Article

Theorizing Internet, Religion and Post truth
An Article Review

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Abstract

Landscape of Indonesian politics is overshadowed by wide and massive distribution of hoaxes and bullshits. This article reviews 70 latest articles to answer the following questions: what is underlying behind massive distribution of hoaxes? Why do many Indonesian educated publics believe and share hoaxes? Why are there more religion-based hoaxes than science or economy sciences based hoaxes in Indonesia? The author finds that the massive distribution of hoaxes and their easy acceptance by Indonesian publics reveals the emergence of post truth, a mind set where emotion is regarded to be more important than fact, evidence, or truth. In religius context, post truth illustrates the distribution of banal religion, un-verified forms religious interpretation, in internet and social media. Political competition during the presidential election accelerates the distribution of religion-based hoaxes.

INTRODUCTION

One of the most salient features of our culture is that there is so much bullshit. Everyone knows this. Each of us contributes his share. But we tend to take the situation for granted. Most people are ratherconfident of their ability to recognize bullshit and to avoid being taken in by it. So the phenomenon has not aroused much deliberate concern, nor attracted much sustained inquiry.

In consequence, we have no clear understanding of what bullshit is, why there is so much of it, or what functions it serves. And we lack a conscientiously developed appreciation of what it means to us. (Frankfurt, 1986: 1).

Our situation is very similar to what

Harry G. Frankfurt wrote above in the journal Raritan Quarterly Review (1986) thirty two years ago. Approximately what Frankfurt means: one of the most prominent features of our culture is that there are so many bullshit, so many hoaxes and false news. But most of us tend to regard the situation as normal. Most people are also confident in their ability to recognize bullshit, as well as hoaxes, and they think it is impossible for them to be tricked by hoaxes. Most people think that they won't be fooled by hoaxes and bullshit. Therefore, this phenomenon does not cause serious attention, or ongoing

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investigation. He tends to be accepted as is (taken for granted). So we don't have no clear understanding of what a bullshit is, which manifests itself through hoaxes, why there are so many, or what functions it serves. What does it mean for us (Frankfurt, 1986: 1). Bullshit is widely conceived here as a lack of attention to truth, a condition where emotions are considered more important than facts and evidence.

This book is part of an effort to explain scientifically. This hoax is a part of the sociology of religion because some of the hoaxes in Indonesia are related to religion, played by exploiting religion, with the aim of exploiting and burning down with the aim of political gain. While in other places such as America, the hoax is related to science and politics in Indonesia, which is mostly related to religion or religious leaders.

Why in modern humans accept hoaxes? Among the surprising things is that bullshit has become part of contemporary culture. Modern humans even seem addicted and need bullshit. Modern humans have thus been dependent on bullshit, which is at once the biggest threat. Jon Lovett (2013) writes:

One of the biggest threats we face is, simply put, bullshit. We are immersed in it. We are immersed in partisan rhetoric, which cannot be described as a lie; in industry-sponsored research; in social media imitation of human relations; in the corporate and legal dual language. Bullshit infects every aspect of public life, damages our discourse, damages our trust in large institutions, lowers our standards for truth, makes it harder to achieve anything (Jon Lovett 2013).

Bullshit addiction is the same as infotainment addiction. People feel the need for infotainment and have become part of everyday life in social media. It is not easy to find an equivalent for bullshit translation. Nonsense is not enough to describe it. The word lie can also not describe. Closer is the word hoax and trash. Why we are addicted to bullshit is because hoaxes provide emotional satisfaction in the age of social media. Hoaxes are numerous and continue to be produced all the time. So the expression,

"making a hoax can be so passionate as if it is a worship." Hoax is not infrequently made by people who claim to be religious and target mercilessly religious leaders and organizations.

This book helps explain this phenomenon, but it's not just about hoaxes. Books in general are about the relationship of religion and the internet, especially about social media. This book was born out of so much concern that the internet, information technology and social media have transformed our lives as well as religion, but we do not yet understand how the process is and what its effects are. We have not developed the concept sufficiently to explain it convincingly. One way to survive is by knowing the logic of the media.

