The Role of Nu-Cyber and Muhammadiyah-Cyber Role in Increasing Cyber-Extremism in the East Java

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ABSTRACT: Penetration of the increasingly widespread use of the internet in society has inspired extremists to use cyberspace as a new arena for jihad. It is in this context that NU and Muhammadiyah as the largest Islamic organizations in Indonesia are trying to fill the void as well as take a role in digital literacy culture by forming a cyber team as a base for resistance to narratives produced by radicalism accounts. This research is classified as a type of qualitative research with a digital content analysis approach. Researchers will collect narratives produced by NU and Muhammadiyah accounts on social media in countering cyber-radicalism in Indonesia. The East Java NU cyber team provides media that plays a role in influencing the perspective of media users to enter on the big theme set by the East Java Cyber Muhammadiyah and NU cyber teams which always spread the values of Ahlussunnah Wal Jamaah so that the two organizations can provide an understanding of ahlussunnah wal jamaan with an elegant presentation and far from extreme thinking.

KEYWORDS: Cyber-Extremism, Muhammadiyah-Cyber, Nu-Cyber.

INTRODUCTION

The arrest of the Muslim Cyber Army and Saracen is strong evidence that the dissemination of information in the cyber world has been channeled by radical ideologies. The posts of these two groups are considered quite successful in provoking the theological passions of netizens in Indonesia. The doctrine of radicalism is no longer disseminated through conventional means such as liqa' and halaqah forums, which used to be the habitus for the growth of neuro-theology extremism. Instead, it can now be carried out online through group chatting, instant messaging, videos, etc. Furthermore, some perpetrators of radical adrenaline terrorism escalate without the assistance of others (self-radicalization), relying solely on materials and information disseminated online.(*Tito: Penyerang Mapolsek Wonokromo Radikal Karena Kajian Di Internet - Jawa Pos*, n.d.)

The widespread penetration of internet usage among the general public, especially among young people, has inspired extremists to use the virtual world as a new arena for jihad in cyberspace. This is affirmed by research results from INFID (Indonesian Development), in collaboration with the GUSDURian network, which indicate that approximately 90 thousand social media accounts (such as Twitter, Facebook, WhatsApp, etc.) contained radical messages in just one month.(Salam, n.d.) The fact raises valid concerns because active internet users, according to the survey by APJII (Association of Indonesian Internet Service Providers), are increasing and dominated by the age group of 13-18 years old.(KOMINFO, n.d.) Moreover, in the era of the Covid-19 pandemic, its usage has become a sociological inevitability that is undeniable. Thus, the elan of digital literacy among netizens plays a crucial role as a defense against the overflow of misinformation in the era of information pandemic in the virtual world. However, digital literacy has, until now, been predominantly associated and configured as basic skills in operating software and hardware.(Ralph Scott, 2019) Furthermore, its scope has been narrowed down only to sectors that tend toward capital modes per se. A UNESCO survey in Indonesia indicates that the configuration of digital literacy in Indonesia is focused only on two issues, namely the finance and transport sectors.(Buckingham, 2015)

In this context, NU (Nahdlatul Ulama) and Muhammadiyah, as the two largest Islamic organizations in Indonesia, are attempting to fill the void and take on a role in reconfiguring the digital literacy culture among young people. Traditionally, the focus has been on the two sectors mentioned in the UNESCO thesis. In East Java, NU and Muhammadiyah are making efforts by forming specialized teams in the cyber world to disseminate teachings of tolerance as the foundation for resisting narratives produced by radical accounts in the virtual world. The role played by NU(Utami & Huda, 2017) and Muhammadiyah in East Java, as highlighted by Utami and Huda in 2017, in countering radicalism is an expression and a commitment of these organizations to safeguard the integrity of the Unitary State of the Republic of Indonesia (NKRI).

