



ISLAMIC HYPNOTHERAPY TO REDUCE PARENT'S ANXIETY TOWARDS THE FUTURE OF CHILDREN WITH AUTISTIC SPECTRUM DISORDERS

Tri Winarsih
Zahro Varisna Rohmadani
Universitas 'Aisyiyah Yogyakarta

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Abstract

*Parents of children with autism spectrum disorder (ASD) have anxiety about their children's future. This anxiety affects the psychological well-being of parents. Therefore, parents need advice to reduce their stress level. Hypnotherapy methods have been proven that those are able to reduce anxiety in various cases. For this reason, this study aims to determine the effectiveness of Islamic hypnotherapy in overcoming the fear of parents with ASD children. This study employs a pre-experimental method consisting of one group which takes treatment with the Islamic hypnotherapy method. The measurement of anxiety about the child's future was conducted by giving a scale of stress to child's future, before and after providing an intervention. The results were tested by using SPSS with Wilcoxon Signed Rank Test $Z = -2.251$ and *Asymp. Sig. (2-tailed) = 0.024* ($p < 0.05$), which mean that Islamic hypnotherapy can reduce the anxiety faced by parents who have autism children. Islamic hypnotherapy is capable of reducing stress because it teaches positive suggestions and releases samples' emotions.*

Correspondence:
e-mail: triwinarsih@unisayogya.ac.id

Abstrak

Kata kunci:

hipnoterapi islami; kecemasan terhadap masa depan anak; orang tua dengan anak gangguan spektrum autisme

Orang tua anak dengan gangguan spektrum autisme atau *autism spectrum disorder* (ASD) memiliki kecemasan terhadap masa depan anaknya. Kecemasan ini berpengaruh pada kesejahteraan psikologis orang tua. Oleh karena itu, orang tua sangat membutuhkan intervensi yang dapat mengurangi kecemasannya. Metode hipnoterapi telah terbukti dapat menurunkan kecemasan pada berbagai macam kasus. Untuk itu, penelitian ini ingin mengetahui efektivitas hipnoterapi islami dalam mengurangi kecemasan orang tua dengan anak ASD. Penelitian ini menggunakan metode praeksperimen, yang terdiri dari satu kelompok, yaitu kelompok yang diberikan perlakuan hipnoterapi islami. Perlakuan yang diberikan adalah metode hipnoterapi islami. Pengukuran kecemasan terhadap masa depan anak dilakukan dengan memberikan skala kecemasan terhadap masa depan anak, sebelum dan sesudah pemberian intervensi. Hasil pengisian skala diuji menggunakan SPSS dengan Wilcoxon Signed Rank Test $Z = -2,251$ dan Asymp. Sig. (2-tailed) = 0.024 ($p < 0,05$), yang berarti bahwa hipnoterapi islami dapat menurunkan kecemasan yang dihadapi oleh orang tua yang memiliki anak autisme. Hipnoterapi islami dapat menurunkan kecemasan karena mengajarkan sugesti positif dan pelepasan emosi pada sampel penelitian.

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INTRODUCTION

All parents would serve best for their children (Syamsuddin & Jafar, 2015). However, some parents have children with special needs, such as attention-deficit/hyperactivity disorder (Leitch et al., 2019; Subandi &

Rusana, 2014), mental disorder (Khamis, 2007), and deaf (Feher-Prout, 1996; Quittner et al., 2010). One of them is a child with an autistic spectrum disorder called *autism spectrum disorder* (ASD) (Gobrial, 2018). *Diagnostic and Statistical Manual of Mental Disorder Fifth Edition (DSM V)* states that children with autistic spectrum disorders have characteristics, namely difficulties in communication and social interaction, and have rigid and repetitive interests and behaviors (Durrand, Barlow, & Hofmann, 2017, 2018; Nevid, Rathus, & Greene, 2017). Difficulty interacting with children who have autistic disorders is distress in childcare (Pastor-Cerezuela, Fernández-Andrés, Tárraga-Mínguez, & Navarro-Peña, 2015; Stanojević, Nenadović, Fatić, & Stokić, 2017). This difficulty is due to the communication skills of children with low autism disorders, which cause them to be unable to understand parental speech. Moreover, they are incapable of expressing desires, being less independent, or showing hyperactivity.

Autism spectrum disorder is one of the complex developmental disorders in children. *Diagnostic and Statistical Manual of Mental Disorder Fifth Edition (DSM V)* mentions the symptoms of children with autistic spectrum disorders, namely the difficulty in communicating and establishing social interactions, as well as the presence of limited and repetitive behaviors and interests. Characteristics of children with autistic spectrum disorders are in more details; first, children have communication and social interaction barriers. These barriers indicate :1) the presence of two-way (reciprocal) social and emotional interactions. For example, it is challenging to initiate interactions with others; it is difficult to respond to the communications that other people do to him; 2) There is a difficulty in showing appropriate nonverbal behavior when communicating. For instance, those children do not want do not want to look into the eyes of the speaker, ang they do not show the proper facial expressions (flat facial

expressions); 3) There are difficulties in conducting and maintaining social relations. Particularly, these include playing alone, looking indifferent to the surrounding environment, and staying away when their friends invite them to play.

The second characteristic is that children have stereotypical and repetitive behaviors, requests, and activities. These characteristics include spinning the body under a fan that rotates on the roof, banging the neck in all conditions, and repeating the word; repeated verbal and nonverbal behaviors, such as rigid routines for example, panic and cry if the route to school changes; 4) there is a rigorous interest in the intensity and focus-not least very attached to particular objects (newspapers, bottle labels). The third characteristic is a sensory disturbance, ranging from unable to feel pain when the foot exposed to the hot exhaust; closing the ears with a strong when hearing the sound of the fan.

When children who have autistic disorders get older, another pressure arises, especially the anxiety of parents towards their children's future (Girli, 2018; Phetrasuwan & Miles, 2009). Parents' anxiety about the future of children with autism is found in various regions. It is based on preliminary interviews conducted by researchers of five parents who have children with autism. The interview results revealed that when children with autism spectrum disorders have grown up and followed various kinds of routine therapy, the possibility of behavioral problems began to decrease. Moreover, the ability of children started to develop better. However, there are concerns about the future of children. Two parents of children worry about their children's future career. One parent with an autistic spectrum disorder child worries about the child's home, marriage, and matchmaking. Meanwhile, the five parents are worried about their child's independence, especially when the parents have have passed away.

These kinds of worries refer to parents' anxiety about child's future. In general, anxiety is defined as an unpleasant, emotional-strong feeling,

usually followed by physical sensations that warn someone of imminent danger. This condition of discomfort is often vague and challenging to emphasize, but anxiety itself can always be felt (Feist, Feist, & Roberts, 2017). Besides, anxiety is a state or mood which is characterized by physical symptoms, such as physical tension and worries about the future (Durrand et al., 2017, 2018). One form of anxiety is worry about future life, both one's future and others' future who are very close to him/her, for example, his/her children's future. Particularly, this condition is experienced by parents with autism spectrum disorders kids.

Espite of worrying about later life, individuals who experience anxiety will show symptoms to their limbs / physically, such as quick heartbeat, trembling, increased stomach acid, increased sweat production, and other symptoms (Adwas, Jbireal, & Azab, 2019; Maina, Mauri, & Rossi, 2016). Furthermore, anxiety can affect the parenting style which will harm children's psychological well-being (Wang & Jiang, 2016; Radó, 2019) and the mental health of children (Khodabakhsh, Kiani, & Ahmedbookani, 2014). On the other hand, anxiety that occurs in parents with autistic spectrum disorder children is also a bad indicator for the mental health of the parents themselves (Guneya, Kalafatb, & Boysan, 2010). Based on these dynamics, it can be understood that anxiety will harm various things, not only parenting but also the psychological well-being of children. Therefore, anxiety should be overcome immediately.

There are four aspects of anxiety stated by Semiun (2006). The first characteristic is aspects of mood- not least tension, worry, panic, and irritability. People with anxiety are anxious about upcoming punishment or disaster caused by unknown sources. The second aspect relates to cognitive showing a concern for being failed and trying to avoid the failure. Third, the physical element consists of two characters, namely, direct and indirect aspects. For the direct aspect, these range from sweating, dry mouth, shortness of breath, faster pulse, increased blood pressure, throbbing

head, and muscle tension. In contrast, the indirect effects emerge when people persists in anxiety, and then result in elevated and chronic blood pressure, headaches, digestive processes become difficult, and pain in the stomach. Fourth, this condition also affects motoric aspects, for instance, tapping toes, plucking eyebrows, or nail-biting. These motoric activities show one's high cognitive and somatic aspects and efforts to protect oneself from something threatening.

There are several techniques to reduce anxiety, for example, treatment with drug techniques that lower hormone levels that contribute to anxiety (Adwas et al., 2019); relaxation (Ali & Hasan, 2010; Javanmarda & Garegozlo, 2013); cognitive-behavioral therapy (Borkovec & Ruscio, 2001; Huppert & Sanderson, 2009); *mindfulness* therapy (Panahi & Faramarzi, 2016); and hypnotherapy (Mubarokah, Prasetya, & Respati, 2020; Valentine, Milling, Clark, & Moriarty, 2019; Cowen, 2016; Setyadi, Murti, & Demartoto, 2016). The anxiety of parents who have children with autistic disorders related to the child's future is one of the unique forms of anxiety. Thus, parents' anxiety is assumed to be treated with the various techniques mentioned.

Among those treatments for anxiety about the future of children with autism spectrum disorders, hypnotherapy is considered as a treatment with the most complete therapeutic element. For example, in hypnotherapy, there is the principle of increasing awareness or *mindfulness* so that both of them are related (Grover, Jensen, Patterson, Gertz, & Day, 2018; Simpkins & Simpkins, 2012), even integrated into psychotherapy (Amundson, 2018). Hypnotherapy also consists of the elements of cognitive restructuring suggestions. Hence/ therefore/thus, hypnotherapy and cognitive behavioral therapy are related (Abbarin, Zemestani, Rabiei, & Bagheri, 2018; Alladin, 2012, 2018; Fuhr, Schweizer, Meisner, & Batra, 2017). There is an element of relaxation in hypnotherapy, therefore the two aspects relate each other (Shenefelt, 2003; Vickers & Zollman, 1999).

If there is a relaxing element in hypnotherapy, it also enables to stretch muscles and decrease the production of hormones leading to anxiety.

When examining the factors of parents' anxiety about the future of their children with autism, it is found that the cause of anxiety is related to the spirituality condition of parents with children who have autism spectrum disorders and parental understanding of God's provisions and human future. Thus, these problems can be handled through hypnotherapy by incorporating elements of spirituality and religious values. Since the respondents are Muslim, the spiritual values used in hypnotherapy are based on Islamic principles. Furthermore, there is an elaboration between hypnotherapy and Islamic values, which results in an Islamic hypnotherapy form.

Islamic hypnotherapy is one of hypnotherapy forms (Ibrahim, 2018; Ping, Hassan, Noah, Krauss, & Zainudin, 2018). Islamic hypnotherapy has a distinctive definition from general hypnotherapy. It involves the process of putting individuals into the subconscious and providing positive suggestions. Therefore, changes in cognitive patterns occur. Also, the process of putting individuals into subconscious enables individuals to fix their affective conditions. However, Islamic approaches and internalization are used in the Islamic hypnotherapy. Islamic values in hypnotherapy help individuals to release their fears and anxieties. This hypnotherapy can be a medium for an individual to achieve trans, go beyond rational and enter into mystical and spiritual experiences, which utilize the spiritual and unconscious resources of the individual and to reach the parts of the soul that are influenced by God and the cosmos (Ping et al., 2018). Besides, Islamic hypnotherapy is a method which restores human nature as a servant and God Almighty, as a creator and tame negative egos. In accordance with Frager (1999), an individual can transform his naps or himself into more positive ones.

There have been various previous studies examining the effects

of hypnotherapy on anxiety. For example, the research conducted by Mubarokah, Prasetya, & Respati (2020); Valentine, Milling, Clark, & Moriarty (2019); Cowen (2016); Setyadi, Murti, & Demartoto (2016); Kumar & Jena (2013); Shestopal (2014); Annisa, Afdal, Daharnis, & Adlya (2019); Santoso & Dewi (2014); Rohmadani (2017); Valentine et al. (2019); Alladin (2016). On the other hand, there are previous studies that examine hypnotherapy to deal with other problems, such as depression (Alladin, 2018); body dysmorphic disorder (Abbarin et al., 2018); and perception of injury (Schulz-Stübner et al., 2004). Besides, research on Islamic hypnotherapy has also been carried out by Trimulyaningsih, Wulandari, & Sofia (2017); Ibrahim (2018); and Ping, Hassan, Noah, Krauss, & Zainudin (2018). The difference between this research and previous research is on several aspects—first, the theme aspect. The theme in this study is specifically related to Islamic hypnotherapy to reduce levels of anxiety.

In contrast, prior studies focus on general hypnotherapy themes to reduce levels of anxiety. Also, other problems have been handled in those studies, for example, the variables of depression, perception of wounds, and body dysmorphic disorders. The second aspect is the research sample. The research sample used in this study is parents who have children with autism spectrum disorders, therefore it differs from previous research samples. The third distinct aspect is the research method. This research employs the experimental process, while there are previous studies that use the experimental method, the case study, and the literature review. Lastly, the difference is in the instruments for measurement. Anxiety measurement tool in this research adopts Semion's theory (2006) which differs it from other literature.

The research objective is to determine the effect of the Islamic hypnotherapy method to reduce parental anxiety towards children's future with autism spectrum disorders. This study hypothesizes that Islamic hypnotherapy can reduce parents' anxiety about children's future life with autism spectrum disorders with autism spectrum disorders.

METHODS

The subjects in this study were parents of children with autism spectrum disorders who participated in the therapy program at the Yogyakarta Autism Service Center. Those parents had high anxiety based on the pretest research, and expressed willingness to take part in the study. Subjects consisted of ten mothers who had children with autism spectrum disorders with an age range of 9-12 years. The sampling technique used was non-random sampling.

The dependent variable was the research problem, namely parents' anxiety about the future of their children who have autism spectrum disorders. Meanwhile, the independent variable was Islamic hypnotherapy as the treatment in this study.

The operational definition of Islamic hypnotherapy is one of the interfering method or treatment which empowers the subconscious of the subject group by using the Islamic concept, and this concept is given to the subject group during the process/in the deepening part when giving suggestions to this group. Islamic hypnotherapy was given to the group of subjects three times started by exploring the subject matter and also relaxation.

The operational definition of parental anxiety of the future of children who have autism spectrum disorders is a condition of worry, irritability, and feeling the existence of a threatening punishment or disaster. If the individual thinks about the future of his child who has autism spectrum disorders, it will change on cognitive aspects, somatic aspects, and motor aspects. First, the cognitive element, a person who feels anxious about the future, tends to have bad thoughts about the future of his child who has autism spectrum disorders. Second, the physical aspect relates to the emergence of physiological reactions (heart beat faster, sweating hands, indigestion, etc.) when thinking and feeling

anxious if something worse will happen in the future of children who have autistic spectrum disorders. Third, the motor aspect which appears when someone concerned about the future of his child who has autism spectrum disorders, can be seen in motor movements such as trembling hands, fingers tapping, feet rocking repeatedly, and others. Parents' anxiety about the future of children with autistic spectrum disorders was measured by a measurement tool or scale of parental anxiety about the future of children with autistic spectrum disorders. If the measurement results show a high score, it indicates a high level of anxiety. However, if the measurement results show a low grade, then it means a low level of anxiety.

The treatments used in this study were the Islamic hypnotherapy module and parental anxiety measurement tools for the future of children with autistic spectrum disorders. The Islamic hypnotherapy module was a tool to provide intervention which contains guidance for therapists or researcher. It was used to provide Islamic hypnotherapy to the subject. Anxiety measurement tool used a parent's anxiety scale for the future of children with autistic spectrum disorders compiled by researchers referring to three aspects of anxiety raised by Semiun (2006). Besides, to enrich research data, researchers conducted interviews with subjects and analyzed the subject's notes in a diary during Islamic hypnotherapy interventions.

The research design used in this study is was the design of the experiment with one group pretest-posttest design. The model consisted of one group of subjects given measurements before and after treatment; then, the two measurements will be compared to determine the effect of treatment (Latipun, 2015; Saifuddin, 2019; Seniati, Yulianto, & Setiadi, 2005).



Figure 1. Pra-experiment Design

Which is :

NR : Non-Random

O1 : Pre-treatment measurements / before treatment (*pretest*)

O2 : Post-treatment measurements / after treatment (*posttest*)

X : Treatment by using Islamic hypnotherapy

The validity of the measuring instrument used in this study was the content validity. The content validity is considered considered to be on target if the items on it are in accordance with are in harmony with behavioral aspects and indicators, as well as in line with the measurement objectives so that they can reveal the construct to be measured. Content validity consists of two, namely the face validity and content validity. The face validity is applied by making the measuring instrument exciting and easy to read so that the research subjects do not lose the urge to fill the measuring instrument. Meanwhile, content validity was performed by asking experts in preparation for measuring instruments and constructors of anxiety. It was used to assess the suitability and accuracy of the target of each item in the measuring instrument compiled. The assessment results were then calculated using the Aiken's V formula (Aiken, 1985; Azwar, 2016; Saifuddin, 2020).

This study involved five experts in the field of psychological measurement and psychological constructs of anxiety. The results of calculations using the Aiken's V formula produced an item validity index ranging from 0.800 to 0.933. Therefore, the items in the measuring instrument were considered valid. The item difference power was calculated using the corrected item-total correlation, resulting in an item difference coefficient between 0.285 to 0.743.

Then, reliability is defined as the consistency of the measurement results from time to time. The reliability method used in this study was the method of internal consistency or single-trial administration, where the researcher made a measuring instrument and then was tested on a group of people who have characteristics that were equivalent to the group of research subjects. The trial results were then calculated using the Alpha formula. The reliability of the measuring instrument was considered good if the estimated score of the reliability coefficient was more than 0.700 (Azwar, 2016; Saifuddin, 2020; DeVellis, 2016). Meanwhile, the Alpha reliability coefficient measuring the instrument anxiety of parents towards the future of children with autistic spectrum disorders was 0.903. It means that the measuring instrument was considered to have high reliability/consistency because it exceeded the minimum reliability coefficient.

RESULTS AND DISCUSSION

Research Results

Hypothesis testing in this study used the Wilcoxon Signed Rank Test technique, which is a nonparametric analysis technique to test the differences in the two measurements applied to one group (Saifuddin, 2019). The nature of the data in this study was nonparametric because it did not meet three criteria as parametric data. Those criteria included are a large number of research subjects, the type of score calculated is the interval or ratio, and passing the assumption test. Although the score in this study was an interval score, the number of research subjects was only ten people, hence the first requirement to be parametric was not met. Therefore, the nature of the data in this study was nonparametric. The results of hypothesis testing using the Wilcoxon Signed Rank Test technique were as follows:

Table 1.
 Results of different anxiety levels using the Wilcoxon Signed Rank Test

	Posttest - Pretest
Z	-2.251
Asymp. Sig. (2-tailed)	.024

Based on the results of these calculations, it was found that the level of anxiety of people towards the future of children with autism spectrum disorders has decreased shown by the magnitude of the Z score of -2.251 and the significance level of 0.024 ($p < 0.050$). Results of data analysis show that there were differences in the level of anxiety of parents towards the future of their children with significant autism spectrum disorders between before and after being treated by using Islamic hypnotherapy.

Table 2.
 Comparison of Parents' Anxiety Scores for the Future of Children With Autistic Spectrum Disorders Between Pretest And Posttest

No	Research Subject	Pretest Anxiety Score	Posttest Anxiety Score	Score Difference
1	Subject 1	82	71	11
2	Subject 2	71	67	4
3	Subject 3	71	64	7
4	Subject 4	51	52	-1
5	Subject 5	78	70	8
6	Subject 6	69	66	3
7	Subject 7	69	68	1
8	Subject 8	74	77	-3
9	Subject 9	79	76	3
10	Subject 10	73	69	4
	Total	717	680	37

This following graph compares the results of subjects' anxiety score towards the future of their child with autism spectrum disorders before (pretest) and after (posttest) being treated through Islamic hypnotherapy:

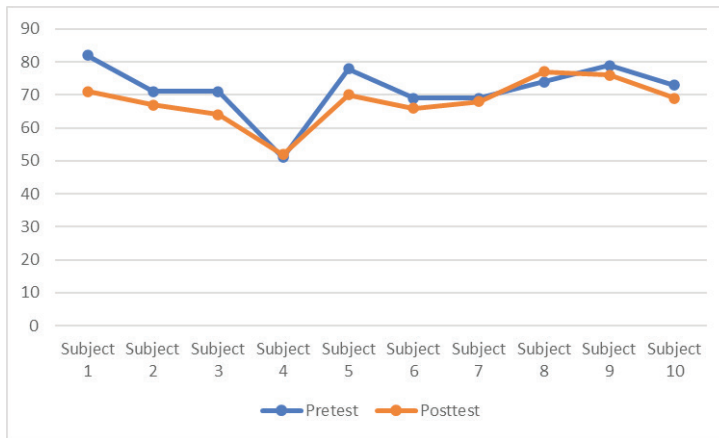


Figure 2. Graphic Comparison of Parents' Anxiety Scores Against Their Child's Future With Autism Spectrum Disorders Between Pre-test and Post-test

Based on these graphs, it can be seen that the anxiety level of eight subjects towards the future of their children with autism spectrum disorders decreased after getting treated in the form of Islamic hypnotherapy. Based on interviews and diaries, the study subjects reported that after getting Islamic hypnotherapy, they felt calmer, more relieved, and sincere. They also can reduce their negative thoughts and less concerned about the future of children. They were also being more optimistic about the future of children and families, more trust self-caring for children, and able to hold their anger.

Table 3.

Summary of Research Subject Interview Results

No	Subject	The Interview Results After Treatment
1	Subject 1	Previously felt angry, tense. After the session: felt calm; less anger.
2	Subject 2	After attending hypnotherapy, she felt calmer, more optimistic about her child's abilities.
3	Subject 3	After participating in hypnotherapy: feel calmer and can return all worries to God.
4	Subject 4	Subject 4, before hypnotherapy: felt mediocre, stayed optimistic. After hypnotherapy: kept feeling calm and optimistic

No	Subject	The Interview Results After Treatment
5	Subject 5	Before hypnotherapy: worried, concerned about the child's current condition and future. After attending hypnotherapy: feeling calmer, not suffering anymore, believing that her child will be able to be independent.
6	Subject 6	Before attending hypnotherapy: feeling anxious about the child's condition. After attending hypnotherapy: feeling more optimistic and more confident and being able to accompany the child so that the child can improve his abilities.
7	Subject 7	Before joining hypnotherapy, he felt uneasy with the child's condition at this time (there was no significant improvement on the ability on the ability to develop themselves and their communication, moreover, frequent convulsions lead to a decrease of their ability, therefore the ability decreased, etc.). Besides, he easily got temper with his child behavior. After participating in hypnotherapy: being able to accept the child's condition (it's not easy to improve children's abilities, I have to be patient and keep trying), besides negative thoughts (whether his child can be like ordinary children and be healthy) about the child was getting deminished. In addition, it can reduce anger at children when children make them angry (for example, hard to teach, or damaging the goods).
8	Subject 8	Before hypnotherapy: easily angry and sad when the child was difficult to control, besides feeling worried about the child's current condition and in the future. Despite of autism, the child also experiences hearing and visual impairments so that the mother worried whether someday she can be independent to do all the activities, and fulfill their needs without relying on others? After attending hypnotherapy: they feel calmer, less worrying, and the important thing is still trying to educate and care for the child properly.
9	Subject 9	Before hypnotherapy felt dizzy when thinking about the future of their children (why children can neither be independent nor communicate properly with others, etc, etc.). Also, he/she was easily angry with his child behavior.. After participating in hypnotherapy: feeling calmer when thinking about the child's future, and more sincere, and trying harder to pray. It also becomes easier to control anger when children do not want to sit quietly or when children are difficult to be taught to do something (daily independence activities such as wearing clothes, eating, etc.).

