



THE INSECURE VIRUS CONTAMINATION TO TERRORISM IN SOCIETY 5.0 IN INDONESIA'S DIGITAL SPACE

Ali Ridho¹, Mahfuzah Saniah², Joko Prayudha S³, Idi Warsah⁴

^{1,2}Sekolah Tinggi Agama Islam Negeri Sultan Abdurrahman. Kepulauan Riau, Indonesia

³Universitas Negeri Bengkulu, Bengkulu, Indonesia

⁴Institut Agama Islam Negeri Curup, Bengkulu, Indonesia

Korresponden e-mail: ridhoali975@gmail.com

Info Artikel

Diajukan: 1-4-2023

Diterima: 4-5-2023

Diterbitkan: 4-10-2023

Keywords:

Contamination, Digital Media, Insecurity, Terrorism, Indonesia

Kata kunci:

Kontaminasi, Media Digital, Insecure, Terorisme, Indonesia

Abstract

The transformation of conventional mass media into digital has had an impact on human life in all aspects of life, especially patterns of thinking and social practices. Ironically, the public is not yet fully aware of the potential threats posed by digital media. The process of migrating to digital media makes the virtual world lose depth and accuracy in digesting accurate and accountable information. Mental health and terrorism are a small number of diseases that colonize and inhabit the digital world as if preparing to infect its users. This research uses a qualitative approach with a literature study model. The main data sources were obtained from fifty reputable national and international scientific journals and books. Meanwhile, supporting data was obtained from various digital and social media platforms, such as YouTube, websites belonging to the government of the Republic of Indonesia and the private sector, and social media popular among people in the industrial era 5.0. This article examines in more depth how digital media has contaminated its users on a psychological aspect and has become a symptom of an acute social illness. This study concludes that among the forms of digital media disease are acute internet addiction, cybercrime, pornography-sexual crimes, cyberbullying, ignoring others, FOMO, living without a society, culture without privacy, noise in silence, nervous, liking to show off, thirst for appreciation, like sensation-controversy, to radicalism-terrorism.

Abstrak

Transformasi media massa konvensional menjadi digital telah memberikan dampak pada kehidupan manusia dalam segala aspek kehidupan, khususnya pola berpikir dan praktik sosial. Ironisnya, masyarakat belum sepenuhnya memiliki kesadaran adanya potensi dan ancaman yang ditimbulkan oleh media digital tersebut. Proses migrasi ke media digital membuat masyarakat dunia maya kehilangan kedalaman dan akurasi dalam mencerna informasi-berita yang akurat dan akuntabel. Kesehatan mental dan terorisme menjadi sebagian kecil penyakit yang berkoloni dan mendiami dunia digital seakan-akan bersiap untuk menginveksi para penggunanya. Penelitian ini menggunakan pendekatan kualitatif dengan model studi literatur. Sumber data utama diperoleh dari lima puluh jurnal ilmiah nasional dan internasional bereputasi dan buku. Sementara itu, data penunjang diperoleh dari beragam platform media digital dan sosial, seperti youtube, situs web milik pemerintah Republik Indonesia dan swasta, dan media sosial populer di kalangan masyarakat era industri 5.0. Artikel ini membahas secara lebih mendalam bagaimana media digital telah melakukan kontaminasi kepada penggunanya pada aspek psikologis dan menjadi gejala penyakit sosial yang akut. Penelitian ini menyimpulkan bahwa diantara bentuk penyakit media digital adalah kecanduan internet akut, kejahatan dunia maya, pornografi-kejahatan seksual, cyberbullying, mengabaikan orang lain, FOMO, hidup tidak bermasyarakat, budaya tanpa privasi, bising dalam sepi, baper, suka pamer, haus apresiasi, suka sensasi-kontroversi, hingga radikalisme-terorisme.



Introduction

The disruption era is filled with the formation of innovations and transformations that take place gradually and massively and on a large scale so that the peak gives the effect of change into all systems and human arrangements with a new model. In the era of disruption, human life cannot be separated from the hustle and bustle of the development of digital technology because digital technology in this era has led humans to evolve (change) how to live life, socialize, communicate, be cultured, have politics, and worship (Ivanov and Dolgui 2021). In addition, among digital media which, is the 'second life' for humans in the virtual world, is social media which has brought the effect of changes in communication from conventional models to modern and all-digital models (Rahardja, Lutfiani, and Juniar 2019). Generation Z and Millennials may not have a stutter in welcoming the era of disruption (Gloria 2022), but for the generations X and Y, of course, they are considered to require hard and smart work in responding to the rapid changes in information technology in the era of disruption (Hadianti 2021). In the aspect of communication technology, for example, several decades ago, communication tools (mobile phones) were used by users to make calls and send messages via WhatsApp and SMS. However, since the digital era 4.0 and coupled with the Covid-19 virus in early 2020, cell phones have turned mobile phones into tools for online learning, trading, seminars, to obtaining practical and fast religious resources (Grantz et al. 2020) (Mathrani, Sarvesh, and Umer 2022) (Dedaj et al. 2022).

The utilization of technology and the internet forms a model for people to interact, behave, think, and communicate in a social-community environment to form a digital culture (O'Neill and Stapleton 2022). In 2022, the average estimated time spent by Indonesian people to access the internet in one day is 8 hours 36 minutes, while the global community spends an average of 6 hours 54 minutes in a day (Puspita et al. 2021). These data indicate that the Indonesian people are very loyal to accessing the internet (Dinata et al. 2021). However, this fact is inversely proportional to the Indonesian people condition, especially in science and the goodness of digital literacy. In fact, the aspects mentioned above have a significant and fundamental role so that the capabilities possessed by the Indonesian people do not revolve around the ability to use gadgets alone (Purnama et al. 2022).

The challenges faced by society in the digital era include the environment which has a significant role in providing demands to individuals or community groups to adapt to unexpected changes (Viola and Fitrianto 2022). The community is required to act quickly and decisively in taking action against uncertain environmental conditions (Lawrance et al. 2022). These conditions seem complex, dynamic, interdependent and ambiguous outside the habits of society in general (Hardhienata, Suchyadi, and Wulandari 2021). Thus, the outside the box thinking model becomes a necessity that must be chosen and out of the old habits, the process of upgrading one's abilities (Siegfried and Colander 2022).

