KOMUNIKASI

IKATAN SARJANA KOMUNIKASI INDONESIA

Indonesia Tanpa Jaringan Islam Liberal Follower's Reception on the Anti-Sexual Violence Bill Content

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Abstract - The democratic system in Indonesia supports the rise of anti-Western communities who reject the ideology of secularism, pluralism, and liberalism. Noted in several cases that occurred in Indonesia lately such as the 2017 DKI Jakarta Governor election and the 2019 presidential election as a sign of the rise of Islamic conservatism. Various actions oppose the dominant ideologies such as secularism, pluralism, and liberalism, one of them was the presence of *Indonesia Tanpa Jaringan Islam Liberal* (ITJ). The existence of ITJ until now voiced its rejection of the ideology of secularism, pluralism, and liberalism especially on social media. However, with the diversity of ITJ audiences, each message's reception will be different. Audiences are not always passive just accepting every message received. Therefore, this study will look at how acceptance of ITJ account followers on ITJ content using Stuart Hall's (1980) encoding-decoding theory. This study uses the constructivist paradigm and the methodology of transcendental phenomenology to understand the audience's experience in receiving content of ITJ and ideologies of secularism, pluralism, and liberalism. This research found various features of ITJ account followers in receiving the message displayed by ITJ. This study found that most informants understood and believed that Islamic religious values can be a good solution for the system government. Truly the majority of Informants are in a negotiating position. The audience does not take the dominant ideology (secularism, pluralism, liberalism, or even conservative) for granted. There is an active role of the ITJ audience in receiving information.
Keywords: Liberal, Moderate, Conservative, Social media, Indonesia Tanpa Jaringan Islam Liberal

Introduction

Hefner (2000) states that in the 21st century, various views such as secularism, pluralism, liberalism, and conservatism characterize Muslim society in Indonesia. The state is organized based on society's dominant religion and ethnicity (Hefner, 2000). Some scholars argue that Indonesia is a fragile democracy and is threatened by anti-Western forces that impose a Middle Eastern Islamic identity into its system of government (Greg Fealy, 2008), including a society how that look like use headscarves

for women (Velthuis et al., 2022). According to Brenner (2011), the confluence of religious, social, and political movements initially emerged under a repressive government and has transformed Indonesia's public sphere in recent decades. Religion as a political vehicle is nothing new.

This happened long before the independence of Indonesia. Van Bruinessen (2002) said that the movement of the Muslim Nationalists went hand in hand with the Nationalists in the struggle for Indonesian independence. The scholars declared jihad for the sake of Indonesian independence. In addition, the Muslim Nationalists did not give up on incorporating Islamic ideology until a debate broke out between the Muslim Nationalists and the Nationalists during the 1945 Indonesian Independence Preparatory Committee (PPKI) session. However, the Muslim Nationalists were divided into two parts, namely the reformists and the traditionalists (Van Bruinessen, 2002).

The democratic system at the beginning of the Reformation Era created political freedom in society, including the emergence of Islamic movements that often tended to be anarchistic. There are often debates about religious pluralism, human rights, and freedom to this day. Including the occurrence of polemics in the Draft Law on the Elimination of Sexual Violence (RUU P-KS). Since it was proposed in 2016, the P-KS Bill has experienced various kinds of debates and bottlenecks in its ratification. Until finally on July 2, 2020, the House of Representatives of the Republic of Indonesia (DPR RI) has officially withdrawn the P-KS Bill from the 2020 priority National Legislation Program (Prolegnas). Deputy Chairman of Commission VIII Marwan Dasopang stated that the reason for the withdrawal of the P-KS Bill was because of a difficult discussion.

