Community-Based Preaching Model in Preventing Online Radicalization among Adolescents

Twediana Budi Hapsari[1*], Rhafidilla Vebrynda[2] & Muzayana[3]

[12]*Universitas Muhammadiyah Yogyakarta, Indonesia*
[3]*UIN Sunan Kalijaga Yogyakarta, Indonesia*
*twediana@umy.ac.id

ABSTRACT

Adolescence is a period that is vulnerable to being influenced by radicalism due to the psychological development of adolescents still looking for their identity. Therefore, at this stage, they are unstable, and their emotional condition opens opportunities for the entry of various new ideas - including radicalism. Meanwhile, today's adolescents are also known as a generation that is very close to the internet, so they are very vulnerable to being exposed to this online radicalism. This research tried to find a community-based da'wah model to prevent the spread of online radicalization among adolescents in Aceh, Bali, and Lamongan. Data was taken through a focus group discussion, which included government elements, educators, religious leaders, and academics working in the field of youth radicalism. The results show that this effort requires the cooperation of at least four institutions in society - apart from the government - namely the family, educational institutions, social systems, and Islamic mass organizations. Hopefully, these four elements in society can detect and provide the correct direction for adolescents to access religious content on the internet.

Keywords*: Preaching model; preaching for Preventing; online radicalicalization.*

INTRODUCTION

The development of radicalism through social media is a phenomenon that needs attention. Jokowi, President of the Republic of Indonesia, conveyed the threat of crime in the digital space, including radicalism, which could damage national unity and integrity (Astuti, 2023). Anticipating this, the National Counter-Terrorist Agency (BNPT) invites all elements of the nation to intensify counter-narratives against discourses of intolerance, radicalism, and terrorism (BNPT, 2013).

In 2018, the Ministry of Communication and Information blocked 10,499 content spread across Facebook, Instagram, YouTube, Telegram,

73

Twitter, filesharing, and websites (Kominfo, 2019). In comparison, BNPT found that throughout 2023, there were 2,670 intolerant, radical, and terror content, with women and Gen Z being most vulnerable to exposure to this content (Setiawan, 2023).

The term radicalism has various definitions and is still debated today. There are several definitions of radicalism when related to the situation in Indonesia, especially in the Muslim community. The Big Indonesian Dictionary explains radicalism as a radical ideology in politics, hoping for drastic or violent social and political change or extreme attitudes in political flow (KBBI, 2016). *Radix* is the origin of the word radical, which means root, while in English, radical means extreme, complete fanatic, ultra-revolutionary, and fundamental (Pang, Kailola, and Imbing 2022).

The phenomenon of radicalism can be identified in several aspects. Kallen describes it in three criteria. *First*, radicalization appears as a form of resistance, evaluation, or rejection of a condition in state or religious institutions. *Second*, the desire to reconstruct the existing order according to one's own views. *Third*, because of their beliefs and the truth of their ideology, perpetrators of radicalism are vulnerable to emotional displays that have the potential to plunge them into violence (Kallen, 1934).

Meanwhile, according to Ibrahim and Tindage, there are several characteristics of radical attitudes and understanding, such as intolerance (not wanting to accept other people's opinions and points of view), having a fanatical nature (blaming others, always feeling self-righteous), revolutionary (tends to use violent means to achieve goals), and exclusive (seeing themselves as Muslims who is different from Muslims in general) (Ibrahim and Tindage, 2019).

Radicalism is often associated with certain religions. If it is related to religion, Islam, for example, radicalism has a certain meaning. According to Yusuf Al-Qaradawi, through Rohimat, radicalism is *al-Tatarruf ad-Din,* practicing religious teachings improperly. It could also be taking an edge or marginal position in practicing religion (Rohimat, 2018). KH Hasyim Muzadi also believes that radicalism and radicalization are different from radical thought. If radical thought is a natural thing, then it is different from radicalism and radicalization. Radicalism is radical thought that has become an ideology, and radicalization is a form of reactive action that occurs after someone embraces a radical ideology (Masruroh, 2021).

Some cases of radicalism actually infect more young people or adolescents than adults. The Institute for Islamic Studies and Peace

(LaKIP) in 2011 surveyed 59 private schools and 41 state schools in Jakarta. Survey results show that the majority of students (48.9%) tend to agree with using violence to resolve religious conflicts and moral issues (Suraya and Mulyana, 2020). The results of a survey by The Wahid Institute regarding tolerance in Indonesian society in May 2016 showed that around 0.4 percent of Indonesian society had experienced radicalism. Besides that, around 11 million people (7.7%) do not hesitate to carry out radical acts. A survey among students also stated that 6.8 percent wanted to go to Syria and carry out jihad, even though they were among the smart kids (Syamsurrijal, 2021).

The incessant dissemination of information on social media makes radicalism easily accessible to young people as the majority of users. Adolescence is a transition period from childhood to adulthood and is the most important period that must be considered in the span of human life. According to Stanley Hall through Gunarsa, adolescence is a period of "storm and stress," which is full of emotional turmoil and imbalance. Therefore, adolescents are easily influenced by their environment. Adolescence is a vulnerable period (Gunarsa, 1983). Thus, it can be one of the reasons why radicalism easily enters the world of adolescence.

In adolescence, people are usually confused about determining their identity. If there is an invitation, they will think of it as an option to find their identity. As Azca said, radicalism that occurs among young Muslims can be seen as an act of identity, an attempt to overcome an identity crisis both personally and collectively. Azca also said that young people or adolescents have a greater possibility of being involved in radical movements than adults (Azca, 2013).

Today, these possibilities are driven by social media, which seems inseparable from adolescent lives. Social media has become a free forum for the dissemination of content, including various ideologies, which are easily spread on this media. Adolescents can easily access the ideological content that they like. Mara Einstein called it a religious marketplace (Einstein, 2007; Rustandi & Muchtar, 2020).

According to Sulfikar, there are several reasons why radical groups use social media. The first reason is that social media is the most popular among the intended targets, so mainstreaming information from these radical groups is easier to realize. The second reason is that social media is easy to access and has minimal costs (Sulfikar, 2019). These two reasons make it easier to spread radical ideas.

