

FACEBOOK AS FACILITATOR FOR RADICALIZATION IN BANGLADESH

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Abstrak

Analisis ini didasarkan pada serangkaian peristiwa kekerasan dan perusakan yang terjadi di Bangladesh selama Durga Puja 2021. Kasus ini terinspirasi oleh Facebook sebagai alat yang digunakan oleh para ekstremis untuk memprovokasi umat Muslim yang mayoritas untuk menyerang umat Hindu di Bangladesh pada saat itu. Melalui analisis ini, akan terlihat jelas apa yang menjadi kepentingan kedua belah pihak, baik Muslim maupun Hindu yang hidup berdampingan di Bangladesh. Namun, hal yang paling mengejutkan adalah adanya pihak ketiga yang disebut 'pelaku' dalam berbagai peristiwa yang difasilitasi oleh Facebook di Bangladesh. Kita juga akan melihat bagaimana relasi sosial-politik antara Bangladesh dan kelompok mayoritas, khususnya Muslim, mengendalikan berbagai hal. Namun, penggunaan media sosial, khususnya Facebook, telah memperkeruh suasana di negara tersebut. Studi kasus ini meneliti episode kekerasan yang berhubungan dengan teknologi ini dan menyarankan tindakan pencegahan di masa depan.

Kata-kata kunci: Facebook, Durga Puja, media sosial, pelaku, disinformasi.

Abstract

The analysis is based on a series of violent and vandalized episodes that incident took place in Bangladesh during Durga Puja 2021. This case was inspired by Facebook as a tool used by extremists to provoke the majority Moslem to attack Hinduism in Bangladesh at the time.

Through this analysis, it will be clear what is the interest of both parties, both Muslims and Hindus who live together in Bangladesh. But, the most surprising thing is the presence of third parties called 'perpetrators' in various events that Facebook facilitates in Bangladesh. We will also see how the socio-political relations between Bangladesh and the majority group, especially Muslims, control things. However, the use of social media, especially Facebook, has further clouded the atmosphere in the country. This case study examines these technologically related violent episodes and suggests potential future countermeasures.

Keywords: Facebook, Durga Puja, social media, perpetrator, disinformation.

Introduction

Bangladesh is a country in South Asia. The country has gone through a variety of problems. despite the crisis, the Country hopes to achieve middle-income (MIC) status by 2024. Over the years after independence, the media industry advanced. The Internet began to be launched in 1997 and all sectors of government began to become familiar with digitalization. In the last 15 years, the quantity of media in Bangladesh has continued to increase significantly (Karim, 2021).

It is undeniable that misuse of social networks will occur given the variety of people utilizing Facebook for social communications and other reasons around the world. beginning with social con games, corporate fraud, bullying, deceit, and many other types (Naher & Minar, 2018). Detecting bullying and harassment on social media can help stop the violence. There are programs to monitor online abuse or cyberbullying (Arroyo-fernández et al., 2018). Facebook has occasionally been used for personal or religious retaliation. Therefore, identifying religiously-related tweets or remarks on social media can be helpful in stopping such violence in a nation like Bangladesh (Naher & Minar, 2018)

Background

According to data a website taken from internet named CIA. Bangladesh is a significant South Asian nation that has been disregarded by political scientists and international security academics. This intent is confusing. Bangladesh, the eighth most populous nation in the world with an estimated 164 million inhabitants, is home to around 10% of the world's Muslims, with 90% of them being Muslims (CIA, 2022)

Social media has transformed into an open platform that people use to exchange ideas and opinions among others. Social media is likewise frequently used for political functions or non secular functions to create a brand new dimension. Nationalism based on religion is one

of the parts that create a such perception among people with the same motives or motivated intentions. Thus, the function of social media is often used to spread certain religious thoughts and sentiments among internet citizens (Rahman, 2022)

As Asaddurazzaman (2022) said Bangladesh is a country that has Muslim as the majority group and Hindu as the minority group. They both often experience violence and communal misery among the people. The violence and the misery are often created through provocations from local political or extremist groups to meet their interest. That is very sensitive when we see many issues from communal violence and hatred (Asadduzzaman, 2022). Therefore, the accurate analysis from this news has to carefully to getting truly situation. This incident, Durga Puja 2021, author will give research analysis and offers the new alternative especially for Facebook because it is the biggest social media used in Bangladesh.