The supremacy of NU (Nahdlatul Ulama) and Muhammadiyah as the two largest Islamic organizations in Indonesia in

safeguarding teachings of moderation is both a constitutional necessity and a social inevitability. This is because extremist movements often arise from a misunderstood religious perspective. As these movements originate from a religious standpoint, an effective approach to counter them is through a religious perspective.

East Java is considered one of the strongholds of radicalism in Indonesia.(Wahyudin, 2017) In this context, NU and Muhammadiyah in East Java are deemed authoritative in playing a counter-radicalism role, both in the real world and in the cyber world.

A. LITERATURE REVIEW

In this information era, society needs the ability to master various modes of communication simultaneously (multimodality) to convey and receive messages.(Cope & Kalantzis, 2009) This includes multiple literacies composed of technology literacy, media literacy, and information literacy. Accessing the internet as a significant source in this digital era may lead to the convergence of these three literacies, giving rise to digital literacy.(*The Media and the Literacies*, n.d.)

There are various concepts of digital literacy, and one popular one is built by UNICEF. This concept is based on several key words, namely the ability to access, manage, understand, integrate, communicate, evaluate, and create information safely and correctly, aimed at job opportunities and economic improvement.(*GATS (Global Adult Tobacco Survey) Fact Sheet, Indonesia 2021*, n.d.) In contrast to UNICEF, Reynolds collaborates with keywords such as socializing, publishing, searching, and surfing. These elements have their own functions and are interconnected with each other.(Ralph Scott, 2019)

However, the theory relevant to this research is Helsper & Eynon's theory, which divides the understanding of digital literacy into four categories: critical, social, creative, and technical skills. They further elaborate on each keyword with concrete activities accompanied by their respective scales, as follows; Technical engagement α = .82 (filtering spam, scanning for viruses, blocking unwanted messages); Critical engagement α = .85 (fact-checking, searching for definitions, health information, news, local events information, travel information, school/work information/ someone's favorite topics, distance learning); Social engagement α = .87 (sending messages, reading chats, blogging, writing blogs, having a personal website, posting pictures/videos, posting stories/making a profile for social relationships); Creative engagement α = .90 (playing games, downloading music, listening to music, downloading videos, watching videos, uploading videos or music, social connections, posting stories).(*Distinct Skill Pathways to Digital Engagement*, n.d.)

1) Cyber Ekstremism

Cyber Extremism is one type of cybercrime among various types of cybercrimes that emerge due to the negative impacts of the development of information and communication technology globally. This leads to changes in societal behavior in this field, involving the misuse of computers. Its goal is to disrupt national infrastructure, such as energy and transportation, in order to suppress or intimidate government activities or civil society. Cyber terrorism is also known as cyber sabotage and extortion because this crime aims to cause disturbance, destruction, or damage to data, computer programs, or computer network systems connected to the internet.

In line with Sutaman (2007:83), the modus operandi of Cyber Extremism and terrorism involves infiltrating a computer virus or specific computer programs, rendering data and computer programs unusable or functioning contrary to the intentions of the perpetrator. Therefore, a comprehensive understanding of the anatomy of cyber terrorism is necessary. The integrity of understanding this relatively new type of crime is crucial in creating a comprehensive roadmap to minimize the terrorists' ability to attack networks or utilize computers as a medium for terror propaganda. Swift, accurate, and precise information plays a significant role in various aspects of human life, such as shaping policies, aiding decision-making processes, or even reflecting modern human trends and lifestyles.

The reality is that an increasing number of business entities, organizations, offices, educational institutions, and even individuals have become highly dependent on this information age phenomenon. Hence, the term commonly known as "the information age" has emerged. However, the convenience and pleasures offered in the current information age also invite cyber terrorism to participate in the digital realm.

The understanding of cyber terrorism itself consists of two aspects, namely cyber space and terrorism, with the perpetrators referred to as cyber terrorists. Hackers and crackers can also be labeled as cyber terrorists, as their activities in the virtual world often involve terrorizing and causing significant harm to their targeted victims, similar to acts of terrorism. Both exploit the cyber realm for their respective interests.

