

Symbol of political communications by nahdlatul ulama'In east java (a case study on regional head election 2018)

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ABSTRACT

For the people of East Java, Nahdlatul Ulama (NU) is not just a symbol of organization but it is an interpretation in believing the religion teachings and to socialize even more in practicing politics. Although Nahdlatul Ulama (NU) was born from religious figures, but it was not designed as an organization that places religion as an ideology or more specifically as an Islamic party. Nahdlatul Ulama (NU) is an open organization in the sense of across religions, ethnicities, races and groups which is manifested in the form of a vision, mission, struggle program, membership and leadership.

This research uses qualitative method with inductive thinking. In order to obtain quality and in-depth research, data collection used was done by in-depth interviews and data analysis based on the subjectivity of the researchers' interpretation.

To understand the meaning of the symbols constructed by Nahdlatul Ulama' NU, Herbert Blumer's symbolic interaction theory is very relevant to be used as a tool of analysis. Supported by the constructivism paradigm which explains how events or reality are created, by means of how reality is symbolically shaped by the nahdliyin in East Java.

Keywords: Symbols; Political Communication; Nahdlatul Ulama

INTRODUCTION

Problem Background

The openness of the Nahdlatul Ulama (NU) is not only symbolized in the presence of a pluralistic management or membership, but what is even more substantial is the openness in social attitudes and political behavior and the formulation of ideals in line with Pancasila. Nahdlatul Ulama (NU) is highly accepted by the people of East Java, because it is in line with people's thinking that can form a Nationalists generation as a successor of leaders based on values and norms in society and supported by religious teachings through provision at Islamic boarding schools. This research departed from the phenomenon of the 2018 East Java regional election, which was dominated by candidates from Nahdliyin (NU) background, namely Saifullah Yusuf, who was then deputy governor of East Java and Abdullah Azwar Anas (regent of Banyuwangi) who was supported by PDIP

and PKB. Meanwhile, Golkar Party's second rival, Khofifah Indar Parawansa, currently serves as chairman of the Muslimat NU, an NU women's organization, accompanied by Dardak.

Both of them stepped forward and fought over NU's support, both kiai and Nahdliyin residents. NU dominated in the 2018 Regional Elections. In the Regional Elections on a personal level, the psychological distance between the regional head and its citizens was closer. And also built a degree of accountability from the regional head for the programs that he or she promised during the regional elections (campaign). There is a strong synergy between Nahdlatul Ulama (NU) as a socio-religious organization and Partai Kebangkitan Bangsa (PKB) as a political party. meaning that PKB needs Nahdlatul Ulama (NU) organization, and vice versa. NU without PKB's political sword will not be effective, it will not have arms for extension. Likewise PKB without the spirit of NU, politics is merely a transactional market.

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Received: January 28, 2021; Accepted: February 10, 2021; Published: February 19, 2021

Citation: Fikom H, Sumartias S, Hidayat DR, Sugiana D (2021) Symbol of political communications by nahdlatul ulama'In east java (a case study on regional head election 2018). Review Pub Administration Manag. 9:262.

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For this reason, charisma through the NU symbol must be attached to anyone who wants to pursue a career in the peak of power, especially in East Java such as regents, mayors, especially if they want to run as a candidate for governor. The background of political parties (parpol) is sometimes not so affected by candidates, but rather their closeness or affiliation with the largest Islamic mass organization. Cultural politics in the context of contestation political communication will be uphoric for the people of East Java, because the phenomenon of the 2018 East Java regional election political stage was dominated by two phenomenal candidates and both Nahdhiyin or Nahdlatul Ulama cadres.

The 2018 East Java (Jatim) simultaneous regional elections to elect the governor and deputy governor were phenomenal, this was because the candidates (balon) were well-known people who became national figures and also possessed backgrounds from Nahdlatul Ulama' (NU) or Nahdliyin, an organization. The largest Islam in Indonesia, which is very influential in East Java, and it is predicted that the implementation of the East Java Regional Elections will be very interesting. From the explanation above, the writer is interested in studying it as a study of political communication in the contemporary order. Saifullah Yusuf and Khofifah Indar Prawansah, fought for the same seat. Both of them are genuine NU candidates and understand all the risks of this battle, which will have an impact on the harmony and division of the NU people in East Java, because East Java is a very dominant with its Nahdhiyin base, so NU symbols in the political struggle are needed.

