

## Radicalism on Teens As The Effect of Digital Media Usage

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### ABSTRACT

This research takes a deeper examination of the pattern of digital media consumption by teenagers. The consumption pattern is believed to give effects on particular teenagers. Youth lives in their time. The functions of social media, which were initially intended for connecting relations and sources of information, have shifted into a different meaning. In some cases, like on the Islamic digital media that publish the news about Islamic movements, such media is believed has the power to give the influence to shape its audience's attitude into radicalism behavior. This study is facilitated by the *Reasoned Action Theory*, which was first introduced by Ajzen. This theory connects *beliefs, attitudes, intentions, and behavior*. This research is done through a survey of 100 senior high school students in Depok city, West Java, Indonesia. Data are being analyzed through the Pearson Correlation Product Moment and Simple Regression Analysis. The result shows a high rate of radicalism behavior by senior high school students in Depok city. The Influence of The frequency of digital media used on high school students appears to give a little contribution towards radicalism behavior. Meanwhile, the correlation between the frequency of digital media usage and the attitude of radicalism appears to be significantly weakened.

**Keywords:** *Radicalism, theory of reasoned action, senior high school student, digital media, Depok.*

### INTRODUCTION

Kids and teenagers always tend to have their own world and spaces. They like to interact with each other and technology influences their daily lives. The nowadays kids and teenagers are often referred as the millennial generation, whom are also born and raised closely with digital technology, which consequently make them impossible to detach with the digital media.

Quoting the words of Philip Chan, UNICEF Australia Young Ambassador (Young and Well Cooperative Research Centre; Youth Brains Trust; UNICEF, 2014):

Digital media is a powerful way for children to realize their rights, from accessing information, playing games, to expressing themselves freely and even anonymously. Technology has a crucial role in empowering children by facilitating communication, education and activism. It means children don't have to rely on adults and can have a voice of their own. Yet not all children have equal access to digital media. Even with access, digital media poses risks for children such as Internet safety and cyber bullying. In any new policy or decision-making, it is absolutely important to listen to children's voices rst-hand, rather than assuming what is best for them (Children's Rights in the Digital Age: A download from children around the world, October 2014).

In July and August 2014, UNICEF (UNICEF, 2014) was conducted research towards 148 youth from 16 countries on the young generation's opinion and perspective about their rights in the digital era. Every kid and teenager has the right to use digital media; such rights have

been explained by UNICEF through the following points; 1. Youth has the right to access, 2. Youth is the majority of digital media users; 3. Literacy is the most primary need for the young generation; 4. They got dominated by narrative risks; 5. They are naturally smart in distinguishing online and offline; 6. They are able to measure the balance between the risk and opportunities; 7. They are able to construct self-actualization through the use of media; 8. Considering the perspective of the young generation; 9. They use it as the source to look for knowledge; 10. The Government and practitioners maintain communication with the youth (2014, p. 8-12).

Nevertheless, according to the survey conducted in Indonesia by the Association of Indonesian Internet Service Providers (APJII) in partnerships with the Center for Studies and Communication University of Indonesia (Puskakom UI), it shows that the majority of internet users in Indonesia, based on age grouping, are people in the age between 18 – 25 years old (49.0%). This means the biggest Internet users segment in Indonesia is included in the category of digital natives (Beritasatu, 2007, <http://www.beritasatu.com/ipitek/261297-mayoritas-netizen-di-indonesia-berusia-1825-tahun.html>).

On the other hand, there is a result from a survey occurred in 2011 by the Institute for Islamic Studies and Peace (LaKIP)(Pranowo, 2011), towards 59 private schools and 41 public schools in Jakarta reflected that the majority of students in Jakarta were inclined to take violent action to resolve religious issues and moral conflicts. As much as 48.9% stated their willingness to be involved within a violence action in regards to religious and moral issues, and on the highlight of research's result was to figure out that there were actually dozens of the students were supporting such extreme actions like suicide bombing (cited from writing by Prof., Dr., Bambang Pranowo, a professor of Islamic sociology in the State Islamic University (UIN) Jakarta; Koran Tempo, 26 April 2011).

