

The Narrative And Collectivity Of The Deradicalization Movement Regarding Terror Actions In Indonesia: A Twitter Analysis

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Abstract

This study is based on the events of acts of terrorism and the finding of radicalization efforts in Indonesia. This situation requires a response from many parties, including civil society, that is more participatory in supporting deradicalization efforts. This study aims to analyze the role of social media in influencing the narrative and interest of community collectivities in the deradicalization movement in Indonesia. The method used is quantitative discourse analysis. The data source is social media Twitter, with analysis tools using Nvivo 12 Plus. The study findings explain that Twitter social media can be an alternative in forming participatory, educative, and preventive narratives against deradicalization efforts in Indonesia. The use of social media Twitter can also influence the community's collective interest to get involved in opposing radicalism, whether online or in public space. The results of this research is that deradicalization efforts can also be carried out by utilizing social media, especially by maximizing hashtag and meme features. This finding is an essential argument that deradicalization efforts cannot be carried out with the same approach as shown by radicalism, in that deradicalization is not carried out with arrogance or violence but with a more educative participatory approach. This approach maximizes the potential of social media, which has proven to be more accommodating to reaching the wider community and is more participatory. The substance of this study is seen as a recommendation for maximizing the deradicalization movement in countering radicalism in Indonesia. The limitations of this study are in the research method, which only analyzes specific data sources, so further research is needed that can utilize data sources, especially in exploring data sources from other social media platforms.

Keywords: Deradicalization; Radicalism; Terrorism; Twitter; Hashtags and Memes

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INTRODUCTION

Radicalism is an understanding that is considered capable of influencing acts of anarchy, violence, and acts of terror in many countries, including Indonesia. The National Counter-Terrorism Agency (BNPT) noted that in 2019 there were several acts of terror, including; cases in Sibolga, Sukoharjo, Jakarta, Pandeglang, Bekasi, and Medan (BNPT, 2020). Meanwhile, at the beginning of 2021, other acts of terror also occurred, at the Makassar Cathedral and the National Police Headquarters (Nufus, 2021). The Indonesian Financial Transaction Reports and Analysis Center (INTRAC/PPATK) also noted suspicious transactions related to terrorism cases which continued to increase by 70% in 2020 (Suwiknyo, 2021). Radicalization is activism which can then be seen from changes in individuals who change their socio-political attitudes and beliefs to actions that tend to be radical, violent, and at the same time, can have an impact on the emergence of acts of terrorism (Moskalenko & McCauley, 2009; Jensen et al., 2020).

The recent terrorist attacks in Indonesia, especially the cases in Makassar and Jakarta, are essential reflections for all parties to understand the dynamics of radicalization in Indonesia. This case is known to have occurred during the Covid-19 pandemic period, where the pandemic situation is currently being restricted to activities in many sectors such as public spaces. The situation continued and was followed by the massive use of social media as an alternative media, which was widely used during the period of restriction to continue routines and other social activities. It seems that the pandemic situation and the imposition of these restrictions are not enough to prevent acts of terror and acts of radicalization. This shows that radicalization and acts of terror do not look at any situation but instead raise a hypothesis that acts of terror and other forms of radicalization can occur anywhere and anytime. The act of terror is real propaganda and is spread not only in the public sphere but also on social networks on various platforms.

Actions caused by radicalism have become quite complex social problems because they can cause fear and social anomie in many areas, including Indonesia (Mahfud et al., 2018; Sukabdi, 2015; Qodir, 2018). Furthermore, according to Qadir (2018), The causes of radicalism and terrorism are influenced by many economic, political, mental, religious, and cultural factors. So that to reduce radicalism, a more educative alternative is also needed, especially for the current young generation (Qodir, 2018). In line with that, radicalism also grows following the changing times, including in the era of Internet technology, so an approach is needed to counter radicalism in Internet networks, including social media platforms (Wolfowicz et al., 2021; Schmidt, 2021; Kusuma & Azizah, 2018).

This situation shows that the idea of radicalism has also been transformed into online networks and the Internet. This situation is a severe threat to the state's life and a way and hope

for the emergence of anti-radicalism movements in Indonesia, especially on social media. In several case studies, social media has played an essential role in shaping attitudes, participation, criticism, protest, trust, movement, and campaign forms in social and political discourse (Sinpeng, 2021; van Dijck & Alinejad, 2020; Sutan et al., 2021). The emergence of the Internet and the characteristics of social media in online networks are also expected to support counter-radicalism efforts in countering radicalization actions through messages and narratives on online networks. This is in line with the idea of preventing radicalism based on the mandate of the 1945 Constitution of the Republic of Indonesia (Jazuli, 2016).

