Islam Nusantara Discourse In New Media

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Islam Nusantara discourse, became a trending topic in new media, after the opening speech by President Joko Widodo in the national congress NU scholars, before NU congress to 33. Before the Congress, NU make a lot of rhetoric on Islam Nusantara. Unfortunately, the Islam Nusantara rhetoric, not be interpreted positively by other Islamic organizations. HTI is one of the Islamic organizations who reject the rhetoric of Islam Nusantara. The research methods are rhetorical situation, and Toulmin model of argument. The results showed that the differences in perspectives, generate differences in speech acts, and the way of rhetoric in new media.

Keywords: Discourse Analysis, Rhetorical Situation, Toulmin Model of Argument, Speech Act, New Media.

1. INTRODUCTION

After Joko Widodo speech, at the opening of the national conference Nahdlatul Ulama (NU) at the Istiqlal Mosque, Islam Nusantara rhetoric become discourse, that is discussed in the new media. In his speech, Jokowi openly expressed, support on the model of Islam Nusantara. Jokowi support, many reap the pros and cons. Counter parties interpret, that the discourse of Islam Nusantara Jokowi version, will make Islam and muslims serve foreign interests, who want muslims disunited. The speech is considered to contain the charge, so that muslims do not demand the application of Islamic law, does not criticize the Zionist-Israel that were previously regarded as a racist state for the Palestinian people, and the application of any other tolerance against the current Islamic thinking majority. Then, the hose is not how long, Islam Nusantara rhetoric, which also received criticism, is the statement of the Minister of Religion, Lukman Hakim Saifuddin, which suggest muslims to respect people who are not fasting. Minister religious interpretation is assessed against the logic of the Islamic majority in Indonesia. Minister of Religious Affairs, should invite people who do not fasting, respect the fasting, not vice versa.

The debate between the pros and cons of Islam Nusantara, spread in the new media. NU, as the initiator of the idea of Islam Nusantara, continue to socialize the idea of Islam Nusantara version of the NU, especially on the official web NU. Contrary to the NU, HTI, took the position that the practice of rhetoric against Islam Nusantara version Jokowi Government, as it is considered a controversy with the values of Islam that they understand. Therefore, the HTI also made a number of rhetorical, why reject Islam Nusantara.

Here are interesting to be explored further, how the speech act NU and HTI, in the face of Islam Nusantara rhetoric situation. Islam Nusantara situation, according to the observations of the reseacher, has a constraint that is not easy, because of the argument in the new media. The rhetoric of war, took place between the pro and cons of Islam Nusantara rhetoric, particularly in addressing the behavioral form of interpretation of Islam Nusantara practice in Jokowi government. Therefore, researchers interested in using speech act theory, the situation rhetoric, and argumentation models to determine how the new media to produce rhetoric, especially about Islam Nusantara.

2. THEORETICAL FRAMEWORK

The concept is a situation that researchers use rhetoric, speech acts and models of argumentation. Rhetoric situation is a situation that invites someone to make the method arguments rhetoric and creating political and social discourse on new media. In this study, the theory of rhetoric used the situation to get an overview and explanation of the idea of rhetorical situation of Islamic organizations, namely the situation of NU and HTI about Islam Nusantara on the official
Theory of rhetorical situation in this study refers to Bitzer. Bitzer said the situation rhetoric is the context in which the speaker makes rhetoric. Therefore, this study attempts to explain how Islamic organizations make rhetoric, from developing the concept of planning, selecting a word, prepare and present argumentation rhetoric in new media. In the process of making such rhetoric, the Islamic organizations are faced with a number of situations, including historical context, where there are events that require Islamic organizations producing rhetoric for the benefit of the organization. Based on the rhetoric situation Similarly, Islamic organizations are faced with distributing rhetoric through new media. The situation, making the Islamic organizations producing speech acts in the form of rhetoric and then spread through the new media. Due to the open nature of the new media, the elite cadres or sympathizers of Islamic organizations are faced with an open space, forums criticism and arguments in the new media.

Picture of the situation above, can not be separated from the argument Bitzer, who said the work of rhetoric is pragmatic. Was made for the sake of something outside himself, according to the function of rhetoric situation, perform some tasks, such as changing the reality. In this study, the Indonesian Islamic organizations faced with the situation of the rhetoric, there are events, massive production of texts in the new media with the urgency of making the speech act to change the reality. All components of Islamic organizations, from the elite, cadres and sympathizers, tried to persuade the citizens of the new media, through a virtual space that is open to the illocutionary speech acts. With hope, through the rhetoric of the argument, can change the natural situation, and they have committed emancipatory action (participatory) for the completion of situational unwanted events occur.

