

Social Media as Safe Haven for Radicalism Amid COVID-19 Pandemic: Indonesia's Perspective

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Abstract— The Covid-19 pandemic has brought us so much uncertainty and change for society. Behind the uncertainty people are forced to adapt to the 'new normal' for every aspect of their lives. This new normal is also used by radical groups to make social media a safe place to carry out their activities. Although the use of social media to spread radicalism is no longer considered a novelty, but the pandemic has turned social media into a more convenient platform for radicals and extremists as more and more people are involved every day. Using qualitative methods, this study aims to analyze the threat of radicalism through social media which is a real threat to Indonesia during the pandemic and how the government's strategy is to deal with this threat. This paper finds that the number of social media users in Indonesia has reached 51.5% since the beginning of the pandemic and most of them are of productive age. The study concludes that the pandemic has expanded recruitment and radicalization through social media by reaching more people and spreading more narratives and hoaxes. To deal with these threats, the Indonesian government uses strategies to combat narratives, increase digital literacy, and block content and accounts to minimize the echo of radicalization on social media.

Keywords— COVID-19, radicalism, social. media, Indonesia.

I. INTRODUCTION

The development of information and communication technology at this time is increasing rapidly. Technology is essentially made to help and facilitate all human activities, but sometimes this technology is being misused by some people as a tool of their crime. Especially during the Corona Virus Disease 2019 (Covid-19) pandemic where technology is widely used by individuals to help them fulfill their life, ranging from formal work, to daily activities.

Citing from the International Telecommunication Union (ITU) report, it was found that the number of world internet users in 2018 increased to 3.9 billion, which that number is half of the world's population. The increase of the number of internet users in 2018 has also increased significantly in Indonesia, where according to the results of the APJII survey (2020), it was found that the number of internet users in Indonesia was 171.1 million, an increase of 27.9 million from the previous year which was only 143.2 million. In the last survey during 2019 – 2020 (Q2), it was found that internet user penetration in Indonesia had reached 196.71 million users. Therefore, there are 73.1% of Indonesian people currently use the internet. During the period of 2019 – 2020, use of internet in Indonesia has increased again, the current increase has something to do with the spread of the Covid-19 outbreak, which also affected Indonesia. Reporting from VOI (2020), the chairman of APJII explained that the increase in the number of Internet users in Indonesia was due to the online learning and work from home policies due to the COVID-19 pandemic since March 2019. With so many activities

being carried out online at home, internet usage will also increase.

The Covid-19 pandemic has forced the Indonesian government to issue a large-scale social restriction policy. According to the Coordinating Ministry for Human Development and Culture (2020), Large-Scale Social Restrictions are restrictions on certain activities of residents in an area suspected of being infected with Corona Virus Disease 2019 (Covid-19). The purpose of this PSBB is to prevent the spread of Covid-19 by limiting community activities, one of which is restrictions in the field of work. Every activity carried out by the community must also comply with 3M health protocols (wearing masks, washing hands and maintaining distance). Based on APJII data (2020), during the Covid-19 pandemic, social media was the top reason why Indonesians access the internet, where as many as 51.5% of Indonesians actively use the internet to access social media. Social media today is an application that is almost used by all people in the world.

With the widespread use of social media during the Covid-19 pandemic, there have been several threats and concerns about the misuse of social media for criminal purposes and other negative actions. One of the threats that arise is when social media is used by several parties to spread radicalism through social media. This is also confirmed by the Head of the National Counter-Terrorism Agency (BNPT) Boy Rafli Amar in Mashabi (2020), the spread of radicalism is not only done face-to-face. Currently, radicals are also spreading intolerant radical ideas through social media. Radical parties are

currently using the existing channels on their social media accounts to spread their radical understanding. According to him, during the Covid-19 pandemic, social media became one of the most effective means to incite the younger generation to be contaminated by radicalism. Particularly during this pandemic, the use of the internet and social media is increasing very rapidly. The head of BNPT also explained that currently the targeted group are teenagers aged 17 to 24 years. Where at this age they are still young, energetic, and still unstable about their identity.

