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ESENSIA

Jurnal Ilmu-Ilmu Ushuluddin

Vol 20, No. 2, Oktober 2019

DAFTAR ISI

Exegetic Cyberwar:
Religious Dialectics in New Media

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Abstract

This study concern the role of the media in creating dialectics of religious interpretation in cyberspace. The focus is mainly on the influence of the content of lecturers on YouTube on religious debates among netizens. Early paper resulted from a qualitative study. Primary data sources are online threats both in the form of videos of the clerics on Youtube and online discussions that respond to the video. This study selected five clerics whose influence was examined online, namely Ustadz Abdul Somad, Khalid Basalamah, Felix Siauw, Evie Effendie, and Cak Nun. Observations and interviews were also carried out on some of the official teams that managed the content of the Ustadz lecturers and broadcast them on Youtube. This research found that religious teachers have been very aware that contemporary proselytizing must use online media, including Youtube, so that the message of good shall spread quickly. Of the several popular ustadz, all have YouTube accounts whether managed by the team or the personal account of the ustadz. Official accounts provide genuine and enlightening content. On the other hand, there are free accounts with various motives. The three most visible motives are monetization (economic) motives, provocation motives, and propaganda or science motives. The impact of free accounts is the emergence of religious debate among netizens in cyberspace. The debate has resembled a kind of war that is toppling each other. This phenomenon is, on the one hand, positive because it is proof that cyberspace has become a public sphere where all ideas can be tested by joint discussion. On the other hand, this has a negative effect, it possibly generates conflicts in cyberspace which have the potential to become open conflicts in the real world.

Keywords: *religion and media, ustadz youtube, cyberwar, interpretation, online discussion.*

Abstrak

Penelitian ini berkaitan dengan peran media terhadap pembentukan dialektika dalam interpretasi keagamaan di dunia maya. Fokus utamanya terletak pada pengaruh konten ceramah di YouTube terhadap perdebatan keagamaan yang terjadi di antara para warganet. Makalah ini dihasilkan dari suatu penelitian kualitatif. Sumber data primer adalah bahan dalam bentuk daring mencakup video beberapa ulama di Youtube dan diskusi daring yang merespons video tersebut. Penelitian ini memilih lima ulama yang pengaruhnya diteliti secara daring, yaitu Ustadz Abdul Somad, Khalid Basalamah, Felix Siauw, Evie Effendie, dan Cak Nun. Pengamatan dan wawancara juga dilakukan kepada beberapa tim resmi yang mengelola konten ceramah seorang Ustad dan menyiarkannya di Youtube. Penelitian ini menyimpulkan bahwa para pemuka agama sangat menyadari bahwa dakwah di era kontemporer harus menggunakan media daring, termasuk Youtube, sehingga pesan kebaikan akan menyebar dengan cepat. Beberapa ustadz yang populer telah memiliki akun YouTube yang dikelola baik oleh sebuah tim atau secara personal. Akun resmi menyediakan konten yang orisinil dan mencerahkan. Di sisi lain, mereka adalah akun bebas yang dibuat dengan berbagai motif. Tiga motif yang paling terlihat adalah motif monetisasi (ekonomi), motif provokasi, dan motif propaganda atau sains. Dampak dari akun gratis/bebas adalah munculnya perdebatan agama di antara warganet di dunia maya. Perdebatan telah menyerupai semacam perang yang saling menjatuhkan. Fenomena ini, di satu sisi, bersifat positif karena menjadi bukti bahwa dunia maya telah menjadi ruang publik di mana semua ide dapat diuji dengan diskusi bersama. Di sisi lain, ia juga memiliki efek negatif karena dapat menimbulkan konflik di dunia maya yang berpotensi menjadi konflik terbuka di dunia nyata.

Kata kunci: *agama dan media, ustadz youtube, cyberwar, interpretasi, diskusi online.*

Introduction

The development of new media influences the way modern man religiosity. Religiosity being expressed differently in an era that Stewart Hoover called the Media Age[1]. Religion in the Media Age, according to Hoover, is no different from a marketplace, where religion is presented as a commercial commodity in a bazaar. The pattern of religious "marketing" today, is more pull-marketing. This pattern gives freedom for people to choose what kind of religious way they like. One just needs to access the media, browse by a search engine, then see to the sources presented online, and finally, choose the most suitable for them to follow and practice.

