



Bullying Political Communication on Social Media in the Perspective of Da'wah

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ABSTRACT

This study found four aspects, among others: 1). The most widely consumed news during the presidential election campaign in Ambon city political bullying has damaged the social system of unity, brotherhood, and the culture of empathy for Christian Islam. 2). News plays a significant role in constructing public opinion in the city of Ambon 3). Political bullying affects changes in political choices 4). The information used as an argument for political communication is 70% of news on social media. The higher the political bullying communication that is input by the public, the more difficult it is to maintain brotherhood.

Keywords: *bullying, politics, ethnography, social media*

ABSTRAK

Penelitian ini bertujuan untuk mendapatkan gambaran tentang realitas bullying politik di FB, WA dan Youtube. Penelitian bercorak deskriptif kualitatif dengan teknik pengumpulan data lewat data elektronik di media FB, WA, dan Youtube masyarakat di kota Ambon. Teknik analisis data menggunakan metode tafsir maudhu'i Abu Hayyan. Penelitian ini menemukan empat aspek antara lain: 1). Berita yang paling banyak dikonsumsi selama kampanye pilpres di kota Ambon bullying politik telah merusak system sosial persatuan, persaudaraan, dan budaya empati Islam Kristen. 2). Berita berperan besar dalam mengkonstruksi opini masyarakat di kota Ambon 3). Bullying politik berpengaruh terhadap perubahan pilihan politik 4). Berita yang dijadikan argument komunikasi politik adalah 70% berita di media sosial. Semakin tinggi komunikasi bullying politik yang input oleh public maka, semakin sulit merawat persaudaraan dikalangan masyarakat.

Keyword: *bullying, politik, etnografi, medsos.*

INTRODUCTION

The low level of maintaining one's honor during the campaign period is a phenomenon that requires in-depth study to explain what causes the culture of bullying in political communication to become a culture in Indonesia. This reality, seen from the ethnographic perspective of political bullying communication on social media, negatively contributes to the availability of news on bullying political communication. The stigma of driving political communications such as Chinese labor, PKI, the Abolition of the Ministry of Religion, Megawati did not rely on Muslim voices, and haj funds were used for development. (Interview with data in the memory of Maluku people in Ambon city, in-depth interview on March 7, 2019).

Bullying material for political communication for presidential and vice-presidential candidates was imaged during the 2019 PILPRES campaign on social media on WA, FB, and Youtube. This situation requires a study to find how political bullying communication can be minimized by finding new concepts as material for political communication in healthy social media in public spaces.

Based on data from the Ministry of Communication and Informatics (Kemenkominfo), 1,000 hoax news spreads from the start of the campaign period until now. The hoax news attacked both presidential and vice-presidential candidates. According to our scrolling engine, there is more than 1,000 hoax content related to political content and several supporting instruments of parties, campaigns leading up to the presidential election (Ferdinan, 2018).

The reality of political bullying communication on social media in Ambon city is also a report from the Director of the Maluku Police Special Crime Investigation Unit, Kombes Pol Firman Nainggolan, collaborating with cyber media Ambon City to fight hoax news and hate speech because it is hazardous for the community. Firman conducted a coffee morning with cyber media journalists in Ambon City, inviting cyber media in Ambon City to fight hoax news and hate speech because it is hazardous for the growth of democracy in Indonesia because it will impact the public's consciousness. The reality of this political bullying communication requires a study to find methods of proselytizing on social media to present a healthy political system on social media as part of digital

He admitted that in the 2018 political year, many accounts were used

to spread hoax news and hate speech. And social media as an instrument to bring down political opponents with a political bullying approach. This political bullying tradition is like spreading information about threats, lies, slander, black campaigns, or hoaxes. The Maluku Regional Police's Directorate of Investigation and General Crime is training online media workers to become police partners to prevent the spread of hoaxes containing political bullying on social media in Ambon City.

Regarding cases of political bullying like this, the media then has the responsibility to publish what is happening on the ground. However, the press then must first identify the law regarding these violations, "said Firman. He hopes that the online media community in Maluku, as much as possible, can help his party to complete the task, in this case controlling social media networks and preventing political bullying of all news of hate speech against national figures during campaigns.

