Muhammad Thariq

Analysis of Discourse Text Forming Islamic Image in Post-212 Action News in Waspada Newspaper

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Analysis of Discourse Text Forming Islamic Image in Post-212 Action News in Waspada Newspaper

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Abstract

This study focuses on the meaning of a Post-Action 212 concept that produces specific texts and media work processes. Like the reverse flow of evidence, this study starts at the text level to identify whether or not there are inconsistencies in meaning, followed by analysis at those levels questioning why the visible and invisible text is behind. The Waspada Daily in the discourse of shaping the image of Islam on Post-Action 212 news tends to show good news (good news) or a positive image, even it seems better than the true goodness (the Islamic concept of rahmatan lil'alamin) that exists in the object itself (news). This is marked by the cognition of journalists and media in the text which selects supporting elements of the main theme. Another cognition can be seen in choosing titles with a variety of rhetoric and ornaments and expressions that state the justification that news is important and interesting as well as showing a pro-Islam media ideology. In addition, it shows the tendency of good news news through content analysis of the main issues presented, such as issues concerning Religion and Sharia 4 news or 36 percent and Peace 3 news or 28 percent, using 4 news or 66 percent of mass organizations / non-government sources as well as the placement of all news on page one and headlines.

Keywords
newspaper; islamic; mass media; 212 action

I. Introduction

Until now, the Islamic "revival" movement in Indonesia after the 1998 reformation is still the focus of mass media. Various perspectives adorn the pages of newspapers in the city of Medan, especially the National *Waspada* General Daily, the *Sinar Indonesia Baru* Daily and the *Analisa* Daily. The last movement that emerged was the Defend Islam Action which took place in Jakarta and expanded to several areas in North Sumatra since the end of 2016.

Communication is one of the most important forms of human activity without days of communication. Every living thing needs communication because communication is a symbol of the existence of life in society (Nurdin, 2019). Communication is more than just conveying meaning, but more than that, communication is a process of understanding (Robin in Nuraflah, 2020). The 212 Action is a social construction of the reality that occurs in society for the first time. Social construction is built through individual communication with other individuals or groups. Initially its formation was slow, but along with the entry of elements of mass communication through the means of mass media, the 212 movement spread widely and formed diverse public opinions about Islam.

Diverse public opinion (positive, negative and neutral) regarding the 212 Action is in line with what and how the mass social media constructions built by the three newspapers in Medan City. The three dailies above contribute to the formation of images and images of Islam continuously. The most recent is Post 212 Action. Until now, these three dailies have not stopped producing and reproducing news regarding issues that intersect with Islam.

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The image of Islam formed by the mass media cannot be separated from the social and political realities in Indonesia. After the reformation, the image of Islam built by the mass media was in line with the socio-political flow that occurred at that time. Islamic groups are free to carry out their activities, establishing forums and associations in a number of places so that the socio-religious movement seems to rise in its breath and its breath and its rapid development in the plural lines of life in terms of ethnicity and religion.

Elements of text, social media cognition and social context as conveyed by Tun A. van Dijk in the Critical Discourse Analysis method which he introduced are in line to illustrate how the three elements above influence each other in the formation of Islamic images by the mass media specifically for the three newspapers; *Waspada*, *Sinar Indonesia Baru* and *Analisa*.

The post-reform half of the journey followed by a change of leadership in the executive and legislative branches began to polarize the three elements described by van Dijk. As the president changed from President Susilo Bambang Ydhoyono to Joko Widodo who was accompanied by control of seats in the legislature from the Democratic Party to the Indonesian Democratic Party of Struggle (PDIP), there were changes in legal, political, economic and socio-cultural policies that helped correct the position of Islam during its awakening period. at that time.