A Case: Contempt of the Qur'an

According to any news sites, on October 13, 2021, according to a widely shared Facebook video, the Holy Quran of Muslims was profaned in Cumilla during the Hindu celebration of Durga Puja. Seven people dead because the effect of this video that has been triggered communal violence. A number of Hindu temples were vandalized during a religious celebration (Ellis-Petersen, 2021; Star, 2021). In the video, it is shown that someone suspected of being from Hindus placed a Koran on the knee of a statue of Hanuman (a statue worshiped by Hindus). This provoked the anger of the Muslim group who watched the video, resulting in very severe violence against Hindus (Asadduzzaman, 2022).

More than 250 temples and makeshift places of worship have been vandalized. More than 500 people gathered in Cumilla and the nearby areas to protest the alleged blasphemy after this week's viral video. Protesters who threw stones and smashed statues of Hindu gods harmed about 10 Hindu temples and shrines. Even though the government intervened with police and security personnel, the violence continued in numerous locations. (Ellis-Petersen, 2021). Violence against Bangladesh's Hindu community was seen in Cumilla, Chottogram, Cox's Bazar, Noakhali, and Rangpur, among other places (Deb and Chakraborty, 2021).

Objective: Negative Content Bias

When it seems like there is nothing but negative news, it can be difficult to resist the urge to become overwhelmed by all the most recent information. It is easy to see how a 24-hour news cycle that is readily available on smartphones and is available to everyone across the world may have a huge impact on mental health and make some individuals feel anxious (Salter, 2020).

One reason for this exhaustion is the type of the news stories that are frequently read. Due to the fact that negative news frequently garners more attention, most of what you see, read, and hear will be unpleasant. This has to do with something called “negativity bias,” according to scientists. People are naturally drawn to the negative; it’s in their nature to search for and remember unpleasant news (Valkenburg et al., 2021).

Studies show that when someone gets bad news, their concerns extend beyond the specifics of the news article. According to studies on the psychological effects of television news, bad news coverage makes people worry about problems in their own lives. Religious news has a new discourse that is more negative than before. The global appeal of constructive and solution-oriented media is rapidly increasing. As a result, religious violence is now rationally represented in news pieces. We watched the news from beginning to end in order to clearly observe every point of view and statement. This study made suggestions for how to present news in a more favorable perspective (Salter, 2020).

Research Questions

According to this case, the author set three questions to find out. These are:

1. Is there a relationship interest between the majority religion (Islam) against minority Hinduism through social media in Bangladesh?
2. Can Facebook, as the largest social media, be able to suppress or even eliminate content that is hate speech in all non-English speaking countries?
3. How media can control public life, especially the religiosity in Bangladesh?
4. What is their interest (Muslim, Hindu, the ‘perpetrators) and how theory of conflict answer and give them a solution to their problem?

Literature Review and Theoretical Framework

1. Hate Speech, Perpetrator’s Influence in Framing Social Media

Ali argued that several tragic attacks on religious minorities and other individuals in Bangladesh have been prompted by social media. Facebook has been used to propagate and incite religious hate speech, leading to chaos including death and vandalism (Ali, 2020). This is supported by Tanvir said that social media has shown to be an efficient instrument for spreading extremist speakers and faking doctrine in order to radicalize people (Tanvir, 2021). And there is also Hindu’s internet media sites that support this argument. Several aggressive attacks on minorities

were carried out in Bangladesh by spreading falsehoods or publishing unpleasant elements on social media against Islam (hinduexistence.org, 2016). Uniquely, this media looks at it from the other side, namely the presence of the perpetrator. In these cases, “perpetrators” used the popular social media network Facebook to incite basic attitudes towards minorities in Bangladesh (hinduexistence, 2017). The ‘perpetrator’ takes use of the opportunity to vilify the minority group. Minority groups, such as Hindus in Bangladesh, frequently face slander from ‘perpetrators’ who act on behalf of themselves as friends, as Kabir did. Too often, the ‘perpetrators’ are not strangers, but friends, implying that violence can be perpetrated by someone we know, that no one is safe, and that anyone can be a perpetrator (Kabir, n.d.).

