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Heretical Sects: Mediation and Mediatization on New Media

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Abstract

Efforts to spread deviant sects are now easier to reach all groups. This is due to the development of new media. Da'wah in new media can be done by anyone. One of the negative impacts of new media is the difficulty in distinguishing hoax information. In the context of spreading religious beliefs or beliefs that are considered heretical, now is the right moment. They can freely spread their ideas either with a clear identity or with a disguised identity. Communication media is used as a distribution channel as well as a tool for transformation. For this reason, this research aims to describe the mediation and mediatization of teachings or understandings that are considered heretical in new media, especially YouTube.

This study used a qualitative approach with content analysis methods. The unit of analysis is a video shared by pilgrims Salamullah through the YouTube

platform. Researchers perform mining data on the internet that has been available. The videos were analyzed using the multimodality method.

The findings of this study are that there is a process of mediation and mediatization carried out by adherents of the Salamullah deviant sect. In the mediation process, the YouTube account is used as a channel to transmit ideas about their beliefs. As for mediation, it can be seen in the transformation of cognition in netizens. In addition, it was also found that in the user-generated media approach, cult followers become contributors or creators on their YouTube accounts.

At the level of cognition, the changes in perception and negotiation of the meaning of heretical teachings can be formed. Indonesian culture which tends to accept new things will encourage adherents of heretical sects to use the media as a channel for conveying messages. It is this transformation that society and religious institutions must be aware of.

Keywords: *mediation, mediatization, deviant sect.*

Abstrak

Upaya penyebaran aliran sesat kini lebih mudah menjangkau semua kalangan. Hal ini disebabkan oleh berkembangnya media baru. Dakwah di media baru bisa dilakukan siapa saja. Salah satu dampak negatif media baru adalah sulitnya membedakan informasi hoax. Dalam rangka menyebarkan keyakinan agama atau keyakinan yang dianggap sesat, maka saat ini adalah momen yang tepat. Mereka bisa dengan leluasa menyebarkan gagasannya baik dengan identitas yang jelas maupun dengan identitas yang disamarkan. Media komunikasi digunakan sebagai saluran distribusi sekaligus alat transformasi. Untuk itu penelitian ini bertujuan untuk mendeskripsikan mediasi dan mediatisasi terhadap ajaran atau paham yang dianggap sesat di media baru khususnya YouTube. Penelitian ini menggunakan pendekatan kualitatif dengan metode analisis isi. Unit analisisnya adalah video yang dibagikan jamaah Salamullah melalui platform YouTube. Peneliti melakukan penambangan data pada internet yang telah tersedia. Video-video tersebut dianalisis menggunakan metode multimodalitas. Temuan penelitian ini adalah adanya proses mediasi dan mediatisasi yang dilakukan oleh penganut aliran sesat Salamullah. Dalam proses mediasi, akun YouTube digunakan sebagai saluran untuk menyampaikan gagasan tentang keyakinan mereka. Sedangkan untuk mediasi terlihat pada transformasi kognisi warganet. Selain itu, ditemukan juga bahwa dalam pendekatan media buatan pengguna, pengikut aliran sesat menjadi kontributor atau pencipta di akun YouTube mereka. Pada tataran kognisi dapat terbentuk perubahan persepsi dan negosiasi makna ajaran sesat. Budaya Indonesia yang cenderung menerima hal-hal baru akan mendorong penganut aliran sesat untuk menggunakan media sebagai saluran

penyampaian pesan. Transformasi inilah yang harus diwaspadai oleh masyarakat dan lembaga keagamaan.

Kata Kunci: *mediasi, mediatisasi, aliran sesat*

A. Introduction

According to the MUI, in 2016 there were about 300 sects or religious views in Indonesia that were deemed heretical (the term "heresy" being used interchangeably with "cults"). Since 1995, these cults have been observed. According to monitoring statistics, hundreds of these cults periodically arise and vanish while going by different organization names (www.cnnindonesia.com). Nearly every region of Indonesia is home to this heretical cult, both in rural and urban areas. The study's reference to a cult is in line with the 10 preset criteria that the Indonesian Ulema Council (MUI) established.