Taking research on the linkages of religion, the internet and national resilience, through this book, the author intends to explain the socio-cultural changes experienced by Muslims and Indonesians in general, and what their impact on national security is. Socio-cultural changes due to the internet were once written by John W Anderson (Anderson, 1999):

The Muslim world is experiencing a media boom - from street corner kiosks to satellite television and the Internet. Islamic messages and discussions are everywhere. They proliferate, thanks to technology that is increasingly accessible, user-friendly, from familiar tapes and telephones to hi-tech Internet, from fiction to new journals containing legal studies, from popular culture magazines to multimedia Islamic education materials. This technological development brought back the dimensions of Islamic discourse, identity, and awareness to the broader public sphere, creating new genres and channels of expression for new voices and interpreters (Anderson, 1999: 32).

DIGITAL RELIGION, INTERNET AND REVOLUTION

Let's take a look at our coffee before continuing the discussion on the relation of the digital revolution and religion. The digital revolution has radically transformed

social life. To mention just a few, for example, first, technology and digital communication become part of everyday life. Secondly, this century is the first time humans have been able to communicate quickly and be linked through social media technology revolution including via Facebook, Whatssapp and Twitter. Third, through Facebook, for the first time politics has become a part of daily conversation. Fourth, with the advent of the internet, religion is transformed into digital representation to establish relationships with followers so that religious leaders and institutions must also manage servers, facebook accounts, and take care of making online media. Furthermore, we need to examine how this digital revolution transforms religious experience? Does the digital revolution improve the quality of our democracy? Does the digital revolution keep Indonesian people from extremism or is it the opposite? Does the digital revolution strengthen our national resilience? What is the challenge of the digital revolution for the sociology of religion?

How does the internet and social media transform religious experiences? How did social media bring about new Islamism in Indonesia? What is the strategy to maintain nationalism in the digital age? What recommendations can be given for the government? The study was conducted on facebook and whatsapp groups in Indonesia. The study was conducted on five different focuses, each with its own angle and specificity of method.

What is the importance of digital culture research for our society? Paying attention to digital transformation can help understand how our society is now. Heidi Campbell, religious sociologist, who is very concerned about the relationship of religion and the internet suggests that religious relations, society and the media have created structural shifts from hierarchical structures, more open and dynamic patterns of relationships (H. A. Campbell, 2004). Therefore, according to him, why at this time cyber-religion or online religious communities or religious digital practices are becoming a widespread phenomenon. Campbell (2004)

asserts that the Internet and communication technology are increasingly popular because they bring up a cultural landscape that promotes a liquid but controlled relationship as an alternative to a strict hierarchy.

Nevertheless, social media has also made it possible for groups not responsible for propaganda, radicalization and recruitment to become terrorists (Bertram, 2016; Bizina & Gray, 2014; Geeraerts, 2012; Githens-Mazer, 2012; Huey, 2015; Koehler, 2014; Kruglanski et al., 2014; Macnair & Frank, 2017; Mohamed & Amr, 2015; Younas, 2018). Social media has also spawned hoaxes and divided societies (Borden & Tew, 2007, 2007; Fraune & Knodt, 2018; Hopkin & Rosamond, 2017; Kalpokas, 2017a; Lewandowsky, Ecker, & Cook, 2017; Ott, 2017; Peters, 2017 2017; Rochlin, 2017; Rose, 2017; Strong SI, 2018). Social media has become echo chambers, rather than public spaces that nourish democracy. Echo chambers are echo chambers that contain the views of people who think the same and one taste so as not to produce a good dialogue. Eco chambers institutionalize each other's views so that they become alienated from each other.

Though the hope of the internet to be a "public sphere" a la Habermas (1991), which is an area in social life where individuals can freely discuss and identify social problems, and through these discussions affect political action (Habermas, 1991: 398). Gerard A. Hauser defines it as "a discursive space where individuals and groups mingle to discuss matters of mutual interest and, if possible, to reach an agreement that is mutually beneficial" (Hauser, Gerard A. 1999: 61).