No	Subject	The Interview Results After Treatment
10	Subject 10	Before hypnotherapy: easily getting emotional and angry when children run, pinch people, and are dependent, etc. After hypnotherapy: feeling calmer, not easily upset when the child is making noise or unable to be independent.

Based on the interview data after the treatment of Islamic hypnotherapy was given, nine research subjects stated calmer and had less anxiety.

Discussion

The treatment of Islamic hypnotherapy has several therapeutic elements so that it can reduce the level of anxiety of parents towards the future of their children who experience autism spectrum disorders. The element of relaxation in hypnotherapy (Khan et al., 2010; Shenefelt, 2003; Vickers & Zollman, 1999; Facco, 2017), which is included in Islamic hypnotherapy (Ping et al., 2018) allowed subjects to have a convenient situation during the treatment. Furthermore, this also required research subjects to manage their breathing. Due to the comfort and regulation of the breath, the body's condition relaxes. In detail, the heart rate decreases, blood flow becomes smooth but not tight, muscle tension decreases, which results in a drop of sympathetic nerve activity (Benson, Arns, & Hoffman, 1981).

During the Islamic hypnotherapy session, the research subjects were also given positive suggestions. This positive suggestion provides some psychological dynamics in the matter of research—for example, the occurrence of cognitive restructuring, namely the replacement of irrational thoughts into rational. In the cognitive-behavioral paradigm, anxiety arises due to irrational thoughts and beliefs (Alford & Beck, 1997; Beck & Weishaar, 2005; Nelson-Jones, 2014). One form of ridiculous thinking and feeling is to believe something or events that have not yet

happened, including future developments, as something certain to occur. When a belief in something or a next event is a negative belief, it will raise anxiety. This condition is experienced by the research subjects. Therefore, during the Islamic hypnotherapy session, the research subjects were given positive suggestions to replace the irrational mind with a more rational soul, that everything that has not yet happened has many possibilities. These possibilities can be managed. In other words, a good future can be pursued with various efforts. In the end, parents' anxiety about the future of children who have autism spectrum disorders decreases.

Positive suggestions were also intended to handle gremlin or negative ego. During the Islamic hypnotherapy session, the research subjects were suggested to visualize the negative thought. Research subjects were told that the source of anxiety was the negative ego, hence it needed to be controlled. After this, the research subjects were suggested to control or tame it. Thus, the anxiety decreased (Carson, 1983; Collins-Donnelly, 2013). On the other hand, Vasel, Farhadi, Paidar, & Chegini (2016), hypnotherapy can overcome the existence of negative self-talk that comes from negative egos as a cause of anxiety, so that stress can be reduced.

Islamic hypnotherapy also contains encouragement for research subjects to be trusting/surrender to God or *tawakkal*. As spiritual beings, submission to God is a value that should be applied. Regarding various possibilities about the future of children with autism spectrum disorders, *tawakkal* attitude is expected to reduce anxiety. The possible reason is because *tawakkal* encourages individuals to reduce their negative thinking and believe in God to hold the authority. Based on Bakri & Saifuddin (2019), *tawakkal* attitude can reduce mental stress. Therefore, Islamic hypnotherapy which encourages the research participants to be tawakkal can overcome anxiety. Research subjects stated they felt more relieved after being treated with Islamic hypnotherapy.

Another suggestion made during Islamic hypnotherapy is to encourage individuals to think positively about the future. Thinking positively about the future can be done by imagining good events that are expected or often termed imagery. When the research subjects believe in good things, it will develop positive emotions as well. These positive emotions then reduce anxiety so that anxiety can decrease. Furthermore, according to Blackwell & Holmes (2017), this *imagery* is able to provide several benefits, for example, improving mood, raising positive expectations, and motivating positive behavior. Thus, representation can change the cognitive, emotional, and expression of individuals (Blackwell, 2019). Therefore, imagery enables a decrease in the anxiety level.

When the research subject was given some suggestion to imagine a positive event or imagery, it would encourage the person achieve it. Thus, in this case, Islamic hypnotherapy also creates motivation for research subjects to try to make a good future for themselves and their children with autism spectrum disorders. Furthermore, according to Kumar & Singh (2015), hypnotherapy can help individuals who are diagnosed with anxiety symptoms to experience a decrease in anxiety. Hypnotherapy can touch the root of individual problems stored in the subconscious mind so that it is capable of reducing anxiety effectively.

Alladin (2016) suggests that hypnotherapy has hypnotherapy releases a relaxing effect, a mind power to control over the body, a rise of awareness, a symptom regulation, and a suggestion. Likewise, the Islamic hypnotherapy as a form of hypnotherapy, also contains such components. Relaxation causes the subject's mind and body condition to be more relaxed due to a decrease in sympathetic nerve activity. A demonstration of the mind power for a body control encourages research subjects to control their thoughts in order to avoid unexpected impacts on the body, therefore a lower level of anxiety can be achieved. An increase in awareness leads the research subject to realize that anxiety has a negative impact and

discomfort on the mental condition, and come to realize that they have a potential ability to resolve stress by themselves. Thus, research subjects can handle the symptoms of anxiety. Suggestion influences research subjects to think positively, be surrender to God, and encourage them to achieve something that is visualized during the hypnotherapy process. Finally, the anxiety of research subjects regarding the future of their children with autism spectrum disorders decreased.

Although this research convinces that Islamic hypnotherapy can reduce parents' anxiety about the future of their children with autism spectrum disorders, there are some limitations in the study: first, the small number of research subjects. Based on the sampling used, researchers only found ten parents from an entire population of parents with autistic spectrum disorder children who had high anxiety. Second, the small number of subjects impacts on less possibility of choosing experimental designs. Therefore, the experimental design used in this study was a pre-experiment with the design of a group given pretest and posttest. Hence, the comparison can only be made on the results of the pretest and posttest because this study did not use a comparative group (control group).

CONCLUSION AND SUGGESTION

Conclusion

Based on the results of the study, it can be concluded that Islamic hypnotherapy can reduce parental anxiety about the future of children who have autism spectrum disorders. The anxiety level of parents is reduced after attending Islamic hypnotherapy. The research subjects also reported the emergence of positive emotions and thoughts after attending the entire Islamic hypnotherapy session, such as feeling calmer, relieved, sincere, less negative thoughts, more optimistic, more confident, and easy to control emotions when angry. It is because, in Islamic hypnotherapy, there are mechanisms of suggestion, imagery, relaxation, cognitive restructuring, and submission to reduce the level of anxiety.

Suggestion

The next researcher can involve more research subjects so that it is possible to divide the subject into two groups with a relatively large number of each group. Thus, the nature of research data has a possibility to be parametric. Then, researchers can then control various variables that have some possible effects to lead a bias in the research.

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CORRELATION BETWEEN EMOTION REGULATION AND SPIRITUALITY WITH STRESS ON THE CAREGIVER OF ELDERLY

Dwi Anjaswati Putri Hastari

Istar Yuliadi

Rini Setyowati

Universitas Sebelas Maret Surakarta

Abstract

Keywords:

*emotion regulation;
spirituality; stress
in caregiver of the
elderly*

Stress occurs while caring for the elderly due to several factors, namely the emotion regulation and spirituality. This study aims to examine the correlation between stress with emotion regulation and spirituality in caregivers of the elderly at Karangmojo 1 Health Center, Gunungkidul. The purposive sampling method was used to obtain data from 36 caregivers on the emotion regulation and spirituality as well as stress scale with Alpha Cronbach's reliability coefficient of 0.871, 0.921, and 0.905, respectively. The results showed that $r = 0.485$ and $\text{Sig. } 0.012$ ($p < 0.05$). Therefore there is a correlation between stress, emotion regulation, and spirituality. This means that the higher the control of emotion and spiritual level, the lower the pressure. Furthermore, this research expects to provide input in the realm of psychology. For example, it can be used as a reference to help caregivers deal with stress by increasing their emotion regulation and spirituality skills.

Correspondence:

e-mail: dwi.anjaswati05@gmail.com

istar_yuliadi@yahoo.com

rini.setyowati87@gmail.com

Abstrak

Kata kunci:

regulasi emosi; spiritualitas; stres pada pengasuh lanjut usia

Stres pada pengasuh lanjut usia terjadi disebabkan kombinasi tugas selama merawat lanjut usia. Terdapat beberapa faktor yang mempengaruhi tingkat stres, yaitu regulasi emosi dan spiritualitas. Penelitian ini bertujuan untuk mengetahui hubungan antara stres dengan regulasi emosi dan spiritualitas pada pengasuh lanjut usia di Puskesmas Karangmojo 1, Gunungkidul. Subjek penelitian yaitu caregiver lanjut usia, berjumlah 36 orang, didapatkan dengan purposive sampling. Data diambil menggunakan skala regulasi emosi (koefisien reliabilitas Alpha Cronbach sebesar 0,871), spiritualitas (koefisien reliabilitas Alpha Cronbach sebesar 0,921), dan stres caregiver lansia (koefisien reliabilitas Alpha Cronbach sebesar 0,905). Hasil penelitian menunjukkan bahwa $r=0,485$ dan Sig. 0,012 ($p<0,05$), sehingga terdapat hubungan antara stres dengan regulasi emosi dan spiritualitas. Semakin tinggi regulasi emosi dan tingkat spiritualitas, maka semakin rendah stres yang terjadi. Penelitian ini diharapkan memberi masukan untuk ilmu pengetahuan terutama di ranah psikologi, misalkan dapat digunakan sebagai referensi dan membantu para caregiver dalam mengatasi stres dengan meningkatkan keterampilan regulasi emosi dan spiritualitas.

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INTRODUCTION

The Indonesian society comprises of numerous ethnicities, linguistics, and age groups, with the elderly classified as those individuals above 60 years (Papalia, Olds, & Feldman, 2008; Santrock, 2011). Some of them reside in orphanages, while others live with their families. The results of the 2017 National Economic Survey (SUSENAS), showed that 62.64% of the elderly lived with their

extended families or three generations, namely those that reside with their children and grandchildren, or in-laws in a particular household (BPS, 2017). In relation to those residing with their families, several members play a huge role in attending to them. A person or group of individuals that provide direct care for the elderly are usually regarded as elderly caregivers.

The tasks of the elderly caregiver are time-consuming because they carry out numerous daily chores. Besides, the behavior of the elderly being attended to is also a source of burden (Peetoom, Lexis, Joore, Dirksen, & De Witte, 2016). The weight of the elderly causes stresses because caregivers usually feel fatigued and in certain instances, this leads to physical pain. In addition, they find it difficult to control their emotions (Putri, 2013).

Generally, relatively 65%(81 persons) out of 125 elderly caregivers are reported to experience high-levels of stress (Bobbitt, Baugh, Andrew, Cook, Green, Pei, & Rasmussen, 2016). Stress is commonly elucidated as a non-specific reaction which tends to occur when humans are faced with pressure or stimulation (stimulus stressor). It also includes varying adaptive reactions, which is because people respond differently to stress. This reaction is influenced by educational background, maturity, and the individual's ability to adapt to the environment (Hartono, 2007). Meanwhile, stress encountered by elderly caregivers is defined as a series of psychological and physiological reactions that arise from the attempts to adapt to this type of task (Llanque, Savage, Rosenburg, BA, & Caserta, 2016, Noonan & Tennstedt, 1997, Deater-Deckard, 2004).

In accordance with the prospective problems of these caregiver interviews were conducted on three of them on the 4th of November, 2018, in Gunung Kidul District. It was discovered that they all felt depressed and burdened with this task. However, two of the elderly caregivers reported that these feelings were overwhelmed immediately the understood that

it was an obligation that needed to be fulfilled by the family members. They also understood that there was a reward for them hereafter. On the contrary, one of them always felt depressed and usually fails to focus when carrying out these chores. The caregivers also stated that they often felt dizzy whenever they thought about the burden. Based on the statements of these three elderly caregivers, it was concluded that they had a variety of feelings. Besides, the duration of their depression also varies, irrespective of the fact that they all felt the same way initially. This type of indicator shows that the caregivers of elderly parents are usually stressed.

However, it need not be ignored because it leads to physical and mental pain. Also, stress causes chronic negative emotions, as well as has an impact on depression (Schoenmakers, Buntinx, & Delepeleire, 2010, Wade, Garry, & Tavriss, 2013). The results from certain studies showed that it deteriorates the well-being of the caregivers and it also leads to the emergence of neurological problems. Therefore, perceived negative emotions are handled in various ways, which includes coping.

Lazarus (1966), stated that there are two types of coping, namely, problem-focused and emotion-focused strategies. The problem-focused strategy is defined as an individual's efforts to alleviate stressful circumstances, whereas emotion-focused coping is a person's effort to reduce or regulate emotional consequences of potentially stressful events (Baqtayan, 2015, Lazarus, 1966). Subsequently, both strategies play a role in managing stress although in different ways. Problem-focused coping is usually more effective when the stressor is controlled, while emotion-focused tends to be more efficient when the cause of stress is uncontrollable. Therefore, emotion regulation is considered the most appropriate means of managing stress.

Coping strategies are related to emotion regulation (Pascual, Conejero, & Etxebarria, 2016, Ruiz-Robledillo & Moya-Albiol, 2013). It is the process of reassessment, characterized by cognitive evaluation of

stimuli which is carried out to influence certain experiences and reduce the harmful effects of emotions, both physical, psychological, and social impacts (H. Chen, 2016, Gross, 2002). Furthermore, it does not only serve as a means to change emotions, rather it is an indirect way of reducing stress.

Consequently, stress is also reduced and avoided when an individual possesses a high level of spirituality, which is defined as the person's relationship with God (The Higher Power) (Hendriani, 2018). Additionally, it is deep-rooted in human beings and relates to their belief systems. Spirituality also aids humans to realize the highest awareness of self-transcendence. In addition, it also helps them to achieve the meaning and purpose of life (Saifuddin, 2019). Spirituality is based on expectations, the individual connotation of things, as well as peoples' relatedness to the highest dimension or transcendence, and belief systems (Dyson, Cobb, & Forman, 1997). Therefore, a high level of spirituality serves as a modality used to reduce stress. It is because individuals foster hope with spirituality, which is the belief that life difficulties are overcome through their connection with the highest dimension.

Consequently, for those that often encounter stressful situations, religious and spiritual systems are valuable resources that tend to make their experiences meaningful (Krok, 2015, Monteiro, Santos, Kimura, Baptista, & Dourado, 2018). Therefore, supposing the caregivers are able to understand the entire situation, their duties of attending to the elderly is not considered as a burden, and they are also protected from stress.

Based on some of these explanations, this study was carried out because of persistent stress on the caregivers although the duration differs. In accordance with the data obtained before carrying out this research, it was discovered that some caregivers desired to unearth the implication of their roles. On the contrary, the impact of stress on them is considered dangerous because it leads to depression as

well as the disruption of other activities. Therefore, it is crucial to examine the psychological constructs or variables (emotion regulation and spirituality) relating to stress, including exploring the correlation between them.

The purpose of this research was to examine the correlation between emotion regulation, spirituality, and stress encountered by caregivers for the elderly parents at the Gunungkidul Health Center. In addition, three hypotheses were postulated in this study; namely, the correlation between emotion regulation and spirituality, the correlation between emotion regulation and stress, and the correlation between spirituality and stress encountered by the caregivers in the Karangmojo 1 Gunungkidul health center.

There are several previous studies relating to stress, spirituality, and emotion regulation experienced by elderly caregivers (Branscum, 2010; Kurasawa et al., 2012; Longacre, Valdmanis, Handorf, & Fang, 2017; Mehta, 2005; Murdiyanto & Gutomo, 2017; Padmini & Diyanayati, 2015; Shen, Wan, Xie, Chen, & Li, 2019; Tang, 2009; Putri, 2013; Moustafa & Moustafa, 2018; Naing, May, & Aung, 2020; Oliveira, Souza, Luchesi, Inouye, & Pavarini, 2017; Popli & Panday, 2018; Sabzwari, Badini, Fatmi, & Shah, 2016; Tamdee et al., 2019; Widyakusuma, 2013; Yigitalp, Gumus, Surucu, & Evinc, 2017; Ibad, Ahsan, & Lestari, 2015; Missesa & Syam'ani, 2017; Widyastuti, Sahar, & Permatasari, 2011)

Conversely, the differences between previous studies and this research occurred in several aspects. The theme of these studies was centered on the dynamics of stress in elderly caregivers. Similarly, this research examined the correlation between emotion regulation and spirituality in accordance with stress faced by the caregivers. Certain previous studies applied qualitative, longitudinal, and cross-sectional methods. In contrast, a quantitative correlational approach was applied in this research and the subject is related to the correlation between spirituality and emotion

regulation based on stress. Additionally, the measuring instrument utilized is also different from previous studies. Therefore, this study has originality.

METHODS

This quantitative correlational study measures three variables. They are emotion regulation as well as predictor, and criterion variables which comprise of spirituality and stress respectively.

The operational definition of stress encountered by elderly caregivers is a form of response that relates to their mental, physical, emotional, and spiritual inability to cope with the problems associated with the tasks of attending to the elderly. Also, this study applied a psychosocial approach, namely emotional, cognitive, social behavior, and biological aspects (Sarafino & Smith, 2016). A Likert scale model is used to measure the stress variable, subsequently, when a high score is obtained, it simply means that the level of stress experienced by the caregivers is also high, and vice versa.

The operational definition of emotion regulation involves the process of reassessment, which is usually carried out by monitoring, evaluating, and modifying sentimental reactions. It is also applied to reduce the negative effects of emotions perceived by humans. Consequently, emotions are either positive or negative. According to Thompson (1991), aspects of emotion regulation include monitoring, evaluating, and modifying. The higher the score, the greater the emotion regulation of the caregiver, and vice versa.

Spirituality is operationally defined as a fundamental belief in the care, hope, kindness, love, optimism, and the enormous power that governs the universe. It is also the relationship between an individual and a transcendent being (God). The aspects of spirituality applied in this research are transcendent elements, awareness of suffering, meaning and purpose in life, altruism, the sanctity, material values,

idealism, personal mission, and outcome (Elkins, Hedstrom, Hughes, Leaf, and Saunders, 1988). The tool for measuring this variable is the Likert scale model, and when the score is high, the caregiver's spirituality is also high, and vice versa.

The research sample used in this study are adults responsible for attending to the elderly in Gunungkidul Community Health Center. The sample was acquired using the purposive sampling method based on several characteristics, such as married caregivers attending to elderly parents aged 70 years and above. In addition, 36 research samples were obtained.

The measuring instrument used for data collection is a Likert scale model. There are three scales, namely the level of emotion regulation in accordance with the theory formulated by Thompson (1991), spirituality is based on Elkins, L. James Hedstrom, Hughes, Leaf, & Saunders (1988), and the stress relates to the theory reported by Sarafino & Smith (2016) theory. The validity of the measuring instrument is qualitatively assessed by professional judgment, and the difference is calculated using the corrected item-total correlation test. A statement is considered to have good contrast when the correlation value obtained for each of them is above 0.300 (Azwar, 2016; Saifuddin, 2020).

The reliability of the measuring instrument was determined using a single presentation method, which was tested on a group of people with characteristics similar to the sample used in this study. The results from this trial were analyzed using the Alpha reliability coefficient formula, and the minimum limit of the measuring instrument is 0,700 (DeVellis, 2016).

Table 1.
Aspects and Indicators of Emotion Regulation Scale After Try Out

No.	Aspect	Indicators	Total
1	Monitoring emotions	Can realize the feelings that arises	3
		Understand the background of actions	3
2	Evaluating emotions	Able to manage emotions	2
		Emotional balance	6
3	Modifying emotions	Able to change emotions	4
		Able to motivate oneself when experiencing negative emotions	4
Total			22

The results from calculating the Alpha reliability coefficient showed that the scale of emotion regulation was an estimation of $\alpha = 0.871$. In accordance with the different power items, the measuring instrument for emotion regulation ranges from 0.329 to 0.619. Therefore, it is considered to be reliable with a high power difference.

Table 2.
Spirituality Scale Aspects and Indicators After Try Out

No.	Aspect	Indicators	Total
1.	Transcendent	Belief in the transcendent dimension	3
		Possess transcendent experiences such as being able to envision those not detected with the plain eyes	4
2.	Life of purity	Believe that there is afterlife and need for holiness	2
		Feeling sacred or religious throughout their entire life	1
3.	Life mission	Have a sense of responsibility towards life	1
		Possess the urge to fulfill their life mission	1
4.	The meaning and purpose of life	Believing that life is meaningful	4
		Possess an evident meaning and purpose in life	1

No.	Aspect	Indicators	Total
5.	Material values	Realizing the fact that the highest satisfaction in life is not derived from money and position	2
		Highest satisfaction is obtained from spirituality	4
6.	Idealism	Committed to ensuring the world is a better place	3
		Actualize potential	4
7.	Awareness of suffering	Realizing the existence of suffering	2
		Realizing the existence of death	2
8.	Altruism	Being aware of the suffering of others	3
		Possessing strong feelings or a sense of social justice	1
9.	The result from spirituality	Individual relationships with others	3
		Relationship with a transcendent being and nature	3
Total			44

The results from calculating the Alpha reliability coefficient showed that the scale of spirituality is approximately $\alpha = 0.921$. Based on the different power items, the measuring instruments for emotion regulation ranges from 0.307 to 0.694, therefore, it is considered reliable with a high power difference.

Table 3.
Aspects and Indicators of Elderly Caregiver Stress Scale After Try Out

No.	Aspect	Indicators	Total
1.	Cognitive	Impaired memory	2
		Lack of attention and concentration	3
2.	Emotion	Anxiety and resentful	1
		Extremely depressed	1
3.	Social Habits	Hostile, and insensitive to the needs of others	6
		Increase in negative behavior	2

No.	Aspect	Indicators	Total
4.	Biological	Physiological reaction	3
		Indigestion	5
Total			23

The results from calculating the Alpha reliability coefficient showed that the scale of spirituality is approximately $\alpha = 0.905$. In addition to the different power items, the measuring instruments for emotion regulation range from 0.345 to 0.757. Therefore, it is reliable and has a high power difference.

Multiple linear regression tests in SPSS version 24 is used for data analysis. Consequently, the basic prior test and classical assumptions, which include normality, linearity, heteroscedasticity, and multicollinearity were also carried out.

RESULTS AND DISCUSSION

Research Results

This study applied descriptive analysis to obtain a general picture of the emotion regulation, spirituality, and stress conditions in the sample, namely elderly caregivers.

Table 4.
Mean and Standard Deviation of Hypothetic and Empirical Data

Scale	N	Hypothetic Data		M	SD	Empirical Data		M	SD
		Min Score	Max Score			Min Score	Max Score		
Emotion Regulation	36	22	88	55	11	63	76	67,72	3,029
Spirituality	36	44	176	110	22	120	152	133,69	7,778
Elderly Stress Caregiver	36	23	92	57,5	11,5	38	51	45,75	2,892

However, the normality, linearity, heteroscedasticity, and multicollinearity tests were also conducted.

Table 5.

Normality Test Results Table

One-Sample Kolmogorov-Smirnov Test				
		Emotion Regulation	Spirituality	Stress
N		36	36	36
<i>Normal Parameters^b</i>	<i>Mean</i>	67,72	133,69	45,75
	<i>Std. Deviation</i>	3,029	7,778	2,892
<i>Most Extreme Differences</i>	<i>Absolute</i>	,132	,099	,146
	<i>Positive</i>	,132	,099	,083
	<i>Negative</i>	-,082	-,097	-,146
<i>Test Statistic</i>		,132	,099	,146
<i>Asymp. Sig. (2-tailed)</i>		,117 ^c	,200 ^{cd}	,052 ^c

Based on the results from calculating the normality test using Kolmogorov-Smirnov, it was discovered that the magnitude of the normality coefficient for the emotion regulation variable was 0.132 with Asymp. Sig. (2-tailed) of 0.117 ($p > 0.05$), while for spirituality it is 0.099 with Asymp. Sig. (2-tailed) of .200 ($p > 0.05$), and for stress it is 0.146 with Asymp. Sig. (2-tailed) of 0.052 ($p > 0.05$). Therefore, the data distribution for the three variables is a normal curve.

Table 6.