One way of spreading radicalism on social media is through study videos, whether on YouTube, Instagram, Facebook, or other social media. Several cases were even found that led to extremely radical activities involving adolescents. Among them were found five adolescents still at the high school level in Klaten, learning to assemble bombs from the al-Busyro forum. Then, a child threatened his father and took his 6-year-old sister hostage. Various attributes related to ISIS were found (Kholifah and Sari, 2022). Apart from that, the story of Dhania, a 16-year-old adolescent, succeeded in persuading her entire extended family to move to Syria in 2016 after being influenced by interesting stories on social media about the beauty of joining a country that implemented Islamic rules like in the days of the caliphate. Dhania even managed to invite her parents, her younger siblings, her uncle, and her aunt's family (Lestari, 2018).

This incident needs to be an important highlight, especially during COVID-19, when adolescents are required to carry out their learning activities online. The intensity of adolescent activities on social media is increasing. Therefore, to stem online Islamic learning activities that lead to radicalism, prevention is necessary.

How do we deal with the spread of radicalism among adolescents in today's digital era? What are the efforts of the government and other elements of society to contribute to overcoming this problem? This article explains the various roles of the community in overcoming this as a form of active community participation in minimizing the impact of the spread of radicalism, especially through online media. Data was obtained through focus group discussions in Banda Aceh, Jombang, and Denpasar Bali, which were attended by government elements, educators, Islamic boarding school managers, religious leaders, and scientists who deal with the issue of youth radicalism in these cities. The hope is that an appropriate treatment model will be obtained to reduce the spread of radicalism due to access to online media among adolescents.

This study tried to explore the community's efforts to assist the government in minimizing the spread of radicalism among adolescents, especially amidst the increasing use of the internet during this pandemic. Data was taken from focus group discussions (FGD) of religious leaders, Islamic boarding school leaders, educators, and academics who are concerned about and directly involved in overcoming radicalism in society, especially teenagers. Apart from FGD, in-depth interviews were also conducted with young preachers who own online content and managers of

online Islamic media.

The locations chosen were Banda Aceh, Denpasar Bali, and Jombang East Java. The basis for selecting these three locations was because they had unique community characteristics. Aceh is a province that has implemented Islamic law since the Helsinki Memorandum of Understanding (MoU) was agreed on August 15, 2005 (Saputra, Nasrun, and Anzaikhan, 2021). Meanwhile, Denpasar Bali was chosen because the two Bali bombings in 2002 and 2005 were the initial momentum for the development of radicalism discourse in Indonesia. Finally, Jombang was chosen because it is a city of Islamic students, including the Tebuireng Islamic Boarding School, which was founded by KH Hasyim Asy'ari in 1899 until now.

The findings in this study show that several ways to prevent the development of radicalism among adolescents can be achieved through four institutions in society, such as family, schools, social systems in society including the involvement of mosques and local cultural roots, as well as Islamic mass organizations that influence the religious style of local society.

RESULTS AND DISCUSSION

Discussion material in the FGD is to answer the following questions: How is the situation of radicalism in the region, especially caused by online preaching? How does preaching prevent the spread of radicalism through online media? Also, how does it protect adolescents from the influence of radicalism?

In general, radicalism in Aceh, Bali, and Jombang has no visible symptoms. In fact, most participants from Aceh and Bali agreed that radicalism was brought by people from outside their area, as revealed by religious figure #2 from Bali, who comes from Java and has lived in Bali for 23 years.

> At the start of my arrival in Bali, the situation in Balinese society was very open, and there were no barriers to immigrants. He remembered that he could even eat and sleep in a Hindu's house without being asked what his religion was.

However, since the first Bali Bombing incident in 2002, the situation has begun to change. Suspicion of Muslims with Islamic symbols, such as how they dress, is growing. Meanwhile, in Aceh, most participants did not agree with the term radicalism, which is always associated with Islamic teachings. An academic participant #3 from Aceh offered a new alternative

to classify radicalism into two criteria: destructive radicalism and productive radicalism.

> … Destructive radicalism is an act of terrorism so far. Meanwhile, productive radicalism is the behavior of someone who understands their religion well. So those who carry out destructive acts of radicalism are those who do not understand the true teachings of Islam … (*FGD in Banda Aceh, September 26, 2022*)

In contrast to Aceh and Bali, religious figure #7 in Jombang stated that in Jombang, there were almost no cases of radicalism, but it 'exported' the perpetrators of radicalism outside the region. Among the figures mentioned is Abu Bakar Ba'asyir, who was born and raised in Jombang.

The condition of online preaching among adolescents in the three research locations could be more visible. Based on observations of FGD participants in these three cities, adolescent online activities mostly revolve around social media, watching films on YouTube, or playing online games, apart from the fact that there are still a limited number of mosques and Islamic boarding schools that provide online preaching for adolescents. In Jombang, face-to-face preaching is still more widely held than online preaching using Zoom and similar platforms. In Aceh, the tradition of offline preaching for adolescents at dayah or Islamic boarding schools in the afternoon or evening is still actively carried out. Meanwhile, in Denpasar Bali, offline preaching for adolescents is held mostly once a month in the mosque.

It seems that there are still very few mosques and Islamic boarding schools in these three research locations that are equipped with equipment for online preaching, such as camera facilities, lights, microphones, and laptops for editing and uploading video recordings, as well as adequate studios. One of the FGD participants, figure #7 from Jombang, stated that many people still think that providing Wi-Fi in mosques is a negative thing. In fact, it will be easier to monitor children and adolescents accessing the internet if they are in a mosque environment rather than spending hours in a café that provides free Wi-Fi.

Hard Approach and Soft Approach

There are two approaches to preventing terrorism throughout Indonesian history: the hard approach and the soft approach (McKay and Webb, 2015). The hard approach is the eradication of terrorism using military force based on the rules for Eradicating Subversion during the Old Order,

Presidential Decree No. 11/1963. Meanwhile, during the New Order era, this regulation was revoked and replaced with Law No. 26 of 1999. The Bali Bombing incident 1 in 2022 prompted the Indonesian government to immediately act to address the investigation of this tragedy by issuing Government Regulation in Lieu of Law (Perpu) no. 1 of 2022, which was later passed into Law no. 15 of 2003 concerning the Eradication of Criminal Acts of Terrorism (Hidayat, 2018).

BNPT is currently also implementing a hard approach to prevent and minimize radicalism propaganda in cyberspace in the form of technological engineering, such as site closures, domain de-registration, IP address filtering, content filtering, and so on. Meanwhile, BNPT promotes counter-ideological discourse and counter-narratives of radicalism as a soft approach (Sari, 2017).

