



Islamic Sharia and New Normal Covid-19 in the Sense of Political Communication in West Sumatra

Salman Assahary; Nilda Efelmi; Sarbaitinil

STKIP PGRI Sumatera Barat, Indonesia

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Abstract

Islamic sharia in the form of Islamic lifestyle terminology in political communication by MUI Sumatera Barat is opposite to the new normal terminology of the central government. This is a dilemma for people in West Sumatra. This study aims to know the model of political communication conducted by the MUI of West Sumatra and the central government related to the handling of the Covid-19 pandemic. Furthermore, the study was designed to search for the supporting factors and inhibitors as well as the response of the community in West Sumatra. Qualitative research methods are used in this study with a descriptive case study approach. Primary data collection techniques are carried out with interviews and observations. Meanwhile, secondary data is obtained through literature studies conducted on a variety of relevant reading sources according to the topic of research. The results showed that the model of political communication conducted by MUI of West Sumatra in addressing the new normal terminology of the central government is an interactional model by integrating Islamic values and customs. Meanwhile, the communication model of the central government is a model of the effect hierarchy that teaches knowledge, attitudes, and behaviors by learning, feeling, and doing. The supporting factors of MUI terminology in West Sumatra are Islamic community organizations and Minangkabau indigenous communities and supporters of central government terminology of all elements of nationalist society. Factors inhibiting MUI terminology have not yet applied Islamic qanun sharia in West Sumatra while socialization from the central government is considered to be minimal. Some people respond to Islamic lifestyle terminology but some respond to the new normal terminology Covid-19 from the central government.

Keywords: *Islamic Sharia; New Normal; Political Communication; Mui; West Sumatra*

Introduction

Islamic sharia has a very important role in various aspects of the life of Moslems. According to Zalika (2008: 16), Islamic sharia has been well made by the previous scholars and socialized to Moslems, through the general political movement. One of MUI's efforts in West Sumatra is to continue the efforts of the predecessor scholars in the application of Islamic sharia by communicating Islamic sharia values through local wisdom to Muslims.

The response of some people considers the application of Islamic sharia into all aspects of life will make the community more organized and directed. However, some other people see the application of Islamic sharia needs to be reviewed. With this condition, the community elements and MUI of West Sumatra tried to communicate it in the frame of general politics. According to Mulyana and Solatun (2007:29), political communication is a study recognized by the International Communication Association as the exposure of information systems on interpersonal communication, mass communication, organizational communication, intercultural communication, and instructional communication.

Communication in political activities is inseparable from human daily life; moreover, public political communication plays an important role in West Sumatra which has local cultural wisdom. General political communication or also called public political communication for Muslims is a medium of the movement of Islamic sharia forwarding information. According to Nimno (1993:5) political communication is not merely the forwarding of information from a source to the public, but more than that; it is as a re-creation of information ideas by the public when given instructions with symbols, slogans, or main themes.

Covid-19 pandemic is an infectious disease then until today, there is no cure, while the public also sees to this day the government has not found a cure. Besides, in terms of the economy, the result of a considerable decrease in income even some lose their jobs. From the government side, it is still experiencing confusion related to Covid-19 because it still has to choose who will be preceded to improve the economic condition of the community or overcome the outbreak. Both of these things cannot be prioritized one because it concerns the survival of the community.

Thus the occurrence of political communication during the Covid-19 pandemic by MUI Sumatera Barat is opposite to the new normal terminology of the central government, quite a dilemma for some communities and local governments in West Sumatra that must follow the instructions of the central government, but implement cultural movements based on local culture. On the other hand, some people miss the idea of applying Islamic sharia in West Sumatra.

The term new normal was started on May 15, 2020, in its development new normal is difficult to understand by the public, so in early June 2020 introduced a new term is an adaptation of new habits, and in it, there is also a political communication team named task force, which is tasked to explain, inform the habits that must be done by the community to avoid the Covid-19 outbreak. In its development, some people still do not want to follow health protocols, such as keeping a distance, using masks, and washing hands. Political communication built by the Council of Islamic Scholars (MUI) of West Sumatra has managed to attract the attention of the people of West Sumatra and overseas, so this theme is popular in the enforcement of Islamic sharia in such a kaffah fashion in West Sumatra.