The use and development of social media today are closely related to the concept of new media. New media theory explains a shift in society's view of technology access. The existence of a change in access to technology can be observed from the limited community adoption pattern, which turns into a mass adoption pattern (Livingstone, 1999). One of the consequences of the mainstream new media is that its users are becoming more expansive and more routine by relying on the Internet network (Lievrouw, 2004). Based on the new media theory, access to technology such as social media is not an exclusive right for certain groups but can be used by many people. The use of social media connected to the Internet is a consequence of the development of new media that changes the habits of its users to be more expansive and open. This trend was also observed as a possibility that could make it easier for social media users to influence the attitudes of other users, including in propaganda efforts.

If acts of radicalism are allowed to fill public spaces through social media such as Twitter freely, then you can imagine how terrifying it would be to live in Indonesia. Haunted by anxiety about the safety of life that a bomb explosion at any time could kill. The sense of comfort and peaceful living is uprooted. Moreover, the younger generations, such as Generation Z, are very vulnerable to being influenced by the narratives discoursed by radicalism. As a result, Generation Z, which has the potential for talent and career development, withers before it develops. This means that the narrative and collectivity of the radicalization movement related to acts of terror in Indonesia is a serious problem that needs to be solved. In this context, it is crucial to raise the theme of The Narrative and Collectivity of the Deradicalization Movement Regarding Terror Actions in Indonesia: A Twitter Analysis.

So far, studies on radicalism are still widely discussed around the concept, the impact of the action, the relationship between radicalism and religion, and prevention efforts in the public sphere. Very few studies still analyze how these narratives are discussed on social media networks, especially regarding deradicalization. In addition, few studies still look at the relationship between social media and collectivity interest in deradicalization and anti-radicalism

movements, especially in Indonesia. However, at least some relevance from previous studies can be described. First, the notion of radicalism is not only spread in the public sphere but also on social media and has an impact on perceptions and propaganda that facilitates the process of radicalization and recruitment (Subhan, 2020; O'Hara & Stevens, 2015; McElreath et al., 2018; Asongu et al., 2019). Second, young people are a group that is vulnerable to being exposed to radicalism because they are considered digital natives who have the potential for digital literacy (Jones, 2012; Wijayanti & Muthmainah, 2018; Rengkung & Lengkong, 2020; Fanindy & Mupida, 2021; Ichwayudi, 2020). Third, deradicalization can be done through campaigns and education, both in public spaces and on social media (Arifin, 2020; Reuter et al., 2017; Zhou, 2019; Paryanto et al., 2022).

The purpose of this paper is to try to fill in the gaps in previous studies by conducting an analytical approach in the Twitter social network, specifically related to issues of radicalism in Indonesia. Accordingly, two questions can be formulated in this paper: (a) What is the role of social media in shaping the deradicalization narrative on Twitter social media. (b) How are the participatory response and the community's collective interest in the deradicalization movement on Twitter. The answers to these two questions make it possible to analyze the relationship between social media and the deradicalization movement in Indonesia that became the novelty in this research. This study also makes it possible to change the pattern of education, movement, and campaign against radicalism in Indonesia. In addition, this study also serves as consideration for evaluation by government authorities in dealing with forms of radicalization in Indonesia, especially on social media.

RESEARCH METHODS

This study uses a quantitative approach with descriptive discourse analysis. This approach describes the details of a text or message related to public responses in online social networks to issues of radicalism and deradicalization in Indonesia. The research subjects are Twitter social media users. The object of research is seen from the involvement of Twitter social media users on issues of radicalism in Indonesia in the 2021 period. Data obtained from social media Twitter with Twitter search focused on #radikal (radical), #radikalisme (radicalism), #aksiteror (terror acts), #terorisme (terrorism), along with other related information. The data retrieval is done using Ncapture on Goggle Chrome. The data is then analyzed by maximizing the use of the Nvivo 12 Plus analysis software. Nvivo 12 plus software was chosen because it has the potential to store and display data in the form of text and images through the data coding process.