Two soft approach strategies were implemented in BNPT prevention. The first is a counter-radicalization strategy. This strategy takes the form of instilling the values of nationalism and non-violence. This strategy is implemented through formal and non-formal education. Support and cooperation with community leaders, religious leaders, traditional leaders, and others are necessary. The second strategy is deradicalization, which is aimed not only at perpetrators of radicalism in prison but also targeting sympathizers, supporters, core, and militant groups outside prison (Ibrahim and Tindage, 2019).

In relation to online preaching content, a preacher can prevent radicalism on social media with a soft approach, such as creating counter-narrative study content. The narratives presented by radical groups need to be countered with moderate narratives as a form of prevention.

Irfan Haaz, a young preacher who is active in preaching on social media, conveyed the need for assistance to adolescents in the online preaching process in his interview. This assistance is not only face-to-face as usual but also online assistance through various online meeting platforms and social media accounts. The most important thing is that preachers are ready to be a place for adolescents to ask questions and fulfill their curiosity.

Mirdad et al. suggest several things that preachers can do to prevent the spread of radicalism. *First*, preachers always convey the values of mutual respect and tolerance in their preaching. *Second*, preaching institutions carry out internal outreach regarding the negative impacts of radicalism by using ideological moderation as a reference. Ideological moderation is changing

the violent and radical ideological orientation to a peaceful, tolerant, and inclusive ideological orientation. *Third*, preachers can also develop and form cadres with moderate values. *Last*, preachers must be able to be role models in behavior so that they can become a reference for the implementation of moderate Islam in daily life (Mirdad et al. 2022).

Preventing adolescent radicalism on social media is not enough by presenting positive content as a counter-narrative. The impact of radicalism on teenagers is very worrying because they are the young people of the nation who will become the leaders and main drivers of Indonesia's life in the future (Purwati et al. 2022).

Apart from preachers, family attention is also very important. Family is the first environment that has a big influence on the formation of an adolescent character and mentality (Pang et al. 2022). Apart from family, society and the surrounding environment are also important to protect adolescents from radicalism. Terrorism support groups will easily influence and recruit potential terrorists if the public is passive about the emerging phenomenon. As a result, there is a disruption to social, political, and religious life (Suparta et al. 2022).

Several factors influence the moral development of adolescents, such as relationships with parents and siblings in the family, the surrounding community, the social environment, cognitive development, the role of mass media, and technological developments (Lubis and Siregar, 2021). On the one hand, the development of technology is a benefit for gaining speed and progress. However, on the other hand, the presence of technology and knowledge is worrying, as people will be easily exposed to the virus of radicalism because the general public does not understand what radicalism is (Hanifah and Nurhilmiyah, 2022). This causes families, the environment, and society to become unaware that their children or families have been exposed to radicalism.

Several references show that adolescents are vulnerable to becoming targets of radicalism for two reasons: first, because of the identity crisis experienced by adolescents. Apart from that, online media is one of the cheapest media with global reach to spread radicalism, so the opportunity for teenagers to be exposed to this ideology is great. In fact, the internet has a big influence in spreading radical ideas, especially among young people. This situation is made worse by the fact that the internet is used to recruit young people to join radical groups (Pang et al. 2022).

Preaching Model to Prevent Online Radicalism

The phenomenon of the easy spread of radical content on social media and the vulnerability of adolescents to becoming targets of radicalism needs to be addressed using a comprehensive preaching strategy. The contemporary preaching approach is the right solution to overcome the impact of developments in information technology, especially among adolescents, as well as deviations from Islamic teachings towards radicalism.

Preaching is the process of changing a person's behavior from not knowing Islam to being willing to carry out Islamic teachings that are *rahmatan lil 'alamin*. Preaching is spread to all humans by involving preacher (subject), *maddah* (material), *thariqah* (method), *washilah* (media), and *mad'u* (object) (Efendi, 2021). Contemporary preaching is preaching that utilizes modern technology through three indicators: the preacher utilizes modern information technology, preaching material discusses the latest issues, and utilizing contemporary media (Efendi et al. 2023).

The increasingly widespread use of communication technology in society is like a double-edged sword for the world of preaching. On the one hand, it makes it easy to disseminate preaching materials in various forms, such as written and audio-visual, quickly reaching thousands of people across geographical boundaries in a short time. A form of preaching that has never occurred in previous eras. However, on the other hand, this situation is not only limited to being used to spread true Islamic teachings but also deviant, anti-Islamic teachings and radical ideas that are difficult to contain (Mahmudin, 2016). Therefore, it is necessary to develop contemporary preaching methods to anticipate access to radical material that adolescents are not aware of when surfing in cyberspace.

Research findings show that efforts to prevent the spread of online radicalism are not enough to protect adolescents with counter-radicalism narratives; they also require comprehensive cooperation from families, educational institutions, social systems, and religious institutions as references for contemporary religious discourse. The family, as the main pillar of adolescent education, plays an important role in forming habits of behavior and thinking, including moderate religious behavior. Likewise, educational institutions and social systems that shape the social environment of teenagers must also support contemporary preaching efforts. Last but not least, religious mass organizations also have a big influence in spreading moderate ideas in implementing Islamic teachings.

Family as the Main Pillar of Education

The role of the family as the first institution for children's education is to teach religious values and carry out daily worship. There are at least four aspects of the family's role in preventing radicalism among teenagers. First, the family is the first place to learn to be moderate, tolerant, and respect differences. Habits instilled in the family will also shape the child's character. Second, family resilience will form family members who are resilient and not easily influenced by negative things outside themselves. A family with good resilience will make parents and children have good attitudes, adaptability, and the ability to overcome problems because the supporting capacity between them is very strong so that children are not easily influenced by values that are not in accordance with what has been taught in the family.

Family involvement in acts of terrorism occurred in several incidents, such as the Surabaya bomb, which involved a family with three children in May 2018 (Alvionitasari, 2018). Likewise, the suicide bomber at the Makassar Cathedral church in March 2021 was carried out by a young husband and wife (Detikcom, 2021). Evidence of family involvement in other terrorism cases is the Bali I bombers, Amrozi's brothers, Ali Gufron and Ali Imron (Nurdin, 2020).

The results of Hafez's research (2016) explain that the development of the spread of radicalism among family members is the result of increasingly stringent environmental monitoring of terrorist movements. The spread of radicalism among family members will be difficult to detect because it involves psychological mechanisms such as family ties, which unconsciously lead to family members (Hafez, 2016). Involvement in acts of terrorism begins with the acceptance of extremist views that are rejected by the general public. However, this process is easier to accept if there are family members who share these extremist views. Therefore, family resilience is an important factor in preventing the spread of radicalism.

