

# Violence in online media and its implication to Islamic education of Indonesia

Abdullah Aly

*Universitas Muhammadiyah Surakarta, Indonesia*

*E-mail: aa130@ums.ac.id*

Muhammad Thoyibi

*Universitas Muhammadiyah Surakarta, Indonesia*

*E-mail: mthoyibi@gmail.com*

*DOI: 10.18326/ijims.v10i1.177-198*

## Abstract

This article focuses on two aspects. In aspect one, the focus is on the response of online media to the issues of violence in Indonesia, especially Suara Muhammadiyah Online and Nahdhatul Ulama Online. In aspect two, we recommend that the results of this study be the basis for developing Islamic education in Indonesia. Data collection was conducted by document study on texts of Suara Muhammadiyah Online as well as Nahdhatul Ulama Online, especially the issues of violence in Indonesia. The data were analyzed using discourse analysis and social semiotics model as suggested by Halliday, M.A.K. The study found that Muhammadiyah and NU had the same response to the issues of violence in Indonesia as social problems, which should be denied. Both reject any form of violence, although they differ in the types of violence and the reasons for the rejection of violence cases in Indonesia. Furthermore, the results of the study recommended selecting both teaching materials and

learning methods. Both were the opinions of Ibn Miskawayh and Naquib al-Attas and were further offered as a strategy to reduce the cases of violence that have occurred in Indonesia.

Artikel ini fokus pada dua aspek: fokus pertama pada tanggapan media online terhadap isu-isu kekerasan di Indonesia, terutama Suara Muhammadiyah Online dan Nahdhatul Ulama Online; fokus kedua adalah pada rekomendasi bahwa hasil penelitian ini menjadi dasar untuk mengembangkan pendidikan Islam di Indonesia. Pengumpulan data dilakukan dengan studi dokumen teks-teks Suara Muhammadiyah Online serta Nahdhatul Ulama Online, terutama yang terkait dengan masalah kekerasan di Indonesia. Data dianalisis dengan analisis wacana yang menggunakan model semiotika sosial Halliday, M.A.K. Studi ini menemukan bahwa Muhammadiyah dan NU memiliki respons yang sama terhadap masalah kekerasan di Indonesia sebagai masalah sosial yang harus ditolak. Keduanya menolak segala bentuk kekerasan, meskipun mereka berbeda secara rinci mengenai jenis kekerasan dan alasan penolakan terhadap kasus kekerasan di Indonesia. Selanjutnya, hasil penelitian merekomendasikan memilih bahan ajar dan metode pembelajaran yang dikemukakan oleh Ibn Miskawayh dan Naquib al-Attas dan selanjutnya ditawarkan sebagai strategi untuk mengurangi kasus-kasus kekerasan yang terjadi di Indonesia.

**Keywords:** *Online media; Mainstream Islamic organization; Violence; Islamic teaching materials*

## **Introduction**

In today's information era, mass media play an important role in the life of modern society, including Indonesian society. Most Indonesians have media literacy. Theoretically, the mass media were often used for socialization and messages that deal directly with the wider community.<sup>1</sup>

---

<sup>1</sup>Jalaluddin Rahmat, *Psikologi Komunikasi*, Bandung: PT Remaja Rosda Karya, 2011, 1. See also, Dewi Juni Artha, "Pengaruh Pemilihan Tayangan Televisi terhadap Perkembangan Sosialisasi Anak", *Jurnal EduTech*, vol. 2 no. 1 (2016), 20.

In daily practice, mass media in Indonesian society—at the individual, group, social organization, as well as political and government level—were often used to disseminate new ideas, responses, comments, policies, and new rules in society. The types of media that have been used for the socialization of the abovementioned ideas were electronic media, print media, and online media. The growing online mass media in Indonesia were Suara Muhammadiyah Online, Nahdhatul Ulama Online, Republika Online, Detik.com, Kompas Cyber Media, and Viva.co.id.<sup>2</sup>

One of the issues that have caused significant attention from the media lately were the issues of repeated violence in Indonesia. Violence cases in Indonesia and even in many developing countries are now recognized as a social problem that concerns many stakeholders. It is said to be a cause for concern because this case of violence not only happens in the family environment,<sup>3</sup> but also occurs in schools,<sup>4</sup> universities,<sup>5</sup> communities, workplaces,<sup>6</sup> and even in the mass media.<sup>7</sup> In terms of form, the cases of violence are grouped into four forms of violence, namely physical violence,<sup>8</sup>

---

<sup>2</sup>Satrio Arismunandar, “Perkembangan Terkini dalam Industri Media dan Hubungannya dengan Kurikulum Ilmu Komunikasi di Perguruan Tinggi”, *SCRIPTURA*, vol. I no.1 (2007), 41-42.

<sup>3</sup>See Diogo Lamela, et.al., “Typologies of intimate partner violence-maternal parenting and children’s externalizing problems: The moderating effect of the exposure to other forms of family violence”, *Child Abuse & Neglect*, Volume 81 (2018), 60-73.