The withdrawal of the P-KS Bill from the 2020 Prolegnas caused various reactions. Even before the withdrawal of the P-KS Bill, it sparked debates in various circles of Indonesian society. Some parties consider that it is necessary to immediately ratify the P-KS Bill to reduce the high number of sexual violence cases that occur in Indonesia. There were 2,807 cases of sexual violence in the personal sphere and 2,091 cases in the community realm in 2019 (Komnas Perempuan, 2020). Meanwhile, other parties who reject the ratification of the P-KS Bill consider that the P-KS Bill disrupts the order in marital relations, and has the potential to legalize Lesbian, Gay, Bisexual, and Transgender (LGBT) groups, and become justification for criminalization. One of the parties that rejected the ratification of the P-KS Bill was Indonesia Without a Liberal Islam Network (ITJ). Akmal (2019), stated that this movement was first born as a counter-movement to the rejection of the FPI (Islamic Defenders Front) in 2012. Since its inception, ITJ has consistently voiced to maintain the integrity and unity of the ummah from attacks by or wars of thought. This effort is an attitude to fortifying generations from exposure to Western ideologies such as secularism, pluralism, and liberalism (Van Bruinessen, 2002).

According to ITJ, the P-KS Bill carries the ideology of secularism and liberalism that has the potential to legalize LGBT, free sex, and prostitution, which some of these relationships with women and not only in Indonesia (Tholander & Tour, 2022), some of this getting fast to adapted by technologically facilitated to young people especially (Ringrose et al., 2022). ITJ considers that it contains elements of freedom that can damage the nation. Dominantly they rejected the ratification of the P-KS Bill. From the proposal to the withdrawal of the P-KS Bill, ITJ actively voiced its opinion regarding the rejection through social media Instagram. At the time of collecting research data, ITJ was recorded to have 72,900 followers on Instagram social media accounts, even if we did not know if all of these followers knew digital literacy or not (Prayogi et al., 2020).

Indonesian people have various views so various responses also color the reception of messages in ITJ's content. Each audience in the account receives the message and perceives it differently (Yuliarti et al., 2020). This happens because each audience has different backgrounds and experiences (Yuniar, 2022). In dealing with a phenomenon, humans tend to combine the experiences they have had before (Hall, Hobson & Lowe, 1980). So, in response to the issue of the P-KS Bill, especially from what ITJ conveyed, the ITJ audience interpreted the message by combining signs in the message based on the understanding they had previously. This understanding can be formed through a dialectical process between oneself and the surrounding environment (Helmayuni et al., 2022). The experience and knowledge of each individual, including young people will continue to grow and be dynamic (Ilbury, 2022). So, ITJ's content regarding the rejection of the P-KS Bill, it will allow a change in the views of the ITJ audience.

This study looks at how the content of Indonesia Without Liberal Islam Network (ITJ) rejects the ratification of the P-KS Bill which is considered to have the ideology of secularism and liberalism. Then his followers on social media Instagram will receive and perceive it differently even sharing the same

message from online media (Romero-Rodríguez et al., 2022), in this article is Instagram. Because every informant has his view based on the background and ideology behind it.

However, the difference in acceptance is undeniable and always growing & diversifying (Rizqa & Prayogi, 2023). This happens because each informant interprets the meaning of the message differently with different codes. With the diversity of audiences, Hall (1980) suggests interpreting it separately based on the code that emerges from the audience's response. First, the researcher disassembled the codes like what the ITJ account constructed. After that, the researcher disassembled the code for ITJ's audience's acceptance of the content along with an explanation of the informant's social background so that he could explain how the informant could receive the content. As an analytical tool, the author will use Stuart Hall's (1980) theory of encoding and decoding codes.

Theoretical Framework

Liberal. Liberals generally agree with the concept of law, although they want to change the specifics to achieve liberal political goals (Baradat, 2016). Liberals believe that to achieve change it is necessary to use reason, including social and political problems. Liberalism is a principle that upholds individual freedom, moral freedom, the right to be treated, and the obligation to treat others as subjects, not as objects (Badie & Schlosser, 2013). There are many meanings to define liberalism (Doyle, 1986). However, liberalism both in theory and practice is a view with the aim of individual freedom (Charvet & Kaczynska-Nay, 2010).

Liberalism has characteristics such as individual freedom, education, humanism, resistance to rigid orthodoxy, religious tolerance, private property, and equal opportunity. The same opportunity creates a system of economic freedom to create a global economic order in which part of it is dominated by Western interests (Hadiz, 2016). As an adaptation of modern capitalism, what happens is the guidance of Islamic principles in modern economic practice, namely halal consumerism with a Sharia basis (Rakhmani, 2019). This transformation of the social basis is related to the uneven progress of the capitalist economy of the neo-liberal globalization process (Flynn, 2021).

