

Keberhasilan Dakwah Tarekat
Naqsyabandiyah Khalidiyah
Di Kudus Jawa Tengah
Retna Dwi Estuningtyas

Tiga Penyebab Mandegnya Islamisasi
Di Tana Toraja (Suatu Tinjauan
Historis)
Johan Wahyudi

Transformasi Patriotisme Menuju
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1825-1830
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Pagar Hidup: Kajian Etnobotani
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Di Pulau Simeulue, Aceh Darussalam
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ما هي نهضة العلماء؟
عماد الدين عثمان البنتي

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UNDERSTANDING DISTORTION OF ISLAM NUSANTARA ON PUBLIC OPINION IN INDONESIA ON POLITICAL AMBIENCE OF 2019 PRESIDENTIAL ELECTION

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أبستراك

سالاه ساتو فيران تيرفينتيغ دالام قومونيكاسي أدالاه اينفورماسي ياغ ديتيريما تيداك تيرديستورسي؛ سيلاهين ايتو داڤات ديتيريما اوليه قامونيكاتور سيفينو هيا. ايفيك قامونيكاسي اتاو اومقان باليك ساغات فينتيغ اونتوك سيمووا اروس اينفورماسي تانفا كيجوالي سيهيغكا هاصيل اخير ياغ ديفيروليه بينار-بينار تيفات. قادا اخيريا، سيمووا اوراغ ياغ ميميليكي فيران اونتوك ميپامفايكان اكتيفيتاس قامونيكاسي اسلام نوسانتارا اكان تيرديستورسي، سيهيغكا فيرسيليسيهان ياغ مونچول تيداك سوبستانسيال.

کاتا کونچي: دیستارسي ڦیسان، اوفینی ڦوبلیک

Abstrak

Salah satu peran terpenting dalam komunikasi adalah bahwa informasi yang diterima tidak terdistorsi; selain itu dapat diterima oleh komunikator sepenuhnya. efek komunikasi atau umpan balik sangat penting untuk semua arus informasi tanpa kecuali sehingga hasil akhir yang diperoleh benar-benar tepat. Pada akhirnya, semua orang yang memiliki peran untuk menyampaikan aktivitas komunikasi Islam Nusantara harus melalui proses dengan tekun; karena sudah pasti proses komunikasi Islam Nusantara akan terdistorsi, sehingga perselisihan yang muncul tidak substansial.

Kata Kunci: *Distorsi Pesan, Opini Public*

Abstract

One of the most important roles in communication in life is that the information that is received is not distorted; moreover it can be received by the communicator completely. With a good plot of communication, all the process of information flows and good will from Islam Nusantara will be considered smooth and succeed. Communication effect or feedback is very important for all the information flows without exception so that the final result that is gained is really appropriate. In the end, all those people who have role to convey the communication activity of Islam Nusantara must pass through the process diligently; because it is definitely that the communication process of Islam Nusantara will be distorted, with so many unsubstantial disagreements emerge.

Keywords: *Message Distortion, Public Opinion*

Preface

Nowadays, we as a human definitely can't avoid various communication processes. All the things we said and done become a mean of communication, whether it's verbal or non-verbal communication. In communication it is known that each information flow or delivered message has a possibility to change and be distorted and turns out to be a new message which is different from the original message, which in communication it is called distortion or noise. Distortion or noise in communication can be various and vast, whether it's only a whisper or (until) limited knowledge, whether it's coincidence or not.

A developed phenomenon on an understanding which is related to political science in our country tends to turned to extrication from the actual meaning and distorted because of certain reason which then attached to it. However, Islam Nusantara has a relation with political science because it's frequently said by President of Indonesia, Joko Widodo, who is also a candidate for the next presidential election on 2019.

In communication science, meaning distortion can be interpreted that the meaning of the original message has shifted even changed from the previous purpose; when that message passes through persons and groups in communication web, the

communication flow which is being delivered has changed, the true meaning also has changed whether it's coincidence or not.