Family resilience has an important role in preventing the development of radicalism among family members. Several reasons for the importance of the role of the family include the fact that the family is the first place of education for children, including instilling the values of religious moderation, habits of worship, and ethics of interaction, which are taught first in this family. Apart from that, most of the time, children interact with the family. Therefore, the family actually has a big role in protecting family members from exposure to radicalism (Sumbulah, 2019).

The family also has an important role in the deradicalization process of people who have been exposed to radicalization. Several countries have even involved families in rehabilitation programs for terror perpetrators, such as Saudi Arabia, Malaysia, the United States, and Germany (Mujahid 2020). Saudi Arabia has made a policy of bringing prisons for terror perpetrators closer to their families. The aim is so that families can visit; terrorists are also allowed to attend weddings and the deaths of family members. The hope is that closer ties with the family will keep these perpetrators away from the influence of radicalism (Jacobson, 2010).

A family that has good resilience is an example of parents who are the main reference for children. Not only knowledge and insight are exemplary, but attitudes in dealing with differences and helping those in trouble, including efforts to master communication technology, continue to develop from time to time. As stated by informant #1, a teacher from Bali:

> '…the most important thing is the example of parents empathizing, respecting each other, respecting each other's differences in the surrounding environment. So that children will get used to tolerance and not judge easily' (FGD in Denpasar, September 2022)

Regarding strengthening the role of the family in stemming radicalism, parents should also learn and update information related to issues of radicalism that are currently developing, including the potential for spread through content on online media. Therefore, parents also need to follow developments in information technology, including having critical literacy skills. The basic idea of critical literacy is to understand that all texts that appear in the media are created based on certain interests and power. Therefore, it is necessary to consider who constructs the text and to defend what interests (McNicol, 2016).

Lastly, the family control function is important, especially in implementing rules for accessing the internet and using gadgets while at home. Rules made based on mutual agreement between parents and children will be implemented more effectively. Children's social media and internet access habits are actually greatly influenced by the extent to which these rules are implemented at home, which results in the formation of habits in children. This also includes habits regarding the type of information accessed, understanding age limits for accessing content, agreements to create content, and area restrictions, including family privacy that should not be shared publicly.

School is a Place for the Development of Various Thoughts

The role of educational institutions is also a major concern in preventing the development of radicalism among teenagers. Educational institutions, especially those with religious elements, have the potential to become a breeding ground for radicalism. However, it can also be a counter to preventing the growth of radicalism among young people (Syamsurrijal, 2021).

Radicalism appears in various elements of education, such as influence from teacher to student, student to teacher, and even parents or elements in society that influence schools (Muchith, 2016). Radicalism in the world of education is not only in the form of physical violence but also in words and attitudes that cause violence. The potential for violence in this school encourages an unpleasant situation in this school, causing a shift in the function and role of the school as an institution that guides and protects into an institution that intimidates and even makes students suffer (Rustandi & Kusnawan, 2023).

The findings of this research identified at least four aspects of educational institutions that are needed to prevent radicalism, such as improving teacher quality, developing a curriculum containing religious moderation, assisting with social media skills and creating positive content, and good school management.

The role of teachers is significant in shaping the character of their students. Teacher quality includes not only the breadth and depth of knowledge about various religions and religious moderation but also the teacher's example in being tolerant towards students of different religions. Apart from that, teachers must also be able to master the development of increasingly sophisticated information technology today. As conveyed by informant #2, an official in Denpasar, Bali, who highlighted the quality of teachers today who are shackled by bureaucratic issues in pursuing certification allowances alone, even though creativity and innovation are approaches that are currently really needed to be able to attract students in teaching and learning.

> … the most important thing in the educational process at school is the teacher. Unfortunately, our teachers are unable to adapt to current technological advances. Even if yes, but in conditions full of limitations… (FGD Denpasar Bali, September 2022)

Apart from that, material about religious moderation should be part of the curriculum taught in schools, including knowledge about other religions in Indonesia. It is imperative to teach all students to foster empathy and understanding of the differences in teachings from different religions. This knowledge and understanding of other religions will then foster an attitude of tolerance among students.

One of the teachers who is directly involved in preventing radicalism is an Islamic Religious Education (PAI) teacher. PAI teachers' ability to prevent radicalism must be high. According to Faizin, if Islamic religious education teachers' understanding of the content is low, it could lead to attitudes of intolerance and radicalism. The ability of PAI teachers to carry out their status as part of the educational structure and the weak implementation of the inclusive education process cause confusion among students, thereby limiting access to primary and authoritative Islamic literacy (Faizin 2022). This is in line with the statement of informant #11, a teacher from Aceh who stated that PAI teachers in schools have a big role in instilling correct Islamic teachings and creating an understanding that Islam is a teaching that is *rahmatan lil 'alamin.*

The third aspect that must be fulfilled by educational institutions is the provision of assistance to be ethical on social media and create positive content because overall, exposure to radical content online has a close relationship with radicalization, compared to other media such as TV, radio, and print (Wolfowicz et al. 2022). Assistance in using social media needs to be provided so that students have references on how to use social media in an ethical manner. Including creating positive content and comments. Therefore, the knowledge and skills of teachers – as well as parents – around this need to be updated.

Lastly, good school management in accordance with accreditation standards will improve the quality of the school itself, which minimizes the development of radicalism in schools. Several aspects that must be fulfilled in managing school management include the quality of graduates, the quality of the learning process, the quality of teachers, and the quality of school management itself. Unfortunately, currently, there are still many schools that are only trapped in fulfilling the accreditation form to achieve high scores in the accreditation results, even though, in terms of substance, these four qualities still need to be implemented optimally. As stated by informant #2 below:

"…I observe that some of the management of schools, whether they

are public schools managed by Muslims, or madrassas themselves which are under the auspices of the Ministry of Religion, are somewhat less than optimal in terms of educational management so that when faced with an accreditation process, there are often many obstacles especially in terms of the quality of graduates, the quality of the learning process, teacher mottos, and also school management. Well, if these four aspects are holistically met nationally, I think our children could be fortified with all of them…' (FGD in Denpasar Bali, September 2022)

The Influence of Social and Cultural Systems in Society

The rapid development of information technology in recent times has had an influence on changes in society, especially in preaching. In the past, interactions between people in society had to be in the form of face-to-face, and preaching required *mad'u* to go to the mosque and the location where the preaching was held. Currently, preaching is carried out with the help of information technology such as WhatsApp groups, preaching channels on YouTube, or other social media accounts. Individuals no longer depend on direct face-to-face preaching invitations or wait for the preacher's willingness to fill out the preaching material. With the internet, *Mad'u* is freer to choose the material and preachers they like at any time.