Liberals view religion as a distinct "personal" issue concerned with individual choice and personal development. Thus religious freedom is very important for civil liberties and can only be guaranteed by a strict separation between religion and politics, and between religious institutions and the State (Heywood, 2017). To that end, liberalism also supports a secular government system. In supporting the secular environment, the government in Indonesia creates enlightening religious figures. They are in educational institutions that are willing to accept the principle of the relationship of the five religions officially recognized by the state by spreading it to various regions (Van Bruinessen, 2002). Proponents of secularization generally believe that the modern world is characterized by an industrial society, highly educated, working professionally, and technologically advanced.

Moderate. The moderate category is often used to describe parties who feel they are in a liberal or conservative position on some matters but are not committed to any level of intensity in either position (Baradat, 2016). The moderate view is an attempt to reconcile pluralism and democracy (Heywood, 2017). Pancasila as the basis of the state forms pluralism which is a combination of nationalist ideology, Muslims, Marxism, liberal democracy, and populist ideology (Hefner, 2000). President Soekarno did this as a liaison between secular nationalists and Muslim nationalists. Hefner (2000) sees that Islam has values that can run a democracy. To run a democracy, Islam is not only supported by civil society but is also supported by a culture of equality, justice, and universal society. Based on this view, Hefner calls it civil Islam (civil Islam) which has the characteristics of being tolerant, pluralist, secular, liberal, and civilized democratic.

Conservative. Conservative has a meaning as a desire to preserve, which is characterized by resistance or at least suspicion of a change (Heywood, 2017). Conservatives are the positions that most support the status quo and are reluctant to change (Baradat, 2016). Conservatives believe in upholding the organic structure of society. Conservatives tend to place great trust in dealing with societal problems in the passage of time, authority, institutions, religion, and tradition.

Conservatives consider that religion is an important and valuable source of stability (social cohesion). Conservative adherents think that religion can provide society with a common set of values and cultural foundations so that overlaps between religion and politics or between religious institutions and the state are unavoidable (Heywood, 2017).

Encoding-Decoding Theory. Hall (1980) views each recipient of the message as an active audience. Messages in mass communication do not only stop at the audience, but the audience can criticize the messages they receive. The communication process offered by Hall (1980), consists of four processes namely, production, circulation, distribution or consumption, and reproduction. However, Storey (2013), simplifies the process into three stages, where the third and fourth processes are combined into one stage.
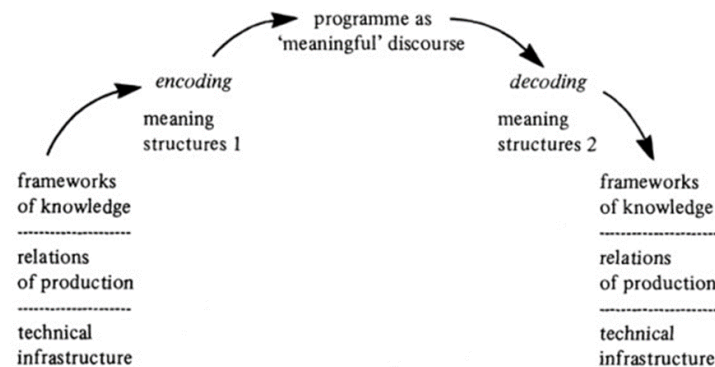

Figure 1. Circulation of Meaning
Source: Stuart Hall, Dorothy Hobson, Andrew Lowe, 1980

At the time of production, symbols are formed in the rules of the language. First, the structure of the broadcasting institution builds the message. The message is formed discursively by choosing ideas based on product knowledge, creativity, audience understanding, values, and social issues to be conveyed through the message. They design topics, agendas, and situations from other sources and are discursive in different socio-cultural and political structures. Internal aspects that can influence the formation of the message consist of the producer's perception accompanied by the ideologies contained in it, including the vision and mission. Then, the creativity of the broadcasting structure is also a concern in creating messages. For external factors to consider the audience of the recipient of the message. The result of this process is the formation of a code based on social issues that will be raised into a message and are called a meaning structure 1.