<sup>4</sup>See Yusnanik Bakhtiar, “Kebijakan Hukum Pidana dalam Penyelesaian Kekerasan *Bullying* di Sekolah”, *LEGITIMASI*, vol. VI, no. 1 (2017), 114-127.

<sup>5</sup>Patricia Pihl, et.al., “Violence prevention in special education schools – an integrated practice?”, *Research in Developmental Disability Journal*, Volume 77 (June 2018), 87-97. See Fadhilah Syakirah and Ahmad Rudy Fardiyan, “Kekerasan Verbal Mahasiswa Senior Terhadap Mahasiswa Junior dalam Relasi Intersubjektif”, *Jurnal MetaKom* vol. I, no. 1 (2017), 39-52.

<sup>6</sup>Igor Portoghese, et.al, “Fear of future violence at work and job burnout: A diary study on the role of psychological violence and job control”, *Burnout Research* 7 (2017), 36-46.

<sup>7</sup>See Sigit Surahman, “Fenomena Berita Kekerasan di Media Televisi: Perspektif Teori Kultivasi”, *Jurnal Lontar*, vol. 4 no. 2 (2016), 31-42.

<sup>8</sup>See Sigit Surahman, “Fenomena Berita Kekerasan ...”, 31-42.

psychological violence,<sup>9</sup> sexual violence,<sup>10</sup> and economic violence.<sup>11</sup>

From the point of view of the source, the violence is personal and structural. If the subject of violence is perpetrated by an individual, it is directly referred to as personal violence derived from a violent human character.<sup>12</sup> Meanwhile, if the perpetrators of the violence are not visible, they are called structural violence and are the result of exploitation, repression, social injustice, structural poverty, ecological imbalances, threats, and fear.<sup>13</sup>

The case of violence reported by the mass media has attracted the attention of many researchers in Indonesia and various countries around the world. A myriad of studies related to violence in the mass media were done by Christian Wulff in 2007,<sup>14</sup>

Haimanti Bhattacharya in 2016,<sup>15</sup> and Yihong Yuan, et al., in 2017.<sup>16</sup> Additionally, research on violence has also been linked to online media and social media. An example of research in this field was done by Desmond

---

<sup>9</sup>Andrés Moya, "Violence, psychological trauma, and risk attitudes: Evidence from victims of violence in Columbia", *Journal of Development Economics*, Volume 131 (2018), 15-27.

<sup>10</sup>Alexa Martin-Storey, et.al., "Sexual Violence on Campus: Differences Across Gender and Sexual Minority Status", *Journal of Adolescent Health*, Volume 62, Issue 6, (2018), p. 701-707.

<sup>11</sup>Sunarto, *Televisi, Kekerasan, dan Perempuan*, Jakarta: PT Kompas Media Nusantara, 2009, 56.

<sup>12</sup>Bewket Tiruneh Tadesse, et.al., "High incident of interpersonal violence in Northwest Ethiopia: A cross-sectional study", *International Emergency Nursing*, Volume 23, Issue 3 (2015), 213-217.

<sup>13</sup>Sunarto, *Televisi, Kekerasan ...*, 58.

<sup>14</sup>Christian Wulff, "Violence and mass media: are laws and regulation effective", *International Journal of Hygiene and Environmental Health*, Volume 210, Issue 5 (2007), 547-550.

<sup>15</sup>Haimanti Bhattacharya, "Mass Media Exposure and attitudes toward spousal violence in India", *The Social Sciences Journal*, Volume 53, Issue 4 (2016), 398-416. See also, Nova Yuliati, "Televisi dan Fenomena Kekerasan Perspektif Teori Kultivasi", *MEDIATOR*, vol. 6, no. 1 (2005), 159-166.

<sup>16</sup>Yihong Yuan, et.al., "Exploring inter-country connection in mass media: A case study of China", *Computers, Environment and Urban Systems*, Volume 62 (2017), 86-96.

Upton Patton in 2013,<sup>17</sup> and Kristin A. Dalope, et al. in 2018.<sup>18</sup>

The results of their research indicate the rise of violence in the mass media, print media, electronic media, and online media as an interesting social issue to be examined. These studies provide important data on violence cases.

Furthermore, cases of violence in Indonesia as well as in other countries of the world also occur in the cyber media both through websites and social media. Violence cases against Indonesian children triggered by social media and the Internet amounted to 322 cases in 2014. Two years later, in 2016, the Indonesian Child Protection Commission (KPAI) reported that there was a surge in cyber-based crimes amounting to 414 cases. The forms of crime are violence, bullying, pornography, hate speech, and terrorism. Especially for children exposed to radical ideology and terrorism reported KPAI, there are 180 cases. For the sake of safety and the future of children, parents need to be aware of the virtual world, by monitoring the smartphones used by their children.<sup>19</sup>

Some of the results above confirm that the existence of the media has great implications for the life of the Indonesian nation with the impact getting bigger in terms of quality and quantity. On the other hand, the results from a number of studies above still placed emphasis on print media, such as newspapers, and electronic media, like television. This means that field evidence confirms that the issue of violence in various countries including Indonesia remains a great opportunity for further

---

<sup>17</sup>Desmond Upton Patton, "Internet banking: new trends in social media, gang violence, masculinity and hip hop", *Computers in Human Behavior*, Volume 29, Issue 5 (2013), A54-A59.

