The Radicalization of Religion Understanding in Online Media and Its Effect on Student's Religion Attitudes in Lampung Province

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ABSTRACT-- *The development of science and technology has a major influence on the dynamics of changes in terrorism attacks. One of them is as a propaganda tool. As a developing country, the number of internet users in Indonesia is about 132.7 million populations. And this provides an opportunity for terrorist groups to carry out propaganda as a means of recruiting new followers. The radical extremists always try to find cadres and followers to carry out and continue their mission. One of the ways is through the radicalization of religion understanding by using internet media. The large number of internet users among students can be an entry point for them to spread their propaganda and recruit among them. Therefore, this study aims to uncover the radicalization of religious understanding in online media and its influence on students' religious attitudes in Metro City. And it is the result of a qualitative-descriptive field research. This study found that the radicalization of understanding in online media is still happening and students as one of the most active users of the internet often read the provocative religious study content. These content incite and spread hatred to other people or groups. If the reader does not have a critical attitude and does not want to clarify and validate the source, it can provoke them to carry out destructive acts. Moreover, the proactive content is flavoured with religious texts. The study also found that the radicalization content in online media had no effect on the attitude and tolerance of students in Metro City. It does not affect their attitude towards other groups who differed in their religious understanding or people of other religions. They expressly state that they still have respect for those in other religions*

Keywords-- *Radicalization, Online Media, Endurance, College Students.*

I. INTRODUCTION

Radicalism is an act that is sometimes associated with terrorism. Looking at it from theoretically, it has a lot to do with religious beliefs and ideologies, especially Islam. And generally speaking, radical movements are usually caused by ideological and non-ideological factors such as economics, revenge, hurt, distrust and so on. The

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ideological factors are very difficult to eradicate in the short term and require a careful planning because they are related to the beliefs and strong religious emotions. This factor can only be eradicated, permanently on a long term, through the entrance of education (soft treatment) involving an evolutionary de-radicalization of all elements. (1) Neil J. Smelser, in his study, states that different factors like economic, political, religious and other conditions boost radicalism and terrorism movements, but all these do not have to lead to violence. Experiencing violence usually come with other factors, like the ideological doctrine instilled by some charismatic leaders into their followers, the development of an effective recruitment system where those followers are taught those acts and so on. (2)

Also, radicalism is a belief system that wants a change or renewal in social and political worlds through violence. And the main thing is the attitude with which the concept of change is being carried out. (3) And the radical act does not just appear suddenly in the life of a person, it goes through a process which include: introduction, instillation, appreciation, and comprehension. (4) The terrorists who generally the use internet media for their acts are referred to as cyber terrorists. Their aim is to brainwash and recruit through the internet. (5) This implies finding supporters for their radical movements. (6) And the radicalization that is most often associated with terror acts is the religion-based radicalization. Most of the literatures on radicalization focus on Islamic extremism and Jihad terrorism. In recent years, Sunni extremists have claimed responsibility for various terrorist attacks in the world. In 2011 for example, Sunni extremists were responsible for 56% of more than 10,000 attacks worldwide and around 70% of all deaths from non-state terrorism. (7)

The process of radicalization begins with the indoctrination of individuals or groups with a set of belief to support the terrorist acts and this will manifest in the persons' behaviors and attitudes. (8) According to Muzadi, a radical person is someone who grows to be reactive when there is an injustice in the society. And this usually comes as a result of economic failure, political issues, weak enforcement of the law and so on. (9)

In basic terms, one of the functions of religion is fostering the brotherhood. However, there are also the negative sides to it, as humans can also have discordance among themselves because of religion. This will not occur if there are no prior conflicts, either from doctrinal differences, racial differences, cultural differences, as well as the majority and minority religious issues. (11) And radicalization based on religious is now spreading widely through the internet media. Maeghin Alarid, a policy analyst at the USAF Institute of National Security Studies at the US Air Force Academy in Colorado Springs, writes on the role of social media when it comes to recruiting and radicalizing followers. For example, the Islamic State of Iraq and Syria (ISIS), has a global network with massive online network support. (12) The radical Islamic extremists radicalize by publishing documents, music and videos through the Internet to convey their extremist ideologies and religious doctrines to their prospective followers. This internet interaction is like a virtual community or a small world where they physically feel themselves without having to come in close contact with one another before doing whatever they want to do among themselves or with their victims. (13)