The difference between cyber extremism/terrorism and hackers lies in their motivations and goals. Cyber terrorists are

motivated by the interests of a particular political group, aiming to showcase their existence on the world political stage. On the other hand, hackers are motivated to demonstrate their existence or showcase their skills to assert their superiority in the virtual world, driven by personal satisfaction or financial gain. Terrorism represents a crime against humanity and civilization, posing a serious threat to the sovereignty of every nation. Terrorist acts are international crimes that endanger global security, peace, and harm the well-being of communities. Therefore, planned and continuous efforts are needed to counteract this threat, ensuring the protection and upholding of the fundamental rights of individuals.

Muhammad Ikhlas Thamri, Densus 88 Undercover, (Solo: Quo Vadis, 2007:74) explains that terrorism constitutes a crime against humanity and civilization and is a serious threat to the sovereignty of every nation. Terrorism is an international crime that poses dangers to global security, world peace, and adversely affects the well-being of communities. Therefore, there is a need for planned and continuous counteraction to protect and uphold the fundamental rights of the general public. Terrorism is considered a crime against humanity classified as an Extraordinary Crime, and everyone agrees that acts of terrorism that sacrifice or even kill innocent civilians cannot be justified. Hence, terrorism is labeled as an Extraordinary Crime and must be handled with Extraordinary Measures.

On the other hand, a new generation of terrorism continues to evolve and escalate. Society and nations are required to be vigilant and responsive to all forms of terrorism threats that are becoming more sophisticated in their activities, both in terms of legality and combating terrorism in cyberspace. Cyber terrorism consists of the words "cyber" and "terrorism," where "cyber" initially related to trade issues, and terrorism is naturally challenging to define. Due to ambiguity in interpretation, a terrorist might be perceived as a freedom fighter by other communities. However, the ambiguity in the definition does not actually bring a difference in their activities; both bring terror to others and society.

Ida Rahmawati (2017) explains that the term cyberterrorism, as mentioned in various references, denotes that terrorism targets computer systems that control the state's facilities and services, including energy, water distribution, communication systems, and other critical infrastructure. In the Malaysian Penal Code (KUHP Malaysia), under Part VIA, Sections 130B - 130T concerning provisions for dealing with terrorism, Section 130B (2) (h) defines terrorism as actions or threats intended to disrupt or seriously interfere with computer systems or the provision of services directly related to communication infrastructure, banking or financial services, utilities, transportation, or other critical infrastructure. Amendments to Australia's Security Legislation define terrorism as actions seriously disrupting or damaging electronic systems, not limited to information systems; telecommunication systems; financial systems; systems essential for delivering government services; systems crucial for public utilities; or systems used for transportation systems.

While the term cyber extremism/terrorism was first used in the 1980s by Barry Collin, a senior research member at the Institute for Security and Intelligence in California, he defined Cyberterrorism as the convergence between the "cyber world" and the "physical world." Collin further explains that the cyber world is where computer programs function and operate. The development of the integration between the cyber and physical worlds has become more complex. Currently, Information and Communication Technology (ICT) plays a crucial role in merging these two worlds. In alignment with the above, Denning defines cyber terrorism as unlawful attacks and threats against computers, networks, and the information stored therein, carried out to intimidate or coerce governments or individuals for political or social purposes. Denning also elucidates that, to qualify as cyber terrorism, the attack involves violence against people or property, or at least poses a threat that leads to fear. Attacks causing death or bodily harm, explosions, plane crashes, water contamination, or severe economic loss fall under this definition.

The definition expressed by Denning consists of several important components of the concept of cyber terrorism. First, it refers to unlawful attacks. Second, attacks and threats to computers, networks and the information stored in them. Third, objectives (unlawful attacks) that intimidate or influence the government or society for political or social purposes. Fourth, attacks cause violence to people or property, or at least cause harm and produce fear.

