

Prevention Efforts of Young People Against Radicalism in Social Media According to The Conflict Theory of Lewis A. Coser

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Abstract

Young people are often vulnerable to radicalism that spreads through social media. This study uses library research to explore Lewis A. Coser's Conflict Theory and how radicalism impacts young people online. This study seeks to understand the adverse impact of radicalism on young people and offer strategies to overcome its negative influence. The method used is a literature analysis to understand the relationship between radicalism and social media. The aim is to identify ways to avoid the spread of radicalism among young people and to propose preventive measures. Young people have an important role to play in countering radicalism. Some of the steps that can be taken include improving digital literacy so that they can filter the information they receive, promoting understanding of global issues to prevent extremism, and practicing the principles of Pancasila, particularly Bhinneka Tunggal Ika, to strengthen their sense of nationalism and diversity. This research underscores the importance of the media's contribution to providing positive information that helps steer young people away from radicalism. In addition, this research shows that preventive action from young people is crucial in maintaining unity and preventing social conflicts that may arise due to radicalism. Hopefully, the younger generation can become effective agents of change in keeping Indonesia plural and multicultural.

Keywords: social behavior, social conflict, youth, radicalism, Lewis A. Coser.

Introduction

Young people are very important figures as drivers of the future. Young people are the future of any country that wants to get ahead. Young people are not accused of being a vandal group, but they are a group of people who are constantly moving and seeking. Young people cannot always be viewed as beings who "think wrongly" and act wrongly in the name of religion/God and are unbalanced (Qodir, 2016). Young people are constantly looking for self-righteousness and cannot be separated from curiosity about everything. When it comes to obtaining information through social media or digital information, young people are vulnerable to being indoctrinated by radical ideas that have the potential to threaten the future and social conflicts.

Talking about radicalism as a thought that contains elements of violence has become a culture caused by free will, ideology and religion or human madness and ignorance of the truth. Violence, whatever its form, is a form of way of life that is contrary to human nature (Riyanto, 2013). Radicalism, which is a concept created by a group of people who want drastic social and political change or reform through violent means, will never have a place in a plural and multicultural sphere of life (Madung & Mere, 2022, p. 80).

From the point of view of social conflict, Lewis A. Coser. Positing that conflict can be a tool to achieve certain results. Coser called the conflict realistic. The procedure for achieving this result is clearly agreed upon by the culture of those involved in the conflict. Realistic conflicts can arise between individuals and groups (Nursantari, 2018). Radicalise extremist groups try to change the facts of truth through radical doctrine and cultivation to ensnare people, especially young people, into being executors in achieving group or personal goals.

Social media, which many people, including young people, generally use, is an easy target to be used to graduate radicalism. Radicalists use social media to recruit members, especially young people, through websites or links used to spread radicalism in cyberspace. Especially in the absence of supervision from parents, young people freely access anything without obtaining careful consideration.

The discussion about radicalism on social media has been widely researched, including by Zuly Qodir, entitled "Young People, Intolerance, and Religious Radicalism", which discusses the causes of youth terrorism radicalism, such as economic, political, mental, religious and cultural issues. Also, a study conducted by Iman Fauzi Ghifari titled "Radicalism on the Internet" reviewed radical groups that use religion through social media and take a large role in providing information to the public, especially young people, about radical ideologies. The author also tried to examine a similar theme of radicalism on social media for people reviewed through Lewis A. Coser's theory of conflict. The focus of this research is to find answers to the causes of radicalism that have the potential to cause conflict, as well as concrete preventive efforts for young people in countering radicalism on social media. Through this research, it is hoped that young people can anticipate the understanding of radicalism spread in cyberspace or social media. This research also seeks to contribute to the idea that radicalism has no place in a plural and multicultural Indonesian State.

