



# THE CRITICISM OF THE POLITICAL MODEL OF HUMANITY’S TWITTER NU GARIS LUCU AGAINST INTOLERANT GROUPS AND GOVERNMENT

Imam Ghozali\*

Sekolah Tinggi Agama Islam Negeri Bengkalis, Riau, Indonesia, email: [imamghozaliokemas@gmail.com](mailto:imamghozaliokemas@gmail.com)

\*Corresponding Author



©2022 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License-(CC-BY-SA) (<https://creativecommons.org/licenses/by-sa/4.0/>)



DOI : [http://dx.doi.org/10.30983/islam\\_realitas.v8i1.5250](http://dx.doi.org/10.30983/islam_realitas.v8i1.5250)

Submission: 12 January 2022	Revised: 10 June 2022	Published: 30 June 2022
-----------------------------	-----------------------	-------------------------

## Abstract

This article examines the criticism of the political model of humanity, namely a critique of the political activities carried out by Twitter NU *Garis Lucu* against intolerant groups and the government that ignores human values. This twitter displays a style of criticizing and introducing new models of political values on social media, namely through witty sentences and humor across religions, ethnicities, and cultures. This model of politics becomes very important at a time when social media is filled with negative and provocative comments and narratives that endanger human values. This research use qualitative method to analyze reactions NU *Garis Lucu* against intolerant groups and government through twitter. The result of the study show that the humanitarian politics developed by Twitter NU *Garis Lucu* by criticizing textual Islamic groups that have the potential to divide the harmony of Islamic society and the birth path of radicalism groups that aspire to uphold Islamic law kaffah. The criticism are manifested in dialogical, witty sentences, with an approach to Islamic teachings that are friendly, tolerant, and accept diversity in religious understanding.

**Keywords:** Criticism, Politics of Humanity, Radicalism, Government, Twitter NU *Garis Lucu*

## Abstrak

Artikel ini mengkaji kritik model politik kemanusiaan yaitu suatu kritik terhadap kegiatan politik yang dilakukan oleh Twitter NU *Garis Lucu* terhadap kelompok-kelompok antitoleransi dan pemerintah yang mengabaikan nilai-nilai kemanusiaan. Twitter ini menampilkan gaya cara mengkritik dan memperkenalkan nilai-nilai politik model baru di Media Sosial, yaitu melalui kalimat-kalimat jenaka dan humor lintas agama, suku, etnis dan budaya. Politik model seperti ini menjadi sangat penting pada saat media sosial dipenuhi komentar dan narasi-narasi negatif dan provokatif yang membahayakan nilai-nilai kemanusiaan. Penelitian ini menggunakan metode kualitatif untuk menganalisis reaksi NU *Garis Lucu* melawan kelompok yang tidak toleran dan pemerintah melalui twitter. Hasil penelitian memperlihatkan bahwa politik kemanusiaan yang dikembangkan oleh Twitter NU *Garis Lucu* dengan melakukan kritikan atas kelompok Islam tekstual yang mempunyai potensi memecah belah kerukunan masyarakat Islam dan jalan labirnya kelompok radikalisme yang bercita-cita menegakan syariat Islam secara kaffah. Kritikan-kritikan diwujudkan dengan kalimat bersifat dialogis, jenaka, dengan pendekatan ajaran Islam yang ramah, toleran, dan menerima keberagaman dalam pemahaman agama.

**Kata Kunci:** Kritik, Politik Kemanusiaan, Radikalisme, Pemerintah, Twitter NU *Garis Lucu*

## Background

The development of social media in the 1998 reform era also threatened the politics of humanity in Indonesia. The strengthening of the lobbying for the application of Islamic law in all aspects of life by radical groups such as HTI, FPI and Salafi-Wahabi groups after the collapse of the New Order

has transformed the face of Islam as being rigid, exclusive, and one that does not accept differences. This is the result of the entry of the ideology of transnationalism into religious discourse; it later gave birth to fundamentalist, radical Islamic groups and the like that demanded the application of



Islamic law.<sup>1</sup> These groups use social media such as Twitter to fight against something that is already established and is considered a deviant without doing any physical violence, nevertheless, there is still a political dimension most of their activities.<sup>2</sup> Identity politics is central to their rhetoric, discussion of religious issues is done through a fighter defending Islamic law point of view. The mass media has become an arena to show self-esteem that feels the most sharia, which then has implications for lawsuits against established political systems such as the ideological system and the form of the Indonesian state. Their claims include the prohibition to pay respect to the Indonesian flag, to sing the national anthem, to adopt or agree with the Pancasila thought. Some members of these group argue that the Indonesian state system is a product of infidels and therefore Indonesian Muslims are victims.