In the fourth mega shifts counter behavior in Covid-19, what needs to be known is that there are changes that occur in the order of global society (Looi, Kemp, and Song 2022). Stay at home lifestyle is a pattern of life for consumers (service users) who are trying to find solutions that can support activities that can be done by staying at home (Cransac-Miet et al. 2021). Among the examples are attending webinars through a virtual application connection (zoom) and the communication model applied is virtual communication (go virtual) (Nesher Shoshan and Wehrt 2022). In Maslow's paradigm, community needs also return to basic (primary) needs, namely clothing, food and health (bottom of the pyramid) (Et. al. 2021). It is different when the Covid-19 pandemic has

not yet occurred, the needs of the community may have taken the form of self-actualization (Rajendram et al. 2020). However, on the other hand, it makes people have a deeper sympathy and empathy towards their families, neighbors and fellow Indonesian children who are experiencing difficulties and suffering caused by the Covid-19 pandemic (Daulay 2021).

On the other hand, data regarding the ranking of the inclusive internet index in ASEAN in 2021, Indonesia occupies the 74th position in the Global Ranking of the Inclusive Internet Index for the 2021 readiness category (Rai, Heryadi, and Kamaluddin N. 2022). The Readiness category analyzes and measures capacity in accessing the internet which includes skills, cultural acceptance and policy support. Indonesia is better than the Philippines in 80th position and Thailand in 102nd position, and the ranking is still below Malaysia which is in 6th position, Singapore which is in 19th position, Vietnam in 52nd position and Myanmar which is in 65th position. Things that need to be avoided in using digital media are starting a potential conflict by expressing a war of words that are hateful and fighting, mocking others and mentioning their names openly, explaining other people without mentioning their names, sharing information about personal problems, being too extreme and leading to racists and discriminations (Kastolani 2020).

The presence of the internet has several positive impacts that can be felt by the digital community, including:

- a. The internet can help as a communication medium that connects individuals and groups even though they are far apart from each other (Dzardanova et al. 2022);
- b. The internet can be used as a medium for exchanging data that can be used in the work of the digital society;
- c. The internet can be used as a medium in finding and obtaining data or information;
- d. The internet can be used as a medium of convenience in running a business (work);
- e. Internet can be used as a medium of additional income sources;
- f. Internet can be used as a medium in carrying out the process of learning and teaching science and skills;
- g. The internet can also be used as a tool that facilitates other fields such as social, political, government and so on (Hu, Chohan, and Liu 2022).

This scientific article will conduct further and in-depth exploration of the various negative impacts caused by the digital world on Indonesian society in particular. These negative impacts include the form of viruses that attack the psychological side of digital media users, such as insecurity, and sexual crimes, to the threat of radicalism and terrorism which at any time poses a threat and is ready to attack digital media users who come from all ages and backgrounds. In this article, the researcher emphasizes the importance of digital and social media users understanding and applying ethics in digital media, so that the people of the digital world in Indonesia can safely surf the internet safely, comfortably, and responsibly based on the ethics and morals that have become the philosophy of national and state life in Indonesia.

Methods

This research used a qualitative approach with a literature study model. Literature study is a research process by collecting library data, reading and studying carefully, and processing research data. The main data sources were obtained from fifty scientific journals and books. Meanwhile, supporting data were obtained from various digital and social media platforms, such as YouTube, websites owned by the government of the

Republic of Indonesia and the private sector, and popular social media among the people of the industrial era 5.0. The authors in this scientific article provides limitations in obtaining data, namely between 2019 to 2022 with the aim of obtaining accuracy, accountability, and novelty in research.

Results and Discussion

1. Negative Impacts of Digital Media

With all forms of convenience and benefits that can be obtained by the digital community from the internet, in fact, apart from having a positive impact, the presence of digital media (internet) has also caused a 'tsunami' accompanied by destructive waves in the form of various negative impacts. Consciously and unconsciously, digital media users, ranging from children, teenagers, and even adults have experienced by this impact. The harmful negative impacts caused by digital media (internet) are felt regardless of age, education, occupation, and social status. Negative contamination caused by the unwise use of digital and social media. They are:

a. Internet causes acute addiction for its users

The internet from the first time it was created until now has become an integral part of modern human life that is useful as a means of communication, education, business, and entertainment. The behavioral model of Internet excessive use has similarities to substance addiction, such as intolerance, alienation, difficulty not repeating, and other disturbances in daily life (Abdel-Salam et al. 2019). However, there was no consistent change in physical aspects accompanying excessive internet use, as was the case with the use of addictive substances (narcotics). Neurological and neuroimaging studies of Internet excessive users show biological changes in the prefrontal cortex similar to those found in other addictive syndromes. Changes in brain structure also occur in the temporal cortex and ventral striatum, impairing executive functions in planning and reasoning and increasing the risk of impulsivity, resulting in loss of control over internet use (Wang et al. 2022). In addition, in a study conducted by Noviana Dewi and colleagues, it was found that excessive internet use and anxiety in the communication process simultaneously had an effect on the cooperative character of students. In a broader scope, it can be concluded that the excessive use of digital and social media also applies to the social-society interaction model which tends to be limited and communication that communicators and communicants fail to understand is caused by the existence of barriers .

b. The emergence of all forms of cyber-based crime (theft of personal data)

Crime in cyberspace generally takes various forms, including phishing. The type of crime in the form of phishing is cybercrime that aims to take personal data of digital media users, such as data about credit cards, banking data, ATM passwords and e-mails, and other devices that allow hackers to illegally access smartphone devices. and computers owned by victims without realizing it. In some cases the losses caused by the phishing crime model are in the form of material (money), valuable documents, to personal photos and videos that are distributed to social media Instagram, Twitter, Telegram, and Facebook (Paterson 2019).

c. Pornography and Sexual Violence

In a scientific study, field facts found that nearly 60% of women from 22 countries from around the world have experienced online-based sexual violence

(digital world) and women in Indonesia occupy a percentage of 38% in KGBO cases, especially on social media Instagram, WhatsApp, Twitter, Snapchat, and TikTok. From total number, women under the age of 18 occupy the highest position. Forms of sexual crimes in digital media can be found in the form of harsh words that lead to a person's physical (body shaming), comments that lead to sexuality, to the giving of threats by perpetrators of sexual crimes to their victims through short messages (Tanaya, Rompis, and Rafianti 2022).

