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Summer 9-12-2019

Information in the Age of Misinformation: Counteracting the Problems of Online Radicalization with Digital Literacy

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alfida, alfida; Maryam, Siti; and rianti, fahma, "Information in the Age of Misinformation: Counteracting the Problems of Online Radicalization with Digital Literacy" (2019). *Library Philosophy and Practice (e-journal)*. 2900.

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Information in the Age of Misinformation: Counteracting the Problems of Online Radicalization with Digital Literacy

Abstract

The source of information can give things that you want to know, when we want to find out, instantly. This means computers, smartphones, social media, and, of course, the internet has the potential to provide extraordinary benefits to knowledge seekers. The benefits of this technology have been offset by the impact of misinformation. This results in the spread of lies all over the place in the blink of an eye, triggering panic or anger in a group of people with text messages that are not true. This study aims to identify digital literacy skills of PTKIN students facing the flood of content of online radicalization by conducting studies to selected universities based on needs analysis. In detail, the research aims to analyze in depth students' understanding of online radicalization; deeply analyze students' digital literacy skills in dealing with online radicalization, and identify the influence of students' digital literacy skills on social media use related to radicalism. This research is a descriptive study, with two approaches, namely quantitative approach and qualitative approach (mixed method) to members of the LDK PTKIN UIN Syarif Hidayatullah Jakarta, UIN Sunan Gunung Jati Bandung, UIN Maulana Malik, Ibrahim, UIN Walisongo Semarang. This study shows that LDK members' digital literacy abilities are included into a very positive (very good) category with a recapitulation of an average score of 3.55 and the results of a focus group discussion. The concept of *Tabayyun* is an important reason for the excellent results. The relationship of digital literacy skills to Understanding and Actions of Online Radicalization is indeed very low. This is due to one of them being the intensity of their use of online social media which is also not high.

Background

At present, all types and sources of information can give things that you want to know, when we want to find out, instantly. This means computers, smartphones, social media, and, of course, the internet has the potential to provide extraordinary benefits to knowledge seekers. The benefits of this technology have been offset by the impact of misinformation. This results in the spread of lies all over the place in the blink of an eye, triggering panic or anger in a group of people with text messages that are not true.

The ease of transmitting false information is a clear and real threat to society. Alan Bundy emphasizes that information literacy and digital literacy are key competencies of the 21st century. Without the above capabilities, people tend to risk failing to produce new knowledge. This means that just as human society in the past required its citizens to be literate in reading and writing as a matter of survival, today we really need citizens to be literate in access to information, evaluation and technology.¹ Information literacy and digital literacy by many experts are considered relevant to the present. Hostilities that occur on the face of the earth, such as anti-Muslim hostilities that we call Islamophobia are based largely on false information, or misinformation encountered in cyberspace about our religion and its teachings. In fact, some people even leave Islam because they are presented with misinterpretations of the wrong text.

¹ Alan Bundy Information Literacy: The Foundation of Lifelong Learning : Paper Presented at the Lifelong Learning Annual Conference of the South Australian Association of School Parents Clubs (SAASPC) University of South Australia, 2000

Islam teaches the concept of tabayun, in which a Muslim is obliged to clarify, validate or evaluate the news obtained. Even related to this tabayyun, a Muslim is required to see the credibility of information, starting from the contents to the source of the information. The obligation to do tabayyun on the news or information is found in Surah Al-Hujarat verse 6: "O you who believe, if someone who is wicked comes to you brings a message, then examine the truth, so that you will not harm a people because of ignorance, which eventually regrets your actions. "Tabayyun in the Qur'an is carefully interpreted in receiving news from other people, even though he comes from believers. Moreover, news that is spread by people who do not like the teachings of Islam. Who wants to destroy the believers. Tabayyun in the Qur'an has benefits in daily life, namely not hurrying to receive news, no misunderstanding, no accusing each other, no bloodshed.

If we look back at the history of the development of Islam, Islamic civilization was built by people with the right attitude towards the principles of knowledge. Social media is not a tool to disrupt the principle of 'maqasid al-shariah' (the purpose of Islamic law). Adopting 'tabayyun fiqh' as a scientific discipline in measuring the level of truth of any material. If the majority of the people are irrational and do not adopt the principle of "tabayyun", the country will be in a difficult political situation. Based on slander, lies and misleading claims.

Verifying truth, source methodology, and proper knowledge management are important components. The former scholars, for example, tried hard to authenticate what the Prophet really said. Imam Muslim introduced his authentic compilation of hadith with a chapter entitled, "The chain of verification (al-isnad) is a part of religion and the narrative is only accepted from the trustworthy. Because of this precedent, we can combine the lessons from our true predecessors with principles modern information literacy to help us navigate this enormous wave of information, this article defines information literacy and links its principles and methods with precedents in our Islamic heritage and traditions.

