New Media and Radicalism among Youth in Kendari City Southeast Sulawesi

Aldilal Aldilal[1*], La Ode Man Sabdar Kanande[2], Yusyrifah Halid[3], Aminudin Aminudin[4]

[1,2,3,4]State Institute for Islamic Studies (IAIN) Kendari, Kendari, Indonesia.

Abstract
This research aims to find out whether teenagers in Kendari City know the content of content that spreads radicalism on social media and how to respond to content that contains radicalism. Using descriptive qualitative methods, samples are taken by purposive sampling method. Data collection techniques are carried out with primary data & secondary data. Based on the findings, the researchers concluded: First, many teenagers in Kendari City do not have guidance or literacy regarding radicalism on social media, and few of them are teenagers who know accounts and content on social media that spread radicalism. Second, most teenagers in Kendari City choose to respond to accounts that are indicated to be radical on social media by reporting these accounts. Third, Few adolescents respond to choosing to keep seeing or consuming and allowing accounts that spread radical ideas to be vulnerable to being influenced or exposed to radicalism.

Keywords: *new media, media effects, radicalism, youth*

Paper type: Research paper

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INTRODUCTION

Entering the era of new media as it is today, which tends to continue to grow rapidly and has also offered various diversity of ways of expression as well as how the freedom to access information for *new media* users without having to be bound by restrictions and censorship. As is the case social media, social media is an online media, with its users can easily participate, share and create content including blogs, social networks, wikis, forums and virtual worlds (Cahyono, 2016). Social media also has a variety of content and information presented to the public which gives the audience many choices to choose what information messages to look for, as well as proselytizing messages that are packaged as attractive as possible so that they are easy to understand and accept in various circles of society, both among millennials and among parents.

Proselytizing and technology today are inseparable. This is when based on the concept of contemporary proselytizing, which is attractively packaged and easily accepted by today's circles. The variety of information on the internet has become a new information resource that attracts mass media audiences to move from old media to new media (*new* media) (Apriadi Tamburaka 2013) because the media has now become a benchmark for public information (Aldilal et al. 2020) by considering the media to be a benchmark for public information that is increasingly loved by all circles, So that teenagers today prefer new media to be used as a benchmark for information.

New Media has the nature or characteristics of being able to reach the masses in large and wide numbers (*universality of reach*), is public, and is able to convey popularity to anyone who appears in the mass media (Mcquaill 2000). With the character of *new media* that is easy to reach audiences, of course, it has a negative side, especially the spread of radicalism; terrorism currently continues to utilize information technology based on internet networks (Ghifari 2017). Then leading scholars and thinkers of da'wah also view that one factors that are felt to threaten the existence of modern humans in this era of globalization is the destruction of nature that causes humans to like falsehood (al-bathil) and hate the truth (al-haqq) (Asmar 2020). The use of new media that is used by all circles is also used by radical groups to spread their radical understanding by using the internet to reach all circles.

In *hypodermic* needle theory, it assumes that the media has an irresistible force, such as a needle that directly pierces into the skin, and directly affects the conclusions and forms a perception of a topic or living reality after receiving an injection of information from the mass media (Unde 2014). After seeing various things in the new media, it will have a direct impact on the behavior of the audience who see or watch what the media conveys.

Internet-based information is increasingly helping terrorist groups in improving networks and spread the propaganda that they promote (Bakti 2016). According to (Bräuchler 2004), In the last two decades, radical Islamist groups in Indonesia have begun to target young people and students by utilizing new media technologies. Islamic radicalism is known as historical-sociological phenomena is a problem that is widely discussed in political discourse and global civilization due to the potential power of the media major role in creating the perception of the world community (Ummah 2012). The rapid and rapid development of *New media* is also accessed from various circles, with the lack of *gatekeeping* on the dissemination of information will certainly have a bad impact, such as understanding radicalism among teenagers. The massive use of social media among teenagers in Indonesia in 2020 is at most 18-34 years old (Cindy Mutia Annur 2020), with data on social media users among teenagers who dominate who access various information on social media without restrictions can potentially result in exposure to radicalism and then it will be easy to follow the recruitment of terrorism networks supported also by the spread of radicalism content on social media, The Ministry of Communication and Informatics has blocked 20,453 terrorism radicalism content spread on internet sites, as well as various social media platforms (Kominfo 2021) if you look at the latest National Counterterrorism Agency (BNPT) Survey. Namely, 80% of the millennial generation is vulnerable to being exposed to radicalism (Merdeka.com 2021). (Greenberg 2016) states that terrorist groups often use social media that is loved by the wider community to spread their ideology.

