

Attempts on Deradicalisation of Religious Generation of Millenials Through the Utilization of Institutional Website or Social Media Account

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Abstract—Research results from Nielsen Company July 2017 mentions that Generation Millenials, aged 20-34 years prefer internet and cinema media to get content. Thus, at least millenials in the campus environment have the potential to experience radicalization in religious thought. The purpose of this study to determine the efforts of an institution or organization to minimize radicalization through the use of official websites and social media accounts. The sample of the research focuses on Instagram account "Pesantren Krapyak" Yogyakarta, Twitter account "NU Garis Lucu", Official Website "NU Online", Website of Universitas Wahid Hasyim, and IAIN Metro Lampung Website.

This research is library research type with documentation data collection method. The results suggest that social media accounts and official websites owned by institutions can be a tool to minimize deradicalization in millenials. These efforts can be done through content that contains the substance of peace signals, news about the cooperation of mass organizations, cultural articles of politeness in religion, news results Ta'lim Pondok Pesatren, Quote Kiai containing peace, and scientific articles through the Open Journal System. Implication of this research is that social media accounts of institutions or communities and official websites owned by organizations have the potential to deradicalize millenials

Keywords—*Religious deradicalization; radicalization; Millenials; website; social media.*

I. INTRODUCTION

Due to information disclosure, the internet was targeted by radical groups in spreading information about jihad. The influence of media has a significant role in the spread of radicalism. Islamic defiance that began November 4, 2016 certainly can not be removed from the role of the media. Even the blocking of some sites and accounts before the action began to occur. This temporary blocking is inseparable from the stigma of accounts that are considered to be radical persistent towards a particular group. News of the Walstreet Journal wrote a special label in the news of the November action with the headline "Hard-Line Stain of Islam Gains Ground in Indonesia, World's Largest Muslim Country"[1]. This is what should be our critical study, that there is no hardline Islam or vice versa. There is only a follower who bears the title in the name of Islam.

Generation of millenials in which there are groups of students would have the potential to become the object of

radicalization. According to research "Nielsen Company" July 26, 2017, Millenials generation is aged 20-34 years more use the internet and cinema to get the content [2]. Rokhmad predicts that education and educational institutions have the potential to spread as well as antidote the seeds of radicalism [3, p. 80]. Education and institutions can indeed be the entrance to initiate the process of deradicalization. According to Hendry, educational institutions act as a social engineering process as a smooth penetration of deradicalisation of world views, values and ideas to learners that encourage the transformation process in the realm of thought, awareness, attitude, and behavior.

Based on this, the researcher believes that according to Larsen "*Advice manuals for creating successful web site stress repeatedly the need content fresh and interesting*" [4, p. 14], so the researcher attempts to stem the efforts of radicalization through the utilization of good institute website universities, institutional mass media, and social media accounts. The aim is as opposed to content that is radically patterned or contains elements of sara titled "*Attempts on Deradicalisation of Religious Generation of Millenials Through the Utilization of Institutional Website or Social Media Account*". First, find out what content can be used as media to incorporate elements of deradicalization. Second, what efforts should be done by institutions to stem and eliminate the impact of radicalism in this internet media? The purpose of this study is to find both of these, so that there are possibilities that could potentially be the implications of the research.

II. METHOD

This research is library research type, with data collection method of documentation through content analysis [5, pp. 201–202]. In this study researchers conducted an investigation and analysis of several symbols as well as some written evidence on the website or social media accounts.

The research sample focuses on Instagram account "Al-Munawwir Krapyah boarding school" Yogyakarta, Twitter account "NU Garis Lucu", Official Website "NU Online", Website of Universitas Wahid Hasyim Semarang, and IAIN Metro Lampung Website. Regarding validity and reliability, researchers rely on trusts as their main foundation. This is because the trust is the determinant of the severity of data, because the validity and reliability of the data depends on the trust [6, pp. 32–33]

Analisis data yang menggunakan pendekatan kualitatif ini bersifat induktif. Yakni suatu analisis berdasar data yang diperoleh, kemudian dikembangkan pada pola hubungan tertentu. Pada penelitian ini, peneliti menggunakan induksi analisis (*analytic induction*) dan ekstrapolasi (*extrapolation*). Yakni pendekatan pengolahan data ke dalam konsep-konsep dan kategori-kategori dalam bentuk deskripsi. Sedangkan dalam proses ekstrapolasi, peneliti melakukan pengambilan kesimpulan secara simultan, bertahap pada satu kasus ke kasus lainnya pada saat induksi analisis. Kemudian, dari proses tersebut dirumuskan suatu pernyataan teoritis.

