

Islamic Understanding in the Digital Age among University Student Associations: A Social Network Perspective

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Abstract

The development of technology in the 4.0 era changed the order of human thought and performance to be faster, more efficient, and more effective in different sectors of life, one of which is in finding information. Today's students are very closely related to the development of technology, especially social media. Social media has become close and important to search for one's self-identity and information. Social media can be both positive and negative, including in building students' religious understanding. Thus, researchers were interested in mapping out religious sources and information. This is important to understand the flow of the development trend of radicalism and extremism among students, especially in West Sumatra and Riau. This study used a mixed-method approach by using a survey method related to religious sources and information starting from where the sources are taken, what media are frequently used, how often and routinely these activities are, and how they prevent faulty understanding. The data collection techniques used in this study were document analysis, observations, questionnaires, interviews, and documentation. This study is expected to result in a journal indexed in Scopus (international), Intellectual Property Right, Recommendation, and Research Report. This study will positively implicate the evaluation of university students' understanding of practicing religious moderation.

Keywords: *mapping, moderation, digital age, university students*

Abstrak

Perkembangan teknologi di era 4.0 mengubah tatanan pemikiran dan kinerja manusia menjadi lebih cepat, efisien, dan efektif dalam berbagai sektor kehidupan, salah satunya dalam mencari informasi. Mahasiswa masa kini sangat lekat dengan perkembangan teknologi, khususnya media sosial. Media sosial telah menjadi hal yang dekat dan penting untuk mencari identitas diri dan informasi.

Faktanya, media sosial dapat menjadi hal yang positif dan negatif, termasuk dalam membangun pemahaman keagamaan mahasiswa. Oleh karena itu, peneliti tertarik untuk memetakan sumber-sumber dan informasi keagamaan. Hal ini penting untuk memahami arus perkembangan tren radikalisme dan ekstremisme di kalangan mahasiswa, khususnya di Sumatera Barat dan Riau. Penelitian ini menggunakan pendekatan mix-method dengan menggunakan metode survei terkait sumber dan informasi keagamaan mulai dari mana sumber tersebut diambil, media apa saja yang sering digunakan, seberapa sering dan rutin kegiatan tersebut dilakukan, dan bagaimana cara mereka mencegah pemahaman yang keliru. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah analisis dokumen, observasi, kuesioner, wawancara, dan dokumentasi. Penelitian ini diharapkan dapat menghasilkan jurnal yang terindeks di Scopus (internasional), HAKI, Rekomendasi, dan Laporan Penelitian. Penelitian ini akan berimplikasi positif terhadap evaluasi pemahaman mahasiswa dalam mempraktikkan moderasi beragama.

Kata Kunci: *pemetaan, moderasi, era digital, mahasiswa*

INTRODUCTION

Indonesia is a large and culturally diverse country with various religions recognized by the state. Maintaining inter-religious harmony is certainly a challenge for this nation, especially for young people and students (millennials). According to the results of a census in 2019, it is known that the number of young people in Indonesia reached 64.19 million, or a quarter of the total population of Indonesia¹. Based on the gender ratios, the number of men is more than that of women, where 103 young men are equivalent to 100 young women. As the golden generation, each individual has various characteristics including being creative, open-minded, confident, able to control emotions, and wise in using social media². Based on the survey results, it is known that most internet users are in the age range of 15-34 years old and at the level of adolescence—the number of adolescents who access social media reaches 64.4%,³ especially by using mobile phones. According to the latest BPS data in 2019, there is 88.66 percent of young people have mobile phones, 93.78 percent of young people use mobile phones during the last three months, 26.27 percent of young people use computers, and 81.22 percent of young people use the internet during the last three months.⁴ Social media is used by millennials as a facility to communicate, send messages, interact with each other, share, and build networks among others.⁵ Indeed, "Social media are a group of Internet-based

¹ Indonesia Badan Pusat Statistik, "Statistik Pemuda Indonesia 2018," (*No Title*), 2019.

² Octavia Devalucia Dwi Anggraeny, "Pernikahan Generasi Millinnial," *Jakarta: Gramedia*, 2017.

³ C De Pasquale, Federica Sciacca, and Zira Hichy, "Smartphone Addiction and Dissociative Experience: An Investigation in Italian Adolescents Aged between 14 and 19 Years," *International Journal of Psychology & Behavior Analysis* 1, no. 2 (2015): 1–4.

⁴ Statistik, "Statistik Pemuda Indonesia 2018."

⁵ Andang Sunarto, "Dampak Media Sosial Terhadap Paham Radikalisme," *Nuansa: Jurnal Studi Islam Dan Masyarakat* 10, no. 2 (2017).

applications that build on the ideological and technological foundations of Web 2.0, and that enables the creation and exchange of user-generated content."⁶

Supratman reveals that millennials are said to be normal in internet use if they access it for 4 hours and 17 minutes a day.⁷ If they have crossed the specified limit, they have entered the category of addiction to the Internet.⁸ As a result of addiction to the internet, many negative impacts will arise such as a lack of tolerance, running away from problems, and having low motivation in socializing.⁹

The negative impacts of using social media also affect the understanding of radicalism or terrorists in Indonesia. Voll reveals that "terrorist networks are no longer the most important link in terms of transforming the politics of Muslim communities around the world, but intellectual networks and ideological exchanges through the internet are."¹⁰ The development of technology and internet networks makes terrorist groups to be increasingly developed in improving their networks and propaganda.¹¹

Based on this, it can be seen that the internet is an important part of human life. Every individual must be wise in using the internet, otherwise, it will have an impact on the formation of attitudes, thoughts, and behavior. Their wisdom in using technology will keep individuals away from radical thoughts and actions—terror acts and suicide bombings carried out through social networks.¹²

To find out how students understand the issue of radicalism, it is better to first understand the conceptual differences between radicalism and extremism. Boetticher explains these conceptual differences. According to Boetticher, radicalism and extremism are terms that are often misused and misinterpreted. The meaning of the two terms is not clear enough so the distinction between the two becomes unclear.¹³ According to him, the term radicalism has existed since the 18th century, while the term extremism has just begun to be known along with the rise of terror acts by extremist groups in the 9/11 incident. Boetticher adds that the relationship between radicalism and

⁶ Andreas M Kaplan and Michael Haenlein, "Users of the World, Unite! The Challenges and Opportunities of Social Media," *Business Horizons* 53, no. 1 (2010): 59–68.

