



COUNTERING RADICALISM FOR MILLENNIALS IN CYBERFACE IN THE 5.0 ERA

Kharismah Gulsani, Muhammad Thalal², Dini Kartika, Apriliah

¹ Universitas Islam Negeri Sunan Kalijaga Yogyakarta

² Universitas Islam Negeri Ar Raniry Banda Aceh

^{3,4} Universitas Islam Negeri Raden Fatah Palembang

*Corresponding Author: apriliah@radenfatah.ac.id.

ARTICLE INFO

Keywords:

*Islamic governance,
Political theory, policy
studies, and democratic
processes*

ABSTRACT

The purpose of this paper is to counteract radicalism for millennials in the cyberface era 5.0, to work on qualitative methods, and to quote from secondary data such as articles and books and stuff. The research is almost conclusively kept that in the society 5.0 era, technological growth is increasing, and even more plausibly in cyberspace, it can make it easy for people to do things that go from sharing information to sharing information, with mainstream social media users being exploited by the millennials at the moment, looking at the overwhelming majority of youth-oriented social media users. Allowing radical groups to exploit this situation to influence millennials who must be extremely powerful. As for the effort that the millennials are able to counteract radicalism, social media literacy, by filtering out the information that is obtained first, does not accept the teachings received through the world; contribute to science by producing radical-related works so that others will also know about the radicalism and always make use of time with positivity.

Keywords: *Cyberface; Millennial; Radicalism.*

1. Introduction

The existence of digital media is not only based on technical sophistication but also social and cultural value for its users. Digital media has replaced other media that are part of the basic needs of modern society. This type of technology is gaining more and more users because nowadays all information, entertainment, science, and hype are concentrated in digital media applications found in

communication tools in the form of gadgets and smartphones.¹ Social media is like a double-edged sword, where it makes it easier for people to communicate but can cause danger to those who are less vigilant. Many people who have a narrow mindset and don't understand how social networks work use it to spread fake news or hoaxes. Fake, fake messages posted by these people are quickly proliferating massively in cyberspace and can mislead online media out of their control. In addition, fake news is sometimes polished in multiple languages, peppered with hate speech and slander, and associated with religion. This news spreads quickly, and social media users receive it without a strong filter.²

The Society 5.0 era ushered in a new tradition of using technology as a problem solver in all aspects of life to bring comfort to society, including in the issue of overcoming religion. Activities (deepening religious knowledge) are almost replaced by new media. The ease of access to new media is an advantage, because it is easy for each preacher to convey his teachings. Various patterns of da'wah delivery are used in the expansion of religious knowledge. As a stage of adjustment in the Society 5.0 era, smart da'wah efforts are called for by prioritizing moderate (inclusive) Islamic content by considering different elements of da'wah.³ It is undeniable that the existence of social networks is increasing day by day; fast and easy communication makes people spend more time on social networks. In terms of communication, the use of social media is considered effective. Based on the accessibility dimension, with the help of social media, everyone can communicate with people who are far away, both outside the city and abroad. In addition to the incredible reach, social media access is also very easy and fast.⁴

In this modern or instant age, people will think faster, rely on the most accessible media, and, of course, rely on actuality when facing the turmoil of globalization. There are a lot of platforms at this time, such as WhatsApp, Instagram, Zoom meetings, Facebook, YouTube, and so on. So a lot of application users usually have a lot of opinions, entertainment, experiences, teachings, and, last but not least, different groups, and actually teenagers who use a lot of content to understand Islamic teachings from the Internet because Generation Z is currently interested in innovative and fresh content.⁵ The use of the internet may not have a positive effect on its users, such as making it easier and easier to communicate between individuals, but it also has negative effects such as the spread of radical views, terrorist attacks, and the rise of pornographic videos.

¹ Khiyaroh, I. (2022). The Practice of Islamic Da'wah in Digital Media and Its Influence. *Alamtara: Journal of Islamic Communication and Broadcasting*, 6(1).

² Era Yuniarto Taryadi, "Efforts to Counteract Negative Content with Digital Literacy Training for the Young Generation," *Indonesian Journal of Community Service and Innovation (IJCOSIN)* 2, no. 2 (2022), <http://journal.itelkom-pwt.ac.id/index.php/ijcosin>.