In many cases, online radicalization occurs after seeing one video or reading one post online but happens gradually. Factors that affect certain individuals can change depending on time or circumstances. The effect of radicalization differs from person to person, as well as how the process of self-radicalization. Individuals can move back and forth between stages or remain static while factors and levels of interaction and influence each other. Generally, when individuals immerse themselves in online extremist content, they begin to develop a sense of reality that is inclined to that view.

Educational institutions have a responsibility to help young people develop appropriate skills so they can prepare their future students as effective users in online information.² Through digital literacy capabilities, students will obtain effective strategies for radicalism and will demonstrate its effectiveness in the urgency of fighting terrorism globally. Digital literacy is designed to give students the skills, knowledge and attitudes that need to be understood: how all media, including social media operate; how can facilities be used, by whom and for what purpose; and how to evaluate the information they find. So, digital literacy capabilities carry a more inclusive attitude than a form of technical security. Digital literacy refers to the ability to use information and communication technology in order to evaluate, make and communicate information, which requires cognitive and technical skills. Digital literacy skills are an important pillar for students to succeed in any situation including their ability to prevent online radicalization.³

² Sarah McNicol (2016) Responding to Concerns About Online Radicalization in U.K. Schools Through a Radicalization Critical Digital Literacy Approach, *Computers in the Schools*, 33:4.h.224

³ American Library Association (ALA). Filtering in schools, 2012 Retrieved from <http://www.ala.org/aasl/sites/ala.org.aasl/files/content/researchandstatistics/slcsurvey/2012/>

Review of Related Literature

Radicalism in the sense of language means understanding or flow which wants to change or renew social and politics by means of violence or drastic. However, in another sense, the essence of radicalism is the concept of attitude in carrying out change. Radicalism is often seen as a conservative view and often uses violence in teaching their beliefs. This radicalism issue has actually been sticking out on the surface of international discourse. The emergence of radicalism was first estimated around the 19th century and continues to grow until now. In the secular western tradition this is marked by the success of industrialization on positive aspects on the one hand but negatively on the other. The strategy of counteracting radicalism propaganda in cyberspace is in line with the ability of certain groups to use the internet network as a tool to promote the teachings of violence. The use of this group in cyberspace revolves around its ability to adapt radical messages in packets that can be adapted to age segmentation. They prepare various content that is able to attract the interest of adults, teenagers, even early childhood.

Radical groups have at least advanced ahead of various deterrence efforts carried out by the government and moderate groups. For radical groups the internet is an effective tool for accelerating the process of radicalization among children and adolescents. The emergence of the term self-radicalization is a new phenomenon as the online radicalization process develops which involves young people in the use of the internet network. Katharina Von Knop mentions three reasons why someone surfs and falls in a website circle and a radical account. First. It could be that they are looking for entertainment and meet various websites that provide various videos of violence. Second, they may be curious about information about the ideology, activities and teachings of radical terrorist groups. Third, they may indeed be looking for a community that can express the same identity.⁴

Judging from the process of using the internet by terrorist groups lies in their ability to read the tendency of internet users based on age segmentation. Different ages are different content and facilities they provide. The tendency of young people who are hungry for information, enjoy entertainment, free to express creativity and find friends to share similarities

AASL_Filtering_Exec_Summary.pdf

⁴ Katharina Von Knop in "Countering Web-based Islamist Narratives: Conceptualizing an Information War and a Counter-propaganda Campaign. NATO Science for Peace and Security Series - E: Human and Societal Dynamics: Hypermedia Seduction for Terrorist Recruiting, h. 256

in identity is a tendency used by terrorist groups by providing various websites, accounts and interesting content

The rise of radicalism in cyberspace marks a change in new patterns and strategies for radicalization. Teenagers are no longer - even though they are still there - experiencing the process of radicalization in places of worship and secret spaces. Today, most teenagers have been radicalized in cyberspace during leisure time in the bedroom, school room, and rest area. The process of radicalization through cyberspace will certainly be massive and difficult to identify and control. At the policy level, the role of the government is very much needed to stem the spread of misleading ideologies. However, it must be admitted that there are still gaps, especially on regulatory aspects related to prevention of terrorism in cyberspace. Existing regulations have not been able to comprehensively cover various prevention programs and activities related to disseminators of understanding, teachings and invitations in cyberspace. The growth of self-defense of teenagers who intelligently and wisely is able to compare news and site content so that there is a balance of perspective and enrichment of knowledge. The intelligent movement of the media has become a necessity in the midst of increasingly intense spread of terrorism propaganda in online media. When terrorist groups have penetrated a new arena, we also need new weapons, new troops, new regulations, and of course new strategies against it. Here is the importance that the author termed 'prevention of terrorism in a universal manner which means involving all components of the nation, both the government, the media industry, media activists, academics, experts, and the community to be actively involved and work together to counter terrorism. To compensate for the development of radicalism in cyberspace, cyberspace should be adorned with messages of peace on the informative aspect through news and educational content that teaches moderate national and religious insights. Let together prevent terrorism for peaceful Indonesia.