Steps that need to be taken by digital media users in avoiding online-based sexual crimes include being selective in choosing other people's accounts to be followers, not easy to give feedback to other digital media users who indicate sensitive and sexual matters, and stop communication and block accounts and sites that have the potential to cause sexual crimes, as well as deepen knowledge and insight into digital media by prioritizing ethics. This is because digital media is a representation of the real world as a gathering place for humans who come from various backgrounds (religion, ethnicity, customs, traditions) that need to be guided by good ethics in interacting between one individual and another or group with other groups.

d. *Cyberbullying*

Bullying in its metamorphosis has been found not only in the real world, but has shifted to the realm of digital media. Scientific publications written by Gary W. Giumetti and Robin M. Kowalski with the title *Cyberbullying Via Social Media and Well-Being* explained that in digital media, social media users' behavior was found to bully other social media users. The victims can be children, adolescents, and adults which ultimately have a negative impact on real life. Among the negative impacts are someone starts to behave in a closed manner, dislikes crowds, moodiness, and acute sadness, attempts to commit suicide, until it seems as if the world has stopped running. Bullying generally leaves a lasting trauma on the emotional and psychological side of the victim, and takes a long time to treat and treat the victim to recover (Giumetti and Kowalski 2016).

e. *Ignoring the people around*

Besides that, the circulation of information that occurs in the digital world (internet) has a tendency to firehose of falsehood (lies). Lies are in the form of an effort to obscure and encourage users to carry out cognitive activities (thinking) and behavior (actions) without realizing it according to the wishes of the propagandists. The actors who make 'false' information use the internet, social media, journalism, conventional and professional media massively, continuously, quickly, repeatedly and without facts by going through various channels to make it easier to carry out their evil mission (Obar and Oeldorf-Hirsch 2020).

2. Unhealthy Culture In Digital Media

Then, writing that is in the realm of social media is a representation of the psychological behavior of a digital media user. The digital world should be a blessing, not a disaster for mankind caused by an unhealthy digital culture. Among the unhealthy forms of digital culture are:

a. Fake and "Miss-Queen"

FOMO (Fear of Missing Out) is a form of psychological disorder in the form of worrying about losing or missing a moment on social media. Infecting the majority of adult, generation Z and millennial social media users who put forward a stylish and 'fake' life in digital culture. A life that is inversely proportional to the

portrait of the real world in order to get a recognition from others. Poor is described as rich, stupidity is described with knowledge, until the decline of values is described as progress. People with FOMO have difficulty getting good quality sleep, disturbed eating patterns, difficulty enjoying togetherness in the realities of life. (Saavedra and Bautista 2020)

b. *Not Grounded*

Digital human life that has room to enjoy themselves and live in the 'trap' of social media. Life oriented to the world without touching the social world, so that people no longer know the conditions and situations in which they live. Various cases have been found, such as neighbors who died for days, but the surrounding community did not know it, neighbors who were sick and needed help, but no one provided assistance and so on (Irwin-Rogers 2019).

c. *Culture Without Privacy*

It is a form of digital culture where all social and digital media users have the potential to be anything and anyone. They are obsessed with being a celebrity and master things at the expense of privacy. The life of the digital generation is too excessive in sharing information related to itself. In addition, digital media users are also vulnerable to leakage of personal data as a result of carelessness in sharing personal data in cyberspace, so that personal data that has been spread across digital media is likely to be used by people who are not responsible for criminal activities that harm others or institution.

Indonesia is one of the countries in the world whose population has experienced leakage of personal data, apart from weak government regulations, it is also due to weak public awareness in an effort to protect their personal data. In July 2021, as much as 2,000,000 customer data from the insurance company Bank Rakyat Indonesia (BRI) Life was allegedly leaked and traded on dark market platforms in cyberspace. Then, in August 2021, the Population Identification Number (NIK) of the presidential and vice presidential candidates for the 2019 General Election was displayed on the Infopemilu2.kpu.go.id page. In addition, in September 2021 as many as 1,300,000 data from the Ministry of Health's e-HAC users were indicated to have leaked, in January 2022 it was found that data on Covid-19 patients owned by the Ministry of Health of the Republic of Indonesia was also indicated to have leaked and 160,000 data on job applicants for PT Pertamina have been leaked and traded through a raid forum, a site used as a means of buying and selling personal data.

Thus, digital media users need to have higher vigilance in conducting electronic transactions, especially transactions that require the submission or filling of personal data. In addition, the government of the Republic of Indonesia through related ministries and institutions should mitigate and strengthen cyber networks to prevent incidents of leakage and theft of public data from reoccurring. Because, if there is no initiative in the form of firmness and concrete steps taken by the government in terms of protecting the personal data of the people, it is not impossible that the Indonesian people will be harmed and injure the values of justice that have been regulated in the applicable laws and regulations.

d. *Noise In Silence*

Modern humans appear in the eye to live life in a crowd, but in fact they are in a small space of loneliness and solitude. Millennials and Generation Z are considered to be the largest generation living in this phase. How they in digital

and social media narrate themselves with happiness, joy, intimacy, crowds, and being surrounded by people in a harmonious circle of friends. Pictures and photos uploaded through digital media and social media owned are in the tens to hundreds accompanied by various kinds of captions. However, in the real world they are depressed, frustrated, mentally and psychologically disturbed by hopes and desires that are inversely proportional to the situation in digital media.

e. *Culture of Weak Heart (Brittle)*

Life on social media is an illusion that has been depicted in such a way by various manipulations and hiding the real situation from its owner. If what is shown is a reality, only with the least percentage. As a user of digital (social) media, you should not overdo it in responding to everything that ultimately leads to psychological 'pain'. An example is to stop making comparisons of success in life, career, marriage, education between oneself and others.

