

## ISSUES OF INTOLERANCE AND RADICALISM IN THE ANIMATION "NUSSA OFFICIAL"

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### Abstract

*YouTube media is a media used by people of all ages, including children. Animation has become one of the most common shows watched by children. However, the show "Nussa Official" from the Youtube platform was accused of having issues of intolerance and radicalism. This study uses a qualitative approach with the method of reception analysis Stuart Hall, which categorizes into three types of acceptance .. The results show that public acceptance in accepting the issue of intolerance and radicalism have their respective perceptions. In accepting the issue of intolerance, none of the informants occupy a dominant hegemonic position, while in the case of radicalism, the informants are in all positions, namely dominant-hegemonic code, negotiated code and oppositional code.*

**Keywords:** *Reception Analysis, Intolerance, Radicalism, Youtube*

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## 1. INTRODUCTION

Along with the development of technology, the internet has become a lifestyle (life style) in society, so that the current era of technology is connected with modern technology. Youtube is a video portal site that is often accessed by internet users. One of the advantages of Youtube is that it has a video sharing feature that can be seen by anyone, including children. Because in the Youtube application, apart from positive content, there is also negative content that can be watched at any time, so as recommended by research conducted by the Ministry of Communication and Information in collaboration with UNICEF on Digital Citizenship and Safety, that: parents must supervise and accompany their children. their children in their digital activities.

The appearance of the animated show "Nussa Official" directed by Bony Wirasmono is actually a breath of fresh air for many parents because this show does not make parents worry about negative things that can damage children's moral development. The concept of this show is Islamic fun-edutainment and perhaps because of the distinctive Islamic elements, this animation creates pros and cons in society. Felix Siau, a popular preacher, said that the problem faced by "Nussa Official" was the accusations of intolerance and radicalism. As a result of this issue, the broadcast of "Nussa Official" was discontinued on January 1, 2021, and no one knows when this program will be broadcast again.

There are people who feel that the show "Nussa" is an educational program that should be watched by anyone because the storyline contains examples of good behavior that every child should do. They do not agree if the show "Nussa" is considered to embrace content and is intolerant and radical. However, there are also some people who think that the animated show "Nussa" is only suitable for watching certain groups because the plot and appearance of the characters show more Arabic culture and this is considered a form of fanaticism of certain groups. In some of these animated video shows, it is indeed thick with Islamic nuances such as scenes of reading dhikr, praying, and models of clothing that are closed so that the nakedness does not appear at all. This Islamic appearance is considered unusual because it is not in accordance with general Indonesian culture so that it is only suitable for viewing by certain groups.

To reveal the differences in reception used reception analysis. This reception analysis was initially used to see how the audience received the news text. Research on audience reception is dominated by Stuart Hall's view. The concept of encoding/decoding put forward by Stuart Hall encourages various interpretations of media texts during the production and reception

(reception) process. Furthermore, Morley (2005:82). and (Davis, 2004: 62) emphasizes that watching is not a passive activity, but an active activity because watching can also produce a certain meaning. According to him, the interpretations carried out by the audience can be categorized into three categories. The first is the dominant-hegemonic position, where the audience receives and reproduces the same text code as the message producer. In this position the audience holds on to the meaning offered in the The second negotiated position, namely the audience interprets and widely accepts part of the text code but sometimes opposes or changes it according to their perspectives, experiences, and interests. This position indicates a contradiction. The third is the oppositional position, which is when the audience develops a completely different interpretation from the text code. This position occurs when the audience is in a social situation that is contrary to the dominant text code, which makes them reject the text. In this position, audiences can propose different alternative codes (Davis, 2004).

The existence of differences in audience acceptance can also be studied using the individual differences theory which states that each individual has different motivations and experiences as a result of learning from different environments in consuming media. The individual difference point of view describes audience behavior based on stimulus-response theory where no audience responds to the message the same way. The influence of the stimulus on each individual is different and depends on the conditions that come from his past experiences. This theory emphasizes content and active choice of content rather than differences in the 'availability' of individual or audience acceptance of the media

## **2. RESEARCH METHODS**

This research was conducted with a qualitative approach using Stuart Hall reception analysis. Stuart Hall's reception analysis model assumes that reality is the result of each individual's frame of reference and field of experience. Individual differences cause the resulting perception to differ towards an object. Reception analysis from Stuart Hall uses encoding – decoding theory to interpret audience acceptance. The encoding/decoding model proposed by Stuart Hall and David Morley centers on the idea that audiences vary in their response to media messages. Two concepts that will be revealed in this research are intolerance and radicalism.