Based on some of the problems that have been stated above, the researchers want to know more about how the political communication model of MUI of West Sumatra in the application of Islamic sharia with Islamic lifestyle terminology and the central government related to the new normal terminology of Covid-19. The focus of this investigation is covered in four questions, namely (1) how the political communication model of MUI of West Sumatra in the application of Islamic sharia with Islamic lifestyle terminology; (2) how the central government's political communication model with the terminology new normal Covid-19 (3) whether the supporting factors and inhibitions of political communication MUI of West Sumatra and the central government in the application of the new normal, (4) how the community responds to political communication MUI of West Sumatra and the central government in the implementation of the new normal.

Research Methods

This study uses qualitative method by trying to provide exposure to the political communication model in the Covid-19 pandemic by MUI Sumatra Barat opposite the new normal terminology of the central government, becoming a dilemma for the community and local government in West Sumatra.

By comprehensively reviewing the communication process of the Central Government and MUI of West Sumatra related to an event, the researchers of this paper will provide perspective on the subjects studied based on research data obtained using data collection methods in the form of observations and interviews.

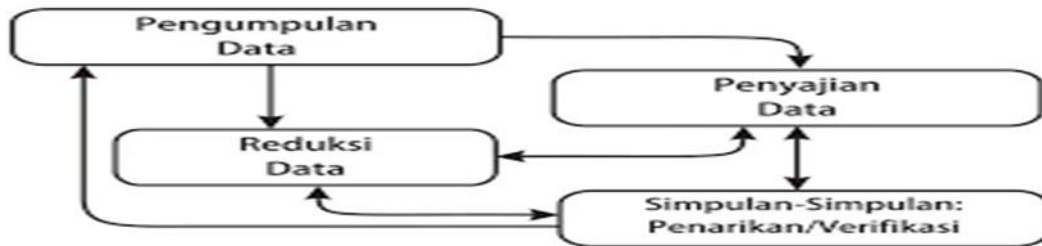


Figure 1 Miles and Huberman Interactive Model Analysis (Sugiyono,2011:338)

After the collection of data the researchers analyzed the data used in the study with an interactive model, which consists of three phases (1) of the selection process, namely the focus of attention on simplification, abstraction, and transformation of raw data or reduction of data obtained in the field, (2) presentation of data, namely drawing a collection of information that has been compiled, to then be implemented (3) drawing conclusions and verification of data. Researchers in this study tried to explain the phenomenon in depth does not prioritize the size of the population and sampling even the population and sampling are limited. This is following the explanation of Rachmat (2014:58) which says if the collected data has explained the phenomenon studied, then there is no need to look for another sampling. Also, researchers, in this study also conducted a library study by studying books and scientific works related to this study, then adapted to the facts in the field.

According to Moleong (2007: 8) in a qualitative study available subjects and research objects. In this study, the subjects were several key informants consisting of (1) MUI Central and MUI in West Sumatra (2) community leaders (3) local governments. Meanwhile, the number of informants in this study is 4 expert informants and 13 supporting informants. The object of research in the research is the model of political communication MUI of West Sumatra in the application of Islamic sharia during the Covid-19 pandemic and political communication of the central government.

Discussion

Political Communication Model MUI of West Sumatra In The Application of Islamic Sharia With Islamic lifestyle Terminology

MUISumbar's political communication with the local government (Governor) is quite good, although there are differences of views in some policy matters. Coordination in policymaking in Sumbar provincial government is running well as well, including in the preparation of policies for handling covid-19. It's just that in its implementation there is an MUI fatwa that is not adopted in the policy. The study of the model of political communication is inseparable from his views or thoughts behind it. In this case, the researchers will describe how to describe the interaction of MUI communication with the government of

good communication between the two. Almost all MUI of the city district conveyed that communication between MUI and the local government went well and harmoniously.

There is even MUI that is given funds routinely by local governments such as MUI Bukittinggi city, Pasaman and Dhamasraya the government budgets funds for various public activities by the government example Institutionally MUI Bukittinggi city always mini fatwa MUI Center in the form of information under the conditions of the region in Bukittinggi, the term New Normal is not too much in question by the clergy. The reason is that the term was created by the government not only for Muslims but for all Indonesians with various religions. This means that New Normal is not in the context of worship, but the context of disease management.