In Dell Hymes' perspective, political bullying believes that speech events and the rules that mark the occurrence of a speech event or language event in the bus ritual are the primary movers in a way. This theory is used to explore new meanings in the political bullying tradition. Ethnography of political bullying in communication behavior patterns is an essential component in the cultural system. Hymes prefers the term ethnography of political communication. Terms of reference and language 'occupied' in culture because language lives in communication; language will have no meaning if it is not communicated in a cultural form.

The purpose of this research is to prevent political bullying and to reveal the philosophy of social media as a forum for political bullying. From Hymes' perspective, it is to interpret the symptoms of the dabus ritual as a social construction displayed by the community in Ambon city. Hymes' perspective as an approach to reveal the meaning of political bullying as an ethnography of political bullying. Ethnography of political bullying, in Dell Hymes's view, also interprets linguistics as a medium to transform the meaning of hate speech as a form of political bullying on social media. From this description, it can be concluded that political bullying is the basis for why the issue of this study is important because it has novelty values and uniqueness of the problem. These elements become political bullying. This study seeks to explain the process of transforming political bullying through FB, WA, and Youtube as a medium for political bullying.

The formulations of the problems in this study are: 1) How is the ethnographic process of political bullying communication on social media in Ambon city? What are the components of political bullying communication in Ambon city, and what is the Da'wah method of political bullying in Ambon city?

The technique of collecting data through electronic data on FB, WA, and Youtube media. People in Ambon city are members of the WA, FB, and Youtube groups. The perspective used in reading the reality of political bullying uses Hymens' ethnographic communication insight, which assumes that language plays a vital role in carving out people's political communication behavior in a democracy. The analysis technique uses the *maudhu'i* Abu Hayyan tafsir method, which assumes that every piece of news has text, meaning, and context. From the axiological perspective, it uses the empty communication method as a parameter to test political bullying news material on social media.

RESULTS AND DISCUSSION

The word bullying comes from the English language, which is from the phrase bull, which means a bull who likes to gore here and there. Then this word is absorbed in the Indonesian vocabulary; bully means a mover, a person who annoys the weak. According to Olweus defines bullying is negative behavior that ignores someone with uncomfortable, hurt, and repetitive behavior. (Megapolitan, 2019). From this understanding political bullying is unpleasant bullying and bullying carried out on social media for presidential and vice-presidential candidates while conducting a January to the quiet week of April 13, 2019. (Coloroso, 2017: 32)

Ethnography of communication (Ethnography of communication) is a development of the ethnography of language (Ethnography of football), which Dell Hymes proposed in 1962 (Ibrahim, 1994). The ethnographic study of communication aims to study the role of language in the communicative behavior of a society, namely regarding how language is used in societies of different cultures. (Nurfaidah, 2018). In his development, Hymes changed it from the ethnography of speaking to the ethnography of communication because the frame of reference used was not in language but communication. Hymens said that feeling could not be realized without being communicated. (Hymes). In Abu Hayyan's view, the

perspective of Islamic communication to create feelings is adjusted to the principle of effective communication.

The compelling communication perspective is interpreted by Abu Hayyan, examining the meaning of political bullying communication in its distribution via text, contests as a medium to change choices, one's belief in confident decisions, including the misuse of Islamic communication principles.

According to Abu Hayyan, a commentator who studies how to understand news in the form of text, pictures, and the meaning of pronunciation, there are laws, both particular (*juz'i*) and global (*kulli*), and discussing the definitions contained in the news.

In Abu Hayyan's perspective, it is also in Ibu Kastir's study that the principles of Islamic communication fulfill the tenets of *qaulan said* (positive words), *qaulan marula* (good words), *qaulan baligha* (beautiful words), *qaulan measure* (soft words), *qaulan laying* (light words), and *qaulan Karima* (words of blessing) (Taufik, 2017: 23)

This is a perspective of Islamic communication in the political campaign process to prevent bullying of political communication. If you look at the conditions in Ambon city, which were spread during the campaign, they did not heed the Islamic communication process as a campaign method. Still, the public mainly used political communication bullying.

The ethnography of political bullying communication is part of the branch of cultural anthropology that studies the various cultures of society, including the presidential election campaign process as an expression of human civilization in using language to convey data in the inner nature of carrying out activities community.