The above social and political realities also change the text, social media cognition and social context in mass media, especially newspapers in the regions such as the *Waspada*, *SIB* and *Analisa* Newspapers. Symptoms of a change in perspective on Islam began to be felt since the 212 Action, and even became a social media reality after the 212 Action. Symptoms of mass media reporting that are too pro-Islam, bias towards Islam so much that they do not want to be concerned about reporting about Islam but they say news about Islam is very interesting and important and appears to be an interesting phenomenon to be studied in depth.

II. Review of Literatures

2.1 Image of Islam

Image is form, impression and image. Image is a picture that many people have about a person, company, organization, or product. Islam in terms of language apart from describing the mission of Islam carried out by all the prophets, namely submitting oneself, obeying and submitting to Allah sincerely in an effort to bring order, peace, also peace and physical and mental well-being. In addition, Islam in terms of language is in line with human nature which always tends to holiness, truth, and peace, while Islam in terms of terms is a religion that was revealed by Allah SWT to the Prophet Muhammad, whose content not only regulates human relations with God, but also regulates relationships humans with humans and the universe.

The image of Islam is a picture and impression of teachings, people and symbols related to Islam which are deliberately created by a person and the media to build the image of the reader.

2.2 Mass Media

Through communication with others, we can meet our emotional and intellectual needs, by fostering warm relationships with people around us (Sudirman et al, 2020). Mass media is a medium of communication and information that conducts mass dissemination of information and can be accessed by the public on a mass basis as well. One of the mass media is a newspaper like the research researcher in this dissertation, namely *Waspada* Newspaper, *Sinar Indonesia Baru (SIB)* Newspaper and *Analisa* Newspaper. The

information conveyed by the three newspapers was public, not addressed to each individual. The communication delivered by the three newspapers was carried out by people in the mass media organization. Those who will select any information to be broadcast or not broadcast, they even have the authority to expand, limit the information to be broadcast such as journalists, newspaper desks, editors and so on who have the opportunity to become gatekeepers. Recipients of mass information from the media are called public.

2.3 Critical Discourse Analysis

Critical discourse analysis is a technique used in a qualitative approach. Discourse here is defined as linguistic communication which is involved as an exchange between speaker and listener, as a personal activity whose form is determined by social goals.

In discourse, ideology reaches real materiality in linguistic signs. The actual discourse is the abstract theoretical construct which was introduced and developed by several experts who are known as van Dijk's most widely used model. Van Dijk's analysis model is included in the Critical Discourse Analysis (CDA) category because it has three dimensions, namely text, social cognition and context.

III. Research Methods

The study in this study used a combination method (*mixed methods*) between a quantitative approach and a qualitative descriptive approach. Quantitative is descriptive, which the researcher means and limits the research here to the process of deciphering the content analysis of the categorization of media displays presented in the form of simple frequency and percentage tables or pictures. Combined research method is a method of connecting research with quantitative and qualitative.

Why did researchers choose this type of combination method? Apart from the demands and developments of the disciplinary nature of Communication Science, another thing is that mass media studies are increasingly complex moving from the ideological aspects hidden behind the production and reproduction of news. If this research applies only one approach, it will be inadequate to describe the symptoms, deviations, new knowledge and the complexity of the problems in it. For this reason, applying a combination method is expected to obtain one of the benefits, namely providing data, a broader perspective and understanding of research problems.

This study focuses on the study of the meaning of a Post-Action 212 concept that produces specific texts and media work processes. Like the reverse flow of evidence, this study starts at the text level to identify whether or not there are inconsistencies in meaning, followed by analysis at those levels questioning why the visible and invisible text is behind.

IV. Discussion

As determined in the object and subject of the next study, the researcher analyzed three prominent news texts from 1 (one) news from each newspaper to become the unit of analysis under study.

The determination of the three news texts is considered representative in describing behind the text, especially using van Dijk's model. In this context, the researcher determined that the three texts to be analyzed had passed the analysis of the news content of the three media which had previously categorized the news about Islam after the 212 Action in North Sumatra and Jakarta (national) from the end of December 2016 to September 2019, starting

from the number of news, news placement / position, number of paragraphs, type of news, news sources and main issues selected for the news.