Moreover, by way of participation to the situation, Islamic organizations hope to obtain the meaning of its existence as an organization that is considered by the public. But in these interactions, there are a number of constraints, such as beliefs, attitudes, documents, facts, traditions, pictures, interests, motives and the like, which hinders the process of persuasion. Moreover, if the situation is not reached common ground rhetorical form of action perlokusi said. For that, it takes a rhetorical argument is based on a claim of speech acts with some evidence and strong support, to develop the most urgent needs, ie flooding information to the citizens of the new media by creating hundreds of thousands of messages. A lot of messages, it is expected to change the situation, of insults into compliments situation, from crisis to stable, from the hated be preferred, from the worst to be the best, from the unselected be an option. The problem is, whether the action of Islamic organizations, especially NU and HTI in producing rhetorical argument in the form of speech act is good enough? This study seeks to present an overview of how Islamic organizations formulate and communicate rhetorical arguments, so there is a practical need for the investigation of speech acts and emancipatory rhetoric, and wherever possible reduce the obstacles that interfere with the process of cooperation between the parties to argue.

As a discipline, rhetoric method has a scientific method that is justified philosophically, as it provides principles, concepts, and procedures regarding changes in reality. Rhetoric also have a legitimate object for investigation, and have a warrant philosophical as practical disciplines. The status of the current rhetoric theory is the study of any kind of symbols and language, so it has a relationship with speech act theory. Speech act theory used in this study were derived from IL Austin. According to him, speech act theory is a theory that is positioned as an important language and linked with the situation. For that investigators used to accompany the speech act theory examines the theory of rhetoric in Islamic rhetoric archipelago made and distributed NU and HTI in new media, the official web.

3. METHODS

The method in this study is rhetoric. This method was chosen because the rhetoric is the method of public communication, the oral or written media, which seeks to persuade the audience to believe even do something that is considered good, in the present and the future. Today, rhetoric as a method of public communication is done through new media.

Through the new media, methods of rhetoric as persuasion communication method, applied by revealing communicator credibility (ethos), recognizing emotions and character communicants (pathos), and formatting the messages that make sense (logos). To produce the rhetoric is more mature, the necessary data search (inventio), the data preparation (dispositio), the selection of delivery style (elocutio), penghapalan important points to be expressed (memoria), and delivery of messages with attention to non-verbal language, in addition to verbal language (pronuntiatio).

Researcher chose rhetorical method, because this method of studying humans as rhetorical rhetoric being or being. Everyday, human rhetoric, because he lives in the community who require it spoke well, in society. When community managers tend not to speak well, in terms of economic and social policy, public rhetoric in order to survive or resist. Similarly, when the people in a democratic state, then the rhetoric needs to perform in the middle of the full diversity of competition. Thus, the rhetoric became important human needs, which studied and made research.

In this study, the Indonesian people in democratic conditions, where the right to issue and expression guaranteed by the Constitution. And the presence of new media, various opinions delivered and distributed through new media, including the Islam Nusantara discourse. However, this study only limit on Islamic rhetoric archipelago on the official web NU and
HTI, because there is competition in the expression of the Islam Nusantara discourse.

4. FINDING AND ANALYSIS

Islam Nusantara was the theme of NU to 33 held in Jombang, East Java, on a 1 to 5 August 2015. But before the congress in the title, the theme of Islam Nusantara is already busy discussed, both in the internal and external parties NU NU. Much earlier, the idea of Islam Nusantara has long been a discourse NU. Even NU, have opened Islam Nusantara studies program at the Graduate Program STAINU Jakarta. Thus, preparations for making Islam the archipelago became the 33rd Congress theme, has been prepared ahead of time. Even outside of the official web NU, NU also create a special web that contains Islam Nusantara, which www.IslamNusantara.com. But in this study, researchers focused only on the text in the official web NU, and only on the text 'column' that is the opinion article of the intellectual elite NU throughout Indonesia, the Islamic nation. Text successful writer collect, an author search results, when Islam Nusantara started at the rhetoric on the web NU, namely in 2011, and researchers limit on text contained on (21/10/2015), on a text that contains opinions about Santri and Islam Nusantara miniature.