The influence of mass media on the rise of exclusive religious groups has become epidemic in all segments of the social strata. The incident of the fall of Basuki Cahaya Purnama (Ahok) in the 2017 DKI Pilkada<sup>3</sup> and the rejection of the One Country Carnival (KSN) Ansor Youth Movement (GP Ansor) in several districts in Riau Province in 2018 was a small part of the struggle for identity politics in the name of religion. Rival characters were killed with words: perpetrators of heresy, destroyers of sharia, Islam, *thoghbut* (oppressive authorities), infidels, PKI, heretics, and the like. The movement is packaged in the name of religion with the slogan "*Amar ma'ruf nabi Munkar*" (enjoining the good and forbidding evil) and uses religious symbols to attract younger supporters.<sup>4</sup> It has succeeded in

conveying its ideology through various forms both in speech, attitude, writing, as well as actions in the form of developing ideology and social order by carrying out propaganda in the community through media both offline and online.<sup>5</sup> In a study from October 2010 to January 2011, the Institute for Islamic Studies and Peace (LAKIP) revealed that almost 50% of students agreed with radical actions. The data stated that 25% of students and 21% of teachers held that Pancasila was no longer relevant. Meanwhile, 84.8% of students and 76.2% of teachers agree with the implementation of Islamic Sharia in Indonesia. The number who said they agreed with violence for religious solidarity reached 52.3% of students and 14.2% confirmed the bomb attack.

Well-known national figures have fought back through books, mass media, and social media. Abdurrahman Wahid, has used national media outlets such as Kompas and Tempo to introduce the politics of humanity by providing a space for dialogue with all people from various religious and cultural backgrounds. According to him, all human beings are equal in obtaining constitutional rights and obligations.<sup>6</sup> Syafi'i Ma'arif has also strongly criticized Muslims who use religious symbols for political purposes. For him, identity politics will only kill the harmony of national and state life in Indonesia because exclusivity and radicalism do not come from Islamic teachings.<sup>7</sup> Said Aqil Siraj also explained that the background of the disappearance of humanitarian politics was due to the entry of Wahhabism which spread hatred by

<sup>1</sup> Haedar Nashir et al., "Muhammadiyah's Moderation Stance in the 2019 General Election," *Al-Jami'ab* 57, no. 1 (2019):1–24, <https://doi.org/10.14421/ajis.2019.571.1-24>.

<sup>2</sup> Iswandi Syahputra, "Activities on Twitter and the 212 Defend Islam Rally Through the Perspective of the Indonesian Ulema," *Al-Jami'ab: Journal of Islamic Studies* 58, no.2 (2020): 323–54, <https://doi.org/10.14421/ajis.2020.582.323-354>.

<sup>3</sup> Elis Nugraha Septiana, Ridho Al-Hamdi, and Adibah Dhivani Gusmi, "Aksi 212 Dan Kemenangan Anies-Sandi Pada Pemilihan Gubernur Jakarta 2017," *JISPO Jurnal Ilmu Sosial Dan Ilmu Politik* 10, no. 2 (2020): 1–20.

<sup>4</sup> Abdurrahman Wahid, "Ilusi Negara Islam Ekspansi Gerakan Islam Transnasional di Indonesia," Pertama (Jakarta: The Wahid Institute, 2009), 1–325.

<sup>5</sup> Musthofa, "Radikalisme dalam Islam," *An-Nuha* 4, no. 2 (2017): 126.

<sup>6</sup> Abdurrahman Wahid, "Islamku, Islam Anda Dan Islam Kita Agama Masyarakat Negara Demokrasi," Cetakan Pe (Jakarta: The Wahid Institute, 2006), 1–451.

<sup>7</sup> Ismail Busyro, Hanif Aidhil Alwana, "Publikasi Mimpi Bernuansa Politis Di Tengah Antisipasi Radikalisme Dalam Kajian Sadd Al-Dzari'ah," *Al-Istinbath* 6, no. 1 (2021): 107–26.



condemning Indonesian cultures and Islamic teachings that were at odds with its ideology.<sup>8</sup>

However, these critics cannot enter the segment of readers among millennials who are prone to be influenced by exclusive thoughts and have the potential to be infected with radicalism. This empty online space was filled by, among others, the NU Garis Lucu twitter account. This Twitter often writes and comments on current issues which are broadly in two categories, namely: criticizing textual Islamic groups for their understanding of Islam which has a negative potential for internal Islamic harmony, and criticizing government policies and politicians who often play with old issues and forget the substance of a leader's duty to society. In addition, this channel also provides simple answers in solving various problems with witty, light-hearted, and solution-based messages with the aim of upholding the brotherhood of fellow human beings.

This research is a descriptive and qualitative analysis of the Twitter account NU *Garis Lucu*. It studies a series of tweets using a descriptive analysis and surveying its implications, and finally reflecting on the significance of NU *Garis Lucu*'s method of communication. With this research model, the author wants the thoughts of NU Garis Lucu Twitter through witty sentences in providing humanitarian political education to the Indonesian Muslim community who are famous for being pluralist and tolerant.<sup>9</sup>

### Political and Human Relations

The relationship between politics and humanity cannot be separated. Good politics is ensuring the welfare of humans. Islam views humans in three aspects: first, humans are seen in the aspect of their creation, namely as the best creation of Allah; secondly, humans are seen from the social aspect, they have a duty as caliph on earth; third, humans are political beings who have the freedom to carry out all activities with all the consequences for themselves and the surrounding community.<sup>10</sup> From these three aspects, humans were created by Allah apart from being His servants in carrying out all of his commands, as well as social beings who cannot live independently, and always need other groups to realize their desired goals. This process is often called politics.