<sup>18</sup>Kristin A. Dalope, et al., "Digital Media Use and families: Theories and Strategies for Intervention", *Child and Adolescent Psychiatric Clinics of North America*, Volume 27, Issue 2 (2018), 145-158.

<sup>19</sup>Asrorun Niam Sholeh, "KPAI: Kekerasan oleh Ibu, Cyber Crime, dan Terorisme Anak Meningkat di 2016", <https://news.detik.com/berita/d-3378910/kpai-kekerasan-oleh-ibu-cyber-crime-dan-terorisme-anak-meningkat-di-2016>, accessed 8 January, 2018.

investigation. As a follow-up, this research was conducted on the online media of mainstream Islamic organizations, namely Suara Muhammadiyah Online and Nahdhatul Ulama Online.

Both online media outlets were the official media of mainstream Islamic organizations in Indonesia, namely Muhammadiyah and Nahdlatul Ulama (NU). Seeing cases of phenomenal violence in Indonesia certainly cannot be separated from Muhammadiyah and NU. Both Islamic organizations in Indonesia have members and business charity spread all over Indonesia, both in rural and urban areas; so they were worth mentioning as the two largest Islamic organizations in the world. From the side of the charity of their efforts, both were equally engaged in the field of da'wah, education, health, and community services that were needed both by Muslims and the people of Indonesia as a whole. This fact was certainly reasonable if every second movement of Islamic organizations gets attention from digital and non-digital mass media. For researchers, both Islamic organizations were very interesting cases to be examined for the existence and contribution to the aspect of da'wah, education, health, and services to the community. The focus of this study is directed to two studies, namely, online media response of mainstream Islamic organizations to the issue of violence in Indonesia, and the implications of online media response of mainstream Islamic organizations to the issue of violence for Islamic education in Indonesia.

### **Muhammadiyah's response to violence**

Muhammadiyah has a firm attitude toward various cases of violence in Indonesia. This assertiveness of Muhammadiyah is voiced through its official website, Suara Muhammadiyah Online. At least seven editions contain the Muhammadiyah's rejection of cases of violence in Indonesia. Broadly speaking, Muhammadiyah responded to three forms of violence that occurred during this time, namely: the case of school hazing and

bullying, cases of vigilante action, and the attitude and action to impose the will on others. Table 1 illustrates the production of texts expressed by Suara Muhammadiyah Online in relation to the assertiveness of Muhammadiyah's attitude toward cases of violence in Indonesia.

**Table 1. The field of discourse in texts of Suara Muhammadiyah Online**

Component of Social Semiotics	Text evidence
The field of discourse	<p>“Refuses to bully in school”</p> <p>“Bullying action will make students less confident”</p> <p>“In school, there is still the practice of hazing and bullying”</p> <p>“Post complaint as a means of defense for students who get bullying”</p> <p>“Members of PP IPM need to take an important role in promoting non-violence education”</p> <p>“The act of vigilante any reason should not be done by society or community organization”</p> <p>“They lose the meaning of life to find meaning by being perpetrators of terrorism and other forms of violence”</p>

**Source:** Processed by authors of SM Online of various editions using the field of discourse.

Table 1 explains that the discourse produced by “Suara Muhammadiyah Online” related to discourse field component is about the case of violence in Indonesia responded by Muhammadiyah and includes hazing, bullying, vigilant, and imposing the will on others. The most widely received response from Muhammadiyah is the case of school hazing and bullying. Seen from the text evidence, there are negative statements regarding the cases

of violence that are still rife in Indonesia, which are expressed descriptively and indirectly by “Suara Muhammadiyah Online.” This means that the position of “Suara Muhammadiyah Online” is very clear, ie they refuse cases of violence that occurred in Indonesia, either explicitly or subtly.

Meanwhile, the source or tenor of discourse found in this research is 7 people. Of these people are: two people as central leadership of Muhammadiyah, a person as a regional leader of Muhammadiyah Lamongan, a person as women and human rights activist, and 3 people from the academic community of SMA Muhammadiyah 10 Gresik Kota Baru. They are Haedar Nasir (General Chairman of PP Muhammadiyah), Abdul Mukti (General Secretary of PP Muhammadiyah), Akbar Irvan Saifullah (Chairman of IPM Lamongan), Valentina Sri Wijayati (Female Activist and Human Rights) Isa Iskandar (Headmaster of SMA Muhammadiyah 10 Gresik), Ahmad Fauzul Akbar (Student Class XI SMA Muhammadiyah 10 Gresik), and Ade Bagus I (student SMA Muhammadiyah 1 Babat Lamongan). The seven persons referred to in Table 2.

