

NETIZEN AGGRESSIVENESS AGAINST RELIGIOUS CONTENT AND DIVERSITY ON FACEBOOK MEDIA

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Abstract: This research wants to analyze the forms of aggression carried out by netizens on social media in the form of videos, pictures, and memes containing blasphemy bringing the name of God, prophets, and religion, ethnicity, and class related to the blasphemy case committed by Basuki Cahaya Purnama (Ahok). This type of research is descriptive qualitative, the data collection method uses interviews with several netizens and discourse analysis related to content on social media. Based on the results of the research, it was found that there was content in videos, images, and memes that contained aggression directed at Ahok and his supporters and vice versa in the name of religion, ethnicity, and class. Aggressive behavior among netizens is due to the characteristics of social media which allow one to channel emotions safely and instantly because there is no need to meet face to face and eliminate the pressures caused by face to face communication. The most sensitive issues to be used as fuel that is very effective in carrying out aggression on social media are issues related to religion and ethnic and ethnic differences. Improve online media literacy skills among netizens who use social media, through formal education and non-formal forums and support from various parties. This research is expected to contribute to minimizing polarization in society due to differences in religion and culture, especially ahead of the 2024 election.

Keywords: aggression; religion; diversity; social media; new media

Abstrak: Penelitian ini ingin menganalisis bentuk agresi yang dilakukan oleh netizen di media sosial yang berbentuk video, gambar dan meme yang berisi hujatan membawa nama tuhan, nabi, dan agama, etnis serta golongan yang terkait kasus penistaan agama yang dilakukan oleh Basuki Cahaya Purnama (Ahok). Jenis penelitian ini deskriptif kualitatif, metode pengumpulan data dengan menggunakan wawancara kepada beberapa netizen dan analisis wacana terkait konten di media sosial. Berdasarkan hasil penelitian ditemukan bahwa terdapat konten video, gambar, maupun meme yang bermuatan agresi yang ditujukan kepada Ahok dan pendukungnya maupun sebaliknya mengatasnamakan agama, etnis dan golongan. Perilaku agresif di kalangan netizen disebabkan karena, karakteristik media sosial yang memungkinkan seseorang dapat menyalurkan emosi dengan aman dan instant, karena tidak perlu bertemu secara langsung dan menghilangkan tekanan-tekanan yang diakibatkan oleh komunikasi face to face. Isu yang paling sensitif untuk dijadikan bahan bakar yang sangat efektif dalam melakukan agresi di media sosial adalah isu yang terkait Agama dan perbedaan suku serta etnis. Melihat fenomena tersebut, salah satu upaya yang dapat ditawarkan dalam menyikapi agresivitas netizen terhadap konten agama dan kebhinekaan tersebut adalah dengan meningkatkan kemampuan literasi media online di kalangan netizen pengguna media sosial, melalui pendidikan formal maupun forum nonformal dan dukungan dari berbagai pihak. Penelitian ini diharapkan dapat berkontribusi dalam meminimalisir polarisasi di masyarakat akibat perbedaan agama dan budaya terkhusus menjelang pemilu 2024.

Kata kunci: *Agresi; agama; kebhinnekaan; media sosial; media baru*

A. Introduction

Basuki Cahaya Purnama or Ahok whom become phenomenal figure on social media due to the legal case of harassment against the Al-Quran surah Al-Maidah 51 which happened to him at the end of 2016. The case become the forerunner of the emergence of polemics in the community regarding the diversity issues in Indonesia, thus affect to several changing the rules imposed by the government regarding this matter. The case that framed in political, religious, and ethnic sentiment has become the center of attention of social media users, known as netizens. The case has become a polemic in social media for some time. The war of arguments emerged either representing support or blasphemy side of such perpetrator's case. The war of argument regarding the case is more like a war of opinion between the "Islamic side" and the "Christian side". the support and blasphemy to the perpetrator in such case, not only in verbal form, but also it is represented in the symbols, pictures, articles, and labeling form of certain groups on social media Facebook.

As a public reaction form, particularly among Muslims, a peaceful protest was held on December 2, 2016, known as the 212 actions as a protest to the Ahok's blasphemy case. This event was a phenomenal mass movement, because it was attended more than ten thousand of Muslims from various regions in Indonesia. The exclamation of Muslims to support the 212 peaceful protests, as a symbol of fanaticism and loyalty to religion, were being raised loudly on social media. The social media content through symbols, images, videos, memes, and articles form which were very provocative regarding the act of defending religion that circulated in social media. We find out that social media filled provocative sentences such as "*Who is not offended by their religion being insulted is mentally ill*" or the statement of "*Those who do not participate and disagree with 212 movement or those who defend Ahok are infidels*", as well as various hate speeches and attacks on each other can be easily found on social media.