I argued that the ‘perpetrator’ is someone who does not know where he comes from, it could be a Hindu who really does not like the people of Muslim or even from the Muslims themselves who are trying to stir up commotion so that they have a strong grip on committing violence against Hindus. Later we will see who the real ‘perpetrator’ is.

2. The Interest of People in Disinformation Issues

If we examine more deeply, especially in the news whose sources have been listed above, then we can see disharmony between something that is true and something that is considered true that turns out to be wrong. In his journal, Zaman recognized about the reason for some users react positively to deception while others react negatively. One of the reasons for this is that there is a difference between emotional beliefs and misinformation: The more emotionally attached a user is to deceptive behavior, the more extreme their behavior is likely to become. That is, disinformation regarding sensitive subjects and issues of public interest in a specific society may elicit more emotional and widespread reactions (Al-Zaman, 2021). Reaction from people according to what they see in their around. When there is an interesting incident, in a sensitive sense, whether the truth is known or not is not the main thing. The most important thing for people is to know that the issue invites and satisfies desire.

In addition, Asadduzzaman also provides research results in his journal. The majority of social media rumors are negative and originate in online media, with social media serving as the primary online source of social media rumors. This study focused on religious rumors in particular. The study also found that internet media is the most likely source of misinformation and rumors in Bangladesh. The proliferation of rumors and myths, particularly about religion, is not surprising in Bangladesh, where majority and minority identities are quite powerful. Conflicts of interest will strengthen people with majority identities to subjugate minority groups (Asadduzzaman, 2022). Error information cannot be used as a reference to determine right or wrong. People are more interested in an issue when it is accepted by most people.

3. Social Media as a Political Vehicle

The absence of democratic principles in Bangladesh, coupled with harsh government actions by undemocratic political regimes, have supported the resurgence of Islam. According to the contingencies scholars' approach, Islam may serve as a tool for social change and that Islam is more liberal and democratic than is widely perceived (Islam and Islam, 2018). As a vehicle, Islam can be manipulated for political gain. What is even more terrible is when Islam is used to perpetuating the power of one group and destroy another group or in other words masks religion for the sake of power.

Hafez and Wiktorowicz also support this by saying

"The movement has access to a political system when the state grants it procedural and substantive access through which it can exert formal or informal influence. It is inaccessible when the movement does not have substantive access to formal and informal policymaking channels, and thus does not have the ability to influence public policy through state institutions." (Hafez and Wiktorowicz, 2004) Islamic political violence escalated dramatically, frequently embroiling broader publics in conflict. In Algeria, the civil war between a nebulous Islamic insurgency and the military-backed regime led to more than 120,000 casualties, including substantial civilian deaths. The brutality of the conflict, which included widespread massacres of women, children, and the elderly, captured international attention and raised concerns about the nature of Islamic activism. This violence was reproduced at lower levels throughout the Middle East, including Jordan, Yemen, Kuwait, Bahrain, Libya, the Sudan, and Egypt. At the same time, a transnational network of radical Salafis loosely affiliated with Osama bin Laden attacked U.S. targets in Saudi Arabia, Tanzania, Kenya, and Yemen. Bin Laden's February 1998 fatwa (Islamic legal opinion

Rahman in his journal believes that social media is often related to politics. In today's environment, social media may either organize or produce activists for a social or political cause. The social media revolution is having a significant impact on religious views and beliefs in many parts of the world, especially in South Asian countries. (Rahman, 2022). This statement is also supported by Luthfa said the internet has provided new and enhanced chances for social movements to engage in social and political activity. At the same time, avoid crude online optimism by emphasizing limits: community efforts via the internet are insufficient to effect change, and new media is rapidly losing its novelty (Luthfa, 2019).