Intolerance is the inability or unwillingness to tolerate, arises because we cannot or do not want to accept and respect differences. (Maulana, R 2021: 12) The phenomenon of religion which is suspected to be a powerful force, both in bringing about peace and hostility, becomes

even more interesting when it is associated with media coverage which is considered to have 'full rights' in choosing and constructing facts, as well as possessing mighty power. in influencing public opinion. The next concept is radicalism. Radicalism is a person's belief that is so high in one ideology or value, which makes him rule out the possibility of other ideas being true, accompanied by the view that others are wrong, so they deserve to be ignored, eliminated or punished. Radicalism is also understood as intolerance in extreme forms, accompanied by a tendency to use violence, which is directed at people or groups of different views. Radicalism itself is actually not a problem as long as it is only lodged in the (ideological) thoughts of its adherents. However, when radicalism of thought shifts into radical movements, it begins to cause problems, especially when their hopes to realize fundamentalism are blocked by other political forces because in that situation radicalism will be accompanied by violence. (Turmudi & Sihmudi 2005: 5)

The subjects in this study were the Muslim community who watched the "Nussa Official" program actively. The word active refers to the frequency of viewing and being a follower of that account. As of July 6, 2021, there were 7.96 million subscribers with a total of 158 uploaded videos. The object in this study is the animated show "Nussa Official" which began airing in November 2018. The technique of determining informants is done by the purposive method, namely people who are followers of the "Nussa Official" account and provide both positive and negative comments, the other condition is to have watched at least five times the number of impressions uploaded. In this study, ten informants with different educational and occupational backgrounds were found.

Data collection techniques were carried out through in-depth interviews. This qualitative research produces data in the form of sentence transcripts, narrations, and documents resulting from interviews. According to Miles & Huberman (1992:15-20) a data analysis process based on simplification and interpretation is carried out before, during and after the data collection process itself. There are three related sub-processes in this process, namely data reduction (data reduction), data display (data presentation), and conclusion (drawing conclusions). Data Reduction is an analytical process carried out to focus attention, abstraction, and simplify data. Furthermore, the results of the rough data obtained from the field research process are transformed. Data presentation is the process of describing useful information for research needs so that later the perspectives of each subject and conclusions can be drawn. The presentation of qualitative data is structured descriptive text and is usually narrative in nature. Conclusions are basically temporary and can change at any time if new or other findings are found.

### 3. RESULTS AND DISCUSSION

#### Understanding of Intolerance and Radicalism

From in-depth interviews conducted with eleven informants, several points were obtained regarding acceptance of the issue of intolerance and radicalism. Regarding the understanding of intolerance, the seven informants (informants 1, 2, 3, 5, 6, 8, and 9) defined intolerance into 3 meanings, including disrespectful attitudes related to mindsets, religion, and fanatical beliefs. Furthermore, intolerance is also related to the rejection of differences and forcing others to follow their opinions and beliefs. This disrespect is seen when someone does not allow or does not like it when someone comes to or performs worship activities in their area and does not do good to those of different religions, as stated by the following informant 6

Informant 6:

"Intolerance is what I think is someone who doesn't want to respect differences, for example, in Indonesia, there are 6 religions, meaning for example there is religion A, which he doesn't want to respect and respect people who are religious B. The term is not doing good to them, or not being nice. . It's Intolerant"

Intolerance also occurs when a person feels what is believed to be the most correct, and when other people's beliefs are different he will attack or vilify the opinion as conveyed by the following 3 informants:

Informant 3

"Intolerance is different from radical. If it's radical, that's the principle, but there's still room to be open to other ideas, but he just holds on to his stance. But if the intolerance is like "I was fooled by this seng liane elek" like that. If it's not radical, "I cheated on this, but it's up to others" If it's intolerance, they are "like attacking and vilifying others"