Blasphemy cases actually, is not new case phenomena in Indonesia, considering by reflected of media's history In Indonesia, particularly during the Suharto era, there was a harassment case about the Prophet Muhammad SAW by the Tabloid Monitor led by Arswendo Atmowiloto.¹ Tabloid Monitor was a gossip tabloid, which at that time was popular in Indonesian society. The tabloid conducted a poll or election of idol figures to their readers, by enlisting person's names who most idolized by reader. From collected data, the tabloid monitor released the results where assigned President Soeharto in the first place, followed by President Soekarno and Iwan Fals, in tenth place is occupied by Arswendo Atmowiloto and in eleventh place is occupied by Prophet Muhammad. The poll result published by Tabloid Monitor in 255/IV October 151990 edition, affected strongly reactions and massively public respond. The government finally banned the Tabloid Monitor. At that time the press in Indonesia was not as free as today's the government where in this domain represented by the information department which held the power to revoke the publication permit of a media.

Considering from two cases has mentioned above, we can see the difference of public reactions in responding to blasphemy cases against religion. Both cases occurred in two different eras where the tabloid monitor case occurred during an authoritarian government, that media freedom was under pressure from the authorities. Meanwhile, the Ahok's case and its polemics on social media are a portrait of the current state of Indonesian society in responding such problem. Ahok's case occurred in the era of internet-based communication and information technology which develop rapidly, or in the era where social media is a communicating trend in the society. This trend allows someone to share her/his desires and aspirations through social media. A social media is the advance of information and communication technologies-based internet technology. This technological enhance not only about convenience in communicating,

¹ Yaya Mulya Mantri, "Kasus Penistaan Agama Pada Berbagai Era Dan Media Di Indonesia," *Definisi: Jurnal Agama dan Sosial Humaniora* 1, no. 3 (March 2002): 123-138.

but also it has negative sides, one of them is the aggressive behavior carried out by social media users against individuals and groups who disagree with them. The acts of aggression performed by netizens recently, are quite annoying, especially due to religious content and diversity. Blaspheme each other in the names of God, prophet, and religion is common phenomena on social media. This can endanger the unity and integrity of the unitary state of the Republic of Indonesia "NKRI" and can create badly behavior and differently perceptions in responding the religion and diversity case in Indonesia. This issue is considered very important to be responded wisely, not only by the government, but also by the entire of Indonesian nation. Reflecting the phenomenon above, in this paper, the authors will discuss further about the aggressive behavior performed by Netizens on social media in responding the issues, particularly related to religion and diversity issues; including ethnic or ethnic differences, differences in political affiliation, and social media organizations. Furthermore, this paper will propose what solutions are available and can be offered in preventing it.

Many studies have attempted to reveal aggressive behavior issue in social media by netizens where mostly such studies used psychological perspective such as: a study that conducted by Denisa Apriliawati² which reveals the aggression on social media in terms of conformity and self-regulation" and Fitria Dwi Kurniawati³ who discusses the Patterns of aggressive behavior on the social networking site Facebook in Malang State University students. Both articles above, explain that the aggressive behavior of social media users is significantly influenced by individual's psychology when he/she use social media, including users' desire to hurt others without having desire to meet face-to-face through for several reasons related to the attitude and personality of each individual.

In this paper, the author also assigns the issue of the aggressiveness of social media performed by users, but the focus of the study is a study in communication perspective. This perspective assumes that the aggressive behavior is not only influenced by psychological factors, but also influenced by the characteristics and content of social media itself where such factors cannot be separated each other in studying this social media problem. This article also focuses on observing the Netizen's aggressiveness toward social media's contents, particularly related to religion, ethnicity, race, and class difference in Indonesia.

B. Theoretical Review

The emergence of an aggressive attitude towards netizens on social media, of course arises something to do the communication media revolution, namely from conventional media to new media. The communication and information technology revolution has been shifting in the use of communication media from conventional mass media to the internet-based new media. This shifting also changes to the audience behavior in communicating. New media which has online characteristic allow such media accessed by peoples anytime and anywhere. Formerly, a media which its finite features, a person can communicate with other people by meeting face to face or using the telephone and through correspondence. By the development of the use of the internet-based new media, limitedness in communicating by using traditional media such as telephone and correspondence can be solved. The Society at the moment, must not use telephone which is relatively expensive, or has to wait for days for their sent letter arrive to the destination caused by the distance constraints. Currently, the peoples can communicate without any obstacles, both distance, space, and time, through the technology development of smartphone as part of new media device. Peoples can communicate to anyone in any part of the world without either having to meet in person or without physical proximity.