Data analysis using this qualitative approach is inductive. That is an analysis based on data obtained, then developed on a particular relationship pattern (Sugiyono, 2010: 335). In this study, researchers used induction analysis (analytic induction) and extrapolation [7, pp. 124–125]. That is the approach of processing data into concepts and categories in the form of description. While in the extrapolation process, the researcher takes conclusion simultaneously, gradually in one case to another at the time of induction analysis. Then, from the process formulated a theoretical statement.

III. RESULT

Indeed, not all websites are part of a tool for religious deradicalization, however, we return to the function of the media, where as an information tool it also serves as an educational tool. One effort to limit radicalism can be done through deradicalization in the field of education because it is considered most effective. Certainly through a variety of strategies. According to Ahmad Muzakki and Dacholfany, among others, through the reconstruction of curriculum and learning materials on the basis of deradicalization, the improvement of Human Resources (HR) of teachers in educational institutions. Nevertheless, the researcher will present the research results of deradicalization efforts that can be done through utilization and strengthening on internet sites and social networks.

A. Wahid Hasyim University Website

Wahid Hasyim University is known for the slogan "Aswaja campus" which is a higher education institution in *Nahdliyyin* neighborhood. This institution conducts education based on Ahlussunnah *Walhama'ah's* Islamic tenet which is the implementation and the mandate of founding fathers.

- E-Journal Content

Almost all colleges have e-journal content on their website columns, not to mention the campuses that are nota bane not Islamic campus. Wahid Hasyim University campus website provides an e-journal column that can be accessed openly by readers

B. IAIN Metro Lampung Website

The website of Institut Agama Islam Negeri Metro Lampung is the advanced website of the Institute which was originally named STAIN Jurai Siwo. The Presidential Regulation (Perpres) No. 71 of 2016 changed the status from High School to Institute.

This site may be considered new in the system changes. Based on the research of this website, the results of the findings that allow the use of the website as a step of religious deradicalization.

- Column of articles for students

Among them are discussions of the efforts of "*kampus menyikapi terorisme*" written on August 10, 2017 by students (Lukman Hakim, Pengiat Jurai Siwo Corner IAIN Metro). He wrote that the campus residents should be agents of peace that voice the values of *kebhinekaan* (diversity) as the treasures of the nation. Lukman Hakim also expressed the need to gather a lot of facts to address a series of incidents of terrorism acts containing the issue of *Islamic State of Iraq and Syria* (ISIS). He does not agree if terrorist acts of radicalism identified with Islam. According to the action as a heretical action with a variety of background interests, both political, group oism, economic issues, and ideological struggle.

In addition to articles written by students, articles on the website are also written by IAIN Metro Rector, Prof. Dr. Enizar, in his article entitled *Pemberitaan antara Fakta dan Norma* (Preaching between Facts and Norms), November 4, 2016. The recommended steps are almost identical to the steps taken by the scholars in the selection of hadith, namely (1) selection of news sources and / or news messengers. (2) Selection of news content and (3) Selection of eligibility to deliver the news. This eligibility selection contains the impact of consideration if the news is submitted [8]

Among the titles of articles Enizar writes in his rector's column entitled *Jihad Intelektual* (Intellectual Jihad): *Antara Peluang dan Tantangan* (Between Opportunities and Challenges). He writes that intellectual jihadists are a constructive critical attitude toward the leadership or ruling policies that make mistakes and injustices about the duties it entails. According to him, one who can convey truth to power is only intellectuals, such as Imam Malik's example (179 AH) and Imam Abu Hanifa (w 241 H), [9].

Another author of IAIN Metro Lampung's website is Buyung Syukron entitled *Intoleransi: Sentimen (Ghirah) dan Fanatisme Keagamaan* (Intolerance: Sentiment (Ghirah) and Religious Fanatism). At the end of his writing he concludes the need for criticality in assessing intolerance and caution linking intolerance in religious teachings because it can trigger riots and conflict [10]. The articles that were written, indirectly boosted the reader's thinking to put forward intellectual jihad rather than acting radically anarchist in the name of religion.

