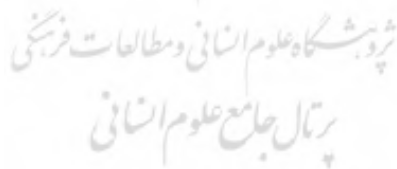


1. Become a means of clarification for the Shi'a School that often gets terror, slander and infidelity both done personally and organizationally.
2. Become a tool to explain and introduce the teachings and values of the Ahlul Bayt school.
3. Become a communication tool for Shi'i adherents who still number a little in Indonesia.

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Conclusion

The Government of Indonesia has a huge role and contribution to the dissemination of religious teachings and values on the website, But in the case of the Indonesian state the government is not sufficient to be alone in handling religious cases.

The reason is that some community groups have not been able to accept the government as a religious authority.

Therefore, the government should be able to cooperate with religious organizations that are viewed as an organization that is trusted by the government and society in general namely; Nahdatul Ulama and Muhammadiyah.

The role and function of government in relation to the dissemination of religious teachings and values on the website is:

1. Regulator.
2. The Organizer of the Religious Agenda.
3. Protector.

Meanwhile, the role of religious organizations especially Nahdatul Ulama and Muhammadiyah are:

1. Opening Jobs.
2. Being a Reference and reference for people to understand religion.
3. Media to align information, information and books that are diverted by certain groups.

The function of the website of the Shia School in Indonesia are:

Another Islamic organization worthy of discussion regarding the issue of website functionality is the website produced by ABI (Ahlul Bayt Indonesia) under the name of the website <http://www.ahlulbaitindonesia.or.id>.

This website which intensively loads and posts matters pertaining to the teachings of the Shi'a school. This website is not just a focus on the discussion of Shia teachings but also with regard to the issue of acts that are discussed at national and international levels. But the discussion of the topic remains based on the views and values of the teachings of the Shi'a School.

The function of the website of the Shi'a School in Indonesia is:

1. Become an information and referral center for Shia Muslims in Indonesia.

2. Become a means of clarification for Shi'a schools that often get terror, slander and infidelity both done personally and organizational. The Shia school in Indonesia although the state does not prohibit but some famous individuals in Indonesia as well as a small number of organizations in Indonesia who have not accepted the presence of Shia in Indonesia.

3. Become a tool for explaining and introducing the teachings and values of the Ahlul Bayt School.

4. Become a communication tool for Shi'i adherents who still number a little in Indonesia.

This is very important because many radical Islamic groups in Indonesia have many websites and are very aggressive about posting views and religious teachings based on the views and thoughts of their group. Something very harmful for the majority of Muslims is they are on behalf of Ahlusunnah wal jamaah.

3. As a medium for rectifying information and books that are distorted by certain groups. There are many statements of the great scholars in Indonesia as well as the books written by the great ulama of Nahdatul Ulama are distorted by those who wish to defame and the teachings of ahlusunnah wal jamaah.

4. To counter the spread of the teachings of radicalism and terrorism in Indonesia.

Along with the growth and the rise of radicalism and hate speech in Indonesia, the organization of Nahdlatul ulama and muhammadiyah came to the forefront to ward off and eradicate the movement.

The cyber team of Nahdatul Ulama has gathered hundreds on behalf of Islamic sites that used to make posts that threaten and endanger the stability of society and the state. He also has a list of Islamic sites that are considered radical. The number is 208.

The site is widely read by millions of netizens. Not infrequently attacked scholars, country symbols and the philosophy of the state of Indonesia. Such Islamic sites also often attack and mislead Shi'a schools.

In addition, these organizations have also international figures among others; K.H.Ahmad Dahlan, K.H. Hasyim Asyari, K.H.Abdurrahman Wahid and Prof.K.H.Syafii Maarif. Both of them are organizations which is based on Sunni school.

Nahdatul Ulama and Muhammadiyah realize indeed that promoting and teaching the religious view based on Ahlu Sunnah Waljamaah school on website is very important. The reason is not only because the majority of Muslims in Indonesia follow the Ahlu Sunnah Wal Jamaah school but also there are many websites that are handled by extremists group in Indonesia.

Based on the reality, the website produced by Nahdatul Ulama and Muhammadiyah have many functions, that are; 1. Opening job field. With the website of Nahdatul Ulama, the citizens (members) of the Nahdatul Ulama and Muhammadiyah organizations are empowering professionals from Nahdatul Ulama and Muhammadiyah to manage and fill the website. To obtain professional resources, training needs to be done early for them and also understanding on an ethics of the world of the website.

2. Become a reference for the people to understand religion. With the website of the NU and Muhammadiyah organizations will be the main reading for the people of Indonesia who are looking to learn or want to explore the religious sciences, especially with respect to the Ahlu Sunnah Wal Jamaah School.

