

Impact of Terrorism and the Role of Media in Islamophobia Propaganda (Systematic Literature Review)

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Abstract

The terrorist movement has often been heard of, both in Indonesia and from other parts of the country. Several studies discuss whether terrorism is included in the impact of globalization where the movement quickly spreads with globalization and becomes a form of transnational movement that eventually enters other countries and develops rapidly and promptly distributes ideas to existing ones. First, identify the article. The article was taken from the publications of various authors using a database from Scopus. The next step is to enter the keyword "ISLAMIC TERRORISM" in the publish column and be given a discussion of the year of publication only for the last few years, namely from 2018 to 2021. The media plays an essential role in acts of terrorism, both in spreading networks to acts of terror. Cyber terrorism is ubiquitous, it is more flexible than traditional terrorism, and cyber-attacks mostly occur in the country of origin. Thereby discussing the complex features of cyberterror networks and identifying some of the geostrategic implications of cyber strategy. The public should be able to sort out the information they get to the stage of proving who the terrorist network is involved in the terror act. It is hoped that this will be able to consume information wisely and not be carried away by propaganda that can endanger oneself, family, and society.

Keywords

terrorism; media; propaganda; Islam



I. Introduction

Terrorism itself develops and has a different definition depending on the point of view used. However, if the outline is drawn, terrorism can be interpreted as violence or threats aimed at a society where the action contains political goals or motives carried out by non-state actors (Johnston & Bose, 2020; Koehler & Popella, 2020; Mansour, 2018; Schuurman, 2020; Simi & Windisch, 2020; Comer, 2019; Corbet et al., 2019; Jetter, 2017; Williamson et al., 2019). Terrorism is no longer a taboo subject to discuss since the emergence of the terrorism movement has led to many scientific and cultural studies discussing the existing terrorism movements. The terrorism movement itself moves through many ways and platforms (Commons & Duong, 2019; Honig & Yahel, 2019; Korotayev et al., 2021; Onat, 2019; Young, 2019). Both have approaches, doctrines regarding thought, and radical movements to lure someone into the action. The goals of the terrorism movement also vary, starting from creating fear, symbols of resistance to a system by using violence, carrying out propaganda, and so on (Godefroidt & Langer, 2020; Honig & Yahel, 2019; Ruiz Estrada et al., 2018; Saiya, 2019; Crijns et al., 2017; Lanouar & Goaid, 2019; Saiya & Scime, 2019). This ultimately makes the separatist movements appear and disturb the peace because of the many threats that arise from these actions.

The terrorist movement has often been heard of, both in Indonesia and from other parts of the country. Several studies discuss whether terrorism is included in the impact of globalization where the movement can quickly spread with globalization and become a form of transnational movement that eventually enters other countries and develops rapidly and quickly distributes ideas to literature. there is. But it is still controversial because many assume that terrorism itself can promptly spread. After all, the syndicates of the movement are people who don't even agree with globalization (Khan & Ruiz Estrada, 2017).

The existence of this movement has caused harmful stigmas because at the beginning of its emergence, it often used or carried a background from an area or region based on a belief. This causes many to speculate that acts of terrorism are actions brought by a group from a particular area and are a belief movement. An example is the Al-Qaeda Movement, which was based on Osama Bin Laden's disapproval of liberalism driven by the United States of America at the beginning of its emergence. So Osama Bin Laden created a movement that aimed to establish an Islamic state, which created political upheaval from fundamentals, radicals, extremists, and eventually became a terrorist movement. Al-Qaeda itself carries out many acts of terror that ultimately cause fears created among the people, thus creating an Islamophobia that spreads and worsens society's stigma (Chan, 2020).

Islamophobia itself has become a big problem in Islam. The rapidity of information technology causes propaganda news to spread and quickly adds to Islamophobia's rhythm. Not only Al-Qaeda, the emergence of the Islamic State of Iraq and Syria (ISIS) can create propaganda and cause fear in Islamic countries and some countries that are targets of terror. ISIS is a terrorist movement that benefits significantly from information technology wherein, carrying out propaganda and presenting their acts of terror, they can become a mass spectacle and succeed in crushing the enemies of ISIS itself. The media created by ISIS is the Dabiq E-Majalah which the public can easily access (Andersen & Sandberg, 2020).

Another technology used by ISIS itself is drones, CRBN, and other information technology. ISIS can innovate and improvise with all the technology used by the movement to spread propaganda and mass recruitment so that the delivery of information, propaganda, and the spread of terrorism networks can be easily carried out (Tnnessen, 2017). ISIS themselves have created networks that have entered countries outside their territories because ISIS has indeed become a transnational movement that can spread rapidly. For example, in Indonesia, it is known that ISIS has become Jamaah Islamiyah and already has many masses in its movement.