Other information gathered from other surveys showed that there were 63.8% of students and 41.8% of teachers are willing to be involved in force-shutdown other religions' houses of worship. Furthermore, there are participants of the surveys who considered that *Pancasila* (the Indonesian National principles) is no longer relevant to be the ideology of the nation; in which 25% were students and 21% were teachers. Amongst 84.8% of students and 76.2% of teachers agreed with the implementation of Islamic law in Indonesia. Of the numbers of survey participants who stand for violent action in the name of religion's solidarity were hitting 52.3% of students and 14.2% teachers who justifying bombing attack (Tempo.co, 2011, <https://www.tempo.co/read/fokus/2011/04/26/1855/Separuh-Pelajar-Setuju-Aksi-Radikal-%20Berlabel-Agama>).

These collections of surveys' results should have become some kind of awareness to the teachers, essentially the teacher of Islamic education (PAI), about the emerging moral dangers that are threatening the students. Referring to the study by Research and Development Agency of the Indonesian Ministry of Religious Affairs, it revealed that reading materials provided by both PAI's public school and PAI's private school syllabus in Jakarta are majorly taken from the internet sources than textbooks (Ministry of Religious Affairs, 2016).

Such particular youths have similar attitudes described by the collections of surveys' results discussed previously, which were affected by anything they read, watch, and hear. In regards to this matter, media has a strong influence on them, especially digital media.

In collaborative research conducted by Research and Development Agency of Department of Religious Affairs and Paramadina University towards six mass media between the year of 2008-2015, it illustrated how these major mass media's coverages in Jakarta, West Java, and Banten tended to publish the news contained with violence that related to various

religious issues, regardless the media company or the province. Of two out of the six newspapers that were chosen to be the object of this study, namely Kompas and Republika that based in Jakarta, these two show the opposite patterns of covering news. Whereas Kompas is very prompt in publishing violence cases factually, Republika tends to move slow and being reflective. In different takes were surprisingly found in the other four newspapers that are based outside Jakarta, for they show similar patterns: the designated portions for local and ceremonial news are bigger, for example like covering terrorism issues on the perpetrator's arrest highlight, more peace occasions covered than violence incidents, and the newspapers are providing the background of those violence incidents (Department of Religious Affairs, *Analisis Konten Kekerasan Agama di Media, 2008-2015*, 2016).

Ibnu Hamad (Hamad, 2004) stated that due to its obligatory feature and fact that mass media editorial's tasks are to story tell the occurring events, so it does not seem to exaggerate if we found that the entire content of a media is full of constructed reality. It seems very natural if then the construction of reality on each media is different from one to another, even though they cover exactly the same reality. The way these media constructing the reality of facts are depending on the editorial policy, which very much interrelated to the politic adapt by particular media. Mass media, particularly those the Internet-based mass media, are indeed giving bigger space for individuals to show off their creativities, retrieving infinite information about many things, as well as mediating their self-actualization; however, it often appears that the Internet is spreading false information (hoax) too, which in many cases these hoaxes are often believed to be the truth due to people's lack of knowledge and Internet literacy.

In Krathwohl's opinion (1964, p.55) (Azjen, 1988) the attitude and perspective that is being disclosed by the youth based on the research discussed above, is a form of agreement or acceptance to a value that consists of five stages of behavior or affective. Those five stages are (1) *receiving*, (2) *responding*, (3) *valuing*, (4) *organization*, and (5) *characterization by a value or value complex*.

In other words, when youths are independently accepting or approving the value of violence or radicalism without proper supervision or the right guidance, this will cause the emergence of violent personality in them, as a means to get what they want or to achieve their goals. The targeted youths for this research are those who live in Depok city, West Java, Indonesia.

BERIMBANG.COM, Depok – The threats of Internet abuse are very prone in targeting the students. The Service Departments of Communications and Informatics (Diskominfo) of Depok city is continuously spreading massive awareness amongst the students, who naturally are the digital native and the active Internet users.

