

Political Communication of Ulama on Social Media: Discourse Analysis of Ustadz Abdul Somad Lecture on YouTube in the 2019 Presidential Election

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ABSTRACT

Da'wah and technological advances are inseparable, but this is a foothold in the concept of contemporary da'wah that is easily accepted by today's society. The presence of new media is utilized by everyone who has political interests, from politicians, party members even to clerics to convey a politically weighted message. One of them is ustad Abdul Somad's discourse that uses new media to preach and package symbolically politically charged messages. In analyzing ustad Abdul Somad's political discourse on social media, especially YouTube, the author used the Norman Fairclough's critical discourse analysis theory to dismantle the practice of lecture discourse. The results of this study show that the discourse of Ustadz Abdul Somad lectures has political content that is discussed symbolically. The clarity of the symbol is part of the message of political communication because political communication is not only in verbal language but can be packaged with nonverbal language. Ustadz Abdul Somad on the political stage has the legitimacy to give a message that persuades the public of his choice because Ustadz Abdul Somad is not just a da'i but not apart from the social status that easily approaches and mobilizes the community. Therefore, the representation of symbols will form an identity, then the symbolic message delivered will be believed to be a political message because it is spoken in an election year. The discourse of Ustadz Abdul Somad's lectures could not be separated from the political content to influence the community packed with symbolic messages in his lectures.

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1. INTRODUCTION

Communication is a social interaction in the activities of human life that is inseparable in various fields, including in political activities, because the role of communication is very important. Media is a source of information that becomes a public reference to choose or determine a news story. Communication is common whenever and wherever because one of the principles of communication is to occur in the context of space and time. Because each communication event will certainly involve elements of communication to determine the effectiveness of communication, because in general communication emphasizes on efforts how to persuade as a form of the desired effect, meaning the communicator tries to convince people to want to do something desired (Morisan, 2013).

Da'wah and technological developments are inseparable, this is what is based on the concept of contemporary da'wah that is easily accepted by today's people so that people easily access or get religious information from the internet. When one does not have the opportunity to participate in lecture studies, then the best solution for the community is to listen to it through social media, because social media is considered as a forum that has discursive power in society (Tornberg, 2016).

The name Ustadz Abdul Somad is well known in the wider community for its indecision in preaching, footage, and full-video lectures are widely uploaded through YouTube channels and then disseminated again to other social media. Although many liked the style of lectures by Ustadz Abdul Somad, some refused and opposed his preaching. But behind it all, he continued to preach to various regions to the far corners and uploaded every activity and content of his lectures (Bambang, 2015).

While in this modern era, assumptions towards politics are inherent in the context of human life activities. Political presence is everywhere, even in the environment in which we live, conscious or unwilling or unwilling, that politics affects human life and changes the way people think both as individuals and as part of society. This political continuity from the beginning of man was born until the coming of death, although his life was not directly with the political frenzy that was so strange. As Aristotle said that politics is the master of science (Ali, 2009). In this case, not in the sense of science, but knowledge of politics is one of the keys to understanding the surrounding social environment. Because the political dimension for famous philosophers is that human existence is a fundamental dimension to influence other environments in human life.

Thus political communication is very urgent in the political message because political interests are made based on messages channeled through the media in communicating the policy of power (Nuryani, 2013). Political communication uses many concepts from the science of communication because communication develops earlier than political communication. Concepts such as communicators, messages, media, communion, and feedback are also used in political communication. Because political communication is the delivery of political information, which is oriented to the interests of the people. Because it is important to educate the public by building political awareness because the function and purpose of political communication is superstructure and infrastructure in the scope of the country with talks to influence the life of the citizen (Anwar, 2011).

History records that scholars were involved in politics since the time of the new order until now because the political campaigns of the clergy are not new in the politics of the country. Because ulama is a class of determinants and communicators who have the charisma to be heard and easily accepted by the public about the messages they convey. Because the legitimacy of the cleric is very strong, even the cleric is a role model, moral figure, and a person who is quickly trusted by the community. Therefore, with the presence of a clerical figure on the political stage, it is expected that the political stage becomes more moral, attaches importance to the interests of the people, and upholds the values of justice and humanity (Mu'nim, 2000).

In the era of democracy clerics increasingly exist to participate on the political stage, because politics is part of the teachings of religion, therefore every election most of the clerics are active in campaign activities for their chosen support. The presence of a well-known cleric in the country whose nickname is UAS, a cleric from Silo Lama, Asahan, North Sumatra, was born on May 18, 1977. Studied bachelor's degree at al-Azhar Cairo (Egypt) and completed his Master's degree at Daar al-Hadits Al-Hasania Institute, Morocco (Triantoro, 2019).

