

The Discourse of Indonesian Islam in Kompas and Jawa Pos Daily Newspaper

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Abstract

The background of this study was the two printed media in Indonesia that have different responses to Indonesian Islam. Islam is not as simple as what it looks like the understanding of which is always identical to a religion the characteristics of which are tolerant, peace, friendly, etc. Indonesian Islam also became the moment of politic, power, and ideology that Kompas and Jawa Pos daily newspapers presented in different attitudes. The formulation of the problems of the current research was the discourse of Indonesian Islam articulated in Kompas and Jawa Pos daily newspapers. This explorative-qualitative study attempted to build the correlation between the things that became a discourse in the society and the things that the media presented through their printed articles using Critical Discourse Analysis. The researcher discussed the position of religion in media according to Stewart Hoover's point of view, using language and power according to Norman Fairclough to read the developing interests. The researcher also made use of peace journalism theories to support the assessment of Indonesian Islam values discussed in the articles printed in both daily newspapers. The result of this study showed different responses from the two daily newspapers, where Kompas mainly focused on its ideology while Jawa Pos highlighted the promotion of Indonesian Islam and presented undeniable power entity in it. Both media, however, had the same big agenda, which rejected extremism by using Indonesian Islam as the tool.

Keywords: discourse, Indonesian's Islam, Kompas daily newspaper, Jawa Pos daily newspaper

Introduction

This study explored the discourse of Indonesian Islam that became a hot issue from one of the Community Organizations in Indonesia, Nahdlatul Ulama (NU). This is because Nahdlatul Ulama was the first organization that firmly proposed the idea of the discourse of Indonesian Islam on the 33rd Conference in Jombang on 1-5 August 2015. The theme of the conference at that time was "Confirming Indonesian Islam for Indonesian and World Civilization." The 33rd NU Conference really became the place where the idea of Indonesian Islam and the strategies to articulate its values, particularly in the life of nation and state, were formulated. For the researcher, the discussion about NU will always be relevant to study from any point of views and any analysis approach. Social politic observers seem to share the same thought as the researcher because NU always has the reputation as a social religion organization with vital role to stand and relatively able to play its role as an Islamic organization from time to time, especially in politic. It is impossible to deny the political maneuvers that NU has done in the Old Order era, New Order era, and today. There are many important changes in New Order era NU or since 1980s (Ellyasa KH & Dharwis 1994). This change includes the emergence of the discourse of Indonesian Islam. For the researcher, there are two things that become the form of the expression of Indonesian Islam. First, Indonesian Islam is the responsive form against the trend of extremism movement where Islam is expressed to establish an Islamic State (Arifianto 2017, p.2). Second, in internal NU circle itself, Indonesian Islam marks the latest development of NU thought (Saha I& Azis 2015). In Gus Dur era, there was something called indigenusness of Islam, where Islam, as a universal religion, had to be merged into local cultures so that Indonesian Moslems could practice their religious deeds according to Indonesian cultures. "We take the Islamic values and filter the Arabic cultures," Gus Dur said (Ubaid & Bakir 2015).

The discourse of Indonesian Islam is being reported as well in printed media in Indonesia. There are two major printed media in Indonesia that become the objects of the researcher's study, Kompas daily

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newspaper and Jawa Pos daily newspaper. The researcher chose Jawa Pos due to several reasons. First, Jawa Pos was appointed as the best national newspaper in 2014 according to the research by an Australian research institution, Roy Morgan (*jpnn.com*, 16 April 2015). This research revealed that JawaPosis read by approximately 1.4 million people every day. This research is considered fair since the measurement is not based on the total printing (the number of printed newspaper circulation) but based on the number of the readers because one newspaper can be read by 4 or 5 people. Second, Jawa Pos is the newspaper that represents East Javanese perspective, with the highest number of readers from Java Island, especially East Java. This is related to the base of NU people who mainly live in East Java. The population of NU East Javanese people is 60 percent of the total number of East Javanese people, 24,487,914 (*nu.or.id*). In addition, Jawa Pos also reaches the remote villages in Java and the biggest base of NU people comes from villages.

