Role of Digital Ethnography in Indonesian Online Society
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Recently, there has been debate on fake news (or it is known as ‘hoax’) and how it causes horizontal conflicts in society. To encounter, special task forces are established either by government or civil society. In short, hoax is one of serious issues today. This may become more serious when 2019 election comes. In parallel with technical solution to block hoax, I urge to seriously thinking about how people easily believe on it without careful attention. It is known in academic that such information should be traced and verified prior to use it as reference. However, ordinary people may not do this. It does not say that they have to learn thoroughly about specific methodologies in scientific manner but at least there are alternatives to educate people on how to accept and to use information wisely. Given the present-day of Indonesian online society context, information spreads freely along with increased use of Internet as one of information resources. In this context, some people may use Internet for disseminating hated and provocations. At the same time, Internet users consume this without verification. To prevent misunderstanding and conflicts, anthropologists may purpose digital ethnography approach (DE). As an approach, DE enables people to triangulate such information in order to verify whether the information is valid or not. The panel of DE will consist of researches, practices and innovations under DE rubrics in attempts to encounter hoax. Furthermore, this panel welcomes people with various backgrounds such as from information technology (IT), social researchers, policy makers and academia. The overall objective of this panel is to disseminate DE as alternative solution encountering hoax.

ISIS and “Virtual Caliphate”:
AN ANTHROPOLOGICAL ANALYSIS ON THE RISE OF CYBER TERRORISM IN INDONESIA
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Although the Islamic State of Iraq and Syria (ISIS) has recently lost its territories and 80% of its revenue base, 30 official and semi-official ISIS channels and chat rooms still emphasize ISIS’s longevity and strength in the future. So far, the sharp decline in the area experienced by ISIS has also destroyed ISIS’s ability to collect revenues from oil production and smuggling, taxation, confiscation and other similar activities. As a result of ISIS’s destruction, ISIS’s average monthly income has dropped by 80 percent, from US $ 81 million in the second quarter of 2015 to only US $ 16 million in the second quarter of 2017. However, ISIS is still strong in playing its role and existence on social media and the internet. Through the internet and social media, state development efforts by ISIS show everything to domestic and international audiences, from dam construction, digging wells, building infrastructure, to electrification of villages under ISIS control, and inoculating children in hospitals. The use of cyber-terrorism through the internet and social media has been carried out by ISIS and other extremist groups to spread hatred through cyberspace. The internet and social media sites are used as a broad database of what and how to promote violence as their strategy, where individuals can learn about deviant behavior from other groups, so that they obtain an extremism learning categorized by association, definition, differentiation, reinforcement, and imitation.
POWER AND STRENGTH OF SOCIAL MEDIA

Social media (Social Media) is an internet-based online media that allows users to interact virtually (in other terms often called cyberspace: dumay, acronym of dunia maya, cyber-space). In social media, there are accounts to share photos, videos and the latest status, greet and meet each other virtually. The internet, social media and multimedia technology become a unit that is difficult to separate and pushes on new things. The salafi radicalism of this century makes the image of Islam in unfavorable situations and conditions, and raises connectivity between Islam and violence, thus harming the Islamic world in general. Even though Islam is a religion that is rahmatan lil alamin. The birth of Islam thousands of centuries ago was not even colored with swords, but Islam brought messages of peace brought by the Prophet Muhammad. On the one hand it also labeled radicalism as a very negative understanding. There are two main things that can be concluded:

First, that the internet media takes a very large portion and role in providing information to the public, especially young people to radical ideology. This is compounded by the fact that the recruitment of young people in radical organizations is mostly done using internet media. The fact that terrorist organizations and affiliates have used technology that can make it easier for them to spread propaganda and recruit potential members through the internet is a very sad thing about the progress of the mass media itself.

Second, the mass media plays a key role in deterring and providing information to the public on issues of radicalism so that the public can take precautionary measures to develop extremist movements starting from their own environment. Although basically, Indonesia is a moderate Islamic country and radicalism is difficult to develop in this country, it does not mean that Indonesia is not a target for them, especially the younger generation. Whatever it is, the social media has moral and social responsibility towards the public, although on the other hand the news coverage does indeed benefit these movements as a form of free propaganda, but it also raises mass movements from the community itself to actively play a role and protect the environment from things that can disrupt security and public order without only relying on the government.