³ Mazaya, V. (2022). Smart Da'wah in the Era Society 5.0; Virtual Da'i in New Media. *Journal Of Da'wah AndCommunication*, 2(1).

⁴ Annisa, N. (2020). *"The Effectiveness of Da'wah Through Social Media During the Pandemic"*. Department of Islamic Broadcasting Communication, IAIN, Parepare, Indonesia.

⁵ Masruroh, S. A., & I. (2021) *"Da'wah Era Society 5.0 (Analysis of the Ust. Hanan Attaki", Gus Miftah and Gus Baha' on Social Media Youtube)"*. 5LPPM UNHASY TEBUIRENG JOMBANG NATIONAL SEMINAR

Social networks today, as a means of public communication, have become a need and habit of everyone. However, social media has become a vehicle for some people to spread fake news and hate speech, which can cause intolerance and radicalism in society. The Internet has become the main information portal for young people, or what is popularly called the millennial generation, because information is presented comprehensively and is very effective for communicating and influencing others. This also certainly does not rule out the possibility for radicals to spread their teachings. Therefore, digital skills are essential for the millennial generation to filter information spread on the internet.⁶ Seeing the users of social media networks, which are mostly filled with teenagers, makes various radical groups take advantage of this situation to be able to influence millennials, who are certainly very vulnerable to being influenced. The various platforms they use, radical issues wrapped in millennial style, are more likely to be accepted.⁷

2. Literature Review

Several papers have discussed this study, such as B. Aisy (2019) shows that the government, in collaboration with BNPT, implements anti-radicalization programs through social media by inciting a sense of nationalism, and the government implements regulations in the form of Law Number 5 of 2018 concerning government formation. Law Number 1 of 2002 concerning the Eradication of Terrorism was replaced by a law, but there is no implementing regulation regulating counter-radicalization.⁸ N. Picture (2017). The results of the study show that the strategies applied by Islamic religious teachers to prevent the spread of radicalism in MAN 1 are divided into two types, namely classroom learning strategies. H. through active learning methods and learning the Qur'an. Methods outside of learning in the classroom, namely, organizing various religious activities, forming services at school, and collaborating with the police, such as Sa. Bintal and Sa. Binmas in collaboration with the Provincial Ministry of Religious Affairs, organize workshops and religious counseling in schools.⁹

In line with the discussion above, this research will focus on the discussion of Counteracting radicalism for millennials in the cyberface of the 5.0 era. In order to provide beneficial implications, both theoretical and practical, Theoretically, this research is expected to have benefits as a development of Islamic treasures in terms of the scope discussed. On the other hand, of course, it can be used as a reference for the millennial generation so that they do not behave to extremes in receiving information in cyberspace (social media); more precisely, users are wiser in sorting out the information they get.

⁶ Oni Arizal.et.al Bastian, "*The Urgency of Digital Literacy in Counteracting Radicalism in the Millennial Generation in the Era of the Industrial Revolution 4.0*," *Socio-Cultural Dynamics* 23, no. 1 (2021).

⁷ Apri Wardana Ritonga, "The Concept of Internalizing Religious Moderation Values for the Millennial Generation Based on the Quran," *al-Afkar, Journal for Islamic Studies* 4, no. 1 (2021), https://al-afkar.com/index.php/Afkar_Journal/issue/view/4.

⁸ Bilqis Rihadatul Aisy.et.al, "*Enforcement of Counter-Radicalism through Social Media by the Government in Countering Radicalism*," *Magnum Opus 2 Legal Journal*, no. 1 (2019).

⁹ Noermala Sary, "*Preventing the Spread of Radicalism in Schools*," *Manthiq* 2, no. 2 (2017)

3. Method

"Method" can be interpreted as a way to move or do something in a systematic and orderly manner, which means following the flow of scientific thought that is generally in the world of research, in order to string together an idea or ideas that are directly related to the purpose or scenario of the research being carried out.¹⁰ This research method uses a qualitative type through library *research*, literature *review* from previous research,¹¹ and quoting from various articles, books, and journals related to the discussion being studied. This research is also descriptive; the goal is to analyze and present data in real terms so that it is easy to understand. In this study, the researcher does not need a place to research but uses a lot of literature research techniques.¹²