After the structure of meaning 1 is formed, it produces a message that is encoded in the form of discourse meaning. In this process, the audience sees the message and then provides an understanding or interprets the message. The audience's understanding or interpretation may differ from what the message producer expects. The message affects influences, entertains, and provides direction, with very complex perceptual, cognitive, emotional, ideological, or behavioral consequences on the audience. In the end, the message will form a realization at the end of acceptance as a practice or form of awareness.

Then the last process is for the audience to interpret the message by dismantling the codes in the message they receive. This process is called the structure of meaning 2. The audience of the message processes meaning by adjusting the message received with their experiences and values. The attitude of the audience to the message received is the result of the reproduction of the production of the previous message. This message distribution process will continue to rotate. In this process, the meaning will not be the same as the meaning structure 1.

Each message contains a dominant code and a preferred code. The dominant code and the preferred code are references to the culture or understanding of the general public. In a message, the dominant code and the preferred code are referred to as professional codes. Sometimes the audience is not able to interpret the codes in the message. These codes are not symmetrical and are related to differences in the structural relationship between producers and audiences, because every message produced contains the ideology and vision-mission of the producers. However, Hall (1980), sees this phenomenon as caused by audience acceptance of messages that cannot be equated so that they can be interpreted separately.

To examine this phenomenon, Hall categorizes audience positions into three categories, namely: (1) *Hegemonic dominant position.* When the audience takes the connotative meaning given by the producer and translates the message into the form of a reference code that has been encoded as is, then the audience is in a dominant code position. This code is ideal because it is in line with what was

intended by the manufacturer; (2) *Negotiation position*. In this position, the audience can interpret the dominant code in the message. However, there were some things he couldn't accept. The audience compares the message with the values and understanding that they already have. Audiences in this position do not take for granted the codes provided by the manufacturer; (3) *Opposition position*. In this position, the audience understands the codes in the message. However, the attitude shown goes against the message. The audience refuses dominantly because they understand certain values that are considered more relevant.

All the difference in acceptance is undeniable. Because of the difference in the code used by the audience when interpreting the inner meaning message. Audiences can also not completely reject or accept. Consideration messages can occur because every human being will tend to look for opinions that are made comfortable and close to what he believes. With a diverse audience Hall (1980) suggests interpreting it separately based on the code that emerged from the response of the audience.

First of all, researchers will dismantle the codes of what ideology of secularism, pluralism, and liberalism is constructed in the content on the ITJ Instagram account. After that, the researcher disassembled the code the acceptance of followers of the ITJ Instagram account for the content is accompanied by an explanation audience background on the ideology of secularism, pluralism, and liberalism. As an analytical knife, the writer will use the formation and disassembly theory code (encoding-decoding) Stuart Hall (1980).

Material and Methodology

To get a complete understanding and description of the research subject and in-depth, research is carried out naturally without engineering. With In this natural situation, researchers need to understand their research subjects well either through in-depth interviews using semi-structured interview techniques (Kurniawati et al., 2023). At the time of the interview, the researcher prepared an interview guide or a checklist of questions with specific themes to be studied. In addition, the informant has the right to determine how to answer the research question. To get a complete and in-depth understanding and description of the research subject, research is conducted naturally without any engineering.

The research subjects were followers of the ITJ Instagram account where there were around 72,900 followers at the time this research took place. The researcher took 10 research subjects purposively by looking at the involvement of ITJ followers with ITJ content. Follower engagement. Our article Uses paradigm constructivism and phenomenology, which is more complex than a case study (Prayogi et al., 2023).

The constructivism paradigm is a reflective paradigm, in which social reality corresponds to the appreciation of the subjects (Prayogi & Rajeba, 2023). Reality appears as a mental construction, understood in various ways based on experience and local context and specific to the individual concerned. The purpose of this study is to interpret the acceptance of followers of ITJ's Instagram account for content and ideology of secularism, pluralism, and liberalism from that account. Disassembling every code for the response given by the audience. Every knowledge and reality experienced by each individual will be different and subjective.