The Internet, in the context of violence in the name of religion - acts of terrorism, violence against minorities and cases of conflict between religious communities - is one of the most widely used media to channel the desires of democracy. Meanwhile, many Muslim extremists used the moment and the media to spread the ideology of their jihad. Therefore, all ideas, ideas of radicalism, terrorism are spread easily using technological advances. In the Muslim community, the term Virtual Islam was born.

Through the internet many have expressed their own interpretations of Islam and the principles relating to Islam. This has serious implications with the variety of material and perspectives available and randomly in which this information can be accessed. One's first experience with Islam in cyberspace is perhaps what is called a radical (divided division) group of organizations as a mainstream orthodox interpretation.

The results of John Obert Voll's research on terrorist networks are no longer the most important link in the struggle by transforming the politics of Muslim communities around the world, but intellectual networks and the exchange of ideologies through the internet (email). One pattern of terrorism in Indonesia uses cyberterrorism, namely the use of computers and internet networks by terrorist groups in carrying out their actions such as using internet media for the process of radicalization, breaking into financial systems, controlling systems of transportation equipment.
such as trains, airplanes. Imam Samudra, began to be active in cyberspace, ahead of the blast of the Bali II Bombing since June 2005 until it was moved to Nusa Kambangan. In the Bali Bomb II, Noordin M. Top and Abdul Aziz built a special site as a medium to coordinate all related activities in carrying out acts of terror. Max Fidlerman created the anshor.net site from a credit card.

The strength of the internet lies in its paradox and contradiction. Because, cyberspace is a virtual space that is formed through networks between computers. When wandering in it we will find various panoramas full of paradoxes and contradictions; pleasure-fear, evil goodness, falsehood. The paradox of cyberspace is indeed the same as paradox in the real world, but it is extreme, strong, direct, intense.

Jeff Zaleski presents a map of thoughts behind cyberspace by showing various ideas, including paradoxes from various cyberists, cyberreligionists, cyberprogrammers. They are optimistic about the new reality of cyberspace which is considered to be able to replace the existing reality and can become a kind of new religion, new spirituality, new God. In addition, Zaleski described how their fatalist attitude in dealing with various bad and frightening sides of the new world.

On the other hand, Zeleski displays a map of cyberspace users by various real religionist groups (Hinduism, Buddhism, Judaism, Christianity, Islam) how this new world is used as a means of spreading religious teachings, communication between religious people, even as a channel of spiritual energy. How cyberspace is a positive and effective tool for the reality of diversity in this global society.

Mark Slouka, a critic of American culture is very cynical about the people behind information technology by making scathing criticisms of the philosophers and ideologies behind the technology of cyberspace that instill the self-religionists, people who have an obsession to be God. They are people who believe the world of mind can be loaded (made simulated) in a computer. Also believe the future of humans is not in RL (Real Life) but in various forms of VR (Virtual Reality). Even believing cyberspace is a form higher than spirituality.

They are through computer technology as if creating a kind of prophetic movement according to their version. In such conditions, as Judge Bey said in The Information War, Media (cyberspace) takes over the role of religion (priest). In his duty to give humans a way out of the body by redefining spirit as information. Though the essence of information in cyberspace is an image whose abstract form seizes the primacy of body principles and stops it with the principle of bodiless ecstasy. The Islamic radicalism movement that has emerged on virtual networks. Facebook, YouTube, Twitter, Tumblr, and free application services like WhatsApp have become spaces for new ways to do propaganda, recruitment, training, planning, invitations to the establishment of the Islamic Khilafah. The current strategy that continues to be practiced by "defenders of Islam" influences the way of thinking of Muslim societies. They actively use social media by targeting young people as the majority of citizens on netizens.