The following is a presentation of discourse analysis of three news texts about Islam after the 212 Action in North Sumatra and Jakarta (national) as follows:

Daily Waspada

1) Discourse Analysis of News Text Formation

Title : *Habib Rizieq Calls for a Sharia NKRI: Reunion 212 Putihkan Monas*
Edition : Sunday, December 3, 2017
News Location : Main Page (Headline 1)



Figure 1. *Daily Waspada News Images*

The news in *Waspada* Daily explains the elements that become the "knife" to decipher the meaning behind the news text. At least in general terms, to see the tendency of the news to show global coherence of common themes, namely the dominant, central and most important concepts in news.

Global coherence elements are included in the text by including the magnitude of the action through the prominence of messages, symbols, symbols and descriptions of the situation conveyed through the text, such as carrying the NKRI sharia speech, tens of thousands of Muslims present, whitening the National Monument, lifting the headline Reunion Akbar 212, carrying a nuance of peace and kinship in the character's speeches, performing Fajr prayers, praying, reciting *Asmaul Husna* in congregation at the location of the action, cleaning up rubbish.

In addition, the action was attended by ulama, religious, political and officials who are actually Muslims who are in line with the topic or headline of the news, even though the news structure does not explicitly include subtopics, but a series of facts above are arranged properly according to the sequence systematic to support the themes and titles presented.

Topics and supporting elements of the topics that appear in the news can be understood as a journalist's mental or cognition. Almost all elements in the news refer to and support each other from one part to another, such as the issue of sharia associated with other elements such as kinship, congregational prayer, zikr, the term "whitening" monas and the movement to clean up rubbish, while other elements are seen as part of a strategy used by journalists to support topics that want to be emphasized in the news. Another strategy may be in the aspect of not linking to other facts with or supporting the topics highlighted in the news.

Likewise, the same incident can be understood differently from the journalists who raise the news. However, the news raised by journalists interpreted the mass movement as

on the topic. This means that all the elements forming global coherence support the topic. Furthermore, the news section is influenced by a background, intent and presupposition of the news that is written.

On the news that the "background" is chosen, it determines which direction the audience's views will be taken. Journalists who reported the 212 Reunion highlighted the background of the Defend Islam Action which peaked on December 2, 2016 or known as the 212 Action. The previous 212 action was motivated by protests from Muslims against blasphemous remarks against Islam delivered by Basuki Tjahaja Purnama (Ahok) who at the time he served as the Governor of DKI Jakarta.

There was widespread action among Muslims who demanded that Ahok be brought to court. Ahok was sentenced to prison and left the seat of governor of DKI Jakarta. Previously, in the demands of the Bela Islam group that Ahok be punished, the group confronted the government. Several Islamic mass organization activists and ustadz who were members of the GNPF-MUI and others were involved in the action were investigated by the police.

16 Apart from other elements, for example the element of "intent" discourse, it is almost the same as the element of detail. It's just that in the context of the intent of information that benefits journalists / communicators, it will be explained explicitly and clearly, while those 1 that are not profitable are described implicitly or described in a disguised, implicit and hidden manner. The end goal is that the public is only presented with information that benefits journalists / communicators, which is presented in clear, firm words and points directly to the facts of the news. The text on the news made by journalists explains everything as described in table 1.

The description of the form of the sentence, coherence and pronouns have also been 1 described in the news fragment. The form of the sentence relates to a logical way of thinking, namely the principle of causality as it states whether A explains B or B explains A. The logic of causality, when translated into language, becomes a composition of subjects (which 1 explains) and predicates (which is explained). In an active structured sentence, a person becomes the subject of his statement, while in a passive sentence someone becomes the object of his statement.

