Filter bubble effect and religiosity: filter bubble effect implication in the formation of subjects and views of religiosity

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Abstract. The Internet presents a space called cyberspace. He changed the various aspects of human life, among them religion. The internet is closely related to the Lebenswelt (world-life) where humans live. There are religious impacts on internet media on the one hand, and the internet also forms religious individuals in life. In the perspective of religious phenomenology, technology is not neutral but human formation, as well as allowing the gap it can affect humans. This research will refer to the paradigm of constructivism as far as can be elaborated in the sitting of religious phenomenology. As a result, a follower of religion, as he is in contact with the internet media, he will be exposed. The negative effect of the filter is the strengthening of a person's pretension to be reductive which leads to a radical attitude. The bubble effect filter, on the other hand, it is a necessary logarithmic system. There are two findings on this, firstly, the system itself is given. Secondly, even if undoubtedly, it is vulnerable to cracks, and can be rearranged. That is, it is optionally user-dependent, and simply, the information appears to match the availability of keywords.

1. Introduction
Cyberspace is a space occupied by netters or netizens, spaces or where we are when we navigate the global interactive information world called the internet. John Suler considers cyberspace to be a psychological space and as a psychological space of its existence does not depend on conventional boundaries on tangible objects [1]. Cyberspace, the term first introduced by Howard Reingold, displays reality, but not the real reality as we see but virtual reality, the infinite world. The netters who inhabit the cyberspace are called virtual communities [2].

However, although the scope of reality of cyberspace is so wide, we will specify this research on certain issues. First, in connection with the formation of consciousness. Today's Internet is similar to our premise, it determines one's consciousness. There is a process of forming a real subject that is not simply virtual, which in turn determines how it behaves.

Especially after getting justified that in the digital age, a number of security protocols emerged that were conditioned. The impact of this began in 2011 when Eli Pariser released The Filter Bubble: What the Internet Is Hiding From You. [3].

Pariser's main argument is that this constriction creates a filter bubble, which is not visible to the user but still has a big impact on the information available to the individual. When performing a
Google search, personal information is used in addition to search terms to find and prioritise the most likely search results.

At some point, the effect of this filter will produce a separate environment. Especially concerning the way people think and especially in Indonesia, as one of the world's largest religious country will create a separate community order. It is therefore of interest to examine the extent to which these increasingly complex habits of reality in individual life and religious life; especially socially. This becomes important given that the effects of the sensor always have a negative impact.

The significance of this study to show how the effect of a filter bubble impacts on the formation of religious attitudes. Specifically radical attitudes in religion—the opposite of media pluralism. Its urgency in order to restore the consciousness of human relations with technology and the religious impact of man, especially theoretically. Research that affirms some similar problems among others by, Heidi Campbell [4], Karine Barzilia-Nahon & Gad Barzilia [5], in addition, see Ozlem Hesapci Sanaktekin [6]. Thus, it is hypothesized that the filter bubble effect results in epistemological isolation and reduction for religious subjects leading to radicalism.

2. Research methods
This research refers to the paradigm of postphenomenology constructivism according to Don Ihde to understand and explain the relation of subject with technology [7]. For the next will be analyzed by using flow model of analysis as far as it can be described phenomenologically [8]. The primary data was taken hypothetically as far as referring to the Pariser variable filter bubble effect. Then directed to the findings that already exist about the pattern of internet users that lead to the strengthening of radicalism. This research is theoretical insofar as it refers to the assumption of the use of technology in the field of human religious experience.

3. Technology and fragmentation of reality
Through technology, humans can objectify time. The discovery of time-measuring devices and the determination of time units since the modern era has changed the way people view the time. Human perception is shortened, say in seconds, from old perceptions with daily duration systems (morning, afternoon, evening, night). This change leads people to the acceleration of time. In almost the same time, with the development of transportation technology allows humans to travel very quickly. Distance moved from time to time using different counting units. Starting from monthly, daily, until now the distance duration often uses the clock: one hour, then one minute, then one second.

The transformation of human experience from direct to indirect by the use of technology from time to time, resulting in a dichotomy. We can refer to Descartes in the Western philosophical literature that divides humanity as a cognitive individual (res cogitans) with individuals who are objectivating (extensal res). This difference is in line with its adage cogito ergo sum: I think that I'm there [9].