The MUI acknowledges that it is challenging to monitor the emergence of new cults, despite the availability of proven signs. since they typically carry it out covertly. This is demonstrated by the emergence of heretical sects in Tarakan, North Kalimantan, some of which seem to be active today. To keep the MUI from learning about their existence, movements that depart from the precepts of Islamic treasures, however, do not publicly reveal any of their operations. There isn't much information or proof of this cult's existence because they also have a tendency to be closed. The phrase "heretical sect" refers to an ideology or religious sect that satisfies the MUI's requirements and is therefore deemed heretical by the PAKEM judgment.

The state of society as it is now appears to be at odds with this circumstance. A world of openness and uncertainty has been ushered in by the advancement of communication and information technology, the expansion of social media networks, and the introduction of portable cellphones. People's life have been penetrated by media, and they use new media nearly nonstop these days.

Thus, it is impossible to imagine modern life without the internet and digital media. Information about Indonesia's internet and social media user base is growing. According to data from the website wearesocial.com, 204.7 million individuals use the internet out of the 277.7 million people who will make up the population in 2022. 191.4 million people utilize social media regularly (<https://andi.link>).

Based on these data, it can be assumed that these adherents of heretical Islamic sects, beliefs, and ideas are also frequent users of social media and the internet. Consequently, there are three key justifications for why it is crucial to research how Islamic sects, beliefs, and ideas that are deemed heretical are mediated in the media and new media. **First**, there is a trend in Indonesia toward a rise in the number of heretical cults. There were 250 heretical groups in the 1980s, claims Hamat (2017). The Indonesian Ulema Council (MUI) said in 2016 that over 300 religious doctrines had been declared heretical in Indonesia to far. These heretical groups typically come and go in hundreds at a time. Indonesia is home to a large number of religious ideas that are thought to be heretical.

Heretical sects in a number of regions and cities are described on the website of the Indonesian Ulema Council of East Kalimantan Province (4 July 2018). In Balikpapan, the Ustadz Habib Fahrul Rozi sect demands financial support from the community and teaches marriage in a mental manner, promising its adherents heaven. He has about ten followers and declares himself to be a direct descendant of the Prophet. There is also a sect in West Kutai Regency known as *ma'rifatullah wa ma'rifaturrasul*. About thirteen heretical or splinter teachings have been discovered

in Paser Regency, including: Tariqah Dzauqiyah; Islam "Pancasila"; Prima Sakti Jati Diri (PSJD); Teachings of Ma'rifat Science; Nur Muhammad; Teachings of Jama' five Fardlu Prayer times at once; Teachings about changing names, Istinja, and hastily departing for the Hajj; Ma'rifat-Shari'ah teachings; Mummi's (Tarekat) Teachings; Medicinal Bath Teachings; Ma'rifat Teachings; Teachings on Doubling Money and so forth; and EDEN Teachings (<https://www.muikaltim.or.id>).

Aside from that, on December 3, 2014, the news website antarnews.com stated that a person who had been given a jail sentence for disseminating heretical beliefs was allegedly still propagating those teachings while incarcerated. In the Tenggarong prison camp (Rutan), the defendant, also going by the name Guru Bantil, is accused of propagating heretical cults. He claims to be a prophet sent by God. By giving themselves a specific amount of money as zakat, Guru Bantil assures his adherents that they will enter paradise (<https://kaltim.antaranews.com>).

Heretical cults are not immune from spreading, and Samarinda City is no exception. It is said that some members of the Assabatu Sahabah Rasulullah Council also depart from Islah's teachings. Dozens of people participated in the gathering's activities in Samarinda Ilir District's Sungai Dama Village. This group's congregation travels around to disseminate its teachings (<https://kaltim.tribunnews.com>).

Religious sects are likewise regarded as heretical in Pulang Pisau Regency, Central Kalimantan Province (radarsampit.com, December 8, 2021). The group is based in Jabiren Village, Jabiren Raya District, Pisau Island, and is headed by a teacher with the letters BH. It was decided that the study group headed by BH did not adhere to the guidelines and precepts included in the Al-Quran and the Prophet Muhammad's Sunnah. As a result of their potential to create new issues, at least eight (8) religious groups were given close monitoring, according to this report (<https://www.radarsampit.com>).