The role of the internet in the radicalization process has aroused wide interest for policy makers, practitioners, academics and the media. The internet has a causal role in radicalization characterized by terms used in the literature, expanding opportunities or strengthening, to roles that are further enhanced as 'accelerators' or 'main or single drivers of radicalization. In some studies it can be categorized as the role of the internet in radicalization, including creating more opportunities to be radical, accelerating the process of radicalization, allowing radicalization to occur without physical contact, increasing opportunities for self-radicalization.

Studies of the role of the Internet in creating more opportunities for radicalization.⁵ Studies show that the internet is a reinforcing or accelerating agent, and has breaking down traditional barriers for individuals who want to be radical. A number of studies show that the internet is the driver of radicalization.⁶ Weimann's calculates the number of terrorist group websites and reviews their content. Weimann pointed to the proliferation of jihadist websites: in 1998, less than half of the groups designated as foreign terrorist organizations by the US State Department maintained websites; by the end of 1999, almost all of these terrorist groups had formed their presence online. However, there is no clear causal attribution to the increase in the number of websites leading to increased online radicalization. By conducting empirical studies of radicalism in Europe from 2001-2006, Precht mentioned that there was a correlation between jihadist websites and propaganda on the internet and rapid radicalization.

Geographic barriers and space in connecting individuals are not a problem with the reach and immediacy of the internet. A number of studies show the ability of the internet to 'reach out to' people who otherwise cannot be reached by radicals in other countries.⁷ The

⁵ Tomas Precht. Home grown terrorism and Islamist radicalisation in Europe. Research report funded by the Danish Ministry of Justice (December 2007)

⁶ Briggs, Rachel and Jonathan Birdwell, 'Radicalisation among Muslims in the UK'. Policy Working Paper 7, London: MICROCON, 2009.

⁷ Neumann, Peter R., 'The Internet'. In: The Adelphi Papers, Vol. 48, London: Routledge, 2008.h. 310

internet opens up opportunities to radicalize a wider range of people. A number of studies have shown that the internet has undermined some of the obstacles that exist in the physical world for certain groups of people to be involved in extremism. This has been specifically highlighted in the case of communication in connection with jihadism by Briggs and Strugnell in 2011 that perhaps those who cannot meet directly with extremists or join their groups; it may also be unacceptable to express certain thoughts in public in the context of the physical world. However, the internet gave them greater anonymity, as described by Schmidle in 2009.

Some authors suggest that similar constraints imposed alone can mean that shy individuals can take advantage of the access the internet gives them for acts of radicalization. The reduction of markers of difference between individuals helps connect like-minded individuals from around the world, regardless of their gender, background or country of residence. One person who is now detached from the extreme right movement tells how the internet is the easiest way to make contacts and take over and coordinate responsibilities, to gain reputation and popularity.⁸

⁸ Daniel Köhler. *Internet and Radicalizations: Connecting the Dots—The Role of the Internet in the Individual Radicalization Processes of Right-wing Extremists*. Berlin: Institute for the Study of Radical Movements, 2012

For example, an individual detached from extreme right-wing movements is communicated that 'some of them actually run riots, placing swastikas wherever they can because they think that they act in a space that is completely out of law. Internet means' mental strengthening activities. The consensus in the literature is that the internet allows individuals to get easier access to the material in which they are interested, which is more difficult to do in a physical world where we more often find individuals with different opinions or access. Material exposes different views.⁹ The internet can provide the illusion of 'strength in numbers', as Saddiq points out. participants entering the forum became self-reinforcing extremist ideologies. All of this can occur in a shorter period of time than accessing information in a 'real' world (not a virtual world). Many studies identify the internet as an acceleration of the radicalization process, based on the fact that it allows individuals to connect instantaneously and sustainably. This has led to the internet referred to as 'the conveyor belt'.¹⁰ the role of the internet in incubating (and accelerating) terrorism. The internet has become a very effective tool for obtaining material that radically gives them direct access to communities that think the same around the world with whom they can connect and in some cases can give them further encouragement and direction to carry out activities.

Digital literacy helps learners develop important understanding of sophisticated equipment such as computers. Technology skills include social, ethical, and insightful practices inherent in education, work, recreation, and daily routines.¹¹ Digital literacy is the ability to find, evaluate, utilize, disseminate, and create content using the internet and information technology . The International Society for Technology in Education maintains parameters for digital literacy around six benchmarks. It consists of innovation, communication and collaboration, research and information, critical thinking, problem solving and decision making, digital citizenship, and technological concepts and operations. Therefore, having digital literacy skills means being able to process various information, can understand messages and communicate effectively with others in various forms. In this case, the forms in question include creating, collaborating, communicating, and working in accordance with ethical rules, and understanding when and how technology should be used to be effective in achieving goals. It also includes awareness and critical thinking about the various positive and negative impacts that might occur due to the use of technology in everyday life. Digital literacy creates a society with a critical-creative mindset and viewpoint. Thus, a person is not easily consumed by issues that are provocative, victims of information hoax, or victims of digital-based fraud. Thus, social and cultural life of the people tends to be safe and conducive.