RADICAL SALAFISM

In recent developments in the Middle East, radicalism among the Salafists has surged sharply, as evidenced by the rise of the Islamic State of Iraq and Syria (ISIS). So far, the Jihadist Salafists and Takfiri have formed the Islamic State of Iraq and Syria (ISIS). Nowadays, although ISIS has recently lost territory and 80% of its revenue base, 30 official and semi-official ISIS channels and chat rooms still emphasize ISIS's longevity and strength in the future. So far, the sharp decline in the area
experienced by ISIS has also destroyed ISIS’s ability to collect revenues from oil production and smuggling, taxation, confiscation and other similar activities. As a result of ISIS’s destruction, ISIS’s average monthly income has dropped by 80 percent, from US $ 81 million in the second quarter of 2015 to only US $ 16 million in the second quarter of 2017. However, ISIS is still strong in playing its role and existence on social media and the internet. Through the internet and social media, state development efforts by ISIS show everything to domestic and international audiences, from dam construction, digging wells, building infrastructure, to electrification of villages under ISIS control, and inoculating children in hospitals.

The use of cyber-terrorism through the internet and social media has been carried out by ISIS and other extremist groups to spread the hatred through cyberspace. The internet and social media sites are used as a broad database of what and how to promote violence as their strategy, where individuals can learn about deviant behavior from other groups, so that they obtain an extremism learning categorized by association, definition, differentiation, reinforcement, and imitation.

Mia Bloom and Chelsea Daymon (2018: 1-17) caution that the general use of peer-to-peer encrypted messages by ISIS shows no signs of declining despite early predictions and estimation that the group is in its final turmoil. So far, the Islamic online media platform of the State of Iraq and Syria (ISIS) processes and mixes graphic audiovisual content with religious-ideological writings to justify violent terrorist tactics. In recent years, ISIS jihadist groups have grown and developed its propaganda to open API (Application Programming Interface) platforms such as Twitter®, Facebook®, YouTube®, and Tumblr®.¹⁰

But ISIS elites and leaders are aware that, platforms such as Twitter and Facebook have been progressively monitored, and face aggressive monitoring and elimination of accounts, so that Telegram has been selected to become ISIS’s top priority as a platform for spreading propaganda and recruiting new members. Research investigates how Telegram is used by ISIS and its supporters and assesses what kind of threat Telegram use might lead to a future when ISIS transitioned to "Virtual Caliphate". The ISIS elites and leaders are aware of the use of social media, the internet, and new technologies, even their risks should not be ruled out, especially considering the encrypted platform is the main means for radicalization, recruitment and planning. As Lucas Kello from Oxford University (2017) said, in the virtual domain, vital strategic operations can be "shrouded in secrecy", causing difficulties for scientific research, security forces, defense operators and policy makers to track them down.

ISIS elites and leaders understand that individuals shape their perceptions of themselves based on identification with groups, core group values, and their emotions. As a result, the continued presence in the online environment can encourage extreme political and religious views, excessive violence, and competition outside the group. In fact, ISIS also creates a spatial echo for radicalization. Among social media and internet sites, Telegram applications are increasingly in demand as a platform of choice for clandestine activities of ISIS and its supporters. The uniqueness of Telegram in terms of privacy and security made it succeed in reaching up to 100 million users

in 2016. Telegram is commonly used by ISIS terrorists to recruit and coordinate attacks, including in Brussels, Belgium, 2017. Telegrams, among others, are also used to communicate by perpetrators of attacks in Paris in 2015, attacks on 2017 New Year’s Eve in Turkey, and attacks in St Petersburg, Russia in April 2017. In Indonesia, a number of terrorism suspects who were arrested in December 2016 claimed to have learned to make bombs by following directions via Telegram. ISIS elites and leaders understand that Telegram cannot be traced after an attack.

In this case, the use of peer-to-peer encrypted messages by ISIS shows no signs of decreasing despite early estimates that the ISIS group is in its final upheaval. As social media, ISIS understands that platforms, such as Twitter and Facebook, are progressively monitored by monitoring and deleting aggressive accounts. As a result, Telegram remains a top priority for ISIS to spread propaganda and recruit new members.