The functional/public relations of Civil Service Officer (ASN) of Diskominfo Depok city, Rita Nurlita, explained that to provide a virtual world with a clean and safe Internet for the smart, creative, and productive community is one of the government agendas. According to Rita, the Internet is capable to be a space for creativity and innovation for the user if used appropriately.

The Internet give us the benefit of which is to seek information, data, pictures and knowledge as a means of entertainment," he said during an Internet Safety Seminar and Drug Abuse Prevention at SMAN 8 Cilodong, Depok city, on Friday (18/08/17) (Diskominfo, 2017, <http://berimbang.com/diskominfo-depok-gencar-kampanye-internet-sehat-di-kalangan-pelajar/>).

Moreover, the mayor of Depok city has already launched an Internet safety campaign to the Depok city youths in particular.

Children are the leaders of future generation. Therefore, it has been our duty to always give them positive things, and one of them is the accessible safe Internet (The Mayor of Depok city, Idris Abdul Shomad, on Thursday March 3th).

Previously, Idris had announced the launch of the Internet Safety Program by the central government through the agenda of the Ministry of Communications and Information (Kemenkominfo). The objective of this program is to socialize the safety use of the Internet through learning the ethics of safe Internet usage involving the entire components of society, "the program will deliver through roadshows and discussion forums," added Idris (Republika.co.id, 2017, <http://www.republika.co.id/berita/koran/urbana/16/03/04/o3iekg6-internet-sehat-agar-depok-lebih-bersahabat>).

Such a positive campaign encouraged the youths of Depok city to establish a circle to share positive things, which consists of the students who are willing to be the youth volunteers in campaigning the Internet safety awareness to their peers.

The essence of Islamic Digital Media is to display information about the activities being done by the Muslims in Indonesia and abroad. For the adults who read the broadcasted messages on the Islamic media, would not be easily affected because adults can think rationally. However, it is going to be a whole different case if the broadcasted message on the Islamic media is being read by the youth, which particularly referring to the high school students in this research. This logical connection and situation become the motives for the researchers in conducting this research. In accordance with the identification of the previously described problems, the research question that is going to be figured out in this study is: To what extent does the content of the message broadcasted in Digital Islamic Media? To what extent does the attitude of radicalism able to emergence towards the high school student? To what extent does the probability of the content of messages in digital media could affect the attitude of radicalism amongst high school students?

#### LITERATURE REVIEW OR RESEARCH BACKGROUND

As the development of technology gets advance, the world has shifted from its old analog era into the current digital era. Such technology advancement has a big influence in shaping the future of media, for it consequently trigger the emergence of the new media.

Explained by Everett M. Rogers (Abrar, 2003) as he broke down the development of media communication into four eras. *First*, the era of written communication; *Second*, the era of print communications; *Third*, the telecommunications era; and *Fourth*, the era of interactive communication. The new media is the media that occurs in the era of interactive communication. Study regarding social media in Malaysia conducted by Rahman, Hassa, Osman and Waheed (2017). Analyze social media content during 2004-2015 in a total of 79

articles published in 21 selected academic journals. Yet, this study lack in conceptualisation and expansion of theories. The study suggests a more explicit theoretical foundation and technological advancement in future research. This study also suggests that future scholarly endeavors should have better methodological rigour and wider dispersion of social media medium and content type.

The next study on trend is concerning the presidential election, such as a study conducted by Ika Karlina regarding government Social Media in Indonesia. She described social media as information dissemination tools (Idris, 2018). Social media socially used in political means with the utilization of agenda setting theory (Salman, Mustafa, Salleh, & Ali, 2016).

New Media characterizes with its connection to the Internet, it is a technology-based online media, its flexible functions, has the potential for interactivity, and it allows the user to use it both privately and publicly (Mondry, 2008). 'Social Media has become an integrated part of modern living. It is predicted, that in the near future, a trend called 3S will appear: *Social, Shared, and Speed*'. *Social* is how one is connected with other people and undergo the habits of sharing with people online. *Shared* is how one is sharing their experience with other people through text, photograph, video, and other means of communicating the experience through media social.