4. Social Media as a Tool for Radicalization

Social media has served as a "masala in the curry" for radicalized groups to spread their propaganda over the world. Osama bin Laden grasped the significance of the media around the turn of the century. "It is obvious that in this century, media warfare is one of the most

effective tactics; in fact, its proportion to overall combat preparation may exceed 90%” he said in 2002 (Schmid, 2020) .

The top social media of Bangladesh are Facebook, Youtube, Twitter, LinkedIn, Instagram, Pinterest, Imo, WhatsApp, and CrazyHD (Quora, 2011). According to a Bangladesh police poll of 250 extremists, social media propaganda motivated 82% of extremists, and 80% of extremists use Thrima, Facebook, Messenger, and end-to-end encrypted apps for communication. Terrorist organizations have exploited the internet to disseminate their ideas since 2013, making online radicalization a major problem for Bangladesh (Talukder & Tanvir, 2022). As they are shared by the uncritical public social networks dramatically amplify the lies that governments, populist politicians, and unethical business entities spread. (Karim, 2021).

5. Facebook’s blunder as the Biggest Social Media in Bangladesh

From the information described above, it will be very clear how the incident of Durga Puja 2021 has had a huge impact in supporting those who wish to perpetuate their power in Bangladesh. The very unpleasant problem is that this case is not the only one that has ever happened in Bangladesh.

According to a news source, in 2017 there was an incident in Rangpur which killed 7 policemen and burned 30 houses of Hindus (bdbnews24, 2017). In October 2016, at least 150 households and 20 Hindus were seriously injured in Brahmanbaria, Nasirnagar (Brahmachari, 2016). In 2014, 28 Hindu homes were burned down in Comilla (Pritom, 2014). The Pabna tragedy that occurred in 2013 resulted in 25 Hindu houses being destroyed including its statues and 150 families forced to leave the place (Topu, 2013). The Ramu tragedy in 2012 burned Buddhist tourist spots, 12 temples and 50 Buddhist houses were damaged (abcnews, 2012).

Actually there are many other incidents that are not included in this paper. The essence of all the events above is that everything has a relationship with Facebook. I see Facebook has made a very big blunder and has not been able to overcome it so far. That is why similar incidents are repeated from year to year.

Analysis

Based on the data we had for the tragedy on October 13rd 2021 (Ellis-Petersen, 2021; Star, 2021), as written above, the author will examine the analysis for the data source by literature, also literature review above, so that it can be used as a reference to see the causes, as well as their implications in today’s life.

1. Political Opportunity Structure in Bangladesh

I shall attempt to provide a study of the incidence of alleged blasphemy by Hindus addressed in this paper using the theory presented by Hafez and Wiktorowicz about the political opportunity structure. An examination of the political opportunity structure provides insight into the larger environment of opportunity and restrictions in which movement participants strive to acquire and allocate resources for collective action (Hafez & Wiktorowicz, 2004). Islamic political violence escalated dramatically, frequently embroiling broader publics in conflict. In Algeria, the civil war between a nebulous Islamic insurgency and the military-backed regime led to more than 120,000 casualties, including substantial civilian deaths. The brutality of the conflict, which included widespread massacres of women, children, and the elderly, captured international attention and raised concerns about the nature of Islamic activism. This violence was reproduced at lower levels throughout the Middle East, including Jordan, Yemen, Kuwait, Bahrain, Libya, the Sudan, and Egypt. At the same time, a transnational network of radical Salafis loosely affiliated with Osama bin Laden attacked U.S. targets in Saudi Arabia, Tanzania, Kenya, and Yemen. Bin Laden's February 1998 fatwa (Islamic legal opinion. I think in this case, Muslims as the majority are very aware of their position in Bangladesh. The events listed above are evidence to show that after getting the opportunity, they immediately took preventive and extreme measures.

In the news, there is no certainty about who is the main actor who carried out the act of defamation. However, because the Qur'an was placed above the Hindu statue, the attention of the Muslims immediately suspected that it was the work of Hindus. The author looks at this phenomenon from the point of view of the political opportunity structure put forward by Kitschelt quoted in the journal Hafez and Wiktorowicz. One of the important points is the intervention of the State in supporting the political contestation held by elite groups.