According to (Bhui, Kamaldeep 2013), the radical group's technique in spreading its radical understanding is to use various models of rhetoric, images, and symbols in the text, video, and interactive formats. Media can be used as a source of information, but it can also be used as a technology to launch radical

ideas. Using the media, propaganda is used to attract the interest of both cultural groups and religious groups (Bhui, Kamaldeep 2013). The use of media today has the potential to spread radicalism; from previous research, often new media is used by certain groups using communication techniques, such as the rhetoric they display on social media that strengthens the arguments that the group seems to be getting stronger and truer so that it will be easier for the youth group to be exposed to radical ideas.

Today's teenagers tend to use social media more as a place to express themselves; also, in addition to being a place to express themselves, teenagers also look at social media to look for interesting things or interesting pictures. Instagram social media, for example. Social media Instagram has raises important related issues with freedom of expression (Mahendra, 2017). Social media Instagram many can be seen randomly. It is also used by radical groups to spread images designed by radical groups to spread radical messages.

Cross-border communication can be carried out freely without restrictions and is known, and the group or group will easily spread influence and radicalism to find followers; utilizing communication in cyberspace allows terrorist networks to utilize technology and communication to spread their ideology and actions.

Messaging and reporting can be quickly sent to the global community and its groups through mass media, both electronic and print media. One of the objectives of terrorist groups in the use of mass media is the widespread impact in spreading messages of fear, threats, ideology, recruitment, and developing their terror cells. The research conducted (M. Zaki Mubarak 2014) said that universities and schools are increasingly vulnerable to the influence of radicalism movements, and the relationship between teachers and students is a factor that bridges the closeness to engage in acts of terrorism. Recruiters are looking for high school and college students, those who live in remote areas away from big cities, and prefer non-religious ones over religious ones because they consider those who do not know the teachings of Islam to be more vulnerable to guidance and indoctrination (Angela Gendron 2017).

Teenagers are targets that are often caught by terrorist groups on the internet because they actively play social media (Sugihartati, Suyanto, and Hidayat 2020). When viewed from data from the National Counterterrorism Agency (BNPT) in 2019 shows that more than half, or 59.1%, of terrorism

perpetrators are less than 30 years old (Yudhistira 2021). Besides that, the presence of Islamic websites is also not fully broadcasting Islam peacefully and politely, but more in the form of radicalism (Harianto 2018). The target of radicalization is Muslim youth, using the internet as a propaganda tool that can cause hatred between religious groups, cause internet users to become racist and Islamophobic, and spread various conspiracies (Levin 2015).

Various radical groups are increasingly using the internet and social media as a means to spread their influence (Benigni, Joseph, and Carley 2017). Terrorist groups often use technology to manipulate or instill thoughts in adolescent groups to influence understanding and thoughts among teenagers to do radical things through the internet. On the one hand, they enjoy the convenience of technology, information, and the internet, but on the other hand, they are also vulnerable to contamination by negative content coming from *new media*.

The relationship between teenagers and new media has become commonplace and much needed by these teenagers, and radical groups have also now used new media, especially social media, to brand or influenced social media users by spreading radical ideas in new media.

Based on the background described above, this study aims to conduct research on New media and to understand radicalism in teenagers in Kendari City to find out whether teenagers in Kendari City know the content of content that spreads radicalism on social media and how to respond to this content.

METHODS

This research uses a descriptive qualitative approach in order to describe a social phenomenon. The study describes the social reality that is happening, where the author makes observations directly at the research site and conducts interviews in order to find out whether adolescents can distinguish content that spreads radicalism in *new media*. This research was carried out at the IAIN Kendari campus and Halu Oleo University from November 2021-February 2022.