4. Results and Discussion

A. Cyberface, Social Media, and Radicalism

1. "Cyberface" comes from English, which is interpreted as "cyberspace," or electronic media in a computer network, which is widely used for one-way and two-way (directly connected) Internet communication. This cyber world is an integration of various communication technology devices and computer networks (sensors, transducers, interfaces, transmissions, processors, signals, and controllers) that can interactively connect communication devices (computers, mobile phones, electronic devices, etc.) around the world. *"Sharing social knowledge, discussing, sharing thoughts and information, creating social support, business activities, direct actions, making artistic media, playing games, and even someone joining political discussions, and so on."* It is a benefit of cyberspace. "A conventional means of describing everything related to the internet and diverse internet cultures" is a term from cyberspace.¹³ Today's cyberspace is certainly very significant for the establishment of thoughts, deeds, and behaviors as well as basic needs (lifestyle) of today's human life. Because it can be seen that nowadays almost everyone does their activities with social media.

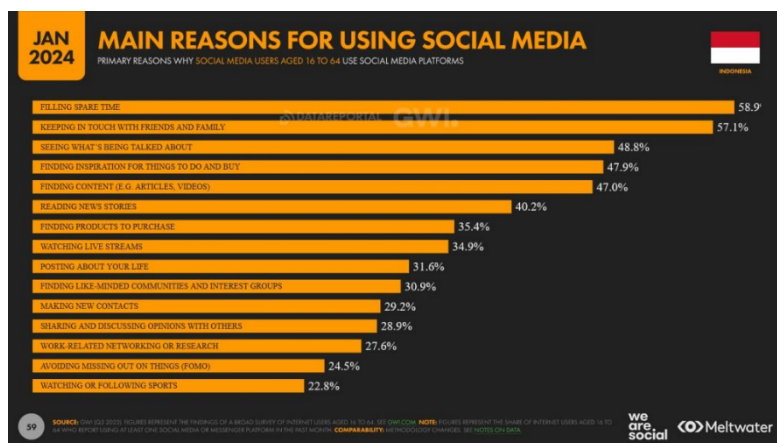
The following are the results of active social media users:

¹⁰ Fitri, A. Z. (2020). *Educational Research Methodology*.

¹¹ Darmalaksana, W. (2020b). "*Qualitative Research Methods for Literature Studies and Field Studies*". Article.

¹² Evi, T. (2020). Benefits of Guidance and Counseling for Students. *Junal Education and Counseling*, 2(1)

¹³ Aliwafa Aliwafa Nuruz Zakiya, "Public Relations Opportunities for Nurul Jadid Vocational School Through The Utilization of Virtual Community," *Journal of education management research* 1, no. 1 (2022).



Graph. Active users of social media 2024

Based on a GfK survey (2023–2025) of Indonesian internet users aged 16–64 who are active on social media in January 2024, the main motive for using the platform is dominated by the need for relaxation and social connection, namely filling free time (58.9%) and maintaining relationships with friends and family (57.1%). In addition, almost half of the respondents admitted that they are driven by curiosity about topics that are being discussed (48.8%) and looking for inspiration for activities and purchases (47.9%). These findings reflect that social media in Indonesia not only serves as a tool for interpersonal communication but also as a space for exploring trends and content, while motives such as uploading personal lives (31.6%), building new connections (29.2%), or overcoming the fear of missing out on information (24.5%) have a smaller portion. Thus, user behavior tends to be passive-receptive rather than active-expressive in the digital ecosystem.

1. Social Media

In cyberspace, it is definitely inseparable from social media features. Social media are online platforms that allow users to easily participate, share, and create content on blogs, social networks, wikis, forums, and the virtual world. Blogs, social networks, and wikis are among the most commonly used forms of social media in society. travel around the world In other words, social media is a web-based means of social interaction connected to the internet that is designed to allow users to share information or stories; participate; communicate by sending messages; build relationships; and create networks to facilitate.¹⁴ Various types of social media, including Twitter, Facebook, WhatsApp, Instagram, and so on. The role of information technology in this era is deeply rooted in human life.

¹⁴ Engkos Kosasih, "Social Media Literacy in Correctional Attitudes of Religious Moderation," *Islamic Guidance Journal* 12, no. 1 (2019).

Information technology has an important role in meeting the increasing needs of society. Be it interaction, learning, reading the news, doing business, and more, everyone uses information technology products.