2) Peaceful Islam: A Cyber Identity of NU (Nahdlatul Ulama) and Cyber Muhammadiyah as Indonesian Organizations

Islam has been an agent of spreading love and humanism since its inception in the Arab world. The spirit of compassion remains highly relevant for contextualization in contemporary and modern contexts. At the same level, Islam has been a pioneer in promoting moderation among the diverse and pluralistic tribes and clans in the Arab world during the Jahiliyyah era. However, ironically, the diaspora of radical ideas has led to Islam being labeled as a religion associated with terrorism, unable to harmonize

with modern ideas. This is because Islam, in recent times, has only been understood by a fraction of groups in a partial and textual manner.(Kholid Rokhman, 2015)

The portrait of Islam as a religion associated with terrorism and radicalism has been endorsed by many Western intellectuals. Notably, Samuel Huntington(Fitria, 2009) and Francis Fukuyama went so far as to label Islam as a religion importing violence and anti-humanism. They even argued that since the collapse of the communist regime, Islam has emerged as a replacement regime for communism, but one that is more brutal. This situation arises due to the proliferation of radical Islamic movements in the Middle East, ranging from the Taliban, Al-Qaeda, and the Mujahideen Council to more recent groups like ISIS, which has even started to extend its influence to Indonesia.[1]

Despite that, the tolerant and harmonious character of Islam can be observed in the habits of Indonesian Muslims, which seem to be an oasis amidst the prolonged conflicts of the Arabic Spring in the Middle East. Furthermore, some countries in the Middle East are facing a crisis in their future and hopes. The global Muslim community, which once placed high hopes for the progress of Islamic civilization in the Middle East, now seems to have those hopes dashed in the middle of the road. Indonesian or Nusantara Muslims, being the largest population in the world, are considered agents of the transformation of Islamic progress in the future, replacing the Middle Eastern countries currently facing difficulties. At the same level, the construction of non-violent Islamic preaching education in the Nusantara, brought by the scholars and Wali Songo at that time, is believed to be one of the foundations for characterizing Indonesian Muslims as more tolerant and friendly compared to Muslim communities in the birthplace of Islam today.(Kholid Rokhman, 2015)

Islam, as the name of the religion, is formed from the same root as "salam," which means peace. Therefore, Islam is the religion of peace. When Islam is embraced as a way of life by individuals or groups, it becomes an action and a model of life, whether singular or plural, male or female. The word "salam" in this context is more commonly used as an adjective than a noun. One of its noun forms is "al-silm," which also means the same as Islam, that is, peace. The word "salam," meaning peace in all its forms, is repeatedly mentioned in the Quran and is more often in noun form than in verb form. Since a noun is a substance, while a verb is an action, it can be said that the peace indicated in the word "salam" as a noun is a substance, a structure, and a system of the world, not just an action. It is an objective reality, not just a subjective mood.(Risad, n.d.)

Al-Salam (the word "salam" with the prefix "al"), which means The Peaceful One, is one of the 99 names of Allah. Since the name of Allah is considered a universal code for the ethics of peace and thus part of human behavior, both as individuals and as a community. As the name of Allah is sacred, peace is a sacred name that is exalted. A Muslim should not call themselves al-Salam because it is the name of Allah, but they can only use the name Abd al-Salam, which means the servant of The Peaceful One. A Muslim is a servant of The Peaceful One, implementing the sacred name of Allah in their life and working for peace.(*Teologi Inklusif Cak Nur, Jakarta: Kompas, 2001*, n.d.)

