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The Sectarian Ideology of the Islamic Online Media in Indonesia

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Abstract

Numerous Islamic groups in Indonesia use the internet to offer ideology against other groups or other sects to internet users. This study focuses on sectarian ideology on Islamic online media in Indonesia. Having combined and sought this media, I found that lppimakassar.com and manhajsalafi.com are the most intensive sites in offering sectarian ideology. This study aims to examine the ideological identity and pattern of the websites linked to the administrators or writers of the websites. To find their ideology, this article uses topic headings, news, and articles to analyze. This method has led me to find two Islamic online media: lppimakassar.com and manhajsalafi.com. The former is affiliated to the Salafi group while the latter to the Aswaja group. These two websites adopt their thoughts abroad.

Keywords: *Indonesian Islamic groups, Islamic online media, sectarianism ideology.*

A. Introduction

The development of internet technology has nowadays driven every aspect of human life to fit in. In fact, at a certain point the existence of a person or group is not only determined by its action in the real world anymore, but also in cyberspace. In fact, in some cases the virtual world determines and triggers a person's or a group's success in the real world.

The phenomenon of the appearance of people who suddenly become famous after uploading videos to YouTube, or the number of followers on twitter which is used as a new parameter of a person's popularity are the small examples of how cyberspace has control most aspects of life at present,

including religion. With regard to religion, this is marked by the emergence of thousands of sites that contain religious teachings, propaganda of religious sects and followers of certain religious communities. The relationship between religion and the internet and is what gave rise to a new study discussed among researchers, as shown by the study of Campbell (2006) and Hackett (2006).

The facts related to the internet which becomes powerful recently are among the factors that seem to drive Islamic group's activists, both large-scale local, national and global, to take part in making use of the internet in the activities of proselytizing and propaganda issues that become the brand of

each group. Then, it appears the term e-fatwa, e-Islam, e-propaganda, and so forth. Even after the events of September 11, 2001 the growth of activities and internet activists among the Islamic community is rapidly increasing (Bunt, 2003: 11). Unfortunately, this growth reached a point where it is not very encouraging for the image of Islam as a whole, especially in the Western world. In addition to a plus side, the negative side will follow. Some of the sites found to contain some propaganda to hate those who are regarded as ideological opponents, such as the West, the government, or other Islamic sects which are not in line with their ideologies and interests. At such sites, hatred speeches against those who are considered as opponent are consistently found.

In turn, the propaganda in the sites helped expand and increase radicalism in the Islamic world to the extent of showing open resistance towards the Western world and the parties supporting the West, including the government of the Republic of Indonesia with all its apparatus and institutions such as the Ministry of Religion, also the propaganda spread hatred towards other groups, sect, and religions.

B. Method

In the discussion on radical groups which spread hate speech, one aspect that is analyzed is its ideology. What is meant by ideology here is a belief system that is believed by a group of people (van Dijk, 2006: 116). Ideology is not just for something that has to do with a group, but it is also related to the perspective of a group towards something that is related to other groups, because it becomes a social identity to the group. It does not only legitimize domination, but also voiced rejection of power relationships (van Dijk, 2006: 117).

Ideology is built in stages by members of the group and it will be ruined when the group members no longer believe the values that exist in it. This is where it is required for

group members to convey and convince the whole group on what would be the shared belief, because not all of the members of the group have the same ability to understand what is believed in that group (van Dijk, 2006: 116) , In the implanting and strengthening of ideology there are members who are considered to have a better understanding than the other members. He will play an important role in the process of penetrating ideology that occurs in the group.

To identify the ideology of the administrator of sites through the mapping of topic of headlines published, it can be seen from the “things” that are used by speakers when trying to improve the knowledge of the interlocutor, ask for information, ask the other person to do so in a row (Gundel, Hedberg and Zacharski, 1997: 1). Thus, the concept of topics is related to matters discussed in the discourse (Renkema, 1993: 64). Unfortunately, the topic of the discourse can only be known by using intuition, which is often likely to come from an agreement (Renkema, 1993: 65). Disclosure of this topic is useful to see what becomes the focus of each news headline and article which have been stipulated as the object of study.