The foundation of this modern worldview places the human position as a central postulate. Human centrality in the modern world makes it easier to objectify reality. But of course, we have understood that there is a lack of argument in the modern world. Modern man deals with himself while at the same time-through technology-his perceptions are changing [10].

The use of technological instruments on this day is becoming more difficult to sort out. The use of electronic devices is no longer easy not to use. It means there is a thickening of the mutually layered reality between reality and humans. Determinism technology lies in its limits when used by humans [11].

Using a single device, such as a smartphone can improve the field of human experience. The negative side is the reality of being reduced. The reality in this realm is translated in such a way into the inter-face dish. Users, at the most opium level even merge themselves into cyberspace. The epistemological implications of this stage lead to absurdity [9].

This reality is first made possible by the data set that exists in cyberspace, and when the individual, through his appliance enters the dimension, it enters into the reality of the image. The reality of the imagery of the real reality. It becomes a reality as far as it represents it virtually and text. The branch
of this development starts from the internet, extends to AI (artificial intelligence) and then VR (virtual reality) [12].

The human position with the instrument is no longer dichotomous and black and white, but fragmentary and absurd. The end of the use of disaggregated instruments began in the early 20th century where advanced machines were invented, including computers and the Internet. The changes that these scientific discoveries allege change the three major ways in human life. These changes include the order of socio-anthropological, science, philosophy and religion [13].

4. Impact of bubble effect filter on religious attitude

4.1. Virtual religion

Along with the development of the era, David Nash reveals one thing, which the face of the changes that occur in the acceleration of technology that has been developed by humans has changed the face of communication. Language, as its pragmatic function is a tool for communicating. But as time passes, especially after what many people say as a communications revolution, language has been radically transformed into a new form [13].

This form is very numerous, covering all the shifts of developed communication media. In America, in religious studies, the media of information in such a way has changed public opinion and identity. Religious opinion no longer refers to the authority of the church, but the media [13]. In Indonesia, council such as MUI (Indonesian Ulama Council) and religious authority centres in the internet media portal can be said to have a wide-ranging significance.

In Europe the most significant dichotomy occurs between free and Christian thinkers. This is why freethinkers have gained legitimacy, especially after the digital communications revolution: in this case the Internet [13]. Within this portal, freethinkers are very free to explore the possibilities of spreading their ideology. Anyhow, man can now choose his way of life by freely choosing what information he wants to consume.

There are exciting things after the digital information has emerged and received massively, the dichotomy is no longer between Christians / Muslims and atheists or free thinkers. Moreover, the dichotomy has taken place in such a way and has made man fragmented in such a way. This also leads to inequality regarding religious identity.

In virtual portals, religious identity is no longer based on for example a car bumper, or a keychain-but becomes blurred. Indeed, in the real social level, this identity appears in the way of dressing and perhaps also the choice of eating as it did with Islam. As a result, the face of religion in the internet portal into something that just can be interfered and interpreted by many people. On the website, the identity of the website can indeed be emphasized to capture the public: for example specifically for religious or otherwise. But this kind of censorship does not always work in cyberspace. This means that the synchronization of information is always dominant. Someone with another belief can go in and become a member there. In the end, there is no guarantee whether the media is the media of religious fundamentalists, pluralists and or free thinkers, in the end, they must be willing to one reality: public freedom [14].

Freedom of will also gets its legitimacy on the internet. If we review history, freedom of speech, identity, thinking, race, religion, have been hegemonized by tyrants who want monoculture regarding identity, thinking, race, religion and voicing. Now that era is no longer applicable in the virtual portal, or the Internet. Similarly, in the case of Religion, the internet has an ever-changing and unpredictable face. For as it is revealed, the level of subjectivity and the will of choice becomes so 'I', so any authority in this portal must face that reality. The authority deconstructs and turns into something else. If established religions do not or do not become human models of how they live, dialogue and become civilized (nonviolent) societies, then this becomes a gap for the promotion of religious decentralization. The emphasis is on the mentality, way of thinking and religious worldview widely [15].
The impact of internet usage, in addition to influencing the ethical aspect, also affects the individual attitude in Lebenswelt. In advance, we have assumed that there is a tendency to negate the plurality of individuals in an established dogma and tradition. The negation in question is that it is getting increasingly exclusive due to the internet.