Indonesia is one of the countries with the largest number of internet users in the world. According to the results of research conducted by the Indonesian Internet Service Providers Association (APJII) together with the University of Indonesia's Communication Study Center

⁹ Briggs, Rachel and Jonathan Birdwell, 'Radicalisation among Muslims in the UK'. Policy Working Paper 7, London: MICROCON, 2009.

¹⁰ Bergin, Anthony, Sulastri Bte Osman, Carl Ungerer and Nur Azlin Mohamad Yasin, 'Countering Internet Radicalisation in Southeast Asia'. Australian Strategic Policy Institute Special Report, Issue 22, Canberra: Australian Strategic Policy Institute, 2009.

¹¹ Van Deursen, A. & van Dijk, J. Improving digital skills for the use of online public information and services. Government Information Quarterly , 2009 (26): h. 333

(Puskakom), the total number of Internet users in Indonesia as of early 2015 was 88.1 million people. However, according to research reported by Wearesocial in 2017 there were 132 million internet users in Indonesia and this figure grew by 51 percent in one year.¹²

The potential for digital literacy is seen as a solution that can overcome concerns about Internet access for its users. This access is often controlled in educational institutions, such as schools or campuses used to use filters. Filtering information only gives the impression that something is being done, rather than being an effective solution. The users often realize that the problem of access is increasingly complex with the use of public WiFi access. However, educational institutions do not always respond to increasingly sophisticated student interactions with the internet. Critical digital literacy can be seen as an approach that teaches protection that does not attempt to simply block access to the Internet.

Neumann argues that online radicalization can be handled in three ways. In Neumann's research states that the internet facilitates radicalization of removing the most ineffective content from the Internet, but more about how the government handles the presence of violent extremists and their violence propaganda on the Internet is to utilize their online communication to gain intelligence and gather evidence in the most comprehensive and systematic.¹³ McNicol acknowledged that in responding to online radicalization, the British government conducted guidance in schools. However, the emphasis is on technical rather than pedagogical solutions. McNicol further stated that the digital literacy approach allows students to explore and discuss the types of controversial issues they might face outside of school, and schools fulfill their responsibilities to help young people develop skills approaches to engage with the Internet.¹⁴ Geeraerts mention that the Internet has an influence on radicalization of young people. The internet facilitates exposure to different perspectives, but it is thought to produce a homogeneous "echo space" in which participants who share certain political or civil perspectives have a greater chance of being radicalized. In addition, Geeraerts emphasizes the need to promote digital literacy among young people, to protect students, and to enable them to benefit from the Internet.¹⁵ Conversi identify the beginnings of 'online mobbing' or 'cyberbullying' as a new and frightening trend in Internet radicalism. Two significant directions are diaspora relations with globalization and their role in the expansion and radicalization of ethnic conflicts. The increasing role of diaspora politics can be seen as a form of globalization. Through this, new boundaries and non-territorial networks are built in virtual communities obsessed with territorial imperatives, in the form of either defending territorial integrity or asserting more aggressive territorial expansion.¹⁶

¹² Asosiasi Penyelenggara Jasa Internet Indonesia (APJII). Profil Pengguna Internet Indonesia, 2017

¹³ Peter R. Neumann. Options and Strategies for Countering Online Radicalization in the United States, *Studies in Conflict & Terrorism*, 2013. 36:6, 432

¹⁴ Sarah McNicol. Responding to Concerns About Online Radicalization in U.K. Schools Through a Radicalization Critical Digital Literacy Approach, *Computers in the Schools*, 2016

¹⁵ Sanne B Geeraerts. Digital radicalization of youth (2012) *Social Cosmos*, 2012, volume 3, issue 1, h. 29

¹⁶ Daniele Conversi. Irresponsible Radicalisation: Diasporas, Globalisation and Long-Distance Nationalism in the Digital Age. *Journal of Ethnic and Migration Studies* Vol. 38, No. 9, November 2012, h. 1348.

Purpose of Study

This study was conducted to identify the digital literacy capabilities of PTKIN students facing the flood of online radicalization content by conducting studies to selected universities based on needs analysis. In detail, the objectives of this study are: 1) to analyze in depth students' understanding of online radicalization; 2) in-depth analysis of students' digital literacy skills in dealing with online radicalization, and 3) identifying the influence of students' digital literacy skills on social media use related to radicalism.

Methodology

This study was conducted at five universities under the auspices of the Ministry of Religion of the Republic of Indonesia known as PTKIN (State Islamic Religious College) in the Java region for approximately 6 months, including UIN Syarif Hidayatullah Jakarta, UIN Sunan Gunung Djati Bandung, UIN Sunan Kalijaga Yogyakarta and UIN Sunan Ampel Surabaya, and UIN Maulana Malik Ibrahim Malang, and UIN Walisongo Semarang. In these Islamic universities, various study programs have been held both related to the Islamic religious sciences as well as general study programs outside the religious sciences. Thus, the students who study at the UIN not only come from high school students from religious education backgrounds, but also those who have a non-religious high school education background. The diversity of backgrounds usually has an influence on the religious attitudes of the students including the understanding of what they adhere to or follow, even the organizations in which they join. Among the student religious organizations contained in each UIN are LDK (Campus Da'wah Institution). The population and respondents for this study are students who are members of the Campus Da'wah Institution (LDK), namely: LDK Syahid UIN Syarif Hidayatullah Jakarta, LDK At-Tarbiyah UIN Maulana Malik Ibrahim, LDK Farohis UIN Walisongo Semarang, LDM (Student Da'wah Institute) UIN Sunan Gunung Djati Bandung.