ITJ with ITJ content is the activity of ITJ followers to comment or mark 'likes' on ITJ content. The researcher took informants who were thought to be in dominant, negotiating, and opposition positions in their acceptance of ITJ's content regarding the P-KS Bill. In addition to looking at the position of reading the content, the researcher looks at the background and experience of the informants that have the potential to influence the position of receiving the content. The researcher took at least each position with one informant and did not set a maximum number.

Result and Discussion

Based on the criteria for taking informants, the following is an explanation of the background of the informants. To get an analysis of each ITJ content acceptance position, it is necessary to look at the background of each informant.

Informant 1 (hereinafter referred to as Kanna), is a 28-year-old woman, holding a postgraduate degree from an educational institution in Jakarta. He grew up in Banten in a conservative family and had a grandfather who was active in an Islamic political party during his life. Since childhood, she has used the hijab and received Islamic religious education both formal and non-formal education (Taman Pendidikan Al-Qur'an). In 2014, she behaved according to the Shari'a, such as wearing a long hijab that

covered her buttocks and not listening to music. In 2018, he studied in a postgraduate program in Jakarta and started working for a multinational company in Jakarta.

When she started working at the company, there was a change in her dress pattern, namely by using a shorter hijab. In addition, he also often watches films with the theme of LGBTQ+ as knowledge only but still opposes LGBTQ+ behavior. He also liked leftist writings such as Karl Marx, Jean-Paul Sartre, Simone de Beauvoir, and Friedrich Engels. She also agrees with some values in feminism, as long as they do not conflict with the Qur'an and hadith.

Informant 2 (hereinafter referred to as Naomi), is a 28-year-old female. She started wearing the hijab when she was an active member of the Senate. Previously, he won the second-highest vote in the organization for being considered secular. She decided to wear the hijab because she accidentally wanted to identify herself when taking a photo with the members of the Senate. She decided to wear a hijab directly following Islamic law, namely wearing a skirt or a robe and the hijab covering the buttocks.

In 2018 she decided to wear a veil but was opposed by her parents. The use of the veil only lasts for a year. He did this because he felt that the public's view of people who wore the veil was exclusive. Previously she claimed to be a hard-line feminist, but her views changed feminists. His views are heavily influenced by scientists from *the Institute for the Study of Islam Thought and Civilization* (INSIST) because he had studied at the School of Islamic Thought. He shares his views on social media such as Twitter and Instagram, as well as links to current issues.

Informant 3 (hereinafter referred to as Mika), is a 27-year-old woman who currently lives in Bandung. Previously, he grew up and lived in Banten. Currently, he is an entrepreneur with handicrafts that he does with his dorm mates. He is the eldest of two siblings and his entire nuclear family has also moved to Bandung. The reason for staying in Bandung is that he feels a supportive environment that keeps him close to Islam. Previously, he was skeptical of the rules of Islam, but by studying it he realized that Islam has complete values to regulate human life, it cannot even be compared with other religions because of the purity of its teachings.

He studied Islam more and more and often compared it to science. Therefore, he likes religious figures who also discuss science and historical facts. One of them he mentioned was Akmal Sjafril (ITJ coordinator). His interest in studying Islam is not just about seeking inner peace. Previously he saw and was invited by his friends to the dormitory and campus. He has an open view, characterized by a willingness to read anything. He did not rule on the political left. He thinks that as long as it has a solid foundation (Islamic values), it is okay to be open with any information. However, he admits that outside ideology is a breaker to making the world secular.

Informant 4 (will be called Kagami hereafter), is a 26-year-old man. He has a younger sister and is in a conservative family. He and his parents live and come from Banten. He is currently working as a company technology and communications consultant in Jakarta. Since childhood, he received an education containing Islamic values and formal education in an Islamic school. However, when he was in undergraduate college, he began to experience inner debates about the existence of God. He admits that he experienced this because of his thought process and the things he had experienced at that time. He never discussed it with his parents. He gains knowledge about what he is experiencing from the readings he reads. He feels that every religion has the same goal. Destiny of birth causes a person to have beliefs passed down by his parents, not beliefs based on structured thinking. Currently, he is carrying out worship rituals with a purpose for himself and not aimed at God.