In the context of the use of internet for the interest of penetrating ideology and spread of hate speech, the administrators of these sites or content filler play an important role. To be able to identify the ideology of site administrators, the content fillers require additional science that will be able to reveal the content of a text. In this research, content analysis is made as the additional science which is used to reveal the content of sites, so as to identify the identity and ideology of the site administrators or content filler.

Content analysis itself is a scientific methodology which is used in the field of humanities to review the authorship, authenticity, or meaning. Lasswell (in Krippendorff, 1980) formulized important questions which are used in content analysis

: “who said what, to whom, why, what for, and what is the impact. Berelson (1952) outlines the importance that content analysis be systematic and its techniques be duplicated to compress a lot of words in a text into some categories of content based on encoding rules. Palmquist (1990) asserted that content analysis is a research device which is focused on actual content and internal features of a media which takes a look at the use of words, concepts, themes, phrases, characters or sentences in a text or a group of texts. Text here can be in the form of books, chapters in a book, essays, discussions, editorial and articles, historical documents speeches, conversations, advertisement, shows, informal conversations or any language/means of communication.

Still according to Palmquist, in content analysis of the text can be passed down into a number of categories which can be arranged based on the many levels of words, phrases, sentences or themes. After that the words, phrases, sentences or themes are tested by using one of these two methods: conceptual analysis and relational analysis. The result of this analysis will be used to make conclusions related to the message contained in the text, writer, target readers as well as culture and time.

According to Palmquist, content analysis offers many benefits as follows (a) Be able to see directly the communication through text or transcript; (b) be able to acquire the most important aspect in social interactions; (c) can use of quantitative and qualitative methods; (d) can provide historical and cultural viewpoints over time through text analysis; (e) makes it possible to be close with the text, thus able to choose between certain categories or the relations between texts. This is also what can be used to statistically analyze the code of a text; (f) can be used to interpret texts for various purposes such as development of expertise system; (g) can provide a viewpoint into various models of human thoughts and the use of language;

(h) if done correctly, relative content analysis becomes a research method which is more exact than discourse analysis.

Hostli (1969) shows that the use and purpose of content analysis as follows: First, it makes conclusions related to the antecedents of communication by asking “who and how”. Second, describes and make inferences about the communication characteristics by asking “how, what, and to whom.” Third, make conclusions about the consequences of communication by answering the question “what impact”

Although technically content analysis can't be restricted by the realm of a text, to allow replicas, the technique that can be used for data which are continuously used in natural way. In this case, there are six questions that need to be asked in every content analysis: (1) which data is analyzed; (2) how can the data be described; (3) which population will be described; (4) relative context related to the analyzed data; (5) what limitation are there in the analysis; (6) what is the target of the conclusion.

C. Result and Discussion

Indonesia as the largest Muslim populated country in the world surely becomes an open and promising market in the use of internet as a new means of expression for a person or a group in showing their existence. And, almost at the same time, Indonesians have just enjoyed freedom of association and expressing opinion after the fall of the authoritarian regime and the rise of reform order.

Therefore, Islamic groups, whether the moderate, radical or liberal, use the internet not only as a way to show their existence, but also as a means in marketing their concept and ideas that they are carrying, including carrying out retaliations towards other opposing groups. The internet is chosen surely not without any reason. Besides the

required cost is relatively not too expensive, internet also has unlimited coverage. Internet can be accessed from anywhere and at any time.

Similar with this, it is interesting to take a look at the following opinion of Hackett (2006: 68) who quoted the opinion of Arthur (2002) that “the internet is perhaps most associated with its capacity to allow people to communicate, and to connect in ever-widening, or perhaps ever-more focused, networks of mutual interest. Interestingly, non-conventional, even persecuted groups, such as Wiccans and neo-Pagans in the United States, were among the early groups to avail themselves of the internet.”