- Whistleblowing system column

This column is an application provided by the campus as a vehicle for submission of information reporting an act indicated violations that occurred in the campus environment. The complainant may keep his identity confidential by not filling in personal data or relationships with the indicated perpetrators. In other words, IAIN Metro will appreciate the information from whistleblower. Almost similar to "electronic cans", complaints are only acted upon if it contains elements of "*what, where, when, who, and how*".

C. NU Garis Lucu Social media accounts

Twitter is one of the media favored by young audiences. Information on twitter media is certainly shorter than other media. Twitter only gives 200 characters to its tweet content. In my social media "NU Garis Lucu" is basically not an allusion to the organization Nahdlatul Ulama, but as a separate account where tweets are presented more flexible and more adolescent impressed. With the slogan *Sampaikan kebenaran walaupun itu lucu* (Convey the truth even if it's funny), until August 2017 this account has 82,988 followers. Some tweets and retweets, containing:

First, retweet the account of an Islamic figure. For example, (1) retweet Gus Mus account that broadcast *shalawat*, (2) Retweet account Husein Ja'far Hadar (3) Retweet account Savic Ali. Comments with a similar inequality in this account, more openly responded with more humorous sentences. This account by e-survey of 1828 votes Twitter users, ranks first with 72% of accounts considered entertained. Secondly, the tweets are entertaining. In addition to expanding its followers via twitter account, the account created dated March 2015 also joined the establishment of instagram account.

D. Instagram Account of Komplek Al-Munawwir Krapyak, Yogyakarta

Pondok Pesantren Al-Munawwir Krapyak Yogyakarta was founded by KH. M. Moenawwir, in 1911 M. Since its inception and development period pesantren is more popular as a boarding school Al-Qur'an. This is based on the expertise of the founding figure as a great scholar of the Al-Quran in his time.

Based on search, Instagram account has quite a lot of followers. His status also has quite a lot of likers. Some sufficient status has potential in dealing with religious de-radicalization, such as: The status of the harmony of life in the boarding school, the status of the love of the homeland and some notes on the advice given in Arabic as well as about his *Shorof*. There is also some status about the view of the figure in a religious activity that implies an attitude of appreciation and *tawadhu* (humble), and caution in finding a teacher who is clear sanad and who do not like to blame others. In addition, based on the search on the website in this social media account, researchers also found "santri column" as a container of information and containers of opinion in the boarding school.

E. NU Online Website

NU Online website website in addition to widening the information through the website, also disseminate information content of the website through social media accounts Twitter, Facebook Fanpage, and Instagram. This website is the official website of *Nahdlatul Ulama* with Advisory Board KH Ma'ruf Amin and Prof. Dr. KH. Said Aqil Siroj.

Quite a lot of the content presented on this site. The content presented is more nuanced to Islam among others (1) *khutbah* (2) *Halaqoh* (3) Hikmah (Wisdom) (4) *Taushiyah* (5) Prayer (6) Figure (7) Fragment, and (7) Pesantren. In addition

to having this website, also developed in social media accounts twitter and Instagram. Follower it was quite a lot, but the number of respondents on twitter account when it has switched to his Instagram account. In addition, this website also receives submissions from citizen journalism that can contain news or articles. In other words, the citizen's participation to deliver the news.

Based on observations through the observation of the number of viewers, followers, as well as, respondents from their respective websites and social media sites, researchers collect data:

TABLE 1 VIEWER WEBSITE AND FOLLOWERS OF SOCIAL MEDIA ACCOUNT

Website and social media account	Website Viewers	Followers of Twitter social media account	Followers of Instagram Social Media Account
Universitas Wahid Hasyim Website	(www.unwah.ac.id) 608 viewers/day	-	Pmb Unwahas 868 followers. Likers per update: 50-150 likers.
Institut Agama Islam Negeri Metro Website	(www.metro.univ.ac.id) 671 viewers/day	-	-
Social media account of "NU Garis Lucu"	(not shown on website)	Established since March 2015 @Nugarislucu 83.300 (83.3 K) Followers. Likers have decreased, about 1-10 likers per update.	@nugarislucu 136.000 (136 K) followers. Likers per update: 500, 2000-3000 likers.
Instagram account of Pondok Pesantren Al-Munawwir Krapyak Yogyakarta.	(www.almunawwir.com/komplek-l) 30 viewers/day	-	@komplek_el 30.200 (30.2 K) followers. Likers per update: 50-500 likers.
NU Online Website	(www.nu.or.id) (not shown on website)	Established since November 2010 @nu_online 243.000 (243K) Followers. Likers have decreased, now only 1-10 likers per update.	@nuonline_id 131.000 (131 K) Followers Likers per update: 5.000-6.000 likers.