It has often been a discussion on social media over its support for Prabowo-Sandi, while the UAS has declared its existence neutral in the 2019 elections. UAS also expressly stated in a blatant way that he did not support Prabowo-Sandi on social media, even UAS hoped not to bring clerics in political interests. In critical discourse analysis, the author uses the Critical Discourse Analysis theory put forward by Norman Fairclough. Fairclough built a model that explains the discourse of a mix of linguistics and social and political thoughts that focuses on using language as a social practice or reflecting something). Critical discourse

analysis pays attention to and analyzes news text through words, grammar and metaphors in the text shown. One of the strengths of critical discourse analysis is its ability to dismantle ideological practices in the media (Munfarida, 2014). Media and discourse are two things that support each other. The existence of discourse depends on the media that surrounds it, and the media depends on the connoisseur and the user.

Several studies examine media and da'wah, especially on social media called YouTube. The study of the use of the internet for the benefit of da'wah makes the internet a supporting media platform in preaching so that it can be packaged in a more interesting and interactive (Nurdin, 2014). Another study that discusses the concept of da'wah and the role of social media related to the essence and methods shows that social media is considered effective to be used as a means of da'wah (Sumadi, 2016). While the study of the development of da'wah strategy through the internet media shows the development of da'wah strategy conducted through the internet should be planned as much as possible with supporting institutions that work professionally. The use of the internet as a medium of da'wah is carried out in order to answer the breadth of information that develops in line with the development of the times and technology (Sirajudin, 2014). Furthermore, some writings that discuss about da'wah (Budiantoro, 2017), the internet (Yoga, 2015), social media (Pardianto, 2013), and religion (Huseina & Slamab, 2018).

In another study also that discussed the role of kiai politics in the 2019 presidential election stated that participation in practical politics can have implications for a better political situation. The thing mentioned is also the role that kiai has is inseparable from the social status that he has in the community. The status then led kiai success in approaching and mobilizing the masses to support the choice held by kiai (Ubaidillah Assiddiq, 2020). From the above presentation, the object of analysis in this paper is how the discourse of Ustadz Abdul Somad's lectures in the political context on Social Media (YouTube) in the 2019 election.

2. RESEARCH METHOD

This study uses qualitative methods that are descriptive about the role of the media in the content of Abdul Somad's lectures. This study used a theoretical review of critical discourse analysis from Norman Fairclough. Where critical discourse analysis has criteria such as subjective with an analytical attention point on the interpretation of a text, participatory that prioritizes comprehensive, contextual, and other analysis (Eriyanto, 2015). In this study, the authors analyzed media related to YouTube content about Abdul Somad lectures as primary data used, then secondary data i.e. books, journal articles and writings relevant to the discussions raised by the authors in this study (Hasan, 2002).

3. RESULTS AND DISCUSSION

3.1. Ustad Abdul Somad and YouTube as New Media

Ustadz Abdul Somad was born in Silo, Asahan-North Sumatra on Wednesday, May 18, 1977 AD. In addition to being a da'i, he was also a lecturer at Sultan Syarif Kasim State Islamic University Riau. Briefly, ustadz Abdul Somad's intellectual journey started from sd al-Washiliyah in 1990, Madrasah Tsanawiyah Mu'alimin al-Washiliyah Medan in 1993, Madrasah Aliyah Nurul Falah graduated in 1996, and bachelor's degree in al-Azhar Egypt, he was one of 100 people who received scholarships from the Egyptian government at al-Azhar University, and he continued his second degree at Dar al-Hadis al-Hassania Institute, Kingdom of Morocco in 1998 with a scholarship from AMCI (Agency Marocaine Cooperation International) (Arung Triantoro, 2020).

Ustadz Abdul Somad is a figure known in public because of his knowledge and in his insemination in giving lecture materials, ranging from religious issues, and also discussing nationalism and various current issues that are being discussed in society. Ustadz Abdul Somad actively gave lectures in various regions of Indonesia, not only that his lectures also circulated widely on social media in the form of YouTube, which increasingly made his name popular, his intelligent figure with a simple style made Ustadz Abdul Somad much liked by worshippers and the public (Triantoro, 2019).

Technological advances give birth to a whole new kind of thing for human civilization. One of the works of the technological movement is the internet. Internet network as a new media network significantly changes the mindset and behavior of public communication. one of them is by meeting the needs of audio-visual information. YouTube is a site that allows you to watch a collection of videos uploaded from all over the world and can be watched anywhere as long as you are connected to the internet (Young Chwe, 2000). Before the presence of YouTube, people only enjoyed audio-visual information through television. The presence of television as a mass media has the highest penetration power among other media to sneak into the realm of private, family, even society.

