Cyber conflict and Islam Ethics on the Ustadz Harassment cases in the YouTube Community

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ABSTRACT

The number of Indonesia user YouTube Access increases significantly. The content of YouTube also diverse including Islam da'wah in many channels in YouTube both national and international. The comment fixture in YouTube not only simplify users to comment but also create a conflict between users including the Ustadz Abdul Somad Rejection broadcasting. This aim of the research is to figure out how the meaning of YouTube comment and how the application of comment Islam ethics according to Quran and Hadis in the Ustadz Abdul Somad cases on YouTube. This research also using cyber conflict and Quran verse and Hadis related to communication Islam ethics. The method of this research using Netnography where researcher focus to comment columns who indicated have a conflict between users. The data of this research is the comment columns on three video who indicated have an Ustadz Abdul Somad Rejection topic. The result of this research that Pro UAS trying to mobilize opinion to drive out Banser while anti-UAS framing UAS as a radicalism orator and involve in prohibit organization. Both pro-UAS and anti-UAS always mocking each other when creating a conflict. They also think this is the best way to win the debate.

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1. Introduction

Internet becomes more popular every year and is part of lifestyle from people in the world. It is shown from directorate and public communication data that the numbers of internet users increased from 2.9 billion in 2015 to 3.773 billion in 2017. The number of internet users showed that 50 percent of the total population in the world depend on the internet. The research also finds out that 37 percent users using the internet to for interaction in the social media. China is the country that using internet with most of the total users in the world. 642 million people in China or 22 percentage of the user in the world using the internet as their part life in every day while India is the country with the lowest penetration with just 19 percent people using the internet, but India is the country with the highest yearly growth rate. United States, Germany, France, U.K and Canada are the country that over 80 percent of the population has an internet connection (internetlivestats.com, 2018).

The effects of the internet also give impact in Indonesia. Most people use the internet in their lifestyle and communication. Research has shown that 51 % from over 220 million people in Indonesia using the internet and they spent over 7 hours from daily life for internet penetration (Kemp, 2017). While APJII research in

2016 showed that 25, 3% user convincing that using the internet to looking new information, 20, 8 % think internet help them around their problem in office and 10, 3 % user think internet support for networking or social interaction. Other research has shown that 97, 4% user using the internet to access social media while 96, 8 % user looking some entertainment when they online and 96, 4% user state that looking for information other reason why they open internet (APJII, 2016). One of the reasons why the internet is fast to reach their popularity and one of their power is easy to create interaction. This interaction creates a connection between the producer of online contents to users and users to users. Social media is one of the applications in the online that become popular because using this system, for example, Facebook, YouTube or Instagram. Indonesia has 40 % social media accounts from the number of total population people. The growth of social media user increasing 34 % every month in Indonesia and they spend over 3 hours per day to get online with social media (Kemp, 2017). Facebook is the largest number of users with 54 % (71, 6 million user) while Instagram reaches 15 % (19, 9 million user) and YouTube has 11 % (14, 5 million user) in Indonesia (APJII, 2016). The YouTube site was founded by Chad Hurley, Steve Chen and Jawed Karim on February 14, 2005, in California, USA. According to research from the ComScore market, YouTube is the premier online video provider in the United States with 43 percent market share and more than 14 billion videos watched in May 2010 (Oreskovic, 2012). YouTube offering a new platform social media where users can explore their expression through own video and interact with other users around the world. YouTube also said that about a total of 60 hours of video uploaded every minute and a third of a quarter of a billion came from outside the United States. The site also receives eight hundred million visits per month (Richmond, 2011). The video social media platform is not only common contents but also has a hidden purpose. One of the examples is the reportage from The Washington Post that most subscribed channels in YouTube featuring minorities and contrasting with mainstream American television, which feels pressure to appeal to a broader audience (Bray, 2012.). Therefore, social media become a place for spreading the value and sometimes seems forced to accept in the society when the contents broadcast repeatedly. This online behavior creates conflict when other users dislike with the contents comment in the YouTube column while other users who support the contents trying to defend the idea of video contents. The Ustadz Abdul Somad (UAS) conflict started when UAS broadcasting announcement through Instagram related with cancellation his speech in the east and central Java because of intimidation reason (banjarmasin.tribunnews.com, 2018). Later, GPA Anshor (one of Islam group in Indonesia) believe that they rejected UAS because his oration indicated with intolerance and support the idea of Khilafah in Indonesia (CNN, 2018). Even though next few days they realize that they wrong and asking for apologizing to UAS but the comment lines on YouTube has full of conflict between UAS and GP Anshor supporter. Each of comment arguing and defense UAS or GP Anshor. The number of Muslims is expected to increase by 70 % - from 1.8 billion in 2015 to nearly 3 billion in 2060. In 2015, Muslims made up 24.1 % of the global population. Forty-five years later, they are expected to make up more than three-in-ten of the world's people (31.1%) (Lipka&Hackett, 2017). Islam is the most growing religion in the world now because Muslim have more children than other big religion in the world. The other reason is that Islam is the only religion organize human life through Al-Quran and Hadis. Many Muslim believe that they can live safely in the world and after death when they follow rules in the Quran and Hadis as Quran mention: *"Alif, Lam, Meem. This is the Book in which there is no doubt, a guide for the righteous. Those who believe in the unseen, and perform the prayers, and give from what We have provided for them. And those who believe in what was revealed to you, and in what was revealed before you, and are certain of the Hereafter. These are upon guidance from their Lord. These are the successful" (Al Baqarah: 1-5).* According to Rasulullah SAW, following the rules of the Quran and hadis is obligatory for Muslim people so they would not lose for guidance. *O people, I have really left in the midst of you a case that if you hold fast you will not be lost forever: Kitabullah and the Sunnah of His Prophet (HR al-Hakim, al-Baihaqi, and Malik).* Al-Qur'an is kalam or the word of Allah revealed to the prophet Muhammad SAW who read it is worship (Al-Qattan, 1994). Whereas the hadith or Sunnah is usually all sayings, deeds and things related to the prophet Muhammad SAW (Al-Khatib, 1989). In its capacity as a way of life for Muslims, the Qur'an and hadith cannot be separated because the Qur'an as the main source is explained by the hadith, so the hadith is referred to as the *Bayan* of the Qur'an Surat al-Nahl verse 44 (Usmi, 2009).Research questions: The Conflict between pro-Ustadz Abdul Somad and GP Ansor spread through social media because of social media easy for users to create a comment without anyone know the identity of the comment writer. This research focuses on conflict comment in the cases of Ustadz Abdul Somad in the YouTube. Therefore, there are two research questions which are become the purpose of this research which are:

- What is the meaning of conflict in the comment YouTube between pro-UAS and GP Ansor?

- How the user implements the Quran and Hadis in their conflict comment in the YouTube?

2. Literature Review
Community in social media

Now a day's Social media is key for people to transform in the digital era because it has a vital role in the lifestyle of people. Social media has been important in every person activity from looking information, friendship to promoting products. Many company and organization such as broadcasting or journalistic media depend on social media to develop their company. They increase their performance through Twitter and Facebook. Moreover, the broadcasting industry not only broadcast through television but also create contents in the YouTube. Social media has been mainly defined to refer to "The many relatively inexpensive and widely accessible electronic tools that facilitate anyone to publish and access information, collaborate on a common effort or build a relationship" (Siddiqui and Singh, 2016). According to Nyangeni and Van Rooyen, Social media simply refers to online tools created for the purpose of interaction and content sharing among people in the community (Ebere Chukwuere&Chibuike Chukwuere, 2017). This tools able people around the world to interact, share information and discussion. This sharing information can be a text, picture or even video. Some people using social media to share their culture and ideology to other people. This activity made conflict in the virtual online because other people have own culture and ideology, so they defense their culture with other share information or debate in the social media comment. Social media has a characteristic which does not have other cyber media or conventional media. There are a restriction and special characteristic that only has social media than other media. According to Nasrullah, the characteristics of social media are:

- Network.
  Social media able to connect people from around the world through a similar hobby, work, and community. This social media advantage creates networking between a user and other users.
- Information
  Information becomes a commodity for the member of social media. The users connect to social media because they feel needs information regarding what they needed.
- Archive
  Sometimes social media can be archived for the researcher or common people. They share information and save information through social media so they can read later.
- Interactivity
  The Interaction between users to other user is power for social media. This advantage becomes excellence for social media than conventional media. User able to comment or even debate through social media for the popular issue or content in the social media (Nasrullah., 2015).

By applying a set of theories in the field of media research (social presence, media richness) and social processes (self-presentation, self-disclosure) Kaplan and Haenlein created a classification scheme for different social media types in their Business Horizons article published in 2010. According to Kaplan and Haenlein there are six different types of social media: collaborative projects (e.g. Wikipedia), blogs and microblogs (e.g. Twitter), content communities (e.g. YouTube), social networking sites (e.g. Facebook), virtual game worlds (e.g. World of Warcraft) and virtual social worlds (e.g. Second Life). Technologies include blogs, picture-sharing, vlogs, wall-postings, email, instant messaging, music-sharing, crowdsourcing and voice over IP, to name a few (Baruah, 2012). The development of the internet brings innovation and transformation how the user interacts with other users. These phenomena create a new era of communication when the internet become a new place for people to find other people and gather to create a virtual community. Internet becomes a virtual place when people working together and interacting until involving in the virtual emotionality (Rheingold, 1993). According to Wilbur, This virtual community becomes a popular discussing among researcher who discusses communication and computer (Nasrullah, 2014). There are so many definitions around the virtual community but the definition who often cited by the researcher is Howard Rheingold. According to Rheingold, virtual communication is social aggregation that emerges from the Net when enough people carry on those public discussions long enough, with sufficient human feeling, to form webs of the personal relationship of cyberspace (Rheingold, 1993). There are a few differences with the community in the real world and the virtual world. The Individual has a perspective that there is the same model such as district or city in the real world while in the virtual world, the individual must have the same