⁷ Lucy Pujasari Supratman, "Penggunaan Media Sosial Oleh Digital Native," *Jurnal ILMU KOMUNIKASI* 15, no. 1 (June 2, 2018): 47–60, <https://doi.org/10.24002/jik.v15i1.1243>.

⁸ Adriana Bianchi and James G Phillips, "Psychological Predictors of Problem Mobile Phone Use," *Cyberpsychology & Behavior* 8, no. 1 (2005): 39–51.

⁹ Bianchi and Phillips.

¹⁰ Agus Surya Bakti, "Deradikalisasi Dunia Maya: Mencegah Simbiosis Terorisme Dan Media," 2016.

¹¹ Bakti.

¹² Imam Fauzi Ghifari, "Radikalisme Di Internet," *Religions: Jurnal Studi Agama-Agama Dan Lintas Budaya* 1, no. 2 (2017): 123–24, <https://doi.org/10.15575/rjsalb.v1i2.1391>.

¹³ Astrid Bötticher, "Towards Academic Consensus Definitions of Radicalism and Extremism," *Perspectives on Terrorism* 11, no. 4 (2017): 73–77.

terrorism is weaker when compared to extremism and terrorism. In this case, extremism aims to establish a system of government following the ideology they believe in, and in the process, they will not hesitate to use violence or even carry out terror acts.

Furthermore, the results of the interview with the Inspector General. Pol. (Ret.). Ir. Hamli, who once served as Deputy for Prevention, Protection, and Deradicalization at BNPT, revealed that the issue of radicalism in Indonesia cannot be separated from terms such as intolerance, radicalism, extremism, and terrorism. According to him, radicalism does not always mean bad, but extremism will almost certainly have a bad impact on a country even though it will be influenced by various factors including the domestic political situation. He further adds that research on terrorism and extremism conducted by the Western world tends to associate terrorism with extremism rather than terrorism with radicalism. Based on his statement, it can be understood that extremism has the potential to cause terror acts, so its movements should be viewed with caution.

This study would then look at the extent of students' understanding of radical and extremist ideologies. The better students understand the similarities and differences between the two ideologies, the more difficult it is for them to be exposed to these ideologies.

Moreover, there have been few studies conducted on the impact of the internet and social media in disseminating radical and extremist ideologies. William McCants in Conway states that although the internet provides a lot of data, very few studies have been done on the use of social media and extremist groups.¹⁴ Aaron Zelin in Conway adds that although it has already been more than 11 years since the 9/11 incident and almost a decade since the jihadi internet forum emerged, there are very few empirical studies on how jihadist groups use the internet to realize their propaganda.¹⁵

The lack of studies on this subject has attracted the attention of Jason Burke, a journalist who observes the use of social media and its effect on the mobilization of terrorist groups. Jason as quoted by Conway (2017) explains that social media will not help directly in the war, but social media can be used to build communication networks and logistics, facilitate propaganda through information, collect donations, and recruit new soldiers. There is a shift in the form and pattern of spreading radicalism from books to cyberspace with the presence of posting from radical websites

¹⁴ Maura Conway, "Determining the Role of the Internet in Violent Extremism and Terrorism: Six Suggestions for Progressing Research," *Studies in Conflict & Terrorism* 40, no. 1 (January 2, 2017): 77–98, <https://doi.org/10.1080/1057610X.2016.1157408>.

¹⁵ Conway.

that use social media to realize their propaganda, which can pose a big risk to society, the nation, and the State.¹⁶

METHODS

This study used a mixed-method approach (a combination of qualitative and quantitative).¹⁷ In its implication in the field, a survey method was carried out at universities in West Sumatra and Riau in 2022 with the object of study being students. The results of this study are for strengthening and improving student understanding. The stages in this development study used ADDIE.¹⁸ This study referred to the previous studies by the Wahid Foundation and BNPT which focused on this kind of subject. All processes went through the ADDIE design, where the needs analysis, design, and planning used document analysis, and the research profile analysis related to the ability of students' deterrence in using social media to understand radicalism was carried out according to the procedures of this study. The development of the model instrument for increasing the ability of students' deterrence in West Sumatra and Riau—the validation and testing used questionnaire analysis with Alpha Cronbach analysis using SPSS 22. Data were analyzed by using SPSS processing. The total number of respondents was 158 students. The results of the analysis were then used as the basis for mapping and designing, as well as developing alternative program offers to increase the ability of students' deterrence in dealing with Radicalism propaganda on social media. The results of data analysis were used as the basis for developing programs to strengthen the ability of students' deterrence against propaganda for understanding radicalism so that the core of Islamic teachings that are *rahmatan lil alamin* is achieved and produces students with characters.

RESULTS AND DISCUSSION

Respondent Information

This study involved as many as 158 students. Data from the results of descriptive analysis can describe students' profiles. A detailed description is shown in the following Figure 1.

¹⁶ Conway.

¹⁷ John W Creswell, *Educational Research: Planning, Conducting, and Evaluating* (W. Ross MacDonald School Resource Services Library, 2013); Robert M Gagne et al., "Principles of Instructional Design" (Wiley Online Library, 2005).

¹⁸ Walter Dick, Lou Carey, and James O Carey, "The Systematic Design of Instruction," 2005; Gagne et al., "Principles of Instructional Design."

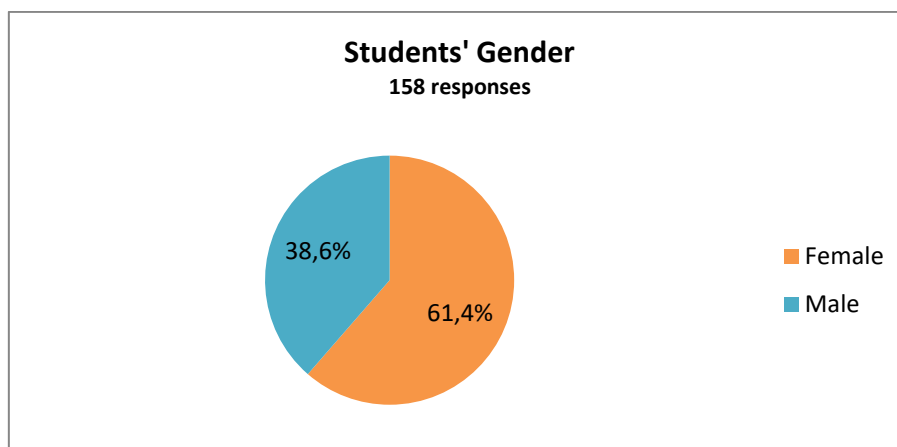


Figure 1. Students' Profile by Gender

Based on Figure 1, it is known that gender considerations are dominated by females, namely 97 females (61.4%) and 61 males (38.6%). This indicates that student respondents in this study are mostly females. In addition to ethnicity, students' profiles were also seen based on their residency as shown in the following Figure 2.