This research is a descriptive study, which is a study that seeks to present a picture (describing), explain, and summarize the situation or social phenomenon, conditions, situations, or various variables that arise in the community that become the object of research based on what happened in detail. Two approaches at once namely a quantitative approach and a mixed method. Quantitative approach is an approach used in order to find objective truth through empirical evidence. Then the description or character of the condition, situation, or variable is explained descriptively. To analyze data in this quantitative approach, descriptive statistics and inductive statistics are used. In this case the researcher will try to explore how the digital literacy rate of the respondents, especially in using various social media which is currently very dominant used by all levels of society such as Facebook, Twitter, Instagram, whatsapp (WA), line, and so on. The quantitative approach is also used to see how the respondent's digital literacy level and its correlation with online radicalization activities. In other words, this quantitative approach is used to obtain data on how the influence of digital literacy abilities of students (members in the use of social media related to radicalism and online radicalization. Qualitative approaches will be used by researchers to explore or explore how and to what extent opinions, beliefs, understandings and attitudes respondents about radicalism and online radicalization, in other words a qualitative approach is used to strengthen quantitative data.

Sources of data needed in this study consist of two types, namely primary data sources and secondary data sources. Primary data is data obtained directly from the first source. Primary data in this study will be obtained by using a survey method, namely data collection techniques carried out by distributing questionnaires or conducting interviews with a number of research samples, and bias can also be obtained through Focus Group Discussion (FGD). In this study the primary data sources were obtained through questionnaires and through FGDs. Secondary data is obtained from sources such as books, magazines, journals, reports, or websites, and other documents that are in accordance with the theme of this research.

The population in this study were all LDK members in four State Islamic Universities (UIN) located in Java, namely UIN Syarif Hidayatullah Jakarta, UIN Sunan Ampel Surabaya, UIN Maulana Malik, Ibrahim, UIN Walisongo Semarang, There was an assumption that students generally joined in LDK are those who have militant nature, are strong in holding the principle that is believed to be true. This is one of the arguments for why this study involved LDK members from each UIN as respondents or informants. From the data obtained it is known that the total number of LDK members from the four PKIN (UIN) mentioned above are 312 active students. From the population of 312 people, the researchers took 100 people as samples (with 25 representatives of each LDK). The sample is determined by two criteria, first, is really an active member in LDK, and both have an account and are actively using social media. After distributing the questionnaire, because of various obstacles, not all members filled out the questionnaire, so that only 86 people (27%) succeeded in completing the questionnaire completely. The filling out of the questionnaire was carried out online through the google form, and here are details of 86 people who were sampled.

The data needed for this study was taken through two main techniques, namely by questionnaire and FGD (Focus Group Discussion). The questionnaire was distributed to all LDK members from four PTKIN (UIN) in the Java region mentioned above. The questionnaire was distributed in two ways, namely printed to the FGD participants, and the second online, and this was intended so that LDK members who were unable to attend the FGD event could still fill out the questionnaire. The distribution of the questionnaire was intended to obtain an overview of the respondents' digital capabilities in dealing with online radicalism. The questionnaire in this study consisted entirely of 56 questionnaire items.

Data obtained through the questionnaire is then processed by calculating the percentage and presented in the form of tables or graphs. The results of this survey, although obtained from a number of samples but can be generalized for the entire study population. This survey is usually carried out for descriptive and explanatory research.

So the distribution of questionnaires in this case is done to see or measure the extent of the digital literacy capabilities of the students (LDK members) and the extent to which the influence of these abilities can prevent online radicalization behavior. While the FGD was conducted to further explore the understanding, opinions, beliefs, and attitudes of the respondents regarding radicalism and online radicalization.

Data retrieval is also done by documenting, and this is done for secondary data. The documentation which is agreed is the retrieval of data from various documents that have been

available from books, journals, web, and from internal documents belonging to the LDK. Among the data from this documentation are data related to the LDK profile which includes: objectives, vision and mission, organizational structure, as well as activities or various activities of each of these da'wah organizations.

The data obtained from the results of the questionnaire will be processed by using statistics. For questionnaires related to digital literacy skills and related respondents' understanding of radicalism and online radicalization will be processed and presented in the form of descriptive statistics. This descriptive data will be processed using a Likert scale with SPSS tools. In this study there are three variables, namely the first variable (X1 = digital literacy in general), the second variable (X2 = digital literacy related to online radicalization), and the third variable (Y = online radicalization understanding). Two variables (X1 and X2) are independent variables, while the third variable (Y) is the dependent variable.