Based on these data, the researchers collected some conclusions: (1) social media accounts, especially Instagram more have followers and likers in each update. (2) Viewers on the website also have potential to read. At least from these two universities, there are six hundred viewers per day. (3) humorous media accounts have more followers than serious Islamic-social media accounts. However, readers are more likely to give their sympathy in the form of "like" on the Islamic media accounts that are perceived to be more useful and appropriate to their content needs. (4) Official and non-formal educational institutions, almost no formal social media accounts. Though reader / viewers and followers prefer to open a social media account rather than open the website directly.

IV. DISCUSSION

From the results of research on the five sites and social networking accounts, the researchers found some research results that religious deradicalization efforts through social media sites and accounts can actually be done through the application of some content, including:

- *Implementation* of e-journal or Open Journal System on University website.
- The reporting of activities containing the value of religious deradicalization.
- Streaming / Vlogging activities or religious studies.
- Retweet the account or quote of religious leaders who imply peace.
- Writing articles from various elements of students, santri, lecturers, experts or valuable community.
- Whistleblowing system column, student's column, student column as reporting in the form of evaluation and control.

From some content in efforts to deradicalisasi religion through the use of websites and social media accounts that certainly has some weaknesses and advantages. Writing the content presented has a different content charge between one college with other colleges. However, at least every website owned by a college contains content or articles that have the potential as a lands of de-radicalization of religion on the campus.

It should be noted though that not all campuses and social media accounts are generally capable of being a tool through the nuanced column of deradicalisation, but at least this effort is good enough. Not just on one article at a time, but on several occasions in a structured way. Because we know that a well-structured effort on an ongoing basis has more significant impact.

A. *The need for cyber-site management*

If every campus in one year has 1000 students, then at least per year there will be 2000 times viewers per class to register online. If three previous generations also do the registration (input courses online), then at least during the year there will be 8000 times viewers. Not to mention, when students and lecturers utilize campus websites as a tool to share academic information, it is possible, the campus website will have a meaning as a tool to provide information and studies that have the impact of minimizing deradicalization in religion in the millennials that are in the campus environment.

However, the management of websites on campuses is not so good as the management on the website of non-formal organizations and other social media accounts. As the results of research, in some content on the website there is no renewal. There is still content that has not been filled with new articles or new announcements. Whereas in terms of opportunities, university university websites are more likely to be accessed by students. This is undeniably remember, the content presented on the website more diverse, different from social media accounts with only a few sentences, can be a "new story". In addition, the inclusion of more scientific articles, it seems quite time consuming, so updating the

content content, is one thing that requires extra work from each individual website manager of educational institutions.

In addition to some of these things, the website also requires tabayun in providing news [9]. But the validity of the website more can be measured, because almost from the journal and articles published written source and the contents can be scientifically accounted. Hinted in the word of Allah SWT. in Q.S. al-Hujurat / 49: 6 follows:

يا أيها الذين آمنوا إن جاءكم فاسق بنبأ فتبينوا أن تصيبوا قوما بجهالة فتصبحوا على ما فعلتم نادمين

That God gave us a suggestion to check every news that comes to us, no exception to the news from فاسق.

B. *Selectivity in Social Media*

In social media, because the source of the quote or other sources is almost not cited scientifically, it is necessary selectivity in doing retweet, repost, reblog or reshared with the followers. In Muttaqin's study the position of religion is increasingly central to the comprehension of a relatively plural society, broadly composed of three forms, fundamentalist, moderate, and liberal is considered by the mass media as an instrument for public mobilization. This encourages the mass media to allocate news space for religious issues. The goal is certainly to increase the bargaining power of the media. Thus the ideological representation by the media is based more on political and economic interests. In addition, according to him, religious transformation as an important value in human culture still takes a long time [11]

Responding to this, based on the results of the research contained the relationship that it can be concluded that the mass media "*mainstream*" contains more of these elements. However, this is quite comparable to the media owned by sites on institutions or social media accounts that are more independently owned. The independent intention according to the researcher, free from the flow of economic elements and political interests that become public issues in general. In other words, although not free from the interests of institutions or classes, but at least the websites and social media accounts of this research object have a tendency to transform the values of religious ideology as an important value in anti-radicalism culture.