Table of Linearity Test Results Between Stress and Emotion Regulation

ANOVA Table							
			<i>Sum of Squares</i>	<i>Df</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig.</i>
Stress *	<i>Between Groups</i>	<i>(Combined)</i>	144,050	10	14,405	2,422	,035
Emotion		<i>Linearity</i>	36,648	1	36,648	6,161	,020
Regulation		<i>Deviation from Linearity</i>	107,402	9	11,934	2,006	,082
		<i>Within Groups</i>	148,700	25	5,948		
		<i>Total</i>	292,750	35			

The linearity test is a technique for detecting the presence or absence of a linear relationship between the predictor and the criterion variables. A good correlation occurs when both of them are linear. Based on the results from the linearity test between stress and emotion regulation, an F of 6.161 and Sig. Of 0.020 ($p < 0.05$) was obtained. In conclusion, the data from the two variables are linear.

Table 7.

Table of Linearity Test Results Between Stress and Spirituality

		ANOVA Table					
			Sum of Squares	df	Mean Square	F	Sig.
Stress * Spirituality	Between Groups	(Combined)	206,500	21	9,833	1,596	,186
		Linearity	57,106	1	57,106	9,269	,009
		Deviation from Linearity	149,394	20	7,470	1,212	,362
Within Groups			86,250	14	6,161		
Total			292,750	35			

In accordance with the results of the linearity test between the stress and spirituality variables an F of 9.269 and Sig. Of 0.009 ($p < 0.05$) were obtained. Conclusively, the data from the two variables are linear.

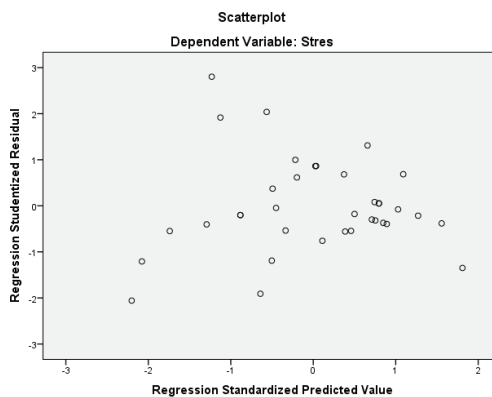


Figure 1. Heteroscedasticity Test Results With Scatterplot

The heteroscedasticity test is used to determine the variance in residual values during the observation or measurement period. Homoscedasticity rather than heteroscedasticity tends to occur when the variance is fixed. Data is evaluated by regression analysis when there is a lack of heteroscedasticity. Based on the scatterplot method, it was concluded that heteroscedasticity did not occur. This is because the data points spread above and below the number 0, and they did not only gather at line 0, as well as the patternless distribution.

Table 8.
Multicollinearity Test Results Table

		Coefficients						
<i>Model</i>	<i>B</i>	<i>Unstandardized Coefficients</i>		<i>Standardized Coefficients</i>	<i>t</i>	<i>Sig. Tolerance</i>	<i>Collinearity Statistics</i>	
		<i>Std. Error</i>	<i>Beta</i>				<i>VIF</i>	
1	<i>(Constant)</i>	77,605	10,679		7,267	,000		
	Emotion Regulation	-,207	,157	-,217	-1,316	,197	,854	1,171
	Spirituality	-,133	,061	-,359	-2,179	,037	,854	1,171

a. Dependent Variable: Stress

In this study, the autocorrelation test was not carried out because the research data was taken at a specific time, and measurements were repeated. The multicollinearity test was subsequently carried out to determine the presence or absence of a strong correlation between the independent variables (predictors). A good regression occurs when there is a lack of multicollinearity, and this simply means that there is no existent correlation between an independent variable and another. Based on calculations, it was discovered that the tolerance value for emotion regulation was 0.854 ($p > 0.10$), and the VIF value was 1.171 ($p < 10.00$). Likewise, the tolerance value for spirituality was 0.854 ($p > 0.10$) and the VIF value was 1.171 ($p < 10.00$). In conclusion, there is no existent correlation between emotion regulation and spirituality, or it lacks multicollinearity.

Table 9.
 Hypothesis Test Results Table or Regression Analysis

ANOVA ^a						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	68,856	2	34,428	5,074	,012 ^b
	Residual	223,894	33	6,785		
Total		292,750	35			

Subsequently, the hypothesis is evaluated using multiple linear regression tests supported by SPSS (Statistical Product and Service Solution). This testing aims to determine whether the hypothesis is accepted or not and it is based on the correlation between the three variables. The results from the hypothesis testing using multiple regression analysis regarding the correlation between emotion regulation, spirituality, and stress shows a regression coefficient of 5.074 and Sig. amounted to 0.012 ($p < 0.05$). Therefore, the first hypothesis is accepted, or there is a significant correlation between emotion regulation, spirituality, and stress.

Table 10.
 Correlation Test Results Table

Model Summary ^b				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,485 ^a	,235	,189	2,605

The correlation coefficient (R) obtained is 0.485, which means that emotion regulation, spirituality, and stress has a moderate level of relationship, which is within the range of 0.400 to 0.599.

Discussion

The simultaneous results from these tests are consistent with previous studies which stated that emotion regulation causes individuals to feel undisturbed when they are stressed (Deater-Deckard, Li, & Bell

2016; Finlay-Jones, Rees, & Kane 2015; Katana, Röcke, Spain, & Allemand 2019; Lewis, Yoon, & Joormann 2017; Wang & Saudino 2011). Emotion regulation reduces the negative effects of stress, this is because it involves cognitive activities and strategies (positive reappraisal), considered to be the most appropriate (Folkman & Moskowitz, 2000, Garland, Gaylord, & Fredrickson, 2011). Individuals tend to be understandable when their cognitive emotions are regulated (Doré et al., 2017). This is in accordance with the research which stated that people with positive emotion regulation can use their cognitive abilities in managing emotions, and vice versa. In addition, it is also realized through several other ways, such as suppression which restrains emotional impulses and expressions. Although, a comparison between reappraisal and suppression, shows that suppression has a negative impact on emotion regulation (Peters, Overall, & Jamieson, 2014). It is also less effective when managing emotions, therefore it has a lesser impact on stress. Suppression causes lower life satisfaction (Nam, Kim, & Tam, 2018).

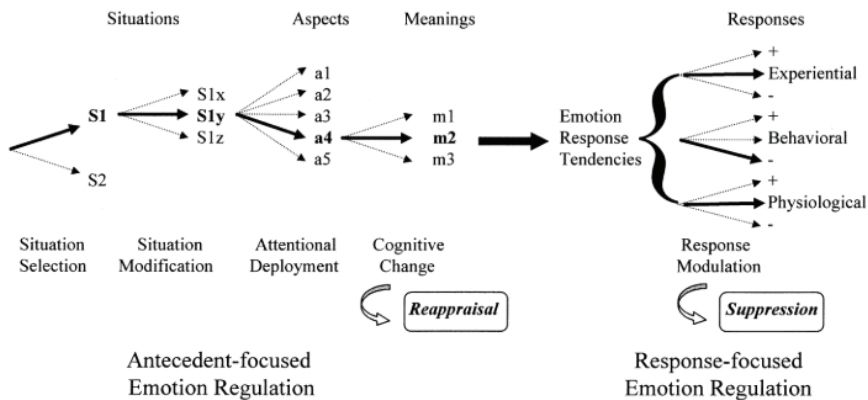


Figure 2. Emotion Regulatory Process Model (Quoted from Gross, 2002)

The application of cognitive reappraisal emotion regulation is

considered to be more effective than suppression because it makes it possible for individuals to be understood. However, when triggered by the existence of spirituality, the suppression of emotion regulation tends to occur even without cognitive reappraisal. According to several studies, spirituality causes one to be obedient, (Dyson et al. 1997; Koerniawan & Candrawulan 2018; Mok, Wong, & Wong 2010; Newman, 2004). Individuals can decipher the events that occur in their lives thereby making it easier for them to handle stressful situations (Tuck, Alleyne, & Thinganjana, 2006; Yadav & Khanna, 2014). A high level of spirituality enables individuals to develop the most effective coping mechanism to either reduce or prevent stress (Baldacchino & Draper, 2001, Baruah & Pandey, 2016, Krok, 2008). It also causes people to be able to handle difficult circumstances encountered, thereby preventing them from being stressed by these conditions (Ardilla & Wahyuni, 2012). Besides, spirituality creates an acceptance mechanism that causes caregivers not to become stress-prone (Hervey, 2017).

Based on some of the studies, it was concluded that elderly caregivers that apply cognitive reappraisal emotion regulation can deal with stress effectively, compared to those that apply suppression. In addition, assuming the caregiver possesses a high level of spirituality, then whatever emotion regulation utilized, causes them to easily deal with stress. This is because spirituality plays a similar role as cognitive reappraisal.

The second hypothesis stated that there is an existent correlation between emotion regulation and stress faced by the caregivers of the elderly. However, the results from the partial test show that the significance value of $(p) 0.197 > 0.05$, this simply means that the second hypothesis in this study is rejected, or there is no correlation between emotion regulation and stress. In this study, the second hypothesis was not proven because the average educational background of the caregivers was elementary, and junior high school, therefore the respondents in this study possess

a lesser tendency to use cognitive-emotion regulation. This is consistent with the results from the research carried out by Ratnasari & Suleeman (2017), which stated that education has an influence on the selection of emotion regulation strategies, therefore the higher the educational qualification, the more the research samples tend to apply cognitive-emotion regulation. These dynamics occur because individuals usually try to regulate their emotions when carrying out and completing tasks in school. Some learning activities carried out in schools or educational institutions involve emotion regulation strategies. According to King & Chen (2019), emotions play an essential role in education. Individuals that develop emotion regulation easily handle problem-solving issues and pressure (Bahrami, 2017). Therefore, it affects the performance of private education in specific contexts (Gumora & Arsenio, 2002), as well as on the individuals' attitudes towards problems in the general context. Based on these explanations, it was concluded that the emotion regulation in this research is negative or maladaptive. Stress is turned into distress, and the emotion regulation undertaken becomes less influential.

Furthermore, the third hypothesis in this study, stated that there is a correlation between spirituality and stress. In other words, the third hypothesis is accepted. This is indicated by the partial test, which shows that the significance value is $(p) 0.037 < 0.05$. The results from this analysis are consistent with the study carried out by Le, Piedmont, & Wilkins (2019), which stated that spirituality has been proven to be a predictor of stress in middle-aged Vietnamese. In addition, other studies include the research carried out by Sharif & Ong (2019), which reported that individuals with high-level spirituality, encounter less stressful experiences. According to some studies, spirituality helps individuals find meaning and purpose in the role they play (Yadav & Khanna 2014, dan Yun, Kim, & Awasu 2019). This leads to an increase in the positive perceptions of life activities. Finally, individuals with a high level of spirituality minimize the

occurrence of stress. In the context of this study, the research subjects that attend to elderly parents perceived the role as an obligation and responsibility which is rewarded in the afterlife. According to Powers, Cramer, & Grubka (2007), spirituality has little impact on the ability to discover the meaning of life.

This research also shows that the stress level experienced by elderly caregivers varies. This is based on the age, sex, occupation, and education of the caregivers, as well as the health of elderly parents.

Table 11.
Research Respondents Categorization

Variable	Norma	Categorization	Total Respondent	
			Frequency	Percentage
Emotion Regulation	X < 65	Rendah	4	11,1%
	65 X < 71	Sedang	27	75,0%
	X 71	Tinggi	5	13,9%
Spirituality	X < 126	Rendah	5	13,9%
	126 X < 141	Sedang	24	66,7%
	X 141	Tinggi	7	19,4%
Stress	X < 43	Rendah	5	13,9%
	43 X < 49	Sedang	26	72,2%
	X 49	Tinggi	5	13,9%

According to table 11, the level of emotion regulation, spirituality, and stress on the average is moderate furthermore, the number of respondents for emotion regulation is 27 (75.0%), 24 (66.7%) for spirituality, and 26 (72.2%) for stress. Based on this table, it is concluded that the elderly caregivers working in Karangmojo 1 Gunungkidul Public Health Center are among the few that are highly stressed from attending to elderly parents. Also, the majority tend to regulate emotions and possess an adequate level of spirituality.

Table 12.

Categories of Research Respondents on the Stress Variable of Caregivers for the Elderly based on the Age of Elderly

The Age of caregivers	Stress			Total
	Low	Average	High	
28-35	0	6	0	6
36-48	4	16	4	24
49-56	1	4	1	6
Total	5	26	5	36

According to table 12, six of the subjects aged between 28-35 years, experiences moderate stress levels, and none have low or high-stress levels. Furthermore, 4 people within the age range of 36-48 years are faced with low-stress levels, while 16 of them experience moderate stress levels, and as many as four people encounter a high-stress level. Finally, only 1 subject aged 49-56 years, have low-stress level, while 4 of them possess moderate stress level, and 1 person has a high-stress level. Based on the table, it is concluded that irrespective of various age groups, the level of stress encountered by caregivers working in Karangmojo 1 Public health center, Gunungkidul is slightly different, namely at the moderate level. It simply means that age has little or no impact on stress. This is inconsistent with the studies carried out by Aldwin, Sutton, Chiara, & Spiro-III (1996) dan Chen, Peng, Xu, & O'Brien (2018), which stated that age has an impact on coping strategy, therefore, it affects stress levels.

Table 13.
 Categories of Research Respondents in the Stress Variable of Elderly
 based on the Gender of The Elderly

Gender	Stress			Total
	Low	Average	High	
Male	1	4	1	6
Female	4	22	4	30
<i>Total</i>	5	26	5	36

According to table 13, only one male subject has a low-stress level, while four persons have moderate stress levels, and one person has a high-stress level. Meanwhile, 4 female subjects have low-stress levels, while 22 people have moderate stress levels, and 4 of them have a high-stress level. Although in this study, the sample of female caregivers was more than their male counterparts, based on the table, there was no difference in stress levels between the sexes of the workers in Karangmojo 1 Public health center, Gunungkidul. The results of this research are inconsistent with the study carried out by Matud's (2004), which reported that gender affects the coping and stress model.

Table 14.
 Categories of Research Respondents on the Stress Variable of Caregivers
 for the Elderly based on the Caregivers' Occupation

Occupation	Stress			Total
	Low	Average	High	
Farmer	2	5	4	11
Housewife	2	10	0	12
Freelance	0	5	0	5
Teacher	0	2	0	2
Entrepreneur	1	3	1	5
Private Employee	0	1	0	1
<i>Total</i>	5	26	5	36

Based on the table, 2 of the farmers have low-stress levels, while 5 are moderate, and 4 are faced with high-stress levels. Conversely, 2 of the housewives have low-stress levels, ten people experience moderate stress level, and none has a high-stress level. It was discovered that five of the laborers, experienced moderate stress levels, and none encountered low or high-stress levels, also 2 teachers were discovered to possess moderate stress levels. Furthermore, one of the privately employed people has a low-stress level, while three of them experience a moderate stress level, and one individual has a high-stress level. Conclusively, only one private employee experienced moderate stress. The table shows that despite the various occupations of elderly caregivers in Karangmojo 1 Public health center, Gunungkidul, they experience a moderate level of stress.

Table 15.
Categories of Research Respondents in the Variable Stress of Caregivers for the Elderly based on Caregivers' Education

Education	Stress			Total
	Low	Average	High	
S1	0	3	0	3
D3	1	0	0	1
SMA/SMK	0	10	0	10
SMP	2	7	2	11
SD	2	6	3	11
Total	5	26	5	36

In accordance with the data on table 15, it is evident that 3 S1 subjects experience moderate stress levels, while none of them experiences low or high. However, one of the D3 subjects experienced a low-stress level. Approximately 10 subjects from high or vocational schools, experienced moderate stress levels. Furthermore, 2 of the junior high school graduates, experienced low-stress levels, while seven people possess moderate stress levels, while two are high-stress level. Finally, two people from elementary school were discovered to possess low-stress levels, while six of them

experienced moderate stress levels, and three had high-stress levels. It was therefore concluded that an insignificant difference occurred in the stress level of elderly caregivers in Karangmojo Public Health Center 1, Gunungkidul. Although, it is an obvious fact that most elderly caregivers have elementary and junior high school qualifications, therefore educational factor influences the type of emotion regulation applied.

CONCLUSION AND SUGGESTION

Conclusion

Based on the results from this research, it was concluded that there is a correlation between emotion regulation, spirituality, and stress on the elderly caregivers at the Gunungkidul Public Health Center. Emotion regulation and spirituality both have a significant effect on stress. A significant and negative correlation exists between spirituality. This simply means that the higher the spirituality, the lower the level of stress and vice versa. However, there is an insignificant correlation between emotion regulation and stress.

In accordance with the results of this study, it is expected that caregivers need to be able to reduce stress through emotion regulations and spirituality. In addition, the elderly also do not hesitate to ask for help from their families when needed. The results from this study are recommended for the Public Health Center or agency when carrying out a counseling session for the elderly and their companions. It also serves as an additional reference for future studies related to stress experienced by elderly caregivers.

Suggestion

The results of data analysis found that the average caregiver of the elderly regulates emotions and spirituality at a moderate level. Although they do not experience severe stress, they can improve their emotion

regulation and spirituality to help the elderly in living a physically and spiritually healthy life.

To avoid stress, it is expected that caregivers of elderly parents can improve the ability to regulate emotions, by carrying out activities that can cause positive emotions. For instance, when angry, pray to be calmer, and think positively to avoid being sad when experiencing bad events. In addition, to increase emotion regulation, caregivers are expected to also improve their spirituality, by drawing closer to God and taking meaning from events in life. The elderly caregivers need to only pay attention to them, and those they are meant to take care of by being patient and accommodating. The elderly, themselves, are also expected to work together with the caregivers to enable a good relationship. For example, the elderly need to eat the food provided by the caregivers and seek treatment when sick. The Public Health Center, are expected to conduct counseling on how to care for the elderly, to avoid. Future studies are also expected to avoid the shortcomings that exist in this research by replacing the variables with loneliness, self-acceptance, resilience, etc.

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AHOK AND BLASPHEMY CASE IN KOMPAS AND REPUBLIKA ONLINE MEDIA: A CLASH OF IDEOLOGIES

Muhammad Beni Saputra

Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi

Abstract

Keywords:

Ahok; blasphemy;
Kompas and
Republika; media
framing

Ahok's speech in Kepulauan Seribu was viral on the internet. The speech put the ethnic Chinese Christian Jakarta governor into a national spotlight. Mass media then sought to interpret Ahok's speech by framing its content. Using Robert Entman's framing theory, this paper analyzes online media framing of Republika and Kompas on Ahok and a blasphemy case involving him. Content analysis of the news articles published by the two online media shows that the framing of Ahok and the blasphemy case differ in reporting and focus. Kompas Online mostly reported positive news about Ahok, while Republika Online demonstrated a different pattern of framing. On the blasphemy case, Kompas Online focused on defense, whereas Republika Online emphasized that Ahok had insulted Islam and had to be jailed. These differences are manifestations of an ideological clash between Kompas and Republika.

Abstrak

Kata kunci:

Ahok; Kompas dan Republika; pembingkaiian media; penistaan agama

Pidato Ahok di Kepulauan Seribu viral di internet. Pidato ini menjadikannya sebagai Gubernur Jakarta Nasrani keturunan Tionghoa menjadi sorotan nasional. Keberadaan media massa selanjutnya berupaya untuk menginterpretasikan pidato Ahok dengan membingkai apa yang menjadi konten pidatonya. Menggunakan teori pembingkaiian Robert Entman, tulisan ini menganalisis pembingkaiian media *online* Kompas dan Republika terhadap Ahok dan kasus penistaan agama. Analisis isi dari artikel berita yang diterbitkan oleh dua media *online* tersebut menunjukkan bahwa pembingkaiian mengenai Ahok dan kasus penistaan agama berbeda dalam hal pelaporan dan fokus berita. Pelaporan Kompas *online* didominasi berita positif mengenai Ahok, sementara Republika *online* menunjukkan bingkai yang berbeda. Mengenai kasus penistaan agama ini, Kompas *online* fokus pada pembelaan, sedangkan Republika *online* memberikan penekanan bahwa Ahok telah menista agama Islam dan harus dipenjara. Perbedaan-perbedaan ini menjadi manifestasi pertabrakan ideologi antara Kompas dan Republika.

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INTRODUCTION

“It is possible that deep in your heart, you don’t vote for me because of being deceived by using all those kinds of Al Maidah 51” (BBC, 2016).

These above words, which were taken from a speech video recorded in the Kepulauan Seribu on 27 September 2016, spread as a nationwide controversy after a man named Buni Yani uploaded it to the internet. As the eyes and ears of the people, mass media tried their best to interpret the event and built suitable frames on the statement. Some deemed it a

blasphemy of religion and therefore Ahok had to be put on trial, while others argued that the news defended Ahok whom they considered a victim of a political chaos of the approaching 2017 Jakarta gubernatorial Election. Two of the media competing to build dominant frames on Ahok's words were *Republika* and *Kompas*.

The active reaction of *Kompas* and *Republika* on Ahok's speech is understandable considering these two media were given birth and raised by two contrasting ideological streams: Islam and Christianity. *Republika* was founded by the Indonesian Association of Muslim Intellectuals (ICMI) (Hefner, 1993; Hefner, 1997) in the early 1990s as an effort to provide an Islamic perspective in Indonesian journalism. This goal has influenced *Republika*'s reporting since its establishment until the present day. By contrast, *Kompas* was initially an Indonesian Catholic Party-affiliated media (Wijayanto, 2017) founded in the early 1960s by a number of Catholic journalists from the *Intisari* weekly magazine. Some prominent Catholic figures such as P.K. Ojong, Jakob Oetama, R.G. Doeriat, Frans Xaverius Seda, Policarpus Swantoro, R. Soekarsono, as well as elements of the Supreme Council of Bishops Indonesia (MAWI), including the Catholic Party, The Union of Catholic University Students of the Republic of Indonesia (PMKRI), and Catholic Youths and Women got involved in the creation of *Kompas*. The affiliation earned *Kompas* a nickname of '*Komando Pastur*' or the Pastor Command.

Despite having identical historical origins, today's *Republika* and *Kompas* are different. *Republika* still displays its original face as an Islam-affiliated media as seen in its news coverage as well as on its website's navigation tabs which bear some Islamic features. *Republika* even openly admits its status as an Islamic media (Raharjo, 2017). In contrast, *Kompas* opts to go more secular and claims to be free of any ideological and political interests, a moderate strategy that has been proven effective in

the Indonesian Moslem majority market. As a result, Kompas progresses significantly and becomes Indonesia's largest media without losing its ideological interests: defending Christianity on issues regarding the religion and its believers (Yani, 2002; Aprianti, 2014). At the same time, Kompas remains unrestricted to play his role as 'the ruling class' (Marx & Engels, 1972) which has a means of message production to stem the increasing hegemony of Islamic political ideology.

Ideology is inseparable from media because, as Althusser theorized, the media are one of the 'ideological state apparatuses' whose task is to disseminate the ideology of certain groups (Althusser, 2006). Stuart Hall defines ideology in communication studies as 'organized belief system or set of values' that refers to national culture, class position, and views of media owners disseminated through communication (McQuail, 2010). Hall argues that the media are involved in the politics of significations by producing images of the world and giving certain meanings to them which not only reflect reality but also represent it (Croteau & Hoynes, 2013).

Talk about how the media represents reality, media basically have a role to transmit the message of communication widely to the public. In this case—the mass—media especially is capable to distribute some information and allows the public to access it widely (Tamburaka, 2013). At least, there are three characteristics of the most dominant mass media, such as 1) business oriented; 2) based on the development of media technology; and 3) a reflection of people's lives (Anggraeni, 2018). Thus, mass media are the media context that cannot be separated from the realm of business. Through the basis of technology used, the mass media is able to disseminate information for the public, so that the information conveyed basically cannot only consumed privately, but it can be widely accessed by everyone who uses mass media. In addition, the mass media in its condition is also able to represent how humans live based on the reality they constructed (Wahid & Pratiwi, 2018).