Second, in terms of internet usage among Asian nations, Indonesia is now placed 15th. Indonesia is positioned above Vietnam and below Kazakhstan. 76.8% of Indonesians had access to the internet as of the end of March 2021. With an estimated 276.3 million people living in the nation overall, there were 212.35 million internet users (<https://databoks.katadata.co.id>). This indicates that the majority of Indonesians have shifted from traditional media to new media and the internet, and that they now use them on a daily basis. They are active message providers as well as active consumers.

Third, the nature of internet media, specifically virtual identity, makes it feasible for the transmission of ideas or beliefs that are deemed heretical to continue. It is possible for someone to construct a virtual identity that differs from their true identity. As a result, people who hold views that are deemed abnormal are free to develop and share their ideas without worrying about being detained by the law. Regarding the increasingly pervasive identity formation in "simulation culture," Sherry Turkle (2017) quoted Lindgren (2017), saying that "(people online) become authors not only of text but of themselves, constructing new selves through social interaction." Digital media offer virtual environments for social interaction that allow users to assume roles that are as close or as distant from their "real selves" as they would like.

It follows that those who support the immediate movement are probably also going to employ new media. Computer-mediated communication is referred to as

new media. Social media, or computer-mediated media utilized for interpersonal communication, is a type of new media. In the sense that messages regarding cults are mediated and mediatized by new media. "Mediated refers to communication transmitted through an electronic or mechanical channel," according to Straubhaar et al. (2012). Finnemann (2011) defines mediatization as "the process through which media present and transmit information." The different media and the formats these media use are components of this form. Parts of formats include how information is arranged, how it is presented, how much attention is paid to specific behavioral traits, and the syntax of media communication. The format serves as a framework or point of view for both presenting and interpreting occurrences.

Research on purportedly heretical religious sects has been done from a number of angles. However, nothing has been discovered in the author's investigation about the mediation and mediatization of heretical groups through new media. The open nature of the media makes this possible, even while the dissemination of heresies or religious views occurs covertly. Research aims to investigate how they mediate and mediatize their messages using new media.

Ahmad Febi Rozaki, Amsal Amri, and Rahmat Saleh's (2017) study on the impact of cult news exposure in the daily *Serambi Indonesia* on the public's perceptions of Dayah schooling is one example of relevant prior research. A basic linear regression test's findings indicated that there was a substantial correlation between the two variables. The public's opinion of Dayah education has been found to have been positively and significantly impacted by exposure to reporting on heretical groups in the *Serambi Indonesia Daily*.

The Ahmadiyah sect is a self-described Islamic sect whose discourse presentation is examined in the following article. These materials were prepared by the Islamic Defenders Front (FPI). Because Ahmadiyah regards its founder, Mirza Ghulam Ahmad, as the next prophet of Islam after the Prophet Muhammad, FPI views Ahmadiyah as a heretical cult. The majority of Muslims hold the view that Muhammad was the symbol of the prophethood, which is completely at odds with this doctrine. According to Irawan's (2017) research, Ahmadiyah was negatively characterized as "infidels of Islam," "hijackers of Islam," "enemies of Islam," and "traitors/betrayers of Islam," but Shihab referred to the FPI as "a tolerant Islamic group."

Dika Satria Utama (2020) investigated the mediatization of religion in new media through an analysis of Instagram. Mediatization of Islamic Teachings on Social Media Instagram Account @shiftmedia.id in the Hijrah of Young People is the title of his study project. The usage of slang and the account's preachy communication techniques meant to persuade its followers were the findings. The goal of persuasion is to get people to adopt positive attitudes and behaviors in place of negative ones. Through the media, the @shiftmedia.id account encourages youth to migrate and receive Allah SWT's blessings.

Mediatization of Islam: The Case of The Indonesian Muslimin Hungary dilakukan oleh Hazim dan Murul Musdholifah (2021). The study's findings indicate that Islamic mediation is impacted by a lack of interaction with regional Islamic organizations. The way people primarily rely on the internet to obtain messages, news, and religious material is one approach to see the style of Islamic mediation. The majority rely on social media. For Islamic sources, YouTube channels are the

most popular, followed by Facebook and Instagram. Reliance on media—particularly YouTube—has the capacity to transform religious authority from a systemic one to a personal one. The case of Indonesian Muslims in the Hungarian environment demonstrates that, rather than becoming more secular, reliance on media for religious activities pushes them to become more devout, despite the fact that some experts disagree over whether or not religious mediation can foster secularization.