The events of the 212 Grand Reunion Action were arranged into an active sentence (usually a word begins with the prefix "me-") and a passive (words beginning with "di-"). The active voice is generally used so that someone becomes the subject of the response, while the passive voice places someone as an object. It shows on a highlighted and focused level with specific words, phrases, clauses and the use of the pronouns “kita”, “kami” and “mereka”.

The coverage in *Waspada* uses a lot of pronouns to show the relationship or linkage 37 between words or sentences in the text to examine the coherence aspect. Likewise the relationship between conjunctions (conjunctions): "dan", "akibat", "lalu", "tetapi", "karena", 1 "meskipun", two sentences describing different facts can be linked so that they appear coherent.

Furthermore, a description of the elements that indicate something that sorts and selects words from the various possible words available. In the description of this element, there are many word choices made by journalists and editors of *Waspada* in their news.

Likewise in the rhetorical aspect, which consists of “graphic” elements in *Waspada* news (the use of bold, italic, underline and letters is made in a larger size, including the use of *caption* and raster) to support the importance of the message in the news.

Graphic elements in *Waspada* news provide a cognitive effect so that it shows information in important news, attracts and becomes the focus of attention. Besides that, the graphic elements in the news indirectly show the ideological opinion of the emerging media.

In the journalist's rhetorical description *Waspada* also convey figurative messages, expressions, metaphors are meant as ornaments or spices of a news. The goal is to justify certain opinions or ideas to the public.

Table 1. Discourse Analysis on the Formation of Alert Daily News Texts

ELEMENT	DISCUSSION
Thematic	The theme of this news is the mass action movement supported by the topic of the title: **Habib Rizieq Calls for NKRI Bersyariah: 212 Reunion Puts the Monas on.**
Schematic	Schematic traced from: **(1)** ***Lead / Summary***: What is said in the lead is the main idea. In general, the title and lead indicate the theme to be conveyed is Reunion 212 by accentuating the large number of people in the text at the beginning of the lead: Tens of thousands of Muslims attended the Defend Islam Action to whiten the National Monument (Monas) with the theme of the 212 Grand Reunion full of nuances of peace and kinship, Saturday (2/12/2017) *Pu* This lead introduction is put forward to enter the complete news content that journalists want to display according to the topic: **(2)** ***News / Story Terrace*****:** news terrace consists of two subcategories. **First, subcategories about situations**: How is the situation and the course of events that illustrates the course of the action as follows: Participants came from various regions in Indonesia, most of whom had arrived at night, starting the activity by performing the Subuh prayer in congregation at the Monas court. The event was attended by scholars, habaib and a number of figures present at the location starting from Deputy Chairperson of the MPR Hidayat Nurwahid, Governor of DKI Jakarta AnisBaswedan, Deputy Chairperson of the Indonesian Parliament Fadli Zon and Fahri Hamzah, Former Chair of the Indonesian People's Consultative Assembly Amien Rais, Chair of Alumni 212 Slamet Maarif, Spokesperson The Islamic Defenders Front (FPI) Munarman landed on famous singer Opick, and Ahmad Dhani and many more. The action listens to speeches from figures who support and move the action.

Second, subcategories about comments:

(a) The high priest of FPI Habib Rizieq Shihab gave a speech from Saudi Arabia which explained the issue of the NKRI with sharia: NKRI is religious, not atheist, communicative or without religion, NKRI has ethnics YME, upholds the noble values of YME Divinity, prostration and obedience to the YME Lordship. The Republic of Indonesia has a law that relates to natives, is the host in their own country, corrupt practices that lead to LGBT must be eliminated and others.

(b) Chairman of the 212 Alumni Presidium Slamet Maarif said that he had appointed Habib Rizieq as high priest as a result of the agreement of all 212 alumni members as well as a form of reinforcing the commitment of all 212 alumni. In addition, he asked the government to stop the criminalization of the ulama.