Sunarto (2017), through his research discovered that the threat to the integrity of the life of the nation and state is caused by advances in information technology. One of them is the ease of access to the internet and social media, which makes it easier for people to receive information about radicalism, bomb-making, and crimes. This is added by the fact that handicap in literacy when interacting with online media was more or less influenced by the internalization of values obtained both from the primary internal environment, namely a well-integrated family (Setianto, 2018). Furthermore, the secondary social environment, where the informant interacts socially both in the neighborhood and in the educational environment that shows an attitude of tolerance in diversity and difference so that it is not easily influenced by content with radical nuances (Waluyo et. al, 2021).

This is also agreed from a number of scholars which highlighted that radicalization is now widespread in Indonesia, therefore the government needs the right counter-radicalization communication strategy in which may specifically utilize social media application to deal with it (Puspita, 2020). Ghifari (2017) also found that currently, the spread of radicalism in society on social media has been greatly contributed to the dissemination of radicalism, where social media became a propaganda medium to carry out intolerant actions, as a recruitment and training event, education, member network development to spread acts of terror and suicide bombings in Indonesia.

Zamzamy (2019) added that the advancement of internet media has allowed radicalism groups to recruit, propagate, and spread ideology. If in the conventional method of spreading radicalism it is necessary to meet with ideology carrier, then this method is now available through online methods. Radicalization is a process of seeking, discovering, adopting, and developing beliefs and extremes. the existence of online media is an instrument that has the potential to accelerate the radicalization process. From Aisy, et al (2019) we know that for dealing with this, the government has increased

cyber patrols to prevent the dissemination of content containing radicalism. Aside from that, the Ministry of Communication and Informatics carries out strict supervision of content disseminated through social media application which had cause an effect on recruitment patterns and the spread of radicalism (Sulfikar, 2018).

Moreover, Handoko (2019) elaborated that the role played by Ministry of Communication and Informatics in preventing radicalism is already taken where they continue to provide education to the public or the public about the dangers of the radicalism and continue to counter every radicalism-related content either through social media by sharing positive and peaceful narrative content. This effort taken due to the nature of radicalism in social media applications such as Facebook, Twitter, and Instagram which in the form of uploading content with different contexts. Interactions that occur on social media can be seen through the number of likes, shares, and comments. This number of interactions determines the reach of other social media users. The mention of radicalism-related word on social media is not only related to religious issues. Several other issues associated with the mention of radicalism are elections, politics, government, crime, and other social issues (Wahid, 2020).

Fanindy (2021), through his research also explain the results of social media as the first option for the younger generation in seeking instant information, so that they are easily exposed to radicalism content. The young generation is easily exposed to radicalism, because they are in the process of finding their identity, so they will be influenced easily by what they read. Also, because they are very familiar with how social media may grant them various information instantly, the extremist group using the same logic. They are initially spread radicalism in the name of religion to uphold the ideology of the caliphate and reject the democratic system through writings, books, magazines and upload them to social media which were considered more effective.

Fatkhuri (2017), explained that there are two supporting factors that trigger the spread of radicalism in Indonesia, namely:

1. Economic deprivation

Economic deprivation or lack of economic will encourage someone to act radically because they are depressed by frustration with economic problems. Economic inequality can also occur as a result of government discriminatory policies or policies that are deemed unfair by the community, thus encouraging people to act radically.

2. Political injustice

The rejection of a secular political system that is deemed unfair has triggered radical groups to replace the political system in accordance with Islamic sharia which is considered the most correct by them and is able to solve all problems. Global political injustice by Western countries can also trigger a strong reaction from Islamic groups in Indonesia. Moreover, radical groups in Indonesia do not like Western countries because of their invasion of Islamic countries such as Palestine. They feel that the injustice felt by the Muslim community in the Middle East is the responsibility of all Muslims in the world.

Later, the researchers will use Fatkhuri's theory to analyze the conditions and developments of radicalism and terrorism during the Covid-19 pandemic in Indonesia. In addition, based on the guidebook for preventing radicalism in the work environment of BUMN and private companies by BNPT (2020), it was found that there are indicators that characterize a group or individual as being radical, while the indicators include:

1. Intolerant, groups or individuals who have radical ideas cannot accept anyone who has bad views from their group, even they think that the party is allowed to be attacked and even killed.
2. Fanatic, this group or individual always thinks they are right, and always thinks others are wrong.
3. Exclusive, these groups and individuals tend to differentiate themselves from Muslims in general. They also tend to be closed and do not want to interact with the outside environment.
4. Anarchy, these groups and individuals tend not to hesitate to use violent means to achieve their goals. From the explanation of the indicators and theory of radicalism by BNPT above, researchers can use them to analyze whether these four indicators also occur on social media during the Covid-19 pandemic.