In this study, the results of the questionnaire data will be processed using simple regression statistics (with the SPSS application) to see the relationship between the three variables as follows:

- 1) How is the influence of X1 on Y (How does the influence of digital literacy in general on the understanding and actions of online radicalization)
- 2) How is the influence of X2 on Y (How does digital literacy affect online radicalization on the understanding and actions of online radicalization)

While the results of the qualitative FGD (Focus Group Discussion) will be transcribed, edited, and before being analyze, they will be reduced, categorized, and triangulated if needed. Thus information that is really important for this study will be obtained in response to the questions that have been asked.

Findings and Discussion

Understanding of online radicalization

In general, the respondents' understanding of Islamic radicalism is included into the very positive category with a score of 3.65. This means that respondents understand that radicalism is an Islam-based movement that is intended to carry out reforms in social, political or religious issues carried out in a drastic, hard and uncompromising manner to those who are considered enemies. The results of the FGD also found that respondents believed that Islamic radicalism is a deep-rooted belief / understanding within every Muslim, but when it becomes an action, for example feeling the most right and forgiving another group, then that is what is called radical. So, radicals are not always negative, as long as they are not in the form of action. Since Islamic understanding must indeed be deeply rooted in every Muslim. In addition, according to them, it is argued that the term Radical Islam is something that is made or stigmatized by certain people or groups who have not been understood by other groups. They added that the nuances of the very strong Nahdatul Ulama (NU) at UIN Semarang for example, making UIN Semarang students became homogeneous so that understanding radicalism was not widely accepted. They are very tolerant of differences. As long as the various groups are not prohibited by the government, they are well received as differences that are not challenged. On the other hand, respondents from At Tarbiyah UIN Malang (here in after referred to as UIN Malang), stated that some Muslims must believe in the Islamic Caliphate at the end of time, but the methods taken to achieve that must be gradual while supporting the legitimate government.

Almost all respondents felt that there was an opinion among some parties that LDK was an institution that taught radicalism. But they say that LDK is an official, legal, formal and transparent institution under the auspices of a university. In fact, they are very tolerant of various differences in Islamic understanding. For them Islam is the religion of rahmatan lil alamin, so it must be spread out in wisdom, wal mauidzotil hasanah. The cause of students being exposed to radicalism is association, not trying to find out more about the community or group that invites certain ideas. In addition, radical causes are also superficial understanding of Islam. Whereas in the studies conducted by LDK, it is actually taught about tolerance with various other Islamic understandings, insofar as it is not related to aqeedah.

The respondents' understanding of online radicalization included a very positive category with a score of 3.80. This shows that respondents understand that online radicalization is an attempt to introduce an ideological message to encourage someone towards a radical movement, through the use of online media, such as Facebook, Twitter, Instagram and YouTube. Respondents were also aware of online radicalization efforts. This can be seen from the average score of 3.96 which is included in the very positive category. This is not in line with the results of the FGD with LDK members. They actually assume that on social media there is no information about pro radicalism, but more contra. Though there is a lot of information about understanding radicalism on the internet. This perception of the LDK members of the Islamic State Islamic University is probably due to their low intensity of social media use. This needs further investigation. While other LDK members also did not really feel the radicalism on the internet. (It could be that internet usage is not so big but at the same time is also)

The respondents' understanding that information on the internet has the potential to make them carry out jihad and join ISIS, is included into a very positive category with a score of 3.84. This kind of awareness is the basis for them to filter out the various information they obtain that are related to radicalism. Respondents' understanding that information on the internet might direct themselves to acts of suicide bombing and jihad if they were not read critically, were included in the very positive category with a score of 3.62. This shows that respondents always read information online critically. Respondents' understanding that a variety of radical religious ideas from the internet was easily obtained and could influence their perceptions and religious behavior for themselves, is included into a very positive category with a score of 3.73. Then it can be said that respondents are aware of information about the notion of radicalism very easily accessible on the internet, and it is dangerous because it can affect the perception and religious behavior in themselves if only taken for granted, without being understood more deeply. From the results of the recapitulation of the average score from the aspect of respondents' understanding of online radicalization which is 3.75, it means very positive. This shows that respondents' understanding of online radicalization is already good.

Respondents understand that social media, especially if the information delivered is not intact, is very dangerous because it has the potential to lead people to the wrong direction, but on the contrary it can be useful to direct people in the right direction. Information from social media is interpreted by users themselves, in contrast to the past that relied on teachers / religious

teachers in obtaining Islamic understanding so that they were misinterpreted. Regarding websites, according to them, there are websites that are affiliated with certain groups. So that must be sorted again in the use of certain websites to meet information needs for various purposes.