The issue of Islam and politics involves many views that are not monolithic, although between the two, any Muslim scholar should recognize that they are closely related and inseparable, even from a technical and practical point of view, even though they can be distinguished. The religion is the authority of *shabih al-syari'ah*, namely the messenger of Allah through revelation from Him, while political matters are based on human authority, especially when technical and procedural issues require the role of *ijtihad*.<sup>11</sup> Humanity is always related to ethical and moral issues. The higher the morality, the higher the human value.<sup>12</sup> So, humanitarian politics is actually politics that prioritizes ethics or morality in

<sup>8</sup> Wahyudin, "Religious Interpretation on Pancasila Methodologically And Empirically In Implementing Islamic Insight In Indonesian Archipelago," *Akademika* 24, no. 01 (2019): 1–24, <https://doi.org/DOI:http://dx.doi.org/10.32332/akademika.v24i1.1377> Religious.

<sup>9</sup> Saiful Mujani, "Religion And Voting Behavior Evidence from the 2017 Jakarta gubernatorial Election," *Al-Jami'ab: Journal of Islamic Studies* - 58, no. 2 (2020): 419–50, <https://doi.org/10.14421/ajis.2020.582.419-450>.

<sup>10</sup> Zakiyuddin Baidhaw, "Reconstructing the Integration between Islam and Wasathiyah Based Social Science: An Epistemological Approach," *Millati, Journal of*

*Islamic Studies and Humanities* 6, no. 1 (2021): 35–52, <https://doi.org/10.18326/mlt.v6i1.5976>.

<sup>11</sup> Budhy Munawar-Rachman, "Politik Islam," in *Ensiklopedi Nurcholish Madjid Pemikiran Islam Di Kanvas Peradaban*, ed. Eko Wijayanto Ahmad Gaus AF, Taufiq MR, M.Illham, Ali Noer Zaman, Moh.Syu'bi, Dede Iswandi, Cetakan Pe (Yayasan Pesantren Indonesia Al-Zaitun, 2008), 2722.

<sup>12</sup> Reksiana, "Kerancuan Istilah Karakter, Akhlak, Moral dan Etika," *Thaqafiyat* 19, no. 1 (2018): 1–30, [papers2://publication/uuid/512EBCE8-D635-4348-A67D-22DD52988F4C](https://publication/uuid/512EBCE8-D635-4348-A67D-22DD52988F4C).

carrying out an activity in order to achieve a desired goal.

In the context of social life, religion as a guide for humanity always provides universal rules in all aspects of life. Not only for the benefit of Muslims but all of humanity. Nurcholish Madjid explained that the position of religion in human life is very strategic: first, religion when used as an ideology is only at the level of universal values. Second, Islam highly upholds humanity. Each human person has universal humanity, namely humanity that sees others as seeing oneself. So hurting others means hurting oneself. Third, Islam as a universal religion reaches the lives of all human beings of various ethnicities, cultures, and religions. Fourth, religion teaches the values of justice in all social aspects. Fifth, Islam is a religion that upholds social life.<sup>13</sup>

The realization of religion in the life of the nation and state, of course, can provide a sense of comfort for the diversity of religious communities, especially concerning its the constitution or regulations. This is related to current issues with the strengthening of the enforcement of Islamic law. However, a few things must be kept in mind by those in power: first, the Indonesian nation consists of several religions, so that the paradigm of formalization of Islamic law should not deny the existence of other religions that contributed to the founding and development of the Indonesian state. Second, the formalization of Islamic law must be built on an appropriate historical narrative, so that the symbolization of Islamic law in the constitutional system is not seen as ignoring historical reality. Third, the formalization of Islamic law in the Indonesian constitutional system must pay attention to sociological aspects and be culturally rooted. Fourth, legal civilization must

consider the constitution and must continue to use signs that have been mutually agreed upon in the life of the nation and state. Fifth, the imposition of religious law in the state constitution can harm religion itself. Sixth, the application of Islamic law is transformed into the religious values contained in it.<sup>14</sup>

### **Criticism of The Political Model of Humanity by NU's Twitter *Garis Lucu***

*Twitter NU Garis Lucu Criticizes Textual Islamic Groups*

Islam in Indonesia when referring to history is a religious understanding that mostly adheres to the Shafi'i school of thought. However, they recognize three other schools of thought, namely the Hanafi, Maliki, and Hanbali schools as part of religious guidelines in daily life. This religious understanding affects the mindset of the Indonesian Muslim community which accepts differences and behaves according to *tawasuth* (choose the middle way), *tatsamub* (tolerance), and *tawazun* (maintaining balance).<sup>15</sup> Such an Islamic view experienced erosion among Muslims after the swift entry of Wahhabism into Indonesia. Wahhabism appears to be very contradictory to a long held Islami tradition on account of views that attack ritual or worship habits, blame religious traditions, even to the level of heresy and considers Muslims heretics and infidels.

The following are criticisms from the NU

Garis Lucu Twitter addresses this concern:

Don't be provoked by parties who invite you not to be funny anymore! remember they will trick you into thinking that this world is serious and its accountability in the hereafter is a joke.<sup>16</sup>

Appreciate it. Some students cover their ears when listening to music and many of them sneer. We say "appreciate". Musicians are

<sup>13</sup> Budhy Munawar-Rachman, "Ensiklopedi Nurcholish Madjid," Pertama (Indramayu, Jawa Barat: Yayasan Pesantren Indonesia Al-Zaitun, 2008), 27.