The way to greet in Islam that maintains the relationship among fellow Muslims is "al-salamu'alaikum," which means "peace be upon you." This greeting originates from the usage found in the Quran, derived from the verb "sallam," meaning to show respect. The home is part of one's privacy. Entry without permission from the occupant is not allowed. Damaging, spying, disrupting, and various forms of privacy invasion are contrary to the concept of peace.(Herawati & Mawaddah, 2023) Peace is not only a matter of International Law and International Relations among sovereign nations. Peace begins within oneself, extending to the family and social life.(Qorib, n.d.) In line with the above, Zainuddin explains that in the context of Indonesian culture, there is a tendency for society to use religious values as a means to unite people, as horizontally religion serves as a medium for socializing among people of different religions (basyariyah wathaniyah aspect) and also among those of the same religion (ukhuwah islamiyah) to obtain peace in their lives.(*Zainuddin, Pluralisme Agama Dalam Analisis Konteks Sosial*, n.d.)

Theologically, God says to His Messenger with respect and full of greetings of peace. God declares with utmost honor that the essence of His message is peace, where He will send the envoy of peace to the world and invite to a life of peace. The greeting from the inhabitants is "peace be upon you." God will address them with a greeting of peace as a reward for their patience and peaceful attitude on earth. Islam is an image of an ideal state where everyone can live in complete peace. Heaven is referred to as

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[1] Apa yang dilihat huntington dan fukuyama hanyalah potret parsial Islam yang ada di timur tengah seperti Afganistan, Iraq, Syiria, Libiya, Mesir, Palestina dan Yaman yang memang secara politik negara-negara tersebut memang dipersepsikan sebagai musuh barat dengan misi kapitalismenya untuk menguasai negara-negara tersebut, dengan mengatasnamakan dalih otoriterianisme para penguasa di timur tengah. Walaupun tidak sepenuhnya kondisi tersebut bisa dibenarkan. (*Ketika Barat Memfitnah Islam*, 2005)

the "house of peace" or "Dar-al-Salam." There is no futile discourse, and no reckless behavior will be heard. Such disturbances go against tranquility and peace.(Rossyka, 2023)

Peace can also be associated with time, the universe, and the cosmos. Symbolically, peace is more needed in darkness than in brightness; peace is needed at night rather than during the day. During the night, in complete darkness, the sense of insecurity diminishes, and the need for security increases. Peace should function especially in dark times, in an atmosphere of insecurity and in conflict-prone areas.(Said, 2015)

After the period of the Wali Songo and the end of Islamic kingdoms, two large Islamic-based social organizations (Ormas) were established, namely Muhammadiyah (1912) and NU (1926), taking up the relay baton of Wali Songo's education and proselytization in the archipelago. Muhammadiyah and NU are two Islamic cultural entities that differ ideologically but share the same educational goal: providing an Islamic education with a prophetic, tolerant, and transformative spirit. The preaching constructions of Muhammadiyah and NU since their inception are inseparable from the struggle for the establishment of the Indonesian state. The roles of NU and Muhammadiyah in the field of education are unquestionable. Through their educational institutions such as madrasahs, pesantrens, and campuses, Muhammadiyah and NU contribute to fulfilling the constitutional mandate of enlightening the nation's younger generation based on Indonesian culture.

In this position, the role of Cyber Muhammadiyah and Cyber NU in the digital era as the oldest and largest Islamic organizations must be maximized. Their contributions are highly significant in breaking the chain of cyber extremism and radical ideologies that are spreading through their transformative educational epistemology. Cyber Muhammadiyah and NU should also be able to revive the spirit of Islam that has been neglected by some Muslims lately due to its extremist nature. Similarly, Muhammadiyah and NU must respond to the heterogeneity and diversity of Indonesian society, which is highly pluralistic, as happened during the prophetic era, through peaceful narratives using their respective cyber teams. With the hope of realizing a truly civilized society, a blessing for all in Indonesia, where compassion is not only felt by Islam but also by all religions and humanity.

The narrative of Islam Nusantara, initiated by NU as the identity of the struggle among *Nahdliyin*, will be tested and must be operationalized. The government should not only try to counteract radicalism and terrorism by destroying their groups. Still, it should also strive to improve the nation's conditions and the government's performance, prioritizing the interests and welfare of the people. Considering that one of the factors causing radicalism and terrorism is political factors and dissatisfaction with various problem-solving measures taken by the government and global politics.