There are 40 texts that researchers collect to be a subject of study in this research. 40 texts analyzed using rhetoric situation Bitzer and rhetoric argument Toulmin, then the essence of speech acts taken from 40 of the text. From this analysis, the researchers take the new findings developed from discourse theory pedagogy Bernstein, class, code and control. The steps that I take in analysis Text NU regarding Islam Nusantara rhetoric. First, I figure out how to text NU portrait of three situations Islamic rhetoric archipelago: an overview of urgency Islam Nusantara, the constraints faced by the Islamic discourse archipelago movement, an overview of code that controls public discourse about Islam Nusantara. Second, after getting the situation, why NU makes rhetoric Nusantara, I made a cluster of each illustration above, the clusters that contain keywords that: 1) Illustrates the urgency of Islam Nusantara text version NU, 2). Constraints describe Islam Nusantara, 3). Illustrates the code generated to control the audience on Islam Nusantara. From this cluster, the researchers then try to see how the basic building structure of Islam Nusantara writing is made, then the qualifier used to create the Islam Nusantara discourse increasingly strengthened, to the claims of Islam Nusantara by NU intellectual elite.

NU urgency as the background, make rhetorical arguments is to make Islam Nusantara claims, to be accepted by the reader, as an Islamic discourse rahmatan Lil 'Alamin, who appreciate the culture and diversity. NU intellectual elite revealed some urgency in the form of textual, intellectual authority and experience to support the claims of Islam Nusantara, as NU sensible discourse Aswaja and according to what is exemplified by Wali Songo.

Constraints faced by NU in discourse Islam Nusantara drawn from the text 'column' NU comes from two sides: 1) Member of NU, and 2) Non Member of NU. Member of NU was not all, want to know, and approve the Islam Nusantara discourse. This is seen in the text 13 entitled Islam and Islam Nusantara Everyday: Portrait Challenge Response and the Islamic notion of the archipelago in the village. In the text, the author tells the constraints faced by the discourse of Islam Nusantara when dealing with NU in the village. These constraints can result in friendship, dialogue, discussion and engage directly with the people in the two villages, villages and village Karanggayam Bluuran Sampang. People in two villages, when asked about the response to the idea of Islam archipelago, divided into two. First, that which does not want to know, do not know, and do not want the Islamic notion of everyday life, they're comfortable practicing Islam amaliah NU as day-to-day. They consist of rural communities that lack of information, because they do not know internet, rarely move outside, rarely interacting with the community outside the village, never read newspapers / magazines, and never keep abreast of any information.

Second, NU members who refuse, or less accept Islamic discourse archipelago because it is an Islamic judge. This constraint comes from villagers who have Internet literacy, often interact with the community outside the village, have access to information, as well as follow the development of the situation. NU Among these, there are also big names kiai/ NU ulama, who has been a patron for rural community groups. At the end of his article, the author says that the content and expression of Islam Nusantara, owned only the NU in Jakarta, so it must be built Islam Nusantara movement that is not elitist, and lacking the full support of the mass base NU below, which incidentally was the main supporter of NU. The author also said that the term Islam Nusantara very strategic to be placed as the momentum of the unification of vision and direction as well as the steps NU forward, in the face of battlefield ideological, as against the expansion of the discourse of Islamic caliphate that carried HTI, against the hegemonic discourse of pure Islam that brought the Wahhabis, as well as stopping the movement of misleading discourse of "Islamic Jihad" which didoktrinkan radical Islamic groups.

There are two codes are rhetoric by NU in writing the speech act Islam Nusantara. The first code of negation, and the second code explication. Code negation spoken to respond code coming from the counter majority, come from outside the organization. And explication code as a rhetorical idea of Islam Nusantara as the idea NU dedicated to development of world civilization. The key code explication of speech acts in the rhetoric of Islam Nusantara: Wali Songo, Santri, Pesantren, Ahsusunnah wal jamaah (ASWAJA), substantialisasi Islam, adaptive to local wisdom, the authentic teachings of the archipelago, rahmatan lil Alamim, schools manhaji (bermazhab methodologically), Islam friendly, the nation's cultural products, the 4 pillars of Indonesia: Pancasila, the 1945 Constitution,
Homeland, Unity in Diversity (NU), four basic principles Aswaja: Al tawazun, Al Tasawwuh, Al Tasamuh, Al I’tidal and collective jihadd.