It is evident from the scant research that has been done that there is still a great dearth of studies that are explicitly focused on Islamic mediatization. Furthermore, in reference to Islamic sects, doctrines, and interpretations that are deemed heretical. Thus, it is imperative to conduct additional research on this issue related to digital media.

B. Methods

This study combines content analysis techniques with a qualitative methodology. Only the Salamullah Heresy, which uses a YouTube social media account to disseminate its beliefs, was discovered by the author among the several heretical groups. Thus, the video at <https://www.youtube.com/watch?v=igh14KVzo8g> serves as the analytical unit. One of the movies posted under the username Eden The Heaven by Salamullah cult members is titled Pancasila Mendunia. The selection of this video was based on its perceived similarity to Indonesian and its target audience being worldwide. The investigation concentrated on the language and indicators that account owners chose and made to communicate meaning to others. By taking screenshots and choosing activities in several modalities, including text, photos, videos, and others pertaining to heretical Islamic doctrines, researchers employ a multimodality approach.

Images, sounds, written language, videos, and other formats are all regarded as parts of the text in this research and are deserving of investigation. Music and visual components, such as motions, colors, and facial expressions, combine to form multimodal data that is related to one another. All of these components are provided in detail while transcribing multimodality materials in order to address this research issue.

'Data gathering' is not necessary for this research because it uses digital data. This is because the information 'already exists' in a sense. Because there are millions of data available on the internet, researchers' abilities and skills in data retrieval (data mining) are crucial. Proficiency in utilizing programs to retrieve pertinent data is necessary for selecting relevant data. Researchers make use of digital footprints and already-existing data. This data, also known as existing data, was there before the researcher started their investigation. Data mining (crawling) on deemed heretical Islamic doctrines was used to acquire data during the data collection stage. Following data mining, the outcomes are classified into groups based on the theoretical ideas that were applied. Data analysis was then completed. The films created and distributed by Salamullah cult members via the Eden The Heaven YouTube account include the data findings that are being presented.

C. Results and Discussion

YouTube lessons of Salamullah

Lia Aminuddin, also known as Lia Eden, established this teaching alongside a group of people known as Salamullah. Lia acknowledged Imam Mahdi as the messenger of God's revelation in 1997. In addition, he claimed that his son Ahmad Mukti was the incarnation of Jesus Christ and that he was the reincarnation of Mother Mary. When Lia Eden was first established, hundreds of people from different backgrounds became followers.

In December 1997, the Salamullah association was branded heretical by the MUI. Its lectures were deemed to distort the reality regarding Islamic doctrines, hence the MUI prohibited it. Lia Eden was imprisoned twice in 2006 and 2009, the first time for religious defamation. Nevertheless, this erroneous school is still actively putting its doctrines into practice today. Liam requested permission from the governor and president in 2015 since the UFO jet was scheduled to land in Monas, Jakarta. Many were taken aback by this claim, even if it was later refuted. Among the videos created by Eden The Heaven are the following:

