they live far apart.

The radicalism movement is caused by ideological and non-ideological factors such as economics, revenge, hurt, distrust, etc. The romantic aspect is

challenging to eradicate in the short term and requires careful planning because it relates to already held beliefs and solid religious emotions. This factor can only be eliminated permanently through the entrance of education (gentle treatment) through evolutionary de-radicalization involving all elements.

An understanding is complicated to eliminate, but widespread movement can be overcome by breaking the chain of movement patterns. The critical role of parents in overcoming radicalism today is vital where the role of parents at home as the primary educator of a child in shaping his personality, parents are also the guardians of a child in their daily interactions, if the role of people is more leverage towards their children, there is little space to understand radicalism in trapping the child.

Filtering news issues obtained both in cyberspace and through print media and seeking and digging for the truth of the news issues obtained. Learn and broaden social and political insight and knowledge and, more importantly,

understand and apply religion that must align with worldly science.

Every religion, including Islam, does not condone acts of terror, violence, or whatever its name is that injure human values, tearing harmony and harmony between followers of other religions and between adherents of religions. This nation is built on diversity and unity between religions, cultures, languages, and so on. So this is a challenge for the people of Indonesia to make peace, harmony, and togetherness. Unfortunately, the reality of Indonesian society is now prone to potential horizontal conflicts caused by religious factors. However, holy wars are usually not purely driven by religious factors.

The media has the power that moves society and is referred to as 'reality construction.' The principle of social media, in essence, is not only perpetuating events or simply informing the public about essential things. Furthermore, when the media presents an impression, it tries to tell and reproduce everything that already exists in social life. The keyword is that social media focuses more on '*reaffirming*' what is already

believed and approved in society, both rules, norms, traditions, and daily habits. The media's habit of telling and displaying/reproducing an impression is essentially the same as constructing reality. Media has the power to structure social facts to form discourses or stories that have meaning (Hamad 2004, 11). Thus, what is displayed by the media is nothing but a reproduction of the importance of social realities in the past and present.

Among the ways to break the chain of the spread of radicalism on social media are wise in social media. Suppose everyone in Indonesia, especially Muslims, is willing to be aware and intelligent in using social media. In that case, any amount of information about the radicalism movement will be considered wrong and should not be followed. Second, counter the radicalism movement. Suppose radical groups in Indonesia spread their understanding through social media. In that case, it is the duty of every Indonesian citizen, especially Muslims, to counter it by spreading correct information on social media.

For example, suppose radical Islamic groups spread information on social media about bombings as jihad. In that case, we must counter it by spreading knowledge that bombings are not jihad and are prohibited in Islam. In doing so, of course, it must be supported by various valid details and references, mainly from the Qur'an and *Sunnah*. This is an effort to minimize the development of Radicalism in Indonesia through social media.

Grounding Islamic Moderation

Diversity must be used as a field of worship to compete in goodness. As Muslims, we have a responsibility to participate in creating conditions of peace and tranquillity. With mild conditions, it is elementary to realize the benefit of humanity. On the other hand, Islam firmly rejects the attitude of terrorism, radicalism, anarchism, violence, and destruction in the name of religion. No different, because it is very contrary to the values and essential character of Islam.

As Indonesian Muslims who make up the majority, we know that Indonesia is not a religious country with many religions and ethnic

groups. *However*, as a view of life as a nation and state, Pancasila also takes the essence of the holy book al-Qur'an. The founding figures of the government, with various religious backgrounds, have worked hand in hand to play an essential role in establishing a country called Indonesia. Therefore, Indonesia is not owned by one religion but belongs to all faiths.

The Qur'an as a guide and guide for Muslim life tells a lot about attitudes of tolerance and moderation. If we believe in the content and content of the Qur'an as a book of patience, we should understand and absorb the messages of tolerance contained in it. In addition, we as Muslims must consciously and actively ground the messages of tolerance of the Qur'an in real life. The teaching of love is fundamental in the earlier heavenly religions. What is conveyed by the Qur'an, in essence, wants to perfect and continue this noble teaching. Therefore, putting tolerance as the primary value in the diversity of Muslims is one of the efforts to present something fundamental in Islam.

With the strengthening of tolerance and moderation, society and the younger generation will not be easily infiltrated by the doctrines of radicalism, extremism, and terrorism movements. On the contrary, humanity will become a solid wall to ward off the symptoms of religious siltation. Religion, which guides humans, cannot be accepted if it teaches violence and cruelty. None other than religion is a light and a guide for civilization and refinement. Therefore, dialogue and implementation of formulations are needed regarding Islamic *wasatiyyah* theology (Islamic moderation). The conception and implementation of *Wasatiyyah* Islam is the central concept related to the teachings of Islam and its experience to shape the personality and character of Muslims; this concept is attached to the idea of *ummatan wasathan*. The vision of Islamic moderation is an ideal paradigm and conception. This is because Islamic moderation is stopped and limited to discourses and paradigms, but moderation manifests in movement. The choice of goals from the Islamic *wasatiyyah* movement can

take an awareness movement from the extreme right or left of Islam or an alternative activity as a new counter opinion from the two poles of Islamic extremism. However, what is no less important is that it needs to be thoughtfully formulated how to function Islamic *wasatiyyah* in the practice of social and state life.

One of the means to spread the virus of Islamic moderation in modern times is none other than through social media. This is because the power of social media today is the most powerful way to influence the wider community. Therefore, to counteract the radicalism movement on social media, it must be countered with the Islamic moderation movement through social media. Thus the public will know which ones are good and benefit the nation and which ones are detrimental to society and the state.

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