image around their place. The networking between a user in the cyber media direct or indirect would connecting user in other places. This interaction who happened between users would possibly create a networking or cyber media. Cyberspace is a place where users meet in the same information place. Therefore, users no longer assume that they are alone in the cyber world otherwise users able to build a relation between other users. This cyberspace could be any form from emails to social game. Rheingold explains that cyber community is the social aggregation who emerge on the internet when users interacting or using cyberspace to discuss in a long time and relation between users (Rheingold, 1993). Cantoni and Tardini create a requirements for virtual community: 1) the place or environment for communication-interaction happened; 2) relation happened between members and managed as electronic or online way; 3) The sense of ownership or the feeling of members as a part of community; 4) internal structure in the community; 5) symbolic room shared and represented with the value, norm until interest of the community. According to technology in the cyber media, community virtual can be distinguished into two kinds. This difference related to the using of community transformation. First, community virtual created because of the occurrence of computer-mediated communication. Second, the virtual community made from the implication of real world and community using the virtual world to continue the existence of the community. This mean community has formed before virtual online occurred (Nasrullah, 2014). Cyber Conflict: Cyber conflict is defined as a conflict in computer-mediated environments (cyberspace) (Karatzogianni, 2006) while Maness and Valeriano gives an understanding of cyber conflict as the use of computational technologies in cyberspace for malevolent and destructive purposes in order to impact, change or modify diplomatic and military interactions between entities (Ryan C. Maness and Brandon Valeriano, 2015). According to Zeitzoff, social media has sufficient influence in creating conflicts through four interrelated points, which are: 1) costs of communication are reduced, 2) the speed and dissemination of information are increased, 3) Scholars should focus on the strategic interaction and competitive adaption of actors in response to communication technology changes and 4) the new data that social media provides are not only an important resource but also fundamentally change the information available to conflict actors, thereby shaping the conflict itself (Zeitzoff, 2017). Cyber conflict is a phenomenon that includes a variety of actors with different characteristics, which cannot be easily distinguished as either terrorist or activist in nature (Karatzogianni, 2006). The result of the research from Setiadarma and Mariko also show that conflicts in the comment of social media sharpen because the interaction between users through the representation of the topic in the contents of the YouTube is linked to physical conflicts happening in real life (Setiadarma and Rizkiansyah, 2018). Researchers can use cyber conflict to measure real conflicts and reveal the natures and participants of the groups who are involved in the cyber conflict. In the sociopolitical cyber conflict framework, the actors fight for participation, power, and democracy. In terms of social movements, networking includes communities of organizations have a purpose in challenging public opinion and battling for media access and coverage. Meanwhile, actors of ethnoreligious cyber conflicts tend to hack enemy sites and create sites for propaganda and mobilization purposes (Karatzogianni, 2006). Scholars have authored books explaining user activities which includes how the audience interact with each other on websites. However, interactivity does not only include user chats with other users but also conflicts due to the certain topics. Ethics communication based on Islam: Communication is basic for people to interact with other people so they can fulfill their needs. Islam arranges how people be a good person when they communicate each other through the Quran and Hadis. Allah said in the surah Al-Isra verse 53: *"And say to my servants, "Let them say words that are better (truly). Really, the devil (always) causes disputes between them ...."* this verse shows that every Muslim must control their self when they communicate with other people. The Debate is one of the parts in the communication when one side has a different perspective about something with other people and they try to influence each other through communication. The Debate is one of the conflicts in the communication and the history of humanity. Since the technology of communication has improved, conflict changes from real to the virtual world. People create conflict through debate in the virtual world because there are no norm or rules to organize how the debate could be run without conflict. Therefore, the virtual world could be one of the troublemakers when the comment in the conflict spread to the real world. However, Quran writes the guidance the best way to handle conflict through debate in the Surah An Nahl verse 16: *Invite to the path of your Lord with wisdom, speak good words, and discuss with them well.* Other chapters, The Quran explain in detail how to debate with other religion without creating a conflict: "*And do not argue with the scribes, but in a good way, except with the despotic among them, and say, "We have believed in (the books) revealed to us and revealed to you; our Lord and Your Lord is one, and only to Him we submit (obey)."* (Al Ankabut: 46).