The second media to be the object of this study is Kompas daily newspaper, a subsidiary of Kompas Gramedia group. As the meaning of the brand says, “directional guide”, or as Jacob Oetama (2015) said, the copy of Indonesian diversity, this media continues to try to contribute to the national development. Being established over half a century ago, how do Kompas respond the idea of Indonesian Islam? This question is raised considering that this idea is a new one and started to emerge in 2015. Furthermore, Jakob Oetama, the founder of Kompas, has a particular interest in Weber’s research about how diversity becomes the stimulus of development (Sularto & Santoso 2016, p.125). This fact alone shows that Kompas daily newspaper, as Jakob Oetama’s product of ideas, is always attached to religious values in its journey, twist-and-turn, and struggle. Second, as someone who used to want to be a pastor (*kompas.com*, 2016), he has a vision and commitment of “transcendental humanism.” Jakob wrote his vision and commitment in a book containing a collection of essays from different national figures entitled *50 Years of Kompas* (2015, p.7) as follows:

“The spirit of devout humanism, transcendental humanism, is principally the same, but the actualization, enrichment, and embodiment need to be discussed more to match the current development and this is one of the strongest guidance of Kompas.”

Furthermore, humanity becomes the foundation to develop a relationship in diversity and this value is definitely owned by everyone and applied universally (*kompas.id*, 2017). Finally, the two undeniable principles of Kompas are transcendental humanism and universal humanism, the point of which the values of Indonesian Islam articulated by Kompas find their relevance.

Undoubtedly, both printed media become the indicators to explore knowledge. Thus, the researcher selected Jawa Pos and Kompas daily newspapers as a discursive media to enter the untouchable aspects. All this while, Indonesian Islam is only understood from the origin, proposing figures, the emergence of the idea and the development. With respect to those aspects, the researcher will try to treat Indonesian Islam as a discursive system and operate them regarding he reasons why that was the time, not another time, and the effects (Dhakidae 2003, p.24).

Method

This study conducts critical discourse analysis (CDI). CDI method includes as qualitative method. In accordance with the CDI method, this study uses texts from mass media as data source. This study uses mainstream mass media, such as Jawapos, Kompas, and so on for object analysis to overlook the discourse relation with social practice. This study describe about discourse relation between power and conflict. This study believes than language as medium of domination and social force

Discussion

The articles printed in Jawa Pos and Kompas daily newspapers were the source of data that the researcher employed to explore the discourse of Indonesian Islam. In the beginning of the discussion, the researcher will analyze the issue of articulation differences between indigenoussness of Islam and

Indonesian Islam. The discourse of indigenusness of Islam started to arise when Abdurrahman Wahid became the Chairman of NU in the first period of 1984. The articulation of the discourse of indigenusness of Islam and the discourses related to indigenusness of Islam can be observed in variety of texts such as the book containing the collection of Articles written by Gus Dur, articles printed in printed media and the discussions in scientific areas (seminar, discussion, etc.)

Table 1.
The Articulation of Indigenusness of Islam in Various Sources

No.	Text Title and Writer	Date/Year	Source of Texts	Sources obtained by the researcher
1.	Indonesian's culture values, what is the current condition? Abdurrahman Wahid	November 1981	Prisma No. 11 Year X (Journal)	The struggle of the nation, religion, and culture (Abdurrahman Wahid, 2001)
2.	The development of Islamic cultures Abdurrahman Wahid	5 February 1985	Pikiran Rakyat (Printed Media)	The struggle of the nation, religion, and culture (Abdurrahman Wahid, 2001)
3.	Religion and challenges to culture Abdurrahman Wahid	12-18 June 1994	Presented by Abdurrahman Wahid in seminar of religion XIV, Salatiga	The struggle of the nation, religion, and culture (Abdurrahman Wahid, 2001)
4.	Contribution of Islam to the development of Indonesian's cultures	-	Mimbar Ulama (Magazine)	The struggle of the nation, religion, and culture (Abdurrahman Wahid, 2001)
5.	Indigenusness of Islam, an interview of Abdurrahman Wahid by Abdul Mun'im Saleh	-	Indonesian's Islam looks at the future	1. The struggle of the nation, religion, and culture (Abdurrahman Wahid, 2001) 2. Indonesian Islam: from ushul fiqh until national understanding (Akhmad Sahal & Munawir Azis, 2015)
6.	Rumadi: Gus Dur defended his principles in Real Actions	4 October 2006	An interview of two NU young intellectuals, Dr. Rumadi and Abd. Moqsith Ghazali by Liberal Islam Network (JIL)	<i>islamlib.com</i>
7.	A Seminar of indigenusness of islam and a dialogue with Ulil Abshar Abdalla	14 March 2015	Presented in a seminar at State Islamic University Maulana Malik Ibrahim, Malang	<i>aswajamuda.com</i>