**Table 2. The tenor of discourse in texts of Suara Muhammadiyah Online**

<b>Component of Social Semiotics</b>	<b>Text evidence</b>
The tenor of discourse	<ol style="list-style-type: none"> <li>1. Haedar Nasir (General Chairman of PP Muhammadiyah)</li> <li>2. Abdul Mukti (General Secretary of PP Muhammadiyah)</li> <li>3. Akbar Irvan Saifullah (Chairman of IPM Lamongan)</li> <li>4. Valentina Sri Wijayati (Female Activist and Human Rights)</li> </ol>



Component of Social Semiotics	Text evidence
	5. Isa Iskandar (Headmaster of SMA Muhammadiyah 10 Gresik)
	6. Ahmad Fauzul Akbar (Student Class XI SMA Muhammadiyah 10 Gresik)
	7. Ade Bagus I (student SMA Muhammadiyah 1 Babat Lamongan)

**Source:** Processed by authors of SM Online of various editions using the tenor of discourse.

Table 2 explains that from the tenor of the discourse, “Suara Muhammadiyah Online” selected 7 resource people who are competent in producing text related to violence cases. The seven speakers consist of 6 speakers from internal Muhammadiyah and one from external Muhammadiyah. The six internal Muhammadiyah people involved in the text are Haedar Nasir, Abdul Mukti, Akbar Irvan Saifullah, Isa Iskandar, Ahmad Fauzul Akbar, and Ade Bagus I. The one from the external Muhammadiyah involved in the text is Valentina Sri Wijayati. Seeing from its position, there are two speakers as central leadership of Muhammadiyah PP Muhammadiyah, a senior PD IPM Lamongan, a women activist and human rights, and 3 people from the academic community of SMA Muhammadiyah 10 Gresik Kota Baru. This diversity of informants positions that Muhammadiyah’s rejection of violence cases in Indonesia is expected to have a strong impact on reducing the number of violence cases that are still lingering recently.

Finally, the mode of discourse found in this study appears to use a distinctive style of language as illustrated in Table 3.

Table 3. The mode of discourse in texts of Suara Muhammadiyah Online

Component of Social Semiotics	Text evidence
The mode of discourse	<ol style="list-style-type: none"><li data-bbox="397 482 1042 627">1. The practice of bullying to students is not in accordance with the motto of SMA Muhammadiyah 10 GKB namely “my school is my heaven”</li><li data-bbox="397 646 1042 718">2. The student has the same right to acquire a lot of friends and not be afraid to be bullied.</li><li data-bbox="397 737 1042 809">3. With this post, students can learn well, safe and comfortable.</li><li data-bbox="397 828 1042 937">4. The opening of this complaint post is very good as a means of defense for students who get bullying.</li><li data-bbox="397 955 1042 1101">5. The Muhammadiyah Student Association is expected to play its stronger role in stemming the violence that occurs in schools with the target of the students.</li><li data-bbox="397 1119 1042 1228">6. If the function of law enforcement is taken over by social organization, then there will be potential social conflicts in the community.</li><li data-bbox="397 1246 1042 1319">7. No person is allowed to impose his will and opinion on others.</li></ol>

Source: Processed by authors of SM Online of various editions using the mode of discourse.

Table 3 shows that from the mode of discourse, the texts produced by “Suara Muhammadiyah Online” comprise three types of language styles (*majaz*), namely: paradox, irony, and affirmation. Paradoxical language

styles can be found in text 1 and 2. These two texts aim to contrast the practice of bullying with caring, and between friends with fear of being bullied. Meanwhile, the language style of irony can be found in text no. 3 and 4. Both texts aim to express the meaning contrary to what is intended as an allusion. Finally, the style of the affirmation language can be found in text 5, 6, and 7. All three texts aim to affirm something so that there is a deep impression for the listener or reader. This means that “Suara Muhammadiyah Online” used the three types of language style to express explicitly satire and even contrast between two facts related to its rejection of cases of violence that are still rampant in Indonesia so far.

### **NU’s response to violence**

Nahdhatul Ulama (NU) as a moderate Islamic organization has a unique response and attitude towards violence cases in Indonesia. Through some of its leaders, NU firmly rejects any form of violence. The rejection of NU on violence cases in Indonesia has been voiced through its official website, NU Online. At least nine editions contain NU’s rejection of cases of violence in Indonesia.

NU leaders are of the view that radical and extreme Islamism in Indonesia is violent. It is characterized by two aspects, namely: 1) attitudes and actions imposing opinions on others, and 2) allowing violence in Islamic da’wah. Therefore, they reject acts of violence perpetrated by radical Islamic groups. They are: KH Ma’ruf Amin, Rais Aam PBNU and KH Asep Zarkasih, Chairman MWCNU Cipeundeuy Subang Regency, Dede Rusyandi, Commander Corps Brigade Development (CBP) IPNU West Java, Asrial Arfandi Hasan, Chairman GP Anshor Pasaman Sumatra West, M. Alfarisi Fadjari, Chairman of LBH GP Anshor, Hj Khofifah Indar Parawansa, head of PP Muslimat, Lukman Muhajir Chairman of Pencak Silat NU (PSNU) Pagar Nusa City Semarang, KH Nasaruddin Umar, Mustasyar PBNU and imam of Istiqlal Mosque.