The development of adolescent radicalism cannot be separated from the role of social institutions in society, such as mosques and the prevailing local culture. The results of the 2017 Setara Institute survey stated that mosques were a means of spreading intolerant ideas to society (Putra, 2017). The results of this research classify mosques in the Depok community into two: mosques built independently by people in villages and mosques built in housing complexes. This self-supporting mosque is often colored by NU or Muhammadiyah with material about piety, worship, and nationality. Meanwhile, mosques in residential areas convey more jihadist themes, including incitement to hate groups that do not align.

The findings in this research show the empowerment of mosques not only as places of routine worship but also as activity centers that accommodate creativity and fulfill the curiosity of adolescents who want to learn about Islam. Mosques should not only be used for five daily prayers but can also be optimized for other activities, such as preaching (Vebrynda, 2022). Several previous studies have shown that the use of mosques is not only a center for economic empowerment for the community, as in Aceh

(Kamaruddin, 2013) and the development of Baitul Mall at the Tasikmalaya mosque (Suryanto and Saepulloh, 2016).

A mosque empowerment study conducted by Ridwanullah and Herdiana (2018) found various activities to optimize the function of the At Taqwa Cirebon mosque, such as becoming a knowledge center by developing libraries and Digital Pre-Unership Islamic Boarding Schools, social-community development such as establishing a preaching radio, providing ambulances for the community, providing educational scholarships, fostering converts, and fostering orphans (Ridwanullah and Herdiana, 2018).

In order to prevent the development of radicalism, mosques also need to be equipped with information technology devices such as Wi-Fi and computers that can be used to create content or broadcast live preaching activities at the mosque. This is as expressed by informant #21 from Jombang below:

> In the past, noisy children were thrown out of mosques, so they preferred to gather in malls and cafes... It is best to make the mosque atmosphere comfortable for adolescents to gather, for example, by installing Wi-Fi in the mosque …

Empowering local mosques should also involve adolescents in creating preaching content, of course, with assistance. This is supported by the fact that currently, many millennial Muslim youth are using the internet and social media as a means of preaching, for example, short preaching films, Islamic content vlogs, and writing on blogs, which must remain polished in the contemporary space, while remaining within the corridors of straight Islamic teachings, in accordance with the Al-Quran and Sunnah of the Prophet Muhammad (Mukhlis, 2019).

Apart from mosques, the social and cultural systems that develop in society also play an important role. The social system in question is the prevailing social institutions that are agreed upon as general propriety in that society. For example, the social system '*pageu gampong*,' meaning village fences, developed in Aceh. *Pageu Gampong* is a social system that has developed in Acehnese society in the form of environmental monitoring that involves all elements of society. *Pageu Gampong* has proven effective in enforcing Islamic law in Indonesia's westernmost province. As stated by informant #23 below:

> '…the solution to preventing the development of radicalism is to re-socialize the *Pageu Gampong* tradition, a tradition of the Acehnese

kingdom of the past, which involves adolescence and the community to monitor the environment if there are people or teachings that are not in accordance with Islam entering the community …' (FGD Banda Aceh, Oktober 2022)

Meanwhile, the social system that developed in Bali is the Banjar or village system, which is managed by *pecalang* or officers from the local population who are elected as Banjar administrators. This is in line with the results of Suparta's research, which stated that the role of religious and community leaders in preventing radicalism is very important because these figures are an important part of society's structure. Religious and community leaders know and understand the characteristics of their community better. Whatever these figures do will be followed by ordinary people (Suparta et al. 2022).

An important supporting element in the social and cultural system of society is the role of preachers and *kyai* in society. In Jombang, for example, the Tebuireng Islamic boarding school is one of the religious institutions that colors the religious understanding of the surrounding community. The preaching method of the *kyai* at the Islamic boarding school has proven to be effectively accepted by the community, which can be seen in the religious practices of the Jombang community in particular. For example, Kyai Ishaq Latif from Tebuireng uses *guyub tutur* language in conveying his preaching through anecdotes, acronyms, code-switching, rhymes, and satire. This method has been proven to be able to create closeness between the *kyai* and the community so that they are able to accept the message of Islamic teachings without pressure, intimidation, and coercion (Abdullah, Muhid, and Wahyudi 2020).

Islamic Mass Organizations as a Reference for Moderate Narratives
In preventing radicalism among adolescents, those who need to play a role are Islamic mass organizations that are influential in the area. Islamic mass organizations such as Muhammadiyah and Nadhatul Ulama (NU) are two large mass organizations that influence the Islamic style of Muslim society in an area. This Islamic mass organization not only plays a role in mainstreaming moderate Islamic narratives, including introducing ustads and preachers, as well as correcting radical views that are widely circulated in online media. Eventhough both organization have different strategies in handling the counter-radicalization. Muhammadiyah applies 'moderation' term as highlighted the wasathiyah teaching rooted in Al Qur'an and

Sunnah. Meanwhile NU chose 'deradicatization' term as the reinterpretation meaning of *jihad, qital, kafir dzimmi, darul harbi* and so on that possibly mislead to radicalism attitude (Hapsari, Muzayana, and Iqbal 2023).

The preachers and *kyai* who are members of this Islamic Organization are responsible for being a reference for the community. Therefore, these preaching communicators need to be equipped not only with clear knowledge but also with the ability to apply Islamic teachings in the current conditions of information technology development. The biggest challenge of being a preacher in this post-truth era is the availability of a variety of information, all of which have the right to claim the truth. This challenge is what makes it easy for radicalism to develop through online media because truth 'claims' are easy to make. Therefore, preachers and *kyai* in this post-truth era should be equipped not only with a sound scientific basis but also with digital literacy skills and digital preaching skills that are interesting to watch (Naqqiyah and Nurdin, 2019).