In addition to revealing the informant's understanding of intolerance, the informant's understanding of radicalism was also revealed. There are two understandings of radicalism, namely the demand for major changes by means of violence and something related to terrorists. Three informants (1, 5, and 8) said that radicalism is an attitude that demands major changes by means of extreme or violent means. Radicalism is the desire to change understanding by means of violence and something that deviates from the applicable law. Radicalism is also an

understanding that wants big changes by means of violence or extreme, such as bombing places of worship as stated by informant 5 below:

Informant 5

"In my opinion, radicalism is an understanding that wants big changes by means of violence / extreme, for example, there are bombings in certain areas such as the church"

Unlike the previous three informants, the other four informants (2, 6, 9, and 10), stated that radicalism is a movement related to terrorism and is an extreme movement. Radical people have the desire to change some or even many of the rules that they think the new rules are better. Radicalism also appears in the form of a cult. The following is the understanding of one of the informants regarding radicalism

Informant 9

"...which is related to terrorism or extreme, it can also be included in the notion of radicalism on the side of Islamic organizations. Usually, radical people don't want to accept differences outside their group."

Understanding of Nussa Official Shows

The second thing that was revealed from the informant was an understanding of the Nussa Official show related to the storyline, characters, clothing styles, and audience segments. According to the informants, the cheerful plot of the Nussa show is simple and easy to understand, educational, informative, weighty, Islamic nuanced because it refers to daily behavior that is in accordance with the guidance of the Qur'an and Hadith but is worthy of being watched by the general public. Nussa Official shows teach children how to pray before eating or before going to bed or while traveling and so on, how to behave well to others and how to respect people. All of the informants stated that it was good and deserved to be expanded as stated by the following 7

informants:

informant 7

"I personally think as a mother of 1 child, and as a Muslim. This Nussa film is very good to be extended, because each storyline has Islamic values, especially about ADAB, knowing that there is a lack of adab at this time, this film is very feasible and deserves to be expanded, because this cartoon has an effect on the development of toddlers / children. Not what people

say, it feels the same as my own child, with a unique and interesting plot that can make my child happy and reflect good manners in everyday life. That's why my son often asks when the new episode will air.

In terms of characterizations, there are informants who think that the characters shown in the "Nussa" show are considered fanatic to Islam, however, there are four informants who agree that the characters in the Nussa show are suitable for children's viewing as usual family life. Furthermore, when it was revealed about the dress style of the characters in the "Nussa Official" show, three informants (1,2,3 and 11) stated that the fashion appearance style on the Nussa show was not normal for broadcasts in Indonesia, considered too leaning towards certain religions, namely Pakistani Arabs, wearing a robe and covering all parts of the body (aurat). Hi, this is considered less common for the people of Indonesia and can be said to be fanatic. Here are the answers given by informant 1

Informant 1

"E clothes are more like Pakistani Arabic clothes, the girls continue to wear headscarves to cover their aurat. Actually, it's just like Islamic culture, but when people don't like it, it's a radical thing. For Indonesians, this is fanatic, and you can say it's not normal. Gamisan, robe Pakistan. Gawe kopyah, continue to use the term e. It's not normal."

Issues of Intolerance and Radicalism on "Nussa Official" Shows

Intolerance and radicalism are two different things even though they are related. Regarding intolerance on the "Nussa" show, informants 4,5,6,7, and 9 argued that the issue was not true because there were many positive sides that could be taken from the Nussa show so it was impossible to raise the issue. Animation "Nussa" is a good animation with good language. The issue is considered to have arisen from groups other than Islam, simply because it does not display interactions with non-Muslims. Furthermore, it can be added that even though there is no storyline about the absence of interaction with non-Muslims, it cannot be said to be intolerant because the purpose of the Nussa animation is to set an example for children or people to take the positive side. The issue of intolerance due to the absence of interaction with non-Islamic communities was refuted by informant 7 by explaining that in the nussa show, there were scenes with non-Islamic characters. Informant 7 considered that the people who conveyed the issues concluded too quickly, and did not watch the full program.

