

Literature Review: Self-radicalization towards religiosity: How it comes?

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ABSTRACT

Globalization has influenced society's social structure, including religion. Globalization has merged several civilizations and created new ones. Sacred-profane or local-global divides have dissolved. Sacred entities (teachings) in religion are no longer personal, but shared by all followers. Radicalism is a popular religious doctrine in today's media. Globalization has made closed-group radicalism obsolete. Diverse mediums are utilised, including YouTube. The YouTube channel teaches puritanism, anti-state system, and SARA intolerance. In this study, Media Da'wah Sunnah, Cahaya Islam, and Cahaya Tauhid are considered extreme social media. Using Baudrillard's simulacrum theory, the channel offers a new social reality. It has various interpretations, no original/false clarity, and everyone can explain it. Youtube material may inspire, move, and change perspectives. In YouTube media, the notion of simulacrum is near to the previous reality. or a representation, description, or characterization of particular groupings. When the simulacra's new meanings match, replication is required.

INTRODUCTION

Both religion and the media might be considered to be distinct and individual phenomena. Religion is inextricably linked to the Supreme Being and is therefore considered holy and sacred. In the meantime, the media, in whatever shape it takes, is an element of the profane aspects of human existence and is far removed from the idea of holiness. On the other hand, these two things are dependent upon one another, collaborate with one another, and play a role in one another's lives. The 'teachings' of religion can only be spread around the world with the help of the media, and vice versa (Aminah et al., 2022)(Haramain, 2021; Haramain et al., 2022). Even if these two entities don't always work together, when they do, they may have a significant impact on society as a whole. This relationship doesn't always exist. In the end, it is believed that the development of the media was able to diminish the efficacy of religion in terms of teaching practices. In a way, none of humankind's deeds deviate too far from the primary precepts of the world's religions. The process of globalization, which started in the 19th century, is being used as a "scapegoat" to explain this phenomenon.

DISCUSSION

When looking at substantial shifts in the social order of society that have occurred over the course of one period (decade), such as in terms of how people interact with one another, globalization may be viewed in its most basic form. People are able to quickly communicate with friends or coworkers who are located far away from them, even those who live in different countries and would have to travel for days to visit them. The barriers that once existed between individuals have, at long last, been eradicated thanks to developments in information

technology (region, culture, language, religion, etc.). In this age of globalization, it is normal practice to bring into harmony two entities that couldn't be more unlike from one another (Aminah et al., 2022; Hafidz, 2016; Haramain, 2019a, 2019d, 2020b, 2021; Haramain & Afiah, 2022; Saleh & Haramain, n.d.; Ulum & Haramain, 2018). There is no longer a clear dichotomy between two opposing categories of human relations: global and local. It is possible for the two entities to maintain a stable equilibrium, in which the local can become global and vice versa. Any difference in human existence may be handled, and this new idea of global-local becomes increasingly important (Hafidz, 2016; Haramain, 2019b, 2019c, 2020a; Iskandar & Muhammad haram, 2019).

If taken literally, radicalism is associated with a broad effort to alter the fundamental notion of the state/society group. Radicalism is a term with a very broad meaning (Arif, 2014; Khamdan, 2016; Muchith, 2016; Wahid, 2018). Aside from politics, radicalism may also be regarded as an exclusionary characteristic based on the assumption that one group is correct and others are incorrect (ideology and teachings). There is a point of convergence between research on radicalism from other domains; violence-extremism is the most prevalent 'method' employed. Indicators of radical Islamic organisations' acceptance of violence include the emergence of paramilitaries inside the organization, its oppressive attitude, and its refusal to negotiate with opponents (Haramain & Afiah, 2022; Muzayin Shofwan et al., 2016; Sujadi, 2005; Ulum & Haramain, 2018). The radicalism at issue in this article is Islamic radicalism, an Islamic political movement that seeks to alter the state structure and cleanse Islamic doctrines. In Indonesia, the Bali bombings, the Sarinah attack, and other suicide bombs demonstrate that violence is one of the methods extreme parties, particularly Islamists, must pursue.

CONCLUSION

Numerous causes contributed to the formation of the extremist Islamic movement. First, globalization's introduction to the contemporary period. Negative aspect of modernisation is the contamination of religious doctrines with global concerns, which has led to the loss of pure religious teachings (economic, political, social, cultural). Thus, radicalism is increased in order to restore Islamic teachings to their Qur'an and Sunnah-compliant origins. This organization addresses acculturation of traditional/modern culture and religion in a combative manner since it is not fundamental and unjustified in Islam. This group rejects modernisation not because of the tools and periods, but because of the contemporary (Western) "style of thinking." On the contrary, attitude dualism exists on the other side. Radicalism movements grew rapidly to diverse regions of the world, with one of them utilizing the road and the consequences of 'modernity' However, what this group advocated led to puritanism (rejecting 'modernity' as an attitude).

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