RESEARCH METHODS

This research falls into the qualitative research category with a digital content analysis approach. Studies on online content analysis are currently growing in the field of social sciences and humanities, particularly amid the ongoing discussions about "Digital Humanities," aiming to understand modern phenomena related to social-religious and socio-political economic landscapes influenced by social media. The researcher will collect narratives produced by NU and Muhammadiyah accounts on social media to counter cyber-radicalism in Indonesia. In this context, the researcher also focuses on netizens' comments on posts from NU and Muhammadiyah accounts. Additionally, the researcher will gather this data from YouTube channels, non-commercial television media, online news media, opinion articles, and relevant journal articles.

The data collection technique employed in this research involves documentation from various links and counter-radicalism narratives written by NU-Cyber and Muhammadiyah-Cyber in East Java. This is particularly focused on areas where radical ideologies tend to proliferate, such as Lamongan, Malang, and Ngawi. The researcher will systematically document these narratives from scattered sources on various websites. After presenting structured documentation of the narratives written by NU-Cyber and Muhammadiyah-Cyber, the next step is to search for supporting literature as a theoretical foundation for the various counter-radicalism narratives of NU and Muhammadiyah.

The researcher will utilize Stuart Hall's reception analysis method to comprehend the clash of products from the social media accounts of NU and Muhammadiyah with accounts that contain radical ideologies. Stuart Hall's concept of encoding/decoding forms the basis of the reception analysis method.(*Hall-Encoding.Pdf*, n.d.) In this regard, the researcher's analysis focuses on the decoding by netizens, which is categorized into three positions. First, the dominant-hegemonic position, where netizens accept and reproduce visual codes and meanings in alignment with the message creator. Second, the negotiated position, where netizens show contradictions in accepting and interpreting visual codes but sometimes modify and oppose them. Third, the oppositional position, indicating a completely different interpretation developed by netizens.

DISCUSSION

Based on the findings in the field, there are at least several motives for the occurrence of cyber terrorism in East Java, as follows:

First, Psychological Warfare. In line with Zhang, "The study of modern terrorism also reveals one of the most important characteristics of terrorism is to raise fear." This motive is no different from the motive of conventional terrorism, where the main target is to instill a sense of fear in society. Second, Propaganda. Through cyber extremism, terrorist groups can conduct propaganda without many obstacles such as information censorship, given the open nature of the Internet, making these efforts far more effective. Propaganda becomes highly effective in shaping public opinion, especially among NU and Muhammadiyah communities in East Java. Wahib Hamdan adds that propaganda is often carried out by radical groups to breed hatred and denunciation against groups that do not belong to their faction.

(Propaganda Narrative)

Third, Fundraising. Through cyber terrorism, especially actions involving eavesdropping and seizing others' assets for the benefit of terrorist organizations, has become a primary motive for cyber terrorism. Terrorist groups can also increase their funds through the sale of CDs and books about their "struggle." Fourth, Communication. Another motive for cyber terrorism is communication. Terrorist groups have actively utilized the Internet as an effective and much safer means of communication compared to conventional methods. Fifth, Information Gathering. Terrorist groups have an interest in gathering information for terror purposes, such as information about terror targets, intelligence on the enemy's strengths, and other information that can support the performance of the terrorist group, such as secret information related to weaponry and more. It is based on the motive of information gathering that cyber terrorism is carried out.