This exclusiveness takes place as happens in other cultural aspects that have been exacerbated by economic capitalization. In the consumption consumptive habitus model, one tends, or even entirely, to the plurality of the Internet. He will explore various aspects of diversity that exist as far as possible by the internet. Though of course there are divisions, the basic premise of this attitude is the openness of information-as individuals are open to any information. Someone in this mode will not negate the plurality of information from the internet [16]. Another case when someone enters on the set of information that is doctrinal as religion. As Yasraf disclosed that information technology had provided an easy path for the distribution of religion [17].

However, when subjects enter the realm of religion, there is an exclusiveness generated from the theological system. The long-term implications of the internet's exclusivity attitude in this domain are due to doctrinal traits. There are always those who enter through into the cyberspace space when religion is converted: the theological question and the impact of religiosity. Theological issues still deal with the faith field [18].

Religious attitudes-or exclusively religious attitudes-on the one hand are still the same when religion is attached to the identity of car and clothing stickers (as we pointed out before) -as at the same time as a result of Internet expansion or virtual reality-based cyberspace, exclusivity is still inherent - to be plural and open. Of course, this is something that is contrary to the plural nature of the Internet and demanding open. Although economic and political power always plays a role in religious schemes, the result is purely ambivalent when dealing with radical and exclusive attitudes of believers. Any skepticism, just as opposed to the nature of science.

The religious dimension, always known as the ethical dimension, always requires that man direct his intentionality not merely to 'use', but to moral implications. Moral Hazard, in the economic field, is always wary of. Similarly, the moral dangers posed by the realm of science. Karlina Supelli alludes to this moral danger because-along with our phenomenological experience as an Indonesian man from year to year there is always a consistent tone of religious radicalism triggered by the spread of information flow: in a nutshell, triggered by technology [19].

The technological properties that dichotomize after becoming plural in the realm of cyberspace return to their dichotomous nature. There is a hyperloop to this effect. We identify it as a technological deterministic inevitability. This nature is always inherent because there is always a feature of anthropology in technology. Not to mention the technology becomes void without me ontologically accompanying it. Of course, human participation as an anthropological feature and the feature of ontology in its interaction with technology is always inseparable.

4.2. **Filter bubble effect**

The premise of the internet stems from the availability of information, the information disclosure, then interconnectivity. Data stacking leads to diversity or plurality. This plurality extends to which the internet can maintain its authentic character. The expectation of the alignment of information, because of the simultaneity conceived by the internet, vis-a-vis with real reality. For in the real-world world, humans no less require this plurality of qualities.

This scepticism began to strengthen after Edward Snowden's case in the United States [3]. Also, the impact of the Internet on the isolation of the subject increasingly felt. We call this narrowing point of view which is the result of cyber fanaticism. This closed attitude marks a new era of Internet use-the era of subject smelting. The inability of the subject to identify itself as a user or user, as I am transcendent and ontological, causes this fusion. The significant impact of it is that the subject is not aware first of all what happens mechanically on the internet it uses. That on the internet itself changes the basic mechanisms that respond to individual users. The suggestive implications of this Internet mechanism response result in the crystallization of the subject.
The narrowing point of view in the embodiment of the dichotomy of cyber reality that has had the most significant impact since December 2009. Eli Pariser, in his critical treatise on the internet The Bubble Filter: What the Internet Is Hiding From You, he outlines some possible schemes of how the internet will be formed and form the user unnoticed [3].

4.3. **Implications of religious attitudes**

Of course, there are some variables and procedures for sorting out the portion and composition to what extent the effect of an internet bubble filter. In the review given by Eli Pariser, at least we find one argument about the fact that democracy is surely the main thrust—especially in America—that supports transparent and plural life. Modern society of the 20th century is well aware of this. However, as we pointed out, in the Internet space, there is a tendency towards narrowing attitudes and perspectives on diversity.

In America alone, channels of media dissemination to sensitive issues, especially the 20th century to the 9/11 incident, centre on TV [3]. Meanwhile, in the next development of the Internet increasingly shifting the position of media distribution channels. In today's era, we call it the era of media openness. There are nuances of transparency and therefore plural. On the other side, however, the developers of the Internet, with filter protocol narrow the plural idea in the spread of media [3]. Instead of eradicating the crisis on a global scale, the internet, in turn, became a common threat. At least this becomes one of the things that must be reviewed. Because the threat in the world always interspersed with the matter of justice and intolerant attitude [20].