According to the result of a study on how much do the teenagers are spending their time using the computers: Parents in the Annenberg survey report that children (between 2 and 17 years) in homes with computers spend approximately 1 h and 37 min a day on computers, including video games (Stanger & Gridina, 1999). In the HomeNet study, machine records of weekly usage averaged across approximately 2 years of data between 1995 and 1998 show that among the teens who had access to the Internet at home, usage averaged about 3 h/week during weeks when they used it, and over 10% used it more than 16 h/week. Teens in the study were much heavier users of the Internet and all its services than were their parents.

A study regarding the use of social media in Malaysia's family conducted by Wok, Hashim and Abdullah, 2016) shows that social media can be used as a means of communication tools between parents and their kids. The family lived in rural areas has stronger bonds when influenced by social media use. Nonetheless, the Dependency Theory holds for the social media influence on individualistic and antagonistic urban families.

The teens used the Internet for schoolwork, for communication with both local and distant friends, and to have fun, especially by finding information related to their interests and hobbies. Teenagers were more likely than adults to report using the Internet for social purposes. For example, teens were more likely to report using the Internet to communicate with friends, meet new people, get personal help, and join groups. They were also more likely to use the Internet to listen to music, play games, and download software. In contrast, adults were more likely to use the Internet for instrumental purposes such as getting product information, purchasing products, or supporting their employment. Teens also used the Internet for instrumental purposes, such as doing schoolwork and finding educational material (Subrahmanyam, Greenfield, Kraut, & Gross, 2001). Research done in Malaysia shows social media as a means of collaboration study in a small group or community (Ismail, 2016).

This particular study also remarks on the mix motives by the teenagers in using the computers: self-entertain, doing assignments, gathering information about educational programs, communicating with a social circle, joining online communities, as well as reading the news. The variety of things that teenagers could do with a computer often causes them to ignore other activities that do not require the use of computers. According to the research by Samsudin A. Rahim (2018) indicate the high number of teenagers' participation in using digital media could help bridging ethnics disparity in Malaysia. The study about binary opposition in narrations of natives in social media in Indonesia (Puspitasari, 2018).

Moreover, this study is figured out that the teenagers who regularly use the computers at home are receiving effects on their academic achievements, as it explains on the following citations: One program of note is that of Cole (1996) Digital Communication is digital transformation (Syafganti, 2018; Subrahmanyam, Greenfield, Kraut, & Gross, 2001), who has been experimenting with the use of electronic communication and games with children in both classroom and after-school settings for nearly 15 years. The after-school programs are called "The Fifth Dimension", and include the typical uses of home computers, such as educational software, computer games, searching the Internet, and multiuser dungeons (MUD) activities. Subject matter includes social development, geography, communications, reading, writing, math, social studies, health, technology, language, and problem-solving (Blanton, Moorman, Hayes, & Warner, 1997). Electronic games and Internet activities are based on a total social and cognitive environment that includes a ladder of challenges.

Program effects include advances in reading and mathematics, computer knowledge, following directions, grammar and school achievement tests (Summary of cognitive evaluation studies, n.d.). Although Cole's programs are set in after-school settings, his results indicate that well-designed games and Internet activities for home use can have a lasting impact on children's academic performance.

The remaining result of the study highlights that the teenagers who are using computers or those who are going online would eventually improve a better quality of friendships and better relationships with the family.

According to the annual report called '*we are social*' in 2017, the numbers of Internet users in Indonesia reaching up to 132.7 million, with more than 106 million users are active in social media (<https://digitalinasia.com/tag/we-are-social/>). In addition to this data, a collaborative survey conducted by the Association of Internet Service Providers Indonesia (APJII) together with the Center for Study and Communication University of Indonesia (Puskakom UI) in Indonesia pointed out that the majority of Internet users in Indonesia is 49% dominated by people in the age group between 18-25 years old. Hence, the largest age groups of Internet users in Indonesia are people who included in the category of *digital natives* (Beritasatu.com, 2016, <http://www.beritasatu.com/iptek/261297-mayoritas-netizen-di-indonesia-berusia1825-tahun.html>)