In compiling this paper, the author explores the essence of the problem of radicalism on social media using conflict theory, according to Lewis A. Coser. According to conflict theory, a state of conflict is unavoidable, even if it is part of a cultural factor that Parsons sees as a binding factor. Coser, a supporter of conflict theory, sees this as based on the presence of aggression or hostility in people as individuals so that society will always experience conflict as perceived by Coser in two forms: realistic and unrealistic conflict. "In society, conflict can activate the role of individuals who were initially isolated," He argues that the realistic conflict that Lewis A. Coser's mind had in mind, in this case, is

that if the conflict is aligned with the achievement of the goal of incorporation or resistance, it creates valuable value for the group. "Conflict is not always dysfunctional for the relationship within which is occurring; often conflict is necessary to maintain such a relationship." (Dodi, 2017)

Coser's views were inseparable from his criticism of American sociology at a time when the story of the conflict was beginning to be forgotten. American sociologists engaged in the development of functionalism transformed the earlier tradition of sociological thought in the form of pure sociology into a style of applied sociology (Applied Sociology). In addition, the results of the research of sociologists and researchers are aimed at the government and private companies. American sociologists have never painted a good picture of conflict. According to this American sociologist, conflict is a dysfunction that should be avoided (Dodi, 2017).

The term social conflict generally includes various phenomena of conflict and interpersonal conflict, ranging from class conflicts to international conflicts and wars. Lewis A. Coser argued that the theory of social conflict cannot cover all these phenomena. Therefore, he did not want to build a general theory but wanted to try his work explaining the concept of social conflict. Instead of simply destroying solidarity, conflict can have a positive function for a group or society. Instead of just undermining solidarity, recognise and confront it openly (Sasmika et al., 2022).

Realistic conflicts are conflicts that arise due to disappointment with the specific demands that arise in a relationship. For example, a sister who is upset because she does not understand the situation and is constantly asked for help beats her sister. The conflict can be said to be real because the younger brother is disappointed with the demands of the younger brother even though the younger brother must always obey the demands of his sister because he is older than them (Nursantari, 2018).

In conflict situations, Coser distinguishes between two types of conflict: realistic conflict and non-realistic conflict. Realistic conflicts arise due to disappointment with the unique demands that arise in a relationship. Realistic conflict arises from frustration with the unique demands of the relationship and the perceived benefits of the object of frustration. In addition, the desire to get something can also cause real conflicts. A realistic conflict is a tool for achieving a certain result. The procedure for achieving this result is clearly agreed upon by the culture of those involved in the conflict. Realistic conflicts can arise between individuals and groups. A vivid example of conflict between individuals is two individuals of the same nature, that is, selfish. They were friends for a long time, but when they had a dispute they could not solve, one of them angrily said a harsh thing. Unrealistic conflicts arise not from the goals of opposing opponents but from the need to defuse tension, at least on one side. An unrealistic example of conflict is revenge by making one person a scapegoat for revenge (Nursantari, 2018).

This research explores the critical role that young people play in preventing radicalism in social media, using Lewis A. Coser's conflict theory to understand the underlying dynamics of radicalization. It aims to uncover how radical ideas spread through social media and the ways in which young people, often targeted by radical groups, can also be instrumental in combating these harmful ideologies. By applying Coser's concepts of realistic and unrealistic conflicts, the study seeks to determine how these different forms of social tension contribute to radicalization and how they can be mitigated.

The research is unique in its approach. It integrates conflict theory with studies on radicalism, providing a deeper insight into the mechanisms that lead to radicalisation. The distinction between realistic and unrealistic conflicts is used to analyze the social structures and relationships that foster extremist behavior, offering a new perspective on the roots of radicalism. Additionally, the research emphasizes a youth-centered approach, highlighting the importance of empowering young people not

just as recipients of radical ideologies but as active agents in promoting tolerance and countering radicalism.

One of the key contributions of this study is its focus on practical measures for preventing radicalism. It goes beyond identifying the problem to offer actionable recommendations for young people to protect themselves from radical influences. The study advocates for increased digital literacy to help young people discern and resist radical content, the practice of the Indonesian state motto of Pancasila to promote nationalism and unity, and the use of social media to spread positive messages that counteract radical propaganda.

This research aims to answer the problem boundaries through two concrete questions: (1) What is the role of digital literacy in preventing radicalism among young people through social media? (2) How can the application of Pancasila values help reduce the spread of radicalism on social media and support diversity among young people?