The tendency to get information about religion through online media began to emerge since the internet was easily accessed by everyone, especially since cellphones use smart operating systems such as Android, iPhone, and Windows Mobile. This tool provides convenience and speed. Whenever people want to know about religion, whether it is doctrinal, fiqh, or *muamalah*, they will easily get the answer if their mobile phones are connected to the internet.

Along with this tendency, the traditional method namely push marketing is increasingly being challenged. Push marketing means a preacher or cleric becomes a party that works more actively while the people tend to be passive. This pattern has been going on for a long time which can be seen culturally in various lectures pulpits or in old media (radio and television). Da'i or clerics who until now have not mastered new-media, tend to still use this old pattern. Moreover, the surrounding resources are also unable to provide the ustad (religious teacher) to be able to exist in the cyber world. But for the ustad who are able to take advantage of new media, then they can compete in cyberspace, not even the few that skyrocketed in popularity, and certainly have the potential to influence more people.

One platform that is very effective as a propaganda media by ustad is Youtube. This free upload portal allows each ustad to deliver his tausiyah (religious teaching) recordings. Audio and video recordings that contain tausiyah are also easily accessed by anyone who is looking for religious enlightenment. In fact, several extensions and applications allow everyone to download the ustad's recordings to be played back offline so that they are more cost-effective. Not a few others who then forward and share the recording through other platforms such as Whatsapp and other messenger services.

At present more and more religious teachers are distributing propaganda material through Youtube. Ustad in this study is a cleric who intentionally, personally or by a team, uploads or allows him to upload his tausiyah through YouTube. Ustads in this study were only chosen among those who used Indonesian in giving their tausiyah. Therefore, some international clerics popular on Youtube such as John Fountain (English) and Bilal Phillip (Canada) will not be included. Some of the Ustads who speak Indonesian include.

The increasing number of online-Ustadz has led to an increasing variety of religious interpretations presented through Youtube. The differing views of the Ustads is an interesting phenomenon to be mapped. Moreover, the different interpretations that have occurred have led to dialectics and debate both among the ustads themselves and the user community who access religious teaching on Youtube. The debate can usually be seen in comments written by netizens (internet users) right below the video posted by the ustad. The debate seemed to have become a kind of virtual war with nuanced interpretation (exegetic cyberwar). Seeing this phenomenon, it would be important to map out trends of thought among Ustadz and internet users who respond to it.

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[1] Stewart Hoover, *Religion in The Media Age*, (New York: Routledge, 2006), hlm. 34

Table. 1. List of Popular Indonesian Ustadz in Youtube and sample of their url link

No	Ustadz	Youtube link
1	Khalid Basalamah	https://www.youtube.com/user/khalidbasalamah
2	Yusuf Mansur	https://www.youtube.com/channel/UCP0jlNCLguaaGS89UxOsU_w/feed
3	Felix Siauw	https://www.youtube.com/channel/UCWHDV7QlnJS5NqHNHkhznKA
4	Buya Yahya	https://www.youtube.com/user/majelisalbahjah
5	Sanihu Munir	https://www.youtube.com/user/sanihumunir
6	Muhammad Syafii Antonio	https://www.youtube.com/channel/UCX_XTCSUrs91sQkpvZZH8_A/feed
7	Bachtiar Nasir	https://www.youtube.com/user/AQLIslamicCenter
8	Aa Gym	https://www.youtube.com/channel/UCNeFshvYXveIGZUYFSKrogA
9	Muhammad Nur Maulana	https://www.youtube.com/channel/UCFsAzhzQ4WmsLc6QlBOJC3Q
10	Firanda Andirja	https://www.youtube.com/watch?v=1DXSF98MsNY
11	Reza Syafiq Basalamah	https://www.youtube.com/watch?v=k1xN2izSxWY
12	Adi Hidayat	https://www.youtube.com/watch?v=a_1L4bG8CCE
13	Subhan Bawazier	https://www.youtube.com/watch?v=uHUCKs8CmZM
14	Wijayanto	https://www.youtube.com/watch?v=brg4VdHauB0
15	Cak Nun	https://www.youtube.com/watch?v=Q30GwF1JwMY
16	Abdul Somad	https://www.youtube.com/watch?v=40NxUnTDCgY

The study of the use of new media, especially YouTube, has been carried out in broadcasting Islamic content. For example Lela Mosemghvdlishvili and Jeroen Jansz in their article Framing and praising Allah on YouTube: Exploring user-created videos about Islam and the motivations for producing them[2]. The article was produced from a study of 120 Islamic video content on YouTube then deepened with interviews with 15 video creators. The research of Lela Mosemghvdlishvili and Jeroen Jansz's main objective is to uncover the various motivations behind the making of the Islamic content video.