The Internet becomes a preferred channel for communities to promote themselves or even to assault other parties by purpose. Media and radicalism constitute two central issues that attract public attention because they share a similar characteristic in several aspects. In reference to Sharma (2006), the intersection of the two issues lie in the basic function of the mass media as a channel to spread information, educating the public, and entertaining the public through a certain packaging that has been set up by radical groups for public attention. Moreover, the common thread between media and radicalism is their inseparability with the aspect of commercial news. Another research about digital media had also conducted by

Wardhani, Sabana, and Adriati (2014), which examined the analysis of the emotional influence on different generations of Indonesian women on magazine digitalization.

The collaborative survey by NGO Forum on Indonesian Development (INFID) with the network of pro-Gusdur (*jaringan GUSDURian*) in a study themed "*The Perception and Attitudes of Young Generation towards Religious Radicalization and Extremism*", were conducted with proportionate stratified random sampling method to the 1.200 respondents spread out in six big cities: Bandung, Makassar, Pontianak, Surabaya, Surakarta, and Yogyakarta, in between August until October 2016. Both organizations were observing the youth through the most popular social media amongst the teenagers; these social media are *Twitter, Facebook, Instagram*, messenger applications (*WhatsApp and Telegram*), and *YouTube*. Respondent sampling was taken from the age group between 15-30 years old with a gender proportion of 50:50 of men and women (INFID, 2016).

Demant, Slooman, Buijs, and Tillie (2008) describe radicalization as a process of strengthening the "delegitimization" of two things, namely the system and the social situation. The occurring radicalization that targeting individuals or groups are characterized by a decline in confidence to the existing socio-political order and as an attempt to withdraw oneself from social relations of its own group. Due to the low trust in the process change through the system and not trusting the surrounding social environment, the radicals tend to tolerate violence as an alternative way out (Turmudi, 2005).

Within the Indonesian Political Constellation, the issue of Islamic radicalism continues to escalate inconsequent to the significant numbers of radicalism's increasing mass of supporters. But seemingly, these radicalism movements are gradually splitting into groups that aiming at different objectives and going through some altered movement patterns. For example, some of the radical movement groups fight only for the implementation of Islamic Sharia's yet ignoring the necessity of establishing an "Islamic state"; other radical movement groups are struggling for the establishment of the Islamic state in Indonesia. In addition to standing for the founding of the "Islamic Caliphate," the pattern of these Islamic organizations are varied on the ideological moral movements such as *Majelis Mujahidin Indonesia* and *Hizbut Tahrir Indonesia* (HTI), or the one with military styles takes like *Laskar Jihad* and *FPI*.

Peter G. Riddel divided the authoritarian's power of Islam in Indonesia post the era of Indonesian New Order (*Orde Baru*) into four, which are; *modernist, traditionalist, neomodernist* and *Islamist*. Broadly, Riddel agreed towards the definitions of each category as he ignored one of Woodward's categories on indigenized Islam. To him, each category has its own characteristic in responding to crucial issues in the early post-election period of the fall of the New Order in 1999. These issues are regarded to the Jakarta Charter, the Maluku crisis, establishment of trade relations with Israel, the Indonesian federal state, a place for minorities in the area of the Indonesian state, female president, and a lot of newly established political parties after the New Order collapsed (Riddel, 2002).

Mitchell V. Charnley (Kusumaningrat & Kusumaningrat, 2006) defines the news, as "*¼ is the timely report of facts or opinions that hold interest and importance, or both, for a considerable of people.*" The researcher understands that news is information that will always be sought by society because it contains the things that considered to be either interesting, or important, and maybe both. The news also has the character of continuity, meaning, it is always presented continuously at any time.