The data collection technique is carried out with two aspects, namely: Primary Data Collection, namely this data is obtained through field research that directly meets informants and is carried out in two ways, namely observation, namely, a data collection technique carried out by directly observing the research

object accompanied by the necessary records. In-depth interviews, namely, by using the Guidelines for questions on research subjects and informants who are considered to be able to provide explanations. At this stage, researchers directly interview high-semester students aged 17-25 years. Secondary Data Collection, namely this type of data, is carried out by browsing reading materials in the form of journals, books, the internet, and various related research results. At this stage, researchers look for reading materials, journals, and data related to the research topic.

Informants in this research are students aged 17-25 years. It is not an object because an info man is perceived as constructing reality, not just an object that only fills out a questionnaire (Kriyantono 2006). In this study, the sampling technique used was *Purposive sampling*, which is a technique for retrieving data sources with certain considerations (Sugiyono 2011).

The technique of data analysis of this research is data that will be obtained in the field, analyzed in a qualitative descriptive form, with the aim of describing the next research things, analyzing the data in an *interpretative understanding* way, meaning that the author interprets data and facts that are related to research problems. Data analysis is aimed at organizing its organizing order and categorizing it. The method of data analysis used by researchers is the Miles and Huberman interactive model, namely Data collection and retrieval; data reduction is a form of analysis that sharpens, classifies, directs, discards unnecessary and organizes data in such a way that its final conclusions can be drawn and verified, Data *presentation (Data display)* is an assembly of information organizations that allows research conclusions to be carried out. By looking at the presentation of data, researchers will better understand the various things that happen and allow them to do something on analysis or other actions based on that understanding. All of these are arranged in order to assemble information regularly so that it is easy to understand, and furthermore, Conclusion Drawing is a pattern of processes that can be carried out from the data presentation, and if the conclusions are not clear and lack a strong foundation, they can add back to the data reduction and data presentation. The conclusion that needs to be verified, which is a quick-moving repetition, is a second thought that passes to the researcher at the time of writing by looking back at the *note* file (Miles and Huberman 1992).

RESULTS AND DISCUSSION

Utilization of New Media

Researchers from all informants used social media to seek information about religious knowledge through social media; they used social media to seek information about religion. Here's a table on social media usage.

Table 1.

New Media Users Viewing Da'wah Content
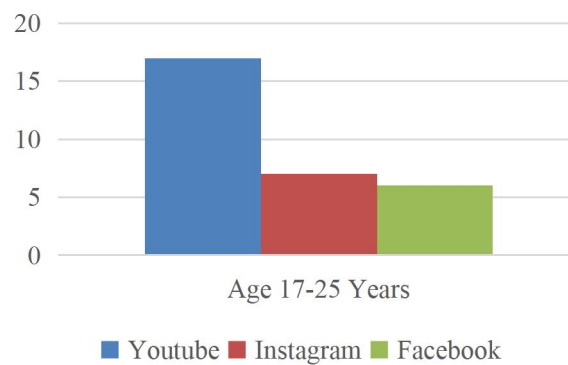
Source: Researcher's Processed Data, 2022

Judging from the table above, informants search for and see proselytizing content or information about knowledge of religion using three social media, namely Youtube, Instagram, and Facebook. By using youtube, the most informants are chosen.

Student informant on behalf of Indah Cahyani Salim said when interviewed as follows:

"If I personally use youtube media most often if I want to find information about proselytizing or about religious knowledge because on Youtube there are many choices of information that we can choose" (Interview 18, November 2021)

Besides Indah, the same thing was also said by Adinda, a student of IAIN Kendari, as follows:

"To find proselytizing content, I use Youtube to find religious knowledge or about proselytizing that matches the theme that says acari indeed" (Interview 18 November 2021)

Most informants use Youtube media to see proselytizing content, then also use Instagram and Facebook media to be used as tools or media to see things about proselytizing. New media, such as social media, is often used for various things; in the findings of researchers, especially for proselytizing content, young groups tend to use Youtube media to find proselytizing content.

Table 2.