The millennial generation has also recently been experiencing moodiness and pessimism when returning from participating in 'buber' activities (breaking fasting together). Iftar has become a cultural 'must' for Muslim communities around the world, without exception Indonesia, which has the largest Muslim population in the world. The culture of breaking the fast which was originally a means of establishing friendship and reminiscing about the good times in the past has turned into a competitive stage in displaying career success, expensive clothes worn, luxury vehicles used, and houses used as residences. It doesn't stop there, they will generally upload to social media accounts to get feedback from others. This is in contrast to the iftar participants who in terms of careers and finances have not reached a good level or seem to be left behind by their peers. So, after having iftar together, they will get a negative and insecure impression that has a big impact on the psychological aspect.

Then, the use of digital and social media must be limited in the aspect of self-knowledge is a must. It means that a person must be able to do deep reading and exploration of himself. To what extent is the knowledge, potential, expertise, fashion possessed, so that it will bring up enlightening new knowledge in responding to all forms of problems that may arise, especially from digital and social media. Furthermore, know your emotions, this aspect is an introduction to the emotions possessed by a digital media user. The duration in the use of digital and social media will have a major influence when the psychological condition of the user is in a state of anger and sadness. The best step is to limit as little as possible or even not open social media when in these conditions.

When someone is in a psychologically shaken condition, someone will have a negative thought model and start comparing himself to others. In scientific language, it is called social comparison, which is a process of someone assessing the things that exist in him with other people or groups. Social comparison is a symptom that takes place automatically when someone opens social media and tends to be aware of the perpetrator, causing envy, guilt, and feeling that his life is less fortunate than other people.

In addition, in using social media such as Instagram, Twitter, and Facebook, it is necessary to pay attention not to have any hope of followback, avoid liking and loving, avoiding prejudice if messages and comments do not get replies from other social media users, and always instill in the principle of in life that communicating through social media is best compared to conventional (face-to-face) communication that is able to know the psychology and character of the

interlocutor. So, we are still able to use social media in a healthy manner without being infected with a negative virus in the form of being carried away by feelings over the lives of others. Everyone is born with different backgrounds and gifts given by their creator, everyone has been given the best potential according to the life line that will be lived, take advantage of everything optimally and wisely (Kim 2021).

f. *High Hearted Culture (showing off)*

The digital world always has a complex problem, especially a form of negative culture that infects its users, namely showing off (flexing culture). The perpetrators range from officials of a government or ministry, celebrities, politicians, religious leaders, to ordinary people. The goal to be obtained from this 'showing off' behavior is an acknowledgment of the wealth and luxury that is 'claimed' to be owned. In addition, the phenomenon of the "sultan and the crazy rich" which has recently been in the spotlight in Indonesia has mushroomed in the realm of social media. However, in the end, this phenomenon slowly faded as the perpetrators were caught by the law and imprisoned for alleged cases of gambling and fraud that harmed many parties.

Of course, Indonesian people still remember a flexing that aims to get financial benefits in the form of promoting Umrah and Hajj to the holy land at low prices. The culprit showed off the splendor and luxury of his house by inviting a private television station. Travel abroad on a privately chartered plane and show off expensive jewellery. The public was amazed and finally willing to become consumers or participants of Umrah through the services of Umrah and Hajj providers owned by the perpetrators. However, in the end the service provider was arrested by the police on suspicion of fraud and embezzlement of funds originating from prospective pilgrims with a total of hundreds of billions of rupiah.

The culture of 'showing off' on social media is a fact that cannot be erased. However, as a wise social media user, you must be able to respond and protect yourself. This is done by limiting and stopping consuming materials and not following social media accounts that indicate flexing culture. Because, in the author's view, showing off luxury just to get the attention of the virtual world public will only hurt other people whose socio-economic conditions are not good and tend to lack empathy. But ironically, the general public have not been able to think and act with common sense and critically. They seem to be swayed in illusions and lies that are deliberately created for profit. As intellectuals and public educators, it is fitting to have a role to make people aware of getting moral-ethical consumption.

g. *Appreciation Thirst Culture*

The creators of social media have known that social media has a negative impact on the psychological health of its users. Meanwhile, humans have been born with an innate nature in the form of wanting recognition, acceptance, and gaining popularity. With the presence of social media as a means to achieve these three things, humans have been increasingly racing and enthusiastic in getting

the existence they want. In particular, generation Z and Millennials who do not know enough about social ethics and the peak of their own existence.

Social media has provided easy and inexpensive facilitation for its users to describe themselves in such a way as to others. In social media a person is able to choose the background of his own description as desired to make it look popular. Someone who is hungry for appreciation in the real world also has the same symptoms in social media with the main goal being popular.

h. *Culture of Sensation and Controversy*

Among the conveniences of social media that can be felt today is the interaction between fellow users (netizens) without having to first know their ethnicity, religion, region, and country of origin. However, on the other hand, social media is also a means for someone to find and create a sensation-controversy that can lead to positive or negative things. Statements and attitudes of social media users are easily and in a matter of seconds uploaded to their social media accounts. Then, it creates a sensation and controversy in the community.

The sensations and controversies created by social media users, from government officials to public figures, and ordinary people have finally received mixed responses from the people of the digital world. Responses that provide support to ridicule are considered to have come out of moral ethics in society. In addition, sensations and controversies have a powerful effect if the perpetrator is someone who is considered to have a large following or mass base, especially religious figures affiliated with certain socio-religious organizations. This is because the sensations and controversies that carried out have played a role in causing slander and confusion in the religious aspect in society until finally the community experiences chaos and potential conflicts of division (Rindzevičiūtė 2022).

Indonesian people certainly still remember a content creator who distributed food for sahur in the month of Ramadan in 2021. However, the food provided turned out to be filled with garbage and finally the perpetrator was reported to the police and finally got a punishment. In addition, the public also remembers the behavior of luxury car drivers who threaten other road users using firearms because they do not accept being reprimanded for not driving recklessly. Finally also arrested by the police and apologized for his treatment. Finally, a religious figure (priest) named Saifuddin Ibrahim who said and asked to delete 300 verses of the Qur'an, the pastor was eventually wanted by the police who collaborated with the FBI in the United States to arrest him.

This kind of culture of sensation and controversy has long plagued digital and social media users. In the era of the development of conventional mass media, this phenomenon has emerged, but the acceleration of the spread of news is not as fast and massive as in the era of digital media. Wisdom and wisdom are needed in using social media, so that a healthy digital and social media climate can still be created in the midst of a large and alternating flow of information.