As for the structure of the news (Kusumaningrat & Kusumaningrat, 2006), there is an inverted pyramid pattern, in which: the news begins with a summary or climax in the opening paragraph, then it flows into the opening paragraphs, then continue to the subsequent paragraphs which contain details of the story chronologically or it might as well be structured in descending order. The following paragraphs that included many details of the news are called news' bodies and the opening sentences should always contain a summary of the news, in which it termed as *news lead*. When writing a story, a journalist will summarize and sort out the climax point of the news in the first paragraph, before it gets to be developed further into details with a very important portion in the news lead, follow with the news body with some considerable importance portion. Thus, the entire article eventually ends with a less significant highlight of the news.

As mentioned earlier, this study is facilitated by the *Reasoned Action Theory*, which was first introduced by Ajzen in 1980 (in *Attitudes, Personality, and Behavior*, 1988). This theory is using the basic assumption about how humans behave consciously and considering all available information. In the *Reasoned Action Theory*, Ajzen stated that a person's intention to behave is determined by whether or not one is acting out such behavior. In addition to the intention in performing certain behaviors, the action would affected by two basic determinants, one is related to *attitude towards behavior*, and the other is influenced by *subjective norms*. The Reasoned Action Theory of has also been used in many researches. One of them is conducted by Sabar, Brillianto and Hapzi (Sabar, Brillianto & Ali, 2017) with research theme about the Intention to Watch television: Analysis of advertising, social media and bandwagon effect through brand equity.

In general, "*the aim Of TRA to explain volitional behavior. It's explanatory excludes with a range of behavior such as those spontaneous, impulsive, habitual the result of craving, or simply scripted on mindless*" (Benter & Spekart, 1976; Hale, Householder, & Greene, 2002). This theory connects *beliefs, attitudes, intentions, and behavior*. To know what a person is going to do, the best way to predict it is to know the person's intentions.

(1) **Beliefs** - According to Fishbein & Ajzen (Azjen & Fishbein, Belief, Attitude, Intention, and Behavior: An Introduction to Theory and Research, 1975), Belief is "*subjective probability of a relationship between the object of the belief and some other object, value, concept or attribute.*"

(2) **Attitude** - "*Attitude is a disposition to respond favorably or unfavorably to an object person, institution, or event*" (Azjen, Attitudes, Personality, and Behavior, 1988).

(3) **Intention** - "*A behavioral intention, therefore, refers to a person's subjective probability that he will perform some behavior*" (Azjen & Fishbein in Belief, attitude, intention, and behavior: An introduction to theory and research, 1975). According to Ajzen (in Attitudes, personality, and behavior, 1988) intention could be used to predict the strength of a person to show one's behavior and how much one's planning to deliver such action or behavior.

(4) **Subjective Norm** - "*...The person perception of social pressure to perform or not perform the behavior under consideration*" (Azjen in Attitudes, personality, and behavior, 1988).

Azjen and Fishbein (in Belief, attitude, intention, and behavior: An introduction to theory and research, 1975) defined subjective norm as a person's perception within the pressure to show or not to show one's behavior with certain considerations. In the subjective norm, it also termed the second determinant of the intention, which is often assumed as a function of beliefs, but the kind of beliefs in different forms. In this concern, belief refers to a



person's odd belief against or dissimilar with other individuals or groups which causing to occur a behavior. On an important note, individuals or groups like this are also called referents. A referent is an influential person or group for individuals, like parents, spouses, close friends and other third persons. The underlying belief is called *normative beliefs*.

The TRA theory is used to measure the attitude of youths in consuming media that affecting them with the attitude of radicalism.

The youths, in this context, are mainly using media social to look for information daily. Following this matter, the occurring hypotheses are the following:

**Ho:** There is no effect of the digital media use towards the attitude of radicalism amongst high school students

**Ha:** There are effects of the digital media use towards the attitude of radicalism amongst high school students

### METHODOLOGY

To trace the use of Islamic digital media that might affect the attitude of radicalism towards high school students, this research selects the positivist paradigm, with a quantitative approach, and using the explanative survey method.

The populations in this study are high school students from 12 public schools in Depok city. The study is using a probability sampling technique, though a simple random sampling of 100 students who go to a public high school in Depok city. This study uses questionnaires and analysis techniques with Product Moment Correlation and Linear Regression. The reliability test result is 0.732 and the instrument's particles have a number above  $r$  table 0.4, which means this instrument is reliable and valid to be used for research.