Table 1: A video uploaded by Eden The Heaven on YouTube

Alamat	Judul
https://www.youtube.com/watch?v=kek558ofCOI	Pancasila Mendunia
https://www.youtube.com/watch?v=igh14KVzo8g	Cinta Jibril
https://www.youtube.com/watch?v=v0JMJs4WEXY	Sumpah Paduka Bunda Lia Eden di Hari Ulang Tahunke 70
https://www.youtube.com/watch?v=XN3EC3R1hr8	Bunda Lia Eden Funeral Ceremony
https://www.youtube.com/watch?v=8sOBIf3MvuE	Let's Purify To Heaven)
https://www.youtube.com/watch?v=EwxdabdylrY	This is The Day of God
https://www.youtube.com/watch?v=9qHqUNuLIWw	Praying Together
https://www.youtube.com/watch?v=8Ps8j6V4b3o	Song of Victory
https://www.youtube.com/watch?v=nLFmvVLgIMA	Super Blue Blood Moon
https://www.youtube.com/watch?v=xwyWLEjvQUI	Angel Becomes a Human
https://www.youtube.com/watch?v=wA2KkF-7Xkw	Pembukaan rahasia Surat An Najm dan Yaa Siin (2)
https://www.youtube.com/watch?v=HxsqxaHb0a8	Furify Us
https://www.youtube.com/watch?v=jSCNxcMxOGs	Sujudku Takdirku
https://www.youtube.com/watch?v=YDVFDYrDHdY	Salvage Spaceship
https://www.youtube.com/watch?v=PrXGER5Eduw	Pembukaan Rahasia Al Quran Surat Maryam Ayat 1

<https://www.youtube.com/watch?v=dvpcZ0R0jjA>

The Purification of
Eden and the Sacred
Vows of Eden

<https://www.youtube.com/watch?v=yNb3uMUL5ts>

Surat Terbuka
Kepada Presiden
Jokowi

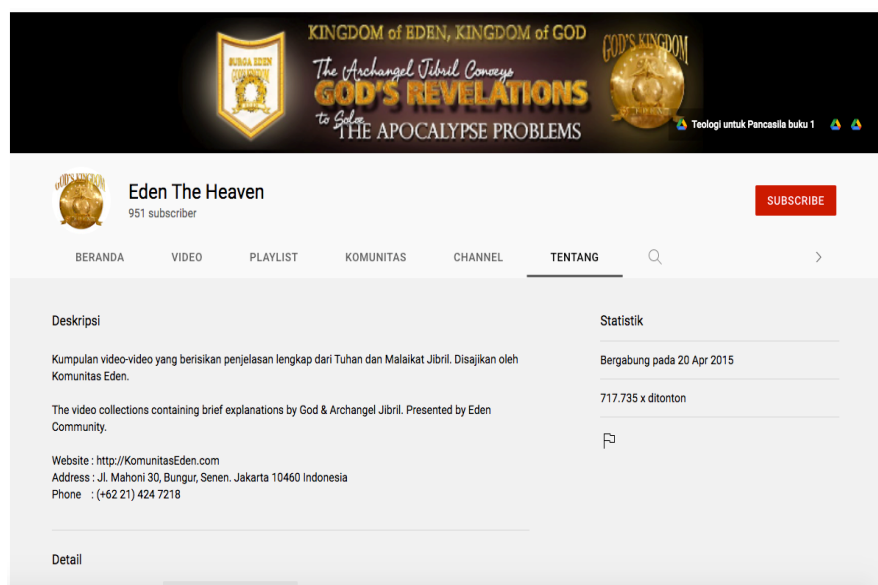
An explanation concerning their existence on the internet is written in one of the videos, which has received 10,803 views. According to the video that was posted on March 31, 2019, <https://www.youtube.com/watch?v=kek558ofCOI>

Greetings, viewers Our last original song was written a very long time ago. And the reason we weren't excited was that our website was prohibited because it was deemed to include offensive material, even though that was just an opinion formed by those who weren't familiar with Apostolic Law. However, we are now releasing a music video for the song Jibril's Love, which was written by the Holy Spirit to share his own song with the world while elucidating the recently arrived Gifts of Heaven. We have, among other things, enjoyed the process of creating the song Jibril's Love. That. Jibril's appearance is conveyed in this song through the use of his own images. And that's what happened when we took pictures of Paduka Lia Eden for the song's casting. Therefore, Your Majesty was completely unaware that God was using him in this hymn to represent His Majesty the Holy Spirit. And that was only found out when Eden's computer displayed the pictures. After that, Jibril gave the order for his own pose to be taken for a picture. Thus, Jibril's images are displayed in this film. Similarly, the youthful and far younger version of Her Majesty Mother Lia Eden has also been dismissed. However, Your Majesty had undergone a process of cell regeneration prior to that, by the Will of God. He therefore appears younger than he is. That is the confirmation of God's Covenant fulfillment in heaven. And Paduka Lia Eden made that clear. We were able to release Jibril's Love to the public as a consequence. I am really grateful for your time. This video should provide some insight. And that has the power to elevate the purifying spirit to heaven. And perhaps, among the chaos of hell and global catastrophic calamities, this good news comes from Heaven.