According to Al-Marghani, *Ahsan* word in the An Nahl verse 16 and Al Ankabut verse 46 means Muslims must not say an angry and hostile word when they debate. While Al-Maraghi referring *Ahsan* with a soft word when speaking with other people (Maraghi, 1986). So, Muslim must give the best and soft feedback when they receive a message from other people even though the message is hurting and possibly create an angry in the Muslim self. Another Surah such as Surah Hujarat verse 11 explains that a group of men or women cannot humbling or laughing other groups because those group could be better. This Surah is guidance for Muslim in the community too has a good behavior when they are communicating with other group and a prescription to humiliating other groups. According to this verse, Muslim also is forbidden to call someone with a bad name or bad title in purpose to humiliating other persons. According to many Muslim references, the Muslim communication style can be divided into six points (Nazarullah, 2018). Those points become guidance for many Muslim to communication because referring to the Quran and Hadis. The first point of communication Islam style is Qaulan Sadidan means correct speech, speech, or words, both in terms of substance (material, content, and message) and editorial (grammar) refer to Surah An-nisa verse 9 and Al-Hajj verse 30. The second point of communication Muslim style is Qaulan Baligha. According An-Nisa verse 63 and Ibrahim verse 4, Qaulan Baligha means use words that are effective, right on target, communicative, easy to understand, (straight to the point), and not convoluted or long-winded while Qaulan Ma'rufa become the third point refer An-Nisa verse 5 and 8, Al Baqarah Verse 235 and 238, and Al Ahzab verse 32. This point means that every Muslim must communication with good words, appropriate expressions, polite, use sarcasm (not rude), and not painful or offensive. The fourth point in the communication Islam style called Qaulan Karima means that noble words, accompanied by respect and glory, pleasant to hear, gentle, and manners must be done by Muslim when they talk with another person. Qaulan layina is the next point as guidance for Muslim to do a communication means soft talk, with a sound that is pleasant to hear, and full of hospitality, so that it can touch the heart. With Qaulan layina, the heart of the communicant (the person invited to communicate) will feel touched and his soul moved to receive our message of communication. This point based on Quran surah At-Thaha verse 44. The last point is Qulan Maysura meaning easy speech, which is easy to digest, easy to understand, and understood by the communicant. Other meanings are words that are pleasant or contain joyful things. Quran Surah Al-Isra verse 28 is the reference for the last point.

3. Method

The research method used in this study is Netnography, because of the location of research in cyberspace or the internet. Kozinets (2010) states, Netnography is a research method adapted from ethnography, which is specifically used to analyze culture and communities in cyberspace or online communities. Through the Netnography of online community members' behavior, attitudes, beliefs, ethics can be learned. There are three differences between ethnography and netnography. First, the culture or community that is the object of research. In netnography which is the object of research is an online community that is on the internet. Second, how to collect data. Data collection in netnography is done by various methods. Third, ethical considerations from researchers (Kozinet, 2011). The material analyzed in this study is a video uploaded on YouTube, about the rejection of Abdul Somad that occurred in several areas, when he will conduct lectures. The video used as analysis material is uploaded to YouTube from the beginning of January - November 2018. Using the word "key to Ustadz Abdul Somad's rejection" there are 300 video titles. The refusal sought in the video was related to the rejection of Ustadz Abdul Somad for lectures in a number of regions in Indonesia. Because with these keywords there will also be a video of Ustadz Abdul Somad's rejection but not about lecture cases, but other cases such as Abdul Somad refused to be nominated as a candidate for vice president Prabowo. Ustadz Abdul Somad refused to be called to the State Palace to meet the president. However, of the 300 videos, there is one video title uploaded up to three times after selection, with the criteria of only one video title uploaded from January - November 2018, 250 videos were found about the rejection of Ustadz Abdul Somad. Of the 250 videos, not all of them were analyzed, but only three videos had the highest number of comments on video content. This is in line with the opinion of Kozinet (2011) who stated that after collecting data, researchers classified the data based on the level of participation of community members. The following is a list of three videos along with the YouTube link, with the greatest number of comments.

Table 1. Video and Link Title Tables

N0.	Video Title	Number of

		comments
1	Checklist Ustadz Abdul Somad Answered Vera, Indonesian Citizens Who Refuse UAS Arrival	15.064
2	After Rejection Ustadz Somad, Now Banser and Anshor Get Rejected in Riau	6.313
3	[FULL] tvOne Facts - "Ustadz Somad Blows the Persecution Question"	4.798

The three videos analyzed were comments from viewers who saw a video about the rejection of Ustadz Abdul Somad. Analysis of comments on videos is done to see the conflicts that arise, the ethics of communicating on social media are ignored by viewers who provide compromised video content. Based on the level of involvement in the online community, Kozinet (2002) divides the online community into four types, namely Tourist, minglers, devotees, an insider. Tourist is a member of the online community that lacks strong social ties and interests. Tourist is only a migrant, who sometimes comments in the community. Minglers has strong social ties but minimal interest in commenting on the online community. Devotee's community members who have a strong interest in the group, but only give a few comments to the online community that they follow. Insider community members who have strong ties to the online groups they follow and often comment on the online community they enter. The final step in the netnography research is the interpretation of data. Interpretation is carried out on the meaning of sentences and words in the comments in the videos uploaded on YouTube. The analysis is done to find out the responses, attitudes, a behavior of community members on the case of Ustadz Abdul Somad's rejection of lectures in various regions.