<sup>14</sup> M Ikhwan and Anton Jamal, "Diskursus Hukum Islam Dalam Konteks Keindonesiaan : Memahami Kembali Nilai-Nilai Substantif Agama," *Al-Manābij: Jurnal Kajian Hukum Islam* 15, no. 1 (2021): 173–86.

<sup>15</sup> Zamakhsyari Dhofier, "Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia," revisi (Jakarta: LP3ES, 2011), 4.

<sup>16</sup> "NU Garis Lucu," n.d., <https://twitter.com/NUgarislucu/status/1434852573303902211?s=08>.



tweeting that music has a positive impact. Then ridiculed. So we said "appreciate it." What's wrong with respecting me? Before you judge who I am.<sup>17</sup>

This Twitter post is a critique of Islamic groups who practice Islamic teachings only in a literal way and do not contextually understand revelation even though the ideas of practicing social worship and modernization in realizing a thriving Islamic society are the biggest priorities contained in these holy verses. These interpretations have been carried out by the two largest organizations in Indonesia, namely NU and Muhammadiyah. Both of them build a moderate religious life, maintain diversity, and continue to adapt, and are open to accepting something good and useful that is in harmony with the times.<sup>18</sup> Both Muhammadiyah and NU also have the slogan of *Amar ma'ruf nahi munkar* as a renewal movement for the progress of society in the fields of education, economy, health within the framework of a religious community, and not merely discussing a *furū'* issue and causing divisions among the people.<sup>19</sup>

The criticisms mentioned above are the reality of the behavior of people who want the formal application of Islamic law in people's lives, not just freedom of religion under the pretext of democratic life, but has a further goal, namely having political ideals, changing the state system by implementing rules of Islamic law. These views are held by groups such as the Committee for the Implementation of Islamic Law (KPSI), the Minangkabau Muslim Movement (GMM), and the Islamic Defenders Community Front (FMPI), Hizbut Tahrir Indonesia (HTI), the Indonesian

Mujahidin Council (MMI), and the Islamic Defenders Front (FPI).<sup>20</sup>

The movements that back the implementation of Islamic law not only make use of freedom of expression by taking refuge in the state constitution but are also part of a long-term political agenda to realize their political ideals through political activities and getting involved in practical politics, whether officially entering political parties, supporting the pair of regents, governors to the president who are considered representatives to defend their interests, to demonstrations against all political activities and their results as has been done by Prabowo-Sandi's supporters in the 2019 presidential election. They rejected Jokowi-Ma'ruf's victory and at the same time rejected Prabowo Subianto's statement who received his rival's victory.<sup>21</sup>

The attitude of not accepting the constitutional decision on the victory of the Joko Widodo-Ma'aruf Amin pair and not accepting the statesman Prabowo Subianto for the recognition of his rival's victory was part of the political practice that was carried out by the Khawarij group during the Ali bin Abi Talib era. According to them, both Ali bin Abi Talib and Muawiyah were considered illegitimate leaders and contrary to Islamic law. The political attitude of these groups, according to the author of this article, is that of a neo-Kharijite movement that accepts democracy on one hand, but always attacks the system and does not accept political decisions when they are not following their wishes on the other.<sup>22</sup> This political attitude is far from the values of Islamic teachings and the character of the Indonesian

<sup>17</sup> "NU Garis Lucu," n.d., <https://twitter.com/NUgarislucu/status/1434852573303902211?s=08>.

<sup>18</sup> Nur Syam and Nawawi, "Islam Nusantara Berkemajuan Sebagai Basis Moderasi Islam Di Indonesia," *ISLAMICA: Jurnal Studi Keislaman* 13, no. 2 (2019): 236–55.

<sup>19</sup> Mundzirin Yusuf and Hendro Widodo, "Islam Berkemajuan Dalam Perspektif Muhammadiyah," *ISLAMICA: Jurnal Studi Keislaman* 13, no. 2 (2019): 185–208.

<sup>20</sup> Adri Wanto, "The Paradox Between Political Islam and Islamic Political Parties: The Case of West Sumatera

Province," *Al-Jami'ab: Journal of Islamic Studies* 50, no. 2 (2012): 329, <https://doi.org/10.14421/ajis.2012.502.329-368>.

<sup>21</sup> Imam Ghozali, "Memahami Format Demokrasi Model Khawarij Di Indonesia ( Studi Kasus Pemilihan Presiden Tahun 2019)," *Islamadina Jurnal Pemikiran Islam* 21, no. 1 (2020): 1.

<sup>22</sup> Imam Ghozali, "Memahami Format Demokrasi Model Khawarij Di Indonesia ( Studi Kasus Pemilihan Presiden Tahun 2019 )," 2019, 17–25.



Islamic community which has a high commitment to defending the state against attacks on state sovereignty, tolerance, mutual respect for differences in religions and religious views, violence, and accommodation to local culture.<sup>23</sup>

The following is a writing from the Twitter of NU *Garis Lucu* in providing an understanding that something that is *furu'* and has speculative laws, should also provide diverse views without robbing other people of the truth with different views.

“Smoking kills you.” - “Says who? I'm still alive”

“It's killing you slowly.”