3. *Radicalism Virus – Terrorism In Media Digital*

The Indonesian Muslim community is the group that has the largest number of population in the world. The Muslim community has undergone a tremendous transformation in the aspect of religiosity and the acquisition of religious resources (Fakhruroji 2019). The Muslim community in the digital world in studying religious

scholarship has been oriented and takes the main reference on the internet. On the internet they are able to search and find various sites that provide sources and news about the Islamic world according to their tastes and desired ideological style. Among them are *nu.or.id*, *islami.co*, *islampos.com*, *rumaisho.com*, *IbTimes.id*, *konsultasisyariah* and others. Each of these sites has a different style and model in presenting information to its fans, according to the religious understanding that is its trademark. Social media users who are 'thirst' to get information and news about worship, muamalah, sharia, and Sufism.

In the observations made by the authors, there is an interesting phenomenon that readers of religious (Islamic) online media information and news who also read general online media are found in small quantities. This phenomenon shows that the people of the digital world in receiving information, especially religion, have a tendency from one source and do not have the initiative to make comparisons in the form of second opinions and second statements with other general online media. Thus, such an information acquisition model is considered dangerous for the health of digital literacy in cyberspace because it does not have a tradition of 'comparative thinking' (comparing information sources). In the end, it is the cause for conservative religious figures in Indonesia with shallow and narrow views and attitudes, being a priori and strong rejection of other people who have different principles and different perspectives. At its peak, it infects society in creating harsh and rigid behavior towards fellow religious people.

Indonesia has become a 'free market' in a cycle of ideologies originating from all over the world. Starting from the ideology of secularism, socialism, communism, hedonism, radicalism and religious thought models that thrive and compete openly in Indonesia. The international community and Indonesia in particular still have an imprint on the memories of the radicalism-terrorism group that has horribly destroyed human civilization in terms of life, property and intellectual property, namely ISIS. Youth, children, and women are used as spearheads in carrying out killings starting from the Middle East, Europe, Africa, South Asia and Indonesia. The group that proclaimed itself in Iraq and Syria in 2013 was rapidly developing ideology (takfiri), ideas and campaigns (propaganda) that it carried out in the country through the digital world. This is a necessity faced by the Indonesian people, that Indonesia is the main target in the spread of foreign ideologies that try to change the characteristics and characteristics of the Indonesian people themselves as desired by these transnational groups.

Radicalism is an understanding that animates acts of terrorism anywhere. However, an individual who is exposed to radicalism does not necessarily lead to acts of terror. Radicalism arises as a result of manipulation and distortion of religious values. Radicalism is like a dangerous virus and has the potential to spread to all levels of society regardless of ethnicity, profession, level of intellectuality and is an important note that acts of radicalism-terrorism are not related to religions recognized by God and their carriers, namely the prophets and apostles. The notion of radicalism and acts of terrorism is generally found in religious 'persons' who come from the majority of a religion in a certain area. Indonesia, whose population is dominated by the Muslim community, directly the perpetrators of radicalism-terrorism are individuals who are Muslim. Acts of terrorism are not the ultimate goal to be achieved by terrorist actors, but only one of a series of methods used for propaganda for certain political and power goals. The goal expected by terrorists is to

get a government takeover and replace the Pancasila ideology with a transnational ideology (*khilafah*) which is based on religious distortion (Roqib and Suparjo 2020).

Then, the challenges in digital literacy are not easy. Because everyone has their own ideological reference, it is difficult for people to believe the opinions and facts that are described, accompanied by suspicions of truth or falsehood in information and news. At its peak, someone has taken a defensive position (blocking) from the flood of information in the digital world. In addition, 'fake' media on the other hand have a special place compared to media that have proven their legitimacy for the virtual world community whose digital literacy level is still not good. After the collapse of the New Order era, different societal ideologies emerged after previously being subjected to strict emphasis and tendencies by the ruling government. This can be seen from the embodiment of expression in religion, dress, socializing, politics and so on. However, it turns out that this phenomenon does not necessarily become a gift that is received with an open and tolerant attitude for certain groups who seem not ready for diversity. Groups that reject Indonesia's diversity then promote ideology and propaganda through digital and social media (Haramain et al. 2022). Thus, the digital and social worlds have become a battleground between polite-moderate and rigid-conservative ideas and ideologies (Ahyar and Alfitri 2019).

The world of digital and social media has become a polarizing tool for the dark cloud of hatred that at any time can turn into a rainstorm of division and conflict in the real world. The case of the 2017 DKI Pilkada and the 2019 Presidential Election are tragic events that have become a history of religious-political distortion on social media by political actors to gain power and interests for a moment until finally disturbing peace and humanity in the country. (Kristiyanti, Normah, and Umam 2019) People who are wise and have a conscience will certainly not take a silence in responding to these phenomena, they should start writing down their ideas and ideas in the form of content, information and news with the aim of creating a soothing and conciliatory narrative.

4. Digital Ethics

In social media, ethics and manners are one of the important principles that every user must pay attention. These aspects need to be applied, especially in showing attitudes and opinions to audiences in the realm of cyberspace. Ethics and courtesy are also aspects that cannot be ruled out in minimizing the hubbub and misunderstanding in cyberspace. Expressing opinions that ignore the norms and ethics that apply in social media. The bad ethics of social media for Indonesian netizens is caused by community groups who use social media as a place to express opinions that cannot be expressed or shown to people in the real world. Behavior that does not pay attention to ethics and manners on social media is also in accordance with the current state of reality, where ethics and manners in the real world are also often a separate problem (Alam, Biddle, and Stobert 2021).

In a conference called ASEAN SOMRI which was held in the Philippines in 2017, five values were agreed upon by digital media users, namely:

a. *Responsibility*

It is an attitude that must be possessed by digital media users in the form of thinking maturity and being responsible for information and content that has been uploaded on digital media.

b. *Empathy*

The continuation of the attitude that must be possessed by the second digital media user is a sense of empathy for the feelings of others after someone has previously uploaded their posts in certain digital media. Empathy includes emotional and psychological feelings that arise from other people as a result of responding to previously posted uploads.

c. *Authenticity*

As a good user of digital media, one must remain in an authentic position and be aware of all forms of information circulating in the virtual world.

d. *Discernment*

An attitude of wisdom and wisdom possessed by critical digital media users conducts an in-depth evaluation process of content and information originating from online media before taking further action against it.

e. *Integrity*

An attitude that must be possessed by the digital era community in online media to carry out correct and directed actions, an attitude of daring to voice (say) the truth, admit a mistake and fight against negative behavior in the virtual world (Guttman and Lev 2021) (Lassere and Whyte 2021).