25 (c) Former Chairman of the Indonesian People's Consultative Assembly Amien Rais said that Habib Riziq was indeed the high priest of the Muslim community. If you want to be guided by Allah, we have to make jihad

26 (d) The Chairman of the Indonesian People's Consultative Assembly Hidayat Nur Wahid expressed his appreciation for the 212 Reunion that day. He said the 212 Reunion ran in an orderly and peaceful manner as well as an expression of democracy from the Indonesian people and the Muslim community in which it played a positive role, it should be facilitated, not misunderstood or provoked so as not to cause problems.

(e) DKI Jakarta Governor Anies Baswedan in his speech praised the 212 Action participants. In fact, Anies said the 212 Action had disappointed the pessimists. The pessimists think that the gathering of the masses will lead to violence, insecurity, but you are present in peace, comfort and shade. Anies also said that last year's 212 Action went well and Reunion 212 had an obligation to fend off it again.

(f) Deputy Governor of DKI Jakarta, Sandiaga Uno, appreciated the action participants and workers for the Handling of Public Infrastructure and Facilities (PSSU), aka

	the orange troops who care about maintaining cleanliness in the Monas area. The comments section is also presented here to describe the parties involved providing comments on an event including: (a) **The matter of reaction / verbal comments from the characters** quoted for example: To appoint the Muslim high priest Habieb Rizieq, jihad, NKR syariah, anti injustice, the natives are the hosts themselves, the government must stop the criminalization of terrorism and love the ulama **(b) the conclusions drawn by journalists:** The event was closed by singing the song Indonesia Raya and chanting badar prayers and highlighting the shining term in the Monas area after the 212 Reunion. In addition, it highlighted the uploading of the official Twitter account Sandiaga Uno @sandiauno with cleaners. ***(3) Closing:*** In the closing schematic section, journalists bring up things that highlight light issues, such as: Deputy Governor of DKI Jakarta Sandiaga Uno uploaded a photo of himself shaking hands with the orange troops and the 212 Reunion participants cleaning according to the event. Displaying certain parts of a part, including the closing elements, is a process of highlighting certain parts while also hiding other parts.
Semantics	In the news, "Habib Rizieq Calls for NKRI Sharia: Reunion 212 Putihan Monas" presents a detailed background and contains presuppositions on the news as follows: (1) **Detailed background**:

NKRI calls for sharia to protect its people from all haram products. Not to forget that the NKRI is sharia-compliant, which does not crystallize ulama. NKRI with syariah is NKRI that protects Muslims from all haram products, both food and beverages and illegal drugs. NKRI is committed to loving ulama, not criminalizing or terrorizing them. Besides that, it makes the natives the host in their own country in the concept of the Sharia NKRI. Likewise to stay away from the usury economy, anti-corruption, anti-gambling, drugs, anti-pornography, anti-prostitution, anti-LGBT, anti-slander, anti-lies, anti-tyranny. The government is asked to stop criminalization of activities and ulema because all cases are manipulated.

Reunion 212 is a repetition of the Action to Defend Islam 212 which has disappointed pessimists who think that the gathering of the masses will lead to violence and peace. Participants of the 212 Reunion Action were present in peace, comfort and shade. The presence of the action participants is obliged for that and obliged to repeat.

(2) Presupposition:

Habieb Rizieq, the high priest, was reminded that the problem of jihad is that if we want to be guided by God, we have to do jihad.

The detailed background in the text becomes the reason for justifying the ideas put forward in a text. Thus the setting of the event as the space where the meaning of the text is taken is at the same time an ideological reflection of journalists and the media in the news.

(3) **Mean**:

(a) Implicit: This action should be facilitated, not misunderstood or provoked so as not to cause problems.

(b) Implicit: The 212 Grand Reunion was full of nuances of peace and kinship.