Use of New Media to Seek Religious Knowledge
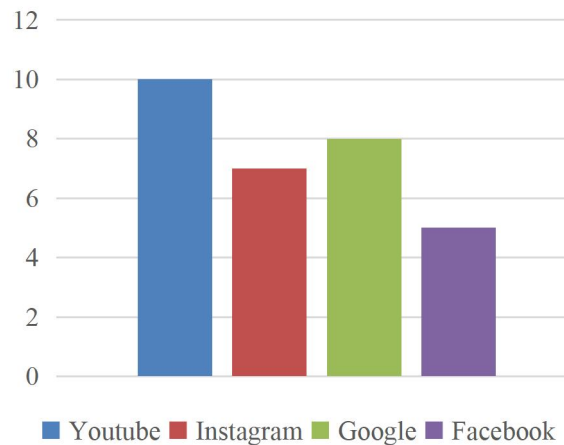
Source: Researcher's Processed Data, 2022

Using social media to find information about religious knowledge or literacy about religion, informants tend to use youtube more. When viewed from the results of the use of *new media,* Youtube is the most widely used media to find proselytizing content and find information about religious knowledge.

In the findings of this study, teenagers tend to use Youtube New *Media* as a tool to find proselytizing content, and even they seek knowledge about religion and understanding beliefs or literacy about information knowledge about Religion through *new media.* Today's youth group tends to no longer use books or print media to seek literacy. They use new media to find references. Because attractive audio-visual content packaging has many choices and is easy to use, it makes today's youth group choose to use new media or new media such as Youtube, Instagram, Google, and Facebook in looking for information.

New Media is a digitalization communication technology device and its wide availability for personal use as a means of communication, with the interconnectedness of individual audience access as recipients and messengers, its interactivity, its diverse uses as an open character, and its ubiquitous nature (Mcquaill 2011). In media dependency theory (Musfialdy and Anggraini, 2020), Individuals are interested in media that offers a variety of content that can meet their needs about understanding, information, and entertainment (Defleur, M.L. 1975).

The content that is packaged very attractively in new media is the reason why the youth group chooses to access new media, especially proselytizing content or information knowledge about religion, using Youtube media. However, interesting content on Youtube is not only created by preachers but also used by all users, both creative content and consumers, so many certain groups use Youtube media to spread radical understandings.

Response to Messages/Information Containing Radicalism in *New Media*

Table 3.

Response to Messages/Information Containing Radical Understanding
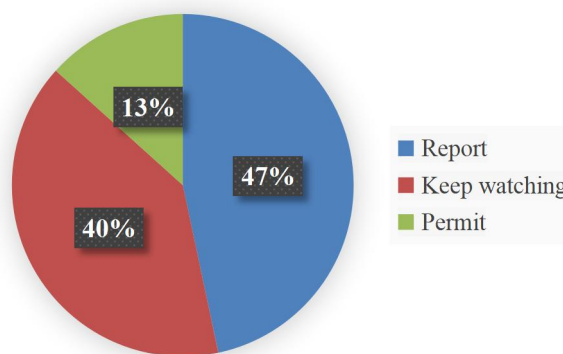
Source: Researcher's Processed Data, 2022

The results of the informants' presentations Show that if they get an account on social media that is indicated to spread radicalism, some of the teenagers choose to report the account so that the account that spreads radicalism is blocked; some informants will continue to see and read the information spread

by the account, at least the informant chooses to leave the account that spreads messages or information about radicalism.

The following is the researcher's interview with the informant on behalf of Fitri Nur Fajrin, a student of the Islamic Broadcasting Communication study program IAIN Kendari, explaining the following:

"If I see on social media or on the internet about information that has deviated from normal or has given an inflammatory message, usually I will report the account so that it not too spread to the public" (Interview 19 November, 2021)

Likewise, the informant Umi, a student of IAIN Kendari, stated:

"I don't think or report it right away because the danger is that once it's allowed, we can be influenced to hate and start to change, not as taught" (Interview, 19 November, 2021)

But there are also informants who respond by continuing to read it; here is the explanation:

As the informant Zulhijah, iain Kendari student, explained:

"If I see that there is content that leads to messages that influence or tend to messages that lead to radicalism, I still read or see it out of curiosity too" (interview , 19 November, 2021)

From the presentation of the informants, although most of them chose to report accounts that were indicated to spread radicalism, some informants chose to continue to see and read the information messages without reporting the phenomenon of messages or content indicated to contain these radical ideas, then there were informants who chose not to care or allow these understandings. This shows that most of them will report accounts that are indicated to spread radicalism.