Propaganda and acts of violence that are used for public consumption themselves are indeed created to create fear both from the community as well as to the target or enemy of terrorism, thus creating Islamophobia where until now foreign countries such as the United States have a phobia which eventually causes Muslim people in that country to often get acts of discrimination as a result. This is further strengthened by the 9/11 attacks on the United States, a phenomenon that defies morality. By considering alternative explanations and applying a thought experiment, Baudrillard's claims must be rejected because they are based on invalid premises and inconsistencies. Troubled assumptions include Baudrillard's assertion that terror is an effective strategy and the only means available to marginalized groups seeking to oppose Western globalization. We argue that contemporary terrorism cannot transcend the boundaries of morality (Mukhlis & Naupal, 2019).

A link between the media and terrorism in causing Islamophobia is visible, but there is still a lack of studies discussing its correlation. Therefore, this paper will try to discuss how terrorism and its relationship with the media create an Islamophobia among the public.

II. Literature Review

In this research, in this fast-paced and technological era, the mass media have an essential role in informing the public about events around the world and shaping their opinions. However,

one of the mass media's main issues is represented by terrorist propaganda. Today, terrorist attacks are becoming more frequent, and we argue that, because of their social and emotional intelligence, terrorists have the power to manipulate not only people but also the mass media. This paper aims to assess how Romanian and foreign online mass media channels present information about Islamic terrorist groups and the activities developed by them to raise awareness about propaganda material and the role of mass media in promoting it. To do research, content analysis was used as the method. Thirty-six news stories presented online by Romanian and foreign mass media channels were analyzed. The study results revealed that Romanian mass media channels used more words with aggressive content, and foreign mass media channels focused more on religious and cultural-geographical content (Coman et al., 2021).

This study analyzes the background and mode of operation of more recent jihadist terrorists who share the same factors and characteristics usually associated with non-political violence, such as mass murder and gang violence. In other words, the potential for the birth of terrorist acts identical to bombings, suicide bombings, and criminal acts such as robbery is necessary (Priadi, 2018). Terrorism is a reality everywhere globally, focusing on a historical and sociological approach (Dione, 2018). Thus terrorism can be an ideology that likes intimidation, such as acts of violence against innocent people in a country with certain motives (Munawir, S. 2020). Their attacks appear to be fueled not by direct instructions from formal hierarchies but by a propaganda push produced and disseminated by media-savvy and networked terrorist groups. Therefore, explaining how this "recruitment" effort works is necessary. With its understanding of the relationship between mediated meaning and individual experience, cultural criminology can provide such an analysis. This article presents a qualitative document analysis of 32 propaganda magazines produced by the Islamic State and Al-Qaeda. This shows that they contain more than just religious rhetoric and military strategy. Instead, they are part of a process that crystallizes a jihadi subculture that appeals to disaffected and/or marginalized youth seeking pleasure. These magazines foster violence by constructing a militaristic style that celebrates the status of lawbreakers, where violence is eroticized and aestheticized. They idealize the idea of jihad terrorists who are tough and willing to carry out brutal violence. The lifestyle depicted offers the possibility of imminent heroism, joy, possession, and fame, themes that are often embraced by traditional Western consumer culture. Instead, they are part of a process that crystallizes a jihadi subculture that appeals to disaffected and/or marginalized youth seeking pleasure. Magazines sometimes use street jargon, urban music, fashion, movies, and video games (Sunde et al., 2021).

This research studies Al Qaeda after 9-11 experienced a period of stagnation that is trying to be improved through a re-branding project. Critics of this approach, Islamic State claims that al Qaeda is an elitist organization that has facilitated the stagnation of the Salafi Jihadist project. In an attempt to claim dominance over jihad, ISIS seeks to discredit Al Qaeda through a process presented as an ideological correction linked to Islamic eschatology, sectarian agitation, permissive violence, and the caliphate. After ISIS took control of large swathes of territory in Iraq and Syria, arguments proliferated that ISIS had surpassed al Qaeda. Because the caliphate has collapsed, what effect will this have on al Qaeda's fate and strategy? It said the Islamic State had given al Qaeda's strategic approach with renewed vigor to help ensure its survival and pursuit of revival. Al Qaeda acting in harmony with the concept of a meta-strategy for survival, has turned existential threats into advantages by rejecting ISIS methods, engaging with localism, and pursuing rebranding by positioning itself as a moderate alternative (Turner, 2019).