NU, as the largest inclusive organization in Indonesia, must be able to respond to every radical action spread through narratives in the online world. Agus Muhammad, a senior researcher at the Association for the Development of Pesantren and Society (P3M), stated that Nahdlatul Ulama (NU) has taken several measures to counteract radicalism. He noted that NU has made at least five efforts. *First*, Islam Nusantara. Islam Nusantara is NU's ijtihad to introduce the uniqueness of Indonesian Islam while returning the understanding and movement of Islam to Indonesia's friendly, tolerant, and moderate culture. According to Agus, NU began to campaign for this term at the 33rd NU Congress in Jombang in 2015.(Hidayatullah et al., 2020)

However, according to Wahib Hamdan, a Cyber NU activist from Blitar, there was resistance from groups opposing the term. "But precisely because there was such a challenge from right-wing groups to this term, it became a free campaign to generate enthusiasm in the NU community. (Interview conducted on June 24, 2022). A similar situation is explained in a research result from

INFID conducted from March to August 2019 with the theme 'The Role of Moderate Islamic Organizations in Combating Extremism and Violence: A Case Study of Nahdlatul Ulama and Muhammadiyah.

Second, online book publishing. He stated that the publication of books, whether directly or indirectly, has provided an understanding of the importance of religious moderation and the prevention of radicalism in Indonesia. The publication of books is carried out massively by Nahdliyin and NU's official institutions in East Java. He noted that before the NU Congress in Jombang, there were not more than 4 books with the theme of Islam Nusantara. However, he continued, after that congress, more than 30 books on Islam Nusantara were published. "Books (Islam Nusantara) before 2015, I noted there were 4 books born before 2015, but after 2015, books on Islam Nusantara really poured in," he said.

Third, the online movement. This online movement is carried out by NU to counterbalance the spread of radicalism, which also occurs through the same media. According to him, this online movement is a choice that NU seriously undertakes, both through NU's official media, such as NU Online, the Aswaja Center Team, and GP Ansor PP, as well as media developed by individuals who are ideologically and organizationally affiliated with NU, such as the Gusdurian Community, Islami.co, and Alif.id. "Resistance through online media is done very massively, not only by PBNU and LTN or NU Online, but also by many social media activists and friends below who structurally are not affiliated with PBNU," he said.

Fourth, cadre development. The current cadre development carried out by PBNU is a mandate from the 32nd NU Congress in Makassar in 2010. Cadre development is conducted massively by the Education of Nahdlatul Ulama Movement Cadres (PKP-NU) and the Nahdlatul Ulama Cadre Madrasah (MKNU) at all levels. "Again, in this cadre development, radicalism and nationalism become mandatory topics. So, the cadre development is truly massive. I think there is almost no organization in Indonesia that conducts cadre development on such a massive scale," he said.

Fifth, Implementation of NU institutions' programs and branches. He said, many programs are carried out by NU institutions and branches regarding radicalism. He mentioned Lakpesdam as one of the institutions that are massive in creating programs about the dangers of radicalism. (https://www.nu.or.id/nasional/peneliti-sebut-lima-upaya-nu-tangkal-radikalisme-2UwgS). Similarly, Cyber Muhammadiyah, UB, an activist from Majlis Tarjih, explained that indirectly the government also popularizes the theme of radicalism in various contexts. Until President Joko Widodo specifically entrusted the Ministry of Religious Affairs to pay attention to this issue of radicalism. Several ministers and state officials from the central to regional levels consider radicalism with all its expressions as a phenomenon that must be addressed. The question is why the government's attention is so great to the issue of radicalism. (Interview result on June 25, 2022, at the Muhammadiyah Regional Office). Furthermore, UB explains that cyber radicalism is understood as an ideology that teaches violence, triggering various terrorism incidents. However, the terms radical and radicalism are neutral concepts in the world of thought and movements. Sociologically, radicalism is also multi-perspective, highly dependent on the subject who understands it and in what context the concept is used.(*PENERAPAN CYBER PUBLIC RELATIONS BADAN PUSAT STATISTIK (BPS) KABUPATEN PELALAWAN DALAM MENYAMPAIKAN INFORMASI PUBLIC*, n.d.)

In line with UB's statement above, one of the activists of Cyber Muhammadiyah in Malang City, AM, explained that the Cyber Muhammadiyah team's perspective is that the radical theme can have both positive and negative meanings, depending on the context. To prevent, even fight against negative radicalism, the Muhammadiyah organization has been struggling since its establishment by its founder KH Ahmad Dahlan to its successors, including the current leader Prof. KH Haedar Nashir. The struggle involves instilling, embodying, and practicing the concept of *Al Ma'un* Theology (result of the interview on June 29, 2022, in Malang City).