Based on the above understanding, I agree with what the Indonesian government has done through the Ministry of Communication and Information decided to block a web application that is known to be a hotbed for radicalism to develop its influence and followers; Telegram.

The application, according to the Chief of Police of the Republic of Indonesia, is to become a coordinating place for terrorists in building networks and preparing the bomb-making training process.

The privacy features that conceal the identity of the users, plus the delay in Telegram's response to the demands of the government, are a list of additional errors by Telegram.

Telegram has plagued police efforts to infiltrate terrorism networks that have taken a large share of the world's narratives since the collapse of the World Trade Center building in the United States on September 15 last year. It's no secret that Telegram has become a favorite app for terrorist extremist groups as a means of communicating between groups like ISIS (The Islamic State of Iraq and Syria).

2. The Biggest Religious Organization in Indonesia

The biggest religious organization in Indonesia are Nahdatul Ulama dan Muhammadiyah. The greatness both of organizations is signed by the historical trace for fighting and guarding the republic of Indonesia. Therefore Nahdatul Ulama and Muhammadiyah is very worth to become a sight source and religious thought in Indonesia.

For the case of Indonesia, the religious organizations of Nahdatul Ulama and Muhammadiyah are representations of these positions and conditions.

Therefore the main role of the government with regard to the spread of the teachings of religious values in Indonesia especially for the teachings of Islam in cyberspace are as follows:

- **Regulator**

The function of the state in the virtual world in order to spread the teachings and religious values is as regulator. The government provides models and examples of religious values that are viewed in accordance with the views and foundations of life of a nation. The appropriate religious style in Indonesia is the pattern and the value of a moderate religion.

- **The Organizer of the Religious Agenda**

The government should set a special schedule for religious festivals. The government should have the authority to determine the day of religious importance and also the religious agenda. In Indonesia there is The Majelis Ulama Indonesia (MUI–Indonesian Council of Ulama) which is representative of various Islamic organizations in Indonesia but Indonesian Council of Ulama is also often not so influential for other Islamic mass organizations in Indonesia.

- **Protector**

The government must protect the people from religious teachings that lead to extremism and treachery. In addition, a religious teaching that weakens the unity of Indonesian citizens.

It is necessary because not everything can be handled by the government effectively especially when it comes to religious issues. Religious issues in Indonesia have a little problem when left entirely to the government of Indonesia.

Historically there has been an unfavorable trace of the relationship between government and adherents of certain religions (in this case Muslims). In the Soeharto government the Islamic movement was once suspected of being a separatist movement or a rebel. With such experience, radical and extreme religious organizations play down the role of government in religious issues.

Therefore, there needs to be strong support from religious organizations that are trusted by the government and also by Indonesian society in general. For the case of Indonesia the religious organization of Nahdatul Ulama and Muhammadiyah is a representation of those positions and conditions.

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For 30 years Indonesia lived in the New Order regime which suppressed freedom of expression. After the 1998 Reformation, freedom of expression was achieved, but not yet accompanied by enough maturity of mind and emotions, good preparedness and self-control.

Our educational attainment is still quite low in population. The quality of education emphasizes more the aspect of cognitive rationality alone. Fueled by advances in information and communication technology through social media, Indonesia has never experienced hurricanes of speech and open controversy in this massive society. Hate speech in social media has become a particular group strategy to provoke hatred and anarchy.

The Role of State and Religious Organization

1. The Role of State

Based on the number of internet users and various motivations, the government as the party responsible for the security, awareness, intelligence and education of citizens then the government should have a significant role on the system that works on the internet.

In my opinion that the discussion that received the full attention of social media users in Indonesia in general is a matter of religion. With such a reality it should not only the government that should have a big role in cyberspace but also religious organizations must participate actively.

The targets of hate speech include tribes, religions and beliefs, race, class, color, ethnicity, gender, persons with disabilities or persons of different physical and mental nature, including different sexual orientations: male, female, transgender. Hate speech media include: social media, print and electronic mass media, pamphlet, banner, campaign oration, lecture including religious lecture.

The Chief of the Indonesian National Police, General Tito Karnavian has been issued regarding the handling of hate speech as a guide in handling cases of hate speech. The hope, when there is a case of hate speech in the community, immediately prevention to not rolling enlarged, reconciled between the disputing parties. If it can not be reconciled, then taken legal steps.

When we were seeing hate speech in social media so rife, it raises questions for the people of Indonesia. They are worried about Indonesia's rampant condition with hate speech while Indonesian people are known as a friendly and courteous. The reality of today is so contrary to what is believed before. Why and what is the cause so that a well-known society has a temperament and a gentle character can change so violently and fiercely in social media?