According to this data, the website under their management has been disabled. The content that is transmitted includes aspects that lead to heretical doctrines, which is why it is being blocked. They move to a YouTube account as a result. Additionally, two inactive Instagram social media accounts were discovered. Two accounts on Facebook were discovered that appeared to be associated with adherents of Salamullah's teachings: 1. Eden the Heaven. This account doesn't follow any Facebook accounts and just has one post with two followers. Eden Community is followed by 541 people. The most recent post, dated April 1, 2022, garnered 507 "likes." The discovered Facebook account did not appear to be actively changing its status on a daily basis. A minimum of 17 films were discovered on YouTube social media, as shown in table 4.1.

<https://www.youtube.com/watch?v=igh14KVzo8g> is the link to the video analysis. The first video of 2021 was shared on April 1st. This video was seen by researchers on June 5, 2022. The video had been viewed 717,735 times at the time of access. There are 951 subscribers to the channel Eden The Heaven. This seventy-eight-minute video got 48 likes. The comments column was blocked, therefore no viewers left any feedback.

Figure 1, Print Screen Description of Worldwide Pancasila Broadcast



The video broadcast opens with the title screen, Pancasila Mendunia (Ruhul Kudal Angel Jibril was the inspiration for this song's lyrics).

PANCASILA IN ESCATHOLOGY: Mysticism, Spiritualism, and Theology The World's Heavens and Hells

An introduction to the book on Pancasila theology that was released came next:

Five Theological Volumes for Pancasila

Mother Lia Eden's legacy of Her Majesty for the people of Indonesia and the world
PANCASILA IN ESCATHOLOGY: Mysticism, Spiritualism, and Theology The World's Heavens and Hells

GABRIL ANGEL

Discusses topics such as Universal Spirituality, Universal Law, Law of Fate and Nature, Holy Verses' secrets revealed, and the state of the world today.

ANGEL GABRIL Discusses The Global Government of God

Muhammad Tito Kurniawan, the Minister of Home Affairs, received God's Guidance Solution for Indonesia.

Muhammad Tito Kurniawan, the Minister of Home Affairs, received God's Guidance Solution for Indonesia.

The following slide shows God's revelation on the 71st birthday of Your Majesty:

God proposed Pancasila as a global model for human society, pointing the way towards Heavenly civilization.

The video that is being displayed is made up of several pictures that have been manipulated to look like a single image. It appears that the employment of intriguing symbols is intended to enhance the appearance. The sound that can be heard confirms this. They are made to resemble information that one might typically hear in a movie theater if the doors were opened, which serves to demonstrate their conviction in the meaning contained in the letters An Najm and Yaa Siin.

Figure 2, Print Screen of Pancasila Globally



It is believed that their teachings are compatible with all worldwide religious beliefs. The visuals displayed demonstrate this, as does the ambiance of Jerusalem's religious service. The following three slides depict different religious believers in Jerusalem engaging in diverse forms of worship. Some religious believers can be seen praying while facing a wall (figure 3). A group of middle-aged women reading books in a park is another image included in this section (figure 4). The scene that follows depicts a bustling cruise ship with a variety of activities (figure 5).