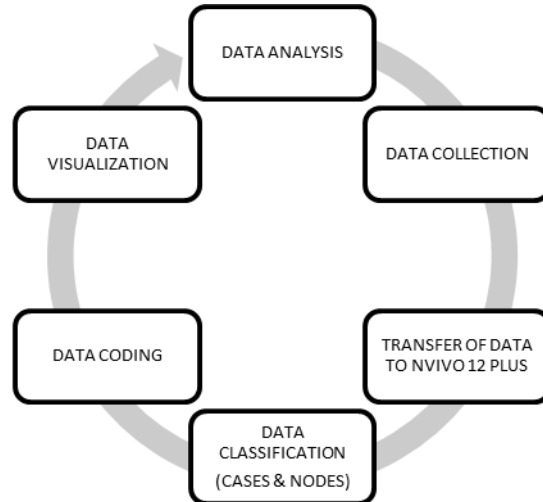


Figure 1. Data Analysis Process

Source: Processed by Researchers (2021)

Figure 1 shows that the Twitter data retrieval uses Ncapture on Google Chrome. The process adjusts the Twitter search results on the hashtags that have been previously defined. The data that has been collected is transferred to the Nvivo 12 Plus analysis tool. The coding of the hashtag data is seen based on the number of references by hashtag. This is used to find the number of references from each hashtag, as for the other stages, by classifying data based on cases and nodes. Classification of data based on cases, namely describing the type of case or, in this study, using the name of a place or area where Twitter social media users participate in discussing deradicalism issues. On the Nvivo 12 Plus, the process of collecting detailed data on a particular part of the case is called a node. When you open a node, it knows all the references in the project that are coded to that node. This classification helps researchers map the results of the collective deradicalization movement on Twitter by region. After that, it was followed by coding the data by determining the results of the calculated weights. The results of the calculated weights are visualized into graphs or images. The results of coding on the data are then analyzed and described.

RESULTS AND DISCUSSION

Twitter: Between Propaganda And Counter-Radicalism

The study of social media can not be separated from the study of new media. In general, new media theory understands a change in access to technology seen from the limited way of community adoption and slowly changes to a mass adoption pattern (Livingstone, 1999). New media is a medium where all communication messages have easy access that is distributed using

the Internet network and also influences the involvement of users to improve the process of interaction and direct communication (Hansen, 2004; Wyatt, 2021). There is a relationship between new media and social media that can be traced in studies related to communication networks.

Communication networks are considered intermediaries in a society that aims to maximize every information flow (Kossinets et al., 2008; Bernhardt et al., 2012). The flow of information flows freely and facilitates access to the public quickly and widely. This trend has slowly initiated the emergence of public awareness in maximizing the use of social media by bringing up a narrative and various forms of activism in online social networks (Baharuddin et al., 2021). Narrative in the context of this paper is a text or information in an online social network that explains to other social media users how an event can occur. The existing deradicalization narrative makes it possible to initiate the emergence of a collective movement or collectivity to support the acceleration of deradicalization efforts. The collectivity in this paper is a form of joint movement or collective work that produces much value in social media networks.

Various social media platforms are quite popular today, including Twitter. Social media Twitter is considered the communication medium for many users to get a response, attention, and sympathy from other users or the general public (Loader et al., 2016; Baharuddin et al., 2021). Twitter social media functions for information dissemination, campaigns, social engagement, protests, movements, and social interaction (Hammer et al., 2021; Widayat et al., 2022; Baharuddin et al., 2022; Li et al., 2021; . The characteristics of social media Twitter, which has open access, also makes the media quite strategic in distributing various aspects of interest by its users, both positive and negative (Lavis & Winter, 2020; Akram & Kumar, 2017).

Social media activism allows individuals to be influenced by the spread of information and change their impressions, attitudes, and perspectives on certain issues (Joo & Teng, 2017). In the distribution of information related to radicalism on social media, provocative and propaganda content is often found, influencing individual attitudes in determining attitudes (Wijayanti, 2020; Ferrara, 2017). It is realized that radical individuals or groups are also targeting Internet-based social networks to coordinate radical actions (Nurdin, 2016; Ghifari, 2017). Many research results claim the truth of propaganda on social media. Propaganda actions are often carried out via the Internet. The reason is that the Internet is considered the most accessible medium that is not limited by space and time (Wijayanti, 2020). Its distribution also utilizes various popular social media platforms and is claimed to be one of the most effective media in spreading various propaganda of radicalism (Zain, 2021; Ferrara, 2017; Badawy & Ferrara, 2018). The impact of the transmission of information is highly dependent on the attitudes and knowledge of individuals

in managing and parsing the content of messages spread on social media networks.