According to Wirawan, social behavior is an empirical objective approach with a paradigm related to behavior and the repetition of certain behaviors. Human behavior in social interaction is seen as a response to a stimulus (automatic mechanical response) that occurs in the sequence of stimulus or response (Wirawan, 2012). According to Martin and Joseph, as quoted by Susiati et al., the behavioral dimension is a measurable property of behavior. The three dimensions of behavior in question are (1) frequency, that is, attitudes or behaviors related to the number of actions or activities that occur in a period of time; (2) duration, that is, behavior or behavior related to duration, (3) force or intensity means actions related to the deployment of physical energy or energy needed to perform an action (Susiati et al., 2021). According to Aslan, behavior is divided into two types, namely (1) natural behavior (innate behavior), namely behavior or behavior carried by the organism from birth, namely in the form of instincts and reflexes, (2) operant behavior, which is behavior that is learned, formed, and controlled and regulated by the center of consciousness or brain (Aslan, 2017).

According to the KBBI, a young person is a young person or a young man (Kurniadi, 2022). Sociologically and practically, the members or individuals who belong to the group have the same experience, in particular, major events that are experienced simultaneously by the whole society, for example, the generation of development (Sumantri et al., 2022). According to UNESCO regulations, as cited by Qodir, compared to the elderly, young people are still between the ages of 15 and 35. However, just because your age is lower than those over 35 is not a reason to blame young people. In fact, the future of Indonesia is in their hands. As young people continue to receive education from high school to college, it is impossible to teach materials or subjects that do not correspond to the realities of society (Qodir, 2016). According to Rusdiyani, young people are in a transition period from adolescence to young adulthood. Youth is a transitional period between childhood and adulthood, and relatively still has not reached the stage of mental and social maturity, so it must experience conflicting emotional, psychological, and social pressures. With all the potential, personality and conflict that exists in young people, it becomes a distinctive soul in the process of transition to adult human beings. The tendency of today's young people to an instantaneous, hedonistic, and tendentious mindset, behavior, and lifestyle is to lose an identity rooted in their culture (Rusdiyani, 2016). According to Vatican Council II, young people are important for today's society. Life situations, various mental attitudes, and relationships between young people and families have undergone many changes. Young people quickly turn to the new socioeconomic situation. The role of young people day by day in the social and political sphere is gaining more and more importance (Fcl, 2017). Based on the We Are Social report, the number of active social media users in Indonesia is around 191 million people in January 2022. The number experienced

an increase of 12.35% when compared to the previous year which was only 170 million people. When viewed from the trend, the number of social media users in Indonesia continues to increase every year. Nevertheless, the growth has fluctuated since 2014-2022. The highest increase in the number of social media users reached 34.2% in 2017. However, the increase slowed to 6.3% last year. The numbers have only increased again this year. Whatsapp is the most widely used social media in Indonesia. The percentage was recorded at 88.7%. Next is Instagram and Facebook, with percentages of 84.8% and 81.3%, respectively. Meanwhile, the proportion of TikTok and Telegram users was 63.1% and 62.8% respectively (Bayu, 2022).

In addition, according to the We Are Social report, the average internet user who accesses social media spends between 60 minutes to 180 minutes more in a day using social media. The report proves that the younger the age of social media users, the longer the duration of using social media. Of all age groups, the longest-serving social media users are from the female category. The one with the longest duration is in the age group of 16-24 years. In the female category in this age range, the average use of social media is 193 minutes/day, while the male category is 163 minutes/day. Furthermore, women aged 25-34 years, on average, spend 170 minutes/day using social media. While in the male category for 154 minutes/day. Then, women aged 35-44 years spent an average of 147 minutes/day using social media. Meanwhile, in the male category in that age group, the average time is 135 minutes/day. In women aged 45-54 years, the average time spent was 123 minutes/day accessing social media. Meanwhile, men in that age group spend an average of 108 minutes/day. Finally, the 55-64 age group spends the least time using social media daily. Women in this age group spend an average of 93 minutes/day, while men in this age group spend an average of 78 minutes/day (Annur, 2022). Therefore, young people tend to dominate social media use in terms of the number of users and the time spent accessing it. Everyone can access anything on the internet quickly and easily, even various websites created by radicalists to attract cadres of young people. In other words, social media has become a tool utilized by irresponsible people who hate people outside the group.

Radicalism is a concept created by a group of people who want drastic social and political change or reform through violent means. However, in terms of religion, it can be interpreted as a religious understanding that refers to a very fundamental religious foundation with a very high level of religious fanaticism, so it is not uncommon for adherents of this understanding/school to use violence against others or followers of different religions/schools to apply (Asrori, 2015). The term radicalism comes from the Latin word "radix", which means root, base, bottom, or it can also mean all-encompassing, all-encompassing, and very difficult to demand change. According to the Big Indonesian Dictionary (KBBI), radicalism means (1) radical understanding or policy; (2) ideologies or sects that seek social and political change or reform through violent or violent means; (3) extreme attitudes in politics (Pusat Bahasa Depdiknas RI, 2008).