Studies on the influence of YouTube on public concern have also been conducted by Anthony McCosker in his article Trolling as provocation: YouTube's agonistic publics. He explained that YouTube can encourage the public to do collective things so that the media can be very provocative for hatred and goodness[3]. Other works, carried out by Faradillah Iqmar Omar et al. In his article entitled The Relationship of Using Social Media and Acceptance of Da'wah Messages, he explained that da'wah can be done effectively through social media, including YouTube, because more and more people are using social media, not only young people who aware with technology but also the old one[4].

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[2] Lela Mosemghvdlishvili, Jeroen Jansz, Framing and praising Allah on YouTube: Exploring user-created videos about Islam and the motivations for producing them, New Media & Society Vol 15, Issue 4, pp. 482 - 500. first published online: September 5, 2012;Issue published: June 1, 2013.

[3] Anthony McCosker," Trolling as provocation: YouTube's agonistic publics," Convergence: The International Journal of Research into New Media Technologies 2014, Vol. 20(2) 201–217

[4] Faradillah Iqmar Omar dkk., *Hubungan Penggunaan Media Sosial Dan Penerimaan Mesej Dakwah*, dipresentasikan dalam 2nd International Conference on Management and Muamalah, At Hotel Bangi-Putrajaya, Bangi.

Another work is Michael J. Totten's article entitled The Islamic Radical Global Reaction: Encouragement for Defamation Law. He discussed freedom of discussion among Muslims through various media including the use of YouTube. Not a few Youtube users who come out of the background of radical Islam and then generate radical content through the internet[5].

In Indonesia, studies on the use of Youtube for religious purposes have been discussed by several researchers. An excellent study was conducted by Fakhruroji on how modern Muslims learn Islam through the internet[6]. Nurdin reviewed the dilemma in using online propaganda media[7]. Meanwhile, the effectiveness of Youtube as a means of da'wah has been raised by Suharto[8]. Omar also discussed the application of online media to preach *amar ma'ruf nahi munkar*[9]. Then, Cahyono and Hasani called Youtube as part of the art da'wah communication and learning media[10]. Commodification of da'wah content due to YouTube monetization was also mentioned by

Ferdi Arifin[11].

Chandra examines the role of YouTube in intercultural adaptation which is then used further for various purposes by its users[12]. Budiantoro in his study tried to decipher a more humanistic propaganda strategy in the digital age[13].

From several studies that have been done, there has been no research that parses on how the dynamics of online discussion after the public watching videos on YouTube channels. This research tries to fill this gap then completes with an analysis of social philosophy about the effects of the dynamics of discussion in cyberspace for the community.

Method

This study is qualitative research. Although it analyze trends that are represented by numbers, the data is only to provide a general picture. The numbers are only used to see the level of influence of the ustadz as seen from the viewership, likes and dislikes, and the number of subscribers, the number of shares, and the number of comments. After measuring these two things, qualitative analysis will actually dominate.

Data sources used are religious studies videos that have been uploaded to Youtube. However, to confirm the data and strengthen the data, it is very possible to do an interview with the religious teacher concerned. Other data sources are from several libraries and supporting documents. This research will combine various methods of data collection including scale, interview, and literature study. The scale is used

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[5] Michael J. Totten, "Radical Islam's Global Reaction: The Push for Blasphemy Laws" World Affairs, Vol. 175, No. 5 (JANUARY / FEBRUARY 2013), hlm. 25-31

[6] Moch Fakhruroji, 'Muslims Learning Islam on the Internet', in *Handbook of Contemporary Islam and Muslim Lives*, ed. by Mark Woodward and Ronald Lukens-Bull (Cham: Springer International Publishing, 2019), pp. 1–17, http://link.springer.com/10.1007/978-3-319-73653-2_70-1, accessed 23 Jan 2020.

[7] Nurdin Nurdin, 'TO DAKWAH ONLINE OR NOT TO DAKWAH ONLINE: DA'I DILEMMA IN INTERNET AGE', *Al-Mishbah | Jurnal Ilmu Dakwah dan Komunikasi*, vol. 10, no. 1 (2017), p. 21.