4. Results and Discussion
4.1 Data analysis

A. *Skakmat Ustadz Abdul Somad Jawab Vera, WNI di Jepang Yang Menolak Kedatangan* (Skakmat, Ustadz Abdul Somad Answered Vera, Indonesian Citizens Who Refuse Arrival). This video shows the answer from Ustadz Abdul Somad (UAS) regarding the video from woman Indonesian citizens called Vera who refuses him to become speaker in Japan. Vera also said in the name of most Indonesian people in Japan. The video has been watched as many as 2 million more viewers and get comments as many as 15.082 comments until the airing on 27 April 2018. At the level of Minglers, many viewers comment around Vera and UAS. Those viewers who support UAS framing woman as a *kafir or Dajjal.* They think that Vera did not has credibility and looks like non-Muslim, therefore her suggestion must be refused. Some viewers also give a mockery name to Vera related with animals such as Pig or other bad names such as devil.

Olan Adi

Ini babon nya BABI. Gak tau agama kok ngomong. Pake kritik2 ulama lagi macam paham agama aja. Dasar antek2 DAJJAL. (This is the leader of PIG. She does not know about religion, but comment about it. Using the scholars' criticism as understand the religion. DAJJAL's lackeys.) While anti-UAS have an opinion that UAS is included in the extremists' group who likes to create a controversy comment refer to the conflict with Indonesian artist or other rejection in Indonesia such as Bali and central Java.

Riduch

Duh jangan deh mas si somad dia fanatik HTI, bom bundir dibilang jihad, beli starbucks katanya bisa masuk neraka karena bela lgbt sedang doi punya akun sosial media yang semuanya dukung lgbt, terus bilang orang non-Muslim anjing. Maaf2 Jepang negara aman tenteram, ustadz radikal jangan dikasih ceramah di sini. Saya diaspora domisiliJepang jelas menolak. (he is a fan of HTI, he said suicide bombing is a jihad, he said that bought Starbucks could go to hell, he also had a social media account that all supported LGBT, kept saying non-Muslim dogs. Sorry, Japan is a safe country, the radical cleric should not be given a lecture here. My Japanese diaspora domicile clearly refused)

In the level of insider, both of pro and contra UAS trying to defend their argumentation. The purpose of the UAS dislikes comment is to give name calling to UAS and his supporter while the supporter UAS trying to clarify the opinion from anti-UAS.

Riduch

Duh jangam deh mas si somad dia fanatik HTI, bom bundir dibilang jihad, beli starbucks katanya bisa masuk neraka karena bela lgbt sedang doi punya akun sosial media yang semuanya dukung lgbt, terus bilang orang non-muslim anjing. Maaf2 Jepang negara aman tenteram, ustadz radikal jangan dikasih ceramah di sini. Saya diaspora domisiliJepang jelas menolak (he is a fan of HTI, he said suicide bombing is a jihad, he said that bought Starbucks could go to hell, he also had a social media account that all supported LGBT, kept saying non-Muslim dogs. Sorry, Japan is a safe country, the radical cleric should not be given a lecture here. My Japanese diaspora domicile clearly refused)

Andri Hanafi

Riduch bukti nya mana klo dy HTI, dy bilang anjing2 klo nonton youtube jngan setengah2 dosa menyebar fitnah. (Where is the proof that he is HTI? Did he say dog? if you watch YouTube, don't watch half the duration because it causes sin to spread slander)

bunda bunda

Riduch ... OM... ITU USTASZ ABDUL SHOMAD MENJAWAB... PERTANYAAN YG DI ISLRAEL...PAKISTAN... BUNKAN YG BOM DI SURABAYA... KAMU JUGA TERMASUK YG GAGAL FAHAM.. (Om ... Ustadz Abdul Somad answered ... the question in Israel ... Pakistan ... is not the bomb in Surabaya ... you are also including which failed to understand the problem ...) Other characteristics in this conflict are mocking each other. This way seem habit in the conflict comment when two or more user conflict through the comment, they trying to give other users a bad name. Sometimes they forget the context of the topic and continue to mock each other.

Olan Adi

Ini babon nya BABI. Gak tau agama kok ngomong. Pake kritik2 ulama lagi macam paham agama aja. Dasar antek2 DAJJAL. (This is the chapter of PIG. She doesn't know about religion, but comment about it. Using the scholars' criticism as understand the religion. DAJJAL's lackeys.)

Menista Si Pencabul

Olan Adi: knapa jd mencaci-maki, Tong ?? biarin aja klo ada org yg tdk setuju, berbeda pendapat...bahkan menolak ulama !! suatu hal yg wajar kan ?? justru perbedaan pendapat, penolakan org ain itu hrs dijadikan masukan bagi UAS (dan ulama lainnya) utk introspeksi !! Ulama itu manusia biasa...ada salahnya...bhkan ada yg mesum kan ?? jadi, jgn terlalu berlebihan/fanatik buta membela nya. Jangan malah jd seakan-akan "menuhankan" ulama (manusia) (why is it scolding, Tong ?? just let someone disagree, even reject the cleric !! a natural thing right ?? it is precisely the difference of opinion, the refusal of other people should be used as input for UAS (and other scholars) for introspection !! The cleric is an ordinary human ... there's something wrong ... maybe there is someone who is perverting right?? So, it's too bad/blind fanatics defend it. Do not even be as making cleric as a god)

Olan Adi

Menista Si Pencabul otak cabul kau (your lewd brain)

Menista Si Pencabul

[@Olan Adi](#) *hwkwkwk...ternyata kyk km gini toh otaknya pengikut ulama (UAS) gak ada akhlaknya. pantesaaannn...hwkwkwk* (So it is like you, the brain of followers of the ulama (UAS) doesn't have morals.)