In this study I collected about 1000 journal articles on religion, the internet and social media. These studies are very helpful in understanding the current situation. But there are gaps that are not explained. That is disruption. It triggers the rapid development that occurs. Among the interesting thing is that hoaxes in the West are more spread in the political context by politicians and science, here they are always associated with religion. Those who propagate use religious identity, attack religious leaders, attack religious organizations. In reading this

era, the one who explains the situation is precisely the kiai / ulama, religious leaders, not sociologists. This is self-criticism. Why are scientists late in giving explanations to the public? Because of two things. One scientist is still doubtful about the situation that occurred; and secondly because his explanation would be considered partiality on the part of one who competed in politics so that scientists would avoid him being mentioned

One shift that is happening now is that social media is the dominant and most important source of information for our society. Even social media is also the main source for religious information and knowledge. Modern society depends on information sources, especially from their Facebook timeline. Though not all information obtained is true. Various studies have shown that social media has become a platform for spreading false news. Many news channels formed by political ideology groups frame all news based on their ideological interests. Instead of social media being a venue for public space to create positive political participation, it is social media that negatively influences public debate, such as spreading false news and creating 'echo chambers', that is gathering of like-minded users who become isolated from alternative opinions. The ferocity of false news and hoaxes is out of control and common sense.

This research is classified in the study of "religious mediation", the process by which religious practice is highly dependent and heavily influenced by social media (Hjarvard, 2015). The research is based on a series of mediation studies that have been done a lot, but there is still very little research on religious mediation. Among the studies on religious mediation that have been conducted are research (Burroughs & Feller, 2015; Eisenlohr, 2016; Hjarvard, 2008, 2008, 2008, 2012, 2015, 2016; M. Lövheim, 2016; Mia Lövheim, 2011; Lövheima & Lynchb, 2011; Morgan, 2011, 2011; Scannell, 2016; Setianto, 2015). Research on the mediation of religion in Indonesia is still very little. Among them is research by Setianto (2015). And even then it is still very limited to the use of the inter-

net and radio, not yet examined the social transformation of religion that occurs after many people use social media such as Facebook, Twitter, Instagram and YouTube.

RELIGION AND INTERNET

The relationship between Muslims and the internet is described by Gary Bunt as follows: "Online and offline activities are increasingly difficult to separate. The separation of religious activities between the 'virtual' and 'real' world is increasingly difficult to maintain. It is true that there are many elements of social space and Muslim communities that are not online. But the internet is now an important location for communication, identity development and community network development for more and more Muslims in the 21st century. "(Gary Bunt, 2009: 311).

The internet also provides space for various expressions that cannot be expressed in the offline space. Lovheima and Lynchb (Lövheima & Lynchb, 2011) emphasized that to understand contemporary expressions, they must pay attention to online debates. Religion in contemporary times is shaped more by the logic of new media. "Along with the transition to studies of lived religion and popular culture, there is an increasing recognition of the importance of the media in contemporary religious life, the circulation of religious symbols and cultural products, and wider public involvement with religion." (Lövheima & Lynchb, 2011: 111). Religious scholars have referred to this phenomenon as "mediatization of religion" ((Hjarvard, 2011a; Mia Lövheim, 2011; Lövheima & Lynchb, 2011; Lynch, 2011), namely cultural phenomena where religious expression is carried out through the internet and online media. with mediatization, a concept that refers to "social change in contemporary modern society and the role of media and communication mediated in this transformation" (Knut Lundby 2009: 1). The impact of the internet on our daily lives can be illustrated by Lipman's writing following:

When things that are far away and unknown and complex are communicated

to large masses of people, the truth experiences considerable and often radical distortion. This complex is made simple, hypothetical into dogmatic, and relative to absolute. Even when there is no deliberate distortion by censorship and propaganda [. . .] Public opinion about the masses cannot be calculated to capture regularly and precisely the reality of things. There is a tendency attached to opinions to feed rumors excited by our own desires and fears. (Walter Lippmann 1989: 25)