Digital Literacy Ability in Facing Online Radicalization

The ability of respondents to determine any information that fits their needs is included in the very positive category with a score of 3.89. One of the capabilities in digital literacy is the ability to understand information needs and determine what information is needed to meet these information needs. Sulisty-Basuki stated that according to the theory of the seven pillars of information literacy, recognizing information needs, knowing what is known, knowing what is unknown and identifying gaps between what is known and what is unknown, is the first stage in information literacy.¹⁷ Respondents' ability in determining the topic / subject of the information needed for various purposes included in the very positive category with a score of 4.20. Defining a topic or subject is one of the abilities in information literacy according to the *empowering eight theory*.

The ability of respondents to determine the format of digital information they want to fulfill their information needs is in a very positive category with a score of 4.12. The first step in *empowering eight* is to choose the relevant information format for the final product. The ability of respondents to determine keywords from the topics needed in searching on the Internet and social media including the nature of very positive categories with a score of 4.16. While the ability of respondents to determine keywords as an alternative search on the internet and social media is in a very positive category with a score of 4.12. The ability to determine keywords in tracking information is an important ability in digital literacy. The ability of respondents to plan search strategies on the internet in order to obtain the right information for their needs is in a very very positive category with a score of 4.30. Search strategy is needed so that the process of fulfilling information needs can run effectively and efficiently. Respondents' knowledge of sources on the internet and social media to obtain the information needed was in a very positive category with a score of 4.1. This knowledge is an identification stage, namely the ability to identify various types of information sources, where they can be found. The ability of respondents to ask experts in the fields related to their information needs was included in the very positive category with a score of 3.86. While the ability of respondents to make visits to certain places to meet their information needs, is in a very positive category with a score of 4.03. Both of these are included in the second stage of information literacy skills according to the *empowering theory eight*, namely conducting interviews, field trips or other outside research.

In recording various information obtained based on a logical category or arrangement, respondents were included in a very positive category with a score of 4.01. Recording relevant information by making notes or making visual organizing such as carts, charts, charts, summaries etc. is the fourth stage in *empowering eight*. The respondent's ability compares various types of information obtained, then decides which information to use, included into a very positive category with a score of 4.18. The ability of respondents in reading / listening / observing information from social media before being used for various purposes is included in the very positive category with a score of 4.18. Critical evaluation of material that is reversed needs to be done, and having to have suspicion on sources originating from the Web is one of the capabilities described in McKinsey Model. The ability of respondents to make conclusions from various relevant information obtained from the internet and social media, included into the very positive category with a score of 4.18. The ability of respondents to disseminate information that has been generated is included in the positive category with a score of 3.37.

The sixth stage in empowering eight is sharing information with people or parties that are appropriate - Describing information in a format that is appropriate to the reader.

In analyzing the ability of respondents to access information there are a number of things of concern. In the aspect of having received information and knowledge about radical understanding of social media in the very positive category, with a score of 3.60. This was also found from the results of the FGD, that they had received information regarding the understanding of radicalism from social media. This is reasonable because indeed sites related to radical groups have indeed increased from year to year. There has been a shift in the pattern of radicalization into cyberspace. Regarding access to information about understanding radicalism intentionally, it is included in the positive category with a score of 3.25. In the FGD, no results were found showing that they had intentionally accessed information about understanding radicalism intentionally for various purposes. On the aspect of access to information about the radical notion of insight / just curious in the very positive category with a score of 3.70. In the FGD, no results were found showing that they had ever accessed information about radicalism for insight or just curious. On the aspect of access to radical notions from various different sources of viewpoints with comparative objectives, they were include into a very positive category with a score of 3.60. This was similar to what was conveyed at the FGD that they read or watched videos from various religious teachers to be compared, and chose which opinions they thought were the best. This is in line with information literacy skills, namely the ability to conduct interviews, observations, and visits to various places that are in accordance with the research topic. The more frequent aspect of respondents is accessing radical notions from contra sources rather than pro pros in the positive category with a score of 3.34. In the FGD no results were found showing that they often access counter-sources rather than the pro.

The respondent's knowledge of the right sources, which can be accessed to obtain information about the understanding of radicalism, is included in the positive category with a score of 3.25. In the FGD, no results were found showing that they knew about the right sources, which could be accessed to obtain information about radicalism. This is in accordance with information literacy skills, namely the ability to identify the right sources of information to meet information needs. The respondent's knowledge of the right source / person to verify, which can be accessed related to understanding radicalism is included in the positive category with a score of 3.15. Determining the location of the source according to the topic, finding information that is in accordance with the topic, conducting interviews, field trips or other outside research including the exploration of the empowering theory eight. Respondents in the aspect of accessing radical notions for certain purposes fall into the positive category, with a score of 3.49. Information literacy according to the ALA is a set of abilities that a person needs to recognize when information is needed and has the ability to find, evaluate, and use the information needed effectively. This also applies to information related to radicalism. This information is accessed by respondents in the context of certain needs, such as college assignments, group discussions, and research.

In the aspect of trying to understand information about radicalism in social media which is part of the ability to understand, the results obtained are in a very positive category with a score of 3.95. From the results of the FGD, it was found that respondents tried to understand the online information obtained, including who spread the information. One important component in content evaluation on digital literacy is the awareness of analyzing background information. This has been done by LDK members who became informants in this study.