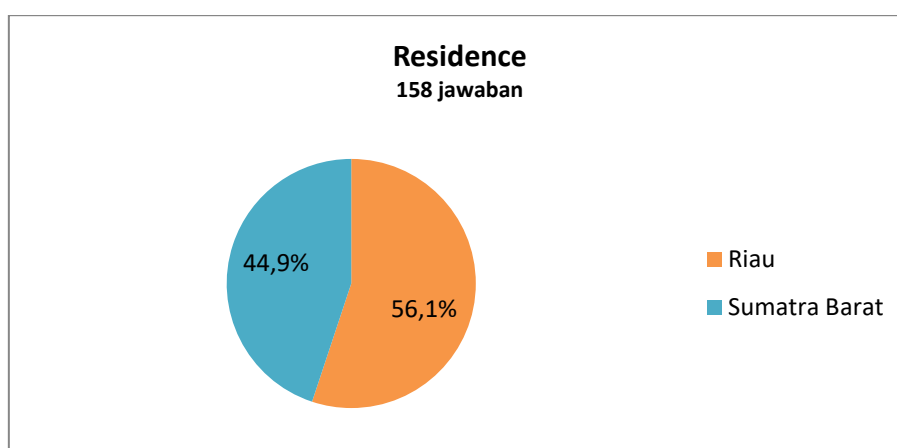


Figure 2. Students' Profile by Residency

Based on Figure 2, it is known that the majority of student respondents are from West Sumatra, namely 97 students (55.1%) while from Riau only 71 students (44.9%). This indicates that it is true that students' ethnicity is dominated by Minangese. Furthermore, students' profiles were also seen based on their organization (association) activities as shown in the following Figure 3.

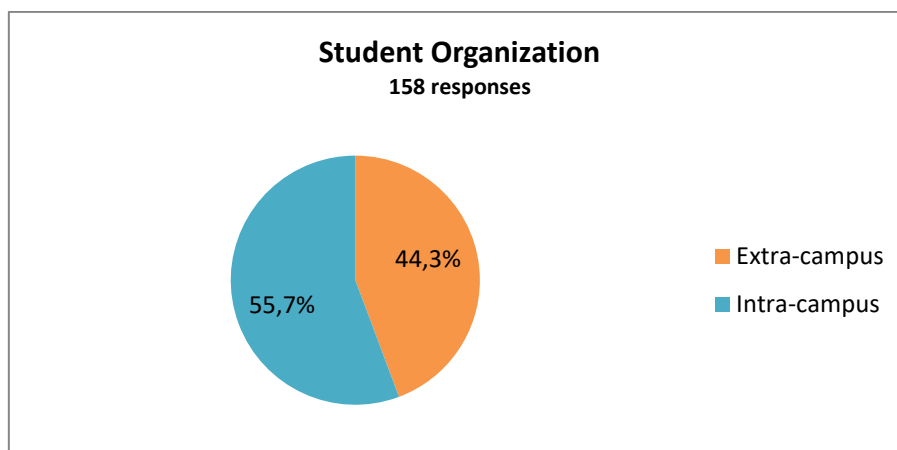


Figure 3. Students' Profile by Student Organization

Based on Figure 3, it is known that the majority of student respondents are from extra-campus organizations, namely 80 students (55.7%) while from intra-campus organizations only 70 students (44.3%). As they come from student organizations, they have a role (position) as shown in the following Figure 4.

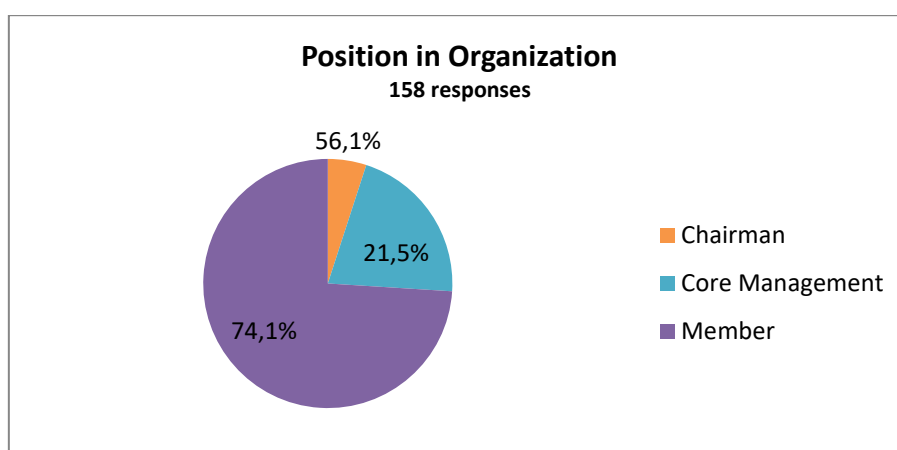


Figure 4. Students' Profile by Position in the Organization

Based on Figure 4, the majority of student respondents have positions as members in student organizations, namely 117 students (74.1%). As they come from different student organizations, they, of course, also have different educational backgrounds as shown in the following Figure 5.