### RESULTS AND DISCUSSION

The research gathered more female respondents (53%) than men respondents (47%) and exhibits several 56% high school students are using social media for 5 – 10 hours per day, and 71% are checking the social media for more than 10 times a day.

The activities that these high school students do on social media; 96% are uploading their works to their social media accounts or blogs or personal sites (Creator); 85% checking their account, visiting someone else's account; 83% looking for entertainment like music, movies, videos, games (Joiners); 82% reading forums, blogs or friends' status on social media (Spectator).

The necessities fulfilled by using social media are varied; 95% are building relationships or making friends, 92% are discussing and exchanging information, and 82% are getting entertained. As for the student's necessities that fulfilled by the Internet; 98% are looking for data or information like text or drawing as well as finding materials for class' lecture, 95% are searching for homework or assignment related materials, and lastly, 82% are keeping updated on the latest news. The result reflects the category of a social technographic ladder, created by Forrester Research Inc. (Forrester, 2010, <http://empowered.forrester.com/ladder2010/>):

- Creators make social content go. They write blogs or upload video, music, or text
- Critics respond to content from others. They post reviews, comment on blogs, participate in forums and edit wiki articles

- Collectors organize content for themselves or others using RSS feeds, tags, and voting sites like Digg.com
- Joiners connect in social networks like Myspace and Facebook
- Spectator, consumer social content including blogs, user-generated video, podcasts, forum, or reviews
- Inactive, neither create nor consumer social content of any kind

According to these results, it is concluded that high school students have a high rate of participation in the virtual world, especially on digital media and social media. As for the results on the attitude of radicalism towards high school students in Depok city is showing a high percentage of 47% and moderate by 36%. That is to say that the radicalism is not significant towards the attitude of high school students in Depok city, particularly the students who attend public high school in Depok city and participated in this research as the respondents.

Based on the regression analysis that examines the effect of digital media usage towards the attitude of radicalism, display the following results:

Tabel 1: Attitude of Radicalism (Model Summary)

| Model | R                 | R Square | Adjusted R Square | Std. Error of the Estimate |
|-------|-------------------|----------|-------------------|----------------------------|
| 1     | .171 <sup>a</sup> | .029     | .019              | .758                       |

a. Predictors: (Constant), Frequency Used Social Media

Table 1 shows the effect of the frequency of digital media usage amongst high school students is contributing a rate of 2.9% towards the attitude of radicalism. While the rest of 97.1% are being influenced by other factors that are not examined by this study. While the correlation between the frequency of digital media usage towards the attitude of radicalism is significantly weak at 0.171.

Tabel 2: Duration affects the Attitude of Radicalism (Model Summary)

| Model | R                 | R Square | Adjusted R Square | Std. Error of the Estimate |
|-------|-------------------|----------|-------------------|----------------------------|
| 1     | .135 <sup>a</sup> | .018     | .008              | .762                       |

a. Predictors: (Constant), The Duration of Social Media Usage

Table 2 shows the effect of the duration of digital media usage only contributes a rate of 1.8% towards the attitude of radicalism, while 8.2% are being influenced by other factors that are not examined by this study. The correlation between the duration of digital media usage towards the attitude of radicalism is significantly weak at 0.135.

Tabel 3: Duration and Frequency affects the Attitude of Radicalism (Model Summary)

| Model | R                 | R Square | Adjusted R Square | Std. Error of the Estimate |
|-------|-------------------|----------|-------------------|----------------------------|
| 1     | .193 <sup>a</sup> | .037     | .017              | .759                       |

a. Predictors: (Constant), F The Frequency of Social Media Usage, The Duration of Social Media Usage

Table 3 shows both the effects of the duration and the frequency of digital media usage simultaneously contributes only a rate of 3.7% towards the attitude of radicalism for high school students in Depok city. The rest of 87.3% are being influenced by other factors that are not examined by this study. Thus, the correlation between digital media usage towards the attitude of radicalism is significantly weak at 0.193.