While the key code for negating explication wrong against Islam Nusantara pioneered NU, is: perspective ahistorical and anachronistic because it rejects the dialectic of Islam as a universal religion with culture embraces the particular, not anti-Arab, not to change the doctrine of Islam, not the efforts of syncretism, not hamper the tradition, not a new religion, but the dynamics of thought that developed in response to Islam, distinguish clumps cultures and religions, so that no trace discharged from the Prophet, by using the law of jurisprudence that reflects the interests of the region and this time, the underlying Ulama Nusantara receiving Republic Indonesia is a secular state, and rejects Islamic countries/ Islamic caliphate, its rejection of fanaticism, the attitude of extreme hostility and hatred in view of other groups, to oppose the expansion of the discourse of Islamic caliphate HTI, the discourse of pure Islamic Wahabi, and movement misguided discourse of Islamic jihad Islamic groups radical, do not eat raw stuff of the Qur’an and the Hadith, criticism Arab tradition that on the one hand misunderstood as basic values of Islam, such as veil as Arab culture, and use Java style, and not Java-centric, and not heresy.

Two of the code represent warrants, which expressed confidence NU intellectual elite to Islam Nusantara. NU intellectual elite hope, with this warrant, the audience can interpret speech acts elite, as a shared belief that allowing Muslims of Indonesia, and in particular NU members, to jointly embrace the values of Islam Nusantara as a shared belief. Through a warrant in coded form and negation explication of the intellectual elite trying to connect reasoning NU Islam Nusantara as NU Islam that upholds local tradition, as exemplified Wall Songo.

Based on the exposure data/ background and warrant above, then by the time this study was conducted, the claims of Islam Nusantara by the intellectual elite NU is an Islamic discourse NU, as a means to mengkokohkan spread of values NU hold on four basic pillars NU as Ahlu Sunnah Wal Jamaah: al tawazun, at tasawwuh, al tasamuh, al i’tidal, and which aims to keep ukhuwah Islamiyah, ukhuwah wathaniyah, and ukhuwah insaniyah. To make a claim Islam Nusantara, be perlokusi speech act, the intellectual elite NU perform a number of businesses, among others: preparing the device, and create traps learning, and grounding the discourse to be widely known. Having known many people, it is easier to give explication, as well as Islam Nusantara claims. Unfortunately, the rhetoric that made more inclined towards the negation of the opinion to counter Islam Nusantara. Because many Islam Nusantara practices controversy. Meanwhile, the rhetoric of controversy, only became a byword temporary, and usually do not last long, because it is considered simply to divert the issue. Though true, pedagogy discourse is discourse has prepared a concept, there is an operational basis, epistemology, and methodology continue to evolve, to the claim in the form of speech act perlokusi: Islam Nusantara as Islam rahmatan lil ‘alamin.

Meanwhile, HTI manufactures Islamic theme to negate Islam Nusantara archipelago NU. Not a lot of text that is produced, since it is not the focus of the struggle HTI. Production of Islamic texts archipelago, only in response to an Islamic discourse archipelago promoted by NU. HTI intellectual elite responding to the rise of Islamic discourse discussion surrounding the archipelago, which is crowded spoken in the community, particularly in open discussion space, located in the new media. The response, crowd-related debates involving Islam Nusantara participating discourse questioned Islamic caliphate in the explication of the archipelago. As for HTI, Islamic caliphate is the focus of the struggle movement, present in Indonesia.

In this study, researchers found only four articles related to Islam Nusantara, the text 'Column' HTI. But the text, in addition to the load on the official website of HTI, also published in the print version in malajah Al Waie. HTI make some rhetoric regarding Islam Nusantara negation, because in the background backs the findings of data HTI, the idea of Islam Nusantara assessed would kill the idea of Khilafah Islamiyah based methods prophetic version of HTI. According to HTI, the concept of Islam Nusantara will hinder realized with unity of Islam, because Islam Nusantara concept potentially divisive race and will weaken the Muslims. HTI assess the idea of Islam Nusantara as a dangerous idea, which is the reincarnation of the term "liberal Islam", "moderate Islam", and various labels are attributed to Islam. The term Islam Nusantara an obstacle for HTI, because the idea of Islam Nusantara today, continues diopinikan by NU Islamic organizations, and facilitated the country. Various ideas and practices diproduksi rhetoric of both institutions (NU and the government), to strengthen the idea of Islam Nusantara. Islam Nusantara an obstacle, because it becomes a big project and became the theme of study and research in the various educational institutions and government. For example the study of Islam Nusantara which funded the Ministry of Religious Affairs through the Directorate of Islamic Higher Education, for 10 researchers and each receive Rp. 50 million.