The media frame is considered important for media to limit the preparation and packaging of news. This is a part of media efforts to build a number of facts that can be raised in accordance with media ideology and the needs of the audience (Wibiyanto & Hastiningsih, 2019). In this context, some research talks about framing of media and politics, for instance, (Entman, 2007); (Hänggeli & Kriesi, 2010); (Borah, 2011); (Matthes, 2012); (Azpíroz, 2014); (Gronemeyer & Porath, 2017); and (Brugman & Burgers, 2018). Besides, the existence of framing concept and media setting' agendas as a basis for this research can also be found in some references by (Scheufele, 1999); (Scheufele, 2004); (Scheufele & Tewksbury, 2007); and (Alonso, 2014).

How the media develop aspects of managing issues, this departs from the way an issue is raised, constructed, then managed and brought in a certain perspective based on the perspective of the media. In this position, the media certainly must be neutral. Moreover, in this position, the media certainly must be neutral, if it is associated with an issue that tends to be sensitive and contains the competing interests of several parties. Betting issues include the presence of positive and negative tones in the media frame, so that when examined further, issue management is part of the workings of the mass media. While the mass media itself, ultimately has a large role in constructing public opinion on the emergence and possibility of numerous people's perspectives on the issues raised (Wibiyanto & Hastiningsih, 2019).

Ideology of media plays a central role in the normalization process of an event that includes and excludes certain ideas and actions and determines contents of a message (Croteau & Hoynes, 2013). Such a technique aims to influence a wider community, therefore it adopts a particular media's worldview, planting an understanding that the media perspective represents the experience of the whole human being (Croteau & Hoynes, 2013).

Through the explanation, the media in their position must be able to provide continuity of information which surely is “good” for the community. This is due to the wide influence generated by the media, how the media analyze the political context in a neutral way, this is a big challenge for the concept of political democracy (Aelst et al., 2017) which is conducted. The assumption is that the position of biased media (Wolton, 2019), will certainly be a special influence on the democratic life of a country, especially in the political problems of it.

The ideological difference between *Republika* and *Kompas* pushed both media to offer perspectives aiming at protecting political aspirations of Christians and Muslims. It became more apparent, especially after the *Bela Islam* (defending Islam) 411 and 212 movements, a series of Muslim protests against Ahok’s controversial statement. While on the surface the protestors demanded Ahok’s imprisonment, at the level of ideology 411 and 212, and the reaction to them from the Christian group were an affirmation of paranoia feelings against the Islamization or Christianization of Indonesia (Hoon, 2016).

The feeling of being threatened between Indonesian Muslims and Christians (Mujiburrahman, 2006) was increasingly evident in the second round of the 2017 Jakarta Gubernatorial election, which put Ahok in a direct competition against the Islamist party backed (PKS) Anies Baswedan. Whereas scholars branded the 2017 election as a battle between liberal Muslims versus fundamentalists, or between rational versus racist voters (Lim, 2017), yet the true reality did not entirely tell so. In fact, it was a clash of ideologies between Christian and Islamic groups as seen in the full support from Indonesian Christians and ethnic Chinese for Ahok (RMOL, 2017), the notable participation of traditionally politically apathetic Chinese voters (Purwadi, 2017), and Ahok’s landslide victory in several Christian majority polling stations (Ilham, 2017c). Moreover, Muslim groups in the Indonesian capital, though slightly split, mostly

voted for Anies which helped him seized victory (Khadafi, 2017). Such a complex dynamic influenced *Republika* and *Kompas* news framing of Ahok and his blasphemy case. For *Republika*, Ahok was a threat to the Muslim hegemony of Jakarta's politics thus he had to be framed as 'other'. Similarly, *Kompas* expected Ahok to become the 'shepherd of salvation' for Jakarta's residents through taking advantage of his dual minority status.

A large body of scholarship has been devoted to media reporting on Ahok's blasphemy focusing on the reality created by the case (Nautico, 2018) inconsistent reporting treatment on Ahok's trial (Sidik, 2017) different framing of Ahok's case (Sobari & Ramdani, 2019; Nurhaliza & Tanto, 2019; Suganda et al., 2018; Mayasari, 2017; and Indra K. & Suprihartini, 2017). While all these scholarly works give a significant contribution to the understanding of media reporting on Ahok's case, yet a key issue has gone unobserved. Prior studies paid too much attention to media framing with little emphasis on how frames built by news media are ideologically motivated. Furthermore, previous studies did not notice the interconnection between the decreasing nature of the Indonesian press freedom and the ideologically-motivated framing for and against Ahok made by religiously-affiliated news media such as *Kompas* and *Republika*. By analysing all news articles published by *Kompas* and *Republika* from the emergence of Ahok's case to the judge's verdict using Robert Entman's framing theory, this paper offers a new insight on not only the development of the case but also its contextual force. More specifically, this paper argues that the framing difference between *Kompas* and *Republika* is not a mere coincidence but a consequence of the ideological streams attached to the two Indonesia's prominent news outlets.

Besides, discussing *Kompas* and *Republika*'s framing of Ahok and his blasphemy case, and how ideology plays a role in the news making process cannot be more imperative in the midst of the multi-layered problems being faced by the Indonesian media. Media convergence (Tapsell, 2015),

self-censorship among journalists (Tapsell, 2012a), owners' intervention of the independence and autonomy in the editorial room (Tapsell, 2012b), and the dominance of oligarchs in the Indonesian media (Winters, 2013) have all seriously eroded the country's media trustworthiness.

METHODS

This qualitative research uses data from Kompas.com and Republika.co.id. It's supposed to be from 27 September 2016 to 15 May 2017 Kompas.com and Republika.co.id were selected because both media have historical affiliations with Islam and Christianity. The online versions of these two media were chosen due to the intensity of reporting and ease of access. Besides, by 2017 the number of Indonesians reading online news had surpassed that of print (Reily, 2017). The reason behind the data collection from 27 September 2016 to 15 May 2017 is that September 27th was the day Ahok paid a visit to Kepulauan Seribu and delivered the provocative speech. This date is important to see how the reaction of Kompas and Republika Online to the phenomenon and how the initial framing the two media made. Meanwhile, May 15th is aimed to see how both media behaved against the court's decision on Ahok and how they reacted to Ahok's verdict. The period from 27 September 2016 to 15 May 2016 was a time to influence public opinion and built dominant frames in hope of being accepted by audience as a common sense.

Kompas and Republika Online have sufficient resources to make their frames of Ahok and his blasphemy case resonate and dominate the public sphere. Most of Kompas readers are highly educated, economically privileged, and politically influential (Wijayanto, 2019). Kompas Gramedia, the parent company of Kompas, is the biggest and the most prestigious media conglomerate in Indonesia which owns 43 magazines and tabloids, 11 local newspapers, 5 book publishers (Lim & Arizona, 2011). In 2019, Kompas online was the ninth most popular website in Indonesia and its

subsidiary online news media, while *Tribunnews.com* was the second (Alexa, 2019).

Despite not being as large as Kompas in terms of prestige and size, *Republika* is undeniably Indonesia's most prominent Islamic news media whose main readers are young middle-class Muslims. In 2016, *Republika* claimed to rank number 3 as the most read newspaper in Indonesia (Steele, 2018). Similar to Kompas, *Republika's* parent company, Mahaka Media, also owns several radio stations, a TV channel (Jak TV), and a publisher (Media, 2019). All these different message production means allowing Kompas and *Republika* to massively circulate their Ahok's frames, giving readers an understanding of who is Ahok and what is actually happening regarding his case. Furthermore, their privileged readers have social capital to influence others regarding Ahok's case through their extensive networks in government offices, media companies, and universities.

Data collection was done by downloading news articles with keywords 'Ahok' and 'Ahok Blasphemy Al-Maidah' from the Google search engine using the advanced search feature. There were in total 1496 (488 Kompas.com and 1008 *Republika.co.id*) news articles within an approximately eight-month period from 27 September 2016 to 15 May 2016 with the 'Ahok' keyword. The 'Ahok Blasphemy Al-Maidah' keyword generated 210 articles, of which Kompas covered 65 articles and *Republika* 210 articles. All these articles were exported to the latest qualitative computer software NVivo 12 (Edhlund & McDougall, 2019; Jackson & Bazeley, 2019), and for a content analysis procedure using Entman's framing theory as a coding guide.

According to Entman, framing is "to select some aspects of a perceived reality and make them more salient in a communicating text" to promote a specific "problem definition, causal interpretation, moral evaluation, and/or treatment recommendation" (Entman, 1993). Entman argues that an article may or may not cover all the four features and a

frame does not necessarily have to contain all of them (Entman, 1993). Two aspects are usually featured in framing: texts and images (Castells, 2013). Framing through texts is generally conducted by associating texts with symbols that are easy to recognize or by substituting or repeating particular words (Entman, 1993). In contrast, framing through images relies on pictures that are highly salient in a culture or images that are ‘noticeable, understandable, memorable, and emotionally charged’.

More culturally recognizable images and words have a high potential to evoke similar thoughts and feelings in people (Entman, 2004). This will allow an ‘image-making’ process in people’s minds to start which in turn affects people’s judgment and inference making (Pan & Kosicki, 1993). Framing works ‘by activating the mind with a proper stimulus’ (Castells, 2013) instructing people’s minds to consider ‘what exists, what happens, and what matters’ (Gitlin, 2003), and become a phenomenon in seeing how public opinion is raised (Chong et al., 2007). In many settings, the effect of framing raises doubts on the welfare conclusions drawn from revealed preference analysis (Goldin & Reck, 2019).

Although analyzing a massive amount of news to identify Kompas and Republika Online framing of Ahok and his blasphemy case, this research does not provide a complete picture of a clash of ideologies between Kompas and Republika Online in particular with regards to the research topics. It is due to the absence of direct newsroom observations as well as interviews with the owners of the two media to assess and clarify the data.

RESULTS AND DISCUSSION

A Clash of Ideologies

The buzzing stories behind Ahok’s case with massive protests by Muslims against the Christian-Chinese Jakarta governor, the nearing 2017 Jakarta Gubernatorial Election, the tendency of voters to vote in

accordance with their religious and ethnic status (Riana, 2016), and the different ideologies (Islam and Christian) that are deeply integrated in Kompas and Republika provide a justification for both media as to why they had to frame Ahok in strikingly different ways. Kompas's source of ideology is Jacob Oetama as he is one of the founders, the president commissioner, and the 'father' of Kompas who has the most share in the media company (Keller, 2009). Jakob Oetama is a conservative, capitalist Christian who embraces the principle of transcendental humanism. While in philosophy, the term means that humans have inherent rights to get proper treatment outside nature (Ferry, 2002), and for Jakob, it is translated into faith-based humanism with God being a central hub (Kompas, 2016).

Jakob has been through long, intensive processes to build a strong foundation of his Christian ideology through a number of ways. He first went to a Christian school called the Yogyakarta Seminary High School in 1951 to fulfil his dream to become a priest. Yet as the time went by, Jakob changed his life goal from being a priest to a teacher under the supervision of a pious Christian, Yohanes Yosep Supatmo. Jakob then taught at a Christian school owned and operated by a group of catholic priests called the congregation of Ordo Fratrum Minorum (OFM). During his spell as a teacher, Jakob resided in a catholic school complex, Vincentius, which was located in Kramat Raya, Central Jakarta (Kompas, 2016). However, Jakob once again changed his profession. Living life as a teacher seemed to be unsatisfactory for him, thus he decided to turn himself into a journalist. Jakob had actually been recommended by his history teacher, Van den Berg SJ, a Dutch priest, to study at Columbia University on a scholarship. But a serious conversation between him and priest JW Oudejans OFM reinforced his commitment to work in the media (Galih, 2016). He believed, as suggested by the priest, that becoming a journalist was the noblest profession for him. Throughout his life, Jakob had worked for several Christian media such as Penabur Weekly and Intisari Weekly before co-founding Kompas with Petrus Kanisius Ojong.

In contrast, the Islam ideology in *Republika* has been well imbedded since the media's establishment by the Indonesian Association of Muslim Intellectuals (ICMI) in 1993. The establishment of *Republika* indeed was aimed to channel the political voice of Islam after having been side-lined, and sometimes repressed, by Suharto until the 1980s. The authoritarian president had a special relationship with Christian-affiliated top figures and organizations that caused serious troubles to Muslims. In addition, *Republika* is committed to serving Indonesia's Muslims earning its a reputation of a conservative Islamic paper that follows MUI, NU, and Muhammadiyah (Steele, 2018). Until the 2000s *Republika* had been sponsored by influential Muslim business elites who helped the media to survive despite being in a consistent financial loss (Keller, 2009). *Republika* is very protective when it comes to its Islamic identity. When the paper went public in early 1993, it did not allow non-Muslims to purchase its shares, a move to prevent Muslim interests from being intervened by an outside force (Hill, 1994). Likewise, the same policy is also applied in the newsroom. *Republika* limits its non-Muslim membership that out of 117 *Republika*'s employees there is only one person who is not a Muslim (Keller, 2009).

Republika implements five basic principles as its everyday ideological-daily basis; modern, moderate, Muslim, nationalist, and people-oriented. Its framework is "Amr bil Ma'ruf wa Nahy an al Munkar" (امر بالمعروف و نهى عن المنكر), a concept derived from the Quran which means enjoining right and forbidding wrong (Steele, 2018). Although Erick Thohir's acquisition in 2000 turned *Republika* into more commercial, its Islamic identity remains unaltered. In fact, Erick's market-oriented outlook seems to adapt well to *Republika*'s commitment to serve Indonesian Muslims. It is Erick himself who wanted *Republika* to play more roles in improving the image of Islam. As he once said to *Republika*'s staff that he did not want Islam to be seen as stupid, poor, and backward. Finally, Erick

considers Muslims a niche market to whom all *Republika* employees have to always think about (Steele, 2018).

The tradition as an Islamic press with a strong commitment to protect Islam's interests in *Republika* and the influence of devout Catholic Jakob Oetama in *Kompas*, have inspired the two media to frame Ahok and his blasphemy case differently. *Republika* voiced strong condemnation against Ahok's speech to preserve the holiness of Islam. Such a robust ideological principle met its momentum when massive protests against Ahok took place across Indonesia. Because Muslims are *Republika*'s targeted market, the media had no option except to write stories in accordance with the need of the market. Reporting Ahok's case is indeed challenging for *Republika* because the media is filled with Muslims with diverse Islamic viewpoints from secular to fundamentalist (Steele, 2018). The difference was apparent in *Republika*'s Ahok and his case coverage. Nevertheless, Erick and *Republika* editorial board prioritized the Muslim market much more than its journalists' personal opinions. For in *Republika* the code of conduct for journalists is its traditional self-censorship ethic (Keller, 2009).

Moreover, *Republika* has a commitment to not trigger Muslim's anger on controversial issues such as the Ahok's case. Defending Ahok could have resulted in a protest by Islamic organizations, like the one by Lembaga Dakwah Islam Indonesia (Indonesian Institute for Islamic Predication) or LDII, back in December 30, 1996 (Hefner & Horvatic, 1997). To prevent such an unwanted event from recurring, a gatekeeping procedure that excludes voices of liberal Muslims and other anti-mainstream sources has always been taken into practice. *Republika* denied getting involved in the debate of MUI's 2013 ruling on the Islamic organization's rejection of the banning of women circumcision, despite the issue being reported by other Indonesian media. *Republika* also strongly opposed LGBT and deemed it a serious threat. In 2016, Dompot Dhuafa, a *Republika*'s non-

profit organization, sponsored an anti-LGBT forum of experts, Islamic scholars, and ex-gays to send a message to the Islamic community that the paper still gripped Islamic teachings firmly (Steele, 2018).

As for Kompas, it is undeniable that Jakob has an almost unchallenged authority to govern the media (Wijayanto, 2019), allowing him to directly and indirectly dictate the framing of Ahok news. For Jakob, Ahok is a very important individual who matches with his life ideals and interests. Ahok's double minority as a Chinese and a Christian Protestant suits well with Jakob's transcendental humanism ideal which, as explained by Jong, is manifested in compassion. Compassion is interpreted as a sympathetic feeling and partisanship towards the weak (Kompas, 2016). In the Indonesian case, Ahok can be identified as 'weak' due to his racial and religious status, although in terms of socio-economic power Chinese Indonesians (BBC, 2018) and Christians (Kanas et al., 2015) are more superior than Muslims. For this reason, defending Ahok appears to be equal to defending the weak. Furthermore, to frame Ahok as a bad guy in such a context was quantitatively almost impossible for Kompas, even though Jakob was absent in the newsroom. Jakob has placed Catholics in Kompas's top positions for generations as a way to intentionally sustain the domination of Christian ideology and interests, making Muslim employees difficult to become chief editor (Wijayanto, 2019). Such domination, the heated tension of Jakarta election, and massive protests by Muslims across Indonesia earned Ahok enough support and solidarity from his catholic fellows in Kompas.

In defending Ahok, Jakob seemed not to mind going against some aspects of his life ideals. Jakob, for example, has a principle that Kompas needs to be critical and empathetic at the same time when covering a case (Wijayanto, 2019). He also internalizes his 'rasa' principle (a Javanese way of life) in Kompas which stresses on harmony and sympathy (Wijayanto, 2019). While these values were in use in Ahok's reporting, quantitatively,

Kompas's amount of sympathy for Ahok was far greater than that of criticism. The strong sympathy is attributed to Kompas's tradition as a government's best partner or in the words of Ben Anderson, "New Order newspaper par excellence" (Hill, 1994). The partisan journalism etiquette remarkably intertwined with Jakob's ideological interests to protect Ahok just like what the media has done in issues involving Muslims and non-Muslims, which Kompas prefers to take the latter's side (Aprianti, 2014; Muslim, 2013; Sumartono, 2005).

In a larger context, both Kompas and Republika in reporting Ahok's case acted as platforms to accommodate the Clash of Civilizations (Huntington, 2011) in Indonesian political sphere between Christians and Muslims. Both groups fear each other, and they do not, to paraphrase Charles E. Farhadian's words, 'inhabit a shared world except when necessary' (Farhadian, 2009). In the context of the 2017 Jakarta Gubernatorial Election, it is difficult to deny the heated competition between the followers of these two Abrahamic religions. The Christian group had high hope in Ahok to begin a new era in Indonesian politics and put the hegemony of Muslims in strategic political positions to an end. Likewise, as the majority group, Muslims were not willing to be led by Christian-Chinese Ahok, for such a move would open the door for him or for any other non-Muslim politicians to become Indonesian president. These polarized groups were thirst for news to confirm their existing beliefs about Ahok and his blasphemy case which in turn set a competition between Kompas and Republika. As a consequence, both media flooded the internet with ideologically-motivated frames they created in order to inform readers about Ahok's case. The end goal of such a strategy was to promote manufactured frames to win readers' attention (Wu, 2018) and consent (Herman & Chomsky, 2010).

Ahok in Kompas and Republika

All the news articles containing the word Ahok within the timeframe were carefully analyzed using Akbarzadeh and Smith’s coding guide (Akbarzadeh & Smith, 2005: 9). The coding scheme allowed the researcher to classify the framing of each article to determine whether Ahok was framed in a positive, negative, neutral, or mixed way. This study classified articles as positive, negative, neutral, and mixed based on the framing and the language of each news story. The adjectives used to describe Ahok, the story selection, and the inclusion or exclusion of certain voices in commenting or supporting Ahok affected the tone of a story.

Table 1.
Numbers of Positive, Negative, Neutral, and Mixed articles from Kompas and Republika Online

Media	Positive	Negative	Neutral	Mixed	Numbers of articles
Kompas	273	27	158	30	488
Republika	65	192	572	179	1008

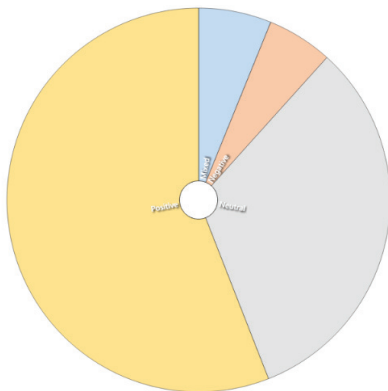


Figure 1. Positive, Negative, Neutral, and Mixed articles from Kompas Online

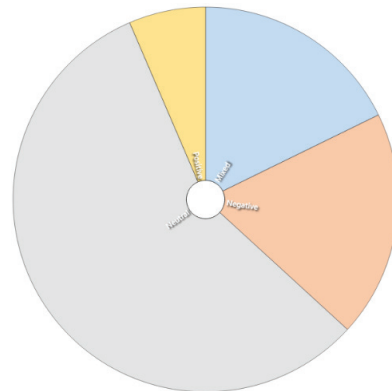


Figure 2. Positive, Negative, Neutral, and Mixed articles from Republika Online

It is clear from the table that *Republika* covered more news than *Kompas*, with an excess of more than 50% coverage. In terms of positive, negative, neutral, and mixed reports the table and the pie charts demonstrate a contrasting different style. *Kompas* was more determined to frame Ahok positively and at the same time committed to offering a neutral stance. *Republika*, on the other hand, attempted to provide neutral news as its main framing of Ahok. Negative framing appears to be not a commitment for *Republika*.

The majority of positive articles analyzed in this research demonstrate a strong editorial policy of *Kompas* to frame Ahok as an outstanding leader. Ahok was portrayed as an exceptional, heroic figure who dared to fight irregularities against all kinds of peoples and institutions: ordinary people, senators, court officials, politicians, and government offices. This also included the acting governor Sumarsono who replaced then incumbent Ahok when he was taking a break for his re-election campaign. *Kompas* even took Ahok's side in controversial policies such as forced evictions, the Jakarta bay reclamation project, and Ahok's blasphemy case. In the case of forced evictions for instance, *Kompas* rarely used the word 'eviction'. Instead it preferred 'relocation of unpermitted residents' to soften the reporting tone of the event. The moral evaluation of the eviction framing is to normalize rivers to overcome Jakarta flooding.

Meanwhile, *Republika's* positive framing of Ahok is mainly related to his office activities, programs, and his reelection candidacy. *Republika* rarely gave positive framing based on his personality like what *Kompas* always did. The exception is only in September before the controversial blasphemy case occurred. In that period, *Republika* seemed to join the echo chamber of Indonesian media to cash in on everything about Ahok. Ahok, together with Jokowi, grabbed the attention of Indonesian mainstream media in 2012 when both young politicians ran for Jakarta governor office. Some oligarchs were involved behind the making of the

two politicians as Indonesian media darling (Tapsell, 2015a). But even so, Republika still gave room for critical news about Ahok. In the case of the Bukit Duri's incident for instance, Republika firmly exercised its duty as a watchdog by framing Ahok's eviction negatively, reporting the eviction story using residents' and human rights activists' perspectives.

Ahok was hardly framed negatively by Kompas. When the online media did report negative news about him, its number was not significant, and the framing was generally non-inflammatory. Exceptions were only news articles citing Hashim's (brother of Prabowo) opinion about Ahok and LBH Jakarta's voice on Ahok's eviction in which Ahok was framed highly negatively. Other exceptions were when Kompas framed Ahok as a bad Christian whom did not deserve to get support for the ensuing election and his 2016 forced eviction policy which was classified as human rights abuses. However, despite all the critical reporting, it is noticeable that Kompas did not apply overly negative framing.

Republika's negative news about Ahok aimed to counter frame Kompas's reporting. In response to Kompas's framing of Ahok's sincere love for Islam, Republika asserted the man was not eligible to be included into the 'we' camp of Islam. Republika believed that Ahok's confessions stating his strong connection to Islam were just a fabrication intended to win the support of the mass and to build a popular opinion that himself was not anti-Islam. Republika also refuted Ahok's self-identification of being an Indonesia's Nelson Mandela, an acknowledgment made by Ahok on the ground of the same imprisonment terms both himself and Mandela served. To rebut this, Republika opted to feature voices that passionately opposed Ahok's claim saying that Mandela's historical background, his attitude, and his political activism were contrastingly different to Ahok's. For them, Ahok remained to be a serious problem for Indonesian society. These negative comments were selected by Republika to support its 'bad Ahok' framing whose nature was not at the same level as Nelson Mandela.