The Narrative Of Deradicalization On Twitter: Hashtags And Memes

There are several narratives about deradicalization on Twitter social media. The narrative was loaded and spread using the features on Twitter, namely the hashtag (#). Hashtags with (#) used on social media have the function of composing more creative content. There are several motivations that hashtags are often used in online social networks, namely to entertain, organize, design, build a trend, bind, inspire, summarize the discussion, and support a discourse (Rauschnabel et al., 2019). Hashtags are also interpreted as a form of socio-political expression of social media users in responding to an existing problem (Baharuddin et al., 2021). The deradicalization efforts on Twitter by using the hashtag (#) obtained based on the results of coding on the data, by maximizing the hashtag by item feature on the Nvivo 12 Plus device are as follows:

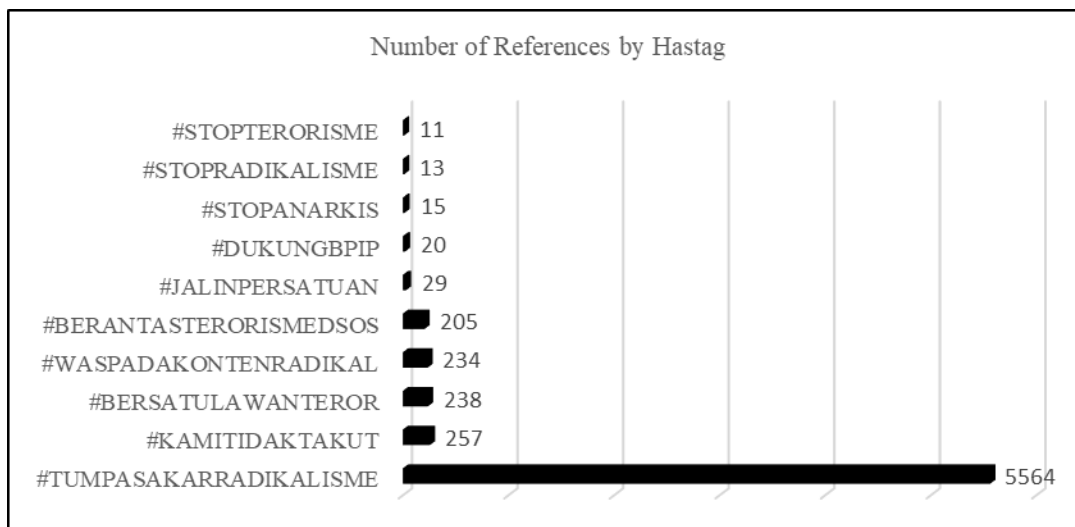


Figure 2. Hashtags Related to Deradicalization on Twitter

Source: Processed by researchers using Nvivo 12 Plus (2021)

Figure 2 shows how Twitter social media users respond to all forms of radicalization on social media. The responsive narrative begins with the use of hashtags, including, #Tumpasakarradikalisme (Get rid of radicalism), #Kamitidaktakut (We are not afraid), #Bersatulawanteror (Unite against terror), and some other hashtags. The use of these hashtags greatly affects the distribution of information to spread quickly so that messages in information can reach many other social communities. Activism on Twitter by using hashtags as a narrative medium to show a certain claim in a social and political discourse (Yang, 2016). Claims against

counter-terror acts and forms of radicalization on Twitter are seen as de-radicalization efforts more adaptive to the times marked by the increasing flow of information in online social networks.

It appears that the data above is also in line with the many definitions of deradicalization, which are interpreted quite differently by researchers in several countries. In general, *deradicalization* is an effort to oppose all forms of radicalization understanding and action with a more educative approach and involving many participatory parties (Baaken et al., 2020; Muluk et al., 2020). If by looking at the definition, it is known that deradicalization cannot be carried out with the same approach as what is shown by radicalism. In the sense that deradicalization is not carried out with arrogance or violence but with an educative and participatory approach. This definition encourages an important argument about the importance of utilizing new spaces such as social media, which is more accommodating to reach more people, is more educative, the diffusion of information is faster, and the tendency is to increase participation.