[8] Suharto Suharto, 'MEDIA SOSIAL SEBAGAI MEDIUM KOMUNIKASI DAKWAH', *Al-Mishbah: Jurnal Ilmu Dakwah dan Komunikasi*, vol. 13, no. 2 (2017), p. 229.

[9] Faradillah Iqmar Omar, Nor Azlili Hassan, and Iza Sharina Sallehuddin, 'Role of Social Media in Disseminating Dakwah (Peranan Media Sosial dalam Penyebaran Dakwah)', *Islamic perspectives relating to business, arts, culture and communication*, ed. by Roaimah Omar, Hasan Bahrom, and Geraldine de Mello (Singapore: Springer, 2015).

[10] Guntur Cahyono and Nibros Hassani, 'YOUTUBE SENI KOMUNIKASI DAKWAH DAN MEDIA PEMBELAJARAN', *Jurnal Al-Hikmah: Jurnal Dakwah*, vol. 13, no. 1 (2019), pp. 23–38.

[11] Ferdi Arifin, 'MUBALIG YOUTUBE DAN KOMODIFIKASI KONTEN DAKWAH', *al-Balagh : Jurnal Dakwah dan Komunikasi*, vol. 4, no. 1 (2019), p. 91.

[12] Edy Chandra, 'YOUTUBE, CITRA MEDIA INFORMASI INTERAKTIF ATAU MEDIA PENYAMPAIAN ASPIRASI PRIBADI', *Jurnal Muara Ilmu Sosial, Humaniora, dan Seni*, vol. 1, no. 2 (2018), p. 406.

[13] Wahyu Budiantoro, 'Dakwah di Era Digital', *KOMUNIKA: Jurnal Dakwah dan Komunikasi*, vol. 11, no. 2 (2018), pp. 263–81.

to measure the level of religious attitudes in the conservative to moderate range. This scale is arranged based on indicators and variables derived from relevant theories. Interviews are used to obtain more in-depth information, both for the purpose of triangulation or confirmation, and as material to deepen the analysis.

Exegetic Cyberwar as Reality

The war of interpretation in cyberspace (exegetic cyberwar) is a matter of fact. Various comments display columns of the war to the level of being "unreadable" because of its overwhelmed content. One video upload can be responded by thousands of comments.

The virtual world is a manifestation of the real world and can be the opposite. This is because humans are increasingly unable to distinguish between the virtual world and the real world due to the effects of simulacra, or simulation from the real world to the virtual and vice versa. As a result, hyperreality is formed, trapping humans in cyberspace by considering it as the real world[14]. This condition is reversed when a person returns to the real world. Emotions, attitudes, characters, the way to conclude, to solve problems, which are constructed from cyberspace are very likely to carry over when facing the real world.

If in the cyber world there are quite rude and fierce interpretations, then the reality in society also occurs almost similar conditions. The difference lies in how to express opinions. Debate and interpretation in cyberspace are relatively more vulgar in the sense that expressions of anger, hatred, verbal abuse, curses appear quite often in netizen comments. This happens because netizens don't know each other in the real world, even many accounts are anonymous or don't use real names. Therefore less ethical debate has the potential to occur. This is certainly different if humans are arguing

with humans directly; aspects of ethics, manners of attitude and speech will be more maintained.

A phenomenon that deserves scrutiny is the continued potential of this cyberwar. Having seen such a sharp and massive difference of opinion in the cyber world, does this have a negative potential because it resembles a time bomb or is it potentially positive because it creates a free discussion space? The first potential, cyberwar as a time bomb. Conflict in cyberspace is a precipitate of the reasons that occur in society. The sediment occurred because of the lack of open space for direct discussions that guaranteed safety and comfort. Discussion platforms that bring together different views are very rare in society. Many public discussion platforms only serve as a platform for certain ideologies, both carried by politicians, academics, religious figures, and celebrities (including celebrity-preachers).

in the age of the new media when everything is completely online, the event of live citizens' meeting becomes increasingly rare. Public open space is also being lost. Even if there is, the opportunity for the public to meet and mingle together is also disturbed by the rush of work. Then the cyber world is again the most accessible place for everyone. The problem is, discussions in cyberspace are often endless, even without solutions. So that the atmosphere of the debate is quite pronounced. If this condition cannot be neutralized, then the virtual debate can lead public opinion to the efforts of feuds in the real world. If it gets more acute, the accumulation of these conditions can lead to open conflict.