Similarly, MUI Pesisir Selatan wherein the implementation of new-normal, MUI has a committee in handling Covid-19 (a kind of volunteer). This is done to see the real condition in the community about the need to carry out the closure of places of worship. "The government wants all places of worship closed. But MUI said that the closure of mosques only in locations and areas that are considered to have a risk of transmission of Covid-19. MUI has spoken and got an explanation from dr. Andani that in prayer there are people who sneeze and wear masks, then there will be no transmission. Based on this information, MUI conducted a meeting to allow congregational prayers in a meeting with the provisions of having to wear a mask. However, this is not made in the form of information because it is worried that it will conflict with the local government.

The application of Islamic sharia, popular in West Sumatra, with the role of political communication built by the Council of Islamic Ulama (MUI) West Sumatra, thus attracting the attention of the central government. The important role of Islamic leaders who hold sovereignty in West Sumatra in political communication is to pay attention to the value of Islamic sharia. In the efforts to implement Islamic sharia in West Sumatra, as sovereignty, MUI of West Sumatra, plays a role by issuing an appeal that must be followed by all adherents of Islam. During the Covid-19 pandemic, the role that has been done by MUI of West Sumatra is to put forward the application of Islamic sharia with Islamic lifestyle terminology amid the new normal terminology popularized by the central government.

Central Government's Political Communication Model With New Normal Covid-19 Terminology

In the early days of the corona pandemic, the government was also in a difficult choice, whether the solution of alleviation of this deterrent, mainstreaming public health, economic recovery efforts. In this difficult choice, not giving which one is prioritized first, the central government decides to work on both, but the feeling arises later when the central government and has communicated to the community related to new normal or adaptation of new habits, but social facts show the response of some people cannot adapt to the new order of life. Health protocols created by the government are often violated and new clusters are popping up in markets, houses of worship, and offices.

The government thinks that with this pandemic not only threatening health but also people's incomes reduced extremely even some lose their jobs. To stop the transmission of covid-19, the central government wants the community to implement good health protocols by applying regulations and appeals from the government to the public in the form of new normal new habits or new arrangement such as the central government's call to stay home. Then the problem arises, for some citizens when choosing to remain at home as advised by the government, they are threatened in supporting the family.

Political communication in times of crisis or coronavirus pandemic has a situation that has a more negative impact. So it must be sought solutions and in this case, the position of the central government should be a role model for the local government. Thus political communication is vital to influence the community so that citizens can all respond with deep awareness. The central government should not be distracted by the existence of empty spaces filled by other elements in answering the confusion of the

community. Because the public does not all know about this Covid-19 deterrent. The central government must quickly regulate social media properly because the public gets a lot of information on social media.

Political communication in social media is Infodemic data that is difficult to answer. The central government should deceive the local government as an extension of the hand in fighting the corona pandemic because the penetration of digital information in Indonesia has not been evenly distributed, so the television media is still effective in socializing the corona pandemic handler program. And on the contrary, this as an opportunity with the existence of this pandemic is a moment like the central government to solidify digital technology. But the central government should also be aware that cognitively massive digital information does not guarantee the behavior of citizens to change drastically because much behavioral research found that it turns out that knowledge is not directly proportional to the effective behavior means that behavior has not been coordinated with the level of knowledge.

Supporting Factors and Inhibitions of Political Communication MUI of West Sumatra and Central Government in the Implementation of New Normal

MUI in West Sumatra commits, that we should not be forced to carry out covid-19 vaccination. MUI does not expressly convey to the people that this vaccine is halal. So even if there is a fatwa from MUI center about to halalan vaccine, but MUI Sumbar does not say directly to the public, because it is worried will affect the psychological awareness of the community that until now is still questioned by many circles. Awareness is needed during the outbreak, awareness from each community to keep a distance, use masks and wash hands indirectly will be able to cut the chain of the spread of the virus. Raising awareness in society is what sometimes looks difficult because the understanding of each different society makes the information submitted is also digested differently.

It is expected that the public can better understand that what the government recommends is for the good of the community itself. On the other hand, the government has an interest in achieving the target in the implementation of the vaccine. So it could be that the government invites and expects MUI to be involved in the implementation of vaccines, ranging from socialization, declaring halal, even the presence of MUI in the implementation of vaccinations. The public policy becomes important because it involves a lot of citizen activities regarding the policies taken by the government, its implementation in the eighties, and its consistency in addressing the pandemic is very decisive. Policies should be carried out in the eyes of other countries that successfully cope with the pandemic. "This pandemic is VUCA (Volatile, Uncertain, Complex, and Ambiguous), so the Government should have such character. But Indonesia is experiencing a condition of lack of response, lack of data, and there is also a sectoral ego" he said.