According to Munip, radicalism can be divided into two levels, namely, the level of thought and action. At the level of thought, radicalism is still in the form of discussions, concepts, and ideas that essentially support the use of violent means to achieve goals. In terms of action or action, radicalism can be socio-political and religious. In the political sphere, this understanding is expressed in the unconstitutional imposition of one's opinion; it can even be a mass mobilization in the name of certain political interests and lead to social conflicts (Munip, 2012). Munip added that in the field of religion, the phenomenon of radicalism is reflected as destructive anarchist actions in the name of religion by a group of people against adherents of other religions (external) or different and heretical (internal)

religious groups. Acts of religious radicalism involve the violent imposition of religious opinions, desires, and ideals (Munip, 2012).

The latest BNPT survey states that 85 percent of millennials are vulnerable to being exposed to radicalism spread through Social Media (CNN Indonesia, 2021). The seeds of youth intolerance, as suggested by social psychologists and sociologists, stem from at least four main reasons: First, the problem of mental readiness of minors, so that young people are easily influenced by the things conveyed by smarter and "stronger" adults in religious matters. In short, young people's thinking is still looking for a personality that can be used as a "guide" in speaking and living. Second, political inequality fuels speculation that young people do not have adequate access even though they are the backbone of politics, as in Indonesia. This situation makes young people disappointed in their country. Politics in Indonesia is more than just a religion; hatred of a particular religion manifests a situation that is disheartened and furious because of hatred. Third is the problem of economic inequality. Political economists and sociologists often cite economic inequality as the most fertile seed for the rise of intolerance and violence. Because of the rigors of the lives they lead, the difficulty of finding a job, and the circumstances of the unemployed are waiting in front of them. Fourth, the problem of understanding religious texts. This is repeated by those who teach about the "orders of terror" and "commands of intolerance" taught through religion about jihad, i.e., martyrdom or death slashed by swords, ancient thoughts reproduced by dying using grenades or Molotov cocktails. All of this is considered true jihad, so young people who do not yet understand their own religion immediately do so (Qodir, 2016). From a radicalize perspective, it is political power and control through the primacy or press or the use of groups, primitive groups (tribes, nations, races, creeds, religions, beliefs). This diverse and unique approach is a movement of radicalism that builds strength to gain legitimacy and solidarity.

Social media, also known as social networks, are part of the new media. The interactive load in new media is very high. Social media is defined as an online medium, with its users able to easily participate, share, and create content, including blogs, social networks, wikis, forums, and virtual worlds. Blogs, social networks, and wikis are the most common forms of social media used by people around the world (Watie, 2016). Social media has experienced a very rapid and significant development from year to year, in 2002, Friendster dominated social media because only Friendster dominated social media in that era; nowadays, there have been many social media emerge with their own uniqueness and characteristics. The history of social media began in the 70s, namely with the invention of a bulletin board system that allowed people to be able to connect with others using electronic mail or uploading and downloading software, this was done still using telephone lines connected to modems. In 1995, the GeoCities website was born; GeoCities provides web hosting services (rental services for storing website data so that the website can be accessed from anywhere). GeoCities was the forerunner of the existence of websites. From 1997 to 1999, the first social media appeared, namely Sixdegree.com and Classmates.com. In that year, there was also a site to create a personal blog, namely Blogger. The site offers its users the ability to create their own site pages. so that users of this Blogger can load all kinds of things about anything. In 2002 Friendster became a very booming social media, and its presence had become phenomenal. In 2003 until now, various social media have emerged with various characters and advantages, such as LinkedIn, MySpace, Facebook, Twitter, Wiser, Google+ and so on. Social media has also become a means of digital marketing activities, such as Social Media Maintenance, Social Media Endorsement and Social Media Activation. Therefore, Social Media has now become one of the services offered by Digital Agency (Cahyono, 2016). According to Boyd & Ellison, as quoted by Landers & Schmidt, social media or social networking sites have three main characteristics, namely (1)

social media allows users to create a public profile or part of an individual profile in an online system, (2) social media can specifically create a list of connections that connect people on a site (e.g. friendships on Facebook) (3) users can view and explore the content of both from one's own connection and the connection from the other (Landers & Schmidt, 2016).