The role of Islamic organizations as a family reference in applying Islamic teachings at home is significant. According to informant #34, who is also a young preacher, adolescents who come from families affiliated with large Islamic mass organizations in Indonesia are less likely to be influenced by radicalism because these mass organizations have been proven to spread Islamic values. Therefore, to minimize the spread of radicalism, it is necessary to increase the online media accounts of preachers from Islamic mass organizations. The more figures that have accounts on online media, the more they will enrich the repertoire of Islamic studies that spread the values of moderation or *wasathiyah*. Adolescents also have more resources for accessing online preaching.

> '…Therefore, *ustads* and preachers need to be equipped with the tools to create good content, as well as the skills to package preaching messages online …' (Interview with informant #34, Yogyakarta Oktober 2022)

Apart from increasing the content of lectures by these *ustads*, mentoring teenagers through offline activities is still needed so that they have a clear understanding and can confirm other study materials. Assistance outside this network can be carried out by empowering mosques and other youth groups.

Another role of Islamic mass organizations is to straighten out extreme views, which then become radical. As told by informant #1, a

religious teacher in Bali expressed the symptoms of *'hijrah,'* who initially learned through preaching because they felt that they had many sins, so they tried to *hijrah* and abandon habits and life that were not in accordance with Islamic teachings. But then, when they *'hijrah,'* they accused other people of *'bid'ah,'* accusing them of *'kafir'* and immorality. So, the meaning of *hijrah* is still understood only on a symbolic level.

Apart from that, Islamic organizations are also responsible for educating Muslim adolescents to pay attention to the *sanad* of the references used in online preaching. References from moderate scholars must be socialized, and the information must be expanded so that adolescents become smarter in choosing and sorting references that they get independently through online media.

The illustration of the role of the four institutions can be seen in Figure 1 below :
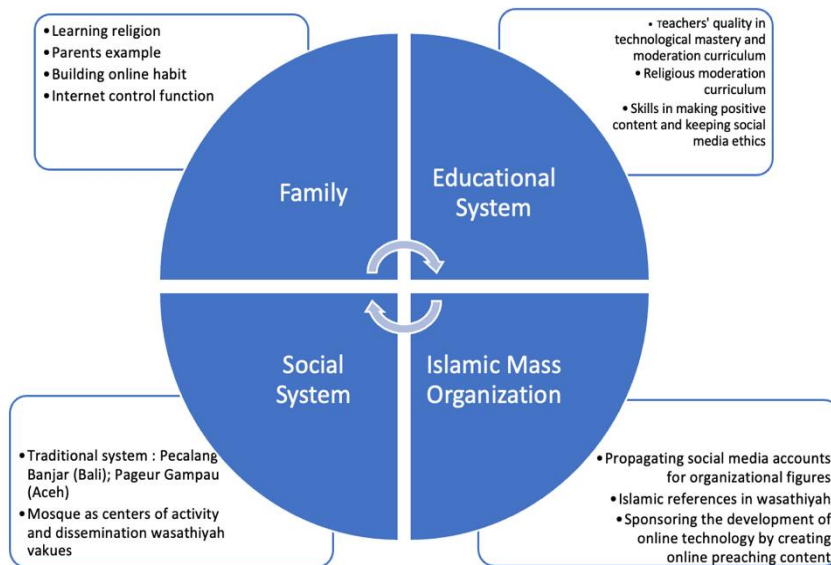
Source: Author Observation, 2024

Figure 1. Community-based Preaching Model in Preventing Online Radicalism in Adolescents

Figure 1 above explains the interaction of four supporting

institutions other than the government that can be used to prevent the spread of online radicalism among adolescents. The four institutions are the family, educational institutions, social systems, and Islamic mass organizations. Each institution has a role in instilling moderate values in Islamic teachings, increasing the ability to filter inappropriate information, and preventing the spread of radicalism among adolescents.

Families and educational institutions are two institutions that directly interact with adolescents. These two institutions have a big role in shaping the mindset, understanding, and religious habits of adolescents. This includes building healthy online behavior habits and having good control functions.

Parents and teachers, as companions and mentors for adolescents, need to be equipped with the knowledge and skills to access and create digital content. To be more concerned and understand the development of issues that these adolescents are involved in.

Meanwhile, the social system and Islamic mass organizations are two institutions that are references for the discourse of moderation in society. Indirectly, these two institutions will influence the conversation, way of thinking, and interaction with adolescents in their environment. Mosques and the traditional cultural traditions that support them need to be explored further to maintain harmony in community life. Like the *Pecalang* tradition in Bali and *Pageu Gampong* in Aceh, it has proven successful in creating a safe and peaceful society.

The role of mosques and Islamic mass organizations as a reference for religious moderation needs to be realized by all mosque *takmirs* and Islamic mass organization administrators up to the village/sub-district level. Adaptation to technological developments in these two institutions is also necessary in order to keep up with developments that are currently being discussed on social media.

CONCLUSION

As online media develops in society, efforts are also needed to prevent the negative impacts of this development, especially on the spread of radicalism among adolescents. These prevention efforts require cooperation from at least four institutions in society: families, educational institutions, social systems, and Islamic mass organizations.

The findings from this research show that along with the development of information technology, mastery of contemporary

preaching methods and media has become a necessity for all preachers without exception because these adolescents interact more using their devices than participating in classic preaching activities such as attending face-to-face preaching meetings. Apart from that, even though the current distribution of content containing radicalism in online media is still difficult to control, offline mentoring of adolescents is also a necessity.

REFERENCES

Abdullah, A. A., Muhid, A., & Wahyudi, W. E. (2020). Humor In Da'wa': Socio-Linguistic Analytic Of Kyai Ishaq Latif Da'wa From Pesantren Tebuireng Jombang, *Ilmu Dakwah: Academic Journal For Homiletic Studies* 14(2): 211–230. DOI:10.15575/idajhs.v14i2.9053.

Alvionitasari, R. (2018). *Satu Keluarga Terlibat Terorisme, Begini Analisis Pengamat,* https://nasional.tempo.co/read/1090110/satu-keluarga-terlibat-terorisme-begini-analisis-pengamat*,* diakses pada Mei 2024.

Astuti, I. (2023). *Jokowi : Tantangan Ruang Digital Semakin Besar,* https://www.medcom.id/nasional/peristiwa/zNPYgOxb-jokowi-tantangan-di-ruang-digital-semakin-besar, diakses pada Mei 2024.

Azca, M. N. (2013). Yang Muda, Yang Radikal, *Jurnal Maarif*, 8(1): 14–44.