informant 7

"There was an episode of tolerance between Nusa and Pak Pos, and wasn't Pak Ukok also not a Muslim? Well, maybe it's too soon to conclude, in the Nusa Films, it's step by step. Like other characters, for example. From the beginning, the nussa film tells only nussa, rara and umma. So in the next episode, there are other characters, Abdul, then Syifa. Etc. Even we are made curious until now there has been no broadcast of a father figure, maybe this is what is called leading opinion "

In line with the opinion of the informants about intolerance, they also argue that there is no radicalism in the "Nussa Official" program. The issue of radicalism is an excessive issue and the impact is not good. An informant (informant 4) regretted why only Nussa's clothes that wore a robe and no gloves could cause problems, compared to national TV shows that presented animations and foreign cartoons that were dressed inappropriately by wearing short skirts or bikinis.

Informant 5 added that the radical assessment related to the clothes worn by Nussa could not be judged as radical. Because what Nussa wears is in accordance with what the Prophet Muhammad SAW wore, which means that it is in accordance with the provisions of Islamic law regarding clothing. Likewise with informant 6 who argues that the show "Nussa Official" does not have any radical elements at all. What is shown in the nussa show is all good and suggests taking it from the Islamic side. About Rara, who is still small, has been wearing a hijab since she was young without taking it off, it is considered to show how to educate Islamic children from an early age. Everything in the nussa show has the appropriate meaning when it is involved in society, such as getting used to or taking care of yourself and fulfilling the conditions for covering aurat in Islam.

informant 6

"In my opinion, there are no radicals at all. Because everything is good, Nusa is taken from the Islamic side. Brati people who wear the hijab are actually protecting themselves. For example, Rara has been wearing a hijab since she was little, but when she grows up she will get used to it, many people have seen that at one time, people like to wear the hijab and non-Muslims think it is true that the hijab is to protect themselves (women) ) So people who wear hijab and people who wear robes are not just Muslims. After all, for people outside of Islam, if you wear the hijab, it's not a problem."

Acceptance of Intolerance and Radicalism Issues on "Nussa Official" Shows

To see how the Muslim audience accepts the issue of intolerance and radicalism on the Nussa Official broadcast on Youtube media, the researchers grouped the interpretations of the



informants into the Stuart Hall encoding-decoding model which became an active audience in interpreting media texts, namely dominant-hegemonic code, negotiated code and oppositional code. . as follows:

#### 1. Dominant Hegemonic Code

With regard to the issue of intolerance on the "Nussa Official" broadcast, none of the eleven informants was in this position. The eleven informants refused and gave their opinions on the issue of intolerance on Nussa's shows which showed their disagreement. In the issue of radicalism on the Nussa show, there are two informants (1 and 11) who are in this Dominant Hegemonic position. Informant 1 agreed that Nussa's shows with Islamic nuances were in a straight line so they were considered too fanatical, even Informant 1 also said that Nussa's shows were not possible for non-Muslims to watch. In addition, the informant also commented on the style of dress worn by Nussa by wearing a robe which was considered eastern and considered excessive. So that informant 1 assessed that Nussa's show could be said to be radical because of factors that were clear and visible to the naked eye. Then informant 11 in interpreting the issue of radicalism on the Nussa show, clearly showed a dominant position because he had commented on a post from @urbanasiacom that discussed the termination of the Nussa program, informant 11 using an account called @fikri7i7i commented "I'm really happy, radical things like this must be gone. " When the researcher was successful in interviewing, informant 11 also said that Nussa's show was not in accordance with the Islamic culture in Indonesia, which was too biased towards one group. In addition, informant 11 also mentioned Nussa's dress style which was to the Middle East..

#### 2. Negotiated Code

In interpreting the message about the issue of intolerance on the Nussa show, informants 1, 2, 5, 6, 8, and 11 are referred to in the Negotiated Code position. These six informants considered that there was an issue of intolerance even though it was a little caused by Nussa's shows. However, overall, informants 2 and 8 were not aware of this issue. They realized when the issues explained the factors that caused the issue to arise by conveying the informant's alternative views. The informants thought that the Nussa program was good, with an Islamic story, apart from the issue of intolerance regarding the Nussa show. Shown by scenes in reading daily prayers, dhikr, etc. In addition, several informants also considered that this show was in accordance with the guidance of the Prophet Muhammad SAW. So that the Muslim community will not cause problems. On the other hand, because this program was broadcast on television,

some informants regretted that Nussa's program was not shown in general by reducing the Islamic element so that it could be enjoyed universally.