What needs to be underlined here is the difference between the articulation and intensity of media use by these two ideas. Besides articulating through books that became the reference in this research, Indonesian Islam was also articulated through other forms, one of which was through the governments' programs, particularly from the Ministry of Religion:

“Our government is promoting Indonesian Islam to the world. Indonesian Islam can be a good example of the articulation form of the empirical practices of Islam as a dialectic product between Islam and local Indonesian cultures. Within this framework, educational scholarship programs are considered strategic in the efforts to promote Indonesian Islam to the world.” (kemenag.go.id)

The statement above was delivered in a public lecture in Vrije Universiteit, Amsterdam, Netherland, on Monday (27/03). Moreover, Indonesian Islam was articulated by the government, more precisely by Director General of Islamic Education Ministry of Religion, Kamaruddin Amin on a cultural event the theme of which was “*Nusantara Night*” held by Indonesian Embassy in Den Haag on Wednesday (29/03/2017). This event was held by Indonesian Embassy in Den Haag as a support for the international conference about moderate Islam in Indonesia that was a very successful event two days earlier in Vrije Universiteit Campus in Amsterdam, Netherland. These two forms of articulation showed that the discourse of Indonesian Islam was so massive that it was completely legitimated by the government. The discussion in this study is finally left with the major unbearable questions: Why does the term of Indigenusness of Islam disappear in diversity context lately and it seems to be replaced by a safer term of Indonesian Islam? As a political commodity, is the term of Indonesian Islam more saleable than Indigenusness of Islam that is more sensitive because of the word “indigenous” although both terms were originated from the same organization, NU. This question will be discussed in another sub-chapter and eventually, the answer to that question will be explained more in the conclusion of the whole sections.

Jawa Pos and the articulation of Indonesian’s Islam

The researcher will present “Jati Diri”, a column containing the attitude statement of Jawa Pos daily newspaper. Jati Diri, a column entitled “Indonesian Islam and ISIS”, is an expression of Jawa Pos concern regarding the case about 16 Indonesian citizens who got away from their travelling group in Turkey to join the Islamic State of Iraq and Syria (ISIS). Thus, according to this Jati Diri column in Jawa Pos daily newspaper, Indonesian Islam offers peace Islam. This Jati Diri column in Jawa Pos daily newspaper presented two contrary forms, i.e. Indonesian Islam proposed by NU and ISIS. Jawa Pos, in this case, however, take sits stand by saying:

“We have to keep cautious regarding the development of radicalism in Indonesia. We also need to be alert with the entrance of ISIS in this country. People, ulama, santri, government, police and army must be hand in hand to build a defense to keep ukhuwah.” (Jawa Pos daily newspaper 2015, p. 2)

The position of Jawa Pos as a major media in Indonesia has strong influence in the discourse of Indonesian Islam. The researcher found a big outline that Jawa Pos put in its agenda in articulating Indonesian Islam, which was to become a media in *vis a vis* position with Extreme and Transnational Islamic Teaching.

The political interest of NU: Indonesian’s Islam as a discourse

The discussion in this subchapter will talk about the technique used by Jawa Pos in presenting a new atmosphere near NU Conference. The thing is that it was the first time Jawa Pos utilized the moment of NU Conference and Indonesian Islam as a discourse optimally. The history of Jawa Pos notes that before NU Conference, Jawa Pos never focuses so much on NU Conference, especially during post New Order era. This new atmosphere was presented in the political rubric in a column entitled “Approaching the 33rd NU Conference.” In this column, Jawa Pos provided a special portion for heads of regions in East Java. There were various writings in this column discussing things such as NU, NU Conference and Indonesian Islam. The following table contains the summary of the column:

Table 2.
The writing of heads of regions in “approaching the 33rd NU conference” rubric