Figure 3, Print Screen of Pancasila Globally

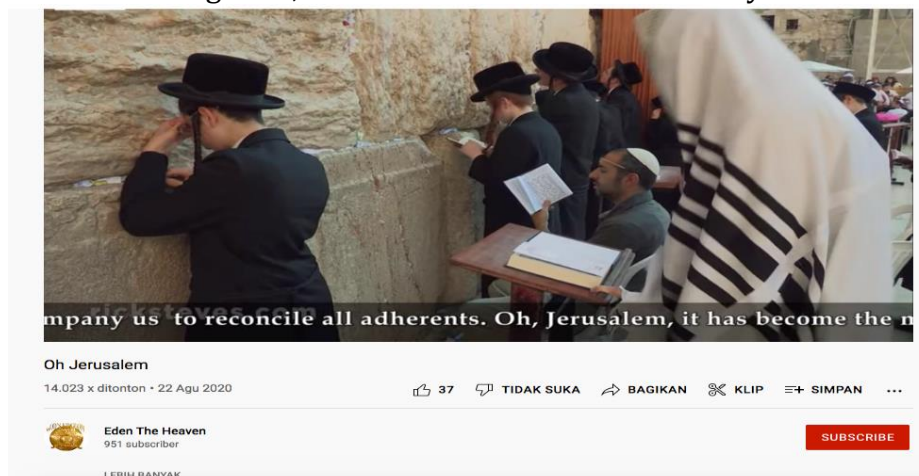


Figure 4, Print Screen of Pancasila Worldwide Video

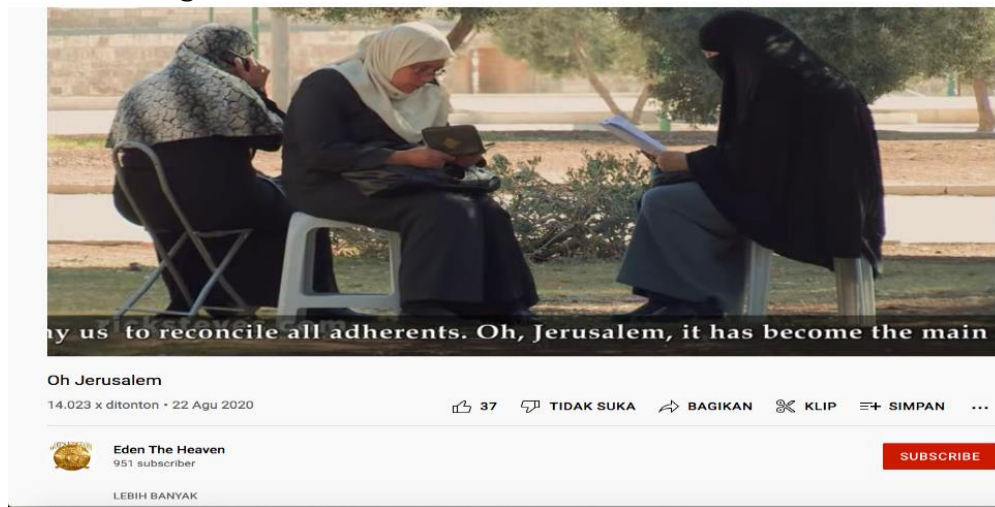
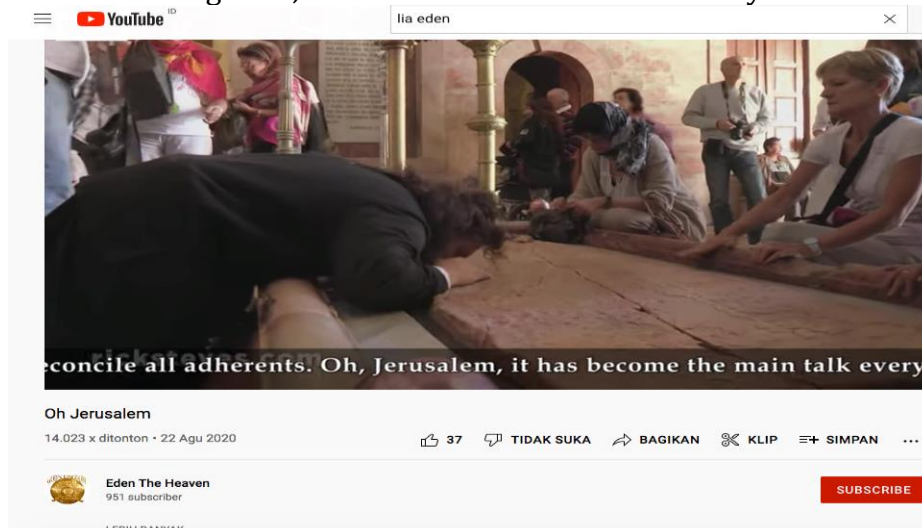


Figure 5, Print Screen of Pancasila Globally



Mediatization of Religious Teachings Considered Heretical on YouTube

Generally speaking, the idea of mediation attempts to convey the long-term process of interaction between social and cultural development and media transformation. Media has developed into a standardized and technological form of communication that is used in a wide range of human situations. The Eden The Heaven YouTube account performs this function. Previously, messages were spread through the use of new media, specifically websites. After the blocking of their official website, we now turn to social media, which is still accessible. It appears, nonetheless, that you ought to use caution when utilizing social media.