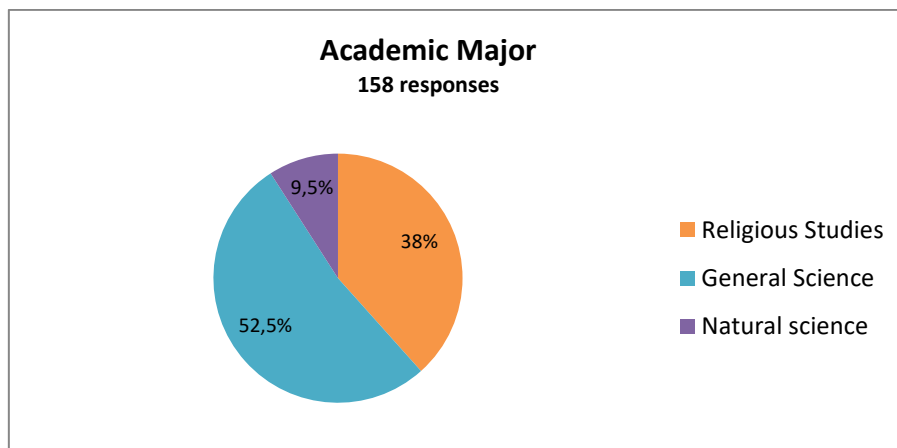


Figure 5. Students' Profile by Field of Science

Based on Figure 5, it is known that students' fields of science are dominated by general science, namely, 83 students (52.5%) and at least 15 students are from natural science (9.5%). As they are mostly from general science, they, of course, also have different academic abilities as shown in the following Figure 6.

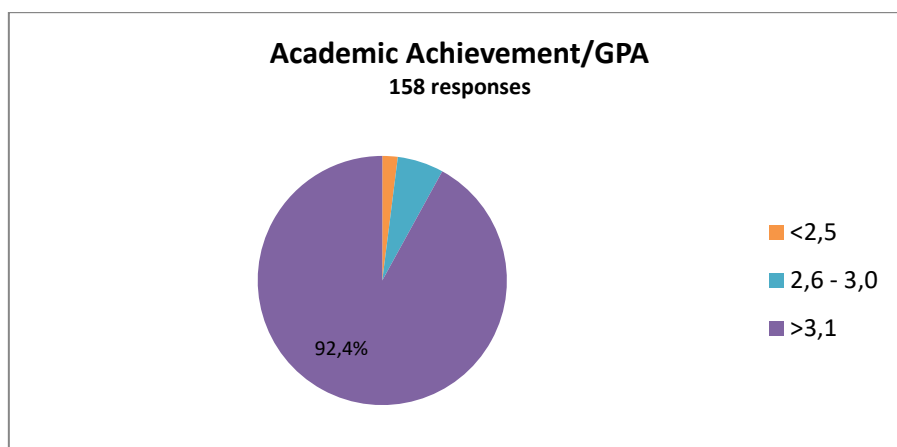


Figure 6. Students' Profile by Academic Achievement

Based on Figure 6, it is known that the majority of student respondents have a GPA of >3.1, namely 146 students (92.4%). Furthermore, for consideration, students' profiles were also seen based on the aspect of religious affiliation as shown in the following Figure 7.

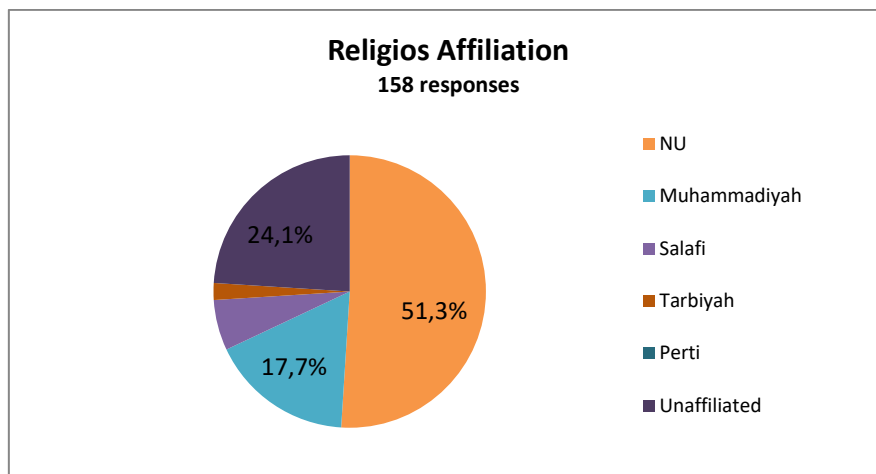


Figure 7. Students' Profile by Religious Affiliation

Based on Figure 7, it is known that the majority of student respondents are from NU, namely 81 students (51.3%). This shows that NU as an organization has cadres who are spread out from various regions.

Religious Resources and Information

These are data findings from the results of the questionnaire distributed to students at UIN Suska Riau and UIN Imam Bonjol Padang with a total of 158 students. More details will be presented in the following points.

Sources of information on religious issues

From the results of the data that have been obtained, the sources of information on religious issues are mostly from campuses or educational institutions, with 99 students (62.7%), and then from YouTube, with 86 students (54.4%). More details are shown in the following Figure 8.