BNPT. (2013). *BNPT RI: Lawan Radikalisme Online Dangn Kontra Narasi,* https://www.bnpt.go.id/bnpt-ri-lawan-radikalisme-online-dengan-kontra-narasi, diakses pada Mei 2024.

Tim Detikcom. (2021). *10 Fakta Pengantin Baru Pelaku Bom Bunuh Diri Makassar Di Depan Gereja,* https://news.detik.com/berita/d-5513167/10-fakta-pengantin-baru-pelaku-bom-bunuh-diri-makassar-di-depan-gereja, diakses pada Mei 2024.

Efendi, E. (2021). Strategi Media Dakwah Kontemporer, *Al-Idarah: Jurnal Pengkajian Dakwah Dan Manajemen*, 9(2), 22-27. DOI: http://dx.doi.org/10.37064/ai.v9i2.10624.

Efendi, E., Suseno, H., & Harahap, N. H. (2023). Dakwah Kontemporer: Pengertian, Sejarah, Metode Dan Media Untuk Pengembangan Dakwah Kontemporer, *Da'watuna: Journal Of Communication And Islamic Broadcasting* 3(4): 1179–1187. DOI https://doi.org/10.47467/dawatuna.v3i4.3241.

Einstein, M. (2007). The Changing Religious Marketplace, In *Brands Of Faith*. New York: Routledge.

Gunarsa. (1983). *Psikologi Perkembangan Anak Dan Remaja*. Jakarta: Gunung Mulia.

Hafez, M. M. (2016). The Ties That Bind: How Terrorists Exploit Family Bonds, *CTC Sentinel* 9(2): 15–17. Www.Ctc.Usma.Edu/Sentinel/.

Hanifah, I., & Nurhilmiyah. (2022). Analisis Hukum Bentuk-Bentuk Radikalisme Pada Pendidikan Anak Usia Dini, *Journal Of Education, Humaniora And Social Sciences (JEHSS)*, 4(3): 1486–1492. DOI: 10.34007/jehss.v4i3.898.

Hapsari, T. B., Muzayana., & Iqbal, F. (2023). Deradicalisation Or Moderation? (The Counter-Radicalism Framing Of Muhammadiyah And Nahdhatul Ulama In Indonesia), *The Journal of International Communication*, 29(2), 1–17. Https://Doi.Org/10.1080/13216597.2023.2193569.

Hidayat, R. (2018). Sekelumit Kisah Perjalanan UU Anti Terorisme, https://www.hukumonline.com/berita/a/sekelumit-kisah-perjalanan-uu-anti-terorisme-lt5b0531a3c651d/, diakses pada Mei 2024.

Ibrahim, D. O., & Tindage, M. A. (2019). Penegakan Kontra Radikalisasi Melalui Media Sosial oleh Pemerintah dalam Menangkal Radikalisme, *Jurnal Hukum Magnum Opus*, 2(2): 1–8.

Jacobson, M. (2010). *Terrorist Droupouts: Learning From Those Who Have Left,* https://www.washingtoninstitute.org/policy-analysis/terrorist-dropouts-learning-those-who-have-left-0, diakses pada Mei 2024.

Kallen, H. M. (1934). Radicalism, *Encyclopedia Of The Social Siences*: 51–54.

Kamaruddin. (2013). Analisis Potensi Pemberdayaan Ekonomi Masyarakat Berbasis Masjid Di Kota Banda Aceh, *Jurnal Ilmiah Islam Futura*, 13(1), 58–70. DOI: http://dx.doi.org/10.22373/jiif.v13i1.572.

Kholifah, L. N., & Sari, M. (2022). Generasi Milenial Di Media Sosial: Antisipasi Terhadap Arus Radikalisme, *Satya Widya: Jurnal Studi Agama*, 5(1), 26–43. DOI: https://doi.org/10.33363/swjsa.v5i1.811.

Kominfo. (2019). *BNPT : Internet Menjadi Media Penyebarluasan Terorisme,* https://www.kominfo.go.id/content/detail/18602/bnpt-internet-jadi-media-penyebarluasan-terorisme/0/berita_satker, diakses pada Mei 2024.

Lestari, S. (2018). *Gadis Yang Bujuk Keluarganya Hijrah Ke Suriah: ‘ISIS Telah Membajak Dan Merusak Islam,* https://www.bbc.com/indonesia/indonesia-43848676, diakses pada Mei 2024.

Lubis, D., & Siregar, H. S. (2021). Bahaya Radikalisme Terhadap Moralitas Remaja Melalui Teknologi Informasi (Media Sosial), *Aplikasia: Jurnal*

Aplikasi Ilmu-Ilmu Agama, 20(1), 21–34. https://doi.org/10.14421/aplikasia.v20i1.2360.

Mahmudin, M. (2016). Dakwah Kontemporer Dan Radikalisme Agama Di Bulukumba, 16(2), 454–73. DOI: https://doi.org/10.30603/au.v16i2.161.

Masruroh, U. (2021). Program Kontra-Radikalisasi Melalui Pena Tasamuh: Penguatan Kader Fatayat NU Di Yogyakarta Dalam Bidang Literasi Online Dan Media Sosial, *Jurnal Kajian Islam Interdisipliner*, 6(2), 163-174. https://ejournal.uin-suka.ac.id/pasca/jkii/article/view/6-2-5/69.

Mckay, S. N., & Webb, D. A. (2015). Comparing Counterterrorism In Indonesia And The Philipines, *CTC Sentinel*, 8(2), 18–21. Https://Ctc.Usma.Edu/App/Uploads/2015/02/Ctcsentinel-Vol8Issue26.Pdf.

Mcnicol, S. (2016). Responding To Concerns About Online Radicalization In U.K. Schools Through A Radicalization Critical Digital Literacy Approach, *Computers In The Schools*, 33(4), 227–238. DOI: 10.1080/07380569.2016.1246883.

Mirdad, J., Kasnawi, T., & Raf, N. (2022). Dakwah Dan Radikalisme (Studi Kasus Dai-Dai Di Kota Makassar), *Syntax Literate: Jurnal Ilmiah Indonesia*, 7(7), 9340-9347. DOI: https://doi.org/10.36418/syntax-literate.v7i7.8579.

Muchith, M. S. (2016). Radikalisme Dalam Dunia Pendidikan, *Addin*, 10(1), 163-180. DOI: http://dx.doi.org/10.21043/addin.v10i1.1133.

