

TITLE PANEL :
MEDIATIZATION OF ISLAM: IDENTITY, AGENCY AND REPRESENTATION

CHAIR:

Meinarni Susilowati-UIN Maulana Malik Ibrahim Malang Email :
meinarni.susilowati@uin-malang.ac.id

DISCUSSANT:

Martin Slama (Austrian Academy of Science) (martin.slama@oeaw.ac.at)

PANELISTS:

Teuku Zulfikar (UIN Ar-Raniry Banda Aceh)
(teuku.zulfikar@ar-raniry.ac.id)

Achmad Munjid (Universitas Gadjah Mada Yogyakarta)
(Achmad.munjid@ugm.ac.id)

Wahyuddin Halim (UIN Alauddin Makassar)
(wahyuddin.halim@uin-alauddin.ac.id)

Muhammad Adlin Sila (UIN Syarif Hidayatullah, Jakarta)
(muhammad.adlin@uinjkt.ac.id)

PANEL DESCRIPTION

In the last few decades, mediatization of religion has disruptively shifted positions and functions of religious institutions. New Normal phase increases the accessibility of online resources which become primary sources of religious information and issues. When the religious contents are diffused with popular elements, the online resources may transform into ‘banal religion’ which changes face of Islam representation which is ideologically constructed, and later widely produced and consumed. In a similar vein, as online resources become social and cultural landscape for moral and spiritual landmarks, representations of Islam identity also critically changes. The young Muslims as the digital natives, experience such transformation, especially within academic contexts. They are projected into online academic lens which uniquely frame their contested identity representation. The Muslim youth is also positioned into ‘moderation boundary’ on their religious activities in their university environments. Furthermore, Islam representation on online media may lead to depersonalized authority of religious institution, which is no longer as the sole agency and representations of a religion. The authority is getting restricted for delivering guidance and relation between religious authority and their *ummah* is getting eventually weakened. Sadly, this situation limits the opportunity of female religious authority to take a part on virtual community which can potentially connect their existence with much wider audiences. Accessibility to perform on online public sphere is more restricted. These facts portray the dynamic (re)positioning of the agency of religious authority. Surprisingly, online media intensively broadcast female

as significant actor who plays pertinent roles for executing terrorism. However, female is still glaringly framed within their domestic roles which are strongly associated with less independent positions. These multiple views complement each other for proposing a more rounded picture on mediatization of Islam in Indonesia. Such a comprehensive research grants the papers of this panel for international publication. Considering the potential contributions of investigating how

mediatization of Islam reconstructs Muslim identity, agency and representation, this panel is worth presenting.

PANEL MEMBERS & ABSTRACTS

CONTESTED IDENTITIES: BEING YOUNG AND MUSLIMS IN MAINSTREAM MEDIA

T. Zulfikar-*UIN Ar-Raniry Banda Aceh*

Email: teuku.zulfikar@ar-raniry.ac.id

Identity construction has been the subject of scholarly work in the past few decades; it in fact reaches its popularity in the current times. Research has revealed that identities are multiple and shifting; it is fluid and hybrid as well. This is so since factors shaping one's identities are multiple. Ways people perceive themselves and are perceived by others are two important factors, among others leading to identity construction. For example, Muslim communities in the West, especially their youth have been headlines in many mainstream media in the West. They have been depicted as invisible in some media and are seen as insignificant others, in fact the fact that those Muslim communities have played significant role within the mainstream societies. This study is a systematic literature review on being young and Muslim as portrayed in mainstream media. Over 100 articles published in reputable journals in the past two decades, 2000-2020 were carefully and systematically reviewed and scrutinized to identify common themes on ways of media's representation of Muslim youth. These articles were traced through Springer Link; Science Direct; Taylor & Francis Online; Sage Publication; and also Google Scholar. The reviewed literature reveals that stereotypes have been a common feature in the report of Muslims in media. As a result, Muslims' identity is often times linked with terrorism, oppression, and other such evil attributes (Aly& Walker, 2007; Dunn, 2001; Dunn, Gandhi, & Burnley, 2001; Gabriell, 2004; Ho, 2007; Hussein, 2004; Kabir, 2007; Kuhn, 2007; Poynting& Mason, 2006). Constant negative depictions of Muslims through various sources, especially the media (Bouma, Daw, & Munawar, 2001; Brown, 2006; Kabir, 2006; McAulife, 2007) in a way shape Muslim identity, and thus the term terrorist, tyrant and other negative attributes are attached to Muslims all over the world (Islam, 2005). This suggests that self-others' conception will influence one's identity construction. Ways Muslim view of themselves and how they are viewed by others will shape their ways of being Muslims. Ways of self-perception and as perceived by others are vital in the construction of identity (Duderija, 2008; Marranci, 2008)