No.	Title of Articles and Edition	Writer	Position	Position Period
1.	Worldwide Islamic village (Friday, 15 May 2015)	Irsyad Yusuf	Regent of Pasuruan	2013-2018
2.	Back to Pesantren (Friday, 22 May 2015)	Saiful Ilah	Regent of Sidoarjo	2010-2015 and 2016-2021
3.	Big Soul of NU (Friday, 5 June 2015)	Sambari Halim	Regent of Gresik	2010-2015 and 2016-2021
4.	Expanding the beneficial values (Saturday, 13 June 2015)	Amin Said Husni	Regent of Bondowoso	2008-2013 and 2013-2018
5.	The strategic meaning of NU conference (Saturday, 20 June 2015)	Azwar Anas	Regent of Banyuwangi	2010-2015 and 2016-2021
6.	The time to strengthen people’s economy (Saturday, 27 June 2015)	Moch. Anton	Mayor of Malang	2013-2018
7.	Expanding the spectrum of saintness values (Saturday, 4 July 2015)	Fathul Huda	Regent of Tuban	2011-2016 and 2016-2021
8.	Mental revolution ala NU (Saturday, 11 July 2015)	Nyono Suharli	Regent of Jombang	2013-2018

Among those eight names listed above, most of all are NU cadre as well as PKB cadre except Nyono Suharli (Jombang) and Sambari Halim (Gresik) who are Golkar cadres and went on the regencies election from Golkar party. In addition, several names even have structural positions in two organizations, such as Mochammad Anton, who was the General Treasurer (2011-2016) and the Head of DPC PKB Malang city (2014-now). Meanwhile, for Irsyad, Yusuf, and Saiful Ilah, although they never have double structural positions, either in NU or in PKB, both were the Head of PKB. Irsyad Yusuf was the Head of PKB Pasuruan (2011-2016 and 2016-2021) while Saiful Ilah was the Head of PKB in three consecutive periods (2006-2011, 2011-2016, and 2016-2021).

Among the eight names above, four of them become the regents/mayors in the period of 2016-2021, i.e. Saiful Ilah, Sambari Halim, Azwar Anas, and Fathul Huda. They are also the incumbent regents who have the same position in the previous period. The important thing to note from the contribution of those four regents in Jawa Pos is that several months before the writings about NU Conference were published, those four joined the regency election as a regency candidate in their own area. Sambari Halim, the writing of whom was published on 5 June 2015, had proposed his regency application three months ahead on 27 September 2015. Azwar Anas, the writing of whom was published on 20 June 2015, proposed his regency application four months before the election day of the Regence of Banyuwangi on 21 October 2015. Saiful Ilah, the writing of whom was published on 22 May 2015, joined the election five months earlier on 1 November 2015. Fathul Huda, the writing of whom was published on 4 July 2015, joined the election of the regency of Tuban five months earlier on 9 December 2015. The results finally revealed that those four incumbent regents were the winner of the election in their own areas.

Two of the eight NU politicians above were reported to go on political constellation in East Java in 2018. The two were Amin Said (the Regent of Bondowoso) and Nyono Suharli (the Regent of Jombang). Amin Said was reported to accompany Syaifullah Yusuf in Governor Election in East Java after he finished his position period in 2018. Besides his close relationship with Saefullah Yusuf, according to his record of accomplishment, Said’s political career was always getting higher. Nyono Suharli (the Regent of Jombang) joined the competition in political constellation in East Java as well. The certainty of the nomination of

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Nyono in East Javanese governor election was directly mentioned by the Chairman of Golkar, Setya Novanto, and Nyono's side had coordinated in the highest provincial party forum, i.e. Regional Conference (Muspimda).

From the facts and data presented by the researcher, Jawa Pos can be identified as a battleground of power for political elites. Power entity, political parties and political elites join in the discussion of the discourse of Indonesian Islam. In the discourse of Indonesian Islam, both as an idea and as a political moment, Jawa Pos presented various interests that for the researcher could be mainly divided into two. First, the moment of NU Conference and Indonesian Islam became the battle of interests and power by a political party, PKB. Second, the moment of NU Conference and Indonesian Islam became the entrance of East Javanese political actors.