The religious life of the Millennials inevitably has to adapt to the rapid changes and developments in information flows in the media culture. Including the media on websites and social media non-mainstream education or organizations or certain institutions should be able to help adjust to the needs of the Millennials generation community.

The dominance of young people who use the internet to make a marker that the future of Indonesia's population switch to digital mass media. The Internet even changes our daily habits of sharing and absorbing information. Even quite risky, the internet is now also used as part of the study of religion. From various generations across religions, utilizing social media as a place for interaction between religious people and those of the faithful and the faithful. According to Fakhruroji this is a cyberreligion where there is a significant relationship

between religion and the internet, both as a medium and as a cultural space [12, p. 160].

Research by the *Pew Internet and American Life Project* of from partnership with Steward M. Hoover and Lynn Schofield Clark of Center Research on Media, Religion and Culture, University of Colorado found that 25% of Internet users in America receive religious and spiritual materials online. According to his research, more than 3 million people daily receive religious and spiritual material [12, p. 161]. According to information, religious material is mostly accessed via the internet after the September 11 tragedy of World Trade Center. According to Elena Larsen in his article "Cyberfaith: How Americans Pursue Religion Online" suggests the results of the survey mentions 23 percent of Internet users in America looking for information about Islam online.

The effectiveness of information dissemination in the digital world (internet) is much more powerful than the print media. The spread of information flow hits geographical boundaries, cultural barriers and habits (Friedman: 2006). Therefore, through the most effective use of media, the negative impact of media can be eliminated. In addition, based on the results of research researchers on some websites and social media accounts, it seems the agents of the millenials generation will be more trusting sites that they think are emotionally close.

When viewed from the perspective of perception, that one of the factors that affect perception is a structural factor. Structural factors consist of factors of similarity, closeness, context, and environmental problems. This factor comes from stimuli and the individual nervous system. Psychologists, such as Kohler, Wartheimer [13, p. 107] formulate structural principles of perception, known as the Gestalt theory.

In understanding the perception of a person, of course the existence of such perception does not appear by itself. This is influenced by several personal factors, groups, system factors, and structural factors that are quite affecting overall. Perception is the source of our knowledge of the world. Knowledge according to Udai Perek is the power without which we can not act effectively. According to him is covered in several aspects or processes, namely: (1) The process of receiving stimuli, (2) the process of stimulation, (3) the process of organizing, (4) the process of interpretation, and (5) the process of checking.

Based on the process of perception, then if in the process of community acceptance generation Millenials through the university website already contains elements of structural closeness as a group. Therefore, it is quite possible that articles and writings that are on the website of the University or institutional sites and social media accounts that match the ideology will get more attention. This, has a pretty good potential for the formation of their perceptions....

C. Analysis of website content

According to data from the *Pew Internet & American Life Project Religion Suffers Survey*, July 24 August 15, 2001 mentions the results of the study with "N = 500 and margin error is +/- 4% said about activitis of online religion Surfers,

faith is 76% [4, p. 17]. It means that a good website will have an effect on trust. About 76% of active seekers seek information about their shared religion over the internet.

The results of some of these studies explain,

"Advice manuals for creating successful web site stress repeatedly the need content fresh and interesting. One means of providing regular fresh content is to provide a listserv. Religion Surfers can sign up for daily devotional material or updates from religious news service. Nearly one in three (27%) Religion Surfers are signed up to some sort of listserv, but it is particularly popular among Active Seekers. As stands to reason, Active Seekers are more likely than all others to have taken part in the activities we asked about, but in no others activity is the difference between Active Seekers and Religion Surfers as a whole so large. With almost half of Active Seekers subscribing to some form of religious listserv, they stretch 20 percentage points ahead of all Religion Surfers as a whole, [4, p. 14]."

In creating influences on the website, updating of content is required. Listserv is one application that can provide renewal opportunities as a sequential message where the reader is also able to provide feedback. According to him almost 27% of religious followers register in the network listserv. According to the researchers, the influence of listserv and some content on the website yag can give the effect is pretty good. However, if conditioned in Indonesia, this is actually quite dangerous. Understanding of religion through the media will actually lead to separation, where religion is defined as just a series of material, whereas religion is a comprehensive unity that also contains the relationship with the environment. This will lead to a religion that is understood only in a minimalist concept.