Olan Adi

Menista Si Pencabul saya lagi bicara sama binatang jadi harus pakai bahasa binatang juga biar nyambung sama binatang macam kau.. (I'm talking to animals so I have to use animal language too, so I can connect with animals like you ...)

B. video with tittle: "BUNTUT Penolakan Ustadz Somad Kini Banser dan Anshor Mendapat Penolakan di Riau (Aftermath Reject Ustadz Somad, Banser, and Anshor Get Refused in Riau). The contents of this video

contain information from community leaders and local clerical figures. They inform that Banser and Anshor rejected in Riau, therefore, they should not exist again. This video watches more than 1 million viewers and reaches 6.533 comments from 19 September 2018 to now. In the level of Minglers, viewer's comment who likes Ustad Abdul Shomad gives opinion around rejection the Banser and Anshor. They voice their opinion related with the experience of Banser and Anshor who often to reject other clerical which is not affiliated with their group. Some viewers think Banser prioritize non-Muslim interests such guarding church but ignore Muslim interests such as rejecting other Islam study who not related to their religion perspective. Other viewers also relating banser with PKI or FPI due to their activities.

BATAS TRIP

Gereja dijagain, ulama dihadangin.kelakuan banser itu tuh.usir aja banser dr muka bumi ini.kami cinta Islam. (The church was guarded, the scholar was blocked. That was a Banser behavior. Just run away from this earth. We love Islam.)

Falakhul Asyhar 2 bulan yang lalu

Alhamdulillah masyarakat semakin sadar...PKI menyamar.. waspadalah.. jangan biarkan indonesia kita di rebut.. ini sudah cukup.. tukang jilat tukang fitnah.. mencekal ulama uas.. mencekal habib rizik pulang.. melarang azan.. saat hina azan dilindungi.. dasar PKI.. selanjutnya apalagi yang mau kau fitnah untuk membunuh islam di negeri ini.. dengan menggandeng abujanda dan tim" yang otaknya di dengkul semakin menunjukan rezim ini perlu di libas dari negeri ini.. #indonesiagantipresiden (Alhamdulillah, people are becoming more aware ... PKI disguised ... beware ... do not let our country be taken away ... this is enough ... lick man slanderer ... banning UAS .. blocking Habib Rizik coming home ... banning the call to prayer ... when insulting call to prayer protected .. basic PKI ... then what do you want to slander to kill Islam in this country ... by cooperating with Abu janda and the team "whose brain is in the knee" increasingly shows this regime needs to be taken out of this country ... #Indonesiareplacesthepresident). In the level of Insider, there are many conflicts of Banser and UAS supporter in this comment. According to UAS supporter, Banser is not an Islam group, therefore, should reject from Indonesia. Their also arguments that Banser is close with radicalism while Banser supporter trying to defense their group existence. Their reason that all Banser activities are the strategy to keep Indonesia from Wahabi and radicalism ideology which is spread from Scholars.

Abang Kumis

yang di lawan banser itu wahabisme, dan asrabi (aswaja rasa wahabisme) yang suka kafir-kafirkan orang, yang anti nkri. dan agak-agak ke hti hti an. bukan sombong, bukan ujub, orang nu (yang non politik) mana takut sama organisasi lain kalau di serang. yaa jabar yaa kohar.. siapa yang memusuhi nu pasti ancur...! (banser opponents are wahabism, and asrabi (aswaja but wahabism) who like infideling people, who are anti NKRI. and close to HTI. NU people (who are non-political) are not afraid of other organizations when attacked. yeah, yaa Jabbar ka Kohar ... who is hostile to NU is going to blow ...!)

Dwi Dwi

[@Abang Kumis](#) cuma PKI yg melarang ulama menyampaikan dakwah...jadi disini jelas sekali NU Ansor dan Banser adalah anderbow PKI ...sejarah pemberontakan PKI dulu jg didukung NU (only the PKI banned the cleriq from delivering da'wah ... so it was very clear here that NU Ansor and Banser were PKI underbow ... the history of the PKI rebellion which was supported by NU)

Dwi Dwi

*[@Abang Kumis](#) qlqaqh semua orang udah tau kalo NU itu antek PKI ...lu kira gua goblok kayak ketua lu apa? Liat aja 2019 Banser Ansor BUBAR.... (*Everyone knows that if NU is a PKI stooge ... you think I'm stupid like your chairman? Just look at 2019 Ansor Banser broke up ....)

