

## The Problems of Online Media as Social Media in Preventing Radicalism Among Adolescents

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### ABSTRACT

Online media as social media can support the spread of radicalization in a way. Most terrorist groups focus their activities on the realm of activism such as: publicity, propaganda dissemination, recruitment, networking, and mobilization, so online media as social media is used as a tool or media to radicalize by individuals and groups for political and social change, especially for adolescents and young people. Effective online social media can connect people with different sources of information and make individuals seem to be directly involved in an event. In addition, online media has become a social media jargon that can increase emotional reactions to get involved and become supporters of radical movements.

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### 1. Introduction

Indonesia, which has cultural diversity, has an important meaning for people's lives. This diversity is a legacy from the ancestors that is always maintained to this day, and must be preserved and passed on to future generations. This diversity is the key to the life of the nation and state (Ghifarie, 2016).

The diversity that exists in the State of Indonesia has great potential or positive potential that can be developed. However, it can also be a detrimental potential. Profitable potential can be achieved if diversity can be developed into an asset for the welfare of society, because awareness of diversity allows the Indonesian people to meet their needs, gain survival and is a great capital to bring this nation to advance in line with other great countries. This diversity can also be detrimental if awareness of the context of diversity is not well developed (Bakti, 2015).

The friction arises from various groups based on ethnicity, culture, and religion, so that each group considers itself the most correct and powerful against other groups. Not a few people learn religion through social media without guidance from a teacher, so that truth claims for certain religious understandings are increasingly unlimited. Groups argue with each other and claim that their own group's religious understanding is the most correct, then the spread of religious radicalization began to emerge. Social media is used as a place to spread incorrect religious understanding, spreading the teachings of radicalism and terrorism (Ansori, 2018).

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Extremism is basically an ideology or school that aims to make drastic and revolutionary changes or reforms in the social and political fields. Starting from a sect, extremism then emerges as a movement that often uses special slogans in the name of religion, especially Islam. With a shallow and narrow understanding of religion, one-sided truth claims often emerge from each group. They think that their teachings or what they believe is the most correct. They are the ones who best understand the contents of the teachings of their beliefs, other people still cannot understand and finally they invite or force them to follow them (Budijanto & Rahmanto, 2021).

Extremism is closely related to fundamentalism, which is characterized by a return to the basics of religion. Fundamentalism is a kind of ideology that makes religion the guide of life by society and individuals. Fundamentalism will be accompanied by extremism and violence when the freedom to return to religion is hindered by the socio-political situation that surrounds society. This is not just understood as a religious phenomenon, but a phenomenon that is also related to the problems of life in Indonesian society (Budijanto & Rahmanto, 2021).

## **2. Literature Review**

The emergence of religious extremism (extreme Islam) in Indonesia is thought to be caused by two factors. First, internal factors from within oneself. This factor occurs because of the deviation of religious norms. The study of religion is only viewed from one direction, namely textual, not seeing from other factors, so that the actions they take must refer to the behavior of the Prophet literally. Second, external factors outside the self that support the application of Islamic shari`at in the joints of life (Faiqah & Pransiska, 2018).

In adolescence (15-18 years) which is a transitional period between the life of children and the life of adults. At this time adolescents do many activities to find their identity (ego Identity). Adolescent development is characterized by acquiring mature relationships with peers, developing intellectual skills and concepts needed as citizens, achieving socially responsible behavior, acquiring a set of values and ethical systems as guidelines for behavior, and developing religious insight and increasing religious experience. At the stage of development in belief, a person, teenager is in the third stage, namely the conventional synthetic belief stage. At this stage adolescents are obedient to the opinions and beliefs of others. At this stage adolescents tend to want to learn their belief system from others around them and accept the belief system without being followed by a critical attitude in believing it (Faiqah & Pransiska, 2018).

In the conventional synthetic belief stage, adolescents can be easily taught, including with teachings that are contrary to the religious values they believe in so that it can endanger them. This makes adolescents often used as targets for recruitment of terrorist members. This terrorist motivation is based on the attitude of religious radicalism, namely by forming an exclusive community as a capital of group identity, they consider the surrounding world as an evil world that must be eliminated. In addition, they also believe that they are the most righteous and closest to the door of heaven (Dewantara, 2019). When adolescents have been indoctrinated with radicalism, these adolescents have extreme thoughts, carry out jihad by committing actions that tend to harm themselves such as suicide bombings, do not focus on family, and do not become individuals who are expected in society.