Informant 5 (hereinafter referred to as Mirei), is a 34-year-old woman, a graduate of an Islamic religious education institution, and works in a private company in Indonesia. Banten. He is the youngest of seven children and comes from Lampung. She began wearing the hijab in high school and immediately implemented Islamic law.

He admits that he is quite strict in applying it in daily life, such as not listening to music, not watching television other than the news, not reading non-Islamic literature, and avoiding foreign products. He realizes that acting tough is not good, therefore he tries to be more flexible with those around him. Finally, he has an interest in popular culture and has great curiosity, especially about culture. He experienced Korean fever by following the drama series. Since then he has admitted to being negligent in worship, such as less time for the Koran because he prefers his time to watch dramas and listen to Korean songs. However, he never missed the activities in the Islamic study group (*liqo*) which became his routine. He thinks that even if he is negligent, he needs to stay within the circle. He did this

to keep him bound to the teachings of Islam. He is also quite active in following the world of politics, both nationally and globally. He admitted this because he was quite familiar with the world of politics since childhood. His father (who is the village head) often has literature on politics, and he has been reading it since he was a child.

Informant 6 (hereinafter referred to as Reikii)**,** is a 29-year-old male. He is a private employee domiciled in Depok. He claimed to come from a moderate family with Betawi culture which is quite strict in implementing Islamic values, especially in worship rituals. His extended family is in the same household environment, so the kinship is quite closely intertwined with the existence of socio-religious activities such as celebrating the Prophet's birthday or recitation.

In living his life, he believes that Islam not only provides spiritual guidance but also a way of life. Islamic values become an alternative to the power of capitalism and socialism because they regulate the economy and a good social life. Islam teaches us to help fellow Muslims. He added that the existence of state boundaries prevented fellow Muslims from helping each other. Therefore, the caliphate is the best system to replace democracy which he considers to have failed. However, he assessed that the enforcement of the caliphate system could not be applied in Indonesia because of the diversity of the Indonesian people. In addition, he views the current financial system as a mistake and the banking system as a crime. For him, the best currency is to use gold and silver, such as dinars and dirhams because they provide economic stability. The application of paper currency is a manipulation of the global elite, has a false value, and is closely related to the history of Indonesia's independence.

Informant 7 (will be called Kimura hereafter) is a 28-year-old man who has just launched a book with the theme of Baduy culture. Every day he is active as an international travel marketing staff at Istanbul Hisar Turizm. He is the founder of Bunga Cempaka Preschool Kindergarten in Banda Aceh and a school owned by the Tahfidz Sulaimaniyah Foundation in Jakarta. He is the best graduate in one of Jakarta's public educational institutions. After completing his undergraduate education, he continued his studies in Turkey with a scholarship from the DAAD by taking a concentration in Islamic studies.

His choice of Islamic studies was because he felt that since childhood he was academically oriented and did not understand religious education. His family has strong Islamic teachings by accustoming their children to study at the *pesantren*, even though he did not attend the *pesantren*. He was born and raised in the Banten area until he was at the high school level. He decided to continue his studies in Jakarta because he felt that education in the capital city was better than in the regions. He has the principle that he must have a basis (religion) as a foundation in dealing with everything. He refuses to separate religion from the government system but accepts the diversity that exists in Indonesia.

Informant 8 (hereinafter referred to as Ranpo), is a man aged 27 years and is the third child of 7 siblings. He is a graduate of an educational institution in Tangerang. He currently works as a freelancer. Previously, he was a teacher. He has trauma from bullying. Therefore he educates his students by understanding the characteristics of each student. He had time to do the psychological treatment. Only a few of his colleagues know about it because they often think it's simple and ends up increasing worship.

He experienced that worship was not enough to help him, even though he had done Koran therapy. On the other hand, he also thinks that he will not survive if he does not have a religion. Previously, he had also joined an Islamic study group (*liqo*) but stopped doing it because the study material was often associated with political issues. He tends to follow the *salaf manhaj* in terms of ritual worship, but in terms of politics, he feels the need to participate because some who follow the *salaf manhaj* don't talk about politics and tend to just follow it. He feels that even small actions such as participation in elections are still needed to prevent the power of those who are considered detrimental. In his consumption behavior, he does not question foreign products because of the impulse of need.