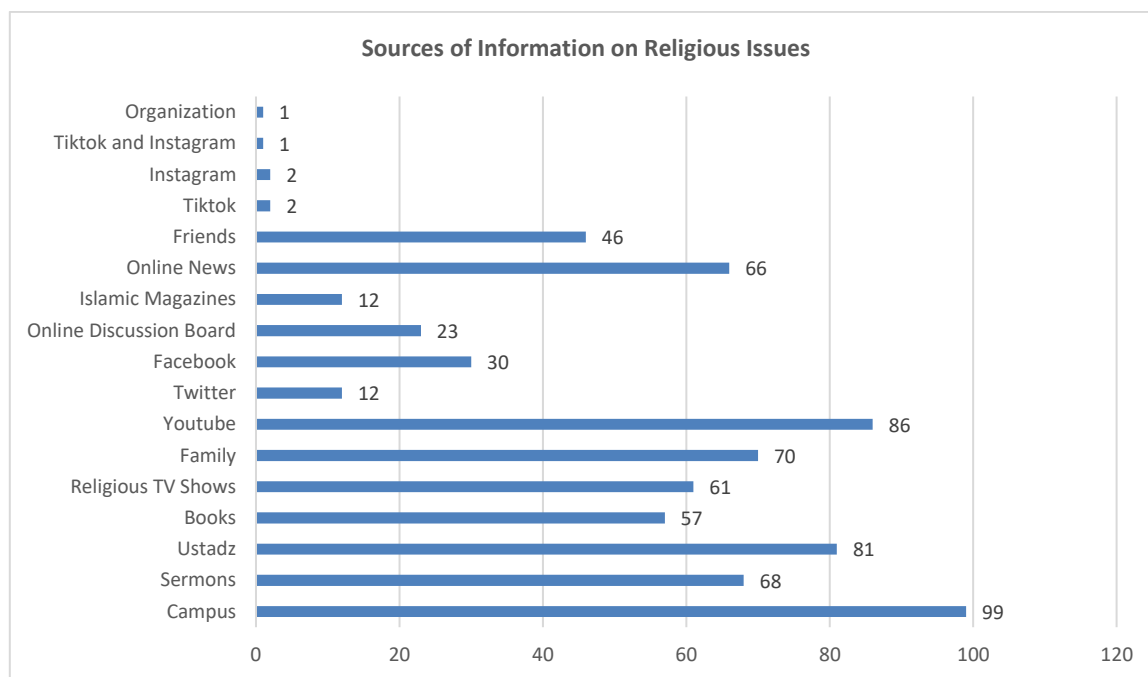


Figure 8. Sources of Information on Religious Issues

Based on Figure 8, it can be concluded that the sources of information on religious issues for students are mostly from campuses or educational institutions, with 99 students (62.7%), and then from YouTube, with 86 students (54.4%), and then from *ustadz/ustadzab*, with 81 students (51.3%), and then from student organizations. This is also supported by a study by Sari et.al. that among students majoring in PAI (Islamic Religious Education) at UIN Syarif Hidayatullah Jakarta, with as many as 120 students in the 6th semester, it can be concluded that ‘the lowest score when students look for sources of information on religious issues is from newspapers with a score of 55.2%, while the highest score when students look for sources of information on religious issues is from *ustadz/ulama* with a score of 89.2%.¹⁹

Frequently used social media

From the results of the data that have been obtained and supported by data based on Figure 8, it can be concluded that the most frequently used social media is Instagram, with 120 students (75.9%), and then WhatsApp, with 118 students (74.7%), and then YouTube, with 91 students (57.6%). More details are shown in the following Figure 9.

¹⁹ Eva Dwi Kumala Sari et al., “LITERASI KEAGAMAAN MAHASISWA DI PERGURUAN TINGGI KEAGAMAAN ISLAM NEGERI UIN SYARIF HIDAYATULLAH JAKARTA” 3, no. 1 (2020).

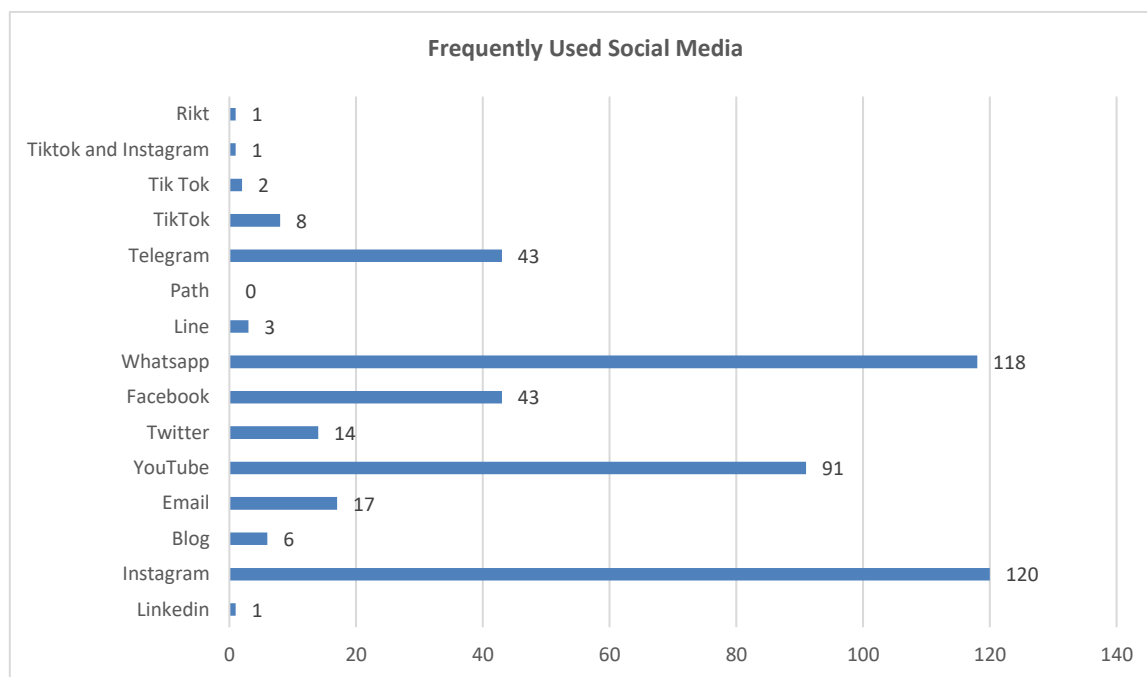


Figure 9. Frequently Used Social Media

Based on Figure 9, it can be concluded that the most frequently used social media is Instagram, with 120 students (75.9%), then WhatsApp, with 118 students (74.7%), and YouTube, with 91 students (57.6%), and then followed by Blogs, Twitter, Facebook, Line, Path, Telegram, and Tik Tok. This is also supported by a study by Andi Saputra in 2019 that based on the results of data processing from 99 respondents, it is known that there are 55 female respondents (55.56%) and 44 male respondents (44.44%) from 3 Public Universities in Padang who filled out the research questionnaire. 'Of the 23 types of platforms offered, only 9 social media platforms were chosen by the respondents. Most students use WhatsApp, with a percentage of 95.96%. Furthermore, 90.91% of respondents use Instagram and 73.74% of respondents use YouTube. And then, 36.36% of respondents use Facebook and 57.58% of respondents use Line. And then, followed by Twitter, Telegram, LinkedIn, and Skype users.

Furthermore, a study by Andriani and Sulistyorini in 2022 showed that the results of questionnaire distribution to PGSD students of the Faculty of Education, Universitas Negeri Semarang, in the 2nd, 4th, and 6th semesters of 2019/2020 Academic Year showed WhatsApp as the most widely used social media, with a percentage of 99.6%, and then Instagram as the second most widely used social media, with a percentage of 98%, and then YouTube as the third most widely used social media, with a percentage of 87.2%, and then Facebook as the fourth most widely used social media, with a percentage of 76%, and then Twitter as the fifth most widely used social

media, with a percentage of 48.4%, and then Blogs as the sixth most widely used social media, with a percentage of 32.4%, and then followed by Telegram and Line, each with a percentage of 1.5%, and other social media, with a percentage of 1%.²⁰

Frequency of Participating in Student Organization Studies

When participating in student organization studies, it is certainly influenced by how often and routinely the participation in these activities is (the frequency of activities). The results of research on the frequency of participating in student organization studies are shown in the following Figure 10.