	(c) Implicit: The event was closed by singing the song Indonesia Raya and singing prayers. **(d) Explicit:** After the event, the Reunion 212 crowd cleaned up Monas. The Monas area was shining again after the 212 Reunion. Deputy Governor of DKI Jakarta Sandiaga Uno also appreciated the Public Infrastructure Handling (PPSU) workers, aka the orange troops. Great appreciation for the fellow 212 Reunion participants, PPSU and UPK Monas who care about keeping the Monas area clean. Sandiaga also uploaded a photo of himself shaking hands with the orange troops. There is also a photo of him with the yellow troops whose clothes read UPK Monas. "It is an example for all Jakarta residents who wish to hold events in the Monas area," he added.
Syntax	Syntax regarding sentence form, coherence and pronouns is an element for searching the meaning behind the text. (1) **Sentence form**: Umat Islam menghadiri Aksi Bela Islam memutihkan Monumen Nasional bertajuk Reuni Akbar 212, penuh nuansa kedamaian dan kekeluargaan. Peserta yang datang menunaikan shalat Subuh berjamaah di pelataran Monas. Kita harus saling mengingatkan untuk menjaga keberhasilan. Shalat Subuh diimami oleh KH M. Nasir Zein dilanjutkan berzikir meminta di hadirat Allah Swt agar menjaga Jakarta dan Indonesia. Reuni meramaikan *timeline* berbagai media sosial. Imam besar FPI Habib Rizieq memberikan pidato dan memaparkan soal NKRI bersyariah. NKRI bersyariah adalah NKRI yang melindungi rakyat dan umat Islam dari segala produk haram, mencintai ulama, mengkriminalisasi atau menterorisasi mereka. *Tens of thousands* Rizieq menyampaikan bahwa pribumi adalah tuan rumah di negeri sendiri dalam konsep NKRI bersyariah. Praktik korupsi hingga LGBT juga harus dilenyapkan dalam NKRI bersyariah.

	Peserta Reuni Akbar 212 mengangkat Habib Rizieq menjadi Imam Besar Umat Islam. Karenanya meminta dengan sangat kepada pemerintah menghentikan kriminalisasi kepada kita seluruh kasus yang dimanipulasi.
	Amien Rais yang hadir dalam acara tersebut juga sempat menyinggung soal Habib Rizieq sebagai Imam Besar. "Diingatkan, Habib kita imam besar, masalah jihad kalau ingin dibimbing Allah, kita harus berjihad," ujarnya.
	Wakil Ketua MPR Hidayat Nur Wahid mengapresiasi jalannya acara Reuni Akbar 212 hari ini……untuk itu kemudian memberikan peran yang positif. Semestinya difasilitasi, tidak disalahpahami, mestinya tidak diprovokasi supaya tidak menimbulkan masalah.
	Reuni Akbar 212 juga mengadakan aksi solidaritas terhadap bencana alam di Indonesia hingga aksi polisi yang berselawat dan membacakan Asmaul Husna. ….."ini menegaskan mereka (umat Islam) ingin membantu sesama yang menjadi korban pada bencana alam.
	Gubernur DKI Jakarta Anise Baswedan dalam pidatonya memuji peserta aksi. "Saudara-saudara yang saya hormati, tahun lalu suadara berkumpul di tempat ini. ……Saudara sekalian tahun lalu telah mengecewakan. Telah mengecewakan kaum pesimis. Mereka yang kaum yang pesimis itu, bahwa berkumpulnya massa akan menimbulkan kekerasan, ketidakdamaian. Tetapi saudara-saudara hadir dalam kedamaian……," kata Anies.
	Anies mengatakan bahwa karena aksi 212 tahun lalu berlangsung dengan lancar. Hari ini berkewajiban mengulangi. Gubernur DKI meminta dukungan kepada peserta Reuni 212. Tanggungjawab untuk melakukan perubahan di Ibu Kota bukan tanggung jawab kecil. Kami menjalankan tugas ini enam minggu, mohon didoakan agar menjalankan amanah ini sebaik-baiknya,"kata Anies di panggung reuni 212.
	Acara ditutup dengan menyanyikan lagu Indonesia Raya dan melantunkan shalawat. Seusai acara, massa Reuni 212 membersihkan area monas. Wakil Gubernur DKI Sandiaga Uno mengapresiasi pekerja PPSU alias pasukan

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oranye. "…..patut dicontoh untuk seluruh warga Jakarta yang ingin menyelenggarakan acara di kawasan Monas," imbuhnya.