In particular, the ethnography of political bullying communication, the history of Imam Ahmad that based on the history of Ibrahim bin Ad, Urwah bin Zubair, Ubaidillah bin Abdillah, Mas'ud told me from the hadith of Aisyah Radhiyallahu'Anha, wife of Rasulullah Shalallahu 'Alaihi Wasallam that when all if (bullying) said accusations against the wife of the Prophet Allah reprimand humans by transmitting revelations that free the Prophet's wife from the crime of bullying political communication. (Widodo, 2016: 37)

This historiography shows that political communication bullying

does not see all officials or rulers as having a high potential to be attacked by political communication bullying, as witnessed when PILPRES in Ambon city public was poisoned by news of political communication bullying. One of the responses from informants was that this political communication bullying had damaged our common sense because it can paralyze the ethics and aesthetics of our communication patterns due to news from WA, FB, and Youtuber which is consumed all the time day and night when the PILPRES campaign is taking place on January-13 April 2019.

The impact of political communication bullying when the Prophet's wife arrived in Medina, the spread of political communication bullying of people in Medina was busy talking about the Prophet's wife. The latter was accused of being all if (bullying expert). The historiography of all ifki (bullying) is a lesson for social reality in the current era. The social media campaign process is filled with news of bullying that harasses national figures as state leaders. This cultural description is hazardous because it contradicts the spirit of Pancasila. Ethnographic communication of political bullying from ethnic groups who live in the world meets their needs and interests. (Junaedi, 2019: 46)

Then, communication ethnography in ethnolinguistics or sociolinguistics about language about all variables outside of language. What is meant by variables outside the language are cultural, ethnicity, and other social factors? These social factors include social status, education level, age, economic level, gender, etc. In addition, the form of the language is influenced by situational factors, for example: who is speaking, what is the state of the language, to whom, when, where, and on what problems.

Purpose of Communication Ethnography As a relatively new science but widely used as a research method, ethnography has several objectives, namely: To examine the forms and functions of language available in culture to communicate with each other. Seeing how the structure and function of the language is part of the life of different people. (Kuswarno, 2008). Obtain an analysis of the communication patterns of a social culture from the aspects of the language that is applied and communicated. In addition, Hymes divides the scope of study in the field of ethnography of communication into several parts, namely: 1) The nature and definition of what is a speaking / speaking society. 2) The way people in a culture

communicate 3) The communication patterns used and what their functions are 4) Communication skills and competencies 5) The relationship between world views of language and social organization of society 6) Study of language (linguistics), inequality, and live social universal. (Hymens, 2013)

The bullying of political communication dominated ethnography of bullying of political communication during the 2019 PILPRES campaign public space. This reality in the ethnographic view of Dell Hymens' communication is used to express communication egoism. People's culture about customs, habits, law, art, religion, and language is reduced to bullying communication in campaigning.

Bullying Case of Political Communication

Political Communication Bullying (BKP) cases are a recurring negative behavior when the PILPRES campaign spread across WA, FB, and Youtube. For example, Jokowi PKI, Jokowi China, and Jokowi's lineage are unclear. (Jokowi, 2019) This news is one of the bullying models of political communication because it intends to cause displeasure or pain by others, either one or several people, directly towards someone unable to fight it (Olweus, 2006). According to the American Psychiatric Association (APA), in 2006, bullying includes aggressive behavior characterized by three conditions, namely (a) negative behavior that aims to damage or harm (b) behavior that is repeated for a certain period (c) an imbalance of strength or power from the parties involved.

According to Coloroso in 2007, bullying was an act of intimidation that a more robust party repeatedly carried out against a weaker party, carried out intentionally, and aimed to injure the victim physically and emotionally. (Kuswarno, 2008: 43) This historical data also takes place in the city of Ambon since the determination of the presidential and aware pairs, which were spread massively in WA, FB, and Youtube. Ethnography of bullying of political communication hurts the development of democracy in Indonesia because the public space in Ambon city is filled with news of bullying of political communication. (Syahputra, 2019: 55)

Rigby, in 2008 also stated his view that bullying political communication is aggressive behavior that is carried out repeatedly and continuously, there is an imbalance of power between the perpetrator and the victim, and aims to hurt and cause distress to the victim. This impact is

used as the political consumption of the people in Ambon city, especially in coffee houses, where Ambonese people meet in expressing the psychological condition of bullying their political communication. The response of the Ambon city community to political communication bullying in the Christian community that supports the presidential candidate Jokowi defended by using political bullying also against Prabowo's supporters. The battle for bullying political communication includes the initials NP (Prabowo), IH (Jokowi), and RA (Jokowi's a supporter).