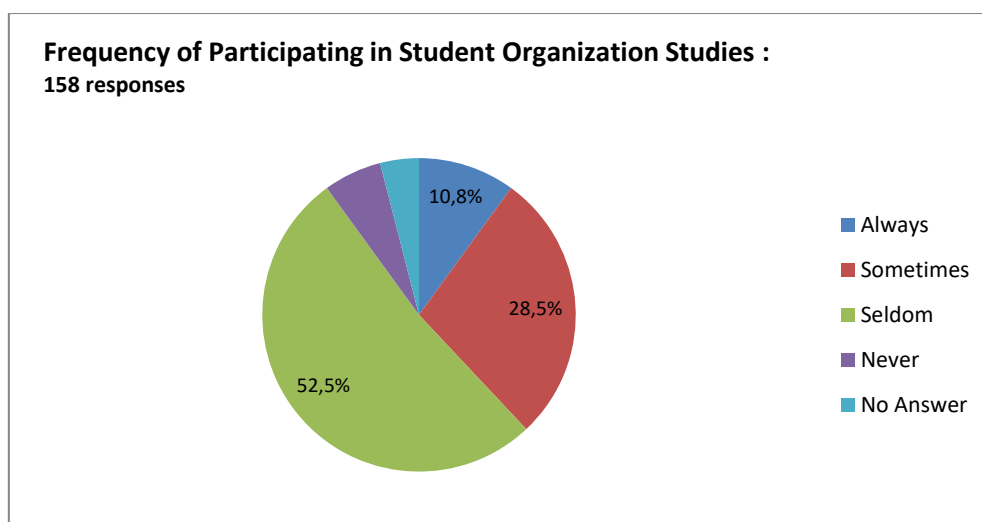


Figure 10. Frequency of Participating in Student Organization Studies

Based on the data obtained from the questionnaire, it can be seen that there are 83 students (52.5%) who answered 'rarely', followed by 45 students (28.5%) who answered 'quite often', and then 17 students (10.8 %) who answered 'routinely' participating in student organization studies. This is also supported by a study by Muhammad Kemal Pasha and Putri Maylana Pratiska that student participation in Sociology Student Association activities of the 2018 and 2019 batches with a membership of nearly 200 students showed that more than 50% of students were not active in the activities with almost all of them have the same reason. Furthermore, a study by Syandri and Askar Fatahuddin in 2020 concluded that 93 STIBA students' participation in Student Affairs Institutions during their study was quite significant, with a percentage of 91.6% while those who did not participate in Student Affairs Institutions during their study was insignificant, with a

²⁰ Aldina Eka Andriani and Sri Sulistyorini, "Penggunaan Media Sosial di Kalangan Mahasiswa Selama Pandemi Covid-19," *Equilibrium: Jurnal Pendidikan* 10, no. 1 (January 5, 2022): 63–70, <https://doi.org/10.26618/equilibrium.v10i1.6442>.

percentage of 8.4%. However, it was further revealed that participation in Student Affairs Institutions was quite significant (in the beginning) but has decreased from year to year.

Main Advisor/Speaker/Ustadz in student organization studies

The religious activities that are followed (joined) by students on campus do not stand alone but are guided by lecturers/ustadz/and others. Based on this study, the majority of main advisors/speakers/ustadz in student organization studies are campus lecturers, with 78 people (49.4%), and then the seniors, with 33 people (20.9%), and other parties who were asked to be presenters in the studies organized by the campus, with 29 people (18.4%). This is also supported by a study by Satria Ultra Okta Pratama, Marleni, and Hefni in 2020, from the results of research and discussions that have been carried out on students through the Campus Da'wah Institution (LDK) UKM at STKIP PGRI in West Sumatra, it can be concluded that the development soft skills carried out by the Campus Da'wah Institution (LDK) UKM was through several programs, one of which is *tasqif* activity—a spiritual study guided by an Ustadz who provided material according to student needs while reminding them of religious values such as trustworthiness, honesty, and how to interact with other Muslims so students are enlightened and can remember their duties according to Islamic law.²¹

Radicalism Deterrents

The idea of radicalism, be it from Islamic studies, Ustadz, student organizations, television, and social media needs to be deterred through various means. The results of the study show the ways students deter radicalism from Islamic studies, Ustadz, student organizations, television, and social media.

The ways students deter radicalism from Islamic studies, Ustadz, student organizations, television, and social media are through asking lecturers (17.1%), asking parents (12.7%), reading books (26.6%), watching Islamic studies both offline and online (26.6%), browsing through Google (17.1%), and asking other parties (13.9%). The results of this study support a study by Muh. Zubair, Bagdawansyah Alqadri, and Fitriah Artina in 2022 that online media plays a key role in deterring and providing information to the public on issues of radicalism so that people can take action to prevent the development of extremist movements. The results of the study further revealed that students admit to having read, watched, and listened to posts on the internet (websites, YouTube, and other social media) about "the importance of maintaining tolerance and inter-religious

²¹ Satria Ultra Okta Pratama, Marleni Marleni, and Hefni Hefni, "Organisasi Kampus Sebagai Wadah Pengembangan Soft Skill Mahasiswa Melalui UKM Lembaga Dakwah Kampus (LDK) Di STKIP PGRI Sumatera Barat," *Jurnal Pendidikan Tambusai* 5, no. 3 (n.d.): 2021, <https://doi.org/10.31004/jptam.v5i3.2308>.

harmony on social media". Students also admit to having read and seen posts on the internet (websites, YouTube, and other social media) about "the existence of the position of Pancasila as the basis of the Republic of Indonesia (NKRI) is non-negotiable" and generally agree with the information.

DISCUSSION

The results showed that: 1) the gender considerations are dominated by females, namely 97 females (61.4%) and 61 males (38.6%); 2) the majority of student respondents are from extra-campus organizations, namely 80 students (55.7%) while from intra-campus organizations only 70 students (44.3%); 3) the majority of student respondents have positions as members in student organizations, namely 117 students (74.1%); 4) students' fields of science are dominated by general science, namely, 83 students (52.5%) and at least 15 students are from scientific science (9.5%); 5) the majority of student respondents have a GPA of > 3.1, namely 146 students (92.4%); and 6) the majority of student respondents are from NU, namely 81 students (51.3%).