The democratic system in Indonesia does give freedom to the public in expressing their opinions, in accordance with the basis in Article 28E paragraph (3) of the 1945 Constitution (Eddy and Medaline 2022). However, democracy is often misunderstood as an absolute freedom, so this is what ultimately makes people act arbitrarily. In practice, ethics and courtesy have clear substance and footing in regulating unwritten community governance. A good social order is when people have high standards of judging a moral quality (Eddy and Medaline 2020). Although basically ethics is a non-formal norm that is not written, but it is a mutual agreement by the community, in fact the Indonesian people have written rules in regulating ethics in social life. The written rules regarding ethics are contained in the MPR Decree Number VI of 2001 concerning the Ethics of National Life. TAP MPR has a goal to realize the ideals of unity and integrity, resilience, independence, excellence and glory, as well as environmental sustainability based on the noble values of the Indonesian nation (Asshiddiqie 2021).

TAP MPR VI/2001 on the Ethics of National Life has eleven points that must be put forward by the people of Indonesia:

1. Honesty;
2. Trust;
3. Exemplary;
4. Sportsmanship;
5. Discipline;
6. Work ethic;
7. Independence;
8. Tolerance;
9. Shame;
10. Responsibility;
11. Maintain self-respect and dignity (Ludigdo and Mashuri 2021).

Conclusion

Ethics in digital media is considered to be owned and carried out by digital media users to get a concept that is in line with the assessment of good and bad for global humans within a certain space and time range. Ethics and manners that are based on

morals and decency that have been owned by the Indonesian people can be a reinforcement of the stance in the face of upheaval and changes in various perspectives and mindsets faced, especially in the digital space. Ethic is also able to become a provision and 'compass' for digital society in Indonesia not to lose orientation (purpose in life) in the midst of a nation that is facing cultural, economic, social, political, and scientific transformations that are intertwined throughout the world. In addition, ethic is also able to become an effective 'weapon' in dealing with the spread of ideologies that have the potential and have damaged the order of harmony in society, so that they are still able to act by prioritizing common sense, critical, and objective.

Digital media is capable of being a propaganda tool carried out by certain individuals and groups to achieve a goal by ignoring ethics and rules in communicating in the digital space. Propaganda activities through digital media are carried out with full awareness, structured planning, and continuous evaluation. Propaganda models on social media are often found when a country is in a phase of political upheaval, economic downturn, justice is obtained by the community is not balanced, and debates that lead to hate and discriminations have been found in religious and community leaders. The application of ethics in using digital media is also expected to be able to create a psychologically healthy society and avoid the negative impacts of psychological-social diseases in the form of unhealthy mentality, acute addiction, cybercrime, pornography-sexual crimes, cyberbullying, ignoring others, FOMO, living without society, culture without privacy, noisy in silence, baper, likes to show off, thirsts for appreciation, likes sensation-controversy, and radicalism-terrorism in the name of religion.

References

- Abdel-Salam, Doaa M., Hajar I. Alrowaili, Haifa K. Albedaiwi, Amnah I. Alessa, and Hanan A. Alfayyadh. 2019. "Prevalence of Internet Addiction and Its Associated Factors among Female Students at Jouf University, Saudi Arabia." *Journal of the Egyptian Public Health Association* 94(1):1-8. doi: 10.1186/s42506-019-0009-6.
- Abdel-Salam, Doaa M., Hajar I. Alrowaili, Haifa K. Albedaiwi, Amnah I. Alessa, and Hanan A. Alfayyadh. 2019. "Prevalence of Internet Addiction and Its Associated Factors among Female Students at Jouf University, Saudi Arabia." *Journal of the Egyptian Public Health Association* 94(1):1-8. doi: 10.1186/s42506-019-0009-6.
- Ahyar, Muzayyin, and Alfitri Alfitri. 2019. "Aksi Bela Islam: Islamic Clicktivism and the New Authority of Religious Propaganda in the Millennial Age in Indonesia." *Indonesian Journal of Islam and Muslim Societies* 9(1):1. doi: 10.18326/ijims.v9i1.1-29.
- Alam, Aniq, Robert Biddle, and Elizabeth Stobert. 2021. "Emics and Etics of Usable Security: Culturally-Specific or Culturally-Universal? BT - HCI for Cybersecurity, Privacy and Trust." Pp. 22-40 in, edited by A. Moallem. Cham: Springer International Publishing.
- Asshiddiqie, Jimly. 2021. "Jurnal Konstitusi Dan Demokrasi Memperkenalkan Peradilan Etika." 1(1).
- Cransac-Miet, Amélie, Marianne Zeller, Frédéric Chagué, Agnès Soudry Faure, Florence Bichat, Nicolas Danchin, Mathieu Boulouin, and Yves Cottin. 2021. "Impact of COVID-19 Lockdown on Lifestyle Adherence in Stay-at-Home Patients with Chronic Coronary Syndromes: Towards a Time Bomb." *International Journal of Cardiology* 323:285-87. doi: <https://doi.org/10.1016/j.ijcard.2020.08.094>.
- Daulay, Nurussakinah. 2021. "Home Education for Children with Autism Spectrum Disorder during the COVID-19 Pandemic: Indonesian Mothers Experience."