ONLINE RELIGION & RELIGION ONLINE

Christopher Helland (2000) examines online texts related to religion in the bulletin board system (BBS), chat rooms, and websites. Analyzing the textual content of this sample, he believes there is a difference between online religion and online religion. Online religion refers to an active, collaborative, participatory online environment. Religion online is found in an online environment where information is controlled by organizations or religious leaders, and users can only passively accept or reject this information. Helland arrived at this conclusion by examining how online text was produced. Through this critical analysis, Helland helps us understand the status of online religious participation by conceptualizing digital religion through reading texts and asking: How are these texts made? Who wrote it? Are they collaborative or single writers? Do they oppose the authority of traditional religion or force it? Examining texts available in the online environment using textual analysis methods helps Helland, and helps other digital religious scholars, unpacking the various meanings of texts and bringing textual evidence about trends and phenomena into their analysis of the relationship between religion and digital technology.

First generation publications are usually limited to "computer-mediated communication" (CMC). Gary Bunt's (2000) study entitled "Virtually Islamic: Computer-Mediated Communication & Cyber Islamic Environments" how the internet also affects non-Muslims view Islam and matters relating to Muslims. How multimedia applications are integrated into the website, allowing surfers to listen and see 'sermons' delivered thousands of miles away and to take on new opportunities for religious experience; how Muslim organizations network globally through electronic media, and how it impacts on understanding Islam and Muslim identity; how can Muslims and non-Muslims approach Qu'ran in its digital form; how the internet is used to present a variety of dialogues relating to Islam, often reaches a wide audience where other forms of communication are highly censored. Another of Gary Bunt's research works is "Islam in the digital age: E-jihad, online fatwas and cyber Islamic environments" (2003); iMuslims: Rewiring the house of Islam (2009); Rip. burn. pray: Islamic expression online (2004); "Islam @ britain. net: 'British Muslim' Identities in Cyberspace. Islam and Christian-Muslim Relations "(2000); "Surfing Islam: Ayatollahs, shayks and hajjis on the superhighway" (1999).

INTERNET AS DARUL HARBI

Religion is the number one topic that Indonesians like in social media talks. Almost every day we find religious topics posted on Facebook with various streams. Every day an account can post once or five times. It can even be found easily someone posts 10 times daily religious posts. Compare with Scandinavia for example. Every person once a month likes a share or religious post. Once a week one in four people read or share religious posts. (Lundby, Hjarvard, Lövheim, & Jernsletten, 2017). In Indonesia religion becomes an arena of ideological and political contestation on the internet and social media. Why did it happen like that?

The internet and social media as a place for information technology to emerge and develop again become an arena to repeat the religious khilafiah debate that occurred in the 1970s, as well as a global war due to the war in the Middle East. Especially since the popularity of cheap smart phones, the internet has become a place to express the inte-

rests of preaching religious ideologies that are considered purer. Wahabi Salafi groups originating from urban educated groups and have better technological abilities coloring the internet so that the majority of religious content on the internet is more colorful Salafi Wahhabi, a stream that emphasizes individuality where everyone can directly access the Scriptures without teachers and on understanding who are exhausted from the scriptures, and do not like the influence of culture in religious expression. In 2015 and 2016, the peak of social media was colored by battles to blame the practice of worship and religion in Indonesia that was not in accordance with Wahhab religious understanding. It happened like repeating tapes in the 1970s, with a harder and broader escalation because it involved hoaxes and scorn.

What is happening in the Middle East is increasingly hardening the intensity of the news that is happening on the Internet. Indonesia became affected because of the discussion then relating to the nation state, the struggle for the Khilafah, support for the Islamic State and blaming the state ideology namely Pancasila. The harshness of the discussion's intensity seems to confirm that Indonesia has virtually become a darling harbi which must be beaten with various ideological attacks online. Of course the accounts that appear to defend the practice of ahlus sunnah waljamaah, and defend the state ideology. Nahdatul Ulama as among the organizations that fortify Aswaja and Pancasila did not escape attacks. After his guards were attacked, his leadership's turn was attacked, and his organization was also attacked online.