The US / Western researchers are now investigating how Telegram is used by ISIS and its supporters and assessing what kinds of threats from Telegram use in the future when ISIS transitioned to "Virtual Caliphate".

Initially, most of its propaganda focused on the development of the Islamic State both physically and figuratively, offering "supra-national brands "Khilafah" (Virtual Caliphate) as legitimizing and moral reasons for their actions and existence. Projections of state buildings are intended to create attractive options for prospective immigrants, but also for the ISIS transition from the rebel movement to the formation of a distinctive “Islamic State”, and “Virtual Caliphate”.

Even though it is in the form of a Virtual Caliphate, ISIS is able to continue to use various information regarding the area of operation. This ability includes doctrinal military, strategic communication, civil-military relations, engagement of key leaders, supporting operations, and military fraud. (Harleen Gambhir, 2016)11 ISIS uses this internet capability in physical capacity with respect to the local population and in digital capacity through global communication to their networks and the main supporters. ISIS also utilizes operational security, electronic warfare, and cyber operations in various parts of the world.

Thus, it is clear that even though ISIS has been defeated and cornered due to losing a lot of territory, ISIS is still able to build a 'Virtual Caliphate' which is capable of moving globally, disseminating its agenda, vision and mission to the domestic and international community. Indonesia must not be complacent, and must continue to be vigilant in anticipating the development of terrorism by the Virtual Caliphate, its networks and cells in various parts of the world, including in Southeast Asia. Moreover, it is very possible that ISIS members and sympathizers are in the area around us and are targeting us to be part of their Virtual Caliph's territory.

FROM BOOKS TO VIRTUAL WORLD

The existence of social media intensified the war while at the same time expanding the influence of the teachings of the movement that was spread to the community. In this situation, the state can have the right to force its citizens to ideology with the state's ideology, while each individual has their own ideology, then there is attraction between personal ideology on the one hand and

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This also communal ideology on the other. Against the clash of ISIS ideologies which are considered disturbing the existence of the Indonesian Republic, it should have been taken a position: First, Anticipatory, namely fortifying and confining the teachings and flow of the ISIS movement so as not to expand and massive in the midst of society.12 Second, Comprehensive, by always instilling Islamic values that are rahmatan lili alamin to all components of the nation through imaging and positive information content, especially on social networks. Third, Educative, by conducting an educational movement against religious radicalism carried out starting from the level of early childhood education to tertiary education. Fourth, Participatory, cooperating with all elements of society to be actively involved in counteracting the spread of ideology and the teachings disseminated by ISIS followers, both from the path of social media, television media and other media. Anticipatory efforts on the widespread influence of the ISIS movement through social media were carried out by massively campaigning on various bad news addressed to ISIS. This was done so that there was an awareness that the ISIS movement must indeed be avoided and shunned by all groups besides it also serves to narrow the space for ISIS in Indonesia.

The intensity of the news is carried out in parallel by campaigning for peaceful Islamic issues and the death of lilalamin so that the integrity of the information obtained first, religious radical groups that can lead and conduct activities by social media accessors become complete and comprehensive. The internet combines new media forces and political aspirations that Kahn and Kellner13 say will be increasingly popular and entrenched in the future, where the growth of users is fast and difficult to predict and the variety of facilities provided to produce material and models of democracy. Data released by internetworldstats.com states that there are more than 30 million internet users in Indonesia and the user growth rate is around 12.5 percent per year. Indonesia is also ranked 7th in the world in using Facebook; until this article was written there were at least 11,759,980 Facebook accounts made with the age range of users between 18-34 years.

With this large number of users, the internet is a fertile virtual area for various political activities. It could be that the internet is a powerful medium of political movements in Indonesia. And it could also be that internet users emerged as a new force, a pressure group, and a mass base of democracy that virtually in the enforcement of democracy in this country. The internet is no longer just technological innovation in networks, but has become a medium of political power.

This is what McLuhan said as the Medium is the Message, Facebook transformed into a virtual political party with the most political members compared to all DPR (Parliament) and DPRD (local parliament) members. However, with the ability to construct a virtual identity, this opportunity has the potential to bring out the power of virtual terrorism on the internet. Because terrorism can become anyone with a fake identity, such as name, photo, and other identifying information. This condition opens opportunities for religious radical groups to penetrate themselves in a network of friends in cyberspace.