The second potential, cyberwar as effective communication. Although there are debates and interpretations in cyberspace, this form of communication is quite effective in finding consensus. Instead of viewing it as a time bomb, it is also a good idea to view this condition as a path to public understanding as a citizen as well as a religious community. This is similar to the

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[14] Jean Baudrillard, *Simulacra and Simulation* (University of Michigan Press, 1994).

concept of the public sphere initiated by Jurgen Habermas.

Public sphere in Habermas's view does not have to mean physical space. Public space is a condition where every member of society has equal access to opinion and to be respected in his opinion. This public space is the place where every idea is tested by the public. The idea that most people agree on becomes a winning idea. To get the best ideas, ideal communication needs to be created[15].

Cyberspace is a gate that can build a public sphere[16]. Therefore Youtube as one of the platforms in cyberspace can also be a public sphere. This is because the media literacy has become more evenly distributed, not only young people, the older generation has become accustomed to accessing YouTube. With more and more people being able to access YouTube, the discussion room on YouTube will also be more crowded. When YouTube became an arena for public sphere, various opinions came out through this media. Therefore, the role of YouTube users in building effective communication is to get used to giving intelligent, rational, and polite comments when using media. The debate that has often arisen in various media needs to be arranged so that there is a communicative and constructive discussion. Another thing that is also very important is the ability to be patient when dealing with different people. Public space will always be filled with a variety of diversity, but it can also be a space to reach mutual agreement (consensus).

Ustadz's position in Exegetic Cyberwar

Disagreements both between ustadzs and among netizens cannot be used as an excuse to position the ustadz as fully responsible.

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[15] Rodney Benson, 'Shaping the Public Sphere: Habermas and Beyond', *The American Sociologist*, vol. 40 (2014), pp. 175–97.

[16] Mohammadreza Alaeddini, 'Cyberspace: The Gated Public Sphere', Thesis (2011), https://tspace.library.utoronto.ca/handle/1807/30151, accessed 23 Jan 2020.

The position of ustadz only conveyed the interpretations they believed in each of them. This is the right of every person whose freedom of opinion is guaranteed by law.

The heated debate in discussion rooms in cyberspace often occurs between netizens. commentators who throw a scathing, cynical, or controversial opinion both related to the content and personal matters of the ustadz, will get a backlash from other commentators. When discussing content delivered by ustadz, various interpretations among netizens often emerge. Not infrequently the discussion went so vulgar because no solution was found. In this precarious condition, it needs an authoritative mediator. The most authoritative mediator is, of course, the ustadz concerned, but it is almost impossible for the ustadz to come down directly to participate in the YouTube comment box. Even for video uploader accounts that are officially under the management of the cleric, it is very rare to provide clarification or mediate through the youtube comment column on the uploaded video.

Thus, the position of the ustadz only throws the ball. Then the ball went wild and was fought over by many other players. Until all the players are exhausted, there is still no goal, because the cleric does not show where the goalpost is. This is a description of the exegetic condition of cyberwar. So in this condition does the ustadz deserve to be blamed? Such a conclusion cannot be drawn. It must be understood that the videos that appear on Youtube are often only a quotation from a long study. In a direct study, the ustadz usually gives problems to solutions and frames the context of his lecture. This is often missed from short videos that are scattered on Youtube. It would be better if the lecturer watched in full from opening to closing to know the context of the problem being discussed. Short quotations have the potential to be exploited by someone, especially given

a new context after being released from the original context. New contexts usually appear in video titles or narratives to attract netizens to watch them. Therefore, it is also necessary to pay attention to the video uploader factor.

Ustadz's Official Account

The ustadz who are popular on Youtube generally have an official account. Official accounts provide content that is trusted, original, and not through editing engineering that deflects the da'wah goals of the ustadz. This study examines five samples of ustadz official accounts, namely accounts owned by Ustadz Abdul Somad, Ustadz Khalid Basalamah, Ustadz Felix Siauw, Ustadz Evie Effendi, and Cak Nun.

Ustad Abdul Somad is supported by a creative team named Tafaquh Video, based in Pekanbaru, Riau. Tafaqquh Video is the broadcasting division of the Tafaqquh Study Club is an Islamic Scientific Study group. One of the program units managed by Tafaqquh Study Club is the dissemination of Islamic Studies in multimedia form, and Tafaqquh Video is a channel that is used as a means of spreading the Study. Not only Ustadz Abdul Somad is supported by Tafaquh Video, but there is also Ustadz Dr. Musthafa Umar, Lc., MA who is a senior of Ustadz Abdul Somad, then Ustadzah Wiwin Oktasari, Lc., MHSc.