Problem Formulation

From the explanation above, the writer found the problem, as for the problem formulation it is as follows, "How is the political communication symbol of Nahdlatul Ulama" (NU) in defining and interpreting political contestation, to gain victory in the 2018 regional election in East Java.?"

Research Objective

To dig deeper into the meaning of symbols and messages of political communication in interpreting political contestation, to gain victory in the 2018 regional elections in East Java.

Research Methods and Paradigms

Qualitative research is basically flexible and open by emphasizing inductive analysis. This implies that the researcher tries to present the research subject naturally without any engineering. The researcher does not manipulate research settings, meaning that individual mental constructs are excavated and formed in natural settings.

This study emphasizes more on meaning and value by using a constructivist paradigm. Constructivists explain how the event or reality is constructed, in what way the construction is formed. In communication studies, this constructionist paradigm is often referred to as the paradigm of production and exchange of meaning. It is often contrasted with the positivist paradigm or the transmission paradigm.

DISCUSSION

The symbol of political communication through the movement of kiai in the world of politics has made a long trail for Nahdlatul Ulama' (NU). The traces have even been tracked back since the Dutch colonial era. The establishment of Nahdlatul Ulama' (NU) was not only motivated to defend the ideology of ahlussunah wal jama'ah but also the nationalism motive to fight against Dutch colonialism. The political movement of the kiai then continued until the independence era. Nahdlatul Ulama' (NU) even had time to become a separate political party after previously joining the Indonesian Muslimin Syuro Council (Masyumi) political party, and then moved to PKB.

Nahdlatul Ulama (Awakening of the Ulama) or often abbreviated as NU is one of the largest community organizations in Indonesia, especially in East Java. With a very large mass base, the role and struggle of Nahdlatul Ulama' (NU) is also quite significant in each period. NU, which was originally born as a mass organization, experienced various situations which has made this organization later changed its direction to become a political party.

There is a strong synergy between Nahdlatul Ulama' (NU) as a socio-religious organization and the National Awakening Party (PKB) as a political party. meaning that PKB needs Nahdlatul Ulama' (NU) organization, and vice versa. NU without PKB's political sword will not be effective, it will not have arms for extension. Likewise PKB without the spirit of NU, politics is merely a transactional market. For that, Nahdlatul Ulama' (NU) needs PKB, and vice versa. This is a sign of the need for solid party support from the nahdliyin circles. PKB is the only party whose AD / ART is in line with NU. In the course of its politics, PKB was able to obtain a significant amount of popular support. This success is expected to be repeated in the 2018 East Java regional elections.

CONCLUSION

Nahdlatul Ulama' (NU) is an organization that is synergistic in carrying out its vision and mission. In the history of the journey of Nahdlatul Ulama' (NU) is in a dynamic space, Indonesian and Islamic in nature. NU has been increasingly aggressively strengthening its citizens in responding to the various changes that have occurred in state life. NU has been a political party for decades and part of a political party, but since returning to its hittah, NU has been returned to its habitat, namely, the world of education, preaching, economic development, and community service. NU has always been consistent in maintaining the unity of the nation and spends its energy on guarding politics and power (power building). This movement gave birth to a new generation concerned with the community empowerment movement with various variants of social activities and developed political geology.

NU and PKB are organizations that are synergistic in carrying out their vision and mission. It is undeniable that PKB is a political party for NU citizens, because historically this party was born from the NU organization. Through the NU symbol, actors take advantage of the role and existence of NU as a medium to convey messages to nahdliyin citizens, as well as as

targets / audiences for political actors. One of the most influential NU political actors in East Java is the kyai.

The issue of kyai involvement in political struggles in East Java is actually not something new. Amidst the community, kyai are communication actors who can play roles in social change. Specifically among Muslims, kyai is one of the elite groups, which has a very respectable position among other elite groups. From that, the content of the 2018 Regional Elections from Nahdliyin scrambled to ask the elderly kyai.

ACKNOWLEDGMENT

The authors would like to thank the Indonesia Endowment Fund for Education (Lembaga Pengelola Dana Pendidikan/LPDP), Ministry of Finance of the Republic of Indonesia for providing financial support for the research on which this article is based.

DISCLOSURE STATEMENT

No potential conflict of interest was reported by the author(s).

FUNDING

Indonesia Endowment Fund for Education(Lembaga Pengelola Dana Pendidikan/LPDP), Ministry of Finance of the Republic of Indonesia.

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