- Research in Developmental Disabilities* 114:103954. doi: <https://doi.org/10.1016/j.ridd.2021.103954>.
- Dedaj, But, Gokcen Ogruk-Maz, Mjellma Carabregu-Vokshi, Luljeta Aliu-Mulaj, and Khalid M. Kisswani. 2022. "Improving ICTs (Mobile Phone and Internet) for Environmental Sustainability in the Western Balkan Countries." *Energies* 15(11):1-13. doi: 10.3390/en15114111.
- Dinata, Hartinah, Program Studi, Magister Psikologi, Fakultas Psikologi, and Universitas Tarumanagara. 2021. "Pengaruh Kecemasan Terhadap Problematic Internet Use Dengan Prokrastinasi Akademik Sebagai Variabel Mediator Mahasiswa Pada Masa Pandemi COVID-19."
- Dzardanova, Elena, Vlasios Kasapakis, Damianos Gavalas, and Stella Sylaiou. 2022. "Virtual Reality as a Communication Medium: A Comparative Study of Forced Compliance in Virtual Reality versus Physical World." *Virtual Reality* 26(2):737-57. doi: 10.1007/s10055-021-00564-9.
- Eddy, Triono, and Onny Medaline. 2020. "Strengthening The Right To Freedom Of Opinion On The Fundamental And Constitutional Rights Of Social Media Users Based On Collaboration Of The 1945 Constitution And The Uu Ite In Indonesia." 2072-77.
- Eddy, Triono, and Onny Medaline. 2022. "Behavior Of Social Media Users In Strengthening The Right To Freedom Of Thought And Basic Rights Of Social Media Users Based On Cooperation In The 1945 Constitution And The Ite Law In Indonesia." 6(10):2739-47.
- Et. al., Dr. Priya Dwivedi, . 2021. "Maslow Theory Revisited-Covid-19 - Lockdown Impact on Consumer Behaviour." *Turkish Journal of Computer and Mathematics Education (TURCOMAT)* 12(2):2445-50. doi: 10.17762/turcomat.v12i2.2072.
- Fakhruroji, Moch. 2019. "Maintaining Indonesian Muslim Identity through Islamic Study Groups." *Komunitas: International Journal of Indonesian Society and Culture* 11(1):75-84. doi: 10.15294/komunitas.v11i1.16950.
- Giumetti, Gary W., and Robin M. Kowalski. 2016. "Cyberbullying Matters: Examining the Incremental Impact of Cyberbullying On Outcomes Over and Above Traditional Bullying in North America BT - Cyberbullying Across the Globe: Gender, Family, and Mental Health." Pp. 117-30 in, edited by R. Navarro, S. Yubero, and E. Larrañaga. Cham: Springer International Publishing.
- Gloria, Nocera. 2022. "Zurich University of Applied Sciences ZHAW School of Management and Law Fintech Revolution and Traditional Banks : What Factors Influence Members of Generation Z to Place Their Trust in Fintech Companies , Specifically Neobanks , over Traditional Banks as Banking and Financial Service Providers ? A Case Study on the Banking Application of the Swiss Neobank Yuh."
- Grantz, Kyra H., Hannah R. Meredith, Derek A. T. Cummings, C. Jessica E. Metcalf, Bryan T. Grenfell, John R. Giles, Shruti Mehta, Sunil Solomon, Alain Labrique, Nishant Kishore, Caroline O. Buckee, and Amy Wesolowski. 2020. "The Use of Mobile Phone Data to Inform Analysis of COVID-19 Pandemic Epidemiology." *Nature Communications* 11(1):1-8. doi: 10.1038/s41467-020-18190-5.
- Guttman, Nurit, and Eimi Lev. 2021. "Ethical Issues in COVID-19 Communication to Mitigate the Pandemic: Dilemmas and Practical Implications." *Health Communication* 36(1):116-23. doi: 10.1080/10410236.2020.1847439.
- Hadianti, Siti. 2021. *Menyiapkan Guru Masa Depan: Sebuah Perspektif*.
- Haramain, Muhammad, Hannani, St Aminah, Abdullah Thahir, Muliati Muliati, and Muhammad Jufri. 2022. "The Contestation of Religious Radicalism Discourses by

- Indonesian Muslim Netizens." *The Seybold Report Journal* 17(7):674–782. doi: 10.5281/zenodo.6901124.
- Hardhienata, Soewarto, Yudhie Suchyadi, and Dian Wulandari. 2021. "Strengthening Technological Literacy in Junior High School Teachers in the Industrial Revolution Era 4.0." *Jhss (Journal of Humanities and Social Studies)* 5(3):330–35. doi: 10.33751/jhss.v5i3.4220.
- Hu, Guangwei, Sohail Raza Chohan, and Jianxia Liu. 2022. "Does IoT Service Orchestration in Public Services Enrich the Citizens' Perceived Value of Digital Society?" *Asian Journal of Technology Innovation* 30(1):217–43. doi: 10.1080/19761597.2020.1865824.
- Irwin-Rogers, Keir. 2019. "Illicit Drug Markets, Consumer Capitalism and the Rise of Social Media: A Toxic Trap for Young People." *Critical Criminology* 27(4):591–610. doi: 10.1007/s10612-019-09476-2.
- Ivanov, Dmitry, and Alexandre Dolgui. 2021. "A Digital Supply Chain Twin for Managing the Disruption Risks and Resilience in the Era of Industry 4.0." *Production Planning & Control* 32(9):775–88. doi: 10.1080/09537287.2020.1768450.
- Kastolani. 2020. "Understanding The Delivery of Islamophobic Hate Speech Via Social Media In Indonesia." *Indonesian Journal of Islam and Muslim Societies* 10(2):247–70. doi: 10.18326/IJIMS.V10I2.247-270.
- Kim, Ju Oak. 2021. "BTS as Method: A Counter-Hegemonic Culture in the Network Society." *Media, Culture and Society* 43(6):1061–77. doi: 10.1177/0163443720986029.
- Kristiyanti, D. A., Normah, and A. H. Umam. 2019. "Prediction of Indonesia Presidential Election Results for the 2019-2024 Period Using Twitter Sentiment Analysis." Pp. 36–42 in *2019 5th International Conference on New Media Studies (CONMEDIA)*.
- Lassere, Monique, and Jess M. Whyte. 2021. "Balancing Care and Authenticity in Digital Collections." *Journal of Critical Library and Information Studies* 3(2). doi: 10.24242/jclis.v3i2.125.ISSN.
- Lawrance, Emma L., Rhiannon Thompson, Jessica Newberry Le Vay, Lisa Page, and Neil Jennings. 2022. "The Impact of Climate Change on Mental Health and Emotional Wellbeing: A Narrative Review of Current Evidence, and Its Implications." *International Review of Psychiatry* 34(5):443–98. doi: 10.1080/09540261.2022.2128725.
- Looi, Jiemin, Deena Kemp, and Yong Whi Greg Song. 2022. "Instagram Influencers in Health Communication: Examining the Roles of Influencer Tier and Message Construal in COVID-19-Prevention Public Service Announcements." *Journal of Interactive Advertising* 1–19. doi: 10.1080/15252019.2022.2140316.
- Ludigdo, Unti, and Ali Mashuri. 2021. "Negative Evaluations of National Ethics and Its Impact on Islamic Radicalism." *SAGE Open* 11(3). doi: 10.1177/21582440211041099.
- Mathrani, Anuradha, Tarushikha Sarvesh, and Rahila Umer. 2022. "Digital Divide Framework: Online Learning in Developing Countries during the COVID-19 Lockdown." *Globalisation, Societies and Education* 20(5):625–40. doi: 10.1080/14767724.2021.1981253.
- Nesher Shoshan, Hadar, and Wilken Wehrt. 2022. "Understanding 'Zoom Fatigue': A Mixed-Method Approach." *Applied Psychology* 71(3):827–52. doi: 10.1111/apps.12360.