It appears that the account owner disabled the comments section in order to prevent backlash or censure from online users. Indeed, comments are crucial for both viewers and producers. The reason for this conflict is that Salamullah's teachings are regarded as heretical. YouTube itself gives producers the option to turn off the comments section in order to prioritize safety and ethics. Take minors' safety, for instance.

In the media-heavy world of today, the media is truly a part of society and the cultural framework; they have gone beyond Richard Hoggart's (1976) suggestion to become "the cultural air we breathe." These changing socioeconomic realities need to be reflected in the media influences of today. Account owners appear to expect the media to reflect the plurality of cultures in society, particularly in terms of beliefs. They contend that Salamullah's beliefs are seen as unorthodox because the broader population is unaware of them. The essential argument of mediation and mediatization is this allegation of popular ignorance. Changing one's understanding of heretical beliefs is the first step. Salamullah intends to use his broadcasts to correct people.

The globalization process is aided by the use of English in dialogue and English subtitles. The same is true of the representation of worship performed in Jerusalem by different religious followers. Locally, this is demonstrated by the Indonesian people's emphasis on Pancasila as the cornerstone of their way of life. Given how closely the process of globalization is tied to the mediation process in many different domains. This holds true for both new and established mass media, including blogs and online news as well as fiction and news. Therefore, in this particular context, mediation and globalization are mutually constitutive in the ways that they facilitate social and cultural transformation.

There is a significant reciprocal influence between the media and other social spheres as a result of mediatization as a social process. The ability of the media to anchor social practices through its symbolic power in a variety of social domains might be considered a measure of media impact. Influence from media can affect people cognitively, emotionally, and psychomotorly. It was discovered that the impact of cult members' media on the media caused a change in the realm of knowledge. The primary foundation for action is knowledge. Therefore, the Eden The Heaven YouTube channel's influence as a platform for adherents of heretical doctrine might go so far as to rationalize behavior. Recall that the message or information being delivered is constructive.

Different social domains are not affected by mediatization to the same degree. Additionally, there may be differences in the type and extent of mediation within a given field. During this time, the impact of YouTube accounts belonging to cult adherents was still growing in awareness. At this point, there is potential for shifts in how heretical teachings are understood and negotiated. Because of the open-minded nature of Indonesian culture, cult members are likely to use the media to spread their beliefs.

One issue in the context of sociology is the question of religious doctrines that are deemed heretical. This has to do with the variety of indigenous faiths and beliefs. Heretical religious doctrines are more common in some places and appear to be locked off. On the other hand, some are open, such Lia Eden and the Salamullah Congregation. Considered outright heretical, these religious cults typically adopt new communication and information technology. They use technology for communication in their day-to-day activities.

Cult members utilize media to spread messages about their views, which relates to user-generated media. Openness and freedom of opinion and expression are valued in YouTube media, which is not present in conventional media. With this method, cult members start contributing messages about their views. They share

their opinions on YouTube without offering the public or other netizens a chance to become involved. Despite the lack of public involvement, the messages they produce have a propensity to be well-socialized based on the quantity of viewers for each broadcast, which reaches thousands of people.

F. Conclusion

The Eden The Heaven YouTube channel demonstrates the mediation and mediatization of religious sects that are deemed heretical on the platform for new media. Salamullah's disciples only utilize YouTube as a channel or medium to spread messages about their beliefs in the notion of mediation. In terms of the idea of mediatization, communications regarding Salamullah's teachings are transformed from a single source by means of the YouTube accounts of his adherents. A shift in the audience's knowledge is the transformation that was discovered.

The findings of this study at least motivate more investigation into the degree of transformation brought about by heretical teachings pondered in modern media. Actions that can be performed to foresee interruption. In addition, a research has been conducted on how religious institutions have responded to this issue.

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