Table 4. The field of discourse in texts of Nahdhatul Ulama Online

Component of Social Semiotics	Text evidence
The field of discourse	<p>“The takfirī group, extremist jihadists and radical Islamists tend to undermine and replace the existing order”</p> <p>“NU rejects all forms of radical understanding that are inconsistent with values that have grown for a long time among Indonesians”</p> <p>“Students and youth are expected to play a role in counteracting radicalism and other ideals that allow violence”</p> <p>“The family has a strategic role in preventing and reducing the actions of radicalism”</p> <p>“The mass action of judgment is expected to be the last”</p> <p>“The poor man was chased, persecuted and burned to death after he worshiped”</p> <p>“Stop Playing Judge Alone”</p> <p>“In the teachings of Islam, it is not justified for the community to make its own judgment against the people make mistakes”</p>

Source: Processed by authors of NU Online of various editions using the field of discourse.

Table 4 explains that the discourse produced by “Nahdhatul Ulama Online” related aspects of the discourse field is about cases of violence in Indonesia that are responded to NU include: imposing opinions on others and vigilante. The most widely received response from NU is the case of forcing opinions on others expressed in radical Islam. Seen

from the text evidence, there are negative statements about cases of violence that are still rife in Indonesia, which is declared descriptively by “Nahdhatul Ulama Online”. That is, these statements serve as an introduction to the real idea of the position of “Nahdhatul Ulama Online” against violence cases in Indonesia. In the context, there appears a firm position of “Nahdhatul Ulama Online” to cases of violence in Indonesia. The unequivocal position is to reject strongly the case of violence that occurred in Indonesia.

Meanwhile, regarding the source of discourse found in this study, there are 8 people, consisting of eight officials in NU structural and institutional, and two government officials of the Republic of Indonesia. The eight persons referred to in Table 5.

**Table 5. The tenor of discourse in texts of Nahdhatu Ulama Online**

Component of Social Semiotics	Text evidence
The tenor of discourse	<ol style="list-style-type: none"> <li>1. KH Ma’ruf Amin (Supreme Leader of PBNU)</li> <li>2. M. Fadly (Chairman of the Anshor Youth Movement Branch in West Sumatra)</li> <li>3. Dede Rusyandi (Commander of the National Coordinating Council for NU Student Association of West Java)</li> <li>4. Suhardi Alius (Chief of National Counterterrorism Agency (BNPT))</li> <li>5. Asrial Arfandi Hasan Fadly (Chairman of the Anshor Youth Movement Branch in West Sumatra)</li> <li>6. Chairman of the Legal Aid Institute for the Anshor Youth Movement Branch</li> </ol>

Component of Social Semiotics	Text evidence
	7. Hj Khofifah Indar Parawansa (Minister of Social Affairs and Chairman of NU Muslimat) 8. Lukman Muhajir (Chairman of Pencak Silat of NU Pagar Nusa Semarang City) 9. KH Nasaruddin Umar (The Leader of PBNU dan Imam Istiqlal Mosque) 10. AKBP Kusworo Wibowo (Police Chief in Jember)

Source: Processed by authors of NU Online of various editions using the tenor of discourse.

Table 5 explains that from the tenor of discourse mentioned seven internal people of NU and two people from external NU, who have become a source of production of text by “Nahdhatul Ulama Online”. The eight internal NU people involved in the text are KH Ma’ruf Amin, KH Nasaruddin Umar, M. Fadly, Dede Rusyandi, Asrial Arfandi Hasan, Hj Khofifah Indar Parawansa, Lukman Muhajir, and Chairman of LBH GP Anshor. The 2 people from external NU involved in the text are Suhardi Alius and AKBP Kusworo Wibowo. Furthermore, the inclusion of internal NU and external NU figures in texts contained by “Nahdhatul Ulama Online” can mean that NU’s refusal of violence cases in Indonesia is expected to have a strong impact on reducing the number of violence cases lately.

Finally, the mode of discourse found in this study using the style of language (*majaz*) with the words expressed in the text turned out to be descriptive and direct. This is reflected in Table 6, which shows that from the mode of discourse, the texts produced by “Nahdhatul Ulama Online” use two types of language styles, namely: affirmation and symbolic. The

use of the language style of affirmation is found in the texts 1, 3, 4, 5, 6, and 7. The six texts aim to affirm something so that there is a deep impression on the listener or reader about NU's rejection of violence. Meanwhile, the use of symbolic language styles is seen in text 2. The text aims to describe something by using objects as symbols related to cases of violence. This means "Nahdhatul Ulama Online" with both types of language style are used to declare expressly and symbolically related to the rejection of violence cases that are still rampant in Indonesia so far.