In interpreting the message about the issue of radicalism on the Nussa show, informants 2, 3, 5, 8, 10 are referred to in the Negotiated Code position. These five informants accepted that there were elements that caused the Nussa show to be called a show containing the issue of radicalism, although overall this show was considered good, and provided wisdom when watching it. The five informants considered that Nussa's show with Islamic nuances might contain elements of radicalism, one of the reasons being the lack of variety of stories in the show, in addition to Nussa's dress style which was considered striking and East-Eastern. However, the five informants were still able to receive Nussa's shows to be enjoyed in the community because of the wisdom, as well as the storyline that was educational and good for children's viewing, especially the Muslim community.

### 3. Oppositional Code

In interpreting the issue of intolerance on the Nussa show, informants 3, 4, 7, 9 and 10 are referred to in the Oppositional Code position. The five informants did not accept the issue of intolerance on the Nussa show, the five informants had strong opinions to reject the issue of intolerance. These five informants considered that the issue regarding the Nussa show was not true, the informant also considered that the nussa show which contained Islamic life was indeed made that way, and was intended for the Islamic community as a market for the Nussa show. In addition, several informants also said that these issues were raised by people who did not watch or know the full contents of the Nussa show.

Meanwhile, in interpreting the message about the issue of radicalism on the Nussa show, informants 4, 6, 7 and 9 are referred to in the Oppositional Code position. These four informants denied that there were elements that caused the Nussa show to be called a show containing the issue of radicalism, with various accusations regarding the Nussa show, all of which could be justified because it was considered appropriate and appropriate. In fact, the five informants emphasized that the Nussa program was served for the Muslim community, but if the non-Muslim community watched it, they would not feel offended. If the non-Muslim community is offended by the Nussa show, then the Nussa show cannot be blamed for that.

#### 4. CONCLUSION

On the issue of intolerance, there are no informants who are in the dominant hegemonic code, while in the negotiated code position, it is indicated by the recognition that the show "Nussa Official" has an Islamic plot with the appearance of the characters dressed in typical Muslim clothes; This show also lacks dialogue with non-Muslims. However, this show is still worth watching because it invites children to do good. The "Nussa Official" show is also the best animated show in Indonesia. Furthermore, in the opposition code position, it is marked by an affirmation that there is no element of intolerance in the "Nussa Official" show even though the show does not show dialogue with non-Muslims. Regarding the Arabic-inclined appearance and Islamic storyline, the informant in the opposition code position stated that this was correct because this animation is a show for Muslim children. Dialogue with non-Muslims also appears in several episodes, although not much.

Furthermore, on the issue of radicalism, two of the eleven informants are in the position of Dominant Hegemonic Code. They agreed that the show "Nussa Official" has straight lines of Islamic nuance and is thick with fanatic things so that it is not possible to watch non-Muslim people/children. The model of clothing worn by the characters is considered excessive and not in accordance with Islamic culture in Indonesia. In the Negotiated Code position, the informant stated the possibility of radical elements due to the lack of variety of stories but the "Nussa Official" show can still be enjoyed because there is wisdom, the storyline is educational and very suitable for children to watch, especially Muslim children. In the Oppositional Code position, these four informants denied that there were elements that caused the "Nussa Official" show to be called a show that contained radicalist elements. Various negative accusations regarding the show are not true because they are still considered appropriate and appropriate. Even the five informants emphasized that the "Nussa Official" program was served for the Muslim community.

#### 5. SUGGESTION .

Future researchers are expected to be able to master the research problem as a whole, so that research can be more in-depth and objective. In addition, further researchers are also expected to focus on the problem area under study by getting informants who express their perceptions significantly through the comments column or direct responses to the media to be studied. At the same time expanding the object of research, by not only examining Muslim audiences.

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