Abang Kumis

[@Dwi Dwi](#) susah ngomong ama orang tolol ga tau sejarah. pemberontak kayak lo cocoknya hidup di planet pluto. udah di kasih merah putih ga bersyukur. Orang luar pada bertanya kok bisa indonesia yang terdiri dari ratusan suku, banyak agama, banyak budaya, bisa bersatu.. rukun damai... eh lo malah mau

*merusaknya.. itu namanya lo kufur nikmat... ngaji lo dimana... ngaji jangan sama isis jadi tolol lo... goblok (*it's hard to talk to idiots who don't know history. rebels like you are suitable to live on the planet, Pluto. You have been given red and white but are not grateful. Outsiders ask how come Indonesia is made up of hundreds of tribes, many religions, lots of cultures, can be united ... get along peacefully ... but you want to destroy it ... it's your name kufr favor ... where do you study ... don't study with isis, being a fool ... stupid)

C. (Full) Fakta TvOne-"Ustadz Somad Blak –blakan soal persekusi" ((Fakta TvOne: Ustadz Somad tell the true story around persecution). This video shows around clarification from UAS against the persecution to him. He said that he still loyalty to Pancasila and reject the claim from Banser that he supports the HTI. This video also broadcasts claim from the leader of Banser and representative from MUI. Level Mingler in this video shows that some the meaning of a comment in this YouTube related with Indonesia politic. Most supporter UAS think that UAS is one of Cleric who has unfair treatment from the government because he is one of the nominations from opposition to be declared as a vice president candidate. Other meaning of a comment in this video from UAS supporter related with the implementation of sharia Islam. They compare UAS and cleric from MUI with the leader of Anshor when they meet and communicate with the reporter. They also analyze their meeting based on Quran and Hadist. UAS supporter concludes that UAS and MUI more Islam than the leader of Anshor.

Fayruz Al Ghifari

Meskipun ustadz Somad klarifikasi 1000x cinta NKRI tetap saja akan terus diintimidasi, karena apa? Karena ustadz Somad belum bilang saya pro Jokowi, maka selesai persoalan. Itu saja kok yg mereka kehendaki sebenarnya kpd ustadz Somad (Even though the cleric Somad clarifies the 1000x love of the NKRI, it will continue to be intimidated, because of what? Because Ustadz Somad did not say I was pro Jokowi, the problem was over. That's just how they want it to go to Ustadz Somad)

Johanes Cardoba

Rezim sekarang yg membuat gadu dengan slogan SAYA PANCASILA KAU PUNDAMENTAL, jika ada org ga sejalan dgn penguasa dan sllu keras terhadap kritikan di anggapnya tidak pancasilais dan kebhinekaan,jadi doktrin sprti itu sllu menempel bagi org org penjilat penguasa.(The current regime that makes noise with my Pancasila slogan but you are fundamental if there are people who are not in line with the authorities and are hard on criticism they are considered not Pro Pancasila and diversity, so such doctrines are always attached to the rulers.). All haters UAS does not comment in this video. The only user comment around UAS personality without enough data. While most them represent their disagreement through dislike button. The number of users who dislike this video around 383 while people who like this video around 8, 4 thousand. Some Anshor supporter explains that persecution made by a person who said as a part of Anshor. They feel that anshor in past is better than now.

Gading Kemlian

Woeyyy UAS pernah mabok ko disuruh bertobat ....antum harus istgfar. (Woy UAS has been drunk when told to repent ... you must be istighfar.)

Ari Mahar

Bencilah oknum ansornya. Jgn organisasinya. Gw doain mereka insyaf. Kl nggak, Alloh kuasa menghukum mereka. Hati2 diadu domba sodariku. Global agenda ingin hancurkan islam. (Hate the person Ansor. Don't an organization. I pray they are willing. No, Allah has the power to punish them. Carefully pitted my love. Global agenda wants to destroy Islam). Conflict comment between supporter UAS and anti UAS at level insider focus on UAS and Banser in this video. Most Supporter UAS praise UAS and condemn Banser while anti UAS trying to mock the reputation of UAS.

Riben'z Ancour

Kenapa itu mbak repotrter ke USTad somad pakek kerudung, sedangkan ke KetuM anshor gak...? Karena dia bisa membedakan mana setan dan mana yg harus di hormati Ilmunya.. hehehehhehe (Why do reporters ask ustadz somad by wearing a veil, while the Chair of anshor doesn't use ...????. Because he can tell which devil and what to respect his knowledge. hehehehhehe)

dedy bhato

somad adalah iblis yang pikirannya jorok bin bernafsu bejat alias seks tinggi makanya presenter bertemu somad memakai jilbab, klau yg lain pikirannya baik jadi gak pakai jilbab. (Somad is a devil whose mind is filthy, lustful depraved aka high sex so the presenter met Somad wearing a hijab if she goes to other good people, she don't use hijab)

Richo Mahardika Alfatoni

dedy bhato Islam bukan? Udah belajar hadits belom? Udah belajar qur'an belom? Untuk apa sampean memperlihatkan kebodohan anda tentang sebuah larangan rasulullah   ... Mau viral? (dedy bhato Islam right? Have you studied hadith? Have you studied the Qur'an? For what reason do you show your ignorance about an apostolic prohibition ☸ ... Want to be viral?)