Hence, Indonesian Islam is not understood simply as an idea written in a news and opinion column in Jawa Pos, but also as the right moment for Jawa Pos to accommodate NU political interests and the vice versa, the political party interests to NU. Here, the researcher assumed that the practice of journalism affirmed Jawa Pos as a political actor. Jawa Pos provided a kind of political stage for politicians. Hence, Jawa Pos could bring out or hold an issue that was either beneficial or harmful to other political actors to shape public opinion about the issue. (Aghnia A 2015).

Eventually, in Jawa Pos news, Indonesian Islam was an important moment for Jawa Pos, as a political mediator to confirm that NU and practical politics is a unity. NU as a religious public organization legitimates the existence of PKB and PKB as a political party gathers NU politicians. Moreover, Jawa Pos, as a printed media that intensely publishes news about Indonesian Islam, could be considered as the "hand extension" of practical political power; thus, all three (NU, political party, and JawaPos) are a unity.

Indonesian's Islam and ideology principles of Kompas

The necessity for further investigation regarding the ideology principles of Kompas becomes important to prove the hypothesis that the pedestal and direction of the idea of Indonesian Islam have the tendency to go along with the principle held by Kompas, universal humanism and transcendental humanism. This review is required to prove the hypothesis that ideologically, Indonesian Islam is openly accepted; thus, the alignment of Kompas could be observed from the discoursed texts. This section carefully chooses the word 'principle' to confirm that ideology works as a large building that possesses the most fundamental power on the statements that also works as general truth. In the context of ideology, principle is a guidance to think and to act.

In order to simplify the mapping of the ideology, the researcher will display the similarity of principles presented in the following table:

Table 3.

The principles of Indonesian's Islam ideology and Kompas

No.	Indonesian' Islam	Kompas
1.	Moderate	Middle way
2.	The spirit of brotherhood, humanity	Humanism/humanity
3.	Divinity	Transcendental
4.	Culture acculturation	Era of contextualization, dialogue with culture
5.	Diversity	Plurality
6.	Pancasila	Pancasila

Source: kompas.id

Ideology principles contained in Indonesian Islam clearly have similarities with those contained in Kompas. Moderate means realistic (Muhajir 2015, p.65). In this regard, realistic does not mean to

surrender to the existing condition but more to observe the reality while trying to achieve the ideal condition. The middle way of Kompas can be easily understood by using the term of independence that does not exploit certain positions or importance, and dependence in searching for the right moment to present something the purpose of which was the common good (Prisma 2015). The middle way of Kompas does not mean having no alignment. In line with realistically moderate, Kompas is also realistic and siding. In National Election 2014, for example, Jakob Oetama, in an interview by Prisma Journal (2015), explained the position of Kompas in the five-year political constellation:

“Kompas is critical but appreciative to all election contestants. Kompas also tries to avoid supporting certain president-vice president candidates, as an example. Everyone is welcomed open-handedly. Kompas will also criticize and reveals their weaknesses openly so that people won't be trapped and buy a pig in a poke. On the other hand, Kompas will also list their strengths as long as they are factual and proportional. Kompas can even provide an endorsement to certain political options by considering the current situation with clear reasoning and maintaining its critical attitude.” (an interview by Agus Sudibyo, Anom Astika, and Arya Wisesa from Prisma Journal 2015, 62-70)

When The Jakarta Post made a statement in its headline in the beginning of April 2014 to support Jokowi, Kompas was in a really difficult situation (Prisma 2015, p.69). In the interview, Jakob Oetama said, “Although it has been decided to support Jokowi, we're going to do it in Kompas way.” That statement was eventually published in Kompas Editorial in April 2014 but in different way, *ngono yang ono ning ora ngono* (When it looks like this, then it looks like this but it is not actually like this). Mass media should have that kind of attitude. It can give endorsement or political support to certain people but it also needs to be critical (Jakob in Prisma 2015). Middle way does not always mean not siding or taking part in giving support. Middle way is still siding, realistic, and takes a stand critically in order to result in more ideal situation. Everything showed that Indonesian Islam is well-accepted by Kompas because the ideological values held by both parties have the tendency to the same direction, the benefits for public and humanity.

In journalism context, this middle way is closely related to independency and dependency. In Jakob Oetama's point of view (2015), independence in this case means not to exploit the position or group's interests and dependent to public interests in order to obtain benefits for public and humanity. This principle is held firmly while looking for the right moment to present it. By presenting “middle way journalism” –not as explosive as *Indonesia Raya* by Mochtar Lubis and not as cynical as *Pedomani* by Rosihan Anwar– journalism is more to realistic and actual while focusing on ethical development, especially honesty and truth (Dhakidae in Pambudi, 2015, p.216). During 52 years after Kompas was established in 1965, all this while universal-transcendental was hand in hand with the journey of Kompas.