The difference in the number of research subjects shows a conformity with the previous study that females use virtual media²² more often and have a higher tendency to be affected by social media addiction than males.²³ The use of virtual media in females is higher than in males because it involves females' greater sensitivity to social signals and the assessment of interpersonal relationships. Females also show a greater tendency to use social media as a means of interaction, while males tend to access social media for entertainment.²⁴

Meanwhile, the organizations that students are interested in are from extra-campus organizations, one of which is NU. Researchers found various findings related to participation (involvement) in extra-campus organizations with self-confidence, where before participation in extra-campus organizations, some students felt less confident—such as when appearing in front of the public, feeling insecure, feeling afraid of being wrong when expressing opinions, feeling fear when socializing, and more. However, after participation in extra-campus organizations, their self-confidence has improved and they willingly appear in front of the public, they can socialize with

²² Maartje Boer et al., "Social Media Use Intensity, Social Media Use Problems, and Mental Health among Adolescents: Investigating Directionality and Mediating Processes," *Computers in Human Behavior* 116 (2021): 106645.

²³ Catherine So-Kum Tang, Yee Woen Koh, and YiQun Gan, "Addiction to Internet Use, Online Gaming, and Online Social Networking among Young Adults in China, Singapore, and the United States," *Asia Pacific Journal of Public Health* 29, no. 8 (2017): 673–82; Wenliang Su et al., "Do Men Become Addicted to Internet Gaming and Women to Social Media? A Meta-Analysis Examining Gender-Related Differences in Specific Internet Addiction," *Computers in Human Behavior* 113 (2020): 106480.

²⁴ Su et al., "Do Men Become Addicted to Internet Gaming and Women to Social Media? A Meta-Analysis Examining Gender-Related Differences in Specific Internet Addiction."

many people and are increasingly active in participating in organizations. In line with this, studies by Rokhman²⁵ and Nainggolan²⁶ state that participation (involvement) in extra-campus organizations is a place for student self-development with functions and roles to make students learn and understand their essence (true nature).

Self-confidence is an important psychological need and will improve (increase) when there is a fulfillment of the need—to appreciate and be appreciated.²⁷ Concerning this, self-confidence needs to be improved with a good stimulant, namely through togetherness, building relationships, being responsible, and having a space for expression.²⁸ Individuals can actively develop their potential. Confident people have a sense of optimism with the advantages they have in achieving the goals that have been set.²⁹ With high confidence that students have, it can affect their academic ability. Students who have high levels of self-efficacy for academic abilities show lower cheating behavior than students who have low levels of self-efficacy.³⁰ This means that students who have high levels of self-efficacy tend to cheat less than students who have low levels of self-efficacy.

Religious Resources and Information

The results showed that *first*, the sources of information on religious issues for students are mostly from campuses or educational institutions, with 99 students (62.7%), and then from YouTube, with 86 students (54.4%); 2) the most frequently used social media is Instagram, with 120 students (75.9%), and then Whatsapp, with 118 students (74.7%); 3) there are 83 students (52.5%) who

²⁵ Mauhibur Rokhmanm, Samsul Wahidin, and Dwi Suharnoko, "Prevention of Radicalism at Islamic Boarding College," *European Journal of Humanities and Social Sciences* 1, no. 4 (July 27, 2021): 33–37, <https://doi.org/10.24018/ejsocial.2021.1.4.92>.

²⁶ Rolas Lodi Febri Ignatius Nainggolan et al., "Students Perceptions in Choosing Education to Higher Education," *Technium Social Sciences Journal* 17, no. 1 (March 8, 2021): 476–85.

²⁷ Mahboobeh Asadi, Mahnaz Noroozi, and Mousa Alavi, "Identifying Women's Needs to Adjust to Postpartum Changes: A Qualitative Study in Iran," *BMC Pregnancy and Childbirth* 22, no. 1 (2022): 115; Fabian Groven et al., "Network Well-Being from a Balanced Centricity Perspective," *Journal of Services Marketing* 35, no. 9 (2021): 1–14; Qiaohong Ke et al., "Frontline Nurses' Willingness to Work during the COVID-19 Pandemic: A Mixed-methods Study," *Journal of Advanced Nursing* 77, no. 9 (2021): 3880–93.

²⁸ Eglė Butkevičienė et al., "Citizen Science Case Studies and Their Impacts on Social Innovation," *The Science of Citizen Science*, 2021, 309–29.

²⁹ IpKin Anthony Wong, Zhiwei Lin, and IokTeng Esther Kou, "Restoring Hope and Optimism through Staycation Programs: An Application of Psychological Capital Theory," *Journal of Sustainable Tourism* 31, no. 1 (2023): 91–110; Don A Moore, "Perfectly Confident Leadership," *California Management Review* 63, no. 3 (2021): 58–69; Pınar DURSUN, "Optimism, Hope and Subjective Well-Being: A Literature Overview," *Çatalhöyük Uluslararası Turizm ve Sosyal Araştırmalar Dergisi*, no. 6 (2021): 61–74.

³⁰ Siti K Khotimah et al., "The Effect of Religiosity and Self-Efficacy to Improve Students' Literacy: A Study on Academic Cheating," in *International Conference on Madrasah Reform 2021 (ICMR 2021)* (Atlantis Press, 2022), 331–39; Akhsanul In'am and Eko Sabdo Sutrisno, "Strengthening Students' Self-Efficacy and Motivation in Learning Mathematics through the Cooperative Learning Model," *International Journal of Instruction* 14, no. 1 (2021): 395–410; Martin Nicollet et al., "Implicit Theories in Driving: Scale Development, Validation, and Predictive Role on Violations and Driving Self-Efficacy," *Transportation Research Part F: Traffic Psychology and Behaviour* 86 (2022): 333–44.

answered 'rarely', followed by 45 students (28.5%) who answered 'quite often', and then 17 students (10.8 %) who answered 'routinely' participating in student organization studies; 4) religious activities that are followed (joined) by students on campus do not stand alone but are guided by lecturers/ustadz/and others—and the majority is dominated by lecturers from the original campus, with 78 people (49.4%); 5) the ways students deter radicalism from Islamic studies, Ustadz, student organizations, television, and social media are through asking lecturers (17.1%), asking parents (12.7%), reading books (26.6%), watching Islamic studies both offline and online (26.6%), browsing through Google (17.1%), and asking other parties (13.9%).