Peserta Reuni 212 juga melakukan bersih-bersih seusai acara. Ada yang menyapu jalan, ada pula yang mengumpulkan sampah-sampah. Sebagian massa 212 dengan sigap menyapu dan mengambil sampah.

(2) Coherence:

Hundreds of thousands of Muslims attended the Defend Islam Action to whiten Monas entitled 212 Grand Reunion, full of nuances of peace and kinship.

Wherever they still love the Republic of Indonesia, even their police colleagues are given the opportunity to make dhikr, take picnics, and we applaud it.

Dim

Reunion Akbar 21 also held a solidarity action against natural disasters in Indonesia to a policeman who took care of him and recited Asmaul Husna. The event was closed by singing the Indonesia Raya song and singing prayers. Some of the 212 masses swiftly swept and picked up the trash left over from the 212 Alumni Reunion.

(a) **Denial of Coherence**:

Those who are pessimists believe that a mass gathering will lead to violence and peace. But the brothers were present in peace, comfort, and shade.

Participants of the 212 Grand Reunion appointed Habib Rizieq to be the Grand Imam of the Islamic Community. Therefore, we urge the government to stop the criminalization of all manipulated cases.

(b) **Distinguishing Coherence**:

Dear brothers and sisters, last year you gathered at this place. You years, brother? *Brothers and sisters the past year has been disappointing. Has disappointed the pessimists. Those who are pessimists believe that a mass gathering will cause violence and inconvenience.* **But the brothers were present in peace, comfort, and shade. All today's brethren are obliged to do so.**

(c) Conditional Coherence:

2 Mereka yang kaum yang pesimis itu, bahwa berkumpulnya massa akan menimbulkan kekerasan, ketidakdamaian. Tetapi saudara-saudara hadir dalam kedamaian, kenyamanan, dan keteduhan.

(3) Pronouns:

Peserta yang datang menunaikan shalat Subuh berjamaah di pelataran Monas. Kita harus saling mengingatkan untuk menjaga keberhasilan.

5 NKRI bersyariah adalah NKRI yang melindungi rakyat dan umat Islam dari segala produk haram, mencintai ulama, mengkriminalisasi atau menterorisasi mereka.

5 Peserta Reuni Akbar 212 mengangkat Habib Rizieq menjadi Imam Besar Umat Islam. Karena meminta dengan sangat kepada pemerintah menghentikan kriminalisasi kepada kita seluruh kasus yang dimanipulasi.

8 8 Amien Rais yang hadir dalam acara tersebut juga sempat menyinggungsoal Habib Rizieq sebagai Imam Besar. Diingatkan, Habib kita imambesar, masalah jihad kalau ingin dibimbing Allah, kita harus berjihad.

3 3 Reuni Akbar 212 juga mengadakan aksi solidaritas terhadap bencana alam di Indonesia hingga aksi polisi yang berselawat dan membacakan Asmaul Husna. ….."ini menegaskan mereka (umat Islam) ingin membantu sesama yang menjadi korban pada bencana alam.