Team Mak Suha

[@dedy bhato](#) *Sesungguhnya tidak ada sesuatu apapun yang paling berat ditimbangan kebaikan seorang mu'min pada hari kiamat seperti akhlaq yang mulia, dan sungguh-sungguh (benar-benar) Allāh benci dengan orang yang lisānnya kotor dan kasar."* (Surely there is nothing that is the most severe in the balance of the goodness of a believer on the Day of Judgment like a noble morality, and truly, Allāh hates people who are dirty and rude. ")

4.7 Discussion

Cyber conflict is the conflict between two or more sides and happened in the virtual world because there is a different opinion around something. Folger& Poole mention that conflict can be felt, known and expressed by a communication (Foolger & Poole, 2009). There is a lot of conflict in the rejection of Ustadz Abdul Somad (UAS) cases created in the comment of YouTube. Most users separated into two blocks which are pro UAS and pro Banser. In the social political analysis, there are a few categorize of actors who involved in the YouTube comments which are unknown User and User admit that they are a member of Nahdlatul Ulama whose organization supervise Banser. Pro UAS block insists that Banser is the actor behind the rejection of UAS oration in the central and east java. They think that Banser does not has the competence to reject UAS because only the police have authority to reject a ceremonial in Indonesia. Pro UAS using propaganda to relate this conflict with politics situation in Indonesia. They are blaming government behind this rejection because did not assertive to close Banser and trying to catch the cleric who has a close relation with the opposition. They also trying to mobility people to choose the opposition in the next election. Meanwhile, anti UAS think that what Banser has done is good because UAS related with Hizbut Tahir Indonesia (HTI) who had banned from Indonesia. They assume that staff UAS have a symbols HTI from their clothes. Therefore, they think that rejection UAS from Banser is a right activity. The online social movement is the social activity from an informal group to personal with specific focus to implement, reject or campaign a social change in the virtual world. In the online social movement, Pro UAS trying to clarify that UAS is capable cleric and has a good attitude according to Hadis. They reject the labeling name from Banser that UAS is close to HTI by giving an argument that symbol HTI is a common symbol in Islam. They force Islam people to reject and drive out Banser from Indonesia. While anti UAS protect the image of Banser by offense the image of UAS. They said that UAS is a terrorist and always spread a controversy oration. Their comments try to reject the opinion publics that UAS is a polite cleric and trying to change Pancasila. Ethno-religious means that a difference group united with one religion. Indonesia has many local groups but unites with Islam. These cases also draw people attention and cause a lot of comments in the social media. In the Ethno-religious perspective, there are different opinion around the content of UAS's oration. Pro UAS think that UAS is a credible cleric so the content of his oration always spread Islam and never talk around politics. They also think that UAS never trying to provoke listener to agree with Islam country. Moreover, UAS never talks around implementation sharia in Indonesia. The conflict made because anti-UAS think that UAS oration full of controversy and troubling people, therefore, they agree that Banser should reject UAS. The implementation of Islam ethic in the comment of YouTube on the UAS cases is low. Many people comment

without evidence when they talk around UAS or leader of Banser. Both pro-UAS and anti-UAS always labeling other people who write a different opinion with bad name and bullying. This behavior is not related to Hadis: *"That the prophet Sallallaahu Alaihi Wa Sallam used to change a bad name."* Another infringement that done by the user in YouTube is doing fitnah. The user always comments and mocking UAS or leader

Banser without evidence. Sometimes these statements have an agreement by, therefore, fitnah spread and make a bad impact on other personality. This attitude is not related with Quran Hujarat verse 12*: "O believers, stay away from most prejudices, (so you do not expect suspicions to be forbidden) because actually some of those prejudices are sins and do not part of you to gossip half the other…")*. Although there is much infringement in their comment some users think that it is a part of the way to defend Islam from other people who try to questioning Islam. When someone tries to remember the user, who using omission as their communication way and give the Hadis, they still insist that mocking must also pay with mocking. According to Pandie and Waisman's research, there are internal and externals because that create people to force mocking as a first communication. Some people cannot control their instinct and primitive impulses in the internal factors while social and environmental psychology are other external factors that causing people to mention a bad name in the social media (Mira Marleni Pandievan &. J. Weismann, 2016).

5. Conclusion

The meaning Cyber conflicts between Pro UAS and anti-UAS in the YouTube comment related to situation politics. The topic of conflict is close to radicalism and forbidden organization. The rejection of UAS emerging reaction from opposition supporter to reject the government in the next election. They think the government is not capable to let Banser acting over the police policy. Pro UAS blaming Banser for their action to reject UAS. So, they trying to mobilize the opinion to drive out Banser. They also comparing UAS with the leader of Banser from their attitude when both interviewed by TvOne reporter. While anti UAS trying to create a radicalism cleric in the UAS. They focus the debate on the content of UAS oration in the YouTube and bullying UAS as a part of Hizbut Tahrir Indonesia. The implementation of Islam ethics in the YouTube comment is far from Quran and Hadis. User realizes they make a mistake but insist that they do a right strategy if they meet a speaker who also mentions a controversy content. If this continues than people get used to mocking other people in the social media.

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