In his research, Lundby et al., (2017) found that the most preferred topic was "news about religion" not about religion and religion, religious rituals, or art and religion. When Lundby gave topics such as religious news, religious knowledge, culture and religion, religious rituals, the most preferred was the religious news. According to Lundby this happened because most of the Scanndinavians viewed religion as related to conflict and in the survey it was found that the media needed to be more critical of re-

ligion.

Other Scandinavian, other Indonesian. In my opinion the most preferred are (1) political statements of religious leaders who will then be shared everywhere; (2) religious enlightenment such as recitation; (3) religious arts. During the election, the most crowded was the news that the anti-Islamic regime. Outside the election the target were NU, Kiai Said, and Banser. The 2019 elections still emphasized how much Indonesia was still very much influenced by political flow.

NATIONAL DEFENCE

The growth of the internet and social media has radically changed not only how we produce, consume, and disseminate information, but also the way we communicate and interact with each other. The influence of technology has transcended the boundaries of cyberspace and has shaped various aspects of our real life. As a result, it adds complexity and raises new challenges to our already complicated way of living. Many of the 'new' aspects brought about by the internet, both positive and negative, are only extensions of the moral life we lead in the 'real' physical world. But, (...), some of the changes brought about are not always familiar and consistent with our culture, values and moral standards. For some people, the anticipation of the unknown and unknown brings joy and hope. For others, this brings fear (Lim, 2013: 146).

Can fake news affect national security? Various studies have shown that although 100 cyber soldiers can tear apart 100,000 troops with full armed forces. A country is in turmoil because of hoaxes and fakewnews. XXX research shows that the fall of Syria, Iraq and Libya is due to the hoax invasion that cannot be held by the Syrian social culture infrastructure. Social media became the mainstay of the Syrian revolution's movers when it first appeared in 2011. Patrick Howell O'Neill in 2013 wrote that the Syria War was the first social media war in his article entitled. "Why the Syrian uprising is the first social media war". How Social Me-

dia was used in the crisis of that time, Teresa Salvodoretti wrote:

The role of social media has evolved over time. Initially, for the first few months since the protests began in Syria, it was used on each side of the conflict, to provide information and misinformation. These days, it is not only a way to report certain aspects which are censored by the mainstream local media, but also an alternative way to create a kind of structure for the opposition. His role has become very clear that it has been defined as "the first social media war".

From various records that national endurance was through hoaxes and hatred. Hatred of the government, state institutions especially the police and the army and later the ulema. The target is for state institutions and ulemas to no longer be authoritative. Residents do not hear anymore government leaders or religious leaders, so the country will be chaotic. "What's more disturbing is that the internet itself has nothing to regulate. It is not owned by anyone and was never designed for this kind of purpose. How much can we leave the connectivity provided by the internet not managed even though we are leaving a very important service? "

ECO CHAMBERS

We are now clearly in a state of national disunity. Divisions between citizens in crossing political lines are very striking and disturbing. There are many divisions and misunderstandings out there. There is mistrust and anger too. Social media contributed to the split. For the first time the Indonesian nation was polarized into two large groups, the cebong group and the kampret group. Party activists and followers who are not sportsmanlike, who continually question the basis of the state, which will create a constant uproar. Now the group migrates to social media, and conducts campaigns. Regarding the dangers of social media, Cass R. Sunstein (2017) calls the term "echo chamber", which is a "a metaphorical description of a situation in which beliefs are amplified or reinforced by communication and repe-

tition inside a closed system", a metaphorical description of the situation in where belief is strengthened or strengthened by communication and repetition in a closed system. In his book Cass Sunstein, author of the New York Times bestseller, Nudge and The World, shows how the internet today is driving political divisions, polarization, and even extremism. The online world creates "cybercascades," exploits "confirmation biases," and helps "polarization enterpreneurs" "polarization entrepreneurs." Online fragmentation jeopardizes the shared conversation, experience and understanding that are the sources of democratic life. As a solution, Sunstein proposes practical and legal changes to make the Internet more friendly for democratic discussion. This change will take us out of the cocoon of information by increasing the frequency of unusual and unplanned meetings and exposing us to people, places, things, and ideas that we will never choose for our Twitter feed.