Table 4.
Principles of Indonesian's Islam ideology and Kompas

No.	News Title	Edition	Ideology Principle
1.	Islam can stand upright if people guard the country	16/03/2015	Spirit of brotherhood, loving the homeland
2.	Indonesian Islam is more accommodative	8/07/2015	Friendly, peace, accommodative
3.	NU clarified Indonesian Islam	4/07/2015	Dialogue/ cultural approach
4.	The picture of Indonesian Islam	31/07/2015	Diversity, moderate, tolerant
5.	Nahdlatul Ulama and the challenge of Islamic world in the future	1/08/2015	Pancasila as a single, democratic principle
6.	NU Conference confirmed Indonesian Islam as the solution to crisis	2/08/2015	Moderate, diversity, humanity
7.	KH Said Aqil Siroj: Time to look ahead	8/08/2015	Moderate, tolerant, peace, merging with culture, divinity, equity

Source: kompas.id

From the news collection above, there is much content of Indonesian Islam ideology written by Kompas. This mapping of ideology values is done with particular purpose, to explore the ideas of Indonesian Islam and to disentangle the connection with universal-transcendental humanism as detail as possible. The publishing of the news above makes Kompas actively involved in marketing and supporting NU ideas completely. Thus, it is not impossible for Kompas to provide a large open space for NU movement.

Kompas and contextualization of Islam in Indonesia

This section discusses how the discourse of Indonesian Islam is understood as the contextualization process of Islam in Indonesia presented by Kompas by applying peace journalism principles. Peace journalism meant here is not a response against conflicts but it can act as a promotion for peace (Suleyman Irvan, 2006, p. 34) without waiting for conflicts. In the context of peace journalism, this section talks about two aspects. First, the idea of Indonesian Islam presented by Kompas daily newspaper is an effort to create a harmonious situation. Second, news about Indonesian Islam works as an idea that mediates extreme Islam groups.

Table 5.
Kompas' news about Indonesian's Islam

No.	News Title	Edition	Resource persons	News Key Words
1.	Kompas-NU discussion (1): guarding nationality Pillars	Monday, 15 June 2015	Azyumardi Azra; Rudiger Lohlker; Abdel Moneem Fouad; Yahya	Islam and nationality
2.	Kompas-NU Discussion (2): Islam, democracy, and middle way	Tuesday, 16 June 2015	Staquf; Khofifah Indar Parawansa; Vali Nasr;	Islam and democracy
3.	Kompas-NU discussion (3-End): Indonesian's Islam for the world	Wednesday, 17 June 2015	Hasyim Muzadi	NU and global power

Source: kompasdata.id

It can be observed that Kompas tends to re-describe how Indonesian Islam responds on various ongoing issues that of which become the special focus by this veteran mass media. Those three news above present the reality and fact that NU actively plays its role in the life of nation and state; thus, it is

certain that those three news are not a historical with a little possibility to have certain “political” interests. The first news is written without forgetting the history of the establishment of NU, starts from the concept it carries until the massive contribution it gives from time to time.

In relation to the three resource persons for the news above, the researcher divides them into two groups. First, the domestic resource person is represented by Azyumardi Azra while the foreign resource persons are represented by RudigerLohlker, Abdel Moneem Fouad dan Vali Nasr. On the other hand, Yahya Staquf, Khofifah Indar Parawansa and Hasyim Muzadi are considered as the internal NU representatives. Hence, those three people are not too significant to be taken into account.

