Manifestation of Religious Ideology in Public Comments on the Discourse of the 2017 Jakarta Election News in Social Media

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Abstract- The study of ideology in a media text has been presented by a number of researchers, but research on the ideology of society as individual representatives is insufficient. Therefore, this research attempted to explain how the realization of ideology, especially Islamism, in the public comment on the discourse of Jakarta's 2017 Gubernatorial election in social media, which has recently been massively discussed. This research performed qualitative-descriptive approach with content analysis method which is based on a critical discourse analysis from Norman Fairclough. The findings show that religious ideology (Islamism) is manifested by society in its commentary on the election news of Jakarta as follows: (1) using the dominant vocabulary and terms of Islamic religion, especially the areas of aqeedah, sharia, and moral in order to discredit unsupported candidates; (2) using active structures, with the aim of further highlighting the offenders and objects of events that violate the Sharia; and (3) using passive structure, with the aim of further highlighting the events and forms of violations of the Sharia, but hiding the identity of the commentator.

Keywords- ideology, public comment, election news discourse

I. INTRODUCTION

The 2017 Jakarta Gubernatorial Election is the most phenomenal election event in the history of regional elections in Indonesia (Agustina, 2017). Election news discourse is not only commented on by politicians, but also generates a massive reaction in the general public, especially through social media. The public comment is not likely to be influenced by a particular ideology, including one of the influences of religious ideology. Moreover, as claimed by a Pew Research Center survey, 93 percent of Indonesians considered the position of religion as vital to their lives (Hackett, 2018). Ideology is something that is important to be studied. The reason, ideology can affect a person in the act including when writing text comments (Syam, 2010). The ideology can be seen through the language used by the people in the text (Abdunasir, 2015; Ramanathan & Hoon, 2016; Widyawari & Zulaeha, 2016). To reveal the hidden ideology in the text of public comment, in linguistic studies, is done through critical discourse analysis (Vahid, 2012, Bukhari & Xiaoyang, 2013; Asghar, 2014; and Ali & Nordin, 2016).

Research on the dismantling of ideology in the form of text data has been done by many previous researchers. For example, by Ahmadi & Asl (2013) in Iran, Ahmed (2014) in Pakistan; Abdunasir (2015), Shahsavar (2015), Sideeg (2015) in Australia; Faris & Paramasivam (2016) in Mandela; Ramanathan & Hoon (2016) in Malaysia; and Mohammadi (2017) in Iran. In general, the results of these studies show that there is always a hidden ideology in a discourse brought by the media and journalists. It can be investigated through the reading of critical discourse.

Based on the series of literature review above, it is known that has a lot of previous research that examines the ideology in the discourse. However, the study generally reveals the realization of ideology practiced by journalists or the mass media. Research that examines the realization of a particular ideology (in this case religious ideology) in public sphere, especially in responding to a news discourse published in social media, is infrequently conducted and has not been explained in depth. Therefore, this research is needed in the field of critical discourse analysis as a renewal of research in the field of discourse analysis, with the aim to answer the research question: What are the ideologies of religion that are hidden in public comment about the discourse on Jakarta's 2017 Gubernatorial Election's coverage in social media which is seen from the use of vocabulary and the use of sentence structure?

II. METHODS

This research applied qualitative-descriptive approach and content-analysis method as well as applying Norman Fairclough's CDA model in three dimensions, namely: (1) text analysis, (2) discourse practice analysis, and (3) socio-cultural practice analysis (Fairclough, 2003). This Fairclough model has been used by previous researchers to reveal a variety of hidden ideologies, some of which are Asghar (2014); Ali, Christopher & Nordin (2016); and Mohammadi & Javadi (2017). In this article, ideological revealing in the public commentary on Jakarta's 2017

Gubernatorial Election is presented in only one dimension, simply put, dimensional text written by a society that represents itself individually.

The data of this research are words, phrases, and sentences along with sentence clusters that represent religious ideology. It is contained in the public comments on the discourse of Jakarta's 2017 Gubernatorial Election that sources from the social media i.e., Facebook. The data were taken by performing random sampling method from January to May 2017. Therefore, the main instrument in this study is a team of researchers using a tool e.g., personal computer (PC) and several devices to download data, to fill inventory formats, and classification formats in data collection. Furthermore, in analyzing the data, analytical methods which is proposed by Miles and Huberman (1992) was performed with three steps of analysis, i.e., (1) data reduction, (2) data presentation, and (3) the conclusion in accordance with the step procedure of each stage.