**Table 6. The mode of discourse in texts of Nahdhatul Ulama Online**

<b>Component of Social Semiotics</b>	<b>Text evidence</b>
The mode of discourse	<ol style="list-style-type: none"> <li>1. The government is <i>fāghūt</i> so that the present government must be overthrown.</li> <li>2. Anshor Youth Movement does not want this country to be torn apart by radical Islamist groups that are against the Pancasila, undermining the unity of the Unitary State of the Republic of Indonesia.</li> <li>3. Students of NU should be fostered to be ready to ward off the movement of radicalism and movements that can divide the nation of Indonesia.</li> <li>4. The seeds of ISIS have carried out the cadre movement in public and private campus mosques.</li> <li>5. Students and youth need to be given insight into the four pillars of Indonesian nationality, namely Pancasila ideology, <i>Bhinneka Tunggal Ika</i>, NKRI and the 1945 Constitution.</li> </ol>

Component of Social Semiotics	Text evidence
	<ol style="list-style-type: none"><li data-bbox="382 384 1017 493">6. The phenomenon of vigilante action in Indonesia cannot be underestimated because its frequency proves very high.</li><li data-bbox="382 515 994 593">7. There must be a court of law that is entitled to declare a person guilty.</li></ol>

**Source:** Processed by authors of NU Online of various editions using the mode of discourse.

### **Implications for Islamic education of Indonesia**

The above descriptions confirm the two theses related to Muhammadiyah and NU responses to cases of violence in Indonesia. First, Muhammadiyah and NU, alike, respond to cases of violence in Indonesia as a social problem to be avoided. Secondly, both Muhammadiyah and NU reject cases of violence that occurred in Indonesia. Both of these have implications for the moral responsibility of both mainstream Islamic organizations in Indonesia. As Islamic organizations engaged in education, Muhammadiyah and NU are equally responsible for finding the right solution as a strategy to solve the problem of violence in Indonesia. Through an in-depth understanding of the forms and types of violence responded to by Muhammadiyah and NU above, we will find a model of Islamic education relevant to developing a strategy to deal with the violence that is still prevalent in Indonesia. The ideal model of Islamic education underscores the need for teaching materials and effective learning methods to reduce the cases of violence that have occurred in Indonesia.

Muslim teachers and educators are advised to choose teaching materials that contain virtues based on the Qur'an. What is meant by virtues of



goodness and morality is the appreciation of others, affection for others, empathy, honesty, and justice. The values of virtue and morality are sourced from the Qur'an.<sup>20</sup> In the view of Ibn Miskawayh, the values of virtue and morality above are one of the moral education materials related to human relationships. If the values of virtue and morality are familiarized by learners under the guidance of sincere Muslim teachers and educators, then good individuals will arise—individuals who attain the highest level of supreme (*faḍīlah*) and obtain perfect happiness (*al-sa'ādāt*). Ultimately, good individuals will avoid violent statements, attitudes, and behaviors.<sup>21</sup>

Meanwhile, in terms of the method of learning, Ibn Miskawayh is recommended to Muslim teachers and educators to instill the values of virtue and morality above in 3 stages. The three stages are: (1) inculcate a strong will to practice continually and refrain (*al'ādāt wa al-jihād*) to attain virtues in accordance with the virtue of the soul; (2) making all other people's knowledge and experience a mirror for himself; and (3) familiarizing self-introspection or introspection (*muḥāsabāt al-Nafs*). These three stages contain a sense of awareness of a person to get used to behaving and acting well to achieve the ultimate person.<sup>22</sup>

On the other hand, Naquib al-Attas incorporates the above virtues and virtues as part of the moral education material related to the implementation of Islamic teachings in the lives of individuals and communities. For al-Attas, the material of moral education is the process of seeding and planting *adab* in the learners that will produce a good individual, who is properly educated, with a clear identity,

---

<sup>20</sup>For example al-Qur'an sūrat al-Hujurāt 49:11, al-Fatḥ 48: 29, al-Māidah 5: 2, al-Aḥzāb 33: 70-71, and an-Nisā' 4: 58.

<sup>21</sup>Ibnu Miskawaih, *Menuju Kesempurnaan Akhlak*, Helmi Hidayat (trans.), Bandung: Mizan, 1994, 65. See also Erlan Muliadi, "Urgensi Pembelajaran Pendidikan Agama Islam Berbasis Multikultural di Sekolah", *Jurnal Pendidikan Islam*, vol. I, no. 1 (2012), 64-65.