Keywords: *identity contestation, online media, young Muslims.*

Text, Context and Pretext: The Qur'anic Controversy in 2016 Jakarta Election and Muslim-Christian relations in Indonesia

Achmad Munjid, Universitas Gadjah Mada

Email: achmad.munjid@ugm.ac.id

The ups and downs of Muslim-Christian relations in Indonesia as the largest majority Muslim country have attracted significant academic interests from various disciplines especially in relation to the issue of Islam, democracy and identity politics. This paper seeks to explain the controversy over the text of al Maidah verse 51 of the Qur'an within the context of Muslim-Christian relations in specific reference to religious blasphemy as the pretext for anti-Christian sentiment hotly debated during the 2016 Jakarta election. I will discuss the controversy against the background of the “unfinished businesses” in the Indonesian history such as the removal of the “seven words” of the Jakarta Charter, the 1950s parliamentary deadlock, the 1959 presidential decree, the 1965 communist massacre, the New Order's politics of religion and their consequences on the nature of interfaith relations after the 1998 Reform, especially between Muslims and Christians as the two largest religious communities. Focusing on the different interpretations of the word “awliya” offered by two leading Muslim scholars, Hamka and Quraish Shihab, and how the interpretations were spun during the Jakarta gubernatorial election by supporters of the two competing candidates, one Muslim, one Christian, this paper will also analyze how and why Islamic populism attracts more followers among the Indonesian Muslim middle class in urban areas since the 1990 re-Islamization and 2000 conservative turn. The role 1965 blasphemy law and the wide use of social media will be highlighted as important factors that make political galvanization worse and thus pose more challenging problems in Muslim-Christian relations.

WOMEN, CHILDREN AND THE INTERNET:HOW THEY ARE RECRUITED THROUGH SOCIAL MEDIA AND INVOLVED IN TERRORISM?

Muhammad Adlin Sila-UIN Syarif Hidayatullah, Jakarta

Email : muhammad.adlin@uinjkt.ac.id

A family of six, including the mother and her two daughters – aged 9 and 12, blew themselves up and caused a wave of blasts targeting three churches in Indonesia's second city of Surabaya in 2018. At least 13 people died in the deadliest bombing in Indonesia since 2005. This would be the first time children

have been used in a terrorist act. The father is reportedly linked to Jamaah Ansharut Daulah (JAD), an Indonesian group that has been reported as linked to the 2018 Surabaya bombings. The incident showing the involvement of women and children in terrorism in Indonesia has sparked media coverage nationwide. Previously, the relationship between the media and terrorism has been studied by many scholars. The media attention toward terrorist acts (targeting civilians including women and children) increases perceptions of fear of terrorism. In democratic countries, terrorist organizations depend on the open media systems to spread their messages. As this paper shows, the women and children are increasingly becoming the main target to become suicide bombers as they can approach their target more easily. By conducting online ethnography on JAD branch in Bima, Indonesia, I argue that social media platforms such as YouTube, Facebook, Twitter, IG or Instagram, and WhatsApp have been used by the group to spread their message. Online ethnography is called as such because I used online research method for this study through computer-mediated social interaction. I already made contacted with members of JAD in Bima before the Covid-19 outbreak. Due to the Covid-19 outbreak, I used online research to collect more document, to do online observation and online interview through WhatsApp and email. This includes observing messages, posts and videos uploaded in their social media platforms. Overall, this study aims to examine; first, why do the terrorist groups take social media tools to broad dissemination of their messages? Second, what efforts have been made by the Indonesia government and civil society organizations (NU and Muhammadiyah) to hinder the use of social media by terrorist groups; and third, how effective is the government in censoring social media sites of the militant groups. To conclude, women and children are seen as vulnerable subjects who may be more easily controlled by terrorist groups through social media. The Internet and social media can be regarded as highly powerful means of propaganda by the terrorist groups to spread radicalization messages which intentionally result in violence in targeting civilians.