This study focuses on intervening critical terrorism studies and vernacular security conceptions to state that social media has become an essential arena for constructing terrorism and (in) daily security. The rich, multimodal data of social media provides a vital means of understanding the digital form of every day (in) security construction that discusses, subverts, and parodies the dominant terrorism and security narratives after the rise of the Islamic State group. Methodologically, this argument is pursued through a thematic analysis of YouTube videos written by a French Muslim opposing the ISIS threat to his hometown of Marseille and the Twitter responses generated by multiple authors. By tracking vernacular discussions about

(in)security across social media platforms, This article shows that, while some intertextuality exists, cross-platforming changes the form and substance of security discussions. In this sense, the local Marseille urban environment's symbols, features, and characteristics are the dominant symbolic resource used, reconstructed, and used to structure and subvert everyday discussions about (in)security. The dominant theme crossing YouTube and Twitter is that users perceive French security services as powerless, and the fight against ISIS can paradoxically only stem from local vectors of insecurity, crime, and violence associated with the ongoing proliferation of organized crime in Marseille (Down, 2021).

This study discusses the global terrorism narrative exemplified by the Islamic State (IS) media strategy. The authors conclude that IS's soft power is based on culture, political ideology, and foreign policy. Sources of 'soft power' are the elements and images that allow IS to gain control over consumers. Throughout its existence, IS has promoted itself as a popular and attractive 'global brand,' skillfully using foreign policy information and strategies. The wide range of content distributed over the internet exponentially increases the audience that terrorists may be interested in. Such organizations can distribute content over the internet without being under external control. The promotion of extremist rhetoric through more and more Internet platforms encourages acts of violence, which is also a common trend. Terrorist propaganda in cyberspace is aimed at various purposes and audiences. It adapts, in particular, to reach out to potential or actual extremist supporters who share the same extremist ideology (Issaev & Shishkina, 2019).

A research award from Facebook supported this paper as part of the research project 'Content Policy Research on Social Media Platforms'. The views and conclusions expressed in this document are those of the authors and should not be construed as representing the policies, express or implied, of Facebook. In this article, Charlie Winter challenges the use of the word 'propaganda' in the contemporary discourse around war and terrorism. He considers the case of the Islamic State, using it to show that the term as it is conventionally understood is an inadequate tool to describe the various tactical and strategic approaches to communications used by insurgents today (Winter, 2020).

This study focuses on the media image of Islamophobia depicted by the Cable News Network (CNN) and its implications for international relations. This study uses a qualitative methodology (Kurebwa & Muchakabarwa, 2019). The findings of the study show that the media have the power to influence people's perceptions of the stereotype of Islam as a terrorist organization and unite the Islamic religion and Muslim culture with terrorism. The study also found that Islamophobia does have a relationship with how Muslims are represented in the media.

This study recommends that media houses have media ethics, laws, and policies that force journalists to be more accountable and objective when reporting on religious, racial, and cultural issues to eliminate offensive communications and religious intolerance. This paper uses the Wittgensteinian discourse analysis method to analyze Donald Trump's speeches and interviews (Waikar, 2018). After that, hegemonic neoliberalism then attempted to neoliberalism the belief system. This paper argues that hegemonic neoliberalism has an Islamophobic "face" because it "puts aside" Islam and Muslims to justify its neo-liberalization of Islam and Muslims. Thus, this paper defines neoliberal Islamophobia as a conceptualization of Islam and Muslims instead of neoliberal values. Altogether, Trump's speeches and interviews contain five Islamophobic narratives: (1) Radical Islam is the sole cause of terrorism; (2) radical Islamic terrorism is a global existential threat; (3) Muslim refugees and immigrants are a threat to American security; (4) proposals to suspend the entry of Muslim refugees and immigrants to the US; and (5) a false humanitarian policy to establish a safe zone for Muslim refugees in Syria. Finally, the paper concludes with policy implications.

III. Research Methods

This study aims to examine various scientific articles that discuss the impact of terrorism and the media in propaganda that have been published in reputable international journals. In

addition, the review article in this study is directed at the conceptualization of the study of terrorism and media development, which will be explained through the following questions, namely: (1) How are the themes related and grouped in the topic of the study of the impact of terrorism and the media in Islamophobia propaganda? (2) What is the most dominant theme in studying the impact of terrorism and the media in Islamophobia propaganda? (3) What are the topics related to the study of terrorism and the media in IslamoPhobia propaganda?. These questions are explained based on the topic of the study, framework, and previous research findings indexed in the Scopus data. The articles reviewed in this study went through the stages of (1) searching for articles that matched the theme of the discussion and (2) mapping the topic.



Figure 1. Article Review Process

Articles are searched in several stages. First, identify the article. The article was taken from the publications of various authors using a database from Scopus. The next step was to enter the keyword "ISLAMIC TERRORISM" in the publish column and discuss the year of publication only for the last few years, from 2018 to 2021. The search resulted in 456. Next, articles are verified based on relevance criteria, H-index articles, and studies discussing the relationship between terrorism and the media in Islamophobia propaganda. In addition, the verification stage focuses the literature review on 78 items that are considered highly relevant to the research topic.