Islam Nusantara itself, as stated in Nahdlatul Ulama's website, is interpreted as an Indonesian Islamic model as an Islamic empirical configuration that had been developed in this archipelago since the 16th century, as a result of interaction, contextualization, indigenization, interpretation, and vernacularization toward Islamic teachings and values which were universal and appropriate with Indonesian socio-cultural reality. This term was also first introduced to public and encouraged by Islamic organization, Nahdlatul Ulama on 2015, Islam Nusantara was considered as one of the alternative interpretation configurations of Islamic global society which all this time had been dominated by Arabic and Middle East perspective. This understanding actually didn't change one bit of existed Islamic teachings, yet also emerged additional values which adopted socio-cultural value that existed in Indonesia.

The principal of Islam Nusantara actually imitated the life principal that had been performed by The Wali Sanga. Islam Nusantara is a culture perpetuation configuration in the archipelago which appropriates with Islamic teachings. Islam Nusantara itself became a substantial theme of the 33rd NU Congress in Jombang which actually raised controversy,

although the initiators were big clerics who were respected because of their capability in Islamic knowledge, yet Islam Nusantara is frequently considered as a new sect in Islam and also various hoax emerged which as if cut off its verity.

As the information technology develops, the human tendency in consuming various information flows is also getting bigger. Hoax is then understood as a fault news product although not a little is also considered as a part of political propaganda. Many hoax news was caused by the mistake during the reporting process, yet not a little too that the information was purposely manipulated because of certain reasons, for instance because of the group or faction interest. Islam Nusantara is clearly one of the hoax targets, the shifting of the true understanding and meaning manipulation exists in society; which then hoax creates public opinion. Public opinion itself then influences society's culture and attitude; it also becomes a shape of belief which is strongly believed in society as another effect, it'll happen if there is no process in searching the clarity or the selection of the gathered information flow of something; which hoax then is considered as something that is true as it is.

Literature review

Based on definition from Berger and Chaffee (1987:10), it was said that communication science was basically knowledge about communication event which was gathered by a research

about system, process, and its influence which was done rationally and systematically and also its validity can be examined and generalized.

In this case Rhenald Kasali said that opinion is not instantly formed but it passed through a process. The process which formed that opinion had stages which were believed as the element forming the personal opinion or public opinion (Kasali 2003:20). It defines that public opinion is a clear structured communication product; all the elements of communication are fulfilled from communicator until gained feedback and involve vast society.

Unfortunately, information flow which is delivered to public frequently endures failure, among them, as it sated by O'Hair, Gustav W. Friedrich, and Lynda Dee Dixon (2009: 10) the reason causing communication failure among others is insufficient information. In this case, sufficient information is very important, the acceptance of information flow about Islam Nusantara is insufficient which then creates vast distortion and deviation of the verity meaning in society.

Based on the definition that was given by Prof. Ayumadi azra, The Professor of FAH UIN Syarif Hidayatullah on 2015, Islam Nusantara is distinctive Islam as a result of interaction, contextualization, indigenization, and vernacularization of

universal Islam with the reality of social, culture, and religion in Indonesia. The orthodoxy of Islam Nusantara (kalam Asy'ari, fiqh mazhab Syafi'i, and tasawuf Ghazali) emerges wasathiyah character which is moderate and tolerant. Islam Nusantara that is rich of Islamic legacy becomes a renaissance hope of global Islamic civilization (<http://www.nu.or.id/post/read/93478/islam-nusantara-menurut-azyumardi-azra-profesor-kelahiran-sumbar>).