Keywords: internet and social media, terrorism, women and children terrorists

**WHEN PESANTREN GOES ONLINE DURING THE PANDEMIC
COVID-19
(AN ANALYSIS OF THE STREAMING OF PENGAJIAN KITAB KUNING
IN PESANTREN AS'ADIYAH ON INTERNET MEDIA PLATFORMS)**

Wahyuddin Halim-*UIN Alauddin Makassar*
Email: wahyuddin.halim@uin-alauddin.ac.id

The use of various digital media among pesantren (Islamic boarding school) community in Indonesia to share and expand its religious preaching to a broader

scope of audiences has been a common phenomenon since at least the last two

decades. Religious lectures, talks, sermons and other forms of religious speeches delivered by religious preachers from pesantren and other religious institutions, can now be easily accessed on various digital media platforms such as Youtube and Facebook, either in live streaming format or, in most cases, recorded. What is new within the pesantren community, particularly during the pandemic Covid-19 outbreak, is the use of social networking sites such as Facebook and video hosting sites such as Youtube to share their very specific model of religious teaching session; that is, the reading (also translating and explaining) of classical Arabic textbooks (I. kitab kuning) on religious knowledge instructed by a religious teacher or Kiyai and around whom students sit on the floor, holding, reading and taking notes on the same textbook (I. pengajian kitab, A. halaqa, J. bandongan). The purpose of this paper is to analyse the purpose, specific nature and effect to virtual communities of this online engagement of Pesantren As'adiyah since the outbreak of pandemic Covid-19 which has restricted most learning activities within the pesantren and other education institutions in Indonesia and worldwide. Located in the city of Sengkang, Wajo, South Sulawesi, Pesantren As'adiyah was established in 1930, making it one of the oldest and today still the largest pesantren in South Sulawesi in terms of number of enrolments. Short term research for this paper was conducted through offline analysis of the contents of the pesantren's official Facebook page and Youtube account on which its online pengajian kitab programs are shared or live-streamed. A series of digital interview through Facebook and Whatsapp chats were also conducted with several leaders, teachers, preachers and students of the pesantren. The findings of this research include the following: (1) pesantren's sharing of pengajian kitab programs on internet media platforms is particularly intended to pesantren's students who are away from pesantren due social mobility restriction as well to benefit other people who may eager to learn from this system of learning religious knowledge without necessary becoming a formal pesantren student (A. mustami'); (2) there are certain modifications made by this pesantren in the way and duration to teach the textbooks for online performance as compared to that given in normal learning setting; (3) to what degree this online pengajian kitab has had an observable effect, benefit or influence on both pesantren students and wider learning communities is still to be explored since it has just been started since around early June 2020.

Keywords: pesantren, pengajian kitab, virtual learning community

SHORT BIOGRAPHY OF THE CHAIR AND THE PANELISTS

Chair

Meinarni Susilowati, Associate Professor. She has been intensively worked on sociolinguistic study which deals with youth language and identity, online communication, and religiosity. Her works have been widely disseminated into academic forum with international audiences. ORCID ID : <https://orcid.org/0000-0002-5502-6094?lang=en>
Scopus author ID : 57217143047

Teuku Zulfikar, Associate Professor. His research interest includes education governance, education management, leadership, pedagogy and cultural studies, youth and religious identity, language teaching and also ethnographic studies. He has published widely in the field of education and social science.
Scopus author ID : 56233694800

Achmad Munjid, Associate Professor. His research interest includes Muslim-Christian relations, freedom of religion, religious pluralism and tolerance, religious fundamentalism, secularization, religion and violence, trauma and memory, death and dying, and world literature. His forthcoming book (co-authored with Lindy Backues of Eastern University, PA), *Deep Listening, Deep Respect: Authentic Friendship as the Basis for Interfaith Understanding*
ORCID ID: <https://orcid.org/0000-0003-0144-5434>
Scopus ID:

Wahyuddin Halim, Associate Professor. His current research focuses on religious education institutions, Islamic organizations, and digital engagement and divide among religious community in Eastern Indonesia. His publications deals with pesantren community's engagement on social media, fragmentation of Islamic organizations in South Sulawesi, and the Arabization through Islamization in the twentieth century South Sulawesi.
ORCID ID: <https://orcid.org/0000-0002-9107-3832>
Scopus ID: 55794984400

Muhammad Adlin Sila, Research Professor. His main research deals with the sociological economy in Jakarta and Aceh, and anthropologic works on Muslim in eastern areas of Indonesia. His book entitled "Being Muslim in Indonesia: Religiosity, Politics and Cultural Diversity" was published by Leiden University Press in 2021. He is the recipient of the ANU Indonesia Project-SMERU Research Institute grant with Greg Fealy (ANU) for the period of 2018-2019.
ORCID ID: <https://orcid.org/0000-0003-1657-1628>
Scopus ID: 57202304020