There is always the reasons why resource persons present in every news. The selection of the resource persons must be based on the agreement obtained after internal discussion of the newspaper editors. According to Kompas daily newspaper collected in this study, there are five news presented by Azyumardi Azra and an opinion entitled “Indonesian Islam Continues” issued on Monday, 3 August 2015. Azyumardi Azra grew up in Modernist Islam environment but felt more comfortable in traditional Islam tradition (*icmi.or.id*). Then, he joined the management of Indonesian Association of Muslim Intellectuals (ICMI) in 2015-2010 as the advisor of the forum of Inter Religion and Culture dialogue, the management of which were dominated by Modernist Islam people (read: Muhammadiyah) and the alumni of Islamic Student Association (HMI). Azyumardi Azra was also registered as the former Chairman of HMI Ciputat branch (1981-1982). Currently, he is a member of expert consultants of the Council of Higher Education, Research and Development (Diktilitbang) Muhammadiyah Central Leadership (*suaramuhammadiyah.id*). In addition, he is also registered as a member of the Commission of Culture at Indonesia Science Academy (AIPI). It is unimaginable that an academic with many scientific works like Azyumardi Azra is affiliated to practical politics. Moreover, in any sources, there is no evidence of anyone saying that he is involved in practical politics. When we see his track record as someone from Muhammadiyah, National Mandate Party (PAN) is the most suitable one to be related to Azyumardi Azra. Azyumardi is not directly affiliated, for example as a party management, but he has indirect affiliation by giving moral support, as an instance. In its history, PAN is a party inseparable from Muhammadiyah. The establishment of PAN was pioneered by Muhammadiyah people, particularly Amien Rais, the Chairman of Muhammadiyah, in 1998.

The attendance of Azyumardi Azra in Kompas discussion forum can be seen from two aspects. The first is as an academics and the second is as a Muhammadiyah representative. The first aspect is because Azyumardi Azra is a professor in an Islamic University, State Islamic University Syarif Hidayatullah Jakarta. He also publishes several works focusing on Islamic Study. His books are for example Ulama Network (1994), Islamic Political Upheaval (1996), Substantive Islam (2000), and Reposition of the Relationship of Religion and Nation (2002). Besides that, his doctoral dissertation entitled “*The Transmission of Islamic Reformism to Indonesia: Network of Middle Eastern and Malay-Indonesian ‘Ulama in the Seventeenth and Eighteenth Centuries*”, revised in 2004, is published simultaneously in Canberra (Allen Unwin), in Honolulu (Hawaii University Press), and in Leiden (KITLV Press). It shows that Azyumardi is one of the most suitable and qualified persons to talk about Islam. The second one is related to his modernist Islam background and his join in Muhammadiyah organization. The attendance of Muhammadiyah representatives who talked about Indonesian Islam in Kompas daily newspaper confirms that Muhammadiyah is in line with the ideas of Indonesian Islam. A quotation of Azyumardi Azra’s writing published in Opinion column issued on 3 August 2015 stated:

“The validity of Indonesian Islam is not only geographical-cultural. Its legality is also contained in Indonesian Islam Orthodoxy consisting of Asy’ariyah theology, Syafi’i fiqh, and Al-Ghazalisufism. The combination of these three elements of orthodoxy makes Indonesian Islam becomes wasathiyah: Asy’ariyah theology emphasizes on the moderation between revelation and reason, Syafi’i fiqh together with deed/moral Sufism makes the expression of Islam become inclusive and tolerant.” (Kompas daily newspaper 2015, p. 6)

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This writing shows that Azyumardi Azra's attitude, which is assumed to strengthen the ideas of Indonesian Islam. In this writing entitled "Indonesian Islam Continues", he discussed Indonesian Islam from not only the areas and the cultures but also the scientific references of the ideas of Indonesian Islam.

The next one is Rodiger Lohlker, an Islamic Studies professor in Vienna University, Austria. Rudiger Lohlker's study covers the study on Middle-East Islam, Jihadism, and Radicalism. The second foreign resource person is Abdel Moneem Fouad Othman, a special delegacy from Ahmad el-Tayeb, the Grand Syeikh of Al-Azhar, Egypt. Special delegacy is a respectable position in intellectual environment in Egypt because he can be considered as the confidant of the Grand Syeikh. Grand Syeikh is the highest honorable public position in Egypt and several people consider it as the highest authority in Islam in terms of Sunni Islam and Fiqih thinking. The last resource person is Vali Nasr, Iranian-American academics. He is the author and a researcher specialized in the study of Middle-East and Islam. The whole resource persons show their appreciation to Islam developed in Indonesia. The example is Vali Nasr's attitude written in Kompas on news entitled "Kompas-NU Discussion (2): Islam, Democracy, and Middle Way" issued on 16 June 2015 as follows:

"The implementation of democracy in Indonesia is not against religions because the first principle of Pancasila is Belief in the One and Only God. At the same time, however, Indonesia is not a religion nation. This condition makes Vali Nasr, Postgraduate professor in American Navy Academy, stated that Islam in Indonesia became a very good model to see the relationship between Islam and democracy. The challenge faced by Moslems in Indonesia today is how to contribute in the reinforcement of global democracy."