Traditional media has a global reach, but it costs a lot and takes longer to sustain. At the same time, social media users have no age limit; everyone can use it, starting from sending news quickly, which, of course, has no geographical barriers. Social media users also get a great opportunity to design content according to the goals and desires of many users. The many benefits of social media do not mean that it does not have *madharat*; therefore, it is not only limited to the benefits that need to be studied, but the *madharat* of social media itself must be considered and anticipated for its presence. Untrue news (*hoax*) is often found, especially the circulation of videos that have no benefit and are even able to damage the nation's generation (children). Not to mention the hate speech of netizens. These are some of the negative impacts that exist.¹⁵

2. Radicalism

Linguistically, the word "radicalism" comes from the Latin word "radix," which means "root." Giving rise to the attitude of the soul to bring about a change is the essence of radicalism. The demand for change by those who support this ideology is a drastic change, very different from the current system. The violence that they always use in order to achieve what they want. Radicalism is often associated with terrorism because radicals will do anything to kill their enemies. Radicalism is also often related to the movement of extremist groups within a particular religion¹⁶. The radicalism movement has a spirit that leads to actions aimed at weakening and changing the established order by replacing it with new ideas or understandings.

The characteristics of radicalism include:

- a) Claiming the true truth and misleading other groups with whom they disagree.
- b) In essence, the teachings of Islam are *samhah*, or tolerant, by considering behavior, laws, and worship, but this is contrary to the understanding of radicalism, which always complicates the Islamic procedures adhered to.
- c) Carrying out the teachings of Islamic sharia rituals with an excessive attitude

¹⁵ Dinda Sekar Puspitarini, "The Utilization of Social Media as a Promotional Media (Descriptive Study on Happy Go Lucky House)," *Common Journal* 3, no. 1 (2019).

¹⁶ Andang Sunarto, "The Impact of Social Media on Radicalism," *NUANSA (Journal of Islamic and Community Studies)* 10, no. 2 (2017).

- d) Absolutely, in interacting, they convey what they strongly believe will always be harsh (emotional) towards the interlocutor.
- e) Always have a bad attitude towards those who do not agree with their teachings.
- f) Other groups that are considered to have different opinions are often disbelieved or easily labeled as fakirs.¹⁷

1. A Glimpse of Radicalism on Social Media

The characteristics of social media that always make it easier for users to share information allow internet users to become message producers, thus opening up the possibility of the emergence of various messages that contain various ideologies and values, including radicalism. Radical groups are aware of this and use it to develop their ideology. Radical groups use social media because social media has many advantages for them, including communicating, sharing *information, fundraising, recruiting, and trading members and supporters of terrorist organizations around the world*. In addition, radical groups also use the internet for "*propaganda, incitement, training, planning, execution, cyber or cyber attacks, and intelligence gathering*." This is one way to make their part without having to have direct interaction with radical organizations.¹⁸

Propaganda practiced to spread radicalism is spread through various platforms, ranging from writing, images, memes, videos, and content, which are widely used by teenagers who make up the majority of active users of social media. Some social media features are also very supportive with quality and filters. For example, some cases of radicalism and terrorism that use internet media and social media are cases of ISIS that use audio-visual video formats.¹⁹

1. Efforts to Counteract Radicalism for Millennials on Social Media

Radical groups often target millennials because the group thinks that millennials are still very easy to infiltrate, especially millennials who are experiencing a period of digital technology transition. A lot of fake information and news has emerged in cyberspace lately, or better known as fraud, by some irresponsible individuals. If

¹⁷ Emna Laisa, "Islam and Radicalism," *Islamuna* 1, no. 1 (2014).

¹⁸ Ratna Puspita, "COUNTER-RADICALIZATION ON SOCIAL MEDIA IN A COMMUNICATION PERSPECTIVE," *Journal of Communication of the University of Garut: Results of Thought and Research* 6, no. 2 (2020).

¹⁹ Ahmad Kharis Mutrofin, "Deradicalization of Adolescents in Stemming Social Media Radicalism," *Journal of Sociology of Religion: Scientific Journal of Sociology of Religion and Social Change* 14, no. 2 (2020).

you are not careful, teenagers can easily fall into the scam, although, of course, spreading false information can be very detrimental to the victim of defamation²⁰. For this, of course, an action is needed, as for the actions that must exist in the millennial generation, including

- a. Preventing narrow religious fanaticism by filtering the content of religious *tausiyah*, which sometimes leads to radicalism, especially now that there are a lot of individuals who can disseminate it from social media networks, be it from YouTube, Facebook, Instagram, and so on.