“Yes, thank goodness. I'm not in a hurry either. If you want [to die] please go-ahead.”<sup>24</sup>

The dialogue sentences displayed by NU *Garis Lucu*'s Twitter show maturity in responding to a difference of opinion in religion. Cigarettes that textually will not be found in the Qur'an and Sunnah actually cannot be used as evidence to conclude their prohibition. Finally, even those who hold fast to these two sources of law, who usually understand a religious issue with texts and sunnah, make interpretations with verses that forbid to "hurt" or "destroy" oneself. Even though the areas of *ijtihad* are areas that are often carried out by *ahl as-sunnah wal jama'ah* when there is a problem that is not explicitly mentioned in the Qur'an and the Sunnah. The results of this *ijtihad* are thus varied and it is impossible to produce the same legal decision every time. From this example, Muslims should understand that legal differences are legitimate and not serious problems. They must not issue inappropriate labels to those who differ such as: ahlu *bid'ah*, out of *shari'a*, infidel, atheist, and the like.

NU *Garis Lucu* discusses issues that only cause discomfort and commotion in the

community where differences of opinion are legitimate to show that these discomforts are considered unnecessary and that it would be more constructive to discuss matters of more substance, such as working towards a higher ethics or human morality in social life. The satire is carried out in the following sentence:

The pros and cons of cigarettes appear again. Why is that?

We should focus on more important issues. The mystery of the loss of the match every time it disperses *ngudud*, for example.<sup>25</sup>

The incident of "lost" matches is something that looks ordinary but has an impact on an important issue if you look at its function which can be used for various purposes. In a broader context, human values can be lost due to seemingly trivial things that happen around us. Diversity as a gift from God can trigger an explosion of conflict in the name of tribe, ethnicity, culture, and religion when the bonds of unity are unraveled due to an attitude of injustice, discrimination, and an *asyabiyah* attitude by abandoning one's own group and demeaning other groups. That is why, the diverse Indonesian people must maintain the glue between them, namely the Pancasila ideology which contains the values of divinity, humanity, unity, democracy, and justice which are the basic values of Islam. They are formalistically and substantially not contradictory to Islamic law.<sup>26</sup> When one can understand these principles and be able to reduce internal conflicts between religious communities, harmony will grow between fellow diverse communities and become a very strong bond in the life of the nation and become a way to

<sup>23</sup> Mohamad Salik, “Conserving Moderate Islam in Indonesia: An Analysis of Muwafiq’s Speech on Online Media,” *Journal of Indonesian Islam* 13, no. 2 (2019): 373–94, <https://doi.org/10.15642/JIIS.2019.13.2.373-394>.

<sup>24</sup> “Abd,” 2021, [https://twitter.com/Genk\\_15/status/1444888718418976768?s=08](https://twitter.com/Genk_15/status/1444888718418976768?s=08).

<sup>25</sup> “NU *Garis Lucu* 4 Oktober 2021,” *Twitter*, 2021.

<sup>26</sup> rahaman Imam Ghozali, Zulfikar Hasan, Chanifudin, “Ideal Country According To Afifuddin Muhajir: Analysis Of The Scientific Speech Of The Hanouris Causa Doctoral Award At Uin Walisongo Semarang Indonesia,” *Malaysian Journal For Islamic Studies* 5, no. 1 (2021): 27–39.



realize the ideals of the nation and state much faster.<sup>27</sup>

*NU Garis Lucu's criticism of the Government and Politicians*

Twitter NU Garis Lucu criticizes the government for not paying attention to the welfare of its people, but often also puts in place regulations that make it difficult for people to improve their economy. On the other hand, the account also criticized the ills of politicians who like to play with communist issues as part of the latent danger, even though at the same time there is also a latent danger of extreme-right groups such as HTI, ISIS, and other radicalism groups. 2021 and October 1, 2021.

What I fear every September 30 is not the rise of the PKI, but the faces of employees waiting for their salaries.<sup>28</sup>

As a form of demeaning against the rise of the PKI, how about we commemorate it throughout the year. Ah, if all months were September.<sup>29</sup>

The issue of identity politics and ideological struggles is always present as September enters. This is the struggle of the political elite as a form of past ideological struggle, namely the struggle of socialist groups from Soekarno's political line and politics from the capitalist Suharto line and modernist Islamic groups. They all are concerned with gaining power. However, both groups' victims are the lower class. That is why Twitter NU Garis Lucu made a political gesture, the most important of which was to empower the people's economy so that they could enjoy a fair and dignified life.<sup>30</sup>

For people who pay close attention to the Qu'ran, justice for the weak is a very basic Islamic

teaching. The Qur'an teaches Muslims to be fair and do good. The Qur'an further explains that hatred against a people or society should not make a believer act unjustly. Placing justice as an integral part of *taqwa*. In other words, *taqwa* in Islam is not only a ritualistic concept but is also integrally related to social and economic justice. It is unfortunate that the Islamic government after the death of the prophet, namely the dynastic government, destroys the just social structure that is so emphasized in Islam and then immediately makes oppressive regulations.<sup>31</sup>

From this, it can be understood that humanitarian politics is a government policy that has implications for improving the economic system which has an impact on improving the welfare of society in general. A government policy applies in general to the entire community, both regarding the interests of improving their standard of living, as well as related to spiritual needs.