There are other interesting matters in this discussion that are related to the issues carried by respective group. Those issues are not only related to the problems experienced by Muslims in Indonesia but also have to do with the problems experienced by Muslims in other part of the world. Some issues are even imported from other places. Some of the issues that have always been in debate on the internet up to the present, for example, are issues related to *khilafah*, Sunni-Shiite relation, *bidah*, *takfir*, liberalism, jihad and terrorism.

As a matter of fact, at the beginning most of the issues are imported. The administrators of many sites only duplicate the issues from their patron of ideology. To reinforce the mainstreaming of the issues presented in order to win the war of discourse in the context of Indonesian Islam, each group carried out numerous ways. One of them is through regular publication via the Internet.

About radicalism, there are at least three meanings from the word *radicalism* in *Kamus Besar Bahasa Indonesia –The Contemporary Dictionary of Indonesian* (2002:919). The first meaning is concept or radical schools in politics. The second meaning is the concept or school which wants to do social and politics change or reform

through drastic or violent ways. And, the third meaning is the extreme attitude in politics. From the word *radical* comes the word *radicalism* which has the meaning of ‘process, ways or acts to make radical’ and the word radicalism with the meaning of radical concept or school in politics which wants change or social and political reforms by drastic and violent measures, thus regarded as extreme attitude in the politics.’ In other words, the word *radicalism* is at first more associated with political matters. But then the word went through development that it becomes associated also with religious matters, including Islam therein.

From the various definitions, it can be said that Radical Islamic Religious School contains the word school or view related to Islam which is politically harsh demanding changes in the Constitution and the government. When associated with religious matters, this word can be used as religious school which is based on the principals in religion accompanied by high religious fanaticism. This causes the adherents of the concepts or schools to utilize unfriendly ways which tend to lead to violence towards those of different concept or schools so that the religious concept which they adopt and trust is accepted forcefully.

To fully understand what religious radicalism is, Turmudi and Sihbudi *et al.* (2005: 4) explains that religious radicalism is actually a common phenomenon appearing in any religion. Radicalism is closely related to fundamentalism, which is characterized by the return of the society to the basics of religion. Although related, it does not mean that radicalism is the same as fundamentalism. Fundamentalism is a kind of ideology which place religion as the way of life by society or individuals. Fundamentalism will be followed by radicalism and violence when the freedom to return to religion is obstructed by social and political situations surrounding the society.

In other words, radicalism itself is actually not a problem as long as it only lingers in the thought or ideology of their adherents. But when radicalism of thought shifts into movements which legalized violence, then it becomes a problem, especially when the hopes of the adherents to realize fundamentalism is obstructed by other political power because in this situation radicalism may be followed by violence. This phenomenon will usually create open conflicts or even violence among two opposing groups (Turmudi dan Sihbudi *et.al*, 2005: 4). The two mentioned groups here are the group struggling for certain ideology with the group which obstructs the realization of the ideology. The groups which is considered as obstructing can come in the form of individuals from different organizations or those having power or the government.

According to Natamarga (2015: 2), the term radicalism itself is the study of social sciences which is understood as a view that want to make fundamental changes in line with their interpretations towards the social reality or the ideology that they adopt. In other words, radicalism is neutral and not pejorative. In concept, it is actually not a problem. Thus, when someone typicalize radical with extreme, militant, hardline and fundamentalist then the view is not precise and tend to only generalize something that is actually different.