III. FINDINGS AND DISCUSSIONS

FINDINGS

Based on the results of data analysis, 87 public comment data about the discourse of Jakarta's election news in social media which reflects the ideology of religion in terms of vocabulary choices, as shown in the following table is identified.

Table 1 Representation of Religious Ideology in Public Comment on Discourse of Jakarta's election news in Social Media Viewed from Diction and Sentence Structure

No	Aspect	Findings	Percentage
1.	Ideology	Religionism	
		a. Aqeedah	40,2%
		b. Sharia	27,5%
		c. Moral	32,1%
		Total	**100%**
2	**Strategy**	1. Active Sentences	41,3%
		2. Passive Sentences	58,6%
		Total	**100%**

Based on the classification of the data, it can be seen that the ideology of religionism in public comment on the discourse of Jakarta's election news in social media raised three issues, specifically aqeedah (40.2%), sharia (27.5%), and moral (32.1%). The expression of religious ideology is conducted by using two strategies: through passive structure (58.6%) and active structure (41.3%).

Religionism

Public comments on the discourse of Jakarta's election news on Facebook contain a representation of religious ideology. It is manifested through the vocabulary used by the community in commenting the news on Facebook. The vocabulary that represents religious ideology in public comment is vocabulary relating to Islam for example *sholat (praying), agama (islam), muslim (muslim), masjid (mosque), seiman (similar faith), kafir (infidel), kotoran (dirt)*, *Allah (God), hadis (hadith), alquran (Koran), amanah (trustworthy)*, etc. Public comments which reflect religionism viewed from the use of vocabulary can be divided into three categories, namely (1) aqeedah, (2) sharia, and (3) moral.

Aqeedah

Community comments representing religious ideology with aqeedah issue can be seen in the following quotation.

(1) Bodoh amat, **kafir! Penjarakan** Ahok! (SY: 20/01/17)
"So stupid, you **infidel! Put** Ahok **into a prison**!" (SY: 20/01/17)
(2) Yg milih ahok orang **orang bodoh**.. dan mungkin mereka tdk punya **agama**.. sadar lah **wahai umat muslim**.. (VA: 16/02/17).
"People who choose Ahok is **foolish** one.. and maybe they are not **Islam**.. be aware **O muslim ummah**".. (VA: 16/02/17).

In the data show above, people choose and use the vocabulary such as *infidel, Islam, foolish* and *muslim ummah* with the intention to discredit the actor. SY and VA wrote the commentary in context of telling Muslim readers

to prohibit voting to Ahok because he is an *infidel* and for those who choose Ahok means they are *foolish* and not *Islam* anymore. People who commented as such were caused by the influence of religious ideology by raising the issue of aqeedah. According to the perspective of Islam, in choosing leaders, a muslim must choose a leader in faith so that it is forbidden to choose non-Muslim leaders (Ahok). This case indicates that SY and VA are Muslim communities that constantly associate religious issues with other matters such as government.

Sharia issues

Public comments that represent religious ideology in terms of the use of vocabulary that belongs to the category of sharia can be divided into two categories: (a) praying issues and (b) muamalat issues.

Public comments with Sharia issues with subcategories of **praying** can be seen in the following quotation.

(3) **Bismillah ya Allah**...Semoga hasil survey sementara....sampai dgn hari pencoblosan...dan mengantar kan bpk Anis Bpk Sandi sampai menjadi gubernur terpilih ....dari jauh kami mendoakan... (IS:16/04/17).

"**Basmala O God**.. Hopefully the results of a temporary survey.... until to election day ... and deliver Mr. Anis, Mr. Sandi to be elected governor.... from afar, we pray for you two ... " (IS: 16/04/17).

(4) **Ya Allah** semoga sukses aamiin yra. (MA:16/04/17).

"**O God**, good luck aamiin yra" (MA:16/04/17).

The above comment is a form of prayer or hope with the aim that candidate of Anies-Sandi will be elected as governor of Jakarta. It is marked by a choice of vocabulary *O God* and *Basmala O God* with the hope that the Anies-Sandi couple be a trustworthy leader. Both comments are one form of public support to the governor candidate, Anies-Sandi.

Public comments with Sharia issues with subcategories of **muamalat** can be seen in the following quotation.

(5) sya dwie,,,,,, kita sebagai sesama **muslim** hanya bisa mengingatkan saudara2 kita yang sesama muslim,semua kembali ke mereka masing2 semua serahkan Kepada Allah,setidaknya kita sudah menyampaikan **amanah Allah sesuai hadist Al-Quran** sebagai pertanggungjawaban kita di akhirat kelak,,,,, semoga kita selalu isthiqomah,,,,,,, (SS:07/02/17).