Both Kompas and Republika covered many stories about Ahok with neutral framing featuring Ahok's activities as a governor and an individual, his trial and blasphemy case development, his debates prior to the Jakarta election, issues on Jakarta election, and Jakarta government affairs. All these themes did not use inflammatory frames to support or condemn Ahok, but rather reporting facts as they were. There was no significant framing difference between both media in their reporting of neutral news about Ahok. In an article on Ahok's exception trial for instance, Kompas neither discussed Ahok's positive personality, nor framed him as a damaging individual. The article did include positive framing in the end to explain Ahok's exception which may suggest a positive attitude of Kompas towards Ahok. But it was just a reporting of facts using fair frames without inserting supported or opposed adjectives to the facts. For Republika where neutral news was the most dominant theme, framed issues were varied focusing on Ahok's gubernatorial and post gubernatorial activities, trial development, his candidacy, and plans after losing the election. The central framing point was similar to that of positive news, and the only difference was in terms of quantity as seen in the table and the pie charts.

Mixed articles featured negative framing about Ahok, but at the same time positive framing was also included. In terms of news focus, there was no significant difference between Kompas and Republika, which used gubernatorial and post gubernatorial activities, trial development, plans after losing the election and Ahok's candidacy as a basis of coverage. Kompas and Republika cited both parties involved in a story of their mixed news as an effort to practice a balanced reporting.

Ahok's Blasphemy Case in Kompas and Republika

There were four framing themes identified in the 275 articles produced by Kompas and Republika: defending Ahok, accusing Ahok to

have blasphemed Islam, calls for Ahok imprisonment, and Al-Maidah 51 is politically used against Ahok.

Table 2.
Numbers of articles on Ahok’s Blasphemy Case
in Kompas and Republika

Period	Kompas	Republika
27 – 30 September 2016	1	0
October 2016	14	73
November 2016	28	74
December 2016	6	16
January 2017	3	5
February 2017	2	17
March 2017	3	16
April 2017	6	5
1 – 15 May 2017	2	4
Total	65	210

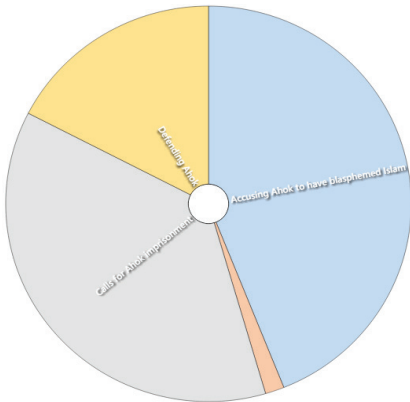


Figure 3. Republika Frames

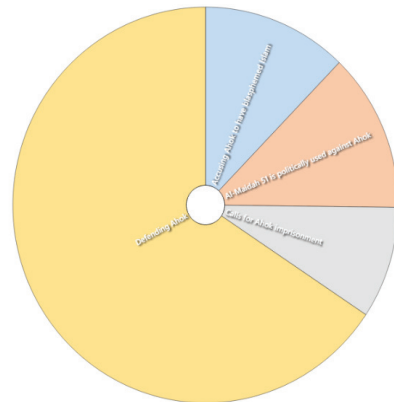


Figure 4. Kompas Frames

in *Republika* the connection of the word was with Ahok's intention to blaspheme Islam.

As seen in the pie chart, *Kompas* dominated its reporting with news that aimed to defend Ahok, and the message wished to deliver to its readers was that Ahok was not guilty and thus he had to be defended. *Kompas* repeatedly stated in its coverage that Ahok just cited a verse from the *Al-Qur'an* in his visit to Kepulauan Seribu, to influence readers' opinion on Ahok's blasphemy case. In defending Ahok, *Kompas* cited Ahok's statements regarding his case in most of its coverage. Moreover, *Kompas* framed Ahok as a victim of his political opponents whose goal was to kill his reputation and ended his chance to win the upcoming election.

To strengthen its guiltless Ahok framing, *Kompas* covered stories using 'Islamic' perspectives to create a sense of confusion among readers. *Kompas* cited a Gusdur's opinion on the contextual meaning of *Al-Maidah* 51 that he once interpreted the verse to be not applicable to the election of a government leader. A senior member of the Indonesian Ulema Council (*Majelis Ulama Indonesia/MUI*), Hamka Haq, was also featured by *Kompas* to strengthen the framing. Hamka Haq argued that Ahok neither blasphemed Islam nor insulted Indonesian Ulemas because his visit to Kepulauan Seribu was not to spread a new religion to Muslims. Another voice used by *Kompas* for the defensive framing was from *Nahdlatul Ulama (PBNU)*. *PBNU* in fact became a dominant internal source of information cited by *Kompas* in its defense of Ahok. Articles discussing the statements of *PBNU* to stop the politicization of religion as well as to give the same rights to Muslims and non-Muslims to lead Jakarta were associated with Ahok and his case. The moral evaluation of these articles was that, while *Kompas* was trying to defend Ahok, it also implicitly deconstructed the framing possessed by many Muslims in Indonesia regarding their belief that non-Muslims were not allowed to vote for. Such framing was intended to garner Muslim votes to help Ahok win the election.

Despite its opposition, *Republika* demonstrated willingness to defend Ahok by covering some news with defensive framing. The scheme, however, was not as pure and highly dedicated as *Kompas* due to the fact that *Republika* tended to associate the defensive framing with an accusation and a depiction that Ahok had blasphemed Islam. *Republika* also included voices of Islamic scholars from NU and Muhammadiyah who defended Ahok. The voices, although a minority, were evidence that *Republika* still gave room for Muslims who had different notions from the media company's and the Indonesian Muslims' at large. Even so, *Republika* remained firm to keep its stance on Ahok's case by limiting the supportive voices as well as harming them through attacks launched in other articles. The 'Islamic Ahok' as framed by *Kompas* was countered by *Republika* with another framing accusing Ahok to have intentionally blasphemed Islam. *Republika* employed the same framing strategy to counter the widely circulated framing that positioned Ahok being a victim of SARA (ethnicity, religion, race, and other social divisions). For *Republika* Ahok was a perpetrator of SARA, rather than a victim as evidenced in his controversial speech.

Ahok's speech was strongly condemned by *Republika* and was framed as a blasphemy. *Republika* also framed Ahok's case as an extraordinary legal offense that had a tendency to spread hatred and threatened the unity of Indonesia. It is *Republika*'s conviction that Ahok had had prejudice against Islam which in turn inspired him to deliver the controversial speech. To support the framing, *Republika* cited a number of people, mostly prominent Muslim figures, who shared the same stance on the case. All these people, except a few ones such as those in the defending Ahok's section, condemned Ahok and accused him to have blasphemed the religion of Islam. *Republika* also included statements of a PBNU top official who accused Ahok's speech to cause confusion for Muslims. Likewise, in framing the evolving blasphemy issue, *Republika* stated that

Ahok's Al Maidah statement had the potential to drag Muslims to a wrong destination.

Republika's firm accusation that Ahok had blasphemed Islam was also demonstrated by Kompas. The difference was only on framing quantity of which Republika being far more massive than Kompas. Kompas displayed a strong condemnation against Ahok's controversial speech in much of its coverage, but at the same time a moral evaluation considering him to have made a mistake was also imbued. To illustrate, Kompas covered Ahok's trial in a persecutor's perspective who accused Ahok's plea to have the potential to break the unity of Indonesia. The same negative framing was also employed against Ahok's book which contains a sub-chapter entitled 'hiding behind sacred verses'. The sub-chapter was dedicated to Muslims who used Al-Maidah 51 for political interests, the very same thinking as that in Ahok's controversial speech. Despite this accusation, Kompas inserted defensive framing in favour of Ahok in most of its critical news, although not dominating the narrative of the news. It has been Kompas's commitment, as the previous analysis has demonstrated, to frame Ahok's visit to Kepulauan Seribu as his honest confession, that the island residents did not need to vote for him. The clarification suggested Kompas's eagerness to promote a frame that Ahok's visit had nothing to do with the blasphemy of a religion. Another strategy that Kompas utilized in its framing of the Ahok's case was by attempting to harm the legitimacy of the MUI, the body that issued a ruling (*fatwa*) accusing Ahok to blaspheme Islam. In its coverage Kompas used an MUI's perspective while at the same time softly framed its action as negligence.

Another moral evaluation disseminated by Kompas was on Al-Maidah 51 being used to stop Ahok's re-election. Kompas associated its coverage on Ahok's trial with a strong frame arguing that Al-Maidah 51 was used by some irresponsible people and that Ahok's political opponents

used the verse to attack him. Nevertheless, Kompas also attempted to make balanced news to exercise its duty to report facts ‘objectively’ or as they were. In Ahok’s case Kompas had no power to contest facts that some organizations and Muslims had reported Ahok to the police and that Ahok had been put on trial for the case. But Kompas had the capability and independence to make the news appear ‘balanced’ by inserting Ahok’s voice under the principle of covering both sides. In doing so, Kompas had a total authority to select relevant information to feature and what framing was best to supplement it.

The framing that Al-Maidah 51 was used against Ahok had least interest in Republika, suggesting the Islamic media’s strong commitment not to take Ahok’s side. The only framing in this category was from NU officials who argued that there had been some people who used the verse for political interests. Yet, Republika did not apply firm framing to the issue to preserve its commitment that Ahok had blasphemed Islam.

Ahok’s controversial speech garnered condemnation from many segments of Muslim societies prompting Republika to transmit Muslim’s concerns. As an Islamic media, Republika covered stories from the Muslim side with Muslim organizations’ voices on mass protests against Ahok being the most dominant. In covering the protests, Republika focused on protestors’ messages that urged the government to imprison Ahok. Security framing was also amplified that Indonesia would likely turn into a chaotic state if Ahok was not detained. A number of articles clearly demonstrated Republika’s framing of Ahok as a potential source of turmoil. Such framing was intended to put pressure on the police amid the mass protests occurring in many regions of Indonesia. Furthermore, for Republika Ahok had done a serious crime and had to be punished as soon as possible. Republika urged the police to be professional because a circulating allegation informed that the police may have been protecting Ahok. What is more, Republika warned the general public to always be

alert on the development of Ahok's case so that it would not turn out, like the Sumber Waras case whose probing process had been halted despite irregularities found in it. Not only that, for *Republika* Ahok was backed by a superpower force that had the capability to get him protected by the state. To strengthen its framing, *Republika* cited some prominent Indonesian figures whose voices were the same as *Republika*'s. A house representative from East Nusa Tenggara Province, for example, argued that Ahok's case had the potential to turn Indonesia into a catastrophic conflict like the 1998 anti-Suharto riot. This framing aimed to legitimate the urgency to detain Ahok as a house member can be interpreted as an official representation of the Indonesian people. *Republika* also cited former president Susilo Bambang Yudhoyono to amplify the urgency of Ahok's detainment framing.

Kompas framed the calls for Ahok's imprisonment with mixed messages. On the one side, it covered stories that entirely framed Ahok as a person who had to be detained by the police. But on the other hand, such stories were featured with a reminder of Ahok's guiltless act in relation to his blasphemy case. In some of its news *Kompas* openly attempted to give an understanding to readers that the mass was protesting against Ahok whom in fact had not done any wrongdoings. For this reason, *Kompas* believed that the protests were misguided and those taking part in them were uninformed of what really had happened. *Kompas* also employed diversion strategy to switch readers' attention by softly persuading them to associate Ahok's case with SARA. The moral evaluation was that Ahok was not guilty as he was just a victim of SARA launched by his political opponents.

CONCLUSION AND SUGGESTION

Conclusion

This paper has demonstrated the different patterns of framing in Kompas and Republika on Ahok and his Al-Maidah blasphemy case. Massive amount of news was released by both media to amplify their manufactured-frames to win public support on Ahok, and in particular on the blasphemy case he was facing. In the periods of eight months (232 days) of the research timeframe, on average Kompas published 2 news articles a day, while Republika reported 4 articles. As shown in the previous chapter, Kompas dominated its stories about Ahok with positive reporting to display solidarity for the Christian governor in an indirect way. Kompas also attempted to balance its reporting as evident in the big proportion of its neutral news. Republika on the other hand, despite taking an opposite position regarding Ahok's case, dominated its reporting with neutral news. Yet, negative news was also clearly seen and had a quite large proportion in the reporting focus of the Islamic media. Republika's negative news was aimed at countering Kompas's framing to polish Ahok as a great man.

As for Ahok's blasphemy case, Kompas demonstrated its strong willingness to defend Ahok. Among 210 news articles on the topic, the dominant frame was defending Ahok, followed by an argument that Al-Maidah 51 was used for politically-motivated purposes to harm Ahok's political career. Yet, interestingly, the proportion of this political motive framing was just slightly higher than that of accusing Ahok to have blasphemed Islam. It seems Kompas fully realized that the case being faced by Ahok was difficult to challenge due to a strong condemnation by Muslims across Indonesia. It was becoming more impossible to excessively challenge the court ruling regarding Ahok's legal status. Insistence would harm Kompas's reputation as a trusted source of information. Therefore,

the only possible ways to frame Ahok's blasphemy case were through defensive framing and at the same time, although less intensive and infrequently, launching a framing attack on Ahok.

The different framing strategies of Kompas and Republika in reporting Ahok and his case may have impacted may have impacted on readers over their understanding of what was really going on. Readers may have formed a sympathetic or opposed feeling about Ahok due to the news stories they read from Kompas and Republika. When Ahok was associated with good news, a good image of him may have been created in the minds of readers, and therefore they may have been willing to give support to Ahok. On the other hand, when Ahok was reported with negative stories, readers would tend to believe that Ahok was not that a good guy because focuses and stresses in the reporting were placed on negative facts. Nonetheless, the apparent framing differences between Kompas and Republika on Ahok and his case mirrored a clash of ideologies between the two media.

Suggestion

For future research, with the advent of information technologies that influence the making and flow of news frames, it is essential to study the roles played by Entman's five framing components: the platform (social media like Google, Facebook, Twitter), analytics (data about audience behavior), algorithms, and ideological media (Robert M. Entman & Usher, 2018) in amplifying and even triggering a clash of ideologies between Indonesian media. Such an analysis becomes more imperative for Indonesia owing to the fact that a large number of social media users, political influencers as well as buzzers have have been actively muddying Indonesian politics.

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FROM THE RELIGIOUS STAGE TO THE POLITICAL STAGE: *TEUNGKU DAYAH'S* POLITICAL COMMUNICATION STUDY IN ACEH

Muntasir

Universitas Malikussaleh Lhokseumawe Aceh

Muhammad Aminullah

Institut Agama Islam Al-Aziziyah Samalanga Aceh

Keywords:

*Aceh; Political
communication;
Teungku Dayah*

Abstract

This paper describes the Teungku Dayah political communication model in maintaining the harmony of Muslims in Aceh. Political turmoil in society often creates unrest, as it separates religious and political values. On the other hand politics is actually very instrumental in the development of Islam in Aceh. Teungku Dayah is the main actor and key figure in political development in Aceh. As a public figure, Teungku Dayah has a stake in the mass vote in the regional elections, the president and other political contests. This research is an analysis of the phenomenon of Teungku Dayah's political role in maintaining the harmony of the people. The technique of data collection used was direct observation, and the data were analyzed by describing the actions of Teungku Dayah's political role. The research concludes that Teungku Dayah has its own system and character in guarding Aceh's political development. He uses the Islamic boarding school and the dayah institutions media for political communication. But the shift in values in instant politics makes Teungku Dayah's political communication power limited to front stage politics. Further research is necessary on political communication in Teungku Dayah, since political communication is a dynamic study, as dynamic as the conditions in Aceh.

Correspondence:

e-mail: muntasirakadir@yahoo.com
aminullahtengku@gmail.com

Kata kunci:

Aceh; komunikasi politik; Teungku Dayah

Abstrak

Paper ini menggambarkan model komunikasi politik Teungku Dayah dalam menjaga harmoni umat Islam di Aceh. Gejala politik dalam masyarakat sering kali menimbulkan keresahan, seakan terpisah nilai-nilai agama dan politik. Namun di sisi lain sebenarnya politik sangat berperan dalam perkembangan Islam di Aceh. Teungku Dayah adalah aktor utama dan tokoh kunci dalam perkembangan politik di Aceh. Sebagai tokoh masyarakat, Teungku Dayah memiliki andil dalam pengumpulan suara masaa pada ajang pemilihan kepala daerah, presiden dan kontestasi politik lainnya. Penelitian ini merupakan analisis fenomena peran politik Teungku Dayah dalam menjaga harmoni umat. Teknik pengumpulan data secara pengamatan langsung dan teknik analisis data dengan cara mendiskripsikan segala tindakan peran politik Teungku Dayah. Kesimpulan penelitian ini adalah Teungku Dayah memiliki sistem dan karakter tersendiri dalam mengawal perkembangan politik Aceh. Ia menggunakan lembaga dayah dan lembaga pengajian majelis taklim sebagai media komunikasi politik. Namun pergeseran nilai pada politik instan menjadikan kekuatan komunikasi politik Teungku Dayah hanya sebatas politik panggung depan. Di masa mendatang perlu ada riset-riset lanjutan mengenai komunikasi politik Teungku Dayah, mengingat komunikasi politik merupakan kajian yang dinamis, sama dinamisnya dengan kondisi Aceh.

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INTRODUCTION

Research on Aceh develops broadly with a variety of perspectives, ranging from the themes of religion, culture, education, politics, history to law and human rights (Ahmad, 2017; Dhuhri, 2016; Saby, 2001; Srimulyani, Afriko, Salim, & Ichwan, 2018; Umam, 2013). Scholars have also written

studies on the dynamics of contemporary Aceh which caused any turmoil (Anshori, 2012; Burhanudin, 2014; Makin, 2016; Munhanif, 2016; Pribadi, 2018). Talking about modern Aceh, the emerging themes are about GAM, human rights, autonomy, and the application of Islamic law. However, little is known about the subject of Teungku Dayah. *Teungku Dayah* is the same designation as the Kiai and the Ustad. It is an honorific title in the culture of the Acehnese people towards those who master the science of Islam. For that reason, *Teungku Dayah* has become a standard term in Aceh community as their traditional culture (Armia, 2014). *Teungku Dayah* is a profession that is owned by graduates of pesantren (Islamic boarding schools in Indonesia) education, specifically in Aceh. The title of *Teungku* is very identical to one's expertise in the field of Islamic science in this region. This title is the same as other Islamic scholars as *ustad*, *kiai*, and religious teachers. But the title of *Teungku* has the characteristics of Islamic scholarship from Islamic boarding school graduates in Aceh. Islamic boarding school education in Aceh is specifically referred to as *dayah*, while graduates are called *Teungku*.

The definition of *dayah* based on Kurdi (2008) is an institution aiming for a place to study various Islamic knowledge in Aceh and is usually established at the initiative of an ulama. *Dayah* is non government educational institution. The management system is generally independent, funded by the community (Kurdi, 2008). While in Java, *dayah* known as *pondok* or *pesantren*, while in Padang, it is called *surau* (Furqan, 2019).

When Islam developed in Aceh in the 16th century to the 20th century AD, there were almost no other educational institutions in Aceh except the *dayah* which had taught Acehnese. It takes them to the position of king, minister, military commander, cleric, agricultural expert, and medical expert. The role of *dayah* in the past has influenced Muslims' thoughts and beliefs in Southeast Asia and was very instrumental in developing the political power of the archipelago. Moreover, *dayah* has

contributed to Aceh's reputation throughout the archipelago, so that Aceh is well-known as Serambi Makkah (Kurdi, 2010).

It is undeniable that the role of *Teungku Dayah* remains influential in Acehnese society. If there are religion-related issues that occur in the community, *Teungku Dayah* will be the first place for consultation. Since its role is always to maintain and carry out tasks related to religion, such as caring for the corpse, studying religion, learning procedures for worship, and daily life activities associated with *amar ma'ruf nabi munkar*. *Teungku Dayah's* doctrines remain dominant and followed by the community. On the other words, people consider that *Teungku Dayah* has a close relationship with God. The general public in Aceh understands *Teungku Dayah* as an expert in Islam (Suyanta, 2012). Therefore, the trust and fanaticism of the people of Aceh in *Teungku Dayah* are powerful. The community consider *Teungku Dayah* as a role-model teacher or educator in worshipping the creator and *muamalah* to his fellow-creatures.

The authority possessed by *Teungku Dayah*, on the other hand, also becomes a great opportunity that can be used in the development of practical politics. It can be seen that *Teungku Dayah* has been involved by almost all political parties or legislative candidates in every general election in Aceh. Yet in the election process and the process of winning, many *Teungku Dayah* candidates did not qualify to become members of the legislature. Those candidates have been recorded in the data of the DPRA members for the 2019-2024 periods.

This phenomenon is intriguing to study, because as a consultant on religious issues for the community, *Teungku Dayah* only gained few supporters to be legislative candidate. It is obvious that the Local Political Party, which was established as a forum for *Teungku Dayah* political unity named PDA (Aceh Sovereignty Party), is less trusted and desirable by the people of Aceh. On the other hand, *Teungku Dayah* is also used as a political support by some elites of party (Akbar & Mujibussalim, 2017).

Based on these problems, this research aims to find the *Teungku Dayah* political communication model in maintaining the harmony of Muslims in Aceh. The dynamics of political development in society have been worrying since it separates between religious values and political attitudes (Noer, 1999). On the other hand, politics is actually very instrumental in the development of Islam (Iqbal & Nasution, 2017). It can be seen that the role of *Teungku Dayah* in the Indonesian independence and the glory of Aceh empire was pivotal. The purpose of *Teungku Dayah* in political development at that time was based on a belief that politics can be governed well according to an appropriate system in Islam (Rais, 2001).

A strict obedience of the Acehnese people in performing Islam and the enactment of Syariah (Islamic divine law) at a certain point reflects Mudzakkir (2019) research about political Islam in Tasikmalaya, where the role of *ajengan* is essential. In Aceh, *Teungku Dayah* takes this role. That research is in line with Ma`rufah (2017) study that discusses Sampit, which turned into a city that displays its identity as a Muslim city with the emergence of urban icons built by local government. Yet, Sampit is typically a multicultural city—Ma`rufah's research related to religion, identity, and politics. In terms of status, the 2018-2019 political year was regarded as the momentum to strengthen political identity. Several politicians, for example, competed to show the image of Islam/religion to get a vote (Zulhazmi, 2018). How religion and politics are intertwined is also discussed by Kusuma & Octastefani (2017), who exposed the nationalist party's strategy to take advantage of the party organization (Baitul Muslimin Indonesia, Ikhwanul Muballighin, Majelis Dakwah Islamiyah).

Aiming to study political communication developed by *Teungku Dayah* in Aceh in shaping the harmony of Muslims in Aceh, the author uses the political communication theory developed by Gun Gun Heryanto based on Erving Goffman's dramaturgy theory. According to this theory, the

main activity in the political process must have two roles, namely the front and the backstage (Heryanto, 2019). More importantly, there is also one of the most critical positions, namely the center stage. The middle stage functions to regulate the processes that apply to the front and backstage. This central stage is, in particular, held by party owners and party elites so that they can control the party's movements on the front and backstages.

Political communication is needed to translate the meaning or values formed in political development. This communication shows that all political behaviors and ideas, require an appropriate explanation and interpretation so that they can be understood properly. The description and analysis of the meanings and symbols formed in political development certainly require a particular field of study to conduct it, which is called the need for political communication in political development.

While the main target in this study is the communication model carried out by *Teungku Dayah* when he is in the position as an important actor who runs political communication in Aceh. *Teungku Dayah* has a lot of mass power from among the *santri* and members of the *taklim* assembly. This phenomenon became interesting for practical political elite actors to involve *Teungku Dayah* in his party to embrace the masses owned by *Teungku Dayah*.

One of the influential *Teungku Dayah* in Aceh is Abu Mudi (Abu Syekh Hasanoel Bashri HG), the leader of Dayah Ma'hadal 'Ulum Diniyah Islamiyah Samalanga who has more than 7.500 students, the average age from 18 years to 35 years. In 2019, 520 alumni set up their *dayah* throughout Aceh. Each of *dayah* has average alumni of more than 300 people, the average age from 17 years to 22 years (Azizi, 2019). This condition is a golden opportunity for party elites to embrace *Teungku Dayah*, hence students and the community can support the party.

In principle, *Teungku Dayah* always guides the community so that the community is not affected by the instant political system which is only concerned with achieving the highest number of voters but does not

carry out the mandate as an institution that genuinely pays attention to the aspirations of the community (Zulkhairi, 2019). Therefore, the focus of this research is to find the role of political communication carried out by *Teungku Dayah* in awakening the harmony of the people of Aceh.