The utilization of social media by maximizing the use of hashtags (#) slowly opens a new participation space for the public to show sensitivity to radicalization issues in Indonesia. Social media use also slowly minimizes individuals' closed attitudes in showing responses to social discourses that tend to be more sensitive, especially related to acts of terror and radicalization. This is based on the fact that social media, as a medium that is quite representative in forming a new model of interaction, is slowly helping to stimulate the emergence of public involvement in determining attitudes (Kavada, 2015; Ye et al., 2017). In line with that, deradicalization efforts on social media are a form of independent attitude from the general public to be directly involved in discourse against all forms and understandings of radicalism, especially propaganda on social media. In addition to hashtags (#), internet memes are also an approach often used on social media to support deradicalization.



Figure 3. Memes About Deradicalization on Twitter
Source: Twitter Search (2021)

In addition to maximizing the use of hashtags, meme content is also an alternative in spreading deradicalization ideas and ideas that are more educative and easy to understand. The meme is a culture on the Internet that is semiotic or meaning displayed through messages in the form of images or animations that dynamically can influence the awareness and actions of a person or other social media users (Cannizzaro, 2016; Aguilar et al., 2017). The use of memes in Figure 3 as a public response against all forms of radical action and understanding. Meme content is a new force for distributing messages and ideas so that many people can accept them. The characteristics of memes are simple and repetitive, allowing them to be accessed and distributed repeatedly.

Using hashtags and memes is a quite relevant shortcut in showing participatory narratives supporting deradicalization issues in Indonesia. Hashtags and memes are features in digital literacy culture that can invite other social communities to participate in channeling criticism, interests, or other relevant ideas as a form of expression of civil society in certain socio-political discourses (Mihailidis, 2020; Moreno-Almeida, 2020; Wood, 2019). Hashtags and memes are symbols of rejection of radicalism in Indonesia, which have slowly influenced the collective interest of the movement in social media networks and have also transformed into public spaces. This tendency is seen as an effort by the community to get involved in complex social discourses, which previously were rarely done or shown in public spaces. Maximizing social media such as Twitter has opened new avenues for other people to participate in opposing all forms of radicalism and action. The use of social media as an alternative to disseminate information is becoming more widespread, or at the same time, can accommodate other users to get involved in the same issues

related to deradicalization.

The Collectivity Of The Deradicalization Movement On Twitter

Social media has become a new medium to support and campaign for deradicalization issues in Indonesia. Social media helps raise awareness of how important it is for the public or other civilians to be actively involved in opposing this form of radicalization.