Meanwhile, according to Sulianta, social media has complex characteristics, including (1) Transparency, having information disclosure because the content in social media is intended for public consumption or a group of people; (2) Dialogue and communication: having interactive relationships and communication using various features, including "Business Brand" with its "fans", (3) Relationship network: relationships between users such as nets that are connected to each other and experience compulsiveness while establishing communication and friendship. The social networking community has a strong contribution to attracting its audience (influencers); (4) Multi-opinion: each user easily expresses his argument and expresses his opinion; (5) Multiform: information presented in content and channels, the form of which includes social media press releases, video news releases, web portals, and other elements, (6) The power of online promotion: social media is a tool to create various opportunities in order to realise the organization's vision and mission (Sulianta, 2015). Based on the above understanding, social media is an online media, with its users being able to easily participate, share, and create online content for its users either publicly or a group of people who are connected online. Social media makes its users believe that they are part of reality. Participation encompasses social interaction, publishing, and entertainment (Tari et al., 2020, p. 70).

Method

This research uses a type of library research, which aims to trace and examine data or information about Lewis A. Coser's Conflict Theory in youth preventive efforts against radicalism in social media. The data sources used are books, articles, and records of previous research results. In detailing and processing the data, a step is used, namely classifying the data related to the discussion. Then the data is processed using the descriptive analysis method in order to get a detailed description of the object of research. Research sources are divided into two parts, namely primary data sources and secondary data sources. Primary data sources come from Lewis A. Coser's Conflict Theory, which talks about conflict theories based on Coser's thinking as a scalpel for radicalism that has the potential to cause conflict. Secondary data sources are obtained from scientific journals, books and other sources relevant to the topic of radicalism in social media and Lewis A. Coser's conflict theory.

This research uses a type of library research, which aims to trace and examine data or information about Lewis A. Coser's Conflict Theory in youth preventive efforts against radicalism on social media. The data sources used are books, articles, and records of previous research results. In detailing and processing the data, a step is used, namely classifying the data related to the discussion. The data is processed using the descriptive analysis method in order to get a detailed description of the object of research. Research sources are divided into two parts, namely primary data sources and secondary data sources. In conducting research on Lewis A. Coser's Conflict Theory in youth preventive efforts against radicalism on social media, the data analysis technique employed is a combination of qualitative and descriptive analysis methods. The data sources utilized in this research include primary data from Lewis A. Coser's Conflict Theory and secondary data from scientific journals, books, and other relevant sources pertaining to radicalism in social media and conflict theory. The first step in the data analysis process involves classifying the data related to the discussion. This entails organizing the information obtained from the primary and secondary sources into categories that are relevant to the

research objectives. The data is then processed using a descriptive analysis method to obtain a detailed description of the object of research, which in this case is the application of Lewis A. Coser's Conflict Theory in youth preventive efforts against radicalism on social media. Qualitative data analysis is employed to interpret and make sense of the information gathered from primary and secondary sources. This involves identifying patterns, themes, and relationships within the data to gain a deeper understanding of the role of conflict theory in addressing radicalism among youth on social media. The researcher can extract meaningful insights and implications from the literature and previous research results through qualitative analysis.

Findings and Discussion

The Effect of Realistic Conflict on Youth Social Behavior in Responding to Radicalism on Social Media

In Lewis A. Coser's Theory of Realistic Conflict, the concept of realistic conflict is divided into Hostile Feelings and Hostile Behavior. Hostile Feeling is a conflict that arises within oneself. Therefore, the conflict has to do with the feelings of the person, not with other people. For example, people who are often confused about what they are going to do will struggle with their feelings before deciding what to do. Hostile Behavior is a conflict that arises due to hostility toward others, so this conflict affects many people (Sulianta, 2015). Based on this concept, actions caused by rampant radicalism result in hostility not only personally but also towards other people in a group, group, and so on.

The term radicalism, which is used to refer to uncompromising groups, is considered more appropriate than fundamentalism because fundamentalism itself has a meaning that can be interpreted. From a Western perspective, fundamentalism means understanding people who are harsh and extreme and do not hesitate to commit acts of violence in order to defend their ideology (Yono, 2018).