<sup>22</sup>Ibnu Miskawaih, *Menuju Kesempurnaan Akhlak...*, 68-69.

honest, moderate, courageous, and fair in carrying out obligations and life together in the community.<sup>23</sup> As for the learning method, Naquib al-Attas recommends that Muslim teachers and educators instill the values of virtue and morality through metaphorical and tawhid methods. The metaphorical method practiced by al-Attas to describe this world is like a guidepost that gives guidance to the traveler, the direction to be followed and the distance required to walk towards the place to go. If the sign is clear, with readable written words indicating space and distance, the traveler will read the signs and walk them without any problem.<sup>24</sup> Meanwhile, the method of monotheism is practiced by al-Attas to solve the problematics of the false dichotomy of science. In contrast, the monotheistic method is used to integrate knowledge based on kawaniyah and qawliyah in an integrative way.<sup>25</sup>

Furthermore, another method that can be chosen by Muslim teachers and educators to instill the values of virtue and morality above is the role model. According to Abudin Nata, exemplary method (*uswah hasanah*) is a way of educating by giving examples where learners can imitate in terms of words, deeds, and ways of thinking of others. Therefore an educator should be careful in the presence of learners. In this case, teachers and educators act as role models. The role model here is “a teacher and an educator who serves as an example, whose behavior is imitated by others”.<sup>26</sup> Learners will easily follow the words of teachers and educators if there is a real example of them. If a teacher discusses the importance

---

<sup>23</sup>Syed Muhammad Naquib al-Attas, *Konsep Pendidikan dalam Islam*, Bandung: Mizan, 1984, 89.

<sup>24</sup>Syed Muhammad Naquib al-Attas, *Konsep Pendidikan...*, 90-91. See also Junaidi Arsyad, “Metode Perumpamaan Dalam Praktik Mengajar Rasulullah”, *Jurnal Pendidikan Islam dan Teknologi Pendidikan* vol.VII, no. 1 (2017), 6.

<sup>25</sup>See Nur Hidayat, *Metode Keteladanan Dalam Pendidikan Islam*, TA'ALLUM, vol. 03, no. 02 (2015), 142-143.

<sup>26</sup>Abudin Nata, *Filsafat Pendidikan Islam*, Jakarta: PT Logos Wacana Ilmu, 2001, 95.

of compassion and empathy in the interaction between learners, for example, but he/she never made the slightest step, then the learners will automatically ignore his/her statement. If this method is chosen, teachers should be ready to be role models in the application of virtue values and morality in real life in the school environment.

We acknowledge that cultivating the values of goodness and morality will be effective if teachers are ready to be role models for learners. For example, if we will develop the value of the willingness of the learners to empathize with others, then a good example can be demonstrated to the learners by the teacher. Role models can also be shown by teachers with mutual respect with colleagues in front of the learners. In contrast, mutual discrimination amongst teachers in front of the learners should be avoided. If the teacher loses in a competition, for example, he/she should not complain, resent, or blame others, especially in front of their learners. Frequently, teachers give praise to learners in front of other learners if they are able to make an achievement, both academic and non-academic achievements.

## **Conclusion**

As Islamic organizations that carry the Islamic agenda of the middle ground, both Muhammadiyah and NU respond to cases of violence in Indonesia as a social problem to be avoided. The response of these two Islamic organizations is narrated in the form of a firm rejection of violence cases in Indonesia either in the form of hazing, bullying, vigilantism, or imposing opinions on others. Muhammadiyah rejects violence for three reasons. First, violence causes one to lose confidence. Second, it violates the principles of democracy and human rights. Third, violence can lead to political, racial, and religious conflicts within a society. To produce narratives related to the denial of violence, Muhammadiyah chose 7

competent speakers to convince its position to the readers. Of the seven speakers, six are from internal Muhammadiyah and one from external Muhammadiyah. The means of discourse used by Muhammadiyah are paradoxical language styles (*majaz*), irony, and affirmation.

On the other hand, the NU rejects violence for two reasons. The first reason is that violence can cause commotion and unrest in the community. The second reason is that violence disturbs the life of the nation and the state. Violent denials narrated by Nahdhatul Ulama involve nine speakers who are believed to be competent to convince their position to the readers. Of the nine speakers, six internal NU members and the two from external NU members. The means of discourse used by Nahdhatul Ulama is the style of language (*majaz*) affirmation and symbolism.

The rejection of Muhammadiyah and NU against cases of violence in Indonesia has important implications for Islamic education in Indonesia. In this regard, the ideal model of Islamic education underscores the need for teaching materials and effective learning methods to reduce the cases of violence that have occurred in Indonesia.

In terms of teaching materials, Ibn Miskawayh and Naquib al-Attas recommend values of goodness and morality—such as respect for others, compassion, empathy, honesty, and Justice— are relevant teaching materials for reducing cases of violence in Indonesia. In terms of learning methods, the two thinkers above recommended that educators choose the method of habituation, metaphor, and Tauhid as a strategy to solve the problem of violence in Indonesia. Additionally, Abudin Nata advises educators to be role models as a learning method to reduce the cases of violence that are still rife in Indonesia.

Finally, as these two mainstream Islamic organizations in Indonesia have similar responses to cases of violence in Indonesia, further research is recommended to be directed at building synergies between both in the form of development of teaching materials, methods of learning and the

development of educators. This recommendation is given as this paper does not touch the synergy between the two organizations, but rather emphasizes the response of these two mainstream Islamic organizations to the case of violence in Indonesia and its implications for Islamic education in Indonesia.