As the Internet grows more sophisticated, it creates new threats to democracy. Social media companies like Facebook can sort us more efficiently into like-minded groups, creating echo spaces that strengthen our view. It is no coincidence that on several occasions, people from different political views cannot even understand each other. It is also not surprising that terrorist groups have been able to exploit social media for deadly effects. Here are a few excerpts from Sunstein from his book #Republic: Divided Democracy in the Age of Social Media:

"Echo chambers can dictate people to believe in lies, and it may be difficult or impossible to fix them. Falsehood takes over. One illustration is the belief that President Barack Obama was not born in the United States. Because falsehood is lost, this one is not the most destructive, but fried issues reflect and contribute to politics of suspicion, mistrust, and sometimes hatred (Sunstein 2017: 11)

"You can be radical in the sense that you believe, unequivocally, a position that is in the mainstream of politics - for example, that the political candidates of your choice are not only the best but far better than

alternatives, and that other choices will be disastrous (Sunstein 2017 : 11). "

RELIGION AND SMARTPHONE

Smartphones and social media change human experience how to experience religion. Religion becomes something and social media is just the latest developments to force a change. Philip examines how smartphones change the way people religion. Smartphones are changing how to be religious. Beadle compares the reactions of social media and print. According to him, during the printing era, we are still proactive. The era of social media is mostly reactive. We only ride in train cars that are riding. Contemporary humans can no longer avoid smart phones. Therefore, smartphones influence how they practice their religion. Mosques and churches are also forced to use online technology and WA to communicate with their worshipers. Today many people read us holy through their smartphones. This practice affects how they treat the scriptures. They consider the scriptures Like wikipedia. According to Philip, how the holy book is read affects how the holy book is interpreted. According to Philip, the scriptures that are read through the monitor are more literally articulated than read by print. The holy book feels like Wikipedia rather than the holy book. Literal interpretation can result in fundamentalism. According to a survey conducted by the Pew Research Center lulled by social media and the decentralization of religious activities fewer people attend church services.

Everyone talks about religion. Religion becomes unclear which one is true and which one is a hoax. Only those who learn from the ulama understand what true religion is. As a result of this waste in social media produced by masking religion, it is now emerging.

SOCIAL MEDIA AND SOCIAL CHANGE

In the Middle East the use of social media has spawned Arab Spring (Howard et al., 2011). Examining what happened in Egypt and Tunisia, Howard made three conclusions: (1) social media played a major role in the revolutions in Egypt and Tunisia; (2) movements on land begin with online activities; and (3) online media is an arena for spreading the idea of democracy. Because of the dominant role of the internet, Niekerk, Pillay and Maharaj (Niekerk, Pillay, & Maharaj, 2011) refer to Arab Spring as a social information warfare. In both countries it combines street protest and online posting.

The impact of online on online reality cannot be underestimated. The war in Mindanao is a result of narratives on social media (Vergani, 2014). Online information is a part of daily life, so to understand conflict, for example, it is necessary to see which voices are highlighted and discriminated online and offline (Shelton, Zook, & Graham, 2012). Therefore political organizations and social organizations use "digital practices" to influence and move the community (von Bülow, Vilaça, & Abelin, 2018).

Why Can People Eat HOAX? What can be influenced by hoaxes is not only people with low education. The doctor doctor also got a hoax. Everyone can be affected by hoaxes because of their dependence on smartphones. Whereas anyone who matches his political reference will influence more easily than a hoax about people who don't like it. Hoax about religion will usually affect people who are not qualified in the field of the discipline.