Radicalism is divided into three levels, namely the state of thought commonly referred to as radical in mind. The level of behavior is known as radical in attitude, and the level of action or action is called radical in action. At the level of thought, radicalism is still a discourse, concepts, and ideas that are still being debated and which inherently advocate the use of violent means to achieve goals. Although it is still under consideration, exposed teenagers are very dangerous. Teenagers who open their minds to extremist/terrorist ideas while interacting with each other can become perpetrators. Therefore, it is important to start this campaign against radicalism/terrorism before the radicalism/terrorism confrontation enters the minds of teenagers. Countering extremist/terrorist understanding is carried out by providing correct information about the purpose of extremist/terrorist understanding.

After a radical mind state, following an extremist way of thinking that affects the way teenagers think is another dangerous thing if this extremist/terrorist understanding is considered the truth. The strength of this assumption is embedded and affects the radical attitudes and attitudes of young people or radical in attitude. Radical attitudes are reflected in behavior that is incompatible with the surrounding socio-political situation. The radical attitude is getting stronger, creating a desire to manifest. This type of activity is called radical in action. In the political arena, radical action is reflected in the affirmation of unconstitutional opinions, expressing oneself to the mobilization of the masses for certain political interests, and can cause social conflicts. In politics, on the other hand, this understanding seems to be expressed in the pressure of unconstitutional opinions in terms of mobilizing the masses for certain political interests or social conflicts by a group of people against a group of adherents of another religion

(outside) or by a group of people who are as religious (in) heretical or people who are considered heretical (Angin, 2018).

A study tracking conversations in cyberspace called Web Scrapping found that adherents of radical doctrines are more "agile" towards technology than adherents of moderate or traditional religions. Germany-based data analyst Rendra Radjawali searched Twitter's social media using software that could sift through internet algorithms. Then, using 300 keywords related to radicalism, such as ISIS, jihad, infidelity, Syria, etc., Radjawali managed to map the topical hotspots of radicalism in Indonesia (Sunarto, 2017).

The search results also show that many SNS accounts that spread radical ideas are actually robot accounts, called bots, that is, accounts operated by machines. Interestingly, this discussion of radicalism does not necessarily use confrontational language. Generally, the language used is very cool, uninspirational, and confrontational. This means it will never be known what is behind those words, so it requires further scrutiny (Sunarto, 2017).

Young people are generally unaware of the nature of radical movements (Iqbal & Indriani, 2021). As a result, many teenagers are desensitized to the spread of radicalism. Because they do not understand, many teenagers cannot distinguish between radical and non-radical/non-terrorist teachings. This attraction eventually leads them to become supporters of radical movements (Sunarto, 2017).

Radicalism also spread through the Internet. There is no control over the information circulating on the Internet. Therefore, parents and schools must be very good at monitoring their children's mobile phones. The website that the son of the daughter visited. It is also a good idea to pay attention to changes in student behavior. Some websites to watch out for: www.arringmah.com, www.thoriquana.wordpress.com, www.jihad.hexat.com, www.almuwahhidin.wordpress.com/, www.millahibrahim.wordpress.com, <http://alqoidun.sitesled.com/heart.php-hid=1.htm>. Activists of extremist activities allegedly created this page. The problem is, that teenagers are usually attracted to websites that are blatantly forbidden to open. Therefore, a separate technique is needed to display these pages. This technique encourages young people, for example, to assess the usefulness of the site. A site is considered useful if it benefits oneself, religious teachings, and the nation (Angin, 2018). However, it is difficult to withstand the onslaught of radicalism in cyberspace. People can still do it through Twitter and Facebook because of their openness. However, for closed social media such as WhatsApp, Line, and others so that (social media users) it is very easy to get involved because emotions are what it takes to influence the person.

Realistic Conflict Analysis in Youth Social Behavior Towards Radicalism on Social Media

The social behavior of young people towards radicalism in social media, according to Lewis A. Coser's Theory of Realistic Conflict, is influenced by various factors. The concept of realistic conflict, as proposed by Coser, encompasses both Hostile Feelings and Hostile Behavior. Hostile Feeling refers to internal conflicts within individuals, while Hostile Behavior involves conflicts directed towards others (Torun, 2020, pp. 112–132). In the context of radicalism, the term "radicalism" is considered more appropriate than "fundamentalism" due to its association with uncompromising groups and the potential for violent actions to defend their ideology (Hassan et al., 2020).