Mujahid, D. R. (2020). Peran Keluarga Dalam Proses Disengagement Pelaku Teror Di Indonesia, *Psychopolytan: Jurnal Psikologi*, 4(1), 66–76. : https://doi.org/10.36341/psi.v4i1.1325.

Mukhlis, Z. (2019). *Muslim Produktif Zaman Digital*. Jakarta: PT Elex Media Komputindo.

Naqqiyah, M. S., & Nurdin, A. (2019). Credibility of Islamic Preachers In The Post-Truth Era: A Study of Da'i In Surabaya, *Ilmu Dakwah: Academic Journal For Homiletic Studies*, 13(2), 271–290. DOI: https://doi.org/10.15575/idajhs.v13i2.6725.

Nurdin, E. (2020). *Perang Melawan Radikalisasi: 'Mereka Menuduh Kami Lebih Kafir Dari Polisi', Kata Adik Trio Bom Bali I Terkait Upaya 'Membina Mantan Napiter,* https://www.bbc.com/indonesia/indonesia-50408540, diakses pada Mei 2024.

Pang, M. Z. I., Kailola, S. I., & Imbing, R. (2022). Peran PAK Dalam

Pencegahan Radikalisme Untuk Mendukung Penguatan Komunitas Yang Berkarakter, *Fidei: Jurnal Teologi Sistematika Dan Praktika*, 5(1), 22–39. DOI: https://doi.org/10.34081/fidei.v5i1.224.

Purwati., Suryadi, A., Hakam, K. A., & Rakhmat, C. (2022). Peran Pendidikan Dalam Menangkal Penyebab Radikalisme Dan Ciri Radikalisme, *Jurnal Basicedu*, 6(5): 7806–7814. DOI: https://doi.org/10.31004/basicedu.v6i5.3595.

Putra, M. A. (2017). *Setara : Masjid Kompleks Dan Kampus Di Depok Sarang Radikalisme,* https://www.cnnindonesia.com/nasional/20171101195852-20-252835/setara-masjid-kompleks-kampus-di-depok-sarang-radikalisme, diakses pada Mei 2024.

Ridwanullah, A. I., & Herdiana, D. (2018). Optimalisasi Pemberdayaan Masyarakat Berbasis Masjid, *Ilmu Dakwah: Academic Journal For Homiletic Studies*, 12(1), 82–98. DOI: https://doi.org/10.15575/idajhs.v12i1.2396.

Rohimat, A. M. (2018). *Metodologi Studi Islam "Memahami Islam Rahmatan Lil Alamin*. Jakarta: CV Gerbang Media Aksara.

Rustandi, R., & Kusnawan, A. (2023). Management of Islamic Boarding Schools in the Implementation of Digital Da'wah Literacy Based on Religious Moderation and Gender Relations in West Java, *Jurnal Dakwah Risalah,* 34(1), 72-91. DOI: 10.24014/jdr.v34i1.24545.

Rustandi, R., & Muchtar, K. (2020). Analisis Framing Kontra Narasi Terorisme dan Radikalisme di Media Sosial (Studi Kasus pada Akun @dutadamaijabar), *Komunikatif: Jurnal Ilmiah Komunikasi,* 9(2), 134-153. DOI: https://doi.org/10.33508/jk.v9i2.2698.

Saputra, H., Nasrun, M., & Anzaikhan, M. (2021). Revitalizing Local Wisdom In Committing Radicalism In Aceh, *Innovatio: Journal For Religious Innovation Studies*, 21(2), 112–121. DOI: https://doi.org/10.30631/innovatio.v21i2.140.

Sari, B., & Candra, D. A. (2017). Literacy Media In The Counter Of Radicalism Propaganda And Terrorism Through Internet Media, *Peperangan Asimetris*, 3(1): 15–31.

Setiawan, M. F. (2023). *BNPT Temukan 2.670 Konten Radikalisme Dan Terorisme Sepanjang 2023,* https://www.antaranews.com/berita/3892506/bnpt-temukan-2670-konten-radikalisme-dan-terorisme-sepanjang-2023, diakses pada Mei 2024.

Sulfikar, A. (2019). Swa-Radikalisasi Melalui Media Sosial Di Indonesia, *Jurnal Jurnalisa*, 4(1), 76–90. DOI: https://doi.org/10.24252/jurnalisa.v4i1.5622.

Sumbulah, U. (2019). Preventing Radicalism By Family And Civil Society Organizations In Indonesia, *Pertanika Journal Of Social Sciences And Humanities*, 27(1), 391–403. http://www.pertanika.upm.edu.my/pjssh/browse/regular-issue?article=JSSH-3773-2018.

Suparta, I. K, Mastiningsih, N. Y., Dharma, S., & Sulawesi, S. (2022). Persepsi Tokoh Masyarakat Dan Agama Hindu Terhadap Radikalisme (Studi Deskriptif Di Kota Palu), *Widya Genitri : Jurnal Ilmiah Pendidikan, Agama dan Kebudayaan Hindu,* 13(1), 1–15. DOI : 10.36417/widyagenitri.v13i1.448.

Suraya., & Mulyana, A. (2020). Radicalism On Teens As The Effect Of Digital Media Usage, *Jurnal Komunikasi: Malaysian Journal Of Communication*, 36(1), 76–89. DOI: 10.17576/JKMJC-2020-3601-05.

Suryanto, A., & Saepulloh, A. (2016). Optimalisasi Fungsi Dan Potensi Masjid: Model Pemberdayaan Ekonomi Masyarakat Berbasis Masjid Di Kota Tasikmalaya, *Iqtishoduna: Jurnal Ekonomi Islam*, 5(2), 150-176. Https://Www.Ejournal.Iaisyarifuddin.Ac.Id/Index.Php/Iqtishoduna/Article/View/143.

Syamsurrijal, A. (2021). Menilik Peran Pesantren Dan Madrasah Dalam Menangkal Radikalisme Di Indonesia, *Al Hikmah* 11(1), 1–12. DOI: https://doi.org/10.36835/hjsk.v11i1.3624.

Vebrynda, R. (2022). Optimalisasi Podcast Oleh Remaja Masjid Untuk Berdakwah, *Prosiding Seminar Nasional Program Pengabdian Masyarakat*, 2261–2267.

Wolfowicz, M., Hasisi, B., & Weisburd, D. (2022). What Are The Effects Of Different Elements Of Media On Radicalization Outcomes? A Systematic Review, *Campbell Systematic Reviews*, 18(2). https://doi.org/10.1002/cl2.1244.