During this Covid-19 pandemic, the indicators of radicalism and radical actions above can enter and be carried out on social media. According to Michael (2010), social media can be interpreted as online media where users can easily participate, share, and create content and content from blogs, social networks, wikis, forums and the virtual world. Social media can also be defined as a group of internet-based applications that are built on Web 2.0 technologies and ideologies, which allow the creation and exchange of user generated content. Van Djik (in Rulli 2017), social media is a media platform that focuses on the existence of users, by

providing facilities for users when doing activities or collaborating. Therefore, social media can also be seen as an online facilitator that strengthens the relationship between users as well as a social bond. So based on the above understanding, it can be concluded that social media is an internet-based online media, which is two-way in nature, which provides facilities for users to interact, discuss, participate, collaborate, share, or create or share content, which functions as an online facilitator. which can strengthen the relationship between users as well as a social bond.

According to Taprial et al (2012: 29), social media has five aspects of superior characteristics that make it a strong choice compared to traditional media, while the advantages include:

1. Accessibility

Social media has easy access because it only requires little or no cost to use. Social media is also easy to use, it does not need to require special skills or special knowledge in its use. Social media makes it very easy for someone to connect with other people or communities, anyone with online access can participate in communities and conversations.

2. Speed

Information and content on social media will be immediately available to everyone on networks, forums and communities when the content or information is published. Social media is able to make users communicate without any external factors that get in the way, responses to messages can be delivered instantly almost without pause.

3. Interactivity

Social media has the ability to accommodate two or more communication channels. Users can directly interact with each other such as asking questions, discussing, sharing opinions or information, or sharing anything that makes others do it.

4. Longevity

Information or content on social media can be accessed for a long time, or even forever. Content and information may also be changed or updated at any time.

5. Reach

Social media and the internet offer unlimited reach for all available content. Everyone can access the content that we publish. Anyone can access it from anywhere as long as they have internet access.

The Taprial theory regarding the advantages of social media above will be used by the author to analyze the use of social media during the Covid-19 pandemic. So

looking at the prior arguments, during the Covid-19 pandemic, health protocols and government policies have limited people's physical movements which led to increased activity on the internet, especially on social media, of course this is a potential for the growing threat of radicalism on social media during the Covid-19 pandemic. Therefore, the authors eager to analyze more about the threat perception of radicalism via social media in Indonesia during the Covid-19 pandemic.

II. METHODS

Our study focuses on how social media can be a save haven for the spread of radicalism during the Covid-19 pandemic by maximizing the use of information and communication technology. In writing this scientific paper, the author uses a qualitative research method with a literature review approach. According to Creswell (2013), literature review is a research approach based on non-numeric data, which can be in the form of text and images, and data filtering is carried out to make interpretations of the literature review. With this research method, the author can obtain data collection through library sources such as journals, books, theses, research reports, and scientific articles with valid and reliable sources. In this case, the data obtained includes data released by the Indonesian government on their web pages and reports, newspapers, journals, books, websites, and other published materials that have a certain credibility.

III. RESULT AND DISCUSSION

Use of social media during the Covid-19 pandemic in Indonesia

The Digital Trends Report, a survey conducted by Facebook with YouGov, shows that more than 140 million Indonesians joined social media groups that were active during the month of the Covid-19 pandemic. Currently, Indonesia's population is 267.7 million people. There are 95 percent of respondents who claim to provide support, both moral assistance and household needs, to community members via social media during the Covid-19 pandemic. As many as 54 percent of respondents received moral support from their friends in the Facebook group and another 55 percent provided moral support via social media. More than half of the social media community thrives on digital platforms. A total of 67 respondents said community has become increasingly important during the Covid-19 pandemic. Furthermore, as reported by Kompas (2021), based on the latest report from marketing agency We Are Social and social media management platform Hootsuite, it was explained that more than half of the population in Indonesia was "literate" aka actively using social media in January 2021 during the Covid-19 pandemic. In a

report entitled Digital 2021: The Latest Insights into The State of Digital, it is stated that out of a total of 274.9 million people in Indonesia, 170 million of them have used social media. Thus, the penetration rate is around 61.8 percent.