In addition to some of the issues that must be faced in the analysis of the content of this website, we must also understand the communicator conveyor content. In the science of hadith we know him more as a *perawi* (transmitter). Pamela mentioned:

"One of the most controversial questions facing those who mass media cotent is the extent to which communicators' attitudes, value, and beliefs affect content. The existence of an attitude does not necessary translate directly into behavior: "Bias that counts must be in the copy, not just i the minds of those who write it" in Robinson [14, p. 83]

One of the most controversial questions facing people who are mass media is the extent to which the attitudes, values, and beliefs of communicators affect the content. If the sender denotes anti radicalism or even vice versa, then what we see does not necessarily reflect with the content of the content presented. Therefore a more in-depth analysis is needed.

The efforts of deradicalisation through the use of institutional websites and social media accounts are essentially to prevent the radicalization movement in thinking that has actually been a concern throughout the ages. At least until the end of the end of 2017 quite a lot of websites and sites indicated to spread the ideology of radicalism blocked by Peraturan Pemerintah Pengganti Undang-Undang/ Government Regulation in Lieu of Law (PERPU) No. 2 of

2017 is basically a response to radicalism that occurred in Indonesia.

Upaya deradikalisasi sebenarnya bisa dilakukan melalui berbagai bidang, baik kebijakan politik maupun pendidikan. Menurut Azra ada beberapa hal penyebab munculnya gerakan radikalisme di kalangan umat Islam, "(a) Pemahaman agama yang literal, sepotong-potong terhadap ayat-ayat Al-Quran; (b) Kesalahan membaca terhadap sejarah umat Islam yang dikombinasikan dengan idealisasi berlebihan terhadap umat Islam pada masa tertentu; (c) Depresi politik, sosial, ekonomi yang masih bertahan dalam masyarakat; (d) Masih berlanjutnya konflik sosial bernuansa intra dan antar agama dalam masa reformasi; (e) Keterbukaan informasi, internet dijadikan sasaran oleh kelompok radikal dalam menyebarkan buku-buku dan informasi tentang jihad"

Deradicalization efforts can actually be done through various fields, both political and educational policies. According to Azra there are several reasons for the rise of radicalism among Muslims, "(a) A literal, piece of religious understanding of the verses of the Qur'an; (b) Mistakes of reading on the history of Muslims combined with excessive idealization of Muslims at certain times; (c) Persistent political, social, and economic depression in society; (d) The continuation of intra- and inter-religious social conflicts in the reform period; (e) Information disclosure, the internet is targeted by radical groups in spreading books and information about jihad "[15, p. 316].

Radicalism has a broad meaning, but the substance is almost the same. Nuhrison defines radicalism as a doctrine or a radical or extremeist practice. In the KBBI mentioned that radicalism is the understanding and action that wants change, both social and political with violence, fundamental thinking and extreme acts. In a historical social perspective, radicalism is used in the level of social and cultural studies, but then evolves in relation to issues of politics and religion.

According to Dacholfany and Muzakki noticed the factor is the cause of the emergence of religious radicalism movement. Recognized or not, in Indonesia began to grow and the development of radicalism in the name of this religion post-reform. According to him, the event became anticlimactic to the emergence of various organizations, groups, and movements. According to Fealy and Hooker, post-reform democracy, democracy will be a fertile ground for the growth of radical groups that confront Islam [16, p. 4]. Although radicalism is essentially a phenomenon arising from various social, political, economic, technological, and so on. But the radicalism movement in Indonesia is more attributed to the issue of religious understanding.

D. Understanding Millenials Generation.

In addition to strengthening in the content on the website and social networking, which needs to be considered in this deradicalisai effort according to Dacholfany and Muzakki is the improvement of the quality of human resources in formal institutions. Among other things, doing a struggle with learners to discuss the discourses of the issue of religious deradicalization [15, p. 322]. Furthermore, in the selection of

content in the effort to deradikalisasi religion although delivered in a flexible manner.

