ASSISTANCE AGAINST ISLAMOPHOBIA AND HATE SPEAKING IN SOCIAL MEDIA FOR CORAL CADETS IN SETIABUDI JAKARTA SELATAN

Andhika Pamungkas [1], Ahmad Said Matondang [2]
Universitas Muhammadiyah Prof. Dr. Hamka (UHAMKA), Jakarta
[1] andhika.pamungkas@uhamka.ac.id, [2] saidmatondang@uhamka.ac.id

Abstract

Islamophobia is an act that leads to violence and hatred against Muslims. Initially, Islamophobia occurred in the real world where several Muslims who were a minority received harsh and intimidating treatment from the majority population. Apart from real life, Islamophobia has also penetrated the internet and social media. On the internet, everyone can produce information content according to their own will. This is why Islamophobia and hate speech can be found on the internet and social media. If in the mass media Islamophobic content and hate speech can still be filtered out with parental supervision, it is different from the internet and social media. These contents can easily reach teenagers' devices. To prevent these contents from damaging the minds of teenagers, education is needed to equip them against Islamophobia and hate speech. This service program in the form of mentoring has a target to provide understanding to members of Karang Taruna Setiabudi, South Jakarta, about the dangers of Islamophobic content and hate speech. So that partners can know the characteristics of the negative content, and not disseminate it or be able to fight the narrative in the content in a way that does not violate the law.

Keywords: Islamophobia, Social Media, Internet.

INTRODUCTION

Islamophobia is the fear, hatred, and hostility towards Islam and Muslims expressed by negative stereotypes that cause bias, discrimination, marginalization, and exclusion of Muslims from social, political, and civil life (Asnawi, 2020, p. 259). In Indonesia, where the majority of the population is Muslim, the phenomenon of Islamophobia is both interesting and sad, because in Muslim society there is also a fear of Islam. Prejudice or an unfriendly attitude towards Islam arises for various reasons. If since childhood, hatred and dislike for Islam have been instilled, it will be the seed for the growth of prejudice, and this causes a person to have a fear of the emergence of Islam as a power. From the cognitive side, prejudice arises because of errors and the closing of information about Islamic teachings. A closed view of Islamic teachings will make it easy for the phenomenon of Islamophobia to arise (Moordiningsih, 2015, p. 78).

Islamophobia was originally in the form of acts of violence or discrimination against Muslims in social life. Then it developed into the mass media, where many news and films contained anti-Islam sentiments. Along with the development of communication technology

and the internet, Islamophobia has now also penetrated new media such as social media.

Islamophobia in Indonesia has recently been rife in various activities through various social media channels such as Instagram, Twitter, Facebook, and Youtube. The phenomenon of Islamophobia in the activities of netizens through various social media platforms is very disturbing because it begins to lead to the most extreme form of Islamophobia, hating and insulting Islam. Social media then developed into a means of spreading Islamophobia in Indonesia (Kastolani, 2020, p. 249).

Besides Islamophobia, hate speech is also often found in interactions on the internet and social media. Hate speech on digital media channels has started to emerge since the 2000s period with the presence of social media such as Twitter, Youtube, Facebook, and Instagram. The presence of various social media applications allows audiences to easily and freely express and express their thoughts and opinions through social media (Astuty & Atika, 2019, p. 10).

Not only Islamophobia, hate speech, or hate speech, is now also starting to bloom on the internet and social media. The definition of hate speech is still a matter of debate. However, hate speech is often interpreted as someone's speech that contains a real and overt threat to the safety or lives of others. Circular (SE) of the National Police Chief No. SE/6/X/2015 which was published on October 8, 2015, declared hate speech as a criminal act in the form of insults, defamation, blasphemy, unpleasant acts, provocations, incitement, and spreading false news. Hate speech in the ITE Law of 2008 is defined as the dissemination of information aimed at generating feelings of hatred as well as hostility between individuals and certain community groups. In this case, the hate speech in question is information uploaded and disseminated through social media applications to discredit another person or group of people, containing insults, defamation, blasphemy, unpleasant actions, provocations, and inciting (Muannas & Mansyur, 2020, p. 127).

The rapid flow of information containing Islamophobic content and hate speech is sometimes not accompanied by the audience's ability to filter information. The audience even intentionally or unintentionally participated in spreading the negative content because of their ignorance. Even more worrying, Islamophobic content and hate speech can be easily accessed by children, because since the implementation of online learning due to the Covid-19 pandemic, more and more children are holding their mobile phones.

Therefore. understanding through social media literacy is needed for partners, so partners have knowledge about Islamophobic content and hate speech content circulating on the internet and social media.

IMPLEMENTATION METHOD

This community service in the form of counseling about internet content containing Islamophobia and hate speech was carried out at the Setiabudi Youth Organization, South Jakarta. The material provided is in the form of concepts and examples of Islamophobia, and hate speech that arises in cyberspace.