According to Darmodihardjo, social justice means justice that applies to all human needs, both physically in the form of fulfilling the necessities of life for clothing, food, and shelter, as well as to the protection for carrying out religious life. The concept of a just and prosperous society contained in the Indonesian constitution, namely physical and spiritual justice is a consequence of the first precepts of Pancasila.<sup>32</sup> As the core meeting point of religious teachings in Indonesia, Pancasila which has become an agreement and becomes the ideology in the state and nation of all Indonesian people,<sup>33</sup> should not be a legitimate tool to carry out the tyranny of the majority to discriminate against minority groups. This is an unfair act in the context of the nation and state.

<sup>27</sup> Febri Hijroh Mukhlis, "Teologi Pancasila: Teologi Kerukunan Umat Beragama," *Fikrah* 4, no. 2 (2016): 171, <https://doi.org/10.21043/fikrah.v4i2.1885>.

<sup>28</sup> "NU Garis Lucu 30 September 2021," n.d., <https://twitter.com/NUgarislucu/status/1434852573303902211?s=08>.

<sup>29</sup> "NU Garis Lucu 1 Oktober 2021," n.d., <https://twitter.com/NUgarislucu/status/1434852573303902211?s=08>.

<sup>30</sup> "NU Garis Lucu 30 September 2021."

<sup>31</sup> Asghar Ali Engineer, "Islam Dan Teologi Pembebasan, Penerjemah; Agung Prihantoro" (Yogyakarta: Pustaka Pelajar, 2000), 33.

<sup>32</sup> Christian Siregar, "Pancasila, Keadilan Sosial, Dan Persatuan Indonesia," *Humaniora* 5, no. 1 (2017): 107–12.

<sup>33</sup> A. Rahman Rahman, Yulia; Ritonga, "Nationalism and Islam in Religious Learning: Optimization of Insan Kamil Character Building," *Journal of Islamic & Social Studies* 7, no. 1 (2021): 42–56.



NU Garis Lucu provides a sentence related to this as follows:

If you always compare account balances with those of celebrities, also compare the quality of your worship with God's lovers.

Why is being a NU person so grateful and easy to get along with?

How do you want to connect, have a look?

While still alive, blessings are rationed, after death, *tablil* tis sent every Friday night.

His [Allah] name is always mentioned when sending prayers at the nearest prayer room.<sup>34</sup>

Sentences on NU Garis Lucu's Twitter have taught readers to see the reality of life in two different dimensions, namely the physical dimension which requires spiritual needs, and the inner dimension which requires spiritual needs. The life principle of "where and where to go" has to give birth to a "*sumeleh*" lifestyle with the ability to kill the dependence of the heart and mind on the world and forget the Hereafter. Lust always leads to seek all the necessities of life by forgetting the interests of the Hereafter. That is why the battle of lust in us is like the battle between the Pandavas and the Kauravas. On the other hand, the *Kurama* as an image of despicable lust does not mean a perpetual misguidance, but in fact, he is looking for a path of truth that has not been found. That is why trying to improve oneself by knowing the self is the best way for humans to be dignified.<sup>35</sup>

When understanding the principle of such a life, a person in a social context will realize that justice that is in sync with human values is also the way to a calm and serene soul. Justice is a manifestation of the need for people to get on both aspects of themselves.<sup>36</sup> That is why, when a Muslim responds to a need related to the

necessities of life, he must realize his function as the caliph of Allah to be able to be fair in distributing it and can be a way to get closer to Allah.<sup>37</sup> So the meaning of justice is not limited to political jargon; it must be implemented in real action. Islamic teachings that contain the human side and justice in social life will be swept away by material-oriented political interests. That is why realizing the values of the substance of the goodness of Islamic teachings needs to be realized in a real form.<sup>38</sup>

We can see from this that NU Garis Lucu uses Twitter as a medium to teach an independent life with a high work ethic as part of God's commandment. On the other hand, we must also realize that humans as God's creatures can only offer the best quality of life by improving their intentions and efforts to get a blessing from Allah. This approach is a way of using social media as a promotional medium<sup>39</sup> to compensate for its frequent portrayal of life as being full of suffering, discomfort, lack of emotional joy, and far from being grateful to God. NU Garis Lucu, uses Twitter to make Islamic creed accessible in a way that encourages people to have good integrity and have a positive view of what they already own and have.<sup>40</sup>

## Conclusion

Since the 1998 reform era, social media has become an effective means to influence people in all segments of life. It is a portrayal of a society with all its various aspects of life. However, the diversity of the contents in cyberspace is not controlled by clear ethical rules and, as a consequence, has given birth to social media that is dangerous to human

<sup>34</sup> "NU GARIS 12 Agustus 2021," n.d., <https://twitter.com/NUgarislucu/status/1434852573303902211?s=08>.

<sup>35</sup> Wahid, "Ilusi Negara Islam Ekspansi Gerakan Islam Transnasional Di Indonesia."

<sup>36</sup> Siregar, "Pancasila, Keadilan Sosial, Dan Persatuan Indonesia."

<sup>37</sup> Wahbah Az-Zuhaili, "Sistem Ekonomi Islam, Pasar Keuangan, Hukum Hadd, Qadzif, Pencurian," in *Fiqh Islam Wa Adillatuhu* (Jakarta: Gema Insani, 2010), 1–742.

<sup>38</sup> Endang Supriadi, "Membangun Spirit Kebangsaan Kaum Muda Di Tengah Fenomena Radikalisme," *Sosiologi Agama* 11, no. 1 (17AD): 1–12.