"The term "institutionalized political system" refers to the collection of formal institutions—such as state legislatures, executive departments, and agencies that implement policies—as well as informal mechanisms, practices, and "policy styles" used by the state elite to govern" (Kitschelt, 1986).

In this case, the news released in the mainstream Bangladeshi print media was adversely biased, just descriptive, and occasionally interpreted the happenings, but never critically investigated the situation or sought answers to the problem. Furthermore, some stories looked back. They rarely looked forward (Asaduzzaman, 2022).

Karim in his journal said that both print and social media are effective tools for disseminating disinformation. Social media has turned into a minefield for spreading false information in Bangladesh. Such political instrumentalization efforts include the weaponization

of the term “fake news” in an effort to erode public confidence in institutional news media as vital pillars of the democratic political system (Karim, 2021). This is also supported by Albright in his journal: “as a political instrument, the fake news label thus portrays news media as institutions that purposely spread disinformation intending to deceive” (Albright, 2017). The relationship between hate speech, fake news, post-truth, and extremist discourses is discussed, with an emphasis on the levels of influence of these discourses in order to understand how psychological disorders and voids might trigger violent radicalization online (Talukder and Tanvir, 2022).

In this case, the authors see that there is a very good relationship between the state in managing media that is disseminated in society so that actors on the state’s political stage can more smoothly advance their interests. So what are the interests of both (or third) parties?

2. Social Conflict and Escalation

According to the news summarized in two news sites (Ellis-Petersen, 2021; Star, 2021), I will focus on the source of the conflict and provide a theory according to what was conveyed by Hafez and Wicktorowiz regarding escalation. For the social conflict and escalation section, I will summarize it from a news site (Deka, 2021). Durga Puja is one of the most important festivals in the Indian, but the Puja did not go well for Bangladesh in 2021. Vandalism against statues of Gods and Goddesses has been reported throughout Bangladesh. During the 10-day festival, local extremist organizations are suspected of inflicting havoc on Hindus, causing loss of life and property.

The First Vandalism Incident: The organization recorded the first occurrence of a Durga idol being destroyed by an extremist group in 2021 on September 22 in the city of Kushtia, West Bangladesh.

Second Vandalism Incident: The second episode of violence in Jorhat was recorded after Kushtia. When a second incidence was reported the same week, the Bangladesh Hindu unity council questioned the legal system’s strength and Bangladesh’s complicity.

The Third Vandalism Incident: The third attack on the Durga statue took place on 11 October, when the monument was on its way to the Mandapa Puja at Kotwali, Chittagong. When street protests erupted in Chittagong, police reportedly apprehended a man.

The Fourth Vandalism Incident: On October 11, another incidence of statue damage was reported from Rastampur village in Ashulia, Dhaka. Following the event, the organization issued a request to all Puja leaders and volunteers to keep their temples and mandaps secure.

Fifth Vandalism Incident: According to the organization’s Twitter tweet, another incident was reported on Tipu Sultan Road in Dhaka Temple on October 11. They are unable to enter the Shankhnidhi temple, therefore the statue is placed in the area where worshippers sit and pray.

The sixth vandalism incident: It happened on October 12 during Aarti at the Puja Karunamayi Kalibari mandap in Chittagong’s Chawkbazar district. One of the assailants was captured and handed over to police.

Seventh Vandalism Attack: The seventh attack on Comilla has attracted the most attention in the media. At the Mandapa Puja of Nanua Dighi par, assailants were said to have harmed worshipers and idols. Local fanatics later damaged several additional Mandapa Pujas in the area.