More so, these groups have smartly used the internet apart from recruitment purposes, but also as propaganda tools. On broader view, the use of internet by them is a new pattern or strategy that is gaining ground globally. And according to Philip Seib and Dana M. Janbek, the phenomenon is now global with new media from the post-Alqaida

generation. (14) Their power is no longer an individual network, but a globally connected network. And the new media presence is certainly a distinctive advantage for these groups. And according to Homeland Security Institute, the use of internet among young people is growing rapidly. They may use it to find new friends or connections on social networks like Facebook, YouTube, MySpace and so on. And generally, the internet is used to establish communication through short messages, videos shares, images or photos shares, and also to play online games. (15) Aside these, there are around 26% of young people who seek information on religious issues all over the world. (16)

Furthermore, because the usage of the internet is very high among students, it makes it easy for the extremists to radicalize and recruit them through various online media. According to the result of the research by an institute, Mark Plus Insight, college students who use internet spend more than three hours daily online. And it experienced an increase from 24.2 million in 2012 to 31.7 million people in 2013. The same research has it that half of the internet users in Indonesia are young people usually under the age of 30 and about 95% of these people access the internet through their mobile phones or smartphone devices. (17)

The aim of this study is to uncover the radicalization of religious understanding in online media and its influence on students' religious attitudes in the province of Lampung, especially in the City of Metro.

II. METHODOLOGY

This is a qualitative-descriptive field research. The data are from two sources which are: the primary data, obtained through interviews with several informants, like students in Metro City and the secondary data, obtained from the reference materials like journals, books, research results and other written documents on the radicalization of religious understanding in online media. Then the data collected was analysed by descriptive-analytical method.

And for the purpose of this research, subjects were students taken from three universities. First, there is IAIN Metro as a representative of State Islamic Universities. They are neutral in terms of affiliation with any religious organization and structurally, it is under the auspices of the Ministry of Religion of the Republic of Indonesia. Secondly, there is Muhammadiyah Metro University as a representative of Universities affiliated to Muhammadiyah socio-religious organizations in Metro City. And thirdly, there are students from the Ma'arif Islamic Institute (IAIM NU) Metro. They represent the universities affiliated with the Nahdhatul Ulama (NU) Religious Social Organization in Metro City. With the selection of three universities with different backgrounds and affiliations, it is expected to produce research that will show the real influence of radicalization on religious understanding through online media among these chosen heterogeneous students.

III. RESULT AND DISCUSSION

Radicalization Of Religion Understanding On Online Media

According to Prasanta Chakravarty in his book titled *Like Parchment in the Fire: Literature and Radicalism in the English Civil War,* the word radical comes from the Latin word *Radix* meaning "pertaining to the roots". (18) But in social science studies, radicalism is seen as a view that wants to make fundamental changes in accordance with its interpretation of the social reality or ideology it adheres to (19)

And according to The United States Department of Homeland Security (DHS), radicalization is defined as a process that adopts an extremist belief system, including the willingness to use, support, or facilitate violence, as a method of influencing social change. (20) In other words, tt is the process of adopting extremist group beliefs that include the willingness to use, support, or facilitate violence as a way to make social change. (21) It is carried out to produce a figure who has a radical view through the dissemination and absorption of radical group thoughts, including terrorist organizations. And the act is characterized by the spread of radical thought and belief in society (22)

Along with the development of technology, the pattern of terrorism attacks also has changed. They began to use internet media as a medium for carrying out their various terrorist acts. And these acts do not only attack their targets physically, but also psychologically and a way of taking over their mindset. Terrorist groups such as ISIS utilize a variety of feature available on the internet as a tool to carry out various kinds of activities in which religious radicalization is their main aim. (23)