<sup>39</sup> . . Ali Salman, . . Mohammad Agus Yusoff, . . Mohd Azul Mohamad Salleh, . . Mohd Yusof Hj Abdullah, "Penggunaan Media Sosial Untuk Sokongan Politik Di Malaysia," *Journal of Nusantara Studies (JONUS)* 3, no. 1 (2018): 51–63.

<sup>40</sup> Yogi Prasetyo, "Adab Sebagai Politik Hukum Islam," *Tsaqafah* 13, no. 1 (2017): 93, <https://doi.org/10.21111/tsaqafah.v13i1.978>.





values and the diversity of the Indonesian nation. As a result, the meaning of the politics of humanity as the main point of Indonesian political thought turned into a politics of revenge and bringing rivals down.

NU Garis Lucu's Twitter channel is part of an online effort to fight ethically with the use of comedic parables and lessons. It criticizes textualist Islamic groups and radicalism whose religious understanding is very narrow. These groups have an exclusivist attitude towards Islamic teachings which become rigid, uncompromising on differences, and labelling all other as false. This attitude is starkly contrary to the Indonesian Islamic religious model which is moderate, friendly, tolerant, and accepts different views. NU Garis Lucu also criticizes the government and politicians who are often more busy stoking the fires of identity politics by discussing issues such as terrorism and the rise of the PKI movement in Indonesia. Whereas for the community, what is needed are policies that can help improve the quality of life and welfare, and provide employment opportunities. Here it can be understood that the Twitter of NU Garis Lucu has built political communication of humanity with a dialogical approach, the topic of discussion is light, relaxed and funny by targeting all levels of society from all religions, beliefs, ethnicities, tribes, and cultures. This is a positive pilot step and needs to be developed again in broader studies. So NU Garis Lucu makes an important contribution to improve fading Indonesian values and contributes ideas for the welfare of mankind.

## References

### Books

- Az-Zuhaili, Wahbah. "Sistem Ekonomi Islam, Pasar Keuangan, Hukum Hadd, Qadz, Pencurian." In *Fiqh Islam Wa Adillatuhu*, 1–742. Jakarta: Gema Insani, 2010.
- Dhofier, Zamakhsyari. "Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia," Revisi., 9. Jakarta: LP3ES, 2011.

Engineer, Asghar Ali. "Islam Dan Teologi Pembebasan, Penerjemah; Agung Prihantoro," 33. Yogyakarta: Pustaka Pelajar, 2000.

Munawar-Rachman, Budhy. "Ensiklopedi Nurcholish Madjid," Pertama., 27. Indramayu, Jawa Barat: Yayasan Pesantren Indonesia Al-Zaitun, 2008.

Wahid, Abdurrahman. "Ilusi Negara Islam Ekspansi Gerakan Islam Transnasional Di Indonesia," Pertama., 1–325. Jakarta: The Wahid Institute, 2009.

———. "Islamku, Islam Anda Dan Islam Kita Agama Masyarakat Negara Demokrasi," Cetakan Pe., 1–451. Jakarta: The Wahid Institute, 2006.

### Journal

"Abd," 2021. [https://twitter.com/Genk\\_15/status/1444888718418976768?s=08](https://twitter.com/Genk_15/status/1444888718418976768?s=08).

Ali Salman, . . Mohammad Agus Yusoff, . . Mohd Azul Mohamad Salleh, . . Mohd Yusof Hj Abdullah, . . "Penggunaan Media Sosial Untuk Sokongan Politik Di Malaysia." *Journal of Nusantara Studies (JONUS)* 3, no. 1 (2018): 51–63.

Baidhaw, Zakiyuddin. "Reconstructing the Integration between Islam and Wasathiyah Based Social Science: An Epistemological Approach." *Millati, Journal of Islamic Studies and Humanities* 6, no. 1 (2021): 35–52. <https://doi.org/10.18326/mlt.v6i1.5976>.

Busyro, Hanif Aidhil Alwana, Ismail. "Publikasi Mimpi Bernuansa Politis Di Tengah Antisipasi Radikalisme Dalam Kajian Sadd Al-Dzari'ah." *Al-Istinbath* 6, no. 1 (2021): 107–26.

Ghozali, Imam. "Memahami Format Demokrasi Model Khawarij Di Indonesia ( Studi Kasus Pemilihan Presiden Tahun 2019)." *Islamadina Jurnal Pemikiran Islam* 21, no. 1 (2020): 1.

———. "Memahami Format Demokrasi Model Khawarij Di Indonesia ( Studi Kasus Pemilihan Presiden Tahun 2019)," 2019, 17–25.