With the existence of political communication that supports each other, it is expected that the public can accept that Covid-19 countermeasures can be overcome. Presumably, the central government is a bit late to appoint a spokesperson for COVID, because this appointment is done after many viruses spread and there are already fatalities, the appointment of this spokesman should be followed by community compliance. Several things need to be understood again that sometimes there is a difference between what the spokesperson said and also what local officials say related to the victims of COVID. Political communication of the central government is very important to overcome the current outbreak, the participation of the people of West Sumatra is also very important to follow the rules of the government for the common good, therefore the cooperation between the community is very necessary for the safety and health of West Sumatra.

In this condition, all the government needs to do is to make a comprehensive policy, which is a policy that involves all parties. Central government must be data transparency, appropriate and independent policies, comprehensive to build trust in the public with effective political communication.

Community Response to Political Communication MUI of West Sumatra and Central Government in the Implementation of New Normal

The people of West Sumatra in general have a sufficient understanding of the ways of breaking the corona chain; it's just that the behavior of the community is not correlated with their knowledge. Such as the still high number of event party "baralek" in the provincial city that caused the crowd should not be done to stop the spread of corona.

In the development of the new normal or new adaptation, some people still do not want to follow health protocols, such as keeping a distance, using masks, and washing hands. In a limited meeting, the president still expressed his concern because there are still many people infected with the outbreak. Some people responded positively to the government's steps related to handling the corona pandemic. Citizens see the coronavirus as dangerous and contagious and there is no cure except in vaccination. They understand the West Sumatra Regulation, Regulation No. 6 of 2020 consisting of 10 chapters and 117 articles governing: (1) prevention and control of Covid-19 for individuals; (2) prevention and control of Covid-19 for implementers of activities/businesses; (3) prevention and control of Covid-19 for regional device leaders/institutions/government agencies and district/municipal governments; (4) community participation and participation; (5) socialization; (6) coordination and cooperation of law enforcement; (7) awards; and (8) funding. Aspects of the formulation of covid-19 management policy in the regulation above are based on epidemiological analysis, health system, and community compliance level.

But unfortunately, only a few people know and know the above Perda, whereas the obligation of the local government must be in ensuring the health, safety, and welfare of the community with the continuity of economic and socio-cultural activities in the form of adaptation of new habits. Some people, there responded with an excessive response so that anxiety arises, do not know how to take a stand, they judge the government program has not provided enough solutions and vaccination is not the solution. According to the theory of symbolic interactionism, in George Ritzer, (2010-51) the onset of social action is triggered by a responsible attitude that arises from society. The attitude is like the interpretation of society towards something. In the response of the community emerged two paradigms there are addressing critically and some are caught up with the second pragmatist trying to find the best way for the sustainability of state and national life. The emergence of interpretative paradigm above is inseparable from the role of MUI of West Sumatra and community organizations that move culturally related to the efforts to implement Islamic Sharia in West Sumatra. Some people in West Sumatra are enthusiastic about accepting the formalization of Islamic sharia as a product of law and political products that are useful in regulating social life.

The movement of elements of West Sumatra society arises when people are looking for the best choice in political and government life. In between a choice is Islamic sharia in West Sumatra that has been implemented into Minangkabau customs and culture and become local wisdom, the same as the Islamic sharia cultural movement in Nangaro Aceh, the difference is that Aceh already has qanun and West Sumatra has not. Qanun is a law of the unity of Acehnese people that specifically regulates and manages the local government concerning the principle of unity of the Republic of Indonesia based on the 1945 Constitution.

Conclusion

MUI's political communication model in West Sumatra is an interactional communication conducted by political communication grounded in colloquial and humanist language. The alignment, objectives, targets, audiences, measurements, and channels in communicating politics to the people of West Sumatra are enthusiastic in accepting the formalization of Islamic sharia as a product of law and political products that are useful in regulating social life. Collaborative political communication of integrated orchestras conducted continuously and consistently with MUI and its Ormaselements.

The political commutation model of the central government hierarchy by having a strategy of implementing continuous educational socialization with stakeholders and has conducted supervision and enforcement of central government law also makes protocol improvements from time to time adapted to pandemic dynamics.

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