Informant 9 (will be called Ponyo hereafter)**,** is a man aged 28 years and is the youngest of five children. He works in a chemical company in the Banten area and is not very social at work. Since childhood, his parents were not so strict in teaching religion, but only ordered worship rituals and tended to rely on local cultural values. He found an Islamic study group (*liqo*) as he grew older. However, he decided to stop following the study because religious material was often associated with political issues that were going on at that time. In his consumption behavior, he is not too influenced by the issue of Semitism or LGBTQ+. Regarding the role of women, he did not prevent his wife from working later, but with domestic responsibilities that are not forgotten as well. Her views are influenced by her mother's experience as a housewife and her lack of insight when it comes to staying at home, which is

evident in her political views. He is in a predominantly Muslim environment and doesn't mind the principles of Indonesia's five religions. Even so, he believes that other religions are wrong. Although in the end, he chose to respect religious differences.

Informant 10 (hereinafter referred to as Ohana)**,** is a 26-year-old woman and is a staff member of a law firm in Jakarta. He is the eldest of two siblings. His parents were quite firm in carrying out the rituals of worship. The work environment is multi-religious with a Muslim leader and there have never been any major problems. He judged those good people must have religion (handles of life).

He often discusses with his friends, especially religion. His environment consists of multi-religious, but he refuses to travel to places of worship, including places of worship of other religions. In recent years, he began to study religion because he wanted to become a better person. From a political point of view, he is quite influenced by religious issues in it. He considered that religious leaders should not be political.

In addition, the decline and colonization of the Islamic State occurred due to immigrants. He believes that in 2020 the Chinese community will dominate the global economy, so he wants to learn Mandarin to compete against immigrants. The number of people who do not have a job is due to the large number of jobs filled by migrants. Especially when the current pandemic (Covid-19) is causing a lot of job losses. He gets a lot of this information from social media. As a precaution, he advised me not to let foreign products dominate and to start using local products.

Discussion

Based on these characteristics, the majority of informants have families and environments with moderate ideologies. This social background and experience will affect the informant's acceptance of ITJ's Instagram account content regarding the rejection of the P-KS Bill. In ITJ's content, there is a video with a duration of 5 minutes 35 seconds containing ITJ's reasons regarding why it is necessary to reject the P-KS Bill. The content states explicitly rejecting the P-KS Bill which is considered a Western paradigm and carries the ideology of secularism and liberalism. ITJ considers that the P-KS Bill refers to the notion of secularism which is not based on religion and Pancasila.

In addition, the ITJ took issue with the word sexual violence which they considered to have multiple interpretations. ITJ also disputed the point in the P-KS Bill which mentions forced abortion and forced prostitution. *Encoding-decoding* theory (Hall, 1980), the researcher analyzed the informants' acceptance of the content, taking into account the ideological background of each informant.

The analysis yielded the following findings:

Negotiation. This section explains how the acceptance of informants to ITJ's content related to the rejection of the P-KS Bill still contains elements of consideration. Most of the informants are in a negotiating position, namely Kanna, Mirei, Kimura, Ranpo, and Ponyo. This proves that the audience is actively receiving messages (Hall et al., 1980). The majority of informants who are in a negotiating position have a moderate ideology. The views of the informants are heavily influenced by the surrounding environment and experiences that have been experienced.

In addition, the informants' ideology can be seen through their consumption patterns. The majority of informants are exposed to dominant products and ideologies. So that it affects the values of the informants. The informants' acceptance of the message conveyed by ITJ was interpreted differently. Informants do not judge only based on the content of the message, but also by looking at the structure of the language used in the message. Language is a medium for exchanging meaning in messages (Hall, Hobson, Lowe, 1980). In translating the P-KS Bill, informants also tend to refer to religious values. Just like what ITJ did. However, the process of consideration is still carried out by the informant by referring to other sources. So some of the signs in the ITJ content were not agreed upon by the informants.