Meanwhile, Fathalli M. Moghaddam developed an analytical model called *the six stage staircase to terrorism model*. This model highlights the interaction between the individual needs, group dynamics and the support of the wider community in violence that uses the mode of terror. The model can be used as a means or process of becoming a terrorist by going through the various stages as shown in Figure 1 below: (24)
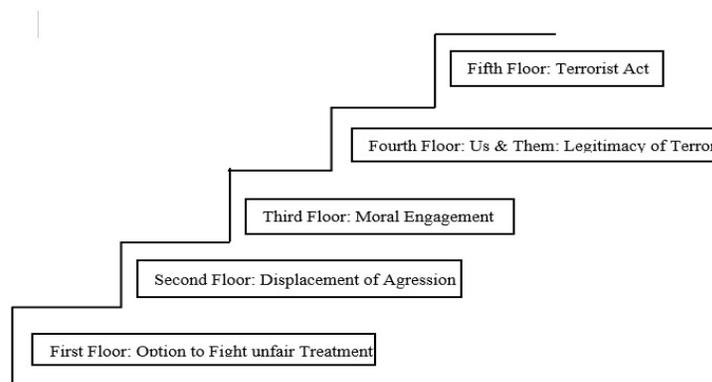

Figure 1: The radicalization stage according to Fathali M. Moghaddam

In the first step, the individual seeks a solution to an injustice that occurs. Then he tries to make physical preparations to fight the injustice in the second stage. He also begin to look radical at this stage and ready to move to the third stage, which involves him experiencing the attachment and moral involvement with terrorists and seek justification to fight injustice. In the fourth stage, he enters the world of terrorism with the paradigm of "we versus them" which means that he is already following the terrorist organizations. Finally at the topmost stage or stair, he is ready to commit any terrorist acts (25)

There is another model that can be used to analyze the radicalization process. It emphasizes the social exclusion aspects of radicalisation. And according to this model, radicalization occurs due to the fact that some individuals experience social exclusion, that is, the disconnection of individuals from a community system. They do not get the

proper recognition by the community with several inhibiting factors and that make them lose the opportunity to compete so as to meet their needs as a part of the society. (26)

These radical groups carry out their activities by releasing the contents on the internet, which can attract young people to join them. And through the networking in this virtual world, they indoctrinate anyone connected to them, with the young ones as their main target. (27) According to Weiman and Sageman, terrorist groups use the internet for purposes such as: 1) Recruitment; 2) Propaganda; 3) Fundraising; 4) Exploring information; 5) Communication. (28) And according to Ines Von Behr et.al, they use the internet as a means of propaganda, medium of information, radicalizing individuals, planning actions and dividing funds. (29) Also, a study conducted at the radicalization department of New York City Police, Silber and Bhatt found that the process of radicalization went through four phases, which are: pre-radicalization, self-identification, indoctrination and jihadism. This study explains that the effect of the internet on the radical drive of an individual often arises from the Muslims extremist. (30) Someone can become radical because he is a victim of radicalism in understanding religion through the radical sites. Meeting a figure on the site will make him have some radical Islamic doctrines. And some of the way they pass these doctrines to them are through lectures, sermons, essays, audio and video clips available on those sites (31)

The limited or private understanding of religion can be a fertile ground for the development of radicalism. And according to Stark, one of the fundamental factors that can led to radicalism, is when religion is understood and taught in an exclusive style or restrictive manner. This pattern ultimately supports the development of particularism, which is a belief that the religion he embraces is the only true religion. Some characteristics of the spread of divinity in an exclusive-particularistic style are the instilling of faith that is firm with its doctrinal approach, uncompromising, and regulated. (32)

The radicalization of religious understanding is usually done by instilling the doctrine of violence on the "pulpit" in the name of religion, with the sole aim to recruit new radical forces. (33) However, being radical does not automatically make someone to be a terrorist. According to Morgan, radicalization does not require individuals to commit acts of violence because there are still the stage of violent radicalization, i.e. the involvement of individuals in terrorist groups. (34)

Student's Interaction With The Religion Study And Radicalism In Online Media

The Metro City students are always accessing the internet and they sometimes open the certain websites or social media, and the favorites being www.google.com, www.facebook.com, www.youtube.com and other websites that offer entertainment and those with religion preaching or lecture content. (35). In addition to doing the college works like assignment, students' purpose of going online is to access social media like Facebook, Twitter, WhatsApp, Instagram, Youtube, E-mail, Yahoo Messenger and other. And the three most favorites are Facebook, WhatsApp and Youtube. (36)

In terms of accessing the internet generally and on social media, there is a uniformity between students from the University of Muhammadiyah Metro, the Islamic Religion Institute (IAIM) NU Metro and students of the Metro Islamic Religion Institute (IAIN). They mainly visit ww.google.com, www.facebook, www.youtube.com and WhatsApp.