Radicalism among young people manifests at different levels, starting with radical thoughts, which are still under debate but can be dangerous when exposed to teenagers. This exposure can lead to the adoption of extremist/terrorist ideas, making them potential perpetrators (Allam et al., 2021). Furthermore, radical attitudes, influenced by extremist thinking, can lead to behaviors that are

incompatible with the surrounding socio-political situation, ultimately resulting in radical actions such as expressing unconstitutional opinions and mobilizing masses for political interests, potentially causing social conflicts (Allam et al., 2021).

The influence of social media on radicalism is significant, as evidenced by the agility of adherents of radical doctrines in utilizing technology, particularly on platforms like Twitter, where radical ideas are disseminated, often through robot accounts (Sugihartati et al., 2020, p. 40). The susceptibility of young adults to radicalization through social media content and the spread of terrorism threats, including the use of social media for propaganda and recruitment purposes, further underscores the impact of social media on radical behavior (Burhanuddin et al., 2020). Additionally, understanding Islamic radicalism in Indonesia from a social psychological perspective involves reviewing statements related to radicalism and terrorism in both social media and mainstream mass media (Saloom, 2020).

In conclusion, young people's social behavior towards radicalism on social media is influenced by the interplay of internal conflicts, external behaviors, and exposure to radical ideas through social media platforms. Understanding these dynamics is crucial for developing effective strategies to counter radicalism and promote social harmony among young people.

The Role of Youth in Preventing Radicalism and Strengthening Diversity in the Age of Social Media

School and campus environments are easy targets for radical groups to spread their ideological wings and rally support from educated youth. It is important to remember that the perpetrators of radicalism and terrorism are mostly educated and intelligent people. Azhari, Imam Samudra, Santoso, Daengkoro, etc. Radical groups prefer to carry out their actions with educated youth as the frontline. Targeting educated youth is a very strategic effort for the future survival of radical organizations, and infiltrating religious activities into schools and universities is very effective and efficient (Widyaningsih et al., 2017).

Radicalism has always adjusted to the times. Initially, the action was aimed at Christians (Poso and Ambon), British American lackeys, places of worship (Cirebon mosque, Solo church), and public institutions (hotels, shopping centers). In the name of religion, these people who have radicalism use social networks (Facebook, Twitter, YouTube) to spread this hateful virus (Ghifari, 2017).

According to Winarni, as quoted by Ghifari, the internet and radicalism are related for the following reasons: (1) Internet media play a huge role in informing the public, especially young people, about radical ideologies. To make matters worse, young people are mostly recruited by radical organizations via the Internet. The fact that terrorist organizations and their affiliates have adopted technologies that facilitate the spread of propaganda and recruit potential members via the Internet is deplorable in relation to the progress of the mass media itself; (2) The mass media plays an important role in countering the issue of radicalism and providing information to the public. It allows people to take action to prevent the development of extremist movements from within their own communities (Ghifari, 2017).

Young people play a central role as mediators of social reproduction and social change. On the one hand, they are products of social processes and can only be understood in the context of the cultural change presented to them, but on the other hand, they have a certain freedom to choose the values available in their environment, culture, plurality, and contradictions inherent in social processes. Young people are synonymous with a time when they faced moral problems in real life, and usually, in such situations, religion becomes the main reference. Indeed, young people are in the midst of controversy over various religious concepts, including radicalism and its variants. In various studies, young people

are subjected to the spread and acceptance of radical and terrorist ideologies. They are vulnerable to the influence of radical and terrorist ideologies because they are in the identity formation stage and are directly undergoing social changes that may seem unfair to them (Supriadi, 2018).

To address acts of radicalism that have the potential to lead to realistic conflict, as explained by Lewis A. Coser, there are many ways that young people can use social media. First, efforts to prevent radicalism will not have much impact without the help of the print, electronic, and online media. Without media appeals, fatwas, warnings and thoughts from interest groups are not available to the public. Mass media is an essential and important factor for local, national, regional, and global communities to provide diverse information needs for their communities. Thus, in addressing the ideological and doctrinal roots of terrorism and its multiplied proliferation, the synergistic effect of the institutions of the security apparatus is played by the role of various political parties, public figures, community organisations, politicians, and religious figures. Countering radicalism requires the contribution of the media and understanding global terrorism so that society cannot develop into a force capable of dividing the unitary state of the Republic of Indonesia (Mulyadi, 2017). Second, it is necessary to increase the capacity of digital literacy as a counter-extremism among the younger generation so that digital literacy can be a shield from the exposure of millennial extremism. By sticking to digital literacy, it is hoped that, as internet users, we can filter information and avoid being exposed to radical ideas, regardless of whether the information is true or not (Bastian et al., 2021).