Tafaqquh Video has been airing on YouTube since March 17, 2012. Until this research was conducted, Tafaqquh videos have seen 113,363,492 views. Tafaquh Video also has a total of 744,209 subscribers.

Tafaqquh Video invites the public to disseminate videos on the channel but with several conditions, namely: 1) Not making provocative titles, SARA, and the like 2) Not making cuts that can cause misunderstanding 3) Not combining with other videos to pit one another, conflicting opinions of Ustadz-ustadz

contained therein 4) Not monetized/advertised/used as a means to get personal / group benefits 5) mention or quote the sources.

Figure 1. the Office of Tafaqquh Study Club
(Personal Document. September 20th, 2018)

The video of Ustadz Khalid Basalamah is also managed by the admin so it is not managed directly by Ustadz, even though the account name used is the name of the ustadz. In this account explained Ustadz Khalid Basalamah has the full name Khalid Zeed Abdullah Basalamah, born in Makassar on May 1, 1975. The account also provides information that as a da'wah channel the account is managed by the admin, not managed directly by Ustadz Khalid Basalamah. So that netizens' comments on this channel will only be answered by the admin. If netizens want to consult or contact Ust. Khalid Basalamah, they should contact him via email address mabumaya@yahoo.com.

Caknun.com is a youtube account that

claims to be the Official Youtube Channel of CAKNUN.COM, so it is a continuation of the official website of Emha Ainun Nadjib (Cak Nun). CAKNUN.COM is a website proposed directly by Cak Nun (Emha Ainun Nadjib) but managed by Progress who is directly appointed to Cak Nun. This account has been on YouTube since February 21, 2013. Until this research was conducted the account with the symbol Noon has had more than 100,000 customers.

Ustad Felix Siauw has a YouTube account in his name. I named Felix Siauw using a photo of Felix Siauw's face facing right. In its description, the account explains "Felix Siauw is a writer, a bearer of da'wah, who wants the revival of Islam, a servant who hopes to be forgiven by Allah on the Day of Judgment". The account has been registered on Youtube since January 3, 2009, and now has more than 150,000 subscribers.

Meanwhile, cleric Evie Effendi also has an account in his name. the account with the name Evie Effendie Official has been incorporated on the new Youtube since October 18, 2018, but has had more than 200,000 subscribers. This account is not the uploader of Evie Effendie's lecture videos, so it is only a personal account. While Evie Effendi's videos were freely uploaded by the public.

Comparing the number of subscribers on these official accounts, Abdul Somad and Khalid Basalamah have the most number of customers. Even though Tafaqquh Video's YouTube account as a supporter of Abdul Somad has the highest number of subscribers, it is uncertain how much support for Abdul Somad alone, since there are other ustadz who are also broadcast via Tafaqquh Video, namely Ustadz Mustafa Umar and Ustadzah Wiwin Oktasari.

Figure 2. Diagram of the Ustadz Official Account Subscribers
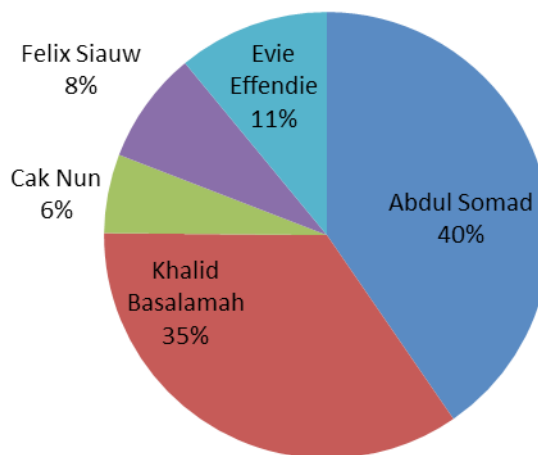
Role of Account Uploader in Cyber War

The attractiveness of a video on Youtube is quite determined by the title of the video. The video uploader's account is aware of this so it tries to make the title as attractive as possible. Uploaders from unofficial accounts usually create hyperbolic or exaggerated titles. Besides, many titles deliberately confront or clash one cleric with another cleric. There are even deceptive titles because the contents of the title do not match. Various methods were carried out to attract netizens to click on the video.