The result of this research is compatible with the results of a survey conducted by the Institute of Islamic Studies and Peace (LaKIP) in 2011, which observed 59 private schools and 41 public schools in Jakarta that shows the majority of students in Jakarta tend to agree to use violence in solving religious conflicts and moral issues. 48.9% said they are willing to engage in violence act in the name of religion and moral issues. Yet, it is by the utmost surprised to find out that dozens of students are supportive of the extreme act of suicide bombing (cited from writing by Prof., Dr., Bambang Pranowo, a professor of Islamic sociology in the State Islamic University (UIN) Jakarta; Koran Tempo, 26 April 2011).

The result of this research is also receiving influences by digital media sites read by high school students which appear to be dominated by the sites of general news, including line today (20%), Detik.com (15%), Kompas.com (10%), CNN Indonesia (5%), and National Geographic. The rest of visited sites are various Islamic media, like VOA Islam, Dakwah Media, Lampu Islam di YouTube, Al Manhaj, Yuvid TV, Rumayso, UC News, Remaja Islami, Muslim.or.id, Islam Post, Fiqih Wanita, Hijabalia, OA di Line, Islamic Theme Account on Instagram, Muslimah berdakwah, Islamic broadcast on Instagram, @indonesiabertauhidid @faktaagama @hadistku @indonesiabertauhidofficial, @tentangislam, Tanya ustaz.com tribun.com kabar mekkah.com, eramuslim.com, pemuda hijrah, share sunah and Ammar TV. The kind of web content that is being read by high school students do not show significant messages about radical doctrine or any message that call for religious violence (radicalism).

Depok City is also affected by the existence of internet safety campaign conducted by their peers called the Sahabat Anak Internet Community (KISA):

On March 29, 2016, Sabahat Anak Internet Community (KISA) is launching KISA youth, a group of young volunteers that actively campaigning Internet safety for students. This initiative is brought up with the same background to foster the vision in spreading the awareness to use the Internet safely and positively by the teenagers. There are numerous students of highs cool and vocational high school in Depok city who voluntarily joining the KISA youth” (komunita.id, 2016).

The activities showed by these high school students in digital media are including; collecting materials and data related to classroom lectures, assignments, and homework. Other than that, there are some additional activities spotted on the media social such as uploading one’s work, checking self’s account, looking around other’s people accounts, and self-entertaining.

Ahmad Mulyana (Mulyana & Morissan, 2015) also researched the Internet and social media usage. The results showed that ‘(1) The average percentage news commentary assessed manners are as much as 74 percent while the average percentage of news comments judged to be polite is as much as 26.3 percent. (2) The amount of 74 percent for comments considered polite indicates that the new media audience, especially visitors of portal news in Indonesia has a relatively good level of politeness. (3) Based on data obtained

from the three coders in the study, the average percentage of news comments judged to be polite is as much as 26.3 percent. Thus, the level of news portal visitor's politeness in Indonesia is categorized as a courtesy.

#### CONCLUSION

The research exhibits a high rate of radicalism shown by highschool students in Depok city. The influence of the frequency of digital media usage by these high school students only gives a little contribution towards the attitude of radicalism. Whilst, the correlation between the frequency of digital media usage and the attitude of radicalism is significantly weak.

Next, the research finds that the influence of the duration of digital media usage only gives a little contribution to the attitude of radicalism. While the correlation between the duration of digital media usage and the attitude of radicalism is also significantly weak. The influences of both the duration and the frequency simultaneously give a little contribution towards the attitude of radicalism to the highschool students in Depok city. Moreover, the correlation between digital media usage with the attitude of radicalism is significantly weak. In conclusion, radicalism is insignificantly attached to the public high school students in Depok city who got involved as the respondents for this research.

Ultimately, the research recommends that the digital media literacy awareness, especially the internet safety literacy, should continuously be provided to high school student in general and the teenagers within the range of age between 12 – 20 years old, to halt the emergence of radical or violent behaviour towards teenagers in the society.

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