Ghozali, Imam, and Junaidi. "Political And



- Nationalism Of Gp Ansor In Facing The Persecution Of Kirab Satu Negeri In The Meranti.” *Al-Tabrir* 20, no. 2 (2020): 307–28.
- Ikhwan, M, and Anton Jamal. “Diskursus Hukum Islam Dalam Konteks Keindonesiaan : Memahami Kembali Nilai-Nilai Substantif Agama.” *Al-Manābij: Jurnal Kajian Hukum Islam* 15, no. 1 (2021): 173–86.
- Imam Ghozali, Zulfikar Hasan, Chanifudin, Rahaman. “Ideal Country According To Afifuddin Muhajir: Analysis Of The Scientific Speech Of The Hanouris Causa Doctoral Award At Uin Walisongo Semarang Indonesia.” *Malaysian Journal For Islamic Studies* 5, no. 1 (2021): 27–39.
- Khudzaifah Dimiyati, Mohammad Busjro Muqoddas dan Kelik Wardiono. “Radikalisme Islam Dan Peradilan :Pola-Pola Intervensi Kekuasaan Dalam Kasus Komando Jihad Di Indonesia.” *Jurnal Dinamika Hukum* 13, no. 3 (2013): 381.
- Mujani, Saiful. “Religion And Voting Behavior Evidence from the 2017 Jakarta Gubernatorial Election.” *Al-Jāmi’ah: Journal of Islamic Studies* - 58, no. 2 (2020): 419–50. <https://doi.org/10.14421/ajis.2020.582.419-450>.
- Mukhlis, Febri Hijroh. “Teologi Pancasila: Teologi Kerukunan Umat Beragama.” *Fikrah* 4, no. 2 (2016): 171. <https://doi.org/10.21043/fikrah.v4i2.1885>.
- Musthofa. “Radikalisme Dalam Islam.” *An-Nuba* 4, no. 2 (2017): 126.
- Nashir, Haedar, Zuly Qodir, Achmad Nurmandi, Hasse Jubba, and Mega Hidayati. “Muhammadiyah’s Moderation Stance in the 2019 General Election.” *Al-Jāmi’ah* 57, no. 1 (2019): 1–24. <https://doi.org/10.14421/ajis.2019.571.1-24>.
- “NU GARIS 12 Agustus 2021,” n.d. <https://twitter.com/NUgarislucu/status/1434852573303902211?s=08>.
- “NU GARIS 14 Agustus 2021,” 2021. <https://twitter.com/NUgarislucu/status/1434852573303902>.
- “NU Garis Lucu,” n.d. <https://twitter.com/NUgarislucu/status/1434852573303902211?s=08>.
- “NU Garis Lucu 1 Oktober 2021,” n.d. <https://twitter.com/NUgarislucu/status/1434852573303902211?s=08>.
- “NU Garis Lucu 30 September 2021,” n.d. <https://twitter.com/NUgarislucu/status/1434852573303902211?s=08>.
- “NU Garis Lucu 4 Oktober 2021.” *Twitter*, 2021.
- Prasetyo, Yogi. “Adab Sebagai Politik Hukum Islam.” *Tsaqafah* 13, no. 1 (2017): 93. <https://doi.org/10.21111/tsaqafah.v13i1.978>.
- Rahman, Yulia; Ritonga, A. Rahman. “Nationalism and Islam in Religious Learning: Optimization of Insan Kamil Character Building.” *Journal of Islamic & Social Studies* 7, no. 1 (2021): 42–56.
- Salik, Mohamad. “Conserving Moderate Islam in Indonesia: An Analysis of Muwafiq’s Speech on Online Media.” *Journal of Indonesian Islam* 13, no. 2 (2019): 373–94. <https://doi.org/10.15642/JIIS.2019.13.2.373-394>.
- Septiana, Elis Nugraha, Ridho Al-Hamdi, and Adibah Dhivani Gusmi. “Aksi 212 Dan Kemenangan Anies-Sandi Pada Pemilihan Gubernur Jakarta 2017.” *JISPO Jurnal Ilmu Sosial Dan Ilmu Politik* 10, no. 2 (2020): 1–20.
- Siregar, Christian. “Pancasila, Keadilan Sosial, Dan Persatuan Indonesia.” *Humaniora* 5, no. 1 (2017): 107–12.
- Supriadi, Endang. “Membangun Spirit Kebangsaan Kaum Muda Di Tengah Fenomena Radikalisme.” *Sosiologi Agama* 11, no. 1 (17AD): 1–12.
- Syahputra, Iswandi. “Activities on Twitter and the 212 Defend Islam Rally Through the Perspective of the Indonesian Ulema.” *Al-Jāmi’ah: Journal of Islamic Studies* 58, no. 2 (2020): 323–54. <https://doi.org/10.14421/ajis.2020.582.323->



354.

- Syam, Nur, and Nawawi. "Islam Nusantara Berkemajuan Sebagai Basis Moderasi Islam Di Indonesia." *ISLAMICA: Jurnal Studi Keislaman* 13, no. 2 (2019): 236–55.
- Wahyudin. "Religious Interpretation On Pancasila Methodologically And Empirically In Implementing Islamic Insight In Indonesian Archipelago." *Akademika* 24, no. 01 (2019): 1–24. <https://doi.org/DOI:http://dx.doi.org/10.32332/akademika.v24i1.1377> Religious.
- Wanto, Adri. "The Paradox Between Political Islam and Islamic Political Parties: The Case of West Sumatera Province." *Al-Jami'ah: Journal of Islamic Studies* 50, no. 2 (2012): 329. <https://doi.org/10.14421/ajis.2012.502.329-368>.
- Yusuf, Mundzirin, and Hendro Widodo. "Islam Berkemajuan Dalam Perspektif Muhamadiyah." *ISLAMICA: Jurnal Studi Keislaman* 13, no. 2 (2019): 185–208.