² Denisa Apriliawati, "Agresi Di Media Sosial Facebook Ditinjau Dari Konformitas Dan Regulasi Diri" (UIN Sunan Kalijaga, 2015).

³ Fitria Dwi Kurniawati, "Pola-Pola Perilaku Agresi Di Situs Jejaring Sosial Facebook Pada Mahasiswa Universitas Negeri Malang" (Universitas Negeri Malang, 2012).

The characteristic of new media compared to conventional media is its decentralized feature where audiences/users possible to communicate to other interactively. All media users can be communicators and communicants at once, so such communication form can be characterized as *two-way communication*, which the audience is not only passively receiving messages but can also send messages and can respond to all media's contents. This is different to the conventional mass media such as television, radio, and other print media which have *one-way communication* characteristic, such as the delayed feedback characteristic to the message delivered by the audience. The two-way communication features in new media create a high level of interactivity that allowing someone to respond to messages conveyed by other people, as well as respond to media content in the news form, articles, and other information quickly. The social media of Facebook, which has a high level of interactivity, online and decentralized features, as described above, affect to the difficulty in controlling the flow of Facebook's messages that come through national borders, so that it difficult to adjust the rules for messages and information circulating on social media.⁴

When discussing about communication using internet intermediaries, of course, we need to regard the theory of Computer-mediated communication (CMC). Computer-Mediated Communication or commonly abbreviated as CMC, where this theory assumes that computers are not only personal computers (PCs) or laptops, but all computer-based tools such as PDAs, smartphones, tablets, and the like, these tools are called new communication media.⁵

The new concept of CMC has attracted to scholars in communication field to conduct research on the differences of CMC and face-to-face communication. The Social Psychology of Telecommunications, which focuses on audio-conferencing and teleconferencing, explained to formerly CMC researchers due to the predictions about the lack of nonverbal cues and frequency of decision-making in CMC. Another study conducted by Culnan and Markus about CMC, they argue that receding the nonverbal signal system caused by the capacity of communication technology in CMC implicate to the lack of other parties awareness and a lack of normative behavior, politeness, coordination, empathy, and friendliness, or the lack of ability to reduce uncertainty, this is called as *the Cues filtered out* condition, that is a communication situation that reduces a person's opportunity to gain communication signs, including nonverbal signals involved in communicating with him.⁶

This CMC pattern is also explained by Joseph Walther in her theory of social information processing or called as SIP (Social Information Processes). Social information processing theory argues that in CMC, the sender message describes himself in a socially prosper way to attract the recipient's attention such message and to develop future interactions. The recipient of the message tends to idealize the sender's image then, and too considering of minimally text-based cues. In addition, the asynchronous of CMC's characteristic gives the sender and receiver sufficient time to revises their communications, through such controllable interactions in CMC and reduces immediately feedback strains in face-to-face (FTF) interactions.

Besides the theory of social information processing, it is also known as the Social Identity Model of the Deindividuation Effect (SIDE). This theory liberates individuals from social constraints and norms. It also breaks social boundaries. The SIDE proponents argue that CMC strengthen existing social boundaries. This SIDE model opposite to previous argumentation that there is less of normative behavior, politeness, coordination, empathy, and friendliness in CMC. Many opinions about CMC, some of them argue that communicating with CMC is less socio-emotional than face-to-face communication, but according to Berger.⁷ It all depends to CMC users,

⁴ Apriadi Tamburaka, *Literasi Media, Cerdas Bermedia Khalayak Media Massa* (Jakarta: Rajawali Pers, 2013), 74.

⁵ Charles R Berger and Michael E Roloff, *Handbook Ilmu Komunikasi* (Bandung: Nusa Media, 2014).

⁶ Berger and Roloff, *Handbook Ilmu Komunikasi*, 705.

⁷ Berger and Roloff, *Handbook Ilmu Komunikasi*, 207.

each has different goals in using this model, some of them use it because they are looking for social relationships, but some of them tend to minimize involvement to others.

When discussing about new media and the internet, it certainly cannot be distinguished from social media's discussion, which is an internet facility that growing rapidly and most widely used by internet users. Social media has become public communication's trend recently. Reported from dateportal that more than 204 million Indonesians accessed the internet on the earlier of 2022 and 191.4 million users use social media.⁸ The activity in highly schedules and distance's constraints enable a person prefer to interact to other in the virtual world than in the real world. The focus on the discussion this paper is Facebook social media, one of the social media that attracted widely by internet users' attention. According to the Directorate General of Public Information and Communication (IKP), the most widely access the social media platform in Indonesia are Facebook and Twitter, followed by WhatsApp, Line, Google+, and LinkedIn.⁹