"I'm Dwie. We are as **muslim** can only remind our brother, furthermore it is up to God, at least we have delivered **God's mandate according to Koran and hadith** as our responsibility at afterlife. Hopefully we are always consistent,,,." (SS:07/02/17).

(6) buat jakarta, pilih pemimpin yang **jelas asal usul nya.**

agama nya juga jelas konsisten dalam ucapan nya harus orang indonesia asli.apa gk malu dpimpin orang asing (HP:13/04/17).

"F**or Jakarta, vote for leader who has clear background. Also has a clear faith and trustworthy** and pure Indonesian. Are you not ashamed of being led by a foreigner?"

The comments were written by SS and HP with a view to reminding Muslim readers to elect a faithful leader according to Koran and leader with a clear background which is characterized by vocabulary *muslim, God's mandate, hadith,* and *Koran* serta *clear background*. This comment is one of the concerns of SS and HP as members of the community to fellow Muslims and as a form of support for Anis-Sandi candidate. On the contrary, it is also a form of disfavor to the Ahok-Djarot candidate because Ahok is not a Muslim.

Moral issues

Community comments representing religious ideology with moral issue can be seen in the following quotation.

(7) **Stiker kotor** bisa dibersihkan, tapi **kelakuan** si Ahox yang **kotor** juga harus dibersihkan (AT:05/01/17).

"**Dirty stickers** can be cleaned, but Ahok's **bad behavior** should also be cleaned" (AT: 05/01/17).

(8) **Tukang penista agama, tukang menghina ulama, tukang sadap**. Apa yang harus dibanggakan dari orang yang satu ini? (ZM:03/02/17).

"**Blasphemer, muslim scholar-insulter, tapper**. What can be proud of him?" (ZM: 03/02/17).

In the comments above, people use vocabulary such as *bad behavior, blasphemer, muslim scholar-insulter, tapper*. Commentators with initials AT and ZM display the offender in the text. The perpetrator is displayed with the intent to discredit the candidate they do not want, particularly showing the bad behavior of the perpetrator, Ahok. With the use of such vocabularies, it can be seen how bad the morals of an Ahok for having offended the religion and insulted the muslim scholar.

Sentence Structure Performed in Public Comments

Based on the results of data analysis, there are two sentence structures displayed by the public to manifest the ideology of religionism in commenting on the Jakarta's election news i.e., (1) writing strategy with active structure (activation) and (2) writing strategy with passive structure (passivation).

Active Structure

Public comments use **active structure** strategy can be seen in the following data citation.

(9)   Pilih **cagub dki yg tidak menghina mengolok2 isi petunjuk kitab sucinya dari umat Agama lain** (seperti ucapan wi-fi ALMAIDAH password kafir) supaya tercipta kerukunan antar umat yg berbeda agama sehingga tercipta suasana rukun tenang dlm masyarakat (EA:13/04/17).
"Vote for **candidates for governors who do not mock other religious scriptures** (such as make wifi name; Al-Maidah with password infidel) in order to create harmony among people of different religions as well as to create a peaceful atmosphere in the community" (EA: 13/04/17).

(10) Yang merasa **orang muslim** jangan **memilih** Ahok, pilihlah yang **seiman. (**RK:05/01/17).
"Those who belong to **muslim people** do not **vote** for Ahok, vote a leader with **similar faith" (**RK:05/01/17)**.**

Comments that imply the religious ideology that alludes to the problem of aqeedah delivered by using an active structure strategy that is indicated by verbs choose leader which *do not insult* and *mock* Islam; similar with data (10) the verb is ***do not vote for Ahok***. With the use of such strategies, the reader will know who the perpetrator of the event and what the offender does to the target or who the Object is in the text. This affair is very sensitive and can affect the reader.

Passive Structure

Public comments use **passive structure** strategy to manifest their religious ideology can be seen in the following data citation.

(11) Tuh ibu2 denger ceramah Djarot? Lah **alquran dilecehin** ahok aja dia cengar-cengir (JM:15/03/17).
"Why did that lady still hear Djarot's sermon? While **Koran being harassed** by   Ahok, he didn't react at all" (JM:15/03/17)..

(12) Widih gak tau malu. **Program orang** dipakai tanpa permisi. **Terdakwa** masih pegang jabatan. Hebat sekali negara kita ini. (AE:2/3/17).
"Shame on you. **Other's program** is plagiarized. The **defendant** is still in charge. What a country" (AE:2/3/17).