But YouTube's presence has beaten television as the most commonly used medium of information by the public. Because the internet network on YouTube offers a variety of sources of information that are

more religious than television. In addition, YouTube has more penetration power to be present at every moment of people's lives. This indicates that the frequency network has been defeated by the internet network is becoming the most consumed information medium of society (Allan, 2007). Therefore, YouTube opens the opportunity for anyone to convey the source of information with a variety of videos provided whether it is scholars, academics, politicians, or anyone with various motives of the message delivered.

YouTube as a new media refers to contents that can be accessed anytime and anywhere on any digital device and has the ability to do interaction between information providers and permanent as well as the possibility of creative participation from various parties. This is of course inversely proportional to the notion of mass media which seeks to disseminate information simultaneously to various groups, but it is not possible for participation from parties other than the source who distributes information (Bruno & Dariusz, 2014).

3.2. Ustadz Abdul Somad's Discourse on the Political Stage in New Media (YouTube)

Political communication is not only about political parties, or legislative and executive government agencies. Whoever they are or communicators who provide information about matters that contain the political weight, be it academics, observers, even ustadz or clerics' have authority in influencing public attitudes. Political messages can also be delivered by speaking both verbally and nonverbally, of course with the support of electronic media such as movies, radio, television, video, and even the internet, especially with the presence of new media such as Instagram, Twitter, YouTube and WhatsApp (Umar & Hafid, 2016).

Therefore, to see the discourse of Ustadz Abdul Somad's lecture on New Media (YouTube) in a political context, researchers conducted a critical discourse analysis from Norman Fairclough on the discourse of political content lectures Ustadz Abdul Somad. This study looked for YouTube content that contained the content of Ustadz Abdul Somad's lectures during the 2019 Presidential Election. There is some YouTube content that deals with research objects and then the author performs an analysis on that content.

The first content, coinciding on February 5, 2019, when Ustadz Abdul Somad gave a lecture to the congregation about the creed, then practiced in the language of symbols using one finger and he directly discussed it to the congregation with a symbolic message that the creed is not by using two fingers but one finger, meaning the packaging of the lecture Ustadz Abdul Somad conveys a political message symbolically to provide stimulus to the congregation, and the pilgrims also understood what was conveyed symbolically by Ustadz Abdul Somad so that there was reciprocity as the worshippers said a two-finger greeting. Then Ustadz Abdul Somad replied by saying I am not a political person, not a party person, I am not a person of the order but I am purely a da'i. However, critical discourse analysis reveals that the message conveyed symbolically is political.

The second content, coinciding with April 13, Ustadz Abdul Somad was greeted with a two-finger greeting by worshippers and students when he arrived at the place he would fill the lecture at Mustafawiyah Purba Baru Mandailing Natal North Sumatra, and the contents of the lecture Ustad Abdul Somad talk about compassion, Ustad Abdul Somad said that fileih affection is not because of wealth, then he asked the worshippers if anyone came today because given sembako, did anyone come today because of the letter of the land, did anyone come today because given a card, then Ustad Abdul Somad affirmed that we are dear and came here because of God while raising his left hand and playing two fingers, then he continued the talk with the expression we are friends because the treasure will perish, we are friends because of the power before coming to KPK, but we are friends because Lailahaillallah until it reaches mahsyar. Packaging messages or text is delivered symbolically by raising the left hand with two fingers so that the public responds with the term two-finger greeting.

4. CONCLUSION

Based on the analysis of critical discourse there are several points that the author wants to describe, among others, the message of political communication Ustadz Abdul Somad when delivering his talk is packed with symbolic languages to influence the community. Political communication has an important function in fighting for political interests because the

communication style is very influential towards the delivery of information. And the presence of new media easily everyone conveys the source of information with a wide variety of well-provided videos.

The discourse of Ustadz Abdul Somad's lectures influenced the political message by using symbols to the community because the reproach of his lectures tended to give political things that are packed with symbolic language so that there is reciprocity in society. the message is understood by the public to give a two-finger response as a way to communicate it with the language of the symbol. Therefore, the political attitude of Ustadz Abdul Somad was explained for his choice of one of the candidates to campaign in his talk.

In addition, it is not separated from the political tendency that the authority of Ustadz Abdul Somad has a strong legitimacy to convey various information or messages of his lectures whether it contains about religion, social or political content. This is critically dismantled in the analysis of critical discourse to see text or messages that are verbal or nonverbal to what is conveyed by a person. So, the lecture ustadz Abdul Somad in the election year 2019, in addition to being a da'i with uniqueness and straightforward language in conveying but not separated from the political to provide stimulus to the congregation using symbolic language. Because political communication is not only sourced from politicians, party leaders but to anyone who has the right to convey a politically weighted message not only with verbal language to convey it but can also be packed with nonverbal language to communicate what is conveyed.

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