Each such social media platform has its own characteristics. A large number of Facebook users, especially in Indonesia, caused by Facebook has supported features for all user activities, such as features that can be used to discuss online (via groups), features that allow users to interact in private conversations by using chat facilities which enable the Facebook users establish relationships with people who are difficult to find in the real world such as certain figures, celebrities, old friends, new people from other parts of the world. The Facebook homepage feature allows users to write whatever they think, and share documents, pictures, or photos that can be responded through comments, pictures, emoticons, or documents by another Facebook user. The homepage feature on Facebook provides a wide space for users to present themselves about what are he/she doing or have done currently to other Facebook audiences. This is one of Facebook advantage feature which differentiate to the other social media such as Instagram which more emphasizes images feature, WhatsApp which currently has huge number of users, but it emphasizes chatting feature either personally or in groups chat. Someone is restricted in presenting her/his self widely to the other users. Facebook also very popular because of its facility in accessing easily, so it can be used by various groups.

Despite the convenience and all attractive features for Facebook users not only make it easier for users to communicate, but Facebook has negative sides as well. As explained by Entman in Poerwaningtias¹⁰ who argued that "mediated communication, from nes programs to entertainment fare, serves important functions in the contemporary public sphere (in serving their mediation role, media and communication can act as good mediation, but also act badly)". Whether we realize it or not, the intensively media exposure to the audience can have an influence on the public's perception of a thing, mindset, or policy in decision-making. Besides, Facebook shortens sight, hearing, and touch, transcending space and time, Facebook also can be used as media in spreading hoaxes and carrying out aggression against certain parties.

The diversity of religions and ethnicities create separatism and radicalism issue which became a scourge for the Indonesian people. The issue of religion and ethnic differences in Indonesia is a very sensitive issue. Such problem often emerges in Indonesian society and in cyberspace as well, such as on Facebook. The easiness of interaction and the breadth of the friendship network on Facebook recently, can be used as a media in spreading fake news to attack or to incriminate certain parties without doing verification first. Facebook users can perform aggressively to certain individuals or groups who disagree with them. The aggression manifest in *flaming* form, such as using indecent words, the use of obscene words, and humiliation to hurt a certain person or organization in computer-based communication space.¹¹ Another form of

⁸ Simon Kemp, "Digital 2022: Indonesia," <https://Datareportal.Com/>, last modified 2022, <https://datareportal.com/reports/digital-2022-indonesia>.

⁹ Apriliawati, "Agresi Di Media Sosial Facebook Ditinjau Dari Konformitas Dan Regulasi Diri."

¹⁰ Tim Peneliti PKMBP, *Model-Model Gerakan Literasi Media Dan Pemantauan Media Di Indonesia* (Padang: Yayasan Tifa, 2013).

¹¹ Apriliawati, "Agresi Di Media Sosial Facebook Ditinjau Dari Konformitas Dan Regulasi Diri."

aggression in social media is cyberbullying which is mockery treat, and insult someone verbally through on social media features.

C. Methods

The method of data collection is interview with several social media users who have been categorized based on certain criteria by the author. In addition, the author also conducts a critical discourse analysis of social media's contents which concerning religion and diversity issues. This paper also proposes recommendations due to how to respond to the enormity of media exposure to the social media audiences, so that they become wiser in responding and interacting on social media.

D. Results and Discussion

1. Netizen Aggression on social media

The aggression on Facebook media can be called electronic aggression, which is the intentionally hurting action to hurt someone else through using electronic media. This aggression form can be in the violence verbally (e.g. mocking, lying, saying rudely, cursing through comments, etc.) which also can be performed by via email, chat rooms, short messages, websites (including blogs), SMS, and others. David-Ferdon & Hertz in Denisa.¹² besides the violence verbally, the aggression act also manifests in others form such as by using symbols, posting manipulated images, and memes, using emoticons, and labeling certain individuals or groups.

The Ahok case is one of the phenomenal cases involving religion and ethnicity sentiment in Indonesia, therefore, the discussion in this paper is mostly related to such case. We can find out proponents and opponents' comments toward this case manifested in hate speech, mocking, and harsh words form. The comment or posts that are associated as hateful or mockery something, will trigger the same reaction from other netizens. The verbally aggression comments will trigger similar actions from other Facebook users, which this situation enable verbal aggression to become as normal things on social media.

In addition to comments on posts, netizens also often share images, nor memes that mock and make fun certain parties/peoples. As in the memes and pictures posted on Facebook that show Ahok picture and the two candidates for governor of DKI, where in Ahok's picture there is sentence of "If there are halal ones, why do you have to choose haram". The word of "haram" is colored to the red, in order giving emphasize the meaning of the image. It can be interpreted that choosing Ahok is an illegal act.