The ethnography of political communication bullying in Ambon city from January-13 to April 2019 found several things: political communication bullying has an unbalanced power between analytical skills and the tone of some of the public who do not have the critical ability to accept political bullying as a whole. Ethnography of bullying political communication aims to hurt, and threats will be made to certain partners to disturb the public who have specific choices for certain candidates.

Bullying political communication also takes advantage of unequal power and power. The victims are unable to defend themselves effectively from news attacks by bullying political communications to fight negative actions with the stigma of PKI, Chinese descent, and foreign and Aseng henchmen. Based on the description above, it can be concluded that a person is said to be a victim of bullying seen from the frequency of experiencing bullying, which is minimal

two to three times a month. A victim of bullying can experience one or several forms of bullying. When a person experiences only one form of bullying, but the frequency is at least two to three times a month, that is also a victim of bullying. There are several cases of bullying in political communication felt by the public that use the media WA, FB, and Youtube to spread political bullying communication.

Bullying Text, bullying political communication between Joko Widodo and Prabowo as descending Christianity and Chinese, is very irrelevant to Islamic communication. Political bullying by involving Dai Kondan Ustadz UAS is a piece of news currently being constructed in the midst of the public in Ambon city. The effect of bullying of political communication via text has tarnished the image and credibility of national figures who have been citizens of the Republic of Indonesia. Ethnography

of bullying political communication between supporters using text language, text, and photos gave Dell Hymens' ethnographic communication from language, way of speaking, communication patterns, communication culture used when expressing bullying in political communication. The dissemination of the text, photos, and videos on WA, FB, and videos has had a sufficient impact on giving the image of workers the politeness of specific candidates in political communication.

Suppose this theory is used as a parameter to describe the process of transforming Ambonese society in accessing political communication bullying. In that case, it is carried out to supporters with other supporters to influence or influence each other. This data is accessed and sent via WA, FB, youtube. The bullying model of political communication among supporters is that some move and those who do not. This reality in Abu Hayyan's view is that the way to interpret and understand the text, the meaning is not the same at the level of belief. The impact of bullying political communication does not affect the political choices of specific presidential candidates. The following is data on the effects of bullying on political communication during the Presidential General Election campaign.

Initial	Bullying Material	Pendukung g 01	Pendukung 02	Pilihan Politik
FP		√		do not change

<p>GP</p>		<p>√</p>	<p>do not change</p>
<p>NP</p>		<p>√</p>	<p>do not change</p>
<p>RA</p>		<p>√</p>	<p>do not change</p>
<p>IH</p>		<p>√</p>	<p>do not change</p>



The material for the photos, tests, and videos above is the bullying campaign material for political communication in the criminal prosecution through thousands of social media groups. But most supporters have a high enough political priesthood that the bullying of political communication is not very effective in changing the choices of specific support communities. Bullying political communication in the form of ridicule, insults, slander, blasphemy, and insults were blaring in Ambon city during the ongoing campaign. In the ethnographic perspective of Dell Hymens, this condition is that the public has used language as an instrument of bullying political communication to weaken specific support communities from moving their choices. But the reality is that political bullying on the community in Ambon city does not significantly affect Jokowi's supporters and Prabowo supporters.

Dell Hymen's view Abu Hayyan also believes that people who have low reasoning power tend to be susceptible to bullying of political communication because they do not have competitiveness against news. Their reasoning power is still meager, so they can easily make choices if attacked by the bullying approach of political communication. (Arbi, 2019: 45). This reality provides insight that political communication bullying is news that tests a person's psychological condition, critical power, and resistance to maintain confident choices.

Photo of Political Bullying, bullying of political communication through pictures as seen in this photo, the former MUI chairman is pictured as siding with Christians. The crime of bullying political communication through photo engineering is still on social media, WA, FB, Youtube. Use of social media by choosing graphic design applications to edit, process photos, and modify them according to the needs and interests of bullying political communication. The sharpness of the images

processed in the Photoshop application, when seen by the layman's eyes, is difficult to distinguish between the original photos and the edited man photos. Because the professionalism of the political communication bullying community has the skills of programmers, designers are very effective in changing pictures to bully political communication



Political Bullying Videos, judging CAPERS with the term PKI give a lousy stigma in democracy and bullying political communication through video edited to change the original video into an edited video to force political communication. The target of the political communication bullying community in PILPRES in Ambon City is to attack communities that are technology blind and communities that have weak critical power. This is what Dell Hymens calls language, which plays a vital role in carving out the behavior of public political communication in democracy. In Abu Hayyan's view, it is assumed that every piece of news has text, meaning, and context. Suppose Abu Hayyan's argument is used to read the social reality of bullying of political communication in Ambon city people. In that case, it affects several aspects, including changes in perceptions and changes in national figures' credibility because some use political communication bullying against specific candidates is not good from the ethical aspects of Islamic communication as seen in the picture above.