As a result, secondly, these radical religious groups can carry out recruitment activities and plant radical ideologies for anyone. For example, opening an account on social media such as Facebook allows religious radical groups to make friends with anyone and the next stage determines the

target of individuals who will become cadres or penetrate the understanding of religious radicalism towards the individual.

The virtual world has become an important part in shaping thoughts, behaviors, deeds as well as basic needs (styles) of human life now. Like getting the intake of "oxygen" and "blood flow" these terrorist groups continue to use the internet, social media for their interests continue to grow. Imagine, Gabriel Weimann’s research shows that the network of terrorist groups influences more attention on the use of cyberspace. This can be seen from the number and variety of sites managed by jihadi groups which have increased from year to year 2,650; in 2014 shows more than 9,800 sites managed by this jihadist group. Weimann emphasized that the virtual world does offer many advantages that make terrorist groups so serious in managing it. 14

Among the advantages; easy access, lack of binding controls and regulations, wide audience, anonymity, speed of information flow, can be used as an interaction medium, very cheap to create and maintain, are multimedia (print, sound, photo and video) and that remain its main purpose, the internet has become a mainstream media source.

In addition to the quantity issue of radical sites that continues to grow, but what is very important to pay attention to is the significant development of the form and pattern of terrorism itself. There are at least three stages of development in the form and pattern of the spread of the notion of terrorism in this virtual world; First, the initial stage is only the dissemination of ideology through website facilities. Second, the use of media interaction features such as the creation of forums and chatrooms. Third, the use of social media such as YouTube, Facebook, Twitter is increasingly popular.

Gabriel Weimann’s admitted, the shift to the realm of social media carried out by terrorist groups had the purpose of building interaction, appearing more trendy and popular, more touching on the target, and demographically the inhabitants of the social media environment. 15 Responding to the strong influence of the internet, social media used as a medium for learning the attitude of intolerance, radicalism, suicide bombings, such as the results of a study conducted with Brooking Institution and Google Web, published by the New York Times there were 46 thousand twitter accounts for ISIS propaganda, twitter blocked 125,000 ISIS-like accounts at the end 2014. ISIS accounts scattered on average have more than 1,000.32 followers.

In the Pew Research Center survey in 2015 showed that in Indonesia, about 4% (10 million people) supported all forms of ISIS actions, most of which were among young people. Compare the results of the Setara Institute surveying 684 students from 114 Middle Schools Public (SMU) in Jakarta and Bandung to find out the views of students about the ISIS movement.

The result, showed 1 in 14 students (9.5 percent of 684) supported the ISIS movement. Regarding the strong influence of the internet, social media has become a new media in disseminating acts of intolerance, radicalism, terrorism in Indonesia: in 2011, the Ministry of Communication and Information and PB NU (Central Board of Nahdlatul Ulama) blocked sites (300 out of 900) containing radicalism content; and in 2015, the Ministry of Communication and Information blocked 22 sites (Islam) that spread radicalism. This blocking was at the request of the BNPT with

15 Ibid.
3 criteria: First, using violence in the name of religion. Second, takfiri (forgiving others) Third, interpret jihad in a limited way.

BNPT data launches from 2010-2015 there are 814,594 sites already blocked; in the suicide bombing of the Sepunton Solo Full Gospel Bethel Church (GBIS), perpetrator Pino Damayanto (Ahmad Urip), member of the Cirebon Jamaah Ansharut Tauhid (JAT) had time to browse Warnet Solonet; Video entitled "The Light of Tarbiyah on the Earth of the Caliphate"; uploaded a photo that reads "Ansar Khilafah Islamiyah from Ciwalen Garut, West Java Indonesia" which was allegedly taken in the area of Mount Papandayan, Cisurupan Subdistrict Garut.