C.1. Sectarianism Ideology on Keywords of *Syiah*, *Wahabi*, and *Sesat* (Misguided)

The mapping on lppimakassar.com and manhajsalafi.com, which are indicated to spread hatred speech on another Islamic group, resulted in findings which are a little bit different from the previous two categories. Because the two are of opposing schools, the keywords used are words that mention their opponent to obtain the desired data. With the keyword “Syiah” (Shiite), 1640 data entry are obtained from lppimakassar.com containing that keyword in the form of articles, news and videos. On the other hand, using

the keyword “Wahabi” on the site manhajsalafi.com, 331 data entries are obtained either in the form of articles or news. The keyword “Sesat” gained 1,380 entries from lppimakassar.com, while in manhajsalafi.com there are 41 data entries

The striking differences from the raw data above are influenced by how long the two websites have been established. The lppimakassar.com was established in 2009 by using a free domain and hosting from blogpost, and started to use paid domain [dot] com in 2012. Of course, there are more articles and data entries here. While manhajsalafi.com was established in January 2016, so it has less data entries. But by changing the time frame, from January to October 2016, there are 25 articles in manhajsalafi.com containing the keyword misguided, and there are 167 articles that include the keyword Wahabi. While in lppimakassar.com with the search date from January 2015 to October 2016, there are only 21 articles that include the keyword “misguided (*sesat*)”, and 22 articles with keywords “Syiah

As has been determined in the other object of research, the data analysis will focus on the issues of accusations of misguidance against other groups using the keyword of the group on each site. The data retrieval is focused on articles written since 2015-2016 using specific keywords in the title. This data is not limited to news or articles that only discuss the issues in the country, some of the news include foreign news. This is done to add the data acquisition related to the issues being examined. The following data analysis has been done on the two sites

The misguided ideology of the other group with opposing tone is considered to be the most appropriate to analyze from these two opposing websites. Therefore, different keywords are used to determine the degree of attention of the respective site administration towards the issues of misguidance of the other group. By using the keyword “Syiah” in lppimakassar.com sites, there are 11 arti-

cles that include the word Syiah in the Flogging”. This article begins with the following sentence: “*Seorang penganut aliran sesat Syiah asal Iran dikenakan hukum cambuk oleh aparat keamanan Kota Suci Madinah al-Munawwarah. Pasalnya, penganut aliran sesat ini menodai kesucian Masjid Nabawi Asy-Syarif dengan mengencinginya*” (An adherent of Syiah from Iran was imposed the punishment of flogging by the security forces of the Holy City of Medina al-Munawwarah. This is because the adherent of the misguided sect desecrated the sanctity of the Nabawi Asy-Syarif Mosque by pissing it). And this article has the support of a reader with the blogger account named Bagus Pesona Square by commenting, “*Memang Syiah itu udah menyimpang ... jangan2 agama baru buatan Dajjal tuh. Penganut kitab kaballa yahudi sesat (zionis)...*” (Syiah is misguided ... perhaps it is a new religion made by the Dajjal. Adherents of misguided Jew- (... (ish book kaballa (Zionist

The word misguided also begins a short article entitled “*Pertama Kali Azan Syiah Berkumandang di TV Nasional Yaman*”(The First Time the Azan of Syiah reverberates on Yemen’s National TV) as follows: “*Untuk pertama kali, azan versi aliran sesat Syiah berkumandang di TV Nasional Yaman*” (For the first time, the azan version of the Syiah misguided cult reverberates on Yemen’s National TV). A post titled, “*Quraish Shihab Muncul di TV Syiah Indonesia*” (Quraish Shihab Appears on Indonesian Shiite TV) only contains 39 characters and written as follows: “*Benarkah dia syi’i? Allahu A’lam, yang jelas dia saat ini ada di HadiTV2 (sekitar 2 jam yang lalu). Hadi TV2 adalah saluran TV Syiah di Indonesia. Status Guntur Akbar, member pada grup 200.000.000 orang menolak syi’ah di Indonesia di facebook.*” (Is it true that he is a Shiite? Allahu A’lam, what is clear is that he is currently on Hadi TV2 (about 2 hours ago). Hadi TV2 is a Shiite TV channel in Indonesia. The status of Guntur Akbar, a member of a group on Facebook called