Hafez and Wicktowiz in their book say that in addition to identity, own and other people's aspirations, actors also assess conflict based on the rigidity that appears from these aspirations. When aspirations appear to be incompatible, the deeper the conflict is judged, the more rigid and unalterable the aspirations appear on both sides (Hafez & Wiktorowicz, 2004). Islamic political violence escalated dramatically, frequently embroiling broader publics in conflict. In Algeria, the civil war between a nebulous Islamic insurgency and the military-backed regime led to more than 120,000 casualties, including substantial civilian deaths. The brutality of the conflict, which included widespread massacres of women, children, and the elderly, captured international attention and raised concerns about the nature of Islamic activism. This violence was reproduced at lower levels throughout the Middle East, including Jordan, Yemen, Kuwait, Bahrain, Libya, the Sudan, and Egypt. At the same time, a transnational network of radical Salafis loosely affiliated with Osama bin Laden attacked U.S. targets in Saudi Arabia, Tanzania, Kenya, and Yemen. Bin Laden's February 1998 fatwa (Islamic legal opinion. In this case, Muslim extremists who commit violence are based on a denial of the (alleged) treatment of Hindus. He aspires to get Hindus to accept their existence as a group that is subject to Islam and not to act lightly. Apart from that, Muslims also want their identity to be taken into account by the State even if what they do is excessive.

3. The Interest from Muslim, Hindu, and the Perpetrators

There are many cases violence facilitated by Facebook. In this analysis, I will focus on a case as mentioned above (Ellis-Petersen, 2021) (Star, 2021).

a. Muslim Bangladesh in Onion Graphic

Islam is the predominant religion in Bangladesh, but there is fierce disagreement over the origins of the nation's nationalist movement. While some people want to preserve their historical cultural practices independent of their religious identities, others want to establish a nationalism based on religion (Rahman, 2022).

Bangladesh as a country with a Muslim majority and Hindu minority often experiences violence and communal adversity among the people. This violence and adversities are often created through provocations from certain political or extremist groups to meet their interest. The issue of communal violence and hatred is very sensitive (Asadduzzaman, 2022).

Islam is practiced in Bangladesh in a moderate manner. There is a strong and dedicated secular section, but its membership is declining. Fanatical Islamists' default stance is intolerance, and they have grown more powerful over time thanks to political patronage, Gulf money, indoctrinated expatriates returning home, and an anti-Indian narrative fed by Islamist organizations. These groups have used blasphemy as a tool to press their way for Bangladesh to be converted into an Islamic state and governed by Sharia law. (Chakravarty, 2021).

In addition, Mostofa in his journal also added that in Bangladesh there are 3 most powerful militant extremist groups, there are: under the leadership of Maulana Saidur Rahman (incarcerated), Abu Ibrahim al-Hanif (unknown), and Mufti Jashimuddin Rahmani, the original JMB (the mother organization of Islamist militants in Bangladesh), the Neo-JMB (aligned with IS), and AAI (aligned with AQIS, which is Al-Qaeda in the Indian Subcontinent) (in prison). They want to bring sharia law to Bangladesh (Mostofa, 2021). I argued that the case that occurred above is a clear example of the power of Muslims in supporting their position as the majority group in the country. They control politics, the economy, the media and others. This allows them to explode at any time or so to speak, according to the situation they want to create. I am very interested in the description of the conflict described by Fisher, et. al. about onion position, interest, and needs (Fisher, Matovic, Walker, & Mathews, 2020)

Position : The majority group in Bangladesh.

Interest : Mastering the State, politics, media and others.

Needs : Transforming Bangladesh into an Islamic State, as based on the Sharia.

Although it is not known with certainty who was the perpetrator of placing the Qur'an on the Hindu statue, but what is certain is that the movement of Muslims in attacking Hinduism has proven that they are indeed very serious in realizing their wishes in that country.

b. Hindu Bangladesh in Onion Graphic

The onion graphic as explained above concerns the wishes of Muslims in Bangladesh. However, what about the position of Hindus as a minority in Bangladesh in positioning themselves?

Position : The minority group in Bangladesh.

Interest : Get rights and protection from the State.

Needs : Free to express opinion.

The position of Hindus as a minority certainly makes it very difficult for them to voice their rights and opinions. Even when it comes to voicing the true events it remains difficult. This is evidenced by the examples above. Hindus themselves do not claim to be the perpetrators

of this blasphemy. But they are in a very difficult position so they have no right to defend themselves.