However, there are differences when it comes to accessing da'wah media among the students of these three universities. UM-Metro students generally access www.muhammadiyah.com, www.islampos.com, www.Yufid.com, www.muslim.com, www.hijrah.com, www.dakwah.id, and other da'wah media that can are seen to be be factual and conservative. This is understandably because generally the students at Muhammadiyah universities are affiliated with Muhammadiyah organizations or organizations that are under the auspices of Muhammadiyah which tend to be conservative on the one hand and progressive on the other. (37)

Meanwhile, the students of the Ma'arif Islamic Institute (IAIM) NU Metro generally access da'wah media through the following websites: www.nu.or.id, www.aswaja.org, www.aswajanu.com, www.dakwatuna.com, and other websites that are seen as being moderate and progressive. This is also because all students of the school belong to organizations under the auspices of the NU or the NU autonomous Agency, such as the Ikatan Pelajar Nahdlatul Ulama (IPNU), Ikatan Pelajar Puti Nahdlatul Ulama (IPPNU) Ansor and other organizations under NU. And NU is more open or inclusive in carrying out the social and religious studies. They are seen as an icon of moderate Islam in Indonesia, even in the world. The moderating fact of their Islam is shaped by the long stretch of Indonesian Islamic history. Muhammadiyah and NU are two Islamic organizations that have been crisscrossing in the fight for reforms of Islamic moderation, both through the educational institutions and the socio-political-religious activities. Therefore, these two organizations deserve to be referred to as two civil society institutions that are very important for the process of moderation in this country. They play an active role in caring for and strengthening the networks and institutions that support the moderation of Islam, by even making Indonesia a pilot project of tolerance for the outside world. Also NU, which is the largest Islamic organization in Indonesia, has played a significant role in carrying out tolerant and peaceful Islamic ideas. (38)

Considering the access to da'wah media, students of the Metro Islamic Institute (IAIN) Metro can be said to be more varied when compared to UM-Metro students and IAIM-NU Metro. The websites of da'wah studies that are often accessed are www.nu.or.id, www.muslim.or.idwww.dakwah-web.id, www.muslimmedia.com, www.ayongaji.com. There are variations in da'wah websites opened by these students because they are institutionally neutral, and not affiliated with Muhammadiyah or NU CSOs. However, many students in it also became the sympathizers or members of these two organizations. There are some students who become the administrators of NU autonomous organization or at least just becoming its members.

The religious studies that are often followed by students can also be grouped based on their college affiliation. Muhammadiyah Metro University students were happy to attend religious studies delivered by Ustadz Felix Siauw, Ustadz Adi Hidayat, Ustadz Khalid Basalamah and Ustadz Hanan Attaqi. (39) And they often follow themes like studies of family problems, studies of da'wah and about daily practices.

Then, the religious studies that were often attended by IAIM-NU students were religious studies delivered by Quraish Shihab, Cak Nun, Ustadz Abdul Shomad, Ustadz Idrus Romli, and Ustadz Maulana. (40) And the themes that were followed varied significantly, starting from the study of issues of worship, economy, interpretation, to social and political affairs.