Translated from the writings of Zainal Abidin on Prof. research. Bambang Pranowo from UIN Syarif Hidayatullah Jakarta, based on the Survey of Islamic Studies and Peace (LaKIP) from October 2010 to January 2011, revealed that nearly 50% of students agree with radical action. From the research data mentioned that 25% of students and 21% of teachers stated that Pancasila is not relevant anymore. While 84, 8% of students and 76.2% of teachers agreed with the implementation of Sharia in Indonesia. In a survey of "Pew Research Center" in 2015 and revealed in Indonesia about 4% or about 10 million people in Indonesia support ISIS, most of them are small children [17, p. 205].

Radical dissemination on campus is also recognized by the Minister of Research and Technology Mohammad Nasir, and the potential for distribution is enormous, so he asks the rectors to pass through the persuasive effort to the students, in order to keep students from being radical and not intolerant. In addition, it can also reorganize civil servants, if the persuasive approach is unsuccessful, then he invites a lecture or civil servant to quit the post of government. It seems that the government's efforts to counter radical ideology are really serious by monitoring the state of the state, to remain loyal to the Indonesian state, and not easily affected if the school will share the unity and unity of the Indonesian nation (Abidin, 2017, p.205).

A number of studies in the literature identify that the process of radicalization consists of distinct and recognizable phases, noted that the transition from initial involvement becomes operably active. Cristmann: mentions:

"While much has been written and implied concerning the role of the internet in radicalising. Young people. There is little actual evidence that it plays a dominant role in radicalisation. More likely it has a facilitating and enabling role, such as in maintaining network contacts and reinforcing ideological message that have already been internalised by their audiences. Face to face human contact appears to remain crucial to recruitment and the group dynamics that can drive radicalisation, at least radicalisation to violence [18, p. 30].

The involvement of young people who are quite dominant in this radicalization process. Among them in terms of ideological reinforcement and maintaining the network. Among other modes, the direct link to the group becomes quite important in this radicalization effort.

In addition to these facts, the surprising result of the research is "Political extremists and terrorists are increasingly using the Internet as an instrument for radicalisation and recruitment." Political extremists and terrorists often use the Internet as a tool for radicalization and recruitment. These results have the effect that the examination of the truth examines the validity and reliability of a technical report more difficult than radical content creation. Therefore, concrete innovative efforts are needed to bridge it, including: (a) Determine the producers of extremist materials (b) Empower users to organize their own online communities. (c) Reduce

the attractiveness of extremist messages through education (c) Promote positive messages [19].

The fact of political participation in radicalization is also explained by Alvi Shihab:

“Many will say that is the modus operandi of politicians worldwide, however it is of a different level in Indonesia. The powerful have not only stripped the marginalized in term of finances, but also of education and awareness which have yielded an opportunity for extremist groups to capture their frustrations and inject it with a perceived hope for their unwavering loyalty. It is easy and natural to shift blame directly to the perpetrators, but it is nearly impossible to admit that such malevonce could also be our un-intended contribution.”[20, p. 9].

According to him, many will say that the action is a modus operandi politicians around the world, but the level is different in Indonesia. The ruling not only disarms people who are financially marginal, but educational as well.

News coverage of Metro TV Prime Time Program, Friday, August 25, 2017 and Tribunnews.com site explains the arrest of several syndicates working on the team saracen.com. The team contains at least 800,000 anonymous accounts that propagate Sara's elements and hoaxes. Thus, a little less our problem. As a follow-up, then as a step reconsialisasi to the viewer, reader, or followers on accounts affected by the impact of Sara and hoax issues need to be cultivated with improvements and repairing through the media as well as the steps that researchers explain.

V. CONCLUSION

This research explains that internet content can backfire that can save or destroy millenials. Careful in absorbing information and accuracy in analyzing and verifying the content is something that should be considered. The results of the study mentioned that the content that can be used as media to include elements of deradicalization in outline is the content that contains elements of peace. Among other things, steaming / vlogging activities / religious studies, articles / news buyada politeness persuasion, articles from students, students, even lecturers, or nitizen. In addition, the application of Open Journal System and Whistleblowing column system that serves as a media reporting irregularities is also required.

Second, the efforts that must be done by institutions to stem and eliminate the impact of radicalism in the internet media through the use of websites and social media accounts, such as through fresh content, cyber management, content analysis and efforts to deepen understanding of millennials in the cyber world.

Suggestions in this study that, for the present, should the world of formal education equivalent to universities or non-formal education institutions in which there is a generation of Milenials also participate oversee their motion. Among other things, by making me social media that is managed regularly. In addition, monitoring through various media is required, not limited to popular accounts.

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