## **Bibliography**

- Al-Attas, Syed Muhammad Naquib. *Konsep Pendidikan dalam Islam*. Bandung: Mizan, 1984.
- Arismunandar, Satrio, "Perkembangan Terkini dalam Industri Media dan Hubungannya dengan Kurikulum Ilmu Komunikasi di Perguruan Tinggi", *Jurnal Ilmiah SCRIPTURA*, Vol. I, No.1 (2007): 38-47.
- Arsyad, Junaidi, "Metode Perumpamaan Dalam Praktik Mengajar Rasulullah", *Jurnal Pendidikan Islam dan Teknologi Pendidikan*, vol. VII, no. 1 (2017): 1-22.
- Artha, Dewi Juni, "Pengaruh Pemilihan Tayangan Televisi terhadap Perkembangan Sosialisasi Anak", *Jurnal EduTech*, Vol. 2, No. 1 (2016): 18-26.
- Bakhtiar, Yusnanik, "Kebijakan Hukum Pidana dalam Penyelesaian Kekerasan *Bullying* di Sekolah", *LEGITIMASI*, Vol. VI, no. 1 (2017): 114-127.
- Bhattacharya, Haimanti, "Mass Media Exposure and attitudes toward spousal violence in India", in *The Social Sciences Journal*, Vol. 53, Issue 4 (2016): 398-416.
- Dalope, Kristin A., et. al., "Digital Media Use and families: Theories and Strategies for Intervention", in *Child and Adolescent Psychiatric Clinics of North America*, Vol. 27, Issue 2 (April 2018): 145-158.
- Desmond Upton Patton, "Internet banking: new trends in social media, gang violence, masculinity and hip hop", *Computers in Human Behavior*, Vol. 29, Issue 5 (2013): A54-A59.
- Hidayat, Nur, "Metode Keteladanan Dalam Pendidikan Islam", *TA'ALLUM*, Vol. 03, no. 02 (2015): 135-150.
- Lamela, Diogo, et al., "Typologies of intimate partner violence-maternal parenting and children's externalizing problems: The moderating effect of the exposure to other forms of family violence", *Child Abuse & Neglect*, Vol. 81 (2018): 286-295.
- Martin-Storey, Alexa, et al., "Sexual Violence on Campus: Differences Across Gender and Sexual Minority Status", *Journal of Adolescent Health*, Vol. 62, Issue 6 (2018): 701-707.

- Miskawaih, Ibnu. *Menuju Kesempurnaan Akhlak*. Helmi Hidayat (transl.). Bandung: Mizan, 1994.
- Moya, Andrés, "Violence, psychological trauma, and risk attitudes: Evidence from victims of violence in Columbia", *Journal of Development Economics*, Vol. 131 (2018): 15-27.
- Nata, Abudin. *Filsafat Pendidikan Islam*. Jakarta: PT Logos Wacana Ilmu, 2001.
- Pihl, Patricia, et al., "Violence prevention in special education schools - an integrated practice?", *Research in Developmental Disability Journal*, Vol. 77 (2018): 87-97.
- Portoghese, Igor, et al., "Fear of future violence at work and job burnout: A diary study on the role of psychological violence and job control", *Burnout Research* Vol. 7 (2017): 36-46.
- Rahmat, Jalaluddin. *Psikologi Komunikasi*. Bandung: PT Remaja Rosda Karya, 2011.
- Sholeh, Asrorun Niam, "KPAI: Kekerasan oleh Ibu, Cyber Crime, dan Terorisme Anak Meningkatkan di 2016", <https://news.detik.com/berita/d-3378910/kpai-kekerasan-oleh-ibu-cyber-crime-dan-terorisme-anak-meningkat-di-2016>, accessed 8 January 2018.
- Sunarto. *Televisi, Kekerasan, dan Perempuan*. Jakarta: PT Kompas Media Nusantara, 2009.
- Surahman, Sigit, "Fenomena Berita Kekerasan di Media Televisi: Perspektif Teori Kultivasi", *Jurnal Lontar*, Vol. 4 no. 2 (2016): 31-42.
- Syakirah dan Ahmad Rudy Fardiyan, Fadhilah, "Kekerasan Verbal Mahasiswa Senior Terhadap Mahasiswa Junior dalam Relasi Intersubjektif", *Jurnal MetaKom*, Vol. 1, no. 1 (2017): 39-52.
- Tiruneh Tadesse, Bewket, et al., "High incident of interpersonal violence in Northwest Ethiopia: A cross-sectional study", *International Emergency Nursing*, Vol. 23, Issue 3 (2015): 213-217.
- Wulff, Christian, "Violence and mass media: are laws and regulation effective", *International Journal of Hygiene and Environmental Health*, Vol. 210, Issue 5 (2007): 547-550.
- Yuan, Yihong, et al., "Exploring inter-country connection in mass media: A case study of China", *Computers, Environment and Urban Systems*, Vol. 62 (2017): 86-96.
- Yuliati, Nova, "Televisi dan Fenomena Kekerasan Perspektif Teori Kultivasi", *MEDIATOR*, Vol. 6, no. 1 (2005): 159-166.