Opposition. Like the dominant position, the acceptance of informants is carried out in total on ITJ's content regarding the P-KS Bill. It's just in a position to refuse. Informants will reject what is conveyed by producers because of differences in values and understandings they have. The informant who was in the opposition position was Kagami. Overall he rejects what ITJ conveys in its content. Kagami tends to have a liberal ideology that emphasizes individual freedom, thus contradicting the acceptance of ITJ content. Kagami's ideology can be seen in his beliefs, behavior, and the things he consumes daily. Kagami believes that a good life is enriching oneself when the writer asks the rules of life to be used.

Dominant. The dominant position is the position where the informant fully accepts ITJ's content regarding the P-KS Bill. In the dominant position, there are 4 informants, namely Naomi, Mika, Reikii, and Ohana. The informant is in a dominant position because the interpretation made by the informant is in line with what was intended by the message producer (Hall, Hobson, Lowe, 1980). The message codes were well received by the informants. Reception of informants which is in line with producers does not necessarily indicate that they are passive audiences, but because the informants already have previous values that are following what was conveyed by the producers.

The values possessed by the informants are the result of knowledge and experience. In addition, it can be seen that some of the informants who predominantly received ITJ content previously accepted many of the views of Akmal Sjafril and INSIST scientists. These figures are also ITJ's reference in creating content, especially the issue of the P-KS Bill. Thus, informants accustomed to taking the views of Akmal Sjafril and INSIST scientists can fully accept ITJ's content.

Conclusions

The polemic in the P-KS Bill occurred because people had different backgrounds and experiences, which eventually led to a debate. These differences lead to misunderstandings in translating the signs contained in the P-KS Bill. What ITJ understands is different from the intent of the P-KS Bill. For ITJ, the P-KS Bill is considered to have a Western perspective, which carries the ideology of secularism and liberalism. ITJ translates the codes in the P-KS Bill in the opposite way. This happened because the basis used by ITJ in interpreting the P-KS Bill was the values of Islamic teachings and saw the context of the P-KS Bill which had multiple interpretations. Meanwhile, the things that became the basis for receiving the ratification of the P-KS Bill for those who accepted it were by focusing on cases of sexual violence that occurred in Indonesia. What is the main focus of each party to be different? Similar to what happened to the informants in this study who focused that the P-KS Bill had ambiguous meanings and multiple interpretations.

The informant's ideology influences the acceptance of ITJ's content. The majority of informants with moderate ideology are in a liberal and conservative position, but cannot fully apply it. This study found that most of the informants understand and believe that Islamic religious values can be a good solution, especially to social and state problems. However, most of the informants are also not able to apply it completely or even want the application of Islamic law in the government system, referring to the diversity of Indonesian society.

On the other hand, they also do not want the privatization of religion. In interpreting and understanding the P-KS Bill, especially those contained in the ITJ content, informants tend to return it to religious values. However, in the practice of daily life, it has been found that the informants also have liberal attitudes and values. The ideology is formed through the experience received by the senses. These experiences occur dynamically because there is a dialectical process between the self and the environment.

The findings of this study indicate that there is no truly homogeneous audience. This study found various characteristics of ITJ account followers in receiving messages that ITJ displayed, especially in the content regarding the P-KS Bill which was the subject of research. The results showed that the informants' meaning of ITJ's content regarding the P-KS Bill was carried out through various considerations. These considerations depend on the ideology of each informant. Many informants are in a negotiating position because they have values that are in line with what was conveyed by ITJ, even though they have not been able to fully apply them to their personal lives. The dominant ideology still influences the personal activities of the informants.

Many informants understand and feel the domination of the liberal economy, so they try to get rid of this domination. However, they feel that the power of domination is still quite strong in everyday life. The shortage of substitute commodities forced the informants to return to the global economic order. Values that are not applied cause no message effect. The purpose of sending messages (communication) is to affect the audience to make changes in behavior as desired by the producer. Audience acceptance is increasingly complex when conducting studies through social media.

The audience does not take the dominant ideology for granted. There is an active role of the audience in receiving information. Moreover, the ease of accessing information at this time creates an environment that demands an active audience, so that a greater diversity of audiences can be found. In

the case of the P-KS Bill, it can be concluded that the signs in the text are different from those of the informants who reject it.

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