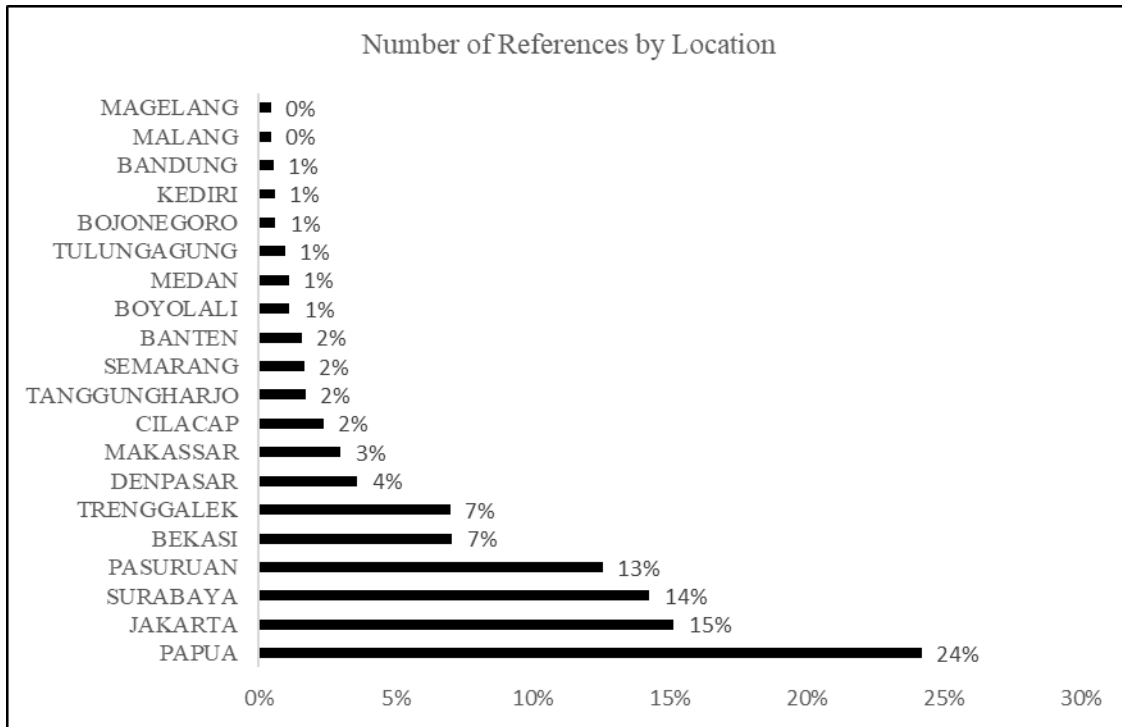


Figure 4. Deradicalization Movement Collectivity on Twitter by Region

Source: Processed by Researchers using Nvivo 12 Plus (2021)

The impact of social media has affected the spread or diffusion of information very fast. A track record evidence this information rate based on the location of Twitter social media users to engage in deradicalization narratives. Figure 4 shows that social media can form a collectivity culture in online social networks. The collectivity interest is a form or symbol of public interest in the discourse of deradicalization in Indonesia. This situation also proves that deradicalization efforts depend on narratives and movements in the public sphere and can also take advantage of social media. This is also based on the fact that social media can form models of relationships, attachments, and relationships that are quite influential on the actions of other users in online social networks (Rainie et al., 2012; Voorveld et al., 2018; Cao et al., 2021).

The deradicalization movement on social media can also be transformed into public spaces. Social media can affect responses in other public spaces, and this is based on the fact that the use

of social media by its users has the convenience of participating, sharing, and creating new spaces (Nofrima et al., 2020; Ahmad et al., 2019). The ability of social media like this has influenced the public's reaction to supporting deradicalization efforts in Indonesia. The transformation from the deradicalization movement to other public spaces can be seen in Figure 5.



Figure 5. The Transformation of the Deradicalization Movement on Twitter into the Public Space

Source: Twitter Search (2021)

Deradicalization as an effort to stem the rate of radicalism has also been shown in the public sphere. Figure 5 shows how the use of Twitter has transformed and influenced public attitudes towards radicalism and acts of terror in Indonesia, shown through activism in the public sphere. The transformation of this movement is evidence of the strengthening of the new deradicalization style or model of the counter-radical movement in Indonesia. This also gives an important meaning that countering acts of terror and radical understanding also requires public awareness to take a more participatory role. This situation is a preventive step in countering the notion of the form of radicalism propaganda. This also makes social media considered strategic enough to accommodate all interests in opposing radicalism, especially in Indonesia.

In this brief reflection, all communities need to show a participatory attitude in opposing actions and forms of propaganda related to radicalism. The public's attitude towards issues of radicalism is carried out as an effort to counter radicalism, especially on social media. Propaganda on social media must also be countered with counter-radicalism narratives that allow

other social media users to be involved in showing collective attitudes and interests against all forms of radicalization. The form of resistance in social media networks can be demonstrated by maximizing counter-radicalism narratives through hashtags, memes, or other social media features (Schmidt, 2018). skills in maximizing digital potential can reduce the vulnerability of radicalism propaganda, especially in online social networks (Wijayanti & Muthmainah, 2018).

CONCLUSION

Social media Twitter is an alternative media that can be used in forming participatory, educative, and preventive narratives against deradicalization efforts in Indonesia. Social media use also affects the community's collective interest in getting involved in responding to all forms of action and understanding radicalization. In addition, the activism of the deradicalization movement shown on social media has also transformed into public spaces and influenced the attitudes of other civilians to get involved. This finding serves as an important argument that deradicalization efforts cannot be carried out with the same approach as what is shown by radicalism, in the sense that deradicalization is not carried out with arrogance or violence, but with a more educative and participatory approach, in particular, maximizing the potential of social media which is proven to be more accommodating to reach the wider community with a more likely tendency to form new participation models.

The substance in this study is seen as a recommendation or alternative choice in maximizing the deradicalization movement in countering radicalism in Indonesia, namely the approach on social media networks. At the very least, this study can be considered in determining the pattern of education, movement, and future campaigns against radicalism and actions. The limitations of this study are in the research method, which only analyzes certain data sources. So that further research is needed to utilize data sources, especially in exploring data sources from other social media platforms.

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