Whereas in the aspect of completing information before disseminating or not disseminating information, it entered into a very positive category with a score of 3.93. This is supported by the results of the FGD, that respondents find out the truth of an information by searching on Google search engines, and official websites, for example NU Online, CNN,

TEMPO, or Republika. National news sites are considered reliable sites because if their news is wrong it will be confirmed by the public. According to one of them, sites on the internet can be identified whether the site is in favor of one group so that the information is in favor of that group only. This is supported by Ayuni, another component of content evaluation on digital literacy is the awareness of analyzing web pages. Sulisty-Basuki also revealed that in digital literacy capabilities, users understand that not all information available on the Web has the same quality, thus users can gradually recognize which websites are reliable and valid and which situations cannot be trusted.

Respondents in this study also asked people who were considered more understanding regarding information obtained, for example related to religion, asking teachers / clerics who were considered able to provide a more accountable explanation. trying to be objective towards various events whose information or news spread in cyberspace. they also refer to the attitude of the FSLDK to take a certain attitude towards certain information or events. The FSLDK's attitude was determined after going through a discussion which consisted of LDK throughout Indonesia. In addition, they always refer to the Qur'an and the Sunnah of the Rasulullaah in preaching.

The ability of respondents to disseminate information that is considered truly useful and can be accounted for falls into a very very positive category with a score of 4.11. This was also found during the FGD, that LDK members sort and assess the usefulness of information before it is disseminated. If it is considered to trigger a split or contain utterances of hatred, then they will not spread it.

In the response aspect given about information about radicalism on social media, it was included in the positive category with a score of 3.05. Some of them gave comments and also tried to counter false information in various ways. Respondents in disseminating contra information against radicalism are included in the positive category with a score of 3.02. Respondents never spread information that agreed to radical actions in the sense of violence that caused damage and loss in the community. On the aspect of production of information about counter-understanding with radicalism, included in the positive category with a score of 2.94. LDK members are accustomed to verifying any information that appears, especially regarding LDK, and then delivered to a wide audience. LDK also has various programs to disseminate Islam as rahmatan lil alamin which is very contrast with radicalism.

Referring to the above explanation, students' ability to distinguish between "knowledge" and "information" is very important to emphasize, John Naisbitt mentions that many people are immersed in information, but hunger in knowledge. Knowledge is understanding something that really exists in reality, based on on the premise that there is such a thing as objective reality, on the contrary, information consists of reports and data, which may be true but can be misinterpreted, and falsification. When information is wrong or misleading, it is called misinformation. Knowledge is recognizing what is known, that is, the concept of something that someone knows, as in reality, ignorance is to imagine something, that is, to understand it, different from what is in reality.

Knowledge is limited between what is useful and what is trivial or even dangerous. Digital literacy depends on the ability to distinguish credible sources from sources that are less credible or truly unreliable. We must be able to identify experts in various fields, including their main organizations and associations. Skill is not perfect, of course. Individual scholars and even entire organizations make mistakes, but experts are far more likely to be right than ordinary people. This gives them a number of authorities in their fields, because they are responsible for their mistakes. They are the first source of knowledge. Relying on experts in this way is a concept known as information authority. God tells us to ask experts whenever we don't know something, as He said, "If you don't know, ask people who know the Scriptures. This order is

intended for unbelievers, who doubt whether the message of Islam agrees with the previous revelations.

Seeking clarification or what is referred to as the *tabayyanu*, and seeking proof of *tathabbatu* means to strengthen each other. Indeed, ambiguity cannot be avoided in the current information environment, so one must be able to verify dubious claims or, if verification is not possible, to suspend one's judgment. Healthy skepticism but not cynicism which assumes is an important attitude to have.

Conclusion

1. The relationship of digital literacy capabilities to Understanding and Actions of Online Radicalization is very low with the results of Pearson Correlation which is 0.170. The results are in the coefficient interval 0.00 - 0.199 which means it is very low. Whereas the influence between the two is not there at all. This is because the significant value obtained by the two data tested obtained a significant value greater than the boundary of the significant value that is = 0.05. Both of these data obtained a significant value of 0.667. This means that digital literacy has no effect on radical notions and online acts of radicalization. It is assumed that there are other factors that influence radical understanding and online acts of radicalization.
2. From the results of the FGD it was found that there were differences in culture in each UIN. In UIN Semarang for example, the element of *Nahdatul Ulama* is very thick on the campus so that it becomes one of the causes of not accepting radicalism. It is assumed that a conducive atmosphere will counteract the widespread understanding of radicalism in an area, for example, understanding *Nahdyiin* dominating the UIN Malang will counter radical understanding in UIN Semarang.
3. The principle of *tabayyun*, *Islam Rahmatan lil'aalamin*, and *da'wah bil hikmah wal mauidzotil hasanal* taught by Islam, is one of the antidotes to radical understanding among members of the UIN LDK Jakarta, Malang, Semarang, and Bandung. This principle is what they believe to be the path of their *da'wah* and emphasized in every study they do to all of their members.

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