However, some of them are vulnerable to being exposed to radicalism in the use of new media, in this case, social media, because some of them continue to see and read the information that is indicated to spread radicalism and lack of concern for radicalism by allowing them to continue to consume content or messages on accounts that post content that is indicated to spread radical understanding without reporting, Indirectly, the youth group has allowed radicalism to spread in the new media. The more dependent a person is on the

media or the more exposed to the media, the more effect the media will affect the audience or users of the media, so with the treatment of teenagers who do neglect content that spreads radical understanding in new media, it is likely to be affected by the message conveyed.

Teenagers who choose to continue to see or read and allow accounts that spread radical ideas do not rule out the possibility that they will indirectly be affected by the message conveyed by the radical account because they allow and continue to consume information without taking the initiative to report the account that spreads the radical understanding.
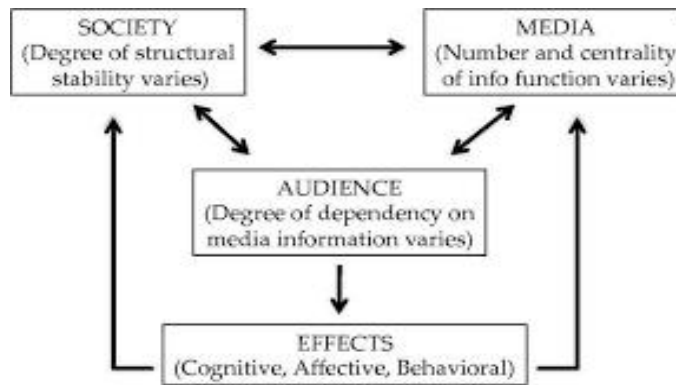
In media dependency theory, increased media dependence starts with intensity; the higher the intensity, the stronger the cognitive and affective stimulation. Cognitive stimuli serve to improve and maintain the individual's level of attention, while affective stimuli serve to increase the level of individual satisfaction (Rafiq 2012). The group of teenagers who are increasingly intense in allowing radical content that is packaged as attractively as possible will be more quickly affected by what is seen in the new media; if they see or allow content that spreads radicalism, it will be easier for them to be affected, even though they already know the message conveyed is radical but the more intensely consume and let the radical information message stimulate the influence

The higher the intensity with which adolescents continue to consume or see and allow accounts that spread radical ideas, the stronger the influence will be, so that teenagers who choose to keep seeing and allowing radical accounts on social media without reporting them are likely to be affected and change the teen's behavior and beliefs.

According to Media Dependency Theory, there are three effects that will be caused if the audience becomes increasingly dependent on the media.

Figure 1.

Public and Media Relations Model According To Media Dependency Theory

Source: Defleur, M.L. 1975

In the Media Dependency Theory model, the effects that will be caused are **First**, cognitive effects, namely creating or eliminating ambiguity, attitude formation, agenda-setting, expansion of people's belief systems, and affirmation/explanation of values; cognitive effects are the consequences that arise in the communicant self that are informative in nature for him (Rafiq 2012).

So that the cognitive effect will apply to adolescents who continue to choose to consume media and accounts that spread radicalism because of the informative message to the teenager. The more the group of teenagers allows and consumes continuously, there will be new information or something new that the teenager gets so that it will be easy for him to understand as a new thing that the teenager has unconsciously influenced by what is conveyed content that contains radical messages.

Second, the affective effect is that the audience is expected to also feel feelings of pity, emotion, joy, sadness, anger, fear, and so on. After the teenager consumes the media or account that spreads the message of radicalism, the teenager will feel the feelings that the message describes or that are constructed on the message of the account that spreads the radicalism.

Nowadays, the content published by new media has been packaged in a conceptual manner so that these radical messages are conveyed creatively by displaying several things that can bring out various feelings. If radical groups attract attention to feelings by packaging the message conveyed or content to be conveyed creatively, namely by affective means or conceptualizing the content for the audience, they can feel these feelings, such as feelings of anger, sadness, or emotion.