200,000,000 people who refuse Syiah in Indonesia

There is also a serial article with the title “*Hakikat Ajaran Syiah*” (The Essence of Shiite Doctrine) which tries to dismantle all the Shiite misguidance. It is just unfortunate that the opinions of scholars quoted in this article are mostly mistranslated. The opinions of the religious scholars said that the misguidance of *Syiah Rafidhah* is used to misguide the Shiite as a whole

Outside the search with the keyword *Syiah*, there is an interesting thing to be taken into account from the data. There is an article which includes a video with the title “*Api dalam Kuil Majusi di Iran ini berusia 1539 tahun!*” (The Fire in the Temple of Zoroastrians in Iran is 1539 years old!). From the video, it can be understood why lately the Salafi groups in scolding the Shiite not only say that Shiite are not Muslims, but they even say that the Shiite is Majusi

On the other hand, in manhajsalafi.com, the use of the word “*Wahabi*” in various titles of articles reached 28 articles. From all the titles of the articles, the provocative side in a variety of the headlines in manhajsalafi.com is clearly seen. Although it largely consists of denials and responses to the statements of the Salafi groups, some of the articles are exaggerated. For example there is an article entitled “*Ulama Wahabi: Boleh Menyetubuhi Mayat Istri 6 Jam Setelah Meninggal*” (Wahhabi Scholars: It is permitted to have Intercourse with wife’s corpse 6 Hours after Death

In an article that gets its source from www.alarabiya.net, it is mentioned that the issue of having an intercourse a wife who has just passed away is one of the Wahabi cleric fatwas. Actually in the original website, it is not mentioned that the statement is delivered by Wahhabi clerics.¹ Even if it can be traced, Abdul Bari az-Zamzami who is

1 <http://www.alarabiya.net/articles/2012/04/30/211250.html>

said to be the man who sparked the opinion is actually a moderate Muslim figure from ².Morocco

Another example of an exaggeration in denying the salafi groups can be found in an article entitled “Tritauhid Wahabi Merupakan Konsep Cuti Nalar” (Three Elements of Tauhid of the Wahhabi is an Illogical Concept). The article depicts an imaginary debate against the Wahhabi using actors with the term Islam and Wahhabi. Thus it implicitly states that the Salafi Wahhabi group is no longer Muslims. So, the article is as extreme as the articles of the salami group who are spreading the propaganda of “Shiite is not “.Islam

To add to the data analysis, the use of the keyword “Religion” obtains 9 articles with titles having this keyword. This is to find other ways how manhajsalafi.com denounces the religious ways of the salafi groups. The article titled “Agama Selangkangan” (Religion of Crotch) besides berating; it also ridicules the Salafi ideology which is adopted by many suicide bombers. “*Agama selangkangan itu adalah yang berjihad sambil menikmati selangkangan wanita yang dirayu supaya mau melakukan jihad sex, atau menikmati selangkangan wanita tawanan yang dianggap sebagai ghanimah, dan setelah mati merindukan selangkangan 72 bidadari di sorga.*” (Religion of crotch is the jihad while enjoying the woman who is seduced to that she will perform jihad sex or enjoying the crotch of women prisoners who are considered as spoil of wars, and after death misses the crotch of 72 angels in heaven

The article “Agama Jenggot” (Religion of Beard) also mocked some aspects of the salafi groups that are considered strange and pitiful. “*Seorang gembong narkoba yang menunggu detik-detik eksekusi mati dengan penampilannya yang religius lebih dihargai oleh penganut agama jenggot daripada*

2 https://ar.wikipedia.org/wiki/عبد_الباري_الزمزمي

orang yang dari kecil belajar agama sampai mendapat gelar Profesor dan Doktor” (A drug kingpin who is waiting the last seconds of his execution with religious appearance is much appreciated by the adherent of the religion of beard than that of a person who studies religion from childhood until he earns the degree of Professor and Doctor). In this article, manhajsalafi.com mocks the Salafi sect as a religion of beard