Meanwhile, the religious studies that are often attended by IAIN Metro students are religious studies presented by KH. Said Aqil Siraj, Ustad Wijayanto, Khalid Basalamah, Ustadz Idrus Romli, Ustadz Abdul Somad, Suatdz Adi

Hidayat, Ustadz Hanan Attaqi, Ustadz Abdullah Gymnastiar, and Ustadz Felix Siauw. (41) The themes of studies they followed were more varied as well, starting from the study of issues of worship, economics, interpretation, to social and political affairs. And generally, the students opened some of the radical sites on the internet just for to have knowledge, insight and to satisfy their curiosity. These students from these three tertiary institutions generally know that there are sites that are radically contradictory and provoke the community in the name of religion, spreading hatred and causing anxiety and fear to other groups and the community as a whole. (42)

The website opened by the students above is basically a fairly popular website, such as Voa-Islam, protal.islam, portalpiyungan, or youtube, but which contains provocative content. The pages that contain the most provocative content with a background in understanding religion are mostly made by individuals or groups. Here are some examples of provocative sites that have been opened by students: http://www.voa-islam.com and http://takfirelthoghut.blogspot.co.id. These sites, intentionally contain propaganda content that influences the emotions of their readers. They provoke the reader by using the religious texts that are interpreted subjectively based on the group interests. The verses are interpreted textually, atomistic and ahistorical. Hadiths that are "hached" for the their benefits.

The radical content in religion also was obtained from the parties who share on social media accounts. This contents being shared can lead to the radicalization of religious understanding. The content that has the most provocative tone and most read by students are on social media, ie. Facebook and WhatsApp.

The Effect Of Radicalization On Religion Attitudes

As previously explained, the students in Metro City generally open or at least read and get the sharing links of provocative content with religious motives. However, this does not affect their attitude towards other people or groups with different religion ideologies. It also does not negatively affect their attitudes to people of different religions.

Also, the radicalization content they come across online does not affect their tolerant attitude towards other groups with differing understandings or people of other religions. They expressly state that they still respect them. However, this attitude is also conditional, that is, if those people from those other religions also respect the followers of Islam. Which means they have to respect each other. They need to be tolerant. It is needed between people within the same religion and with those of different religions.

According to the students, appreciating the adherents of other religions does not mean that they may participate in their religious activities. And in facing a society with different religions and religious understandings, the attitude of a Muslim must be good, and of mutual respect among all Indonesian people. (44)

And regarding the attitudes towards fellow Muslims but differ in understanding in matters of religion, they are respect them as long as they are guided by the Koran and al-Sunnah. (45) There is harmony with other people of different religions and one religion. For those who are fellow Muslims, they still appreciate trying to remind them if they have made a mistake or misappropriation. (46)

Islam teaches about peace, tolerance and away from radical behavior that harms oneself and others. The teachings of safe, comfort and peace in Islam are as said by the Prophet, that "*al-Muslimu man salima al-Muslimuna min yadihi walisanihi*". The true Muslims are those who make other Muslims comfortable from their hand and verbal crimes. The real muslims are they who can act as a problem solver instead of being a problem maker for other Muslims. "*Khairu an-nas anfa'uhum li an-nas*". (47)

IV. CONCLUSION

To a large extent, the radicalization of religious understanding in online media still occurs and students, who are one of the most active internet users are prone to this act. It is generally through the spread of religious study content that provokes the readers or users of those internet media to take some radical actions such as violence or any act of terror in the name of religion. These content incite and spread hatred to other people or groups. If the readers do not have the critical attitude and willingness to recheck it and they do not want to clarify and trace the sources of such content, then they can be provoked to destructive acts. It is especially those proactive content with religion texts originating from verses and hadith which are interpreted haphazardly based on the interests of certain groups. But according to this study, the radicalization content in online media has no effect on the attitude and tolerance of students in Metro City towards other groups with different religious understandings or different religions. They expressly state that they still respect the followers of other religions. However, this attitude is also conditional, that is, if people from other religions also respect the followers of Islam. And that as fellow Indonesians, they must respect each other. And that they need to be considerate and tolerate people within and outside their religion.

Although there is no negative influence on students, in order to increase the student resilience from the influence of radicalization on religious understanding, universities in Metro City need to work more on de-radicalization. And this can be done by developing a curriculum that is based on Islamic studies that is friendly, polite and upholds tolerance. It is necessary to strengthen the Islamic values based on Islamic morality and also strengthen the national and Indonesian values based on Pancasila.

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