Increasing knowledge is not easy to receive from the information obtained, because by paying attention to the information heard, one of the methods is to avoid radicalism. This is because the information received is not always accurate and must be monitored, especially considering the development of technology today is increasingly advanced, where information can come from anywhere. This information filtering should be done in a way that avoids misunderstandings, making the correct information false and the wrong information true. Therefore, we must be able to filter the information received so as not to justify, blame, and directly affect the processing of the information.

- b. Contribute to the prevention of radicalism by making a written work or a narrative with peaceful nuances, writing about strengthening the ideology of Pancasila. When a person is unable to take action to prevent radicalism, then as a teenager who is always equipped with science, he must be able to provide its benefits to others. This can provide direction or information related to what radicalism actually is to others. So that later many people will understand the true meaning of radicalism, which is certainly very dangerous to the social environment, especially life that is lived together on the basis of pluralism or diversity. And provide teachings through writing about the efforts made to avoid the influence of radicalism, considering the dangers and impacts that exist.
- c. Join groups that always have positive values, and increase activities that always have beneficial effects for yourself. And improve life together, so that they can understand what it means to live together because of the diversity that exists in

²⁰ Husna Sari Siregar Dahlia Lubis, "The Danger of Radicalism to the Morality of Adolescents through Information Technology (Social Media)," *APLICA: Journal of Religious Sciences Application* 20, no. 1 (2020).

society and even the state, including Indonesia itself. So that tolerance and solidarity need to be applied.²¹

In pursuing a strategy to ward off radicalism, it is not only carried out independently, but the researcher also adds several objects that play a role in this prevention, for example, the government. The government, which has the qualities and authority, can take advantage of this by collaborating with religious leaders, religious leaders who then optimize the use of the media as a means of radicalism. The internet and social media are a means for missionaries to spread their da'wah ideas. Missionaries display efforts to counter discourse in the form of presenting opinions and reviews of Islamic books and sermons but presented by holding on to strong evidence. Lemudian spreads various existing platforms. Not only that, there are also those who play an important role in the pursuit of this, which is through small rural villages. In this case it is very important to play an institutional role at the RT/RW level, village villages, sub-districts, and districts in socializing the understanding of radicalism.

5. Conclusion

In the era of Society 5.0, the development of technology is increasing; moreover, the characteristics of the cyber world can make people easily do everything from sharing information and providing information. Social media users who are often currently used by millennials, seeing that social media network users are mostly filled with teenagers, are making various radical groups take advantage of this situation to be able to influence millennials who are certainly very energetic to be influenced. The understanding of radicalism can be characterized by four attitudes, namely, *a due to intolerance. This attitude is very common in Indonesia and does not foster an attitude of respect when there is a difference, i.e., fanaticism. This trait feels like it always feels the most right. c, exclusivity is a trait that tends to look negatively at a difference or distinguish themselves from the habits of most people; d, revolutionary nature, i.e., committing violence for what they want.*"

Currently, a lot of fake information and news are emerging in cyberspace, or better known as fraud, by some irresponsible individuals. If you are not careful, teenagers can easily fall into the scam, although, of course, spreading false information can be very detrimental to the victim of defamation. There are several efforts so that millennial children are not incited to understand radicalism; Social media literacy, by first filtering the information obtained, does

²¹ Syamsul Hadi Slamet Tri Wahyudi, "Pengoimalan Peran Penggiat Media Sosial Dalam Menagkal Radikalisme Didunia Maya," *Jurnal ESENSI HUKUM* 3, no. 2 (2021).

not accept raw teachings obtained through the Maya world, making a scientific contribution by making written works related to radicalism so that others also know about the understanding of radicalism and always use time with positive things.