Some titles made by uploaders to attract netizens in, for example: *Kedok Ustadz Abdul Somad Terbongkar!* (Ustadz Abdul Somad's Disguise Uncovered!), *Ceramah Ustadz A yang Viral* (Viral Ustadz A Lecture), *5 jawaban controversial* (5 controversial answers), *Nasehat Ustadz A untuk Ustadz B* (Ustadz A's advice for Ustadz B), *Ustadz A luruskan Ustadz B* (Ustadz A straighten Ustadz B), *Debat Panas, Teguran Ustadz A untuk….* (Hot Debate, Ustadz A's Lecture to …), *Wahabi ini Menghina Ustadz A* (This Wahabi insulted Ustadz A), *Tamparan Ustadz A untuk….,* (Ustadz A's slap for …), *Bantahan Telak Ustadz* (Ustadz's Total Rebuttal), and such.

The role of the uploader is of course not limited to the creator of the title, but video editing is becoming a more important role. Video editing makes it possible to change the core message of a study because the beheading that is done often releases the video from its context. This is similar to the beheading of verses or hadith for the particular interests of the interpreter so that the verses and hadith cannot be fully understood and tend to be directed to justify certain interpretations.

Therefore, if there is a heated debate in cyberspace, the factor is not only the material delivered by Ustadz but also the subjectivity of the video uploader. Therefore, carefulness is needed to see the motivation of the video uploader. Perhaps, the purpose of the uploader is not to enliven da'wah but other purposes.

The Uploader Motifs

As mentioned earlier that the uploader of the Ustadz video is a broad public that is free and has no affiliation with the Ustadz concerned. Each cleric has only one or very few official accounts that legally back up their preaching publications via uploads on the YouTube channel. There are even other religious teachers who do not have an official account at all.

While free accounts that upload videos of religious teachers do not necessarily have the pure motivation to preach they may have other motivations. There are at least two non-religious motivations and one religious motive, as explained below.

1. **Monetization of Ustadz Videos (Economic Motives)**

One common goal for a YouTube account is monetization. Monetization means monetizing YouTube shows. One of the characteristics of videos that have been met is the appearance of advertisements on the video show. Ads that are displayed often have no connection at all

even contrary to video content. For example, Ustadz Abdul Somad's video that explains the danger of usury is filled with advertisements from usury financial institutions, namely various Loan Collateral platforms (KTA) which are known to apply very high-interest rates. The Rawi Institute will pay YouTube for the advertisements they air on an ustadz video. Then the youtube will pay the account owner with money from these advertisers.

To be able to advertise on a video, a YouTube account must first be incorporated in the YPP (Youtube Partner Program). Youtube calls accounts that monetize as creators. For a creator to join YPP, the creator must apply for registration with special conditions. One of the most important requirements is to have more than 4,000 hours of watch time in the past 12 months. This show duration policy is a new requirement from YouTube which initially only applies certain view count requirements. With this new policy, creators must be creative in creating content that can allow viewers to play videos for a long time. It must also have more than 1,000 subscribers.

Various attempts were made by the creator or YouTube account to meet the target requirements. For example by warning the audience to subscribe. This is done to increase the number of customers (subscribers). The target is to have a minimum of 1000 subscribers to be eligible to monetize videos through advertising. The second way is to remind the audience to watch from beginning to end. For example, a video reminding "listen to the end so as not to fail to understand". With this warning, the viewer will listen to the video in full duration so that the number of minutes watched is high. Another way to get the audience to spend a lot of time is to display the content promised by the title after a few minutes, in the middle or at the end. For example, a video titled Ustadz Abdul Somad's Intelligence will not directly

address the topic, but other themes first. While the theme promised by the title is only displayed in the middle or end. This method is done by creators to extend the duration of the broadcast. When the viewer plays the video for a long duration, the creator benefits. The target to reach 4000 hours of broadcast can be fulfilled immediately so they can be registered in YPP. Since the joining of an account in YPP, the videos in that account will be crammed with advertisements, both at the beginning, pause, and towards the end of the video. This method makes the account entitled to royalties (revenue) from ad serving. The longer the duration of the show, the more ads that are served, the higher the income of an account. Creators can see their estimated earnings on the Youtube Analytics menu in their account.

Thus, the motivation of the account to show videos of religious teachers can also be due to economic interests. this is mainly done by accounts that are not followers of a particular ustadz but display all famous ustadz. By showing a lot of religious teachers, the number of subscribers who are netted is also increasingly diverse and many. But the main characteristic of this monetize account is the appearance of ads in the video impressions they upload.