Based on data analysis of the two sites, it can be concluded that within the period of 2015-2016, manhajsalafi.com gives a lot more of attention to the Wahhabi Salafi groups as the party which they deny, while lppimakassar.com site actually began to reduce the number of postings relevant to the issue of Shiite in the period of 2015-2016. The website lppimakassar.com, based on deeper observation of the site, seems to be increasingly not managed professionally. This is proven by a variety of menus which .don’t have the correct links

C.2. Shiite and Wahhabi as a Radical and Sectarian Islamic Groups

As mentioned in Hidayatullah *et.al.* (2015b), the past few years, especially since the reform era, the hardline groups are often referred to as radical Islamic groups. Either because of being ignored or due the lack of efforts by the government, the number of these groups grows by the year. Various ideologies are offered, although the methods used tend to be the same, by coercion and being unfriendly to groups who opposed .their ideology

The inception and rapid growth of the radical groups has changed the map of the social organization of Islam today. If previously there were only polarization between traditionalists and modernists, then recently the polarization is then changed into moderate Islam and radical Islam, not to mention the liberal Islamic groups. In other words, the previously fragmented broadly into two groups which face each other ideologically,

.later on has increased to three groups

In the context of Indonesia, these radical groups have started to grow and develop after the fall of the New Order. The euphoria of the Reformation Era makes the state loose its control in handling the ideologies that is developing in the community, including the ideologies which actually threaten the state ideology. According Turmudi and Sihbudi *et al.* (2005:5), in the Indonesian political constellation, the problem of Islamic radicalism continues to expand because its supporters are also increasing. However, radical movements sometimes have different purposes, and don't have the same pattern. Some only fight for the implementation of Islamic law without having to establish an 'Islamic state', but some are fighting for the establishment of 'Islamic state of Indonesia', in addition to fighting for the establishment of 'Islamic caliphate

In order to support the organizational pattern which become the direction of struggle of each Islamic radical group, there are some efforts that are carried out, such as what Turmudi and Sihbudi *et al.* (2005: 111-112) has noted as follows: (1) find a form of understanding of the teachings of Islam that need to be formulated and presented as alternatives to the prevailing system; (2) apply the teachings of Islam in practice-not only as abstract concepts; (3) increase the diversity of the society. Because Islam in the politics in the 1980s reached a stalemate, some Islamic intellectuals have proposed another way by bringing Islam into other paths beside politics. The rise of awareness of Islamic Religiosity in campuses can be included in this tendency; and (5) perform religious purification, keeping in mind that Islam in Indonesia has been distorted in such a way.

The efforts which are made by each of these radical groups will in turn become the characteristic of the organization. Suharto and Assagaf (2014: 162-163) mention several characteristics of Islamic radical religious

tenet. First, requires the implementation of Islamic law and norms in a comprehensive manner in life, in line with what is modeled by the Prophet so as to have a fanatical diversity of attitudes. The highlight of this belief is the establishment of an "Islamic state".

Second, interpret Koranic verses related to social relations, religious behavior, and criminal penalties in literal-textual way. Rational and contextual interpretation is not required as long as the Qur'an has stated explicitly. This tenet believes that all that are not mentioned in the Quran is considered to be *bid'ah*, including Western concept of democracy and others. Here, the use of Islamic symbols becomes determinant character of this tenet, at the same time the purification of Islam becomes into a theology that is maintained.

Third, the literal textual model of interpretation shows intolerance against all ideologies or beliefs which are opposed to them, as well as being exclusive to distinguish themselves from the others. Intolerance is based on a Manichean approach towards reality. In this approach, the world only consists of two things, namely good-bad, *halal* (lawful)-*haram* (unlawful), *faith-Kufr*, and so on, by ignoring the provisions of other laws, such as the *sunnah*, *makruh* and *mubah*. The exclusive attitude appears because of "shutting" from external influences that is expressed as untruth. Fourth, the above interpretation produce a revolutionary view that is wanting to change continuously, thus making it possible for violent acts to be carried out, as long as the desired objectives have not been achieved.