References

- Ahmad Kharis Mutrofin, "Deradikalisasi Kaum Remaja Dalam Membendung Radikalisme Media Sosial," *Jurnal Sosiologi Agama: Jurnal Ilmiah Sosiologi Agama dan Perubahan Sosial* 14, no. 2 (2020).
- Aliwafa Aliwafa Nuruz Zakiya, "Public Relations Opportunities for Nurul Jadid Vocational School Through The Utilization of Virtual Community," *Journal of education management research* 1, no. 1 (2022).
- Andang Sunarto, "Dampak Media Sosial Terhadap Paham Radikalisme," *NUANSA (jurnal studi islam dan kemasyrakatam)* 10, no. 2 (2017).
- Annisa, N. (2020). "Keefektifan Dakwah Melalui Media Sosial di Masa Pandemi". Jurusan Komunikasi Penyiaran Islam, IAIN, Parepare, Indonesia.
- Apri Wardana Ritonga, "Konsep Internalisasi Nilai-Nilai Moderasi Beragama Bagi Generasi Milenial Berbasis AlQuran," *al-Afkar, Journal for Islamic Studies* 4, no. 1 (2021), https://al-afkar.com/index.php/Afkar_Journal/issue/view/4.
- Bilqis Rihadatul Aisy.et.al, "Penegakan Kontra Radikalisme Melalui Media Sosial Oleh Pemerintah Dalam Menangkal Radikalisme," *Jurnal Hukum Magnum Opus* 2, no. 1 (2019).
- Darmalaksana, W. (2020b). Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan. Article Dinda Sekar Puspitarini, "PEMANFAATAN MEDIA SOSIAL SEBAGAI MEDIA PROMOSI (Studi Deskriptif Pada Happy Go Lucky House)," *jurnal Common* 3, no. 1 (2019).
- Fitri, A. Z. (2020). Metodologi Penelitian Pendidikan.
- Husna Sari Siregar Dahlia Lubis, "Bahaya Radikalisme Terhadap Moralitas Remaja Melalui Teknologi Informasi (Media Sosial)," *APLIKASIA: Jurnal Aplikasi Ilmu-ilmu Agama* 20, no. 1 (2020).
- Emna Laisa, "Islam Dan Radikalisme," *Islamuna* 1, no. 1 (2014)
- Engkos Kosasih, "Literasi Media Sosial Dalam Pemasarakatan Sikap Moderasi Beragama," *Jurnal Bimas Islam* 12, no. 1 (2019).
- Era Yuniarto Taryadi1, "Upaya Menangkal Konten Negatif Dengan Pelatihan Literasi Digital Bagi Generasi Muda," *Indonesian Journal of Community Service and Innovation (IJCOSIN)* 2, no. 2 (2022), <http://journal.ittelkom-pwt.ac.id/index.php/ijcosin>.
- Evi, T. (2020). Manfaat Bimbingan dan Konseling Bagi Siswa. *Junal Pendidikan Dan Konseling*, 2(1).
- Khiyaroh, I. (2022). Praktik Dakwah Islam Di Media Digital dan Pengaruhnya. *Alamtara: Jurnal Komunikasi Dan Penyiaran Islam*, 6(1).

- Masruroh, S. A., & I. (2021). "Dakwah Era Society 5.0 (Analisis Model Dakwah Ust. Hanan Attaki", *Gus Miftah dan Gus Baha' Pada Media Sosil Youtube*). Seminar Nasional SAINSTEKNOPAK Ke-5LPPM UNHAS YTEBUIRENG JOMBANG.
- Mazaya, V. (2022). Smart Dakwah di Era Society 5.0; Da'i Virtual dalam New Media. *Journal Of Da'wah AndCommunication*, 2(1).
- Noermala Sary, "Mencegah Penyebaran Paham Radikalisme Pada Sekolah," *Manthiq* 2, no. 2 (2017).
- Oni Arizal.et.al Bastian, "Urgensi Literasi Digital Dalam Menangkal Radikalisme Pada GenerasiMillennial Di Era Revolusi Industri 4.0," *Dinamika Sosial Budaya* 23, no. 1 (2021).
- Ratna Puspita, "KONTRA-RADIKALISASI PADA MEDIA SOSIAL DALAM PERSPEKTIF KOMUNIKASI," *Jurnal Komunikasi Universitas Garut: Hasil Pemikiran dan Penelitian* 6, no. 2 (2020).
- Syamsul Hadi Slamet Tri Wahyudi, "Pengoptimalan Peran Penggiat Media Sosial Dalam Menangkal Radikalisme Didunia Maya," *Jurnal ESENSI HUKUM* 3, no. 2 (2021).