Based on the explanation, a question arose, where was the position of *Teungku Dayah* on the stage? Was it in the front or backstage? It shows that when *dayah* is used as a medium of political communication, the role of *Teungku Dayah* is very central as a captain in developing the process of a political movement because *Teungku Dayah* has a stake in guiding religion in Aceh (Armia, 2014). Therefore, the primary purpose of this study is to explain the role of *Teungku Dayah* in political communication.

The novelty of this research lies in the role of *Teungku Dayah* in the stage of political communication. This study is to see more clearly his role and position because *Teungku Dayah* has persuasive authority. The study of the scene of political communication, in general, has been explained by several authors but they have not described the political role of *Teungku Dayah* accurately.

Heryanto (2019) explains the meaning of the front stage, namely political actors directed by party owners to play on this position. The front stage position is to convey messages to the public by displaying an excellent political picture for the community. Furthermore, the political meaning behind the stage is the political actors directed by the party owner to be on the backstage.

The backstage position is needed by the party owner to carry out the party's vision and mission properly, particularly carrying out the main tasks of the party's interests. Along with the importance of political parties, there are differences between those raised on the front and backstage. The political game has always been a heated issue in society, so that it provoked action-reaction during the community. Public discourse and public opinion were formed (Heryanto, 2019).

Besides, there is one more stage that is very instrumental, the middle stage. The actual development which needs to be understood is that the main forming actor in a political party is the role of the party owner. This role in communication is called a single communicator that assigns tasks to the communicant, up to the general public. This position refers to political discussion, which is a middle-stage position. The role of the center stage is to regulate political players who are on the front and backstage. The middle stage position in political communication is very open and free in discussions of party interests (Sahlan, Fajarni, Ikramatoun, Kamil, & Ilham, 2019). It is because the main benefits of the party are carried out by actors who are on the backstage, as determined by communicators on the center stage.

METHODS

This research is political communication research to study the *Teungku Dayah* political communication model in maintaining the harmony of the people, using a qualitative approach. This study employs a phenomenological approach to see immediately the practice of political communication carried out by *Teungku Dayah* in Aceh, especially *Teungku Dayah*, who influences society. This research using a phenomenological approach as a basis for compiling several general provisions about the values adopted by the dayah community and discovering the uniqueness of their perceptions and organization of thought about the political communication model.

RESULTS AND DISCUSSION

This research found that the role of *Teungku Dayah* in the process of political communication in Aceh which has been carried out so far, has been carried out with efforts to influence students and the community. But in its development, in Aceh, the party elite only used the role of *Teungku*

Dayah as a vehicle to achieve victory. When the winning party came to power, the involvement of *Teungku Dayah* in making government policies in Aceh was marginalized by the role of the winning party elites.

The political phenomenon in Aceh shows that political rulers who win in elections will prioritize their winning teams, then only consider the expertise possessed by someone who will be given position. In contrast, *Teungku Dayah* was merely a vehicle for politicians to play on the front stage. In the scenario of political communication practice, the focus of discussion, it can be seen that there are three stages in political communication, namely the front, the back, and the middle stage.

The drama emerged in *Teungku Dayah's* political communication did not only happen between the roles of the front stage and the backstage, as explained by Erving Goffman. However, the practice of *Teungku Dayah* political communication in Aceh has one more character, the role of the middle stage. People who are in the middle stage are the main actors prepared by party elites to carry out the vision and mission of political parties. Meanwhile, *Teungku Dayah* was only used as a temporary actor who was used to be on the front stage. The placement of *Teungku Dayah* on the front stage is because *Teungku Dayah* has the power of communication in Acehnese society, which can change the way of thinking and behavior of Acehnese.

The Power of Teungku Dayah Political Communication in Aceh

The power of *Teungku Dayah's* political communication lies in the education system in the form of moral guidance developed in *dayah*, even though the learning methods are done by memorizing and understanding classical books. There are three scientific fields, including monotheism, jurisprudence, and sufism which *Dayah* focuses on. The essence of the study of jurisprudence refers to the thoughts of the Shafi'iy and the study of monotheism refers to the idea of Ash-Ariyah, while Sufism leads to the

theory of Al-Ghazali and Al-Juwaini, which is used to strengthen faith in relationship with God (Krueng, 2010).

There are several main sources as Fiqh material, such as *matan at-Taghrib*, *Hasyiyah al-Bajury*, *ʿanatu at-Thalibin*, *al-Mahalli*, and *Tuhfatu al-Mubtaji*. Monotheism materials used as the main subject of study are *ʿAqidah Islamiyah*, *Khamsatun Mutun*, *Kifayatu al-ʿAwam*, *al-Hud Hudiy*, and *ad-Dusuqiy*. This material is used to strengthen the practice in everyday life, both related to God and also the rules relating to humans. In contrast, the main study materials of Sufism are *Taisir al-Khallaq*, *al-Taʿlimu al-Mutaʿalim*, *Daqaiqu al-Akhhbar*, *Muraqi al-ʿUbudiyah*, *Siraju al-Thalibin* dan *Ihyaʿ ʿulumu al-Din*. The explanation of doctrinal material is discussed in the discussion of the paradigm of thought. This study is needed to form moral values and attitudes in daily relationships both from the implementation and from the words, which can even develop the importance of sincerity in life (Jabbar, 2010).

Based on the above study, the *dayah* became a precious place in the assessment of the people of Aceh. Therefore, the community believes that all policies carried out by *Teungku Dayah* are the right decision in life. Every fatwa issued by *Teungku Dayah* is very influential in society (Nurlaila & Zulihafnani, 2019). Therefore the power of political communication used by *Teungku Dayah* is very prominent in all its decisions and policies. This strategy is used because all studies in *dayah* can provide direct benefits to the community. It can even be ascertained that this phenomenon has become a culture in a society that every *dayah* santri graduate is at least a *Teungku Gampong* who always serves the community in the religious field.

The power of political communication possessed by *Teungku Dayah* is due to the *dayah* having a unique value in the view of the Acehnese; because the *dayah* education system is voluntary, i.e., the teacher who teaches does not have a fixed salary. Unlike the education system in schools or Islamic boarding schools, every teacher gets a salary while at

dayah teaching is a voluntary work. The voluntary intention here is that *Teungku Dayah* and the teacher aid no teaching fees, and students enrolled are not limited by a stipulation of having to pay a sum of money. Besides, prioritizing *dayah* is private property.

The communication strategy made for students by *teungku* is in the form of educating and guiding. *Teungku Dayah* is a teacher who gives motivation to students so that students also carry out knowledge transformation to others. Students are connectors of the knowledge of their teachers because students will act as alumni, instructors of *taklim* assemblies in the community, and as lecturers.

The relationship between students and *dayah* teachers is maintained. *Dayah* teachers always supervise their students even though they are no longer studying in *Dayah*. For example, Abu Shaykh H. Hasanoel Bashri HG (Abu Mudi) always advise all his students to choose legislative members. They always help and have exceptional attention to the Islamic boarding school and perform Islamic values. The statement was proven by alumni and the majority of the community to win candidates who meet the criteria. As for the candidates for the DPR RI in Electoral District 2 Aceh, Abu Mudi ordered students and the community to help candidates named H. Ruslan M. Daud from the PKB Party. It was similar, for DPR RI candidates in Aceh 1 electoral district, T. Rifki Harsya from the Democratic Party. Therefore, all elements of the candidate won the 2019 general election. Abu Mudi also hopes that all legislative candidates who have a *dayah* education background help him either to become a member of the DPRK, DPRA, and even the DPR RI.

From these discussions, it can be understood that political communication in Aceh is closely related to *Teungku Dayah*. The reason is that there is a permanent attachment between the teacher and the student. In addition, students who have become alumni when adapting to society always carry out the mandate of their teacher in the concept of learning

and teaching. It can be proven that in every important religious event, *Teungku Dayah* is always invited in hope for a blessing. It can be concluded that people's trust in *dayah* is still dominant. The form of developing political communication media through the role of *dayah* is also always perfect.

Teungku Dayah's Responsibility in Political Development in Aceh

Based on the observations of researchers, *Teungku Dayah* has a good goal in maintaining political harmony in Aceh. It is apparent that, the education system in *dayah* takes the emphasis on manners, morals, ethics, behavior so that it can be applied later in society. This concept is to uphold the principles of an excellent social community as the foundation of political life and even becomes the task of humanity to realize justice, prosperity, and benefit of the people. A strong commitment from all elements of society is needed, including transparency and accountability, care and response, prioritizing the interests of the people, a strategic vision of a developed and sovereign country, and strength in providing an understanding of the importance of maintaining unity and integrity. According to Zubaili (2017) *Teungku Dayah* had begun to form breakthroughs, such as the development of competencies that were in line with the needs of today's society. It shows the existence of competence, even the development and improvement of superior human resources in Aceh society (Zubaili, 2017). These elements are highly expected by Muslim community in Indonesia, especially in Aceh, which must be owned by *Teungku Dayah* to become a leader who can manage the country well and with dignity.

The development of political parties in Aceh shows that both national and local parties involves the majority of *Teungku Dayah* in shaping the concept of state harmony through a practical political dimension. The purpose of the concept is to answer some questions developed in society,

namely, “what is the shape and content of the state according to Islam?” In fact, in this regard, Islam does not carry specific ideas about the state, but only offers main principles of ethics and morals.

Reconciliation between religious ideals and political reality is the main task of *Teungku Dayah* in shaping the harmony of Muslims in Aceh so that it does not become a new conflict in differences in political thought. Therefore, political communication which has been developed by *Teungku Dayah* through community ethics education taught at *Dayah* can be a solution offered to the community.

Various concepts developed in building harmony among the people by *Teungku Dayah*, but involving ulama to join political parties is a critical moment that is expected by the party elite. It is due to the responsibility of political values held by *Teungku Dayah* as a political communication force for the party. This concept can be proven that the majority of campaigners are *Teungku Dayah*, as in the 2019 general election process. Many political parties involved *Teungku Dayah* as a campaigner. On the other hand, the political party elites used *Teungku Dayah* to gain people's support. This concept is equally carried out by elite political parties, both national parties, and local parties. This action was done because *Teungku Dayah* was closer to the community and *santri*, therefore what *Teungku Dayah* said was a role model for the people of Aceh. This concept is very influential for all people, especially in Aceh, starting from the provincial government, to the city government and even community. Furthermore, only a minority society who are not directly affected by the political development system owned by *Teungku Dayah*. Campus lecturers in Aceh and prominent business people have no significant influence of *Teungku Dayah's* involvement in political parties.

The Teungku Dayah Communication Model in Maintaining Community Harmony in Aceh

Teungku Dayah's communication model in maintaining Muslim harmony in Aceh can be understood that he has the system and character in guarding the political development of the ummah. *Teungku Dayah* applied the political communication system by following the political concept adopted by al-Mawardi, called the state field which is primarily to continue the Islamic mission after the death of Muhammad SAW and protect the public from various *mudarat*. It is due to the realization of religious obligations in its administration requiring government power, to realize justice and ensure the achievement of people's desires and achieving happiness in the world and the hereafter (Musa, 1991).

Al-Mawardi's view concerning state enforcement through politics has six essential elements. The six components include: (a) Islam that is embraced needs to be lived out as a moral provision in daily application. Moral values in Islam can control the desires and passions of humans. The amount of Islam becomes the most valuable joint for the welfare and stability of the State, (b) charismatic, authoritative, and able role models. By doing that way, he can unite different aspirations (heterogeneous), foster the State to achieve lofty goals, keep religion lived and practiced, and protect their people, wealth and honor, (c) ensure justice. The overall truth will create intimacy between fellow citizens, lead to respect and obedience to the leadership, enliven the lives of the people and awaken people's interest to work and excel, and (d) security evenly distributed. With equitable security, people can live peacefully and can carry out their obligations and rights as a people. Fair security is a result of the overall justice, which can enable (e) continuous soil fertility. With the productivity of the land, people's needs for food and other material needs can be met, and then they can avoid evil deeds with all its harmful consequences, and

(f) hope for survival. The current generation is closely related to the ages to come; the current generation is the heir of the last generation (Musa, 1991).

Based on this concept, the political communication model developed by *Teungku Dayah* can be explained that *Teungku Dayah* has the right strategy in using communication media. Therefore dayah educational institutions play a significant role in establishing a harmonious political system in realizing the unity of the people in Indonesia. It is understandable that *Teungku Dayah* can form an optimal relationship by using dayah media appropriately. *Dayah* is a beneficial political communication media in Aceh; this is due to the high-level trust of community towards *dayah* education institutions. Therefore, this uniqueness is needed by the coaches and the elites in political parties.

It is obvious that political communication develops well if *Teungku Dayah* can influence the community in Aceh. Therefore, *Teungku Dayah's* social, moral values are an important political value for Aceh community. This value is achieved through the amount of *Teungku Dayah's* responsibility in maintaining commitment as a bodyguard and guiding the community well.

But the problem arises now is that many political parties are using the power of *Teungku Dayah* to attract the attention of the public so that it can be supported by society (Ali, 2018). Therefore, the political party rulers positioned *Teungku Dayah* to play a role on the front stage in political communication. Furthermore, the role at backstage the oversight function at the center stage is only controlled by the ruler of the political party.

Based on dramaturgy theory pioneered by Erving Goffman, it was found that the main activities in the political process have two roles, namely the front, and the backstage. In this concept, it is reasonable that from these two roles, the stage role has been provided for *Teungku Dayah's* position. This strategy is carried out to show which party was supported

by *Teungku Dayah*, so that they will be persuaded to do so. This opportunity was formed because the community's principle was to help *Teungku Dayah*, because he is a person who always maintains the harmony of life in society.

While the political system built on the backstage utilizes the gait of *Teungku Dayah*, who is already on the front stage, political actors on the backstage only form the party's interests and the actors personalities as party elites. Backstage politics uses Nicolo Machiavelli's political system, which refers to who gets what and how. This concept shapes the capitalist political system; which means "whatever has to be done, the important is to fulfill what he has planned". They are free to do anything, but they should think whose goals need to be prioritized referring to instant politics. The concept of immediate politics continues to be governed and guarded by one of the most critical positions, which is the middle stage. The intermediate stage functions to regulate the processes that apply to the front step and the backstage. The center stage is in particular held by the party owner and the party's elite team, to control the party's movements on the front and backstages. Utilizing the front stage gives advantages for backstage.

The shift in values in instant politics can be used by *Teungku Dayah* to become a front stage politics. However, *Teungku Dayah* only holds sincerity in political development. This is mainly because *Teungku Dayah* holds political commitment along with Islamic values in shaping the harmony of Muslims, not just for personal and group interests.

Teungku Dayah's political communication commitment is to form harmony in society so that it can achieve justice, create unity, awaken the loyalty of the people, and prosper the country. Justice must start from oneself, which is reflected in doing well and leaving bad deeds, and being fair to others. The reasonable concept maintained by *Teungku Dayah*, which is accepted by others, has three parts: (a) be fair to subordinates, like the king to his subjects, by providing convenience and abandoning

burdensome methods, (b) be appropriate to superiors, such as the people towards their rulers with sincere obedience, ready to help with high loyalty, and (c) be fair to others who are equal, that is, not to complicate matters, leaving behind dishonorable and painful actions. The application of this concept has become the primary value in shaping harmony in Acehese society.

CONCLUSION AND SUGGESTION

Conclusion

This research concludes that the model of harmonious political communication that *Teungku Dayah* built-in conducting an effective political system is political communication that upholds Islamic values. Harmony politics contact can form a politics that is peaceful, prosperous, and just. Harmony politics communication can overcome the practice of violence, division, and racism in society. The political communication guidance conducted by *Teungku Dayah* is through moral leadership at the *Dayah* education institute. Likewise, when *Teungku Dayah* was also involved in running for legislative membership, *Teungku Dayah* also continued to use the *Dayah* education institution network and *majelis taklim* as a medium for political communication. *Teungku Dayah* has a solid mass (santri and members of the *taklim* assembly).

The power of *Teungku Dayah* political communication in Aceh was formed by the existence of a *dayah* institution and *taklim* assembly. This *Lembang* is very influential in society. In addition, the community can be controlled well and peacefully with guidance from *Teungku Dayah*. Morals formation and its implementation are carried out in daily life. This guidance is essential to form a harmonious relationship with God and fellow humans.

While the *Teungku Dayah* communication model maintains Muslim harmony in Aceh, *Teungku Dayah* continues to develop the *dayah* education

model as a medium of excellent political communication in keeping the moral and ethical community. It is because *Teungku Dayah* has its system and character, such as the application of the concept of good guidance ethics in guarding the political development of the people. Harmony can be formed through *Teungku Dayah's* leadership in guiding the community, so that the community can uphold a good value towards the political communication model undertaken by *Teungku Dayah*. Meanwhile, the problem that caused *Teungku Dayah* to become an “instant political victim” was due to the political party elites being able to utilize the power of *Teungku Dayah's* political communication to be limited to the political front stage. While for backstage politics, they already have specific contracts and policies formed by the controller of the political party movement, which is positioned *Teungku Dayah* on the center stage.

Suggestion

Based on the explanation and conclusion, it would be necessary to study further about *Teungku Dayah*. It is because political communication is a dynamic study as dynamic as the conditions in Aceh. The possible changes need to be responded continuously to enrich the results of this research. Certainly, future research needs to include more diverse perspectives, with different methods, theories, subjects, and approaches.

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ANALYSIS OF CONSENSUAL HALLUCINATION PHENOMENA IN *NETSPEAK*, *NETLINGO* PRACTICE, AND MILLENNIAL GENERATION NETIQUETTE

Wahyuni Choiriyati

Universitas Pertamina

Dinda Rakhma Fitriani

Universitas Gunadarma

Leo Susanto

Kementerian Hukum dan Hak Asasi Manusia

Keywords:

*Textual
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Netiket; Consensual
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Abstract

This phenomenological research aims to uncover textual digital communication practices involving netspeak and netlingo also forms of millennial consensual hallucinations on social media. The novelty of this research is the millennial generation category, which has new netiquette as a consensus. Research obtained through interviews with informants concluded the practice of textual communication. The first practice is netlingo, which produces a speech-language which is then turned into text, such as expressions of surprise that are modified in written form. The form of netspeak concluded from this research is capital letters to express communication emotions. Textual communication used on social media such as Instagram and Whatsapp cannot make a sound but has become a mass convention for social media users. This research puts the concept of netspeak and netlingo that can encourage consensual hallucinations. These hallucinations are in the form of the assumption that social media is a free and equal place, so there are no restrictions like the real world. Hallucinations for millennials are assumed to be equality in communication

Correspondence:

e-mail: wahyuni.choiriyati@universitaspertamina.ac.id
dinda_rf@staff.gunadarma.ac.id
leosusanto93@gmail.com

Abstrak

Kata kunci:

Komunikasi
Tekstual;
Netspeak;
Netlingo; Netiket;
Halusinasi
Konsensual

Penelitian fenomenologi ini bertujuan mengungkap praktik komunikasi digital secara tekstual yang melibatkan netspeak dan netlingo serta bentuk halusinasi konsensual milenial di media sosial. Novelty dari riset ini adalah kategori generasi milenial yang memiliki netiket baru sebagai konsensus. Penelitian yang diperoleh melalui wawancara pada informan menyimpulkan praktik komunikasi tekstual. Praktik yang pertama adalah netlingo yang menghasilkan bahasa tutur yang kemudian dijadikan teks, seperti ekspresi keterkejutan yang dimodifikasi dalam bentuk tulisan. Bentuk netspeak yang disimpulkan dari penelitian ini adalah huruf kapital untuk mengekspresikan emosi komunikasi. Komunikasi tekstual yang digunakan di media sosial seperti Instagram dan Whatsapp tidak bisa mengeluarkan suara, namun telah menjadi konvensi bersama pengguna media sosial. Riset ini menempatkan konsep netspeak dan netlingo yang mampu mendorong halusinasi konsensual. Halusinasi bagi milenial berupa anggapan kesetaraan dalam berkomunikasi.

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INTRODUCTION

The results of research published by We Are Social in 2020 showed that internet users in Indonesia reached 175.4 million with 64% penetration. The users of social media in Indonesia based on We Are Social released in 2020 were 160 million with an increase of 12 million compared to the last year (“Digital 2020: Indonesia — DataReportal – Global Digital Insights,” 2020). Meanwhile, the release of the research findings conducted by Indonesian Internet Service Management Association/Asosiasi Penyelenggara Jasa Internet Indonesia (APJII) showed that more than

90% of internet users in Indonesia were those who had attended higher education and were aged 15 to 29 years. The results of a survey conducted by the Indonesian Internet Service Management Association revealed that the most significant internet users in Indonesia are predominantly aged 19 to 34 years (APJII, 2018). The age of dominant internet users in Indonesia can be categorized as the millennial generation. Referring to the book published by the Ministry of Women's Empowerment and Children & the Central Statistics Agency entitled *Thematic Gender Statistics: Profile of Indonesian Millennial Generation*, the concept of Indonesian millennial generation is the Indonesian population born between 1980 and 2000 (Indah, 2018). The results of other studies reveal that millennials are aged 17 years to 36 years (Al Walidah, 2017).

Results of a study conducted by the Boston Consulting Group in 2011, in (Indah, 2018), states that millennial generation has several characteristics, namely (1) having a higher interest in reading using digital devices compared to conventional reading interest; (2) has social media as a communication tool and information center; and (3) prefer mobile to television. Some experts suggest that the millennial generation is a “click” generation or a “connected” generation.

The parties connected through social media are generally found in the real world. It was answered in research conducted by Utami et al., (2015), which revealed that there had been a shift in communication culture, from regular face-to-face communication to digital media computer communication. Texting culture is called a form of digital communication culture. Millennial generation considered texting culture as a means to build the value of emotional closeness, practicality value in spreading information, and the value of speed and freedom. Following this logic, the textual communication in social media should build emotional closeness between the parties involved, and closeness, which is, of course, more profound than closeness that only merely knows each other.

The results of research conducted by Ayun (2016) found that textual digital communication on social media could not reach the intimate stage. The cause of the inability to grasp the intimacy stage on social media is the inequality of how to perceive textual messages so that it often fails to communicate. Another case showed by Fitria & Prasetio's (2019) research which was conducted in a virtual community based on factors of imitation, suggestion, and sympathy. These three factors produce various symbols that are interpreted together so that they become the basis for conducting social interaction in the community and forming the image of members. It means that digital communication within the community and individual level has a different degree of cohesiveness. Intimacy can be strengthened by symbolic communication through digital symbols. Refer to research results of Ayun (2016); Existing emoticon facilities serve as a form of expressing feelings to build intimacy at the communication level. This situation then makes the millennial generation believe that textual communication through social media can build intimate closeness for those involved.

Besides the researches mentioned above, there are also other researches about social media, especially on the use of Instagram and Whatsapp. These studies include the phenomenon of obtaining religious knowledge from social media (Mahmuddin & Halik, 2019), utilize the Instagram for political / campaign purposes (Mohamed, 2019), and utilize social media for public relations work (El-Kasim & Idid, 2017). Research on social media has also expanded to newer and fresh themes, such as research on Muslim celebrities and their influence on social media (Shariffadeen & Manaf, 2019), emotion icons interpretation in Whatsapp (Annamalai & Salam, 2017), and cyberstalking the religious scholars on social media (Syahputra, 2018). In general, the number of these studies show that social media and the digital universe are almost unlimited research fields.

Among the many themes about social media studies, consensual hallucination is rarely on the discussion. Gibson (1984), in the book entitled *Neuromancer* mentioned the digital world as a consensual hallucination. Consensual hallucination or which, if translated freely in Indonesian, is known as a form of experience that reflects something not real as a reality. The internet, which contains social media in it, is a consensual hallucination. Social media that is part of the web includes the structure built by its users—like in the real world, using social media contains both written and unwritten rules. The structure of the regulations is what then makes each user adjust their communication behavior on social media.