Da'wah Methods Prevent Bullying.

Based on the pattern carried out by the political communication bullying community during the PILRES campaign, three things were found to be used to attack political opponents by bullying political communication on social media. The dissemination process uses WA, FB, and Youtube as machines to spread the news on driving political communication. Strengthening the competency standard of preachers from AISYATEK (Aqidah, Intellectual, Syari'ah, Technology and Entrepreneurship Competence) this competence is a standard that must be possessed by cyber mubalig. The preparation of cyber Muballig HR is one of the essential competencies in the digital era. Apart from that, there are four aspects, among others: News production, which is packaged in the form of dakwah advertisements which are packaged with graphic design software to imitate text with the power of language, color, fonts, and audio-visual violence. Most consumed during the presidential election campaign in Ambon city, political bullying has damaged the social system of unity, brotherhood, and the culture of empathy for Christian Islam.

News that plays a huge role in constructing the brains of the people in Ambon city is very influential in political discussions in coffee shops, is news from Youtube. Bullying political communication affects changing political choices for PILPRES during the campaign period.

The news used as an argument for political communication is 70% of information on social media. From this reality, the higher the political bullying communication input by the Ambon city public from social media, the more difficult it is to care for brotherhood among the community to systematically organize healthy thinking insights in the public space of social media.

From the problem of political communication bullying, the source of information from the da'wah method can be found in QS An Nahl / 16: 125. There are four methods of da'wah that need to be done in preventing political bullying, namely: first, a good and noble cry; Selection of da'wah strategies that are following the context of a society with the billion, bi al-Alam, and bi all approaches. When this can be done by adjusting to the da'wah field in the digital era. The concept of the da'wah method, which is carried out with a good call, is innovative, creative, and productive. This method is carried out because the end of da'wah gives birth to an educated,

intelligent audience, and enlightenment occurs.

Second, *Bil-Hikmah*; The concept of da'wah using easy, unique words of wisdom with easy language packaging according to the reasoning power of the public space in digital media and conveying da'wah by first knowing its purpose and getting to know the person or society that is the target in digital media correctly and sincerely.

Third, *Walmauizdatil Hasanah*; Types of good speech following the problems and problems of society on social media. Da'wah packaging with a rational, logical approach to address and pursue the community's needs and interests in cyberspace. Apart from that, it provides comfort and satisfaction to the soul of a person or society, which is the object of preaching. This is done in good ways, such as providing literacy for da'wah, teaching, and positive and productive role models.

Fourth, *Jadilhumhiaahsan*; conducting a debate by offering rational logic to provide solutions to community problems faced by the digital society related to problems encountered in the current digital era. The method of preaching in digital media is done by sharing experiences and knowledge (Suryadi, 2018: 66) according to the problems, needs, and interests of the community. The message of the da'wah method in QS *Annahl / 16: 125* was *jaadilHum bil later Hiya Ahsan* ("And argue with them in a better way,") that is, whoever needs discussion, dialogue, and exchange of ideas, opinions should be done in a good way, weak, as well as good words. This da'wah method is a perspective in transforming messages of happiness to humanity. Avoid unproductive debates and don't argue with people who do not match their needs and interests. This kind of da'wah method needs to be developed on social media to prevent bullying of political communication. If this da'wah method is transformed massively before the political campaign, the public's immunity to political bullying communication does not give a bad image to national figures such as CAPRES.

CLOSING

The ethnographic process of political bullying communication on social media in Ambon city, since the campaign schedule was broadcast, the production of political bullying news has increased to fill the mobile memory of the community in Ambon city. The power of political bullying

does not significantly affect changes in Ambon city's political choices because they have pretty high political faith, especially the Christian community in Maluku.

The communication components of political bullying in Ambon city are carried out in three ways, including through text, photos, and videos as a medium to disturb specific communities to change their political choices.

The method of Da'wah political bullying in Ambon city is to prevent political bullying in three ways through Facebook, WA, and Youtube as a strategy to disseminate preaching news that is packaged interactively

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