Comments that embody the religious ideology concerning the problem of aqeedah and morality are conveyed by using passive sentence structure. The use of such a passivation strategy affects JM as a member of the muslim community when commenting with the structure: *Koran, Muslim's Holy Scriptures are **insulted**,* particularly in the word Koran highlighted in the text and placed at the beginning of the sentence. Thus, public comments can lead other people as readers for actions performed by actor (Ahok) towards the Koran. The same thing happens to the data (12) which is highlighted is the target, especially *other's program*. As a result, the reader will easily identify the behavior of the actor.

DISCUSSION

Based on the results of data analysis, found the realization of religious ideology (Islam) in public comment on Jakarta's election news from the choice and use of vocabulary that pertains to three issues i.e., (1) aqeedah (40.2%), (2) sharia (27.5%), and (3) morals (32.1%). The religious ideology relating to these three areas is manifested through vocabulary relating to Islam such as *praying, mosque, similar faith, muslim, etc.* The realization of Islamic ideology with the issue of aqeedah is the most common type of ideology (40.2%) existed in public comment.

This is very possible because one of the candidates of governor (Ahok) at that time stumbled by the SARA case until finally famous with the jargon "the Blasphemer". The situation ultimately led to public comment about the Jakarta's election is always associated religious issues. In addition, the text or public comments are written in the speech community that the majority of the people are Islam. Thus, people are involved and actively participate in issuing their aspirations about the Jakarta General Election through comments on Facebook (Budiyono, 2016). This is in accordance with the opinion of Usfinifit, Suprojo, and Setyawan (2014) that every election cannot be separated from its community.

From the strategy or sentence structure in the delivery of comments, religious ideology (Islam) with these three issues is manifested by the community by using two structures. *First* is the use of an active structure through commenting by mentioning the perpetrator or social group in the election news. The selection of active structures aims

to corner social actors and people who violate religious law (Sharia). In the event of Jakarta Election, person who (is considered) violate the Sharia is Ahok. The *second* is the use of passive structures (passivation) by way of writing comments without mentioning the perpetrators or social groups in the comments and more focus on text events, as a form of violation of religious law (Sharia). In the event of Election of DKI Jakarta, violation of Sharia is used by society in its comment about Jakarta election indirectly (implied) and serve as an issue to attack candidates they do not want including as a strategy by certain groups in winning Jakarta's 2017 elections.

The findings of this study are relevant to the results of research conducted by several previous researchers. First, "there is an implicit ideology behind the use of language" (Asghar, 2014; Shahsvar & Naderi, 2015; Widyawari & Zulaeha, 2016; Faghih & Moghiti, 2017). Second, "the use of language will never escape the ideology that lies behind the minds of its users" (Fairclough, 2003). Furthermore, the main finding of this research is "ideology will affect a person in acting", also relevant to the findings of Sham (2010).

IV. CONCLUSION

The results of the analysis show the existence of the embodiment of religious ideology (Islam) by raising three issues in public comment on the discourse of election news Jakarta in social media through the issue of: (1) aqeedah, (2) sharia, and (3) moral. Religious ideology with these three issues is manifested through the application of vocabulary and terms associated with Islam in their comments. The issue of Aqeedah is performed through vocabulary such like *infidel, islam, foolish, Muslim ummah, etc*; The issue of Sharia is performed through vocabulary such *O God, Basmala O God, muslim, God's mandate, hadith, Koran, etc;* The issue of Sharia is performed through vocabulary such as *bad behavior, blasphemer, muslim-scholar offender, tapper, etc.*

Religious ideology with these three issues is expressed through two sentence structures; *first* is active structure, with the aim to highlight actors and event objects (actors) such as violating the Sharia in so that the influence conveyed is more open, rational, and sensitive. The more dominant type used in the manifestation of religious ideology (Islam) is with the issue of aqeedah. Second is passive structure, with the aim of highlighting the violating of Sharia by hiding the actors (actor) of the event. This strategy is more dominantly used in expressing religious ideology with the issue of morality.

Thus, it can be concluded that the use of language will never be separated from the ideology that lies behind the thoughts and desires of its speakers/users. Therefore, there is always an implicit ideology behind the use of language, which particularly in the discourse of Jakarta election, religious ideology (Islamism) is indirectly used as the main issue and political strategy in winning Jakarta's 2017 Gubernatorial Election.

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