Figure 1: Memes make fun of certain parties

Another form of aggression performed by netizens is labelling certain individuals or groups who disagree or opposite to them, such as giving label "Bani Napkin" for Ahok's supporters. The term "Bani napkin" is applied to Ahok supporters who always wear plaid motif shirts as their own

¹² Apriliawati, "Agresi Di Media Sosial Facebook Ditinjau Dari Konformitas Dan Regulasi Diri."

identity. The idiom of "Short fuse" is a labeled to Muslims. Non-Muslims assume that the short fuse Muslims mean that they get emotional easily or are provoked quickly and impetuous. The word of "Kafir" is an associated term for non-Muslims or people who do not embrace Islam. The term of "infidel" is not prevalent term that used in daily conversation, furthermore it is used as a term that to stigmatize non-Muslims as bad or their doctrine is false. This term was previously only used in discussions in the private sphere. In living side by side with other people who have different understandings, we cannot impose our understanding on other people. So that it impresses Muslims to feel the most correct among others.

Besides in the form of comments, the aggression can be manifested in the articles that are composed to corner certain parties, provocative and tendentious to a particular problem, do not contain *cover both sides* and there are no checks and double checks procedure. The contents of Media in the news and articles that contain of lies, fake or false information is also often circulated on social media. This news is often called a hoax, as a weapon to assault certain parties. The provocative news is used by other social media users to perform aggressively act to other individuals or other groups. The news content is used as evidence or as supporting documents to strengthen their arguments or sometimes even is used to attack other parties without having to issue a statement from themselves. They tend to hide behind the news, so it doesn't pose a risk to them.



Figure 2. Provocative Article

Several issues that also emerged among the hot news due to the Ahok case is the Sari Roti case in the 212 movement. The Sari Roti case which has been "twisted" in such a way that made this case look like a case that touched the realm of religious discrimination and ethnic differences. The Sari Roti is begun from the Sari Roti owner clarification that his company has never instructed to their eight Sari Roti trading carts, probably more than 200 pieces of bread to donate freely to the 212 action participants. Actually, such bread of sari roti is bought out by unmentioned person who also participant in 212 movements as well, however the publics has assumed the sari roti owner sympathize to such movement by donate their bred freely to the mass of 212 movements. If you notice closely to the Sari Roti owner clarification, it is a natural thing due to the purpose of the Sari Roti brand that avoid the partisanship to certain group. This is reasonable effort in business domain to maintain Sari Roti's objectivity, considering that Sari Roti consumers come from various backgrounds. However, the clarification of Sari Roti is constructed in order to give the impression that Sari Roti not take sides with the 212 actions, because, in fact the owner of Sari Roti is Chinese ethnicity and he is not willing to support the 212 actions, caused by they have the same ethnicity as Ahok. It can be seen that the vulnerability of religious and ethnic issues can be constructed on social media by various parties. If the public

does not respond properly, it can affect to the detriment of the Indonesian nation integrity and unity.

By Ahok's verdict on the case that happened to him for two years, it does not mean the polemics that occurred in the media is finish, the verdict of Ahok stimulate the perception of the plurality and diversity in Pancasila was no longer a guide for the Indonesian people life. This is because freedom of expression (Ahok's comment on the letter al-Maidah verse 51 is assumed as freedom of opinion) and ethnic differences are no longer respected as the philosophy of Pancasila. This is constructed to attack Islam and to frame Islam as the intolerance religion of non-Muslims and so on. The case description above, illustrates the various forms of aggression performed by netizens due to processing media content in SARA and diversity sentiment. These issues unconsciously, have created more widely gap among the diverse communities in Indonesia.

The hoax and manipulated news to the target audience's reaction are possible because, as explained above, the *decentralized* feature of social media allows Facebook users not only passively receive information but can share information as well. Besides, everyone able to spread news or information in the media, even though such news or information conveyed contains fake information, without employ checked and rechecked process, or by apply *cover bothsides* technique in its content as conventional media do. In media conventional, the content must be revised and approved first, before it is broadcasted to the public. In social media, its media elements as owned in media conventional does not work, there is no gatekeeper who take role in selecting or verifying each media message that will be disseminated to the public. This role actually performed by media institutions as regulator where the regulator in conventional media is the government or state institutions, to control media broadcasts or content. This role is difficult to implement on social media, because the contents of social media is not restricted by national borders or in short, all content can be displayed and accessed by social media users.