## **3. Methodology**

The method of approach taken in this legal research is to use a qualitative approach. Descriptive qualitative research is research that prioritizes library data, namely research on secondary data. The secondary data can be in the form of articles, images and other literature. While the primary data used are field facts that are considered appropriate to the problem (Moleong, 2018). This research includes research on the provisions of the law, cultural and religious values that apply in Indonesia relating to the problems of online media as social media in preventing extremism among adolescents.

## **4. Results and Discussion**

### **4.1. Definition of Extremism**

The word "extreme" comes from Latin, "extremus" which means "furthest". According to Hornby, extremism is defined as radical, fanatical, revolutionary, ultra and fundamental attitudes or ideologies. Extremism does not have to manifest itself in physical violence. Ideological thoughts, massive campaigns and demonstrations of opposing attitudes and wanting to change the mainstream can be classified as extreme attitudes. Furthermore, according to Nuhriison, extremism means the doctrine or practice of adhering to extreme or radical views (Hamid, et al., 2019).

In the Big Indonesian Dictionary, extremism is defined as an understanding or sect that wants change in a decisive or drastic way. Sartono argues that extremism is a social movement that completely rejects the ongoing social order and is characterized by strong moral anger to fight and be hostile to privileged and powerful groups. Meanwhile, in social science, according to Hasani, extremism is defined as a view that makes fundamental changes according to its interpretation of social reality or the ideology it adheres to. Extremism is one of the ideologies that has developed in society that demands violent change. From a religious point of view, extremism can be interpreted as a very high fanaticism towards religion that results in the attitude of adherents who use violence in inviting people with different views to be in line with their views (Dalmeri, 2010).

The rise of religious extremism in Indonesia is a phenomenon as well as clear evidence that cannot simply be ignored or eliminated. Increasing religious extremism in Indonesia is characterized by various acts of violence and terror. These acts of terror have consumed a lot of human potential and energy and have deprived many people of their right to life, including people who do not understand this issue at all. One form of extremism in the name of religion is the existence of hardline organizations such as Al-Qaeda, and ISIS. The existence of various differences in the understanding of religious knowledge and the existence of youth as the strongest energy in maintaining national unity are expected to be able to create a harmonious life and an attitude of giving each other advice in goodness and the community is able to respect each other and an increased sense of tolerance between religious communities (Aziz, 2016).

Youth are also expected to be able to prevent the flow of various understandings that will damage the unity and unity of the nation. However, the reality that occurs in society is that various divisions and conflicts in the name of religion often occur. Whereas any religion prohibits divisions between its people. From some of the above definitions, it can be concluded that extremism is a common symptom that can occur in a society with various motives, both social, political, cultural and religious, which are characterized by violent, extreme and anarchic actions as a form of rejection of the symptoms faced (Azis, 2016).

#### **4.2 Online Media as a Social Media in Preventing Extremism among Adolescents**

With the ability and imagination possessed by adolescents in Indonesia, it is hoped that they can play a role in efforts to prevent the spread of terrorism and extremism which has been increasing in recent years, among others:

##### **4.1.1 Prudent Utilization of Online Media**

The prevailing ubiquity of internet usage is utilized by terrorists to spread hateful content, fear, and fake news. It is incumbent upon individuals to exercise discernment by verifying the veracity of the information encountered, referring to credible national news sources. The sharing of videos and images within chat groups should be refrained from until the authenticity of the content has been duly established.

##### **4.1.2 Facing Hatred with Kindness**

There is a saying that evil is rampant not because of the number of criminals but because of the silence of good people. The passivity is an inadequate response that exacerbates the situation. This disposition inadvertently empowers terrorists to operate and carry out their actions. Therefore, creative expressions encompassing writing, painting, dance, song, poetry, video production, and community-building should be harnessed to foster positivity and serenity amidst the nation's tumult. Propagating the virtues of diversity and tolerance through these mediums serves to underscore our unwavering resolve and show that we are not afraid (Aryanti, et al., 2015).