IV. Discussion

4.1 Linkage and Grouping Themes

In this section, concepts are described in several visualizations related to the theme of this research, and 78 of them are identified in 456 articles. Furthermore, the results of their review with VOSviewer revealed seven groups of concepts. Figure 1 shows the concept names derived from the cluster density view. Furthermore, the color code used for each is used to see a list of concepts that stand out from each cluster. The aim is to identify as many themes as possible that were frequently discussed in previous studies and use them in future research. Looking at Figure 1, it can be seen that the different colors of each cluster distinguish the density of clusters.

Identification in the form of mapping in Figure 1 can help researchers, especially those just starting their research from scratch. When they find an interesting topic in a particular field, which they want to know about, they can read articles related to that topic with the help of this study. In Cluster 1 Concerning Al-Qaeda Terrorism, Civil War, Counter-Terrorism, Discourse Analysis, Gender, Global Terrorism, Identity, Indonesia, Islamic Extremism, Islamic State, Malaysia, Media, Philippines. Then the second cluster is *Islamic State, Al-Qaeda, Bangladesh, Countering Violent Extremism, Foreign Fighters, Ideology,*

very free information, not necessarily credible. With the chaos of information on the internet, it can be difficult to quickly determine which information is good. The first impression to determine the quality of report is to look at the design or appearance of the website. Most of the sources on the internet do provide correct information. However, there are several sources that terrorist groups can create or monitor to monitor their targets, most of whom are children affected at a young age. Terrorist groups can manipulate facts by providing false evidence.

Easy access provided by terrorist networks. This causes the spread of terrorism to grow rapidly. Brainwashing practices are carried out by syndicates who can enter organizations or are known as ordinary people. Usually, this is done by an emotional approach to targets that can be brainwashed and eventually incorporated into the syndicate. The increasing prevalence of terrorism syndicates has spawned acts as a representation of terrorism, both bombings and shootings, which were initially carried out by acts of terror either through mass media or electronic media.

Historical flashbacks show that when the Prophet Muhammad first brought Islam, fear arose among the Quraysh in Mecca. They were afraid that a new power would come to power, so the Quraysh opposed and prevented the spread of Islam. The incident is almost similar to Islamophobia when there is a fear that Islam will emerge as a new value force, replacing old values in society. The essence of the arrival of Islam is to perfect the ethical method (compassion) through the enforcement of laws or rules so that human relations also have regulations to prevent injustice. The media plays an essential role in acts of terrorism, both in spreading networks and in acts of terror. Cyber terrorism is ubiquitous, it is more flexible than traditional terrorism, and cyber attacks mainly occur in the country of origin. Whereby discussing the complex features of cyberterror networks and identifying some of the geostrategic implications of cyber strategy.

The acts of terror that have been carried out have caused a lot of fear from the public. This resulted in a term known as Islam Phobia. The existence of a phobia related to Islam arises because many terrorist acts use symbols or calls in the name of Islam, such as a flag that reads Lailahaillallah, the call of Allahuakbar also uses attributes that Muslims often use. Especially at the time of acts of terror carried out by Al-Qaeda, which Muslims lead. These factors are what cause people's fear and even phobia of Islam. Furthermore, the existence of media propaganda also causes these accusations to reinforce fear in the community further. Finally, Muslim communities living in areas with a phobia of Muslims are discriminated against and ostracized.

Although even this act of terrorism cannot be said to have been carried out by Islam, the propaganda given and channeled through the media impacts Islam itself. This propaganda can spread very widely even when it is proven that Islam did not carry it out because it is ingrained that the syndicate indeed carried out these actions. In this case, the media plays a crucial role as an intermediary in supporting the spread and acts of terrorism.

V. Conclusion

In the 21st century, the development of the media is very modern, the media no longer uses conventional methods but develops digitally. The existence of acts of terrorism cannot be separated from the role of the media in it, and the media plays an essential and crucial role in mediating the spread and acts of terrorism. The public should be able to sort out the information they get to the stage of proving who the terrorist network is involved in the terror act. It is hoped that this will be able to consume information wisely and not be carried away by propaganda that can endanger oneself, family, and society.

The phenomenon of Islamophobia can be seen as a natural manifestation of the process of prejudice in a community, but several things need to be followed up so that prejudice between these groups does not become more acute so that it leads to long-term social conflicts that are detrimental to society. Right and positive awareness, an open perspective, a clear attitude to life, and psychological qualities in accepting the existence of other groups will help every group in this world's society to compete healthily, showing greater benefits to the wider community.

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