Based on the research that has been conducted, there are facts that on the other side that triggers netizens' aggression on social media. Aggression is caused by the setting motif of groups which interest to use the Facebook media as a medium for political propaganda, where this phenomenon become a popular in the Indonesia political domain. The use of Facebook makes the prospective candidates able to reach the electorate by social media and disseminate a provocative news not only to measure or calculate the level of public understanding, to socialite new concepts to the community. The religious and diversity contents are issues that usually used in supporting the political propaganda. This is usually used to flick the netizens or to provoke netizens' attention. A provocative post that elevates netizens' emotions is very prospective in introducing new issues and promoting new figures.

2. The Netizen Aggression Behavior from the Communication Psychology and Media Studies Perspective

Based on research conducted due to the aggression on social media, it is found that there are several reasons why someone acts aggressively on social media, namely; (1) because they want not to hurt directly. (2) faster and more practical (3) no need to wait long (4) less pain than meeting in person, (5) avoids physical conflict, (6) many people know, (7) more freely express the feelings, (8) unwilling to meet physically, (9) aggression that is carried out indirectly can be a safe channel of emotion because it does not need to meet in person, (10) reduces the risk of the relationship breakdown or more terrible, (11) depriving the pressures caused by communication face to face, (12) Aggression on Facebook aims to hurt other people in public sphere in gaining the others people support in social media (13) Aggression is performed in language or symbols that understood by the perpetrator and the targeting person, or this aggression is usually carried out using certain symbols or languages in order that such person can be right on target.

Individual behavior in the real world is not always identically behavior in cyberspace. A study argues that some of introvert persons in the real world will behave extroverted on social media. Someone who doesn't talk much in the real world will be very active person to write statuses on their homepage, giving comments, or displaying their selfies photos. Someone who

very privately talking about their personal problems in the real world, becomes very open on social media or to the other people who have just made friends with him/her where have never met face to face in the real world before.¹³ This is revealed that the psychological condition in communicating by social media very different to the psychological condition of the audience in the face-to-face communication. If it is associated with the research result about netizen aggression on Facebook, it can be seen that Facebook users who carry out this aggression caused by that in the media they can attack, such as saying rude words, issuing hate speech, and so on, without any pressure or great risk like in face-to-face interactions. This can be seen from the research result above which argues that the reason behind the aggression act is they do not want to hurt directly.

Other reasons are avoiding physical conflict, being freer to express feelings, and aggression that is performed indirectly can be safely channel of emotion. In addition, it is revealed that aggression is carried out on social media because it reduces the risk of the destruction or deterioration relationship, it reduces the pain than in meeting personally, because they do not want to meet in person, and eliminates the pressures caused by face-to-face communication. These can be caused by psychological factors of the aggressor who have an introverted habit so that they are unable to express their feel directly or in face to face, or unskillful communication or do not want to take too big a risk on interpersonal relationships with such intended person.

The phenomena above can be explained from the communication perspective by using the theory of CMC (Computer Mediated Communication). Joseph Walther in the theory of social information processing argues that in CMC, the sender of the message describes himself in an advantageous way socially in order to attract the recipient attention and to establish the future interactions. This CMC pattern gives the sender and receiver enough time to revise their communication, which makes interactions within CMC more controllable and can reduce the pressure of providing immediately feedback in face-to-face interactions.

In addition to minimizing the pressure caused by face-to-face communication, the reason someone acts aggressively are faster and more practical or no need to wait long. This is if the attacked side is restricted by geographic conditions that do not allow someone to unleash their emotions in the face-to-face communication, but it can be done on Facebook. This can be done if there is a gap in the different social statuses as well, for example, blasphemy or hate speech against the government that has a geographical distance, so there is no opportunity to convey it directly. Through Facebook, this can be done. Aggression can also be carried out because it is known to many people, so it becomes a common enemy, to hurt other people in the public sphere, in general, to get a response from others, where the response can mean support from other parties.

The findings of the research above as in with Graham Jones's opinion (Internet Psychologist) which states that aggressiveness and rudeness in cyberspace are partly due to anomalies that speak loudly without any directly risk. John Suller Martin states six things to change the behavior of internet users, namely; dissociative anonymity (you don't know me); invisibility (you can't see); a synchronicity (business later); Solipsistic introspection (everything in the head, no one else); disassociative imagination (not the real world, just a game) and minimalizing authority (no more authority, all equal).¹⁴

The existence of the aggression acts as described above, can be explained in CMC theory which is one of the disadvantages of the CMC pattern in communication. In accordance with research conducted around 1995, it showed that there was a behavioral tendency of irresponsible, rude, and annoying users, which was caused by the two aspects studied in CMC,

¹³ S H Arnus, "Self Disclosure i Media Sosial Pada Mahasiswa IAIN Kendari (Suatu Kajian Psikologi Komunikasi Pada Pengguna Media Sosial)," *Al-Izzah: Jurnal Hasil-Hasil Penelitian* 11, no. 2 (2016): 143-160.