During the Covid-19 pandemic, as of January 2021, active users of social media in Indonesia have grown by 10 million users or around 6.3 percent compared to January 2020. At the same time, internet users in Indonesia have also increased by 27 million or 15.5 percent, so that currently internet users in Indonesia are 202.6 million users. Based on the results of Rohmah's research (2020), it was found that from 50 random samples on Instagram, 80% of people agreed that social media could be used as a medium of information and 93% of people agreed with social media as a medium of information for Covid-19. Furthermore, Rohmah (2020) also explained that 80% of his research respondents agreed that social media could be an escape from all activities and problems. Social media has turned into a satisfying individual, entertaining his psychological state when bored, alone while doing isolation during the Covid-19 pandemic.

This increase in the use of social media is in line with the convenience provided by social media according to Taprial et al (2012), where social media has five aspects of superior characteristics that make it a strong choice compared to traditional media, while the advantages include:

1. Accessibility, social media has ease of access because it only requires a small fee or even no cost in its use.
2. Speed, information and content on social media will be immediately available to everyone on networks, forums and communities when the content or information is published.
3. Interactivity, social media has the ability to accommodate two or more communication channels.
4. Longevity, information or content on social media can be accessed for a long time, or even forever.
5. Reach, social media and the internet offer an unlimited range of all available content.

Meanwhile, based on a survey conducted by GWI in the third quarter of 2020 in Beritasatu (2021), Youtube is still the most popular social media in Indonesia. The number of YouTube users reaches 94% with the age range in the range of 16 to 64 years. The second popular social media in Indonesia is WhatsApp which consecutively followed by Instagram in third position.

In the report, Instagram rose to third place by displacing Facebook to fourth.

The threat of terrorism and radicalism in Indonesia during the Covid-19 pandemic

Aisy et al (2019), explained that radicalism is the forerunner to the formation of terrorism. Radicalism is an attitude that wants change as a whole and is revolutionary in nature, with a fast tempo, and against existing values with violence and extreme actions. During the Covid-19 pandemic, radicalism and terrorism activities still often occur in Indonesia. Even at the beginning of 2021, terrorist activities from radical groups are increasingly being carried out. It was a bomb terror attack in Makassar. A suicide bomber attacks the Makassar Cathedral Church, South Sulawesi. Police said the bombers were part of the radical group Jamaah Ansharut Daulah (JAD). The National Police Chief, General Listyo, stated that the four people were partners of L and YSF in participating in the study at the Villa Mutiara Housing. The housing was the location for the arrest of members of the JAD terrorist network some time ago in Makassar (Liputan 6, 2021). The terrorism act was carried out by suspect ZA by carrying out a terror attack with an airsoft gun inside the National Police Headquarters. In his statement, the National Police Chief said that ZA managed to break into the Police Headquarters complex through the back door and then went to the police post near the front entrance and carried out an act of terror. Based on the police report, it was said that ZA had left the post, but returned again and fired six shots (BBC News (2021).

From interview the researchers done with Indonesia Intelligent Agency (2020), the National Police explained that during the March 2020 pandemic until the end of 2020 it had suspected 143 people related to terrorism and radicalism. The Police revealed that the details of the 143 people who had been suspected were 97 from the Jamaah Ansharut Daulah (JAD) group, then 20 from the Jamaah Islamiyah (JI), then 12 people from the East Indonesia Mujahidin group (MIT), and 14 groups from the media. social.

The rise of terror and radicalism activities carried out by radical groups cannot be separated from the factors that support the spread of radicalism and terrorism in Indonesia. This is in line with Fatkhuri's opinion (2017), which states that there are two supporting factors that trigger the spread of radicalism and terrorism in Indonesia, namely, economic deprivation and political injustice. The first is related to the problem of economic deprivation. Reporting from Wijaya (2021) in BBC Indonesia, the Central Statistics Agency (BPS) noted that the number of poor people in Indonesia increased

by more than 2.7 million people due to the Covid-19 pandemic. It was noted that the number of poor people in Indonesia in September 2020 reached 27.55 million people, which is equal to 10.19 percent of the total population, an increase of 2.76 million people compared to September 2019 which reached 24.97 million people. This increase in the poverty rate cannot be separated from the mass layoffs carried out by several private companies affected by the restrictions imposed during the Covid-19 pandemic.