Furthermore, he said that Al Ma'un Theology is a concept of serving and helping others through progressive education, health, social, and religious thought. Through educational institutions, from kindergarten to postgraduate programs, Muhammadiyah teaches and obliges every student, university student, and all its citizens to maintain a charitable nature, strive for peace and prosperity, increase friendship, practice Islamic brotherhood, broad-mindedness, have a wide perspective while adhering to the teachings of Islam. Muhammadiyah citizens must also be able to translate religious language into community life, comply with all laws, regulations, and the legitimate foundation and philosophy of the state, assist the government, and collaborate with other groups in preserving and building the country to achieve a just and prosperous society that is blessed by Allah SWT.(Muchlas et al., n.d.)

Thus, NU Cyber and Muhammadiyah Cyber, in a broad sense, play a strategically similar role in countering radicalism in East Java, including: *Firstly*, Sociological-Cohesive Role: The Cyber Teams of NU and Muhammadiyah in East Java contribute to social cohesion. Through the unification of all NU media via NU Cyber East Java, they encourage society to unite in fostering a nationalistic perspective that combines religion and state, thereby eroding radical doctrines. Similarly, the official account of Suara Muhammadiyah (Online) also motivates Muhammadiyah community and members to unite in fostering a nationalistic perspective by amalgamating religion and state, thus dissolving radical doctrines.

Secondly, Informative-Narrative Center Role: The Cyber Teams of NU and Muhammadiyah in East Java serve as information references for the members of both organizations. The processes undertaken by the NU and Muhammadiyah Cyber Teams in selecting and sorting issues to create valuable content for discussion and redistribution establish the media of both organizations as a reference source in matters of creed, Islamic law, and religion. This is done in an easy and enjoyable manner without prioritizing extensive arguments to address problems. This can be observed through the official accounts owned by the NU East Java and Muhammadiyah East Java cyber teams, which number more than one, making it easier for media users to access *Aswaja* (Ahlus Sunnah Wal Jamaah) information from frequently used accounts. *Thirdly*, Catalyst-Informative Role: The NU East Java Cyber Team acts as an information bridge. The NU Cyber Team's role as a creator of issues that can be shared through online and offline media is a strategic position between public opinion and mass media, providing information to media users. This allows the public's information needs to be accessed directly through the official cyber platforms owned by both organizations, presenting objective information.

Fourth, NU East Java Cyber Team as an NU Media Institution: The NU East Java Cyber Team provides media that plays a role in influencing the perspective of media users to engage with the overarching themes set by the NU Cyber Team. *Fifth,* NU and Muhammadiyah East Java Cyber Teams play a role in disseminating the values of *Ahlussunnah Wal Jamaah* with a pattern of moderate (tawasuth), balanced (tawazun), tolerant (tasamuh), reformative (islah), dynamic (tathawuriyah), and methodological (manhajiyah) thinking. This ensures that both organizations can provide an understanding of *Ahlussunnah Wal Jamaah* with an elegant presentation and far from extremist thinking.

CONCLUSION

The increasing use of the internet in society has inspired extremists to utilize the virtual world as a new arena for *jihad*. Here, NU and Muhammadiyah, the largest Islamic organizations in Indonesia, attempt to fill the void and play a role in digital literacy culture by forming cyber teams as a resistance against narratives produced by radical accounts. The NU East Java Cyber Team provides media that influences users to engage with overarching themes set by both NU and Muhammadiyah East Java Cyber Teams, consistently promoting the values of *Ahlussunnah Wal Jamaah*. This enables both organizations to offer an understanding of *Ahlussunnah Wal Jamaah* with an elegant presentation, distancing themselves from extremist thinking.

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