¹⁴ Heri Budianto and Farid Hamid, *Ilmu Komunikasi: Sekarang dan Tantangan Masa Depan* (Jakarta: Kencana Prenadamedia Group, 2013).

namely anonymity and disinhibition, because in the virtual experience, there were no social context signs or the social structure directives in the user behavior. As it is stated by Paul Curtis,¹⁵ as "Shipboard Syndrome" which is a feeling that arises in users who have never actually met. Users feel they do not have a sense of immunity that causes a sense of disinhibition and potentially more adventurous/uncontrollable. Therefore, the approach of this topic creates the understanding of unifying technology in our daily lives. When we analyze about CMC, according to Andrew F. Wood (2005), we not only explore the use of technology in communication, but we learn about the inclusion of technology in our lives, and how human behavior maintains an exchange of information through machines. The same thing was expressed by Culnan dan Markus,¹⁶ from research conducted on CMC that the shrinking of the nonverbal signal system due to the capacity of communication technology in CMC, resulted in a lack of awareness of the other party and a lack of normative behavior, politeness, coordination, empathy, and friendliness, or a lack of ability. To reduce uncertainty, this is what is called the Cues filtered out condition, which is a communication situation that reduces a person's opportunity to catch communication signs, including nonverbal signals involved in communicating with him.

The Netizens' aggression on Facebook is also explained by analysts from a Dystopian perspective,¹⁷ which stating that the influence of the development of ICT characterized by antagonistic tendencies, the development of ICT encourages the possibility of "tribalization" of human attitudes and actions because an aggressive culture has emerged in almost all human cultures. The most dangerous thing is the creation of the cultural community's fragmentation into fundamentalist cells that caused the understanding receding about the differences between ethnicity, ethnicity, and religion, race or class.

Furthermore, we observe it in the media's point of view, we certainly want to know why such religion and diversity issues can be a fuel of the disintegration in Indonesia. Religion and the spirituality degree can solve many personal problems in society. we can get peacefully and strength soul by praying or performing ritual worship to the God. Our social stewardship is cultivated and strengthened continuously through religious doctrines. Living together peacefully and forgiving each other in social relations, is also one of the religion doctrines. However, the religion understanding and comprehending can also bring serious problems to the society, ranging from hypocritical attitudes, and prejudice against other groups and to the various forms of violence. The people naturally identify her/his self with groups and ideologies group. We construct the grouping based on their differently religions, in fact, for those who have the same religion but different sects can be considered as different group as well. In the negatively emotions conditions, it will affect to negatively judgment to another group. Their own group is seen as more trustworthy, while the other groups are seen as untrustworthy and threatening their own group. The Prejudice creates attitudes that distinguish or discriminate to different groups. Many of media's contents contain the hatred and claims that their group have the right in containing the very sensitive issue of religion.

The spread of upheaval SARA issues and diversity that become the disagreement fuel in society, can be also caused by because these issues are often used for political purposes in achieving power in society. We can see the increasing sentiment toward a group recently, that has similarities or it is called as the identity politics that give priority for their own group interests, where it caused by that they have the same identity or characteristics based on race, ethnicity, gender, or religion. This enhance sentiment sense to groups that are different or opposite to their group. The Identity politics is actually positive when it creates the identity recognition of a particular group, so that it can accommodate existing differences. However, the identity politics will become negative side when such similarity sense is applied to discriminate or oppress the other groups which lead to the human rights violations. This negative identity

¹⁵ Berger and Roloff, *Handbook Ilmu Komunikasi*.

¹⁶ Berger and Roloff, *Handbook Ilmu Komunikasi*, 706.

¹⁷ Alo Liliweri, *Komunikasi Serba Ada Serba Makna*, 1st ed. (Jakarta: Kencana Prenada Media Group, 2011).

reinforcement usually arises when the group feels threatened or when there is another group or person is considered as common enemy. In the extremely conditions, such pressures and crisis conditions will stimulate to the group to act aggressively and to fight back. At this moment, the identity politics can turn into radicalism or fascism. This is further exacerbated by the development of digital media that gives freedom to the public in sharing their opinions, as well as the increasing number of the hoax news that circulate on such social media worsened and aggravated the ethnicity and diversity sentiment in Indonesia.