The dynamics of the use of internet languages (internet language), which includes netspeak and netlingo and the existence of internet ethics, make textual communication that occurs in social media interesting to study. A reference for this article is based on the research of Fahrimal (2018), regarding netiquette on social media networks. Fahrimal (2018) stated that there had been a high leap in communication activities through social media, which has created resistance in aspects of social ethics. Millennials, as active users, must realize that the social network system is virtually the same as the social system in real life. Fahrimal (2018) asserts the freedom that exists on the internet, and social media is not without limits. However, the fact is that violations of ethical and moral still occur, such as cyber-bullying, pornography, fraud, online gambling games, even human trafficking.

Anwar (2017) revealed that teenagers and young adults are the most significant users of social media who often express disappointment, sadness, and life problem on social media. Barni (2019), in his article, said that 33% of Indonesian people are now a millennial generation began to abandon conventional ways of living life, replaced by current trends and lifestyles. It is even more impressive when textual communication on social media reinforces the view that the internet is a form of consensual

hallucination enhancing by millennials as its users.

Specifically, this article seeks to: 1) describe the forms of digital communication carried out textually on WhatsApp and Instagram by millennials, 2) describe the types of ethos, pathos, and logos that millennial generations build in textual communication on Whatsapp social media and Instagram and 3) show forms of internet affirmation as consensual hallucinations. This phenomenon is reinforced by Mulawarman & Nurfitri (2017) writing which reviewing the rise of social media user accounts who deliberately display others' photos on their profile or without a profile photo, and a clear identity. The irony of social media user behavior is reflected in reconstructing identity through status or distribution of specific links that try to 'explain' the opposite of themselves to the audience and it does not represent the identity of the user. Furthermore, Sari (2019) confirms that the millennial generation is concerned with personalization and accessories, even if it is only for the sake of aesthetics. Millennials adjust their desires to modify various products as their self-branding.

The findings from this study are expected to provide an overview of how media literacy education can be delivered to millennial generations so that effective communication can occur both in the digital world and in the real world. Literacy stages will generally be productive when it is done collectively, for example, through the distance learning process (distance learning). Etiquette in the process of distance learning is the beginning to synergize ethical and learning issues (Mintu-Wimsat, Lozada, & Kernek, 2010). Through online learning, students must be introduced to ethics specifically and explained the rules and the consequences in their syllabus. This research expects that literacy culture in the millennial generation can be built more collectively through classroom learning strategies. Literacy culture through online learning approaches is strengthened by the study of Choiriyati et al., (2017), which describes the birth of social competence consists of communicative abilities, including the ability of communication

and participation through the media. Thus, communicative skills include the ability to build social relations and participate in the community through media, including the use of internet media for social communication processes such as Friendster, Facebook, Twitter, and Myspace and other forms of social media among students.

Character education regarding the basic function of ethics following Law No. 20 of 2003 that national education functions to develop the ability and formation of national character and civilization (Lolo, 2018). Various researches related to the changes in communication ethics become a marker of millennial transformation when responding to this digital era, one of which refers to the analysis of Wartoyo (2019).

Textual communication that occurs on social media related to the language used on the internet or known as the internet language. According to David Crystal in Nasrullah (2014), Internet language is the fourth medium after written language (writing), speaking a language (speaking), and sign language (signing). Internet language contains components such as netspeak, netlingo, and netiquette. Netspeak can be interpreted as a form of oral communication, which is then made in written form. When millennials engage in textual communication on social media, they chat like meeting face-to-face and communicating verbally. Textual communication that occurs on social media is a duplication of chat in the real world so that the text that appears in textual communication on social media represents the language of speech. The reality of shift in communication style and the use of diction described by Fauziyyah (2019), is not because digital natives do not have ethics when they want to convey their messages or opinions from different generations (digital immigrants). Still, the differences in the digital lifestyle affect thought and communication patterns.

Based on Thurlow in Nasrullah (2014), if netspeak is the text that represents the language of speech, netlingo is a form of text in social media as if the text were speaking. In more detail, netlingo is a form

of communication that relies on texts as if speaking to represent us as communicators. The language used is non-standard language. Social media speech often violates the prerequisites of standard language users. It causes by the time limitation owned by social media users as well as technology device factors such as keyboards and small cell phone sizes.

Typing errors, mistakes in capital letters, and mistakes in punctuation are common in netlingo. It is because there is an assumption that the text is speaking so that grammar is not essential. The existence of netspeak and netlingo might trigger misperceptions in interpreting a text by millennial generation when communicating textually using social media. There are no standard rules on the use of netspeak and netlingo in communicating textually on social media, making each member of the millennial generation develop their own rules. In their research, Thangaraj & Maniam (2015) write that Netspeak is commonly used among their colleagues when communicating online, which shows the relationships of its members. Netspeak is used as a group identity because each group has the term which is only understood by its members. There is a structure that regulates the procedures that are considered polite in communicating on social media. It is known as netiquette.

According to Thurlow in Nasrullah (2014), Netiquette is ethical and social behavior in using the internet. The existence of netiquette is needed for several things. First, not all social media users come from the same cultural and environmental background, so there is an opportunity for misunderstanding in interpreting messages that are communicated textually on social media. Second, content uploaded on social media does not only go to one party specifically but can be spread indirectly to other parties. Third, although it occurs in the virtual world, textual communication that is carried out on social media is still related to the real world. Fourth, internet ethics (netiquette) is needed so that every user of social media can understand their rights and obligations in communicating and citizens of

a virtual world (netizens). Further research is conducted by Choiriyati & Pusat (2019) explained that many of our societies do not have sufficient literacy in understanding communication in cyberspace.

The theory that can be used to read textual communication of millennials social media users is the Theory of Rhetoric from Aristotle. There are two assumptions from the Rhetoric Theory proposed by Aristotle (West & Turner, 2017). First, effective speakers must consider their audience. In the context of textual communication on social media, ideally, communicators should know who is the interlocutor, so that the message delivered can be valid. Although no written rules are regulating the use of internet language that includes netspeak and netlingo, every communication participant on social media should ideally be able to communicate messages properly to avoid failure in communication.

The second assumption is that effective speakers must present evidence that supports the message it conveys. This second assumption relates to the three components of evidence referred to by Aristotle, namely ethos, logos, and pathos (West & Turner, 2017). Ethos refers to the character, intelligence, and good intentions of communicators that appear when delivering a message. Logos refers to the logical evidence possessed by the communicator, including the use of reasonable statements, clear language to the rationale behind the expressed statement. Pathos refers to emotions that are involved with the communicant by the communicator, including feelings of pleasure, pain, hate, or fear. This ethos, logos, and pathos components find their form in communication that is done textually on social media. Aristotle's concept of showing his moral philosophy (ethikos) places the word ethics as the science of what is usually done or the science of customs (Afif, 2019).

METHODS

This research used a qualitative approach. The paradigm used in

this research is constructivist (Moleong, 2009). Thus, the strategy used in this research is phenomenology (Kusumawati & Arawindha, 2018). Phenomenology strategies are used to uncover subjective meanings arising from individual textual communication experiences belonging to the millennial generation category using Instagram and Whatsapp social media. Whatsapp and Instagram social media were chosen because both of them became popular social media among millennials. The subjects of this study were six individual Instagram and Whatsapp users, namely YIR, AMR, IDP, TJY, PH, and RW. The research subjects chosen were active users of Instagram and Whatsapp for more than two years. In-depth interviews and observations about Instagram and Whatsapp accounts are used to uncover textual communication experiences through Whatsapp and Instagram social media. Data analysis used interactive data analysis (Miles & Huberman, 1992). The triangulation used in this research is the triangulation of data sources.

RESULTS AND DISCUSSION

Internet Language: Netspeak, Netlingo, and Text Modification

The language used in communicating on social media is different from the language that is generally used in direct communication. In this research, the informant revealed the use of speech-language as a text, such as the expression of surprise for knowing something “oh,” which was later modified in writing to “owhhhh ...”. It is known as netlingo. Also, there are forms of netspeak. The form of netspeak expressed by the informants in the research is capital letters to express anger. Besides that, many other forms of netspeak that are commonly used. Textual communication used on social media such as Instagram and Whatsapp cannot make a sound. Still, it has become a convention with social media users that the use of capital letters as a whole in a phrase is translated as anger.

In addition to netspeak and netlingo, social media users such as on Whatsapp and Instagram make text modifications in communicating textually on social media. The first form of text modification is to abbreviate the words used in textual communication. Textual communication on social media such as Whatsapp and Instagram demands urgency from the informants' view. This makes them unable to use the standard language according to the Enhanced Spelling System (EYD). Besides, the habit of sending short messages through the SMS (short message service) feature also makes informants accustomed to communicating by shortening words. Abbreviate words in textual communication on social media are considered as a common norm. On the contrary, writing on length sentences through social media like Whatsapp or Instagram is considered as something strange.

“If I chat on Whatsapp or IG [Instagram], I mostly shortened the term for example ‘mantul’ which stands for ‘mantap betul’” (Interview with YIR, 29 June 2019).

The next form of text modification commonly used in textual communication on social media is to combine letters and numbers in word order and text presentations such as bold, italic, or underlined. The use of letters and numbers in composing words is often used in communicating on social media, as expressed by the informants in this study. Writing this combination is used to shorten the time in writing; for example, to express sentences “*dua-duanya*” usually the textual communication is “22nya”. It also becomes a common thing in textual communication on social media. Besides, the form of modifications was made on writing, such as bold, italic, or underline. It was done by the informant on his chat to get more attention. From the informants' perspective, it is more interesting to do than doing a textual communication with standard writing display.

The ethos of Textual Communication on Social Media: Motivation for Uploading Content on Social Media

In the Theory of Rhetoric proposed by Aristotle, there is a component of Ethos. Ethos in the perspective of Aristotle's Rhetoric Theory is a former intention for carrying out an activity of rhetoric. In the context of this research, Ethos from Aristotle's Rhetoric Theory is translated as the motive of the millennial generation in uploading content on social media. In this study, it was found four things like the motivation or ethos of the millennial generation in uploading content on social media. The first is expressing the current mood. One informant in this study revealed that the content he posted on social media such as Instagram described his current feeling. It showed that the motivation behind uploading content on social media was a personal motive and related to a person's psychological factors.

Second, the informant's motivation is to represent their identity. It is illustrated by informants who use Instagram to upload photos related to their activities as a person who has hobbies visiting new places (travelers) or even hobbies visiting places with good food (food traveler). Also, the informants in this study revealed that the content uploaded on social media was used to describe himself as a person who likes photography. Related to those motives, content uploaded on their social media is about food, tourism places, and also a pet. It was done to represent their identity to followers on social media.

“I usually post things related to my photography hobby ”
(Interview with YIR, 29 June 2019). “ON IG [Instagram],
I usually post about food or places that I visited during
traveling” (Interview with IDP, 01 July 2019).

Third, the motivation of informants who are a millennial generation in uploading content on social media is information sharing. It is usually in the form of writing that explains the photos uploaded on the Instagram

informant (caption). Another way is the text that is sent in the Whatsapp group account in the form of discussion material or discussion to motivation. Informants revealed that in compiling captions on Instagram, informants tended to use in-depth descriptions. It aims to make this information as a reference for other parties. One example revealed by informants is the preparation of a caption for photos to visit a place in another country. The informant mention that he would describe as clearly as possible about the place. What was to be prepared and what was allowed or forbidden to be done at the location. Uploads in the Whatsapp group are varied, ranging from small talk to motivation to improve.

Fourth, the motivation of informants in uploading content on social media (Instagram) is to capture precious moments in life or make social media accounts like Instagram as a digital diary. The content uploaded by the informant through his personal Instagram account mostly contains photos with the closest people and important events for example graduation moment of the informant's sister. The caption in the uploaded photo usually contains pieces of information about the moment, who is in the photo, and the relationships of people on it. The informant also revealed that he also used quotes from figures that reflected the images he uploaded on his personal Instagram account.

Digital Textual Communication Logos: Review before Uploading

In the Theory of Rhetoric proposed by Aristotle, there is a concept called logos. The idea of logos can be explained as the rationale behind the use of rhetoric. In this study, the idea of logos is translated as the rationalization behind the reason for uploading on social media. At present, the concept of logos proposed by Aristotle's Rhetoric Theory finds its urgency due to the widespread of information or false news (hoaxes). The concept of logos is related to personal credibility related to content uploaded on social media. Two forms of logos were found in

this study. The first is the use of sentences that are as effective as possible to suppress multiple interpretations (multi-interpretation) of uploaded content. Textual communication on social media is interpreted differently from each other by participants. The number of individuals who read content uploaded on social media may create various meanings according to the individual frame of reference and field of experience. To suppress this, the informant revealed that he tends to be selective in using diction, using capital letters to punctuation. Mistakes in the use of these things can lead to conflicts that result in destructive.

“I prefer to choose diction, punctuation, and capital letters when communicating textually on WA (Whatsapp) and IG (Instagram) because people can misinterpret and influence our relationships” (Interview with YIR, 29 June 2019).

The second form of Logos in this research is to examine the information and sources before spreading information on social media. The rise of the spread of information or false news (hoaxes) because individuals prioritize speed rather than accuracy. There is an English term “think before you speak”. This term was later adapted in the context of information development in the current era of social media to “think before you spread”. Finger speed that overcomes the speed of logic and individual rationality in reasoning information is considered to be one of the critical factors on news spreading. The informants in this study tend to learn the information in detail before spreading the information. The informant also included information sources, usually in the form of links.

“The information that we post (on social media), the source must be traceable, and clear” (Interview with YIR, 29 Juni 2019).

Pathos Digital Textual Communication: Using Emoticons, Images, and Quotes

The concept of pathos in Aristotle's Theory of Rhetoric describes the emotions involved in communicating by the communicator in his rhetorical activities. These emotions can be sad, happy, or angry. In the context of this research, the concept of Pathos is translated as emotional forms involved in textual communication on Instagram and Whatsapp social media. Emotional forms in textual communication on social media were divided into three, namely emoticons, images, and quotes. The word emoticon itself is an acronym of emotions and icons. Emoticons are visualized in the form of facial animations in various emotional expressions. Emoticons are used to describe feelings when communicating textually on social media. Written sentences expressed on social media cannot explicitly define the emotions of the author, so an emoticon is needed to describe the feelings of the author. The informant in this study uses emoticons to ensure the message he conveys is delivered and interpreted as it is. It is also to ensure that the communicant does not interpret forms of textual communication contrary to what is expected. It is essential to be done by informants when communicating with superiors in the office, parents, and colleagues.

“If I want to express feelings on my Instagram or WA (Whatsapp), I usually use emoticons or images and varied emoticons that can be used” (Interview with YIR, 29 June 2019).

In addition to emoticons, the emotional form involved in textual communication on social media is the use of both static and dynamic images (GIF). Emoticons have indeed become the dominant form used in expressing emotions when communicating textually on social media. However, the informant said that emoticons cannot always show their emotional state when communicating textually on social media as a whole. Other forms, such as GIF images, people laugh out loud, or someone's

facial expressions in GIF images are considered by informants to be more representative in expressing their feelings. In addition to GIF images, static images are also the choice of informants in expressing their feelings. One informant revealed that he used a static image of a busy party to express happiness. The use of GIF images and static images is subjective, depending on each individual.

A form of emotional expression when communicating textually on social media besides using emoticons and pictures is to use quotes. Informants in this study revealed that other than images or emoticons, another form used in expressing emotions is to use quotes of wise sentences. It is generally used on Instagram in the form of captions to complete photos uploaded on Instagram accounts. Not infrequently, the informant revealed that he only uploaded quotes that expressed his mood.

“I use quotes when I want to express my feelings when communicating on social media like Instagram” (Interview AMR, 29 June 2019).

The Urgency of Netiquette in Digital Textual Communication on Social Media

Textual messages exchanged in textual communication on social media are often interpreted differently by other parties. Also, some parties upload content on social media only to bully other parties, which are considered more inferior than themselves. Various social media platforms such as Instagram, Facebook, Twitter to Whatsapp are platforms that can be accessed by the public. It indicates that not only one individual can receive messages sent on social media, but many people can receive these messages. Most individuals who lack understanding about social media ethics assume that their social media accounts belong to them just like physical goods they buy. So, they are free to do anything on social media, including insulting, bullying, and harassing others.

“For millennials, there is an assumption that their social media is theirs (personal belongings). So, they think they are free to do anything through social media” (Interview with TL, 26 June 2019).

The ethics of communication on social media finds its urgency when many parties use social media to express themselves excessively when they feel that the real world is too restraining itself. Some individuals use social media to show rebellion against some things in the real world that disturb them. These individuals find it challenging to express dislike or rejection of things that disturb him in the real world. In other conditions, individuals like this see things happening in the real world differently from what he considers to be a truth. Still, these individuals find it difficult to express their views. Many things that might be a hindrance, could be because he was an inferior person, felt nobody, and got pressure from other parties. Individuals like this use social media as a means to express their sense of rebellion against things that in contrast to him. It is because there is an assumption that social media is a medium that guarantees anonymity so that others will not know their identity in the real world.

“There are also people who use social media to do things that he can’t do in the real world because his true identity will not be discovered.” (Interview with AMR, 29 June 2019).

The ethics of communication on social media find its urgency because of the large number of internet users in Indonesia and its insufficient knowledge about effective social media ways. Many internet users use social media according to their wishes regardless of the other party. Many social media users do not have a sufficient level of social media literacy. It can be seen from a large number of non-constructive content uploaded on social media. Upload content that does not consider ethical principles. For example, using abusive words to express their anger in the real world in the form of the caption on social media. It is still often found on social media. Also, many users prefer to “spread first and then

read” instead of “read first then spread”. It raises viral things on social media and searches it until the real world even though it often just trivial things. At this point, communication ethics education on social media finds its urgency.

Consensual Hallucinations for Millennial Generation of Social Media Users

Consensual hallucinations can be understood as an experience in cyberspace that is considered as real. The internet is considered as the real world because of the structures that govern life on the internet. Social media, which is part of the internet, is one aspect that strengthens the internet as a form of consensual hallucinations. More specifically, this study reveals micro things that reinforce the view that social media is a form of consensual hallucinations.

First, the millennial generation, as social media users consider social media as their personal property. It is because everything related to social media accounts is constructed by himself so that there is an impression that it belongs to him like a physical item he buys in the real world. Indeed, owned social media accounts can be taken over by the social media platform provider. It is done usually due to reports of legal violations or the provider platform close it permanently. At this point, social media users have no power at all. Social media users can use social media as long as the owner of the social media platform allows it.

The second thing that supports the view that the internet and social media are forms of consensual hallucinations is the assumption that social media is a free and equal place so that there are no restrictions like the real world. It can be understood because there is an assumption that when communicating on social media, everyone is in an equal position. Everyone can communicate with each other without being separated by social stratification boundaries. A student can communicate with the

president via social media platforms. Ideally, this condition is painful to occur in the real world. But does this indicate that all are equal? There are several things to watch showing that not all things are equal on social media.

First, some parties have more power in social media, such as social media platform owners and social media regulators. The owner can close all social media accounts when he wants to. Social media regulators such as the government may block access to social media if they are harmful. One thing that is special in Indonesia is the use of “rubber law” in the ITE, particularly Article 27 regarding defamation. It can be used by persons to tackle critics on social media. So, considering social media is the same as real world is a hallucination.

The third thing is that social media guarantees anonymity so that everything that is done on social media is “safe”. It can be seen from the use of social media account names that combine letters and numbers, which in the language of the millennial generation is known as *Alay*. Even if they don't use *Alay* words, social media users use an identity that does not belong to them—for example, using an anonymous and avatar. Social media provides flexibility so that there is an assumption that everything on social media is safe because it is difficult to trace the user. It was later denied by the number of hoax spreader accounts that did not use real identities such as Saracen, who were eventually arrested by the police. This condition is traced using internet protocol addresses and other content uploaded on social media. Everything will have a digital trace that can be tracked. So saying that social media is safe because it can use anonymous identity is not true and is a form of hallucination.

The fourth thing is that textual communication that occurs on social media will have the same level of effectiveness as in the real world. It can be understood when social media provides various tools that support the transformation of physical expressions into the verbal language in

an equivalent meaning through emoticons. But the fact is that textual communication on social media is prone to be interpreted differently by communication partners. The use of sentences that are often abbreviated or use informal languages, known as netspeak and netlingo, has the potential to cause different interpretations and conflicts. There is also an assumption that mutual relations can be formed through social media; it serves in the real world. The findings in this study precisely revealed that social media is only to strengthen relationships that have been built in the real world. It then shows that textual communication made on social media cannot be equivalent to communication built in the real world. Considering communication textually on social media similar to the real world is a consensual hallucination.

CONCLUSION AND SUGGESTION

Conclusion

Textual communication on social media carried out by the millennial generation contains ethos, pathos, and logos. The philosophy of textual communication in social media is to express the feeling that is being experienced, to represent one's identity, and share information. The logos form of textual communication on social media is the use of sentences that are as effective as possible to avoid multiple interpretations of uploaded content and examine the information and sources of information before spreading the news on social media. The pathos of textual communication on social media is the use of emoticons, images, and quotes to express feelings textually.

In communicating textually on social media, the millennial generation uses netspeak, netlingo, and text modification. The netspeak form used is the use of capital letters to express anger. The type of netlingo used is an expression of being surprised to know something. The modified form of text used is to combine letters and numbers in word preparation and

presentation of text such as bold, italic, or underlined. Communication ethics is known as netiquette, which is understood by the millennial generation.

Social media, which is part of the internet, affirms the notion that the internet is a consensual hallucination. It is because the consensual forms of hallucinations are found in the millennial generation of social media users. Those forms of consensual hallucinations are shown on how they generation perceive social media as their personal property, full of freedom and equal place so that there are no boundaries like in the real world, social media guarantees anonymity so that everything is done on social media “ safe ”so that textual communication on social media will be as effective as that in the real world.

Suggestion

Based on the findings of this study, concrete action is needed in the form of building media literacy education in the primary to higher education curriculum in Indonesia. It is crucial to improve the quality of media literacy among the community, especially the younger generation so that they can use the media appropriately. As for future research, other methods such as virtual ethnography can be used to get a more in-depth picture of the phenomenon of consensual hallucinations.

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DEVELOPING INTERNAL MEDIA REGULATION FOR LOCAL MEDIA BASED ON COMMUNITY

Sunarto

Adi Nugroho

Amida Yusriana

Universitas Diponegoro Semarang

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Abstract

A serving community is a strategic plan that needs to be considered by several local newspaper production in Java. This includes a newspaper in Semarang, Suara Merdeka Daily. This study determines the commitment of Suara Merdeka Daily in serving the community. Data were obtained from the analysis of internal regulatory content on editorial work and business. This study used Focus Group Discussions (FGD) to support and share data with the newspaper management team. The results showed that the editorial's internal regulations did not explicitly indicate the commitment to serve the community. This regulation has been implemented for a long time, yet it does not adjust to the relevant newspapers' actual conditions. Generally, businesses have rules that require community involvement in their programs. The management team is expected to revise the regulations to suit the public's needs and develop relevant community involvement for the local newspaper's existence.

Correspondence:

e-mail: sunartoo@yahoo.com

adinugroho.semarang@gmail.com

amidayusriana88@gmail.com

Abstrak

Kata kunci:
masyarakat;
media lokal;
regulasi internal
media

Pelayanan pada komunitas menjadi sebuah rencana strategi yang harus dilakukan oleh beberapa surat kabar lokal di Pulau Jawa. Salah satu diantaranya ada di Semarang, yaitu Harian Suara Merdeka (SM). Tujuan dari kajian ini adalah untuk menentukan komitmen dari surat kabar lokal dalam melayani komunitasnya. Analisis isi regulasi internal terkait kegiatan redaksi dan bisnis dilakukan untuk mendapatkan data tersebut. Selain itu, kajian ini menggunakan *Focus Group Discussion* (FGD) untuk mendukung data tersebut dengan tim manajemen surat kabar. Hasil kajian menunjukkan bahwa regulasi internal terkait redaksi tidak secara eksplisit menyebutkan komitmen untuk melayani komunitas tersebut. Regulasi tersebut sudah cukup lama dan tidak disesuaikan dengan kondisi aktual yang dihadapi surat kabar. Sementara untuk aturan-aturan terkait bisnis sudah melibatkan komunitas dalam program-program yang dikerjakan. Diharapkan tim manajemen akan merevisi aturan-aturan yang sesuai dengan kebutuhan publik sehingga mereka dapat mengembangkan keterlibatan komunitas yang relevan untuk eksistensi surat kabar lokal.