Based on the explanation about the popularity of Instagram and WhatsApp media as religious virtual media, it shows a conformity with the previous studies. According to Retpitasari and Oktavia³¹, Instagram and WhatsApp media are the virtual media sources of religious information that are the most frequently used as references. Instagram and WhatsApp media are the most popular media for searching for religious information because the features of Instagram and WhatsApp media provide the sharing of religious information content through writing, photos, and videos that are more attractive to users than other media.³²

The results of a survey of religiosity in America conducted by the Pew Research Center on 3217 subjects show the frequency of using virtual media in religious expression. As many as 46% of the total research subjects admitted to having seen information shared through virtual media and 20% of the total research subjects stated the behavior of sharing religious information in virtual media. The rest of the research subjects used conventional mass media in the form of TV (23%), radio (20%), and religious songs (19%).

In Indonesia, Qurtuby³³ and Nisa³⁴ reported the results of studies on 1031 Muslim subjects related to the use of virtual media as sources of religious information. The findings illustrate that 2/3 of the total research subjects admitted that they used virtual media in searching for religious information. The most frequently accessed religious virtual media are WhatsApp (26%), Facebook (20.5%), Instagram (15.5%), BBM (12.6%), YouTube (12.6%), Blogs (9.1%), Line (9%), and

³¹ Ellyda Retpitasari and Nila Audini Oktavia, "Preference of Social Media Usage in Teenagers Religion," *Tribakti: Jurnal Pemikiran Keislaman* 31, no. 1 (January 13, 2020): 17–34, <https://doi.org/10.33367/tribakti.v31i1.985>.

³² Eva F Nisa, "Creative and Lucrative Da'wa: The Visual Culture of Instagram amongst Female Muslim Youth in Indonesia," *Asiascape: Digital Asia* 5, no. 1–2 (2018): 68–99; Ellyda Retpitasari and Nila Audini Oktavia, "Preference of Social Media Usage in Teenagers Religion," *Tribakti: Jurnal Pemikiran Keislaman* 31, no. 1 (2020): 17–34.

³³ Sumanto Al-Qurtuby, "Islam, Muslim and Anthropology," *International Journal of Islamic Thought* 20 (December 1, 2021), <https://doi.org/10.24035/ijit.20.2021.218>.

³⁴ Eva F. Nisa, "Internet and Muslim Women," in *Handbook of Contemporary Islam and Muslim Lives*, ed. Ronald Lukens-Bull and Mark Woodward (Cham: Springer International Publishing, 2021), 1023–41, https://doi.org/10.1007/978-3-030-32626-5_71.

Twitter (7.9%). Other studies related to the use of virtual media in religion are Siuda,³⁵ Tsuria & Campbell,³⁶ and Pabbajah et al.³⁷ The results showed that the most frequently accessed virtual media were WhatsApp (40 subjects), Instagram (15 subjects), Facebook (4 subjects), Twitter (3 subjects), and Line (1 subject).

The popularity of virtual media as a means of searching for religious information has great potential for misrepresentation and dissemination of religious information. According to Vasist & Krishnan, virtual media provides an opportunity to spread false religious information (fake or hoax).³⁸ Dissemination of wrong religious information has a correlation with user activity in disseminating and correcting incorrect information obtained instantly. Thus, virtual media users have an important role in receiving and disseminating information.

Hypothesis testing

Based on the results of the independent sample test, it can be concluded that: 1) there are significant differences in general aspects by residency; 2) there are significant differences in the characteristics of extremism by residency; 3) there are no significant differences in the characteristics of radicalism by residency; 4) there is no significant difference in general aspects by gender; 5) there is no significant difference in the characteristics of extremism by gender; 6) there is no significant difference in the characteristics of radicalism by gender; 7) there is no significant difference in general aspects by the type of student organizations; 8) there is no significant difference in the characteristics of extremism by the type of student organizations; and 9) there is no significant difference in the characteristics of radicalism by the type of student organizations. Based on the results of the analysis, it can be understood that the notions of extremism and radicalism are not influenced by domicile, gender, and the type of student organizations.

³⁵ Piotr Siuda, "Mapping Digital Religion: Exploring the Need for New Typologies," *Religions* 12, no. 6 (May 21, 2021): 373, <https://doi.org/10.3390/rel12060373>.

³⁶ Heidi A. Campbell and Ruth Tsuria, *Digital Religion: Understanding Religious Practice in Digital Media*, 2nd ed. (London: Routledge, 2021), <https://doi.org/10.4324/9780429295683>.

³⁷ Mustaqim Pabbajah et al., "From the Scriptural to the Virtual: Indonesian Engineering Students Responses to the Digitalization of Islamic Education," *Teaching Theology & Religion* 24, no. 2 (June 2021): 122–30, <https://doi.org/10.1111/teth.12581>.

³⁸ Pramukh Nanjundaswamy Vasist and Satish Krishnan, "Demystifying Fake News in the Hospitality Industry: A Systematic Literature Review, Framework, and an Agenda for Future Research," *International Journal of Hospitality Management* 106 (September 2022): 103277, <https://doi.org/10.1016/j.ijhm.2022.103277>.

CONCLUSION

From the results of this study, it can be concluded that 1) the sources of information on religious issues for students are mostly from campuses or educational institutions, with 99 students (62.7%), and then from YouTube, with 86 students (54.4%); 2) the most frequently used social media is Instagram, with 120 students (75.9%), and then WhatsApp, with 118 students (74.7%); 3) there are 83 students (52.5%) who answered 'rarely' participating in student organization studies; 4) religious activities that are followed (joined) by students on campus do not stand alone but are guided by lecturers/ustadz/and others—and the majority is dominated by lecturers from the original campus, with 78 people (49.4%); 5) the ways students deter radicalism from Islamic studies, Ustadz, student organizations, television, and social media are through asking lecturers (17.1%), asking parents (12.7%), reading books (26.6%), watching Islamic studies both offline and online (26.6%), browsing through Google (17.1%), and asking other parties (13.9%). Instagram and WhatsApp virtual media are media sources of religious information that are most often used as references. Instagram and WhatsApp media are the most popular media for searching for religious information because the features of Instagram and WhatsApp media provide the sharing of religious information content through writing, photos, and videos that are more attractive to users than other media.

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