The group of teenagers who choose to do radical content in new media even though they know that the content is radical but continue to be consumed and even left, then with content and packaging to attract the attention of the audience's feelings applied by the radical group in spreading the radical understanding, repeatedly and continuously will have a significant influence on the group of teenagers who continue to do the disregard for things about the content that was spreading radical ideas.

Third, the Behavioral Effect is to move, action or audience activities following information messages obtained from the media. What is seen in the media audiences will follow him (Defleur, M.L. 1975). As in the violent scenes in the media content, the audience will act violently.

In this case, teenagers who continue to consume and see content on radicalism accounts will be moved to follow what is in the content. If a radicalism account creates content about murders or bombings that is packaged as it might appear as if killing and bombing is a good behavior to do under certain circumstances, then the group of teenagers who see it or consume radical content is likely to be moved to follow the message of the content.

This group of teenagers who continue to distort and consume radical content is likely to become followers of what is conveyed in the content, perhaps even following the recruitment stage carried out by accounts that spread radical content or understanding in new media.

In this behavioral effect, the audience who sees will participate in doing or moving actions, so teenagers who see radical content will be moved to carry out orders conveyed by radical accounts.

Creatively conceptualized content provides information to move teenagers can make them move to act according to what they see in the new media; if radical accounts spread content stating that committing murder is something that can be done, then the audience or group of teenagers who see and have been gradually affected will be young to follow suit.

References Determine Accounts That Spread Radicalism

Table 4.

References Determine Accounts Indicated By Radicalism
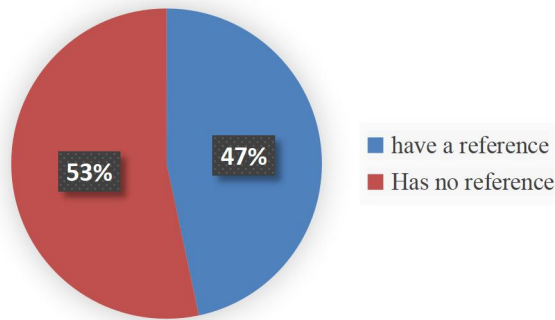
Source: Researcher's Processed Data, 2022

It can be seen in the table that most informants do not have guidance in determining the accounts that indicate radicalism in *the new media*. They determine *independently* whether the account is indicated or not. The lack of literacy of radicalism on social media makes them unaware that they have been affected by information that may have messages/information that is indicated to understand of radicalism.

Their lack of awareness and reference literacy in determining radicalism messages/information on social media will further strengthen the number of teenagers in Kendari City who are exposed to radicalism. Most of them do not have guidelines or references in determining account accounts or content that are indicated to understand radicalism.

The lack of literacy or the absence of references in determining radical understandings and the neglect of adolescents for the content they see further strengthens adolescents affected by content that spreads radicalism on social media.

CONCLUSION

Based on the results of the analysis and discussion that has been stated, the author concludes: 1) Many teenagers in Kendari City do not have guidance or literacy regarding radicalism on social media, and few of them are teenagers who know accounts and content on social media that spread radicalism. 2) Most teenagers in Kendari City choose to respond to accounts that are indicated to be radical on social media by reporting these accounts. 3) Few adolescents respond to choosing to keep seeing or consuming and allowing accounts that spread the

radical understanding to be likely to be vulnerable to being influenced or exposed to radicalism.

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About the Author

Aldilal, S.I.K., M.I.Kom is a lecturer at the Program Study Islamic Broadcasting Communication, Faculty of Ushuluddin Adab and Da'wah, State Islamic Institute (IAIN) Kendari. La Ode Man sabdar Kanande, MM. He is a lecturer at the Program Study Da'wah Management, Faculty of Ushuluddin Adab and Da'wah, State Islamic Institute (IAIN) Kendari, Yusyrifah Halid, S.Kom., M.I.Kom. He is a lecturer at the Program Study Islamic Broadcasting Communication Study Program, Faculty of Ushuluddin Adab and Da'wah, State Islamic Institute (IAIN) Kendari. Aminudin, S.Ag., MA. He is a Lecturer at the Program Study Da'wah Management, Faculty of Ushuluddin Adab and Da'wah, State Islamic Institute (IAIN) Kendari.

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