A more detailed characteristic is stated by Ikhsan (2006: 4-8). According to him, the modern salafi movement is often identified with radical groups. First, *Hajr mubtadi* (isolation of heretics). As an Islamic purification movement, the issue of *bid'ah* (heresy) certainly becomes something that gets special attention of this movement. Although

in practice in Indonesia, each faction of radical groups is very different. Second, the attitudes toward politics (parliament and elections). Another matter that is the main idea of this movement is that the movement of this group is not a political movement in the sense of practical nature. In fact, they believe that the involvement in all processes of practical politics such as the election as *bid'ah* (heresy) and deviation. Third, the attitude towards other Islamic movements. The view of the modern salafi movement supporters in Indonesia towards a variety of other movements that exist is entirely the axiomatic impact of the implementation of the principle of *Hajr al-mubtadi'*. Some are extreme, some are moderate. However, when it is related to issues of principle, such as those related to the Shiite, the Salafi groups seem to agree to choose extreme and intolerant attitudes. In fact, later on, they consider the Shiite are not part of Islamic groups. Fourth, the attitude towards the government. In general, government as is commonly believed by the Sunnis is not allowed to be *khuruj* or to establish separatist movements in a legitimate Islamic government. That is why any action or efforts that tries to destabilize the legitimate government, are easily stamped as *Khawarij*, *bughat* (rebel), or the likes.

There is something unique in the pattern of organization of radical groups. Several radical Islamic groups, for example, sow their radical tenet through activities in the mosques. Research conducted by CSRC (Center for Study of Religion and Culture) of UIN Syarif Hidayatullah Jakarta in 2010 stated that of the 10 mosques in Surakarta investigated as study materials, it turned out there were three mosques that were suspected to be places of growing radical religious tenets (al-Makassary et al., 2010: 283-286). Tragically, some mosques which become the places of growing their tenet are actually in campuses, especially the secular campuses.

Through rostrum of preaching, they spread their radical understanding to reach

the public discourse space. Their hope is of course to gradually attract new sympathizers who are intrigued by their calls that they convey in the Friday sermons. In addition to the Friday sermons, Quran recital forums which are mostly done in mosques also becomes the place to transmit ideologies of radical Islam. In this regard, there is usually a central figure who is regarded as the ideology in the local context, although the figure is also oriented to other figures in the global context. Besides in mosques, some Islamic schools also became a seedbed of considerable significance in the spread of radical tenet. However, it should be also asserted that the Islamic schools here are not Islamic schools which in general are usually affiliated to Nahdlatul Ulama (NU). The Islamic schools in question here is those of Salafi *pesantren* (distinguish with Salaf Islamic schools), which are affiliated to the tenet of salafi many of which develop in Saudi Arabia and some other areas in the Middle East.

In the context of Islamic social organizations in Indonesia, Salafi groups are the most active in spreading their understanding and ideology through the Internet. The use of the Internet by Salafi groups is actually a continuation of their previous activities which were quite intensive in spreading their ideology through books, tapes, videos, television broadcasts, pamphlets, and brochures. In other words, the Internet is the expansion and development of the means of preaching. It must be honestly acknowledged that the Salafi group is the first and the most active group in using the Internet to spread their tenet and their ideology.

Recently, the Shiite in Indonesia also carries out the same efforts. They return the propaganda of the Wahhabi with a propaganda that is no less radical. The Shiite also makes counter websites which intensively ward off the propaganda of the Wahabis. The extreme Shiite groups are even quite active in using television, online media and social media.