This is in line with previous research conducted by Fanindy (2021), which said that the poverty factor was one of the factors supporting the terrorism or radicalism movement in Indonesia, although this did not directly affect the spread of radicalism. However, poverty is easy to influence someone in supplying their needs, which gives birth to an economic approach in tackling radicalism and religious extremism. With widespread poverty, many Indonesians are trying to get income and material support from many sources. This can be used by radical groups and terrorists to be able to spread radical ideas, as well as recruitment by providing appeals in the form of providing material support.

Based on the results of research by Winata and Ester (2017), it was found that there was a significant negative relationship between social comparison orientation and dispositional gratitude for social media users. It can also be concluded that people who often make social comparisons through social media will feel less grateful. This is what radical groups can later use to increase their lack of gratitude, and decide to join radical groups to get material needs and other satisfactions. Radical groups can also ignite ungrateful people to protest the situation to the government and fight the government.

Second, there are issues related to political injustice. Many terrorist and radical groups have used government policies during the pandemic as a weapon to attack the government and influence the minds of the Indonesian people. When the economic condition of the Indonesian people is getting worse due to the Covid-19 pandemic. The government makes a policy that is considered unfair and detrimental to the small community, especially for the workers or workers. Reporting from Yahya (2020) in Kompas, in October 2020, the government and the Indonesian House of Representatives passed the Omnibus Law on the Job Creation Bill into law through a plenary meeting. However, the ratification of this bill received a lot of rejection and criticism from the Indonesian people. Many parties deplore the ratification of the Job Creation Bill. This bill is considered problematic and has the potential to harm the people, especially workers. Moreover, the ratification of the bill

was carried out during the outbreak of the Corona virus and pandemic.

This is in line with the results of Ruman' research (2016), which explains that rational choice occurs in conditions where each actor involved has certain preferences.

This preference is subjective, which is the basis for an actor to act in a certain way, or choose certain actions in his interactions with other people. Preferences in this context relate to tendencies, interests, desires that encourage a person to choose certain actions. People who are treated unfairly will have a tendency to demand justice from the government. This desire for justice can encourage people to be radical and fight the government.

Ruman explained that the actor had certain desires and believed that it would bring him some value. In addition to preferences, rational choice also occurs in conditions when an actor has certain interests. Interest can be a motivating factor for an actor to act in a certain way.

The interest in this case is to provide a force that encourages an actor to carry out various forms of social action, such as subordination-superordination, competition, including radical movements to get justice.

This political injustice factor is also explained by Waluyo (2021), which states that the emergence of terrorism movements and acts of radicalism in a country is caused by the dissatisfaction of several community groups in the political aspect.

This feeling of dissatisfaction then prompted the formation of radical groups which then led to terrorism, with the aim of confronting the government. In addition, Chaidir (2020) also explained that BNPT has tried to analyze four attitudes of terrorism and radical groups during the Covid-19 pandemic, namely:

1. Terrorist and radical groups try to spread the idea that the spread of Covid-19 is a punishment for infidels and opposes government policies to follow health protocols.
2. Terrorist and radical groups take advantage of the PSBB period to carry out propaganda on social media.
3. Terrorist and radical groups view the Covid-19 pandemic as the right momentum to carry out acts of terror.
4. Terrorist and radical groups take advantage of the Covid-19 pandemic period as capacity building, they spread understanding and recruit people to join groups online

The threat of radicalism via social media in Indonesia during the Covid-19 pandemic

Based on Wahid's previous research (2020), it is known that the mention of the word "radicalism" is also often followed by the use of hashtags (#) which are associated with other words. Some of the popular hashtags used related to the mention of radicalism are #radicalism, #indonesia, #pancasila, #indonesiapeace, #indonesiahebat, #tolerance, #bhinnekatunggalika, and others. Various uses of these hashtags appear along with important events at certain times. Inos, VB, & Reading (2013), who explained that there are five reasons why the internet and social media have an important role in promoting radicalism, namely:

1. The internet and social media create more opportunities.
2. The internet and social media act as 'echo chambers'.
3. The internet and social media accelerate the radicalization process.
4. The internet and social media allow radicalization to occur without physical contact.
5. The Internet and social media increase opportunities for self-radicalization.