The answer most often heard both from the analysis and the general public that it happens is the fruit of the pressure of the regime of the new order which has long been in power in Indonesia with tyranny.

This type relies heavily on the internet to carry out practical tasks and uses them primarily for instrumental reasons. The fifth type is Actives. These are users who have a high level of participation and have a balanced motivation between informational and recreation. antara informational dan recreation.

I would like to add some motivations and types of social media users by taking samples of social media users in Indonesia. First, Hate Speaker. According to Gusdurian (An organization the followers of K.H.Abdurrahman Wahid as known Gus Dur) Indonesia Network Coordinator, Alissa Wahid that the message of hostility circulating in social media is getting stronger.

Nearly the perpetrators of violence are the ones who often do hate speech postings on social media. Based on the research, Alisa Wahid found that from the third week of September to the first week of October 2016, there were 28,000 tweets containing the word "misguided" and 21,000 chirp containing "kafir" on Twitter. "If on Facebook it's worse, 113,000 within three months from September to November, so imagine the hostility continues," Alissa said.

The rise of hate speech in Indonesian society has caused some horizontal conflicts. Hate makes a lot of information into bias, fake and slander spread. Tolerance, empathy and brotherhood are torn apart by different views. Even physical attacks and clashes occur in some areas due to hate speech in social media. Hate speech forms: humiliation, defamation, blasphemy, disrespectful acts, provocation, incitement and spreading false news can have an impact on discrimination, violence, disappearance, or social conflict.

Users who actively use social media on mobile devices also rose from 66 million to 92 million. In terms of increasing the number of users in social media services, Indonesia even occupies the third position in the world. Indonesia defeated countries like Brazil and the United States, and only lost to China and India.

Brandtzaeg and Heim (2011) mentioned that social media users can be classified into five types namely, Sporadic, Lurkers, Socialisers, Debaters, Actives. The first type is Sporadic. Sporadic is a user who visits social media on an irregular basis.

Users in this type have low participation rates and tend to use more social media to find information. In this type they usually just make a status and check if anyone is commenting or not on their status.

The second type is Lurkers. Lurkers is having a low participation rate and tend to be more towards recreation. Users of this type are involved in some activities on social media, but their participation is low. This type thinks of technology just for fun and for maintaining good relationships with others. The third type is Socialisers. This type is a user who has a high participation rate and tends more towards recreation.

Social media for this type is very important because people in this type use social media to keep in touch with friends. The fourth type is debaters. This type, users who have high participation rates and tend to be more towards informational.

As for the object of study of this paper are the conditions in the state of Indonesia both the role of government and Islamic organizations which are representations of Indonesian Muslim society, namely: Nahdatul Ulama and Muhammadiyah. In addition, the organization of a minority group of Muslim in Indonesia is Shia with the name of the organization; Ahlul Bayt of Indonesia.

Key Words: Religious Organizations, State, Terrorist, Indonesia Web-based Teachings

Preface

Survey conducted by Asosiasi Penyelenggara Jasa Internet Indonesia (APJII) (the Association of Internet Service Providers Indonesia) in 2016 mentions that there are 63 million Indonesian people connected to the Internet.

As many as 95 percent of the population's activity when accessing the virtual world is to open social media. On January 26, 2017, We Are Social research firm re-announced their latest report on the development of Internet use worldwide. The result, they call Indonesia as a country with the largest number of internet users in the world. Having only about 88.1 million internet users by early 2016, the number of Internet users in Indonesia has increased by 51 percent to 132.7 million users in early 2017.

But from the side of the device used to access the internet, no significant changes. The growing number of internet users is also accompanied by the increasing number of users of social media services. Just numbering 79 million last year, that number has now risen to 106 million users.

The Role of State and Religious Organizations in Indonesia in Web-based Teachings

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Abstract

According to data from the Association of Indonesian Internet Service Providers that the Indonesian people are the highest internet users in the world. It means that the people of Indonesia are well informed today, including regarding their religious knowledge mostly obtained via the internet. The problem are:

1. Many groups of takfiri and terrorists spread their propaganda through cyberspace.
2. Debating on social media has generally more negative effects. Most of those who argue are mutually disparaging, insulting and disbelieving.

This paper will examine the role and function of the state as well as religious organizations in spreading religious teachings and values. The state functions are:

1. State is as cyberspace controller and supervisor.
2. State is as donors for religious organizations.

Meanwhile the religious organizations have roles and functions that are:

1. To introduce the true teachings and values of Islam.
2. To resist the teachings of takfiri and acts of terrorism that are spread and popularized by an extremist group which their actions are named as teachings and Islamic values.
3. To cooperate with online media from other Islamic countries.

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