In another news entitled "Religiousness: Indonesian Islam Gives Hopes," there is a statement of Abdel Moneem Fouad's attitude as the following:

"Fouad said that radicalism views which prioritize violence and hatred is in fact against the teaching of Islam. Islam, according to him, is a teaching that focuses on tolerance and respects interests from other religions. Fouad also mentioned that the real Islam believers are the ones bringing peace to all human beings."

Here, we can see how obvious the high appreciation to Indonesian Islam is. Two other foreign resource persons also agree that this model of Islam can be a reference for Islam in other countries. It is further clarified by Rudiger Lohlker who made a statement on the same news:

"Yet, according to Lohlker, the understanding of Islam that is tolerant, plural, and democratic in Indonesia is still unknown to Europeans. Thus, most Europeans perceive Islam as being close to radicalism and terrorism practices. He believed that Indonesian Islam will give a great hope to the understanding of Islam in Europe."

In Lohlker's opinion, it occurs because in Indonesia, Islam is open to democracy, develops local traditions positively, and has good spiritual point of view. For him, all this while, closed ideology conserved by radical groups has bad impacts to the view on Islam in Europe. Thus, the presence of Indonesian Islam provides optimism to the development of Islam in Europe. The presence of persons with academics background legitimates the scientific claim about Indonesian Islam. Through the publishing of news about Islam, NU, and Indonesian Islam, Kompas showed that it upholds what is called peace journalism. This concept is the antithesis of war journalism that presents the facts about humans killing one another, the number of victims, war ammunition, etc. Ashadi Siregar stated that peace journalism does not focus on facts about conflicts anymore but on the humanity actions from one side to another as shown in the quotations of the news from the news sources above. Peace journalism still relies on facts and gives information containing humanitarian and cultural values." (Presented in

“Press in Response to Conflicts of Power” Seminar, Social Change Study Institution (LSPS), Surabaya, 8 February 2001)

Conclusion

According to the analysis results, the discourse of Indonesian Islam in Kompas and Jawa Pos daily newspapers is not a take-it-for-granted matter. Indonesian Islam is a dynamic matter born due to political situation, cultural situation, and especially current diversity model. Indonesian Islam is a discourse that is inseparable from various interests; hence, it is flexible and categorized as “saleable” discourse, particularly through media as reputable as Kompas and Jawa Pos. There are, at least, two notes that can be taken as the conclusion of each analysis in these two daily newspapers. First, Kompas has institutional interests. In other words, since the principles of Indonesian Islam ideology are in line with those of Kompas, Kompas daily newspaper goes all out in publishing and presenting opinions about Indonesian Islam in quite large portion. These efforts are performed to save Kompas from the attack from extreme groups while lately, the tension of identity politics is getting higher. Thus, Kompas needs to maintain the relationship and work together with moderate Islam groups like Nahdlatul Ulama. Indonesian Islam becomes the discursive system in the production and delivery of news, starting from journalism techniques until ideological content.

Second, from the news published by Jawa Pos, it seems to be the political stage for particular configuration of the political actors. The discourse of Indonesian Islam becomes the best momentum for Jawa Pos to present those political actors at the same time as the moment of political power. Here, Jawa Pos daily newspaper clearly and firmly displays that NU with its discourse of Indonesian Islam also takes part in the area of political power. In addition to the two conclusions from the two daily newspapers, Kompas and Jawa Pos daily newspapers have the same agenda, the disagreement to extreme diversity model. There is different articulation, however, in this case. Kompas daily newspaper tends to create harmonious, humanist, and conducive atmosphere while Jawa Pos tends to be strict in some of its articles. Thus, what is presented here is the clash of the discourse of Indonesian Islam with various interests of the newspaper. The discourse of Indonesian Islam becomes a very political moment besides its historical moment that becomes a way to bring back people’s collective awareness regarding diversity model.

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