Polri data reported that there were 514 Indonesian citizens alleged to have participated in ISIS and BNPT notes that there were 10 radical groups in Indonesia that supported the ISIS movement. Indonesia's CNN report on Monday (03/30/2015) showed a day of supporters of the ISIS militant group spreading 100 thousand tweets to plan attacks and propaganda; the perpetrator of the bombing at Alam Sutera Mall, Leopard Wisnu Kumala was a Christian; arrest of Gigih Rahmat (KGR), GRD (31), Tar (21), ES (35) groups in the Batam Center area, TS (46) in Nagoya, HGY (20) and MTS (19) on Jalan Brigjen Katamso, Batu Aji, Batam. If the social media is not properly controlled, it will endanger the existence of a state and religious life.

The rise of radical Salafism is getting stronger after the attack on Al-Qaeda on September 11, 2001 to the New York World Trade Center (WTC) building, in which more than 12,000 were killed. This September 11, 2001 Salafi terrorist act marked a new era in the post-Cold War terrorism movement, an Islam-based terrorism movement. Islam is in the spotlight of the world because in reality acts of terrorism involve a number of individuals or organizations that contain Islamic meanings and symbols of Islam are very attached to acts of terrorism.

As a result, the study of terrorism is a hot issue that is hotly discussed. Because, terrorism has had extensive consequences, not only politically and militarily, but also economically. This September 11, 2001 attack was followed by a series of suicide bombings in Bali in 2002, Madrid in 2004, London in 2005, New Delhi in 2005, Mumbai in 2006. Suicide bombings also occur in conflict zones such as in Iraq, Kashmir, Sri Lanka, Israel-Palestine and Middle East countries. The radicalism of Salafists in the WTC bombing September 11, 2011 became a new era after the cold war which considered terrorism to be synonymous with Islam.

CONCLUDING REMARKS

The terrorism movement is no longer a secular organization such as the Japanese Red Army (JRA), the Tamil Tigers in Sri Lanka, the Red Brigade in Italy and others, whereas the terrorism movement is now synonymous with Islam such as al-Qaeda and Jamaah Islamiyah. The Islamist-based terrorism movement is nowadays a real threat throughout the world, including in Indonesia. Terrorism has the nature of political motives and goals, political claims and political struggles. Terrorism is a notion that in order to achieve goals often justifies various methods including violence, intimidation and murder. Indeed, terrorism is not solely based on religious factors but also other aspects concerning the economy, politics and history that are closely linked in the search for identity amid the current of modernization and globalization.

During this time, many people considered the categorization the result of Western creation to divide Muslims and prevent Muslims from unifying and advancing. Therefore, it is not strange if when the Bali I bombing by radical Salafists occurred in 2002 which killed around 200 people from
20 countries in the world and the Bali Bomb II, many Salafist leaders stated that the terrorists were only "fictional" Westerners to damage the image of Islam to always be associated with terrorists and violence.

However, the terror incidents in Indonesia continued in a row, followed by the arrest of terrorists, we witnessed other facts in the form of networks and testimonies formed by them. In Indonesia and Southeast Asia, it is possible that the biggest threat is not from Salafist radicalism or Islamic terrorism (the number of followers of Islamic radicalism in Indonesia and Southeast Asia is relative small compared to the majority of peace-loving Indonesian Muslims), but the biggest threat comes from global information technology, internet and media that exploited and used by the radical Salafist, which are increasingly out of control by the government, while the IT community and social media themselves do not develop a strong self-control system.

It should be noted that there are indeed radical Salafists who dedicate their lives to being terrorists, teach terrorism, galvanize potential terrorists, and convince people to follow a terrorist-style understanding of Islam. From this phenomenon, we can say that radicalism and terrorism are not purely Western creations, but are real facts among the Salafist Muslim because there are those who believe, embrace, and develop them from among the Muslims themselves.

BIBLIOGRAPHY


"PART OF THE SPECTACLE"

POLITICAL BUZZERS AND THE PERFORMING OF DIGITAL PROPAGANDA

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On discussing political manipulation on the internet, there has been not enough examination on how propaganda is performed by the persons tasked to do the work. This paper looks at the performance of political buzzers: individuals employed to manage several social media accounts to disseminate information concerning electoral candidates.