- O'Neill, Brenda, and Larry Stapleton. 2022. "Digital Cultural Heritage Standards: From Silo to Semantic Web." *AI & SOCIETY* 37(3):891–903. doi: 10.1007/s00146-021-01371-1.
- Obar, Jonathan A., and Anne Oeldorf-Hirsch. 2020. "The Biggest Lie on the Internet: Ignoring the Privacy Policies and Terms of Service Policies of Social Networking Services." *Information, Communication & Society* 23(1):128–47. doi: 10.1080/1369118X.2018.1486870.
- Paterson, Thomas. 2019. "Indonesian Cyberspace Expansion: A Double-Edged Sword." *Journal of Cyber Policy* 4(2):216–34. doi: 10.1080/23738871.2019.1627476.
- Purnama, Sigit, Agus Wibowo, Bagus Shandy Narmaditya, Qonitah Faizatul Fitriyah, and Hafidh Aziz. 2022. "Do Parenting Styles and Religious Beliefs Matter for Child Behavioral Problem? The Mediating Role of Digital Literacy." *Heliyon* 8(6):e09788. doi: <https://doi.org/10.1016/j.heliyon.2022.e09788>.
- Puspita, Indah, Karlisa Priandana, Medria Kusuma Dewi, Peter John Morley, Auzi Asfarian, and Husin Alatas. 2021. "Pembangunan Model Jaringan Saraf Tiruan Untuk Memprediksi Kecenderungan Tipe Mediasi Orang Tua Terhadap Penggunaan Internet Oleh Anak Building an Artificial Neural Network Model to Predict the Tendency of Parental Mediation Types on Internet Use by Childr." 9:47–57.
- Rahardja, Untung, Ninda Lutfiani, and Hega Lutfilah Juniar. 2019. "Scientific Publication Management Transformation In Disruption Era." *Aptisi Transactions on Management (ATM)* 3(2):109–18. doi: 10.33050/atm.v3i2.1008.
- Rai, I. Nyoman Aji Suadhana, Dudy Heryadi, and Asep Kamaluddin N. 2022. "The Role of Indonesia to Create Security and Resilience in Cyber Spaces [Peran Indonesia Dalam Membentuk Keamanan Dan Ketahanan Di Ruang Siber]." *Jurnal Politika Dinamika Masalah Politik Dalam Negeri Dan Hubungan Internasional* 13(1):43–66. doi: 10.22212/jp.v13i1.2641.
- Rajendram, Rajkumar, Ghulam Abbas Kharal, Naveed Mahmood, Rishi Puri, and Mubashar Kharal. 2020. "Rethinking the Respiratory Paradigm of COVID-19: A 'Hole' in the Argument." *Intensive Care Medicine* 46(7):1496–97. doi: 10.1007/s00134-020-06102-6.
- Rindzevičiūtė, Eglė. 2022. "AI, a Wicked Problem for Cultural Policy? Pre-Emptying Controversy and the Crisis of Cultural Participation." *International Journal of Cultural Policy* 28(7):829–44. doi: 10.1080/10286632.2022.2137151.
- Roqib, Moh., and Suparjo. 2020. "The Role of Teacher in Counteracting the Transnational Religious Ideology of Khilafah." 436:828–33. doi: 10.2991/assehr.k.200529.175.
- Saavedra, Carlo Miguel C., and Reynaldo A. Bautista. 2020. "Are You 'in' or Are You 'out'? Impact of FoMO (Fear of Missing out) on Generation Z's Masstige-Brand Apparel Consumption." *Asia-Pacific Social Science Review* 20(2):106–18. doi: 10.13140/RG.2.2.12864.76804.
- Siegfried, John, and David Colander. 2022. "What Does Critical Thinking Mean in Teaching Economics?: The Big and the Little of It." *The Journal of Economic Education* 53(1):71–84. doi: 10.1080/00220485.2021.2004278.
- Tanaya, Farra Shalma, Adrian E. Rompis, and Laina Rafianti. 2022. "Legal Studies Regarding Pornography On Live Streaming Through Social Media In The Era Of Digital Disruption." *Jurnal Legalitas* 15(1):15–39. doi: 10.33756/jelta.v15i1.13920.
- Viola, Hasna Anugerah, and Achmad Room Fitrianto. 2022. "Perilaku Panic Buying Dan Resiliensi Dalam Menghadapi Krisis Pandemi Covid-19." *Jurnal Socius: Journal of Sociology Research and Education* 9(1):12. doi: 10.24036/scs.v9i1.383.

Wang, Zi-Liang, Marc N. Potenza, Kun-Ru Song, Xiao-Yi Fang, Lu Liu, Shan-Shan Ma, Cui-Cui Xia, Jing Lan, Yuan-Wei Yao, and Jin-Tao Zhang. 2022. "Neural Classification of Internet Gaming Disorder and Prediction of Treatment Response Using a Cue-Reactivity fMRI Task in Young Men." *Journal of Psychiatric Research* 145:309–16. doi: <https://doi.org/10.1016/j.jpsychires.2020.11.014>.