ONLINE RADICALIZATION

Many people experience radicalization through the internet. Why do many young people become victims of radicalization? Because young people are interested in new ideas. They gain identity by fighting authority. Can be religious authority or parental authority.

Terrorists in Lybia and Iraq have used social media as part of their operations (Klausen, 2015). Most of them use tweeters. From the battlefield, some ISIS actors use smartphones for their publicity. But only certain people are allowed to use cellphones. The publicity was then shared by their net-

work in the United States or in the United Kingdom. According to Klausen, terrorists use social media as a "theater of terror" with the aim of showing their acts of terror to frighten more masses.

Klausen has examined 536 tweeters inferring mostly about doctrinal propaganda and they used pictures as propaganda. They sell the dream that the situation in Syria and Iraq is very Islamic and they will get great social security.

The internet has given rise to new fundamentalism. The internet has been used as the main front to win the ideological battle (Cloud, 2007). Internet forums have become the main field for campaigning for ideology of struggle. "Virtual propagation of Jihadism proceeds apace, with an exponential growth in Jihadist websites from fourteen to over 4,000 between 2000 and 2005 alone" (Awan, 2007: 76). The internet has brought up online clerics, which has shifted the authority of traditional kiai.

DIGITAL NATIVE

Why does the above phenomenon occur? Because of the large role of social media and the internet in human life. Marc Prensky (2001) marks the emergence of a very intense generation in the use of digital gajet in his book Digital Natives, Digital Immigrants. According to him, "The arrival and rapid spread of digital technology in the last decade of the 20th century has changed the way students think and process information, making it difficult for them to excel academically by using outdated teaching methods on that day. In other words, children children raised in the digital world, which are all media, need a media-rich learning environment to attract their attention, and Prensky is dubbed these children as "digital natives". Why are they so easily influenced by images and messages? targeting hippotamus by presenting panic and threatened situations so that they don't think much.

Smartphone users in 2018 are estimated to be 105 million people in Indonesia. Every person has two smartphones, so the number of smartphones is greater than the population of Indonesia. Indonesia is the fourth largest market in the world.

PRIVATE EXPRESSIONS

One of the big changes with social media is that people look for more personal religious experiences. Tweeting verses allows personal expressions of faith, so they can choose the verses they want and avoid others. According to Heidi Campbell of Texas A&M University, who studies religion and digital culture: "People are looking for a more personalized religious experience". Menshare their chosen verses allow millennial generation to determine their own reading verses in the choices made by priests or scholars in each of his sermons. In European experience, the most widely dishere are verses that contain the teachings of inclusive and secular morality. Much to do with personal struggles and how to overcome crises than about the majesty of Allah. While among traditional Muslims and Sufis, the internet has become a means to share the majesty of Allah, meditation and other themes of spirituality.

According to Campbell, pick-and-mix religious beliefs are actually not new. The internet and social media help make the practice more concrete. "We have more access to more information, more viewpoints, and we can create a spiritual rhythm and path that's more personalized." A popular practice, millennial generation of short pieces on the internet, for example 140 characters tweet and also a triple video minute. With the internet everyone is a religious expert, and people learn religion by relying on WA shares or Facebook posts. Does the millennial generation not need clerics? Not entirely like that. Millennials are increasingly able to recognize the figure of the ulema because of the internet and social media. And from knowing that, they can meet and love him. Knowledge is a lot, but the name is a little blessing. Can only be obtained from scholars.

CONCLUSION

Millennial generation refers more to online

content than to pesantren. Therefore, the discourse on millennial generation diversity will be largely determined by the content available online. The future of our nation is also greatly affected by the presence of positive content. Hoaxes can damage the joints of the nation. Especially hoaxes that smelled of religion, can damage the nation and damage religion. People tend to be negatively affected by hoaxes, therefore law enforcement needs to be on online content. This book will discuss step by step the changes that occur with the help of concepts that develop in the science of communication and sociology and anthropology of contemporary religion.

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