According to Anthonius Malau as Plt. The Director of Information and Communications Application Control at the Communications and Informatics website (2020), said cases of acts of terrorism and the spread of radicalism and information during the Covid-19 pandemic were still high. It was recorded that from July 2017 to July 2020, there were 16,739 content (on social media and websites) related to terrorism and radicalism that were successfully blocked.

Meanwhile, according to the Director of BNPT Protection, Herwan Chaidir, on the Kominfo website (2020), it was explained that during the Covid-19 pandemic there had been an increase in the number of cases related to terrorism and radicalism. It was recorded that during the period from January to June 2020, it was found that 84 terrorism suspects had been prosecuted by the police. According to Chairir (2020), the Covid-19 pandemic has caused 2 million people to lose their jobs, and increase the poverty rate. The data provided by the BNPT illustrates that during this pandemic there were efforts to move these terrorist and radical groups, which it was feared could be an opportunity to recruit members during the pandemic.

As for social media content that can be said to be radical content according to the guidebook for preventing radicalism in the work environment of BUMN and

private companies by BNPT (2020), it was found that there are four indicators that characterize a group or individual as radical, which are: intolerance, fanaticism,

exclusivism and anarchism. Here are some of anarchic contents that circulating during the Covid-19 pandemic on social media based on BNPT's radical indicators:

Table 1: Radical activities on social media during the Covid-19 pandemic

No	Case	Category	Date
1	The raid on houses of worship in Cikarang	Intolerance	13 – 09 – 2020
2	Fanatical support for the radical FPI movement	Fanatism	30 – 12 – 2020
3	Rejection of the Gospel in Minangnese language	Exclusivism	10 – 06 – 2020
4	Instructions against the FPI Command 1 government	Anarchism	26 – 06 – 2020

Source: Compiled by the author, 2021

From the table 1 we can see that there are cases occurred during 2020 which fit along four categories of radicalism according to BNPT, namely intolerance, fanaticism, exclusivism and anarchism. From the report of Kumparan.com (2020), an example of a case of intolerant actions that occurred during the Covid-19 pandemic was the viral video content on social media that recorded the raid on a Christian house of worship in Cikarang, West Java. Where the church was raided by local residents because they were considered to have violated large-scale social restrictions (PSBB).

Aside from intolerance category, it is also found fanaticism action which the data obtained from Warta Ekonomi (2020) that the news of the freezing of the Islamic Defenders Front (FPI) community organization through the hashtag of #FPITerlarang became a trend on Indonesian Twitter. Many Indonesian netizens showed its support along together with FPI fanatics who are still trying to support and defend FPI through social media. Tweets like this are still mostly done by members and supporters of FPI as a form of their fanaticism towards the organization they run and idolize.

The example of a case of exclusivity via social media that occurred was in June 2020. There was an objection from a Minangkabau community group regarding the emergence of the application of the Bible in the Minangkabau language. Obtained from Republik (2020), this action of rejection was channeled via social media tweets or direct reports. According to them, this application is considered contradictory and contrary to the customs and culture of the Minangkabau people. An example of an anarchism call to action via social media that occurred during the Covid-19 pandemic was a call for jihad to fight against the Trisila communist group in Indonesia. Quoted from Fajar.co.id (2020), General

Secretary of FPI Munarman, issued the first Command Alert instruction which was made to invite jihad resistance to communist groups in Indonesia. This was a response to the actions of the Trisila group after the alliance held a demonstration against the Pancasila Ideological Direction Law Draft.

IV. CONCLUSION

The use of social media is considered to be a center for finding information, entertainment, and media to communicate with the community or other people during the Covid-19 pandemic. The most used social media during the Covid-19 pandemic in 2020 was Youtube, followed by WhatsApp and Instagram.

During the Covid-19 pandemic the threat of radicalism has increased. There are two reasons why society has increased radically during the Covid-19 pandemic, firstly, the problem of economic deprivation which got worse during the Covid-19 pandemic and the political injustice felt by society during the Covid-19 pandemic. Where during the Covid-19 pandemic, many people were dissatisfied and not treated fairly by the policies made by the government. The gap in handling Covid-19 in Indonesia is also one of the causes of the emergence of this feeling of dissatisfaction. As a result, during the 2020 Covid-19 pandemic, there were several cases of radicalism that were clearly displayed, which were related to intolerance, fanaticism, exclusivism and anarchism.

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