The idea of Islam Nusantara an obstacle for HTI, because Islam Nusantara continuously developed the concept of the intellectual elite of NU by making framework and a solid religious foundation, and strong in order to survive and take root. To that end, HTI make a negation, which declared Islam Nusantara project is contrary to Islam and must be rejected. The negation of urgency as well be the basis for HTI, to make a number of rhetoric on their official website. Negation derived from an obstacle for the struggle HTI, to realize the unification of Muslims around the world, under the auspices of the Islamic caliphate based methods prophetic.

Criteria constraints faced by Islam Nusantara HTI due, among other things: 1). Islam is Islam
Nusantara typical Indonesian style, while the Prophet was sent to the whole universe, there is no specificity for certain nations. This constraint makes the HTI negate Islam Nusantara because messing about boxed Islam. 2). Islam Nusantara rhetoric that Islam is not a product and Arab culture, even though the Koran and Hadith in Arabic, it is not Arab culture, but the commands of Allah for all mankind. This constraint makes the HTI negate Islam Nusantara as anti-Arab, as well as anti-Islamic by the justice system, education system of Islam, the Islamic system of government in the form of Islamic caliphate. 3). Islam Nusantara as a form of local wisdom. This constraint makes the HTI negate that Islam only accommodate local wisdom for not violate sharia. 4). Islam Nusantara is an empirical fact. This is an obstacle for HTI, because in Islam something normative integral with the empirical. 5). Islam Nusantara is a keniscyaan to stem the Transnational Islam. It became the biggest obstacle HTI, because HTI is a transnational Islamic movement.

Based on the above constraints speech act, HTI make code negation of the idea of Islam Nusantara. The following criteria: 1). As if the original thinking Indonesia, 2). Attributed to the Wali Songo, 3). A cover for the real secular face, 4). The term moderate, inclusive and pluralist dihaasi with words of peace and tolerance are very thick with the smell liberal, 5). Hijab then called Arab culture, the culture of the desert, which is incompatible with maritime culture, 6). Part of the idea of "mederatisme Islam", glasses invaders who saw Islam as a threat. Of the two major criteria, criteria and constraints negation code, comes the HTI claim, that Islam Nusantara is a project that is contrary to Islam and must be rejected.

5. CONCLUSIONS

The results showed that the differences in perspectives, generate differences in speech acts and the way the rhetoric in the new media. The worldview is shaped by the contextualization of discourse. Researchers interpret the discourse contextualization as research findings in this dissertation as a pedagogical discourse intellectual elite. The intellectual elite pedagogy discourse, the researchers developed a theory of discourse theory Pedagodi raised by Basil Bernstein. According Bestein, pedagogical discourse that is class, code and control. But in this study, researchers developed into a typical Indonesian Pedagogy discourse, namely: Discourse Pedagogy intellectual elite.

This discourse was made in the hall / classroom that is controlled intellectual elite. Intellectual elite are some people who become leaders of Islamic organizations and has undergone a process of cadre in accordance with the guidelines of the organization. Intellectual elite initiated the idea, prepare explication and make the material, so the idea of the idea can be understood and interpreted in locations he said acts, illocutionary, and perlokius. After the idea was agreed upon by the intellectual elite within the meaning of uniform, then the intellectual elite and continue to convey these ideas in teaching and rhetoric that refers to the material that has been agreed upon. The idea was passed on, taught, until practiced. How to forwarding the idea to use keywords or uniform code to be easily understood and accepted by the organization's members and the general public. In addition to using keywords, these ideas are also disseminated in the speech act of media, through the structural and non structural in Islamic organizations, then distributed via a communication network in new media and structures, through production rhetoric text and symbols to the cadres and the public at large, as well as evaluated in space and intellectual elite. In the version of the NU, the evaluation room for larger, because usually in the form of Congress / Conference leaders of mass organizations, while the space for the evaluation HTI smaller due to the closed nature more.

REFERENCES