This community service event attracts partners, namely Karang Taruna Setiabudi, South Jakarta. This community partnership program is held for one day and uses two methods:

1. The first method is a face-to-face lecture. This method makes it easier for participants to understand and find out in more detail about the characteristics, concepts, anticipatory

processes, and legal rules regarding Islamophobia and hate speech. This method is complemented by various screenshots from social media containing Islamophobic content to emphasize the material.

2. Question and answer method. Through this method, participants will be provoked to ask questions or share their experiences about Islamophobic content and hate speech in cyberspace. This method can make this activity lively and dynamic.

RESULTS AND DISCUSSION

The community partnership program by the community service team from the Communication Studies Study Program, Faculty of Social and Political Sciences (FISIP) UHAMKA, is a mentoring activity to fight Islamophobia which is spread through various kinds of content on the internet and social media, carried out with Karang Taruna Setiabudi, South Jakarta. This activity was attended by 19 members of the Youth Organization and was held at the Mubasysyirin Mosque, Setiabudi. During the activity, the participants, most of whom were teenagers, seemed enthusiastic and enthusiastic about listening to the material from the speakers. The enthusiasm of the activity participants can be seen in Figure 1 below.

Figure 1. Mentoring Activities Against Islamophobia on the Internet and Social Media

In the activity, the presenters first explained the meaning of Islamophobia, as well as asked the participants to what extent they understood Islamophobia. The speaker then explained the definition of Islamophobia which was sourced from the statement of the General Chairperson of PP Muhammadiyah, Prof. Haedar Nasir, namely; "Islamophobia is views and attitudes that contain prejudice, fear, and hatred towards Islam and the Muslim people". After the participants began to understand the meaning of Islamophobia, then the presenters explained the forms of Islamophobia that often occur on the internet and social media. Five forms of Islamophobia occur on the internet and social media which are presented in this material, namely; 1. Religious symbols are harassed, insulted, and slandered 2. Islamic role models are harassed, bullied, and slandered 3. Islamic institutions are harassed, made fun of, and slandered 4. Always cornered Islam in the news, 5. Positioning Islam as a religion to be feared.

Figure 2. The speaker is explaining the material about Islamophobia

Furthermore, the presenters gave examples of Islamophobic content that had been uploaded to social media. During this session, the participants were quite surprised by the sample content provided, because most of the content was hiding behind the pretext of humor. In addition, there are also examples of Islamophobic content that openly criticizes Islamic teachings and Islamic figures.

After giving the Islamophobia material, the event continued with a question and answer session. On this occasion, several participants asked what to do if they found Islamophobic content on social media. The speaker also explained not to get emotional when he saw or found Islamophobic content. The first thing to do is to fight with a good argument accompanied by a good understanding of religion. However, if you feel you have not been able to fight the opinion of the content, the easiest thing is to report the content creator's account to the manager of the social media application, and not disseminate the content.

Figure 3. One example of Islamophobic content given in the material

CONCLUSION

Based on the results of community service activities at the Mubasysyirin Mosque, it can be concluded that assistance against Islamophobia with presentation and discussion methods has made members of Karang Taruna Setiabudi, South Jakarta, aware of Islamophobia and its forms on the internet and social media. Karang Taruna members are becoming more careful in receiving and digesting content on social media, and will not arbitrarily disseminate content that has Islamophobic characteristics. Community service activities like this need to be continued in other locations, so that more young people can counter and fight Islamophobia on the internet and social media.

REFERENCES

Asnawi, M. H. (2020). Ketidaksantunan Berbahasa Pada Islamophobia Di Media Sosial. *Jurnal Ilmu Budaya*, *8*(2), 259–267. https://doi.org/10.34050/jib.v8i2.11029

Astuty, S., & Atika, A. (2019). Peningkatan literasi media digital anti hoax, bullying, dan ujaran kebencian pada siswa SMP di Kabupaten Barito Kuala, Kalimantan Selatan. *PRO SEJAHTERA (Prosiding Seminar Nasional ...*, *1*, 9–14. http://snllb.ulm.ac.id/prosiding/index.php/snllb-abdimas/article/view/278

Kastolani. (2020). Understanding The Delivery of Islamophobic Hate Speech Via Social Media In Indonesia. *Indonesian Journal of Islam and Muslim Societies*, *10*(2), 247–270. https://doi.org/10.18326/IJIMS.V10I2.247-270

Moordiningsih. (2015). Islamophobia Dan Strategi Mengatasinya. *Buletin Psikologi*, *12*(2), 73–84. https://doi.org/10.22146/bpsi.7470

Muannas, M., & Mansyur, M. (2020). Model Literasi Digital untuk Melawan Ujaran Kebencian di Media Sosial (Digital Literacy Model to Counter Hate Speech on Social Media). *JURNAL IPTEKKOM (Jurnal Ilmu ...*, *22*(2), 125–142. https://jurnal.kominfo.go.id/index.php/iptekkom/article/viewFile/3378/1474