##### **4.1.3 The Importance of Associating with Diverse Individuals**

It is advisable to forge relationships extending beyond one's immediate social sphere. The quantity of associates does not have to be large. What holds paramount significance is the diversity of their backgrounds. Adolescents confining their interactions to those who share identical religious, ethnic, or regional affiliations inadvertently forego the opportunity to experience the uniqueness, beauty, and richness of other perspectives.

##### **4.1.4 Actively Participating in Peace Campaigns**

The government along with a number of organizations and communities have actually tried to campaign for the message of peace and tolerance in various ways. Participation in public dialogues and solidarity rallies convened by these entities facilitates the accrual of novel insights derived from these forums. The youth, characterized as millennials, ought to relinquish apathy concerning national issues because national security will inevitably affect their most personal lives (Ansori, 2018).

#### **4.1.5 Exploring Religious Knowledge as an Analytical and Progressive Attitude**

Every religious doctrine contains principles of virtue and wisdom. Especially in the context of the Republic of Indonesia, the Pancasila philosophy has been designed by the founding fathers to accommodate the diversity of beliefs of every individual. It would be contradictory if there are religious leaders who propose messages to kill others. Not only does it violate Pancasila, but such teaching denies the most basic and universal human rights. Adolescents grappling with doctrinal ambiguity are urged to seek elucidation through inquiry, engaging with family, communities, or scholars to deliberate upon matters of faith openly. A posture characterized by discernment and proactive intellectual engagement is pivotal when processing information.

#### **4.1.6 Reporting Suspicious Conduct**

The observance of indications of terrorism and radicalism acts should not be disregarded. Instances of fraudulent online platforms and accounts spreading hateful messages warrant attention. Utilizing the report account feature and explaining the detail behind the report serves as a responsible course of action. Encounters with new neighbors exhibiting reticence and conspicuously evasive behavior merit a preliminary attempt of investigation. Should their reluctance to engage and lack of transparency regarding their origins persist, formal notification to the local community or law enforcement is advised. The propensity of terrorists to often move around and use fake identities to avoid investigation. However, there are also those who openly show their presence online (Fadly, 2016).

Furthermore, the Ministry of Religious Affairs' efforts to avoid radical understanding include:

- a) Establishing an Anti-Radicalism and Anti-Drug Cyber Team
- b) Reviewing activities/programs that are not mainstream and replacing them with anti-radicalism activities.
- c) Socializing the teachings of religion that are polite, respectful, peaceful, tolerant, live in harmony, accept diversity and plurality, have a sense of love for the country and defend the country and religious teachings that are *Rahmatan Lil'alamin*.
- d) Empowering the role of Functional Religious Counselors / Non-Civil Servant Counselors, *Muballigh*, Lecturers and KUA Districts in efforts to prevent understanding of Radicalism
- e) Empowering Formal Religious Education Institutions (RA/BA, MI, MTs and MA) and Non-Formal Religious Education Institutions (TKQ, TPQ, DTA and *Pondok Pesantren*/Islamic Boarding School) in an effort to prevent the understanding of Radicalism to *Santri* / Students
- f) Religious guidance for students in schools through Religious Education Teachers to avoid the entry of an understanding of radicalism.
- g) Establishing coordinative relationships with Islamic, Christian, Catholic, Hindu, Buddhist and Confucian Religious Organizations in an effort to prevent the understanding of radicalism.
- h) Partnering with Religious Leaders, Community Leaders and FKUB in Realizing Religious Harmony.
- i) Countering the understanding of Radicalism with community education, counseling, community guidance in schools, families, Islamic boarding schools, majelis taklim and a number of programs such as dialogues, workshops, and training.
- j) Rehabilitating the understanding of Extremism through counseling and counseling, for example, for ex-NAPI terrorists.

## **5. Conclusion**

Extremism is an attitude that wants total change and is revolutionary in nature by drastically changing existing values through violence and extreme actions. There are three social institutions that are very important to play a role in protecting adolescents, including education, family and community: through the role of community leaders in the community in creating a space conducive to the creation of a culture of peace among adolescents. In addition to the role played institutionally through educational institutions, families and communities, the younger generation is also required to have strong resilience and deterrence in dealing with the influence and invitation of terrorist extremism that infiltrates through social media. Effective efforts to prevent youth from radicalization are to provide balanced religious learning facilities to youth (through schools and campuses). And strive to spread religious teachings in an open atmosphere and emphasize moderatism.

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