Indonesia, as well as America, is based on democracy. But the process of Indonesian democracy does not have the same rhythm as America—even much different. Significant differences that we mention especially when intersecting with religious issues. Post 9/11, Americans begin to suffer from Islamophobia. To arrive at the terror is certainly needed a strong issue, political power and repeated propaganda. So there is an idea of the personality of the media—there is the terror, there is an object, there is an outline. Later, Islamophobia that has been embedded in the minds of some Americans, allegedly become a modality of winning Donal Trump [21].

Indonesia, of course, has issues of terrorism and religious fundamentalism [18], but not until Islamophobia. In a country with an Islamic majority, Islamophobia is not very visible. The issue that dominates Indonesia's internal friction is a matter of extreme moderate attitudes. As a democratic country, religious extremism is considered an anomaly. Because from the beginning, the basic philosophy of the state is a diversity with a variety of religions by the will and role model respectively.

Therefore, pluralism, for Indonesia, an essential modality for the realization of democracy [19]. Radical ideas in religious attitudes have no place in the space of democracy. But in the reality of the internet—where, everyone now has a smart mobile device—coupled with a possible filter effect, indicates the possibility of a gap for a growing radical attitude [3].

Eli Pariser explains that there is a substantive difference between Google's filter code as the largest Internet search engine, with Facebook, as the largest social media channel. We know that the internet records our behaviour in it. It's just that, in general, if unfiltered, the information will appear to us simultaneously. Filters not only identify who we are but also play a role—not to determinate—as we should [22].

Google installs users with the frequency of clicks as well as the history of any number of pages ever visited. The goal is to make it easier to identify who we are, what we want, and what ads are worth showing to us. While Facebook, identifying our personality is not from the frequency of clicks as google. Rather than the frequency of dividing, "share" by an account.

Both the filter system used facebook and google implicates the narrowing of perceptions. Religiosity, as it is important in Indonesia, with such filter models is vulnerable to controlled issues. Radical content, hate speech, fanaticism have the potential to break the flow of democracy and erode moderation in religion.

The Islamic religion in Indonesia, which is the majority religion of the people, along with the spread of media and radical ideology increases the attitude of fanaticism and radical. It is at this point
that the significance of media users' awareness of the dangers of media flows on the one hand and the effect of filter bubbles caused by our behaviour as users.

Someone who spread content made in Facebook's social media channel, for example, will only consume news from the same stream and reproduce it. There are circles of habitus created by the behaviour of account users on their social media pages. This circle is called a bubble. Reality is no longer plural, especially the reality of cyberspace, but singular. This is exactly what internet developers want for their ease, putting aside the bad impact on users. Google users will be directed to the content they once clicked on, regardless of whether the content is valid or not, false or lying [3].

The internet implications of religious attitudes have a huge gap to improve radical attitudes and intolerant behavior. Because the subject when entering on cyber-space, he will only identify the reality he created himself for his own consumption. This reality is called a bubble. These realities co-exist between one subject and another. In this way plurality is lost in the internet. So our imagery of the stages of internet reality before and after the filter can be seen in figure 1.

![Figure 1](image)

**Figure 1.** A simple overview of the heterogeneity of the subject in the unfiltered internet. In it, There is an impression of plurality.
Despite the possibility of narrowing this perception and the radicalization of religious attitudes on Internet portals, we can still seek solutions. The most fundamental way is to hold a distance-attitude attitude delaying distance with technology. Phenomenologically we can epoche from attachment to technology [23][3].

The next solution that is to restore the user's awareness position in front of cyber reality. Technically, besides, filters are just protocols that are intended to suit their interests. This means that it has been originally disseminated by code and its purpose-as Google with Facebook. In addition, because of the way filter operations are in the background, it makes it difficult to detect the extent to which we have established self-problem on the internet as well as the extent to which those behaviours shift backwards to form our habitus [24]. This shift and the simplest of its simplest workings are realized.
5. Conclusion
The internet impact for users on religious attitudes in Indonesia at least leads to three things: First: the technology in itself is hollow, it is always the intermediate voltage as positive or negative with the human subject. Similarly, the fragmentation of reality originated from the subject. Second: human handling of problems in cyberspace is possible as far as technology is always ethically involved in human life. Also, the traditionalism left in Indonesia reduces the ethical impact of media usage. Third: filters and their effects (bubble effect filters) increase homogeneous, individual, intolerant tendencies. In relation to religious attitudes, it carries a single, dogmatic tendency-the opposite attitude of plural and tolerant.

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