3. The Literacy of Social Media as a Solution

One of the efforts in minimalizing the impact and opportunity the aggression acts on Facebook is the strengthens the media literacy ability of audience or netizens. Media literacy, based on the context of communication, refers to the literate audience's ability towards mass media messages.¹⁸ Media literacy dues to how audiences can control of the media. Media literacy is the skill to assess the meaning in each the message types, organizing such meaning become useful, and then constructing messages to convey to others. Media literacy skills are skills that are taken for granted, but as all skills have, they can be improved.¹⁹ As it is the same as Potter's statement, that media literacy is built from the personal locus, knowledge structure, and skills. *Personal locus* is our purpose and control over information. When we aware of the information we need to, our awareness will guide us to a faster information selection process, and vice versa.²⁰

The lack of person's ability or skill in processing media content, can be one of the causes of aggression acts on social media. Continuously exposure of the hoax news and hate speech consumed by netizens can affect the such audiences' behavior. In addition, the construction of messages on social media is of course always published in order to attract the netizens' attention, the different level of Netizens' knowledge and filters in responding to the media content will affects to the difference effects for Netizen. By considering this phenomenon, it is necessary to improve the online media literacy skills for netizens, but unfortunately, the online media literacy level of netizens in Indonesia, is still very minimal. Therefore, the role of various parties, including the government, educators, and community leaders, is needed in improving online media literacy skills for the community.

Media literacy can be socialized in the non-formal education domain such as in the Al-Quran learning center to the study groups and the *taklim* assemblies which are often held in housing or community groups, or in other religious study groups. In the formal education field, media literacy can be used as a local content subject at the basic education level. At the high school level, it can be used as an extracurricular activity, and at the university level, it can be used as a supporting course. This scientific study of media literacy is not only the study of the communication science domain, but the important role of education, is needed in helping to think about how to design the right curriculum and learning techniques for the development of media literacy when it is available in the educational curriculum at the elementary, middle and secondary levels. , top level to college.

The role of community organizations and religious groups in this case, is also very important and has significant role in conducting the media literacy. The role of religious leaders in each religion is needed in providing understanding to the public regarding media content. In Islam, the role of preachers who perform the da'wah activities to the community is very much needed to provide the public understanding about media literacy. A preacher or religious figure is one of the opinion leaders in the community, this makes them have ability to influence the audience, have the opportunity to disseminate information and have credibility in communicating information. This makes preachers can be used as spearheads in providing

¹⁸ Tamburaka, *Literasi Media: Cerdas Bermedia Khalayak Media Massa*.

¹⁹ Juliana Kurniawati and Siti Baroroh, "Literasi Media Digital Mahasiswa Universitas Muhammadiyah Bengkulu," *Jurnal Komunikator* 8, no. 2 (2016): 51-66.

²⁰ Kurniawati and Baroroh, "Literasi Media Digital Mahasiswa Universitas Muhammadiyah Bengkulu."

understanding to the public to be smarter and wiser in interpreting the media messages. For example, a *da'i* can preach to his/her congregation to *Tabayyun* for every piece of information they receive. *Tabayyun* based on language can be explained as an activity to seek clarification about something first until it is clear and true.²¹ If it is correlated to the discussion on media literacy, *tabayyun* is conducted in order to be able to verify the information received through the media, cannot be provoked by irresponsible news that will treat the nation unity and integrity, and also the harmony among religious communities.

E. Conclusion

The development of communication and information technology today creates a new trend in communicating for the community. One of them is the using social media trend, especially Facebook. The growing trend of using Facebook as a communication medium of course affect its convenience in communicating, but in the other side, it also has a negative effect. This can be caused by such social media features is freer than the other conventional media.

One of the negative impacts of social media on Facebook is the heightening of aggressive behavior among netizens, which brings the racial and ethnic diversity issues. The behavior of blaspheming each other and issuing hate speech between the differently adherents' religions recently, has become familiar issues found on Facebook media. This of course can threaten the unity and integrity of the Unitary State of the Republic of Indonesia. Based on the results of research that has been conducted by the author, the aggression acts performed by netizens is related the psychological condition when they communicate by using social media that different to the audiences' psychological condition when they communicate in face-to-face context.

One contribution that can be made in this research theoretically is that this research can expand the body of knowledge, especially in the field of communication science that uses social media. Based on this research, it was also found that social media is very vulnerable to aggression in the name of religion, ethnicity, and class, this is very detrimental to the unity and integrity of the Indonesian nation. Aggressive behavior on Facebook media, of course, must get attention from various parties. One of the efforts to minimize the negative effects of aggression on social media is to increase online media literacy skills among netizens, this of course cannot be separated from the participation of the government, educators, community leaders, religious leaders, and parents.

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²¹ Laudia Tysara, "Arti Tabayyun Adalah Mencari Kejelasan Atau Kebenaran, Begini Caranya," <https://Hot.Liputan6.Com/>, last modified 2022, accessed November 2, 2022, <https://hot.liputan6.com/read/4875859/arti-tabayyun-adalah-mencari-kejelasan-atau-kebenaran-begini-caranya>.

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