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INTRODUCTION

Mass media are an essential means of delivering information to the public. The information conveyed is realized through forms or news products. Maulsby (1925) stated that news is an actual narrative that is impartial to the facts conveyed and has essential, and actual meaning to attract the attention of the reader. Therefore, the mass media's local and national news needs to be relevant and balanced. The message conveyed is often intended for the wider public, hence the need for relevance.

In Indonesia, most local media are in the critical economic situation, which is likened to the sunset industry. As business entities, they face the rapid development of communication technology that forces them to change their future survival (Sunarto et al., 2016).

The number of media development in Indonesia has decreased gradually. For instance, there were 418 daily newspapers in 2014. The number significantly reduced to 398 in 2018. Additionally, the decrease is evident in weekly newspapers, such as magazines and tabloids. The report showed that the number of daily newspapers also decreased significantly. For instance, there were 9.649.784 daily newspapers in 2014. However, they decreased to 6.348.791 exemplars in 2018, showing discontinuation of at least 3.300.993 (Serikat Perusahaan Pers, 2018).

Many newspapers closed their businesses due to economic instability in facing new media. This condition is evident in the national and global context. From the website <https://www.remotivi.or.id/>, the Alliance of Independent Journalists (AJI), in its year-end notes, refers to Nielsen's data from 117 letters. According to the news, 16 media units were declared bankrupt in 2015. Also, there is a decline in active magazines from 170 to 132. In this case, this data's development may be continued based on how the media maintains its existence, following technological developments. The media institutions that cannot keep pace with technological advancements are forced out of business. For instance, Sinar Harapan closed on January 2016, Harian Bola ended its publication on October 2015, the Jakarta Globe was terminated on December 2015, and Sunday Tempo Newspaper closed on October 2015 (Utomo, 2015). Furthermore, Utusan Malaysia in Malaysia (Iqbal, 2019); Tribune, The New York Times, Reader's Digest, Newsweek, Rocky Mountain News in the USA (Tempo. co, 2013); Bernas Daily, Joglosemar, and several magazines, including Kawanku, Sinyal, Chip, What Hi-Fi, Auto Expert, Car and Turning Guide, and Motor, specifically transformed into cewekbanget.id and grid.co.id (Rizky, 2018).

According to Nielsen Indonesia's research, print media readers were 9.5 million 5 years ago. However, the number dropped dramatically to 4.5 million. At the same time, media readers or digital platforms are 6 million. In this context, generation X and the millennial generation are considered the largest digital media readers (Mulia, 2020). Moreover, based on data from internet users through the Internet Service Providers Association (Asosiasi Penyelenggara Jasa Internet/APJII) website, it was stated that throughout 2017, out of total Indonesia's population of 262 million people, more than 50% or 143 million had been connected to the internet (Rizky, 2018). However, the consumption of print and digital media is still considered to vary with each generation. Newspapers are considered to still have a bargaining value by displaying the depth of news content that cannot be possessed by other digital media (Mulia, 2020).

Several studies showed pessimism and optimism about the future of local media. In the US, it was reported that thousands of local papers had recently closed. Millions of people did not have significant sources of local news on community activities. They could not know what is happening in their local communities. Therefore, people could not foster civic engagement that is important to support government objectives. The rest of the papers must decrease their reporters, coverage, and circulation (Hendrickson, 2019). This impacted several media in Indonesia, like Sindo Yogyakarta, which dismissed its 42 employees in 2016 (Rizky, 2018).

There are few studies on local media focusing on the internal organizational aspect. Several studies only focus on the content and ideal roles of local media in their communities (Firmstone, 2016; Hess, 2012; Hess & Waller, 2013), it is a financial crisis because its local readers left it (Wadbring & Bergström, 2015; Shaker, 2014), the changing role of local media in the public communication (Firmstone & Coleman, 2014), and assessing local media by its communities (Napoli et al., 2016).

The studies did not focus on how organizational media internally operate in the digital era. A study about organizational media focused on the leadership issue, which is not related to internal regulation (Sunarto, Nugroho, et al., 2018). Furthermore, there are few studies on local media based on internal policy or management. Studies on media management did not address organizational media internal policy (Strube, 2010; Sylvie & Weiss, 2012)

In a study on the impact of formal standards and regulation on companies' innovation efficiency, Blind et al., (2017) showed the importance of internal regulation based on the community. The study showed that formal standards and regulations have different effects, depending on the extent of market uncertainty. Furthermore, formal standards lead to lower innovation efficiency in markets with low uncertainty. In contrast, regulations lead to increased innovation, efficiency, and uncertainty.

According to Koop & Lodge (2017), the study about regulation involves a control system that requires the existence and functioning of 3 components. These components include standard-setting (the statement of the desired state of the world), information-gathering (the tools used to distinguish the actual from the desired state of the world), and behavior-modification (the tools used to align actual with desired states of the world).

Based on the study, it is assumed that internal media policy, as a regulation of local media that developed based on its community interests, was essential to support and guide organizational, local media to achieve its goals. It would be a center of editorial or commercial local media activities to realize their objectives as strategic planning. Furthermore, it would give a consequence to serve the community as a primary source for all activities. It would unite interests of editorial and commercial activities to be an organizational objective to solve its economic problems.

The internal regulation defines the procedures to be followed for the administrative operation and organization of the institution. Moreover, the regulation outlines the implementation of rules, and the imposition of sanctions for violation or nonconformity to relevant laws (Aristotle University of Thessaloniki, 2020; Romero & Lambropoulos, 2011). Internal media regulations comprise documents with the objectives to be achieved by a local paper in editorial and business matters in everyday activities. It was part of actualizing internal media policy to develop strategic planning in general. Furthermore, it could guide employees to work well and achieve their organizational goals. Apart from that, the local community consists of people living in the local region, which are grouped based on their professions, hobbies, locations, among other classifications.

Based on the description above, this study was conducted at the organizational communication level. It examined the local media as a commercial organization, where its central business was not only to spread information and entertainment to society but also to benefit financially from its consumers. There are 3 approaches that were used to explain the phenomena, including classical, human relations, and contemporary approaches (Albarran, 2006). The classical approach was the most relevant in understanding the internal regulation of local media. It focuses on how to make organizations more productive. Therefore, management is responsible for establishing defined job responsibilities, maintaining close supervision, monitoring output, and making important decisions.

Taylor, the founder of the scientific management approach, stated that this approach offered a systematic way toward the challenge of increasing production. This could be achieved by effectively coordinating tasks, selecting and economically motivating employees, as well as training and adequately developing the workplace. Research on media management developed an object of interest and study during the twentieth century. It happened when the media conglomeration started to participate in

newspaper, radio, film, and television industries. This phenomenon began to be studied since media has a significant role as a source of information and entertainment, as well as cultural transmission channels in the community. The research development continued not only on the ownership issue but also in media convergence, market share, cash flow, developing a new product, and expanding business models. Moreover, the research covered the implementation of new technologies, as well as responding to competition and external factors (Albarran, 2006).

A discussion on internal media regulation cannot be separated from the issue of media governance. These issues deal with laws, rules, regulations, and conventions. It serves common interests, including those of media industries. Additionally, it concerns formal and obligatory rules, as well as the informal mechanism of both internal and external media. Consequently, the rules may guide the multiple and inconsistent media objectives (McQuail, 2005).

Media governance has several purposes, such as protecting substantial concerns of the state and public order, as well as inhibition of public harm. Additionally, it defends individual rights and interests. Media governance meets the needs of the media industry to operate optimally, promotes freedom, communication, and cultural values, as well as encouraging technological innovation and economic enterprise. Furthermore, it sets technical and infrastructural standards, meets international obligations, and encourages media accountability. These are among the purposes of media governance, which need to be learned when discussing media policy (McQuail, 2005).

The main form of media governance is apparent in two dimensions, including performances (formal, informal), and scopes (internal, external) (McQuail, 2005). The formal performance of media governance in external scope is actualized in the laws and regulations applicable to public regulatory bodies. The internal scope represents the administration,

self-regulation, and organizational culture. The informal performance of media governance in external scope is reflected as market forces, lobby groups, public opinion, review, and criticism. The internal scope includes professionalism, ethics codes, and conduct. Additionally, one form of media governance in formal performance and external scope is emphasized in management processes and self-regulation.

One of the media governance aspects is related to management processes and self-regulation. This aspect is essential for a media institution to achieve its goals. Management is the effective and efficient achievement of media organizational goals through planning, organizing, leading, and controlling resources (Daft, 2012). Planning is identifying many goals for future organizational performances, and the determination of tasks and resources used to achieve the goals. Organizing concerns with determining and classifying tasks and allocating organizational resources. Leading represents the use of influence to motivate employees to achieve organizational goals. Controlling is monitoring employees' activities, determining the consistency of the organization's path with its objectives, and making necessary corrections.

All management activities are directed to create better self-regulation. An organization supports its effort in achieving its goals when it has rules. Documenting all processes helps the organization in conducting itself to realize its purposes. With the self-regulation standard, all employees behave according to organizational ethics in order to achieve the goals. This provides the most effective way to coordinate the employees' tasks. As part of a strategic way to achieve their objectives, media organizations must document the standard guidelines for all employees to function effectively.

A document should consist of anything that is considered strategic by the organization. It means extensive planning with a long term orientation to interact with its environment to achieve organizational

goals. The strategic dimensions relate to the decision of top management, enormous resources, future orientation, multifunction and multi-users consequences, and external conditions (Pearce II & Robinson, Jr., 2016).

To determine a strategic document, the management must define organization vision to include intentions, philosophies, and goals. Additionally, the document analyzes internal conditions and organization competency, as well as evaluates external conditions, including competitors and general contextual factors. Furthermore, the management has to analyze the choices related to resource availability, external environment, and identify the most desirable options and evaluate them based on the organization's mission. It is essential for management to determine long-term goals and the main strategies of achieving them. Equally important is creating years' objectives and short-term strategy relevant to long-term goals and the main strategy. Nevertheless, Pearce II & Robinson, Jr. (2016) reminded the management to implement strategic choices relevant to budget and resource allocation. Finally, the management has to evaluate the result of the strategic processes as future input.

The strategic document provides many benefits, such as empowering organizational competencies to defend problems, the best decision-making based on a group of employees as the best alternative, and decreased resistance to organizational changes. The document has to describe how strategic consumers become the organization-targets, such as the community. This study defines community as a unified body of people with common interests living in a particular area. It is also a group of people with a common characteristic or interest, living together within a larger society (Merriam-Webster, 2018).

Based on communication, the community had meaning related to a ritual view of communication. It means that communication is designed to maintain society and represent shared beliefs (Radford, 2005). When people come together in a community, they share the same identity related

to their experiences, activities, hobbies, professions, or something else. They have the same beliefs about their interests. Also, they find the fulfillment of their identities within the community. It is seen when the members of a community meet one another in certain regular events. They enjoy their meeting by collecting photos and publishing them in the newspaper.

Based on the descriptions above, the problem of this study is formulated as follows. Did the local paper create its internal regulations as part of strategic planning and explicitly declare its concern to its community to cope with organizational objectives? Did editorial and commercial matters in the regulation consist of the community interests? Therefore, this study describes a community's existence in the internal regulation of the local paper concerning editorial and commercial matters. It was essential to know and ensure that all the innovations by local newspaper leaders would be explicitly established at the strategic planning level. The information was obtained from SM daily as a research site because it was one local newspaper in Central Java that was gradually losing its readers.

METHODS

This is qualitative descriptive research. The data were sourced from text and field research. Data were collected using content analysis of internal regulation and Focus Group Discussion (FGD) of the management teams of SM daily. The FGD was used to support the content analysis. Furthermore, the secondary data were obtained from several book references, journals, or other indirect sources relevant to the research topic.

Suara Merdeka (SM) daily was chosen as the object of research because it was an iconic local paper in Central Java with a large publication in this region. The distribution scope of SM Daily consists of several regions, including Semarang Metro (Semarang, Kendal, Demak, Salatiga,

Purwodadi, Grobogan), Suara Pantura (Tegal, Pekalongan, Brebes, Pemalang, Batang), Suara Muria (Jepara, Kudus, Blora, Pati, Rembang), Suara Suara Banyumas (Purwokerto, Banjarnegara, Cilacap, Purbalingga), Suara Kedu/DIY (Purworejo, Kebumen, Wonosobo, Yogyakarta, Temanggung, Magelang), and Solo Metro (Surakarta, Sragen, Sukoharjo, Boyolali, Karanganyar, Klaten) (Merdeka, 2019).

Content analysis was conducted to obtain information from editorial and business matters in 2019. The editorial regulation was stated in *Buku Pintar Wartawan* (Sadono & Thobary, n.d.) and *Lebih Padat Lebih Segar Lebih Cerdas* (Sudarto et al., 2011). The business regulation was stated in Marcomm Strategy 2019, as well as Marketing Event and Promotion Plan 2019. There was an examination to find the explicit existence of the community in both regulations. The Focus Group Discussion (FGD) was conducted with Editor in Chief, Consultant Management, Marketing Communication Manager, and Circulation Manager of SM Daily.

RESULTS AND DISCUSSION

Internal Regulations and Compliance

The result showed that the editorial regulation consists of 13 chapters related to the general description of local paper groups, guidelines of daily work, writing standard that is fit for printing, editorial policy, and analysis of the department's position. Furthermore, the regulation covered the determination of working hours, guidance of religion writing, headlines, cooperation, legislative councils, the language in news writing, agriculture, labor, and legal writing.

There were no explicitly written communities in the regulation. According to pages 27-28 of the regulation, all editorial policies should consider business aspects without failing to defend the subordinate group of people in society. This paper served everyone in Central Java and others that had a primordial connection with this region. The paper stated

that it had to align with the relationship between editorial policy and the company's stakeholders, such as government, security officers, customers, advertisers, owners, banks, and others.

Aware of its history, this paper had positioned itself as a Central Java publication. It lives and grows together with the dynamics of people in Central Java. This paper lives in the middle of Central Java culture, with a marketing base in this region. Therefore, the strong point of news and editorial policy prioritized all matters and interests of the province.

The *Lebih Padat Lebih Segar Lebih Cerdas* contained 3 topics, including standard of pages performance, the guidance of writing, and tips, and therapy. The first topic exposed several criteria related to numbering in titles, raw numbers in title and sub-titles, maximizing columns, captions, features, interactive editorial rubric, infographics, author names, source, and author photography, as well as advertorials. The second topic explained more about the title (essence, efficiency, effectiveness, highlight), headlines, text content, captions, features, and infographics. The last one described the guidelines for reporters, editors, and lay outer.

Both of the internal editorial regulations did not mention anything related to the community explicitly. According to Editor in Chief of this paper, the community is mentioned explicitly as a tagline Adhesive of Central Java Community, which covers an extensive meaning. It includes social groups that develop Central Java sociologically.

Responding to these findings, the Editor in Chief stated that the internal regulations contained in the SM did not mention that aspect. This is because the definition in question applies to people outside Semarang and Central Java, as long as it is still within the people of Central Java. In this case, the Editor in Chief acknowledged that internal regulation in editorial matters was treated as a guideline to control their products. As a performance standard, it was used to serve news and information to the public. This is consistent with the additional statement from the Editor in Chief of SM Daily.

“As industrial products produced by journalists in their positions as reporters and editors, they must use the guidelines as performance standards to present news and information to the public. The handbook is essential as a basis of product standardization for the newspaper products to be curated by the audience.”

Related to the development of internal media regulations, the Consultant of Management explained that SM had not conducted detailed internal regulations on the media for long. In its context, media life is empirically carried out with guidance, and all departments are given instructions according to what is necessary. According to this opinion, new formal internal regulations are absent, especially in editorial matters, which consists of details about the community.

“When needed, the guidance on how business print media must be conducted in this paper is written. Now, it is only practiced empirically with clear guidance.”

The media should be managed by preparing an organizational plan. It is essential to formulate formal organizational goals and plans. It is used as a source of legitimacy, motivation and commitment, resource allocation, guidelines for action, the basis for decision making, and measuring standard performance (Daft, 2012).

Organizational goals are achieved effectively when everything related to this success is written in a formal internal regulation. It creates a shared understanding of all members of the organization about how to achieve their goals. Hence, Sadiq & Governatori (2015) explained that regulation is used to obtain all organizational members' compliance. Compliance is essential because, without it, all organizational goals cannot be achieved successfully. It ensures that business processes, operations, and practices align with a prescribed and agreed-upon set of norms. The needs of compliance decrease from the legislature and regulatory bodies,

standards, codes of practice, and business partner contracts. The biggest challenge is to combine the control objectives that cannot reduce rules and regulations with the business objectives and performances.

Serving the community as a new strategy may not be actualized by all the editorial department employees in the absence of explicit guidelines. As a basis of action, the new commitment to serve the local community should be mentioned explicitly in all documents related to editorial issues. Mentioning about society or marketing targets is a general term that describes their new area of service. It gives nothing to all employees to serve more to their actual communities. In contrast to this condition, Pearce II & Robinson, Jr. (2016) stated that the documents containing strategic ways would empower organizational competencies to defend problems and reduce rejection of changes.

Ideal Process of Developing Regulation Based on Community Interest

There is no ideal situation in processing information from top management to the bottom line. There was a different meaning of community in management. According to the Editor in Chief, the local paper defined community-based sub-culture in Java geographically, such as Kedu, Magelang which differ from the sub-culture of Muria, Pantura, Semarang, and other surroundings. Related to this matter, the Editor in Chief explained,

“They exist to serve the sub-culture communities by actualizing their services through rubrics that provide direct involvement, such as giving Banyumasan dialect, or written east dialect. They also use symbols to represent certain sub-cultures, such as *sopo iki* (who is this) for Semarang or *sopo leb iki* (who is this) for Muria. They try to enter directly into the nuance of their traditional readers.”

This local newspaper lacks the same meaning and fails to mention explicitly the community as the main target in the internal regulation. Therefore, it fails to recall what World Association Newspaper (WAN) said when reminding all the newspaper management not to exclude their reader community. This reminder was essential to be emphasized by all local newspaper leaders for them to survive in the new technology (Sularto, 2012).

A local newspaper, SM Daily is no exception, because it should manage the system independently and openly. To be more productive, the organization's system implemented in the media must be open to its environment. In line with this interpretation, the media's organizational context must have five components, including input, change process, output, feedback, and environment (Daft, 2012).

The input component is related to information, financial and human resources. The organization processes could change all the resources as an output, whether services or products. After producing the output, the organization would receive feedback from its internal or external stakeholders. All the components would be processed in a certain environment.

In this study, the local paper received input as information from its top leader and environment. There are new changes in the environment, such as new communication technology development. As a result, it inspires local paper's leaders to identify anything that might be used as an essential input. In this case, the local community and adaptation to current conditions are the input. The local leader needed to change their organizational orientation to suit the new condition. They viewed the existence of community as an essential factor that was useful as a survival tool for their paper. Therefore, the leader decided to emphasize the local community as a basic strategic orientation to survive in the future.

McQuail (2005) stated that a newspaper lacks good governance when its internal mechanism cannot define the meaning of the same community to be included in the paper's main target. The processes in editorial matters fail to fulfill the task of determining the community as desired by the top management.

For this reason, the strategic steps determined basically should be well communicated to all employees in each department. However, based on this research, there was a problem in the communication process, especially in the editorial department, because there was no local community in their internal regulation. There were different meanings of community among the editorial staff. Environment input could not be appropriately processed at the editorial management level due to the absence of community tracking in its regulation. As a policy, an idea to serve the local community was not well communicated in the editorial department. The editorial department translated the idea about different communities from the top leader. When the community's publication appeared, it seemed to be dwelling more on the advertising interest, such as the automotive community. However, there was no other community (Sunarto, Purbaningrum, et al., 2018).

Business to Community

Internal regulation on business matters might be found in Marcomm Strategy 2019, as well as Marketing Event and Promotion Plan 2019. In the first business regulation, only one out of the 13 strategies addressed community actualization. In the second business regulation, 11 out of 33 programs targeted communities especially. Based on the data, some ideas were applied by the local newspaper to engage with its community, including newspaper bundling to the community, QR Code, co-working space, and news serials of community.

Bundling is a practice of entering 2 or 3 products in separate products. It is the most flexible product strategy element because its composition is usually provided (Chao & Dardenger, 2013). Bundling provides discussion facilities and seminars to community members. Practically, the community should fulfill a certain percentage of its members to access the local newspaper's facilities. The community needs a place of communal interaction for this facility to fulfill their needs freely. Newspaper bundling supports community interaction directly other than through online.

QR is a matrix code or barcode with two dimensions created by a Japanese Company, Denso-Wave, in 1994. It is a technology that rapidly transmits information with quick responses. Many media companies in Europe had used QR Code technology. In Indonesia, *Kompas Daily* was the first media that used the code. Concerning newspapers, this code functions to connect between offline and online news. While printed news media is static and less interactive, online news is rich in content, colorful, manifold, and engaging.

Code application to the local paper fulfills the community's hopes of manifold and colorful news content. The public wants more news about their communities, and a limitation of pages often cannot meet this expectation. Therefore, the code solves this problem by putting it on each printed paper to access better and exciting news. The news is presentable in infographics. This service meets people's expectations and increases the reason for subscribing to this paper.

A shared workspace is a social group of people working individually, although they may share certain values and work together. It offers a free solution to isolation that may be experienced. A shared workspace must be paid for, although there are undoubtedly free places.

According to the Head of Research and Savills Indonesia Consultancy, Anton Sitorus, a shared workspace, is a solution to the needs of work locations and offices. The introduction of the workspace was

very aggressive and continues to expand in Indonesia. It was a sign that more people are needed to work in certain spaces (Ulfah, 2018) freely. Therefore, this new idea could enable the local paper to develop a close relationship with its communities. The workspace does not need a luxury place, but only a working desk and a chair, free Wi-Fi, as well as using air conditioning. The local paper may create a suitable system and provide the workspace to its communities. In this space, communities could access the old and new editions of the local paper. Furthermore, the communities could learn how to use data from the paper to support their work.

To engage with its communities, the local paper may provide regular serial news. In this way, the members could read about their community in the local newspaper. The local newspaper needs to fulfill its communities' hope of consuming regular news about their activities. This may increase the communities' engagement with the paper.

Community Award is an annual program that is conducted by the local paper. The program aims to develop a close relationship between the local paper and the community in Semarang. Many communities were involved in this program, and some of them emerged winners of the award. This program was effective enough to attract many local communities. During the award season, each community was published (Sunarto, Nugroho, et al., 2018).

This local paper recently created an award for village leaders (*Kepala Desa*). All the villages in Semarang City participate in this competition for the top position in the city. Every day, each village leader was to introduce the programs and innovations of their respective region to Semarang people. It was an effort of the local paper to develop community engagement in the region. This program was initiated by cooperation with the local government. All village leaders were enthusiastic about this competition, as evidenced by their publication in the local paper. The local people gave positive comments regarding their village leaders.

Business departments seem to be in line with Pearce II & Robinson, Jr. (2016), that the document with strategic ways would empower organization competencies to overcome problems. Programs that are relevant to community needs are created by explicitly mentioning the community. As a result, community engagement is realized at the end of the business processes.

CONCLUSION AND SUGGESTION

Conclusion

Internal regulation, as a manifestation of internal policy related to editorial matters, did not explicitly mention the existence of local communities. However, community existence was mentioned in internal business regulation. Community Award was a regular program held yearly to develop a close relationship between the local newspaper and its communities.

The local newspaper needs to improve its internal policy while processing input from its top leader. As an input, the actualization of a new idea needs to be followed by tangible action after well-documented. The actualization should be in a formal document as an internal regulation to guide all employees in all departments in achieving their strategic goals.

Socially, focusing on communities in internal media regulation is excellent guidance to other local or national media. This is because the rules are used as the organization's strategic planning for the media to determine short, middle, and long term goals. It unites all the units to collaborate and focus on their responsibilities to achieve organizational goals.

Suggestion

In the future, communities are to play a significant role in influencing its members' cognitive and affective behavior. Therefore, the local media

should direct more attention to the local communities to realize a better future economically. In this regard, further studies should focus on how local communities consume media content that serves them.

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