Related to the use of internet and the spread of *da'wah* activities, the researchers are divided into two groups. The first group is to see it in a positive-optimistic viewpoint, while the second group views it from the standpoint of the negative-pessimistic. The first group is as shown in the book *Dakwah di Dunia Cyber: Panduan Praktis Berdakwah melalui Internet* (2010) (*Da'wah in the Cyber World: A Practical Guide of Da'wah Activities through the Internet*) written by Teddy Suratmadji, Habib Setyawan, Munawir Yamin, and Robi Nurhadi. This book clearly illustrates how the important it is to use the Internet for the benefit of *da'wah*

A *dai* –preacher–today, according to this book, cannot avoid oneself from using the Internet. To search the literature and materials in preaching, the use of google search platform can help to simplify and accelerate of a *dai*. Besides as a means of acquiring knowledge, the internet in the introduction of this book are described to be very important to be used as a means of dissemination of knowledge

The author of this book explained clearly that the knowledge and the spread of this tenet becomes the most important tool to control the world and the path to the caliphate. Only by way of knowledge that is disseminated via the Internet, can Muslims defeat the domination of the West. Therefore, according to the author of this book, all *dai* should be very familiar with the use of the internet. This book also described the use and utilization of sites, blogs, and social media, including forums and groups that specifically discuss Islamic issues

The second group is represented by the book *Wajah Salafi Ekstrem di Dunia Internet* (2009) (*The Face of Extreme Salafi in the Internet World*), which was written by Abu Muhammad Waskito. In this book, it is described how destructive extreme Salafi activities that intensively use the Internet to spread their tenet and ideology are. According to the author, the danger of this extreme

Salafi groups lies in their attitude of exclusivity and monopolize the truth of Islam only in accordance with their understanding

There are some aspects that also need to be aware of from the extreme Salafi groups according to this book such as matters related to the propaganda and comparative argument against anyone they consider opposing their tenet and ideology. All parties who are not the same with them in terms of tenet and their ideology are considered as opponents. Regardless to the different responses from outside parties towards what is done by the Salafi groups; one thing that cannot be denied by various parties is the matter of their militancy of the Salafi groups in spreading their tenet and ideology through cyberspace

D. Conclusion

Based on an analysis of editorial and news contents or article, it is concluded that that lppimakassar.com affiliated with the Salafi group and manhajsalafi.com affiliated with the Aswaja group. Ideologization of tenet is done by taking a stance in responding to current issues surrounding the Islamic world both nationally and internationally. News and articles which are written are directed to support the ideology that they hold and are developed by the administrators and writers. Ideological affiliates and alliance with other parties both inside and outside the country, participated in forming the discourse patterns that are built.

Websites that have the same bearing, in general act in the same way in responding to the attitude towards the opinions and other groups which has different bearing that are commonly called by online media of radical Islam as misguided. From the title and the narration of news and articles written, the patterns of ideology of a site can be known. Ideological pattern can also be further seen related to the consistency of both websites in developing a particular discourse that has been set as the ideology of the administrators or writers

At certain point, each group will face other groups which have different bearing and ideology. This is where the hate speech often embellishes the articles and news published by the sites that are affiliated with specific group. The target of course is other groups opposing their tenet. Usually there are some typical vocabulary used in presenting hate speech, such as kafir, Syiah, anti-Islamic, Zionists, Jews, heretics, Wahhabi, PKI, liberals, radicals, terrorists, fundamentalists, foreign minions, and so forth.

This research is very useful to see the extent to which certain issues are developed and managed, so as to avoid any potential conflicts at the grassroots as the excesses of penetrating ideology. Because, if the potential of this conflict is not identified by the parties concerned, it is very likely what is happening in the Middle East also lurk Indonesian Muslims. Thus, it is necessary that relevant parties immediately anticipate and find a way out to minimize the possibility of future conflicts. There are things that have not been reached by this research, namely the real impacts as a result of hate speech which are constantly done by the sites that became the object of study of this research, which is also very important for the research object.

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