2 Gubernur DKI Jakarta Anise Baswedan dalam pidatonya memuji peserta aksi. Saudara-saudara yang saya hormati, tahun lalu suadara berkumpul di tempat ini. ……Saudara

	sekalian tahun lalu telah mengecewakan. Telah mengecewakan kaum pesimis. Mereka yang kaum yang pesimis itu, bahwa berkumpulnya massa akan menimbulkan kekerasan, ketidakdamaian. Tetapi saudara-saudara hadir dalam kedamaian……
	Gubernur DKI meminta dukungan kepada peserta Reuni 212. Tanggungjawab untuk melakukan perubahan di Ibu Kota bukan tanggung jawab kecil. Kami menjalankan tugas ini enam minggu, mohon didoakan agar menjalankan amanah ini sebaik-baiknya, kata Anies di panggung reuni 212.
Stylistic (Lexicon)	The lexicon is an element indicating that someone chooses a word based on the various possible words available, for example (1) criminalization; (2) terrorize; (3) indigenous; (4) is eliminated; (5) tyranny; (6) NKRI is sharia; (7) Atheists; (8) communist; (8) jihad; (9) haram products; (10) the economy of usury; (11) anti-corruption; (12) anti-gambling; (13) anti-pornography; (14) anti-LGBT; (15) anti-slander; (16) anti-lying; (17) manipulation; (18) provocation; (19) thumbs up; (20) sleek; (21) pessimists; (22) peace; (23) kinship.
Rhetorical	(1) **Graphic**:
	Habib Riziq Calls for NKRI to be Sharia (the top small title uses black raster and uses the bottom line on the upper left near the newspaper brand)
	Reunion 212 Putihkan Monas The title (large) is made in a bold black font and the large size extends across eight columns of the newspaper. Also given a full eight column action photo image in the newspaper.
	D
	Amien Rais reminded us that Habib, we are high priests, the problem of *jihad* is that if we want to be guided by God, we have to do jihad
	The event was closed by singing Indonesia Raya again and singing *Shalawat Badar*.
	The Monas area is *shining* again according to Reunion 212.

	There were also photos of him with the troops whose clothes had the words *UPK Monas* on them
	On their arms, the words *Laskar Cleanliness* were written on them
	The 212 Grand Reunion enlivened the *timeline* of various social media, especially *Twitter*. *Hashtag* #ReuniAkbar212 has been observed to remain in the ranks of trending Twitter topics since Saturday (2/12/2017) morning Shubuh time. Apart from #Reuni Akbar 212, several other hashtags are also perched on the *trending topics* related to this event.
	(2) Metaphor:
	…… The problem of jihad is if we want to be guided by Allah, we have to do jihad.
	…… Indigenous are the hosts in their own country.

Source: Processed from research data

IV. Conclusion

The Waspada Daily in the discourse of shaping the image of Islam on Post-Action 212 news tends to show good news (good news) or a positive image, even it seems better than the true goodness (the Islamic concept of rahmatan lil'alamin) that exists in the object itself (news) . This is marked by the cognition of journalists and media in the text which selects supporting elements of the main theme with subtopics such as Islam is described as large (mass of tens of thousands), Reunion Akbar 212 (editorial), peaceful, kinship, orderly, taking care, Subuh prayer in congregation, clean, Islam. not a terrorist, supported by speeches of political figures and love the country. Choosing words from other words to support Islam and marginalizing things that are biased or contradictory to Islam such as (1) criminalization (2) terrorizing (3) pribumi (4) eliminating (5) tyranny (6) NKRI syariah (7) atheist (8) jihad (9) haram products (10) economy thousand (11) anti-corruption (12) anti-gambling (13) anti-pornography (14) anti-LGBT (15) anti-slander (16) anti-lying (17) manipulation (18) provocation (19) thumbs up (20) shine (21) pessimists (22) peace (23) kinship. Another cognition can be seen in choosing titles with a variety of rhetoric and ornaments and expressions that state the justification that news is important and interesting as well as showing a pro-Islam media ideology. In addition, it shows the tendency of good news news through content analysis of the main issues presented, such as issues concerning Religion and Sharia 4 news or 36 percent and Peace 3 news or 28 percent, using 4 news or 66 percent of mass organizations / non-government sources as well as the placement of all news on page one and headlines.

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