Third, practicing the motto of Pancasila, namely *Bhinneka Tunggal Ika*, which the Indonesian state embraces to strengthen nationalism. This makes it possible to re-examine it with a fresher interpretation and ensure that Indonesia's diversity is understood in the current context. The new interpretation of Pancasila must be jointly explored and re-socialized in accordance with the complexity of the nation's problems in the era of global society. The ability of the Indonesian nation to touch the meaning of Pancasila and restore the value of diversity will be a conditioner and deterrent to closed, radical and fanatical attitudes (Tawaang & Mudjiyanto, 2021).

The Role of Youth in Countering Radicalism and Promoting Diversity in Indonesia

The youth have been actively involved in various initiatives to counter radicalism and promote social harmony. For example, in Indonesia, young people have been engaged in efforts to prevent radicalization and violent extremism in schools and universities. Extremist groups have targeted educational institutions for recruitment, making it crucial for young people to take proactive measures. One approach involves increasing digital literacy among the younger generation to shield them from exposure to extremist ideologies on the internet (Sas et al., 2020, p. 2320). Young individuals can protect themselves from online radicalization by enhancing their ability to filter information and discern radical ideas.

Furthermore, Indonesian youth have embraced the values of Pancasila, the state ideology, to strengthen nationalism and promote diversity. They have re-examined and reinterpreted Pancasila to ensure that Indonesia's diversity is understood in the current context. This renewed interpretation of Pancasila aims to foster a deeper understanding of diversity and serve as a deterrent to closed, radical, and fanatical attitudes (Clay & Turner, 2021, pp. 386–419).

In addition to these efforts, young people have played a central role as mediators of social reproduction and change. They have been involved in countering radical and terrorist ideologies by actively engaging in social processes and advocating for pluralism and social change. Despite facing

moral challenges and controversies over religious concepts, young people have demonstrated resilience and a commitment to promoting social harmony (Eldor et al., 2022).

Moreover, the youth have recognized the pivotal role of the media in countering radicalism. They have emphasized the importance of media appeals, warnings, and diverse information to prevent the spread of extremist movements. By leveraging the media, young people have contributed to addressing the ideological and doctrinal roots of terrorism and countering the proliferation of radicalism (Pritchett & Møller, 2022, pp. 83–101).

Conclusion

From all of the above, we can conclude a few things. Digital literacy plays a critical role in preventing radicalism among young people through social media by empowering them with the skills and knowledge to navigate the digital landscape safely and responsibly. As radical groups use social media platforms to disseminate extremist ideologies and recruit new members, enhancing digital literacy allows young people to evaluate and question the content they encounter online critically. By teaching them to identify signs of radicalisation, recognise disinformation, and report harmful content, digital literacy creates a barrier against the influence of radical ideologies. It fosters a more informed and discerning online community, reducing the risk of young people falling victim to extremist propaganda. Additionally, digital literacy encourages responsible social media use, promoting engagement in constructive and positive online interactions, which further contributes to the prevention of radicalism.

The application of Pancasila values can significantly reduce the spread of radicalism on social media and support diversity among young people. Pancasila, the foundational philosophy of Indonesia, emphasises unity in diversity, tolerance, and social justice, providing a moral and ideological framework for countering extremism. Promoting these values in schools, universities, and online platforms encourages young people to embrace pluralism and reject extremist ideologies. This reinforcement of Pancasila values nurtures a sense of national identity and pride in Indonesia's cultural diversity, creating a social environment that discourages radicalism. By fostering dialogue and understanding among different religious and cultural groups, Pancasila-based education can reduce the divisiveness that often fuels radicalism. When young people understand and embody the principles of Pancasila, they become advocates for peace and diversity, creating a resilient social fabric that is less susceptible to extremist influence. This approach not only counters radicalism but also contributes to a more harmonious and inclusive society.

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