What is even sadder is when most of the Bangladeshi media even provoke Hindus as the perpetrators of the blasphemy even though these media only quote from what is conveyed by the media which is dominated by Muslims. Even Facebook itself also facilitates so that the incident is protracted and does not immediately delete it automatically.

c. The Perpetrator's Interest

A 'perpetrator' is a person of unclear identity because sometimes they used fake identity. It could be that he is from Muslims who are trying to provoke Islam to violence by creating fake accounts in the name of Hindus. But it could also be that he comes from Hindus who really do not like seeing Muslims so they are moved to carry out provocations through criticism and insults. The perpetrators have very important in this case because they have a huge impact as a result of various acts of violence.

Position : They have an undetectable position.

Interest : Provoking violence against Hindus/minorities.

Needs : Got the advantage.

In analyzing this section, the writer will point out two major powers that are alleged to be 'perpetrators':

- **Perpetrators Come from Muslims**

If the perpetrators come from Muslims, then it is clear that their mission to commit violence is in the name of upholding Bangladesh as an Islamic State (Mostofa, 2021). I am not going to go into much depth about the history of planning for Bangladesh to become an Islamic State because it has been going on for a long time.

In the opinion of Bolitho and Saeed "an Islamic state does not have to be based on a theocratic state based on sharia law. This can be used as a point to represent a Muslim-majority country that exists because of Muslim nationalism, by using the laws and regulations of the country according to Islamic religious, ethical and moral standards. (Bolitho, 1981) (Saeed, 2013). So, the ultimate goal is to make Bangladesh an Islamic State and get rid of non-Islamic groups.

- **Perpetrators Come from Hindus**

This incident is almost the same from year to year. There are allegations of blasphemy against Islam committed by Hindus and then Muslims get angry and commit violence

against Hindus. It is almost impossible if the perpetrators come from Hindus. The reason is because similar incidents have been happening for years. It is impossible for Hindus not to learn from history. If this is the first time something like this has happened, it could be because Hindus have provoked Islam. But if similar incidents have been happening for years, I think it is better for Hindus to remain silent than to continue making the same provocation on social media.

- **Perpetrators Come from the Others**

Do not rule out if the perpetrator came from another party. If indeed this phenomenon comes from outsiders who do not have any ties with Hindus and Muslims in Bangladesh, then I call this person a type of psychopath who enjoys seeing the suffering of others. Apart from that, there are certain parties who will benefit from the actions they take even though those parties come from outside Bangladesh.

Recommendation and Conclusion

1. Recommendation for Future Prevention

The incident in Bangladesh is not the only event in the world specifically facilitated by Facebook. With hope for the future, the author tries to provide a solution to overcome this problem.

- a. Some people use Facebook only as a medium to incite violence. It seems that the identity of the 'perpetrator' is not clear. So the author recommends that Facebook does not arbitrarily allow everyone to register on its platform.
- b. Facebook must always innovate to improve its security service system to filter news or issues that are provocative, racist, defamatory and so on.
- c. According to a news site (Molteni, 2017) there is an Artificial Intelligent based program to predict and prevent suicide. A program like this is very good if it is developed by Facebook to counteract radicalism and extremism in cyberspace that has an impact on the real world.
- d. According to a news source (Hasan, Macdonald, & Ooi, 2022) it is said that Facebook has not maximized in recruiting employees from various countries in general countries that do not use English. Facebook is still focusing on analyzing data for people who live in areas that speak English. Even though Bangladesh itself is a country that speaks Bengali as an official language.

2. Conclusion

Radicalism is something that is quite common in Bangladesh. This action is more based on inter-religion with the argument of identity politics as majority and minority citizens. The worst thing is when one of the Facebook social media platforms seems to be facilitating the spread of radicalization in this country.

If explored more deeply, Facebook is just a tool for socializing in cyberspace. There is nothing wrong with the tool because the tool is used by humans. But is this entirely the fault of man himself? Certainly not. Because humans use the opportunities and facilities available to carry out their desires.

And it is very surprising that Facebook is trusted as a provider of facilities to provoke acts of violence even by relying on fake accounts. Therefore, so that similar incidents do not occur in other places, Facebook must try its best to take various precautions.

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