2. Provocation Motives

It is very possible that a provocation video aims at monetization. But it did not rule out the possibility of provoking the public so as to cause divisions and friction in Muslim societies. Provocation itself has many backgrounds of interest, both because of the element of SARA (hatred of Islam) and because of social and political interests. Some comments are aware of this for example:

- *Hati2 dan waspada thdp upaya2 provokator musuh2 Islam utk mengadu domba antara sesama Islam terutama melalui para munafiqun, kekuatan Islam terletak pd persatuan (*Be careful

and watchful of the provocateurs' efforts of the enemies of Islam to pit sheep among fellow Muslims, especially through the munafiqun. The strength of Islam lies in unity).

- *"admin yg bikin vidio ini error gila tujuannya cari uang dg mengadu domba kaum muslimin biar hancur n konflik.ustadz 2 ini ceramah nya di singkat pke VS yg penting Islam berpegang pd Qur'an n hadits ahlisunah waljamaah.ustad somad n ustad basamalah benar semua.admin nya sj yg krg ajar mengadu domba seolah2 mrk beda pendpt n bertentangan.yg perlu di waspadai org kafir yg Mau menghancurkan Islam.hai kalian yg merasa Islam jgn mudah terprofokasi dg vidio2 yg menyesatkan supaya saling membenci."* ("The admin who made this video has a crazy error, the goal is to make money by pitting Muslims against destruction and conflict. The clerics were shortened using VS, the important thing is that Islam adheres to the Qur'an and the hadith ahlissunah waljamaah. Ustad Somad and Ustad Basamalah are all right. Even the admin is cheeky, he pits sheep, as if they (the clerics) differ and contradict. The thing to watch out for is the infidels who want to destroy Islam. O you who profess Islam, don't be easily provoked by videos that are misleading until you hate each other.")

The role of netizens is needed when an account has been proven to provoke. Netizens can make a report or click on the flag icon under the YouTube video display. Youtube can impose sanctions on the account owner if proven to have violated the use of YouTube.

3. Da'wah Motivation & Knowledge

Although many accounts display videos of religious teachers for financial gain, it does not mean that there are no accounts that honestly aim to propagate or develop knowledge. For accounts that aim for da'wah, generally choose religious teachers according to the school of

thought or belief of the account holder. Accounts that are purely propaganda do not edit videos with provocative purposes, but are educative and informative.

Conclusion

Based on this study several conclusions can be drawn. First, using the media has become a necessity for anyone, including religious leaders. Without the media, the proselytizing of religious teachers is only heard in mosque spaces, but with new media, proselytizing can penetrate all boundaries. So the media has become a necessity for the da'wah interpreters.

Secondly, one of the new media platforms that has many advantages as a tool for religion is Youtube. This is because Youtube provides freedom for the public to upload videos in a long duration. The longer a video is watched, the more profitable it is for YouTube to have a higher ad-watch rate. Therefore a lot of da'wah material is shown on YouTube because of its long duration.

Third, an analysis of five popular clerics on YouTube found that there were five very popular clerics, but the highest level of popularity was on Ustadz Abdul Somad. This study also found that each cleric had an official account that was managed under the coordination of the cleric. However, these official accounts are sometimes no more popular than other accounts that reupload the Ustadz lectures after editing as necessary.

Fourth, the content uploaded by unofficial accounts has often shifted from the norms of appropriation and released the context of the lecture, thus potentially giving incomplete understanding. Besides, some content also tends to clash between one cleric and another cleric.,

Fifth, the impact of uploading unofficial accounts is a long debate in the comments column which can reach thousands of threats.

These debates tend to be unhealthy due to poorly maintained communication ethics. Besides this debate also does not provide a final solution. Finally what happens is a war of interpretation in cyberspace.

Sixth, those who benefit from the exegetic cyberwar are accounts whose videos are watched repeatedly so that the accumulated duration of the broadcast is high. This adds to the financial income for account owners who monetize their shows on Youtube. Another party that benefits is the business institution that advertises. And of course, the biggest advantage is on YouTube itself. While the cleric and Muslims who fought with sheep did not get anything, only a commodity that was traded.

Finally, exegetic cyberwar has a negative effect because it can spread to the real world, triggering the division of Muslims. On the other hand, open discussion in cyberspace also needs to be maintained because discussion space in cyberspace has become a kind of public sphere.

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INDEKS ARTIKEL

Esensia, Vol. 20, 2019

INDEKS ISTILAH

Esensia, Vol. 20, 2019

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