Whereas according to Assumpta (2005:61) in the end, public opinion is identical with the meaning of freedom, openness in uttering ideas, opinion, hope, needs, complaint, constructive criticism, and freedom in writing. In other word, public opinion is an effect of freedom in uttering ideas and opinion. Because according to hypodermic needle theory, which was written by Jalaludin Rahmat in his book *Communication Psychology*, this theory assumed that if helpless community was shot by mass media stimulus that called “bullet theory” or “hypodermic model” which described communication message as injected meds with needle under the skin of the patient (Rakhmat, 1998:197), the message was described as a magical bullet which entering society's thought and injecting some specific messages. This theory defines the way of media in controlling what society sees and hears. According to this theory, media effect toward mass audience is direct or suspended in the future. Today, everyone can be a media because media in plural meaning is “Medium” which literally means as “Mediator” or “Conveyor”.

Discussion

Approaching 2019 presidential election, Indonesia is recognized to have quite vast political information flow; the campaign from the successful team can't be centrally organized from one source, all the successful teams have right to issue their own campaign material, including hoax issued by campaign team, so whether you want it or not it directly alludes the true meaning of Islam Nusantara which was popularized by Joko Widodo as one of the candidates of 2019 presidential election.

There are many people reject Islam Nusantara along with substantially criticism, yet there are also people who fully reject it along with assumption of insubstantial definition or even produce and spread hoax or distort the true meaning of Islam Nusantara. The slanders that I have gathered for instance:

1. Islam Nusantara has a different way of shalawat.
2. Islam Nusantara added pancasila to rukun iman.
3. Islam Nusantara is worshipping ancestors' grave.
4. Believing Islam Nusantara is the same as declaring our Islamism.
5. Islam Nusantara doesn't believe in Koran verses.
6. Islam Nusantara hates Islam; a religion which was derived in Arab.
7. The kiblah of Islam Nusantara is also located in Java.

Basically, those who reject Islam Nusantara have a perception that Islam is Islam that was taught By Prophet Muhammad SAW; which then that Islam taught by Prophet Muhammad SAW can't be given or attached to an identity based on the phenomenological, characteristic, and role or even area where that Islam exists so that it forms particular Islam identity as Islam Nusantara.

Islam Nusantara arisen from NU Congress emerged from the deep thoughts of Islamic scientists and NU elder clerics that definitely had great knowledge of Islam. Generally, they said that culturally Islam Nusantara had a unique characteristic which discerned it from Islamic characteristic of other places as Islam in Middle East area which had vast influence to Islam in other places in the world.

Islam Nusantara that along this time is popularized by Islamic scientists and elder clerics from various Islamic schools in Indonesia is an advanced way of thinking. It didn't come to form a new religion from Islam as we hear along this time. Islam Nusantara, as it stated by Kholid Syeirazi, The General Secretary of Central Leader of Ikatan Sarjana Nahdlatul Ulama (ISNU) (<http://www.nu.or.id/post/read/93755/islam-nusantara-isi-lama-dalam-botol-baru>), "Islam Nusantara is Islam which is performed in an archipelago culture vessel, as NU has been performing along this time."

Conclusion

The process of communication cannot always run smoothly; there are so many noises along the way including hoax which then forms public opinion.

One of the keys of smooth and success communication of the well delivered message is that the awareness of the communicators that their message may be distorted because of so many factions that involved in it especially in this 2019 presidential election ambience.

Islam Nusantara is proper with the teachings that have been taught by the clerics in Muslim schools in Indonesia; it is based on good manners and eastern polite behaviors which are

proper in Indonesia for instance: honoring the clerics and Islamic scientists as religion teacher who definitely understand the real Islamic science; students of Muslim school need guidance from clerics and Islamic scientists so that they will not gain understanding which leads them to violence and digression.

One of the unique aspects that is possessed by Islam Nusantara is that its emphasized principal which is *Rahmatan lil Alamin* (mercy for the universe) as an important value in Islam; it keeps drumming up peace, tolerance, and respectfulness

among human being. It is Islam that has archipelago unique character.

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خالديه دي فودوس جاوا تيغاه
ريتنا دوي ايستونيجتياس

تيغا قيبيباب مانديكيا اسلاميساسي
دي تانا طاراجا (سوواتو تينجاوان
هيسطاريس)
جوهان وهيودي

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محمد فتحي رياني، اري ف كيايم &
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