Comparison of Religious Identity Politics Reporting on Depok Muamalah Market

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Abstract—The press is one of the important pillars of democracy. News coverage by the press, both print media and online media as well as television has also colored the democratic process. Moreover, news related to the issue of identity. This article is about how Republika.co.id and Kompas.com frame the Depok Muamalah Market through the news. The news is related to the ideology adopted by the media. The media is an arena for ideological contestation. Data was collected through news documentation about the Depok Muamalah Market made by Republika.co.id and Kompas.com. Data were analyzed using Robert M. Entman's framing analysis. The results show that the framing in the coverage of the Depok Muamalah Market is related to the ideology of the press. Republika.co.id tends to frame the coverage of the Depok Muamalah Market with a political identity, namely Indonesian nationalism. This is in line with the ideology adopted by Republika.co.id. Meanwhile, Republika.co.id in its coverage of the Depok Muamalah Market tends to use a political frame of religious identity, namely Islam, in line with Republika.co.id's ideology, namely Islam. Both of them still maintain the ideology that has been promoted since the establishment of the news media institution. In a democracy, the difference in framing that will create discourse and social reality is a natural thing and is an indication that democracy works because there is freedom of opinion in the public sphere.

Keywords—Religious Identity Politics, Political communication, Democracy, Islam, Muamalah Market

I. INTRODUCTION

The press is one of the important pillars of democracy. News coverage by the press, both print media and online media, as well as television, has also colored the democratic process. Moreover, news related to the issue of identity. The issue of identity is very sensitive, as Indonesian society has been divided since the 2014 election. The backwardness of Indonesian society is increasingly sharpened by the 2017 Jakarta Election and the 2014 Presidential Election. Issues of religious identity, ethnicity, and sexual orientation are becoming increasingly frequently reported.

One of the religious identity issues that were widely reported in early 2021 was the Depok Muamalah Market. Based on its name, Pasar Muamalah Depok, which is located on Jalan Raya Baru, Beji, Depok, West Java, is associated with the religion with the most adherents in Indonesia, namely Islam. Moreover, in Muamalah Market, Depok, dirhams, and dinars circulated. The names dirham and dinar are also associated with Islam because they are the names of the currencies used by Arab countries in the Middle East region. Arabia is the center and mecca of Muslims.

Although the issue of the Depok Muamalah Market briefly surfaced in early 2021, not all national mass media reported it. For example, The Jakarta Post online. None of the news appeared using a search engine with the keyword muamalah on the thejakartapost.com site. Meanwhile, mediainindonesia.com, jawapos.com, tempo.com and cnn.com make quite a lot of news about the Depok Muamalah Market. Republika.co.id mostly displays news about Depok Muamalah Market. Even since 2016, before the Depok Muamalah Market became an issue that attracted a lot of public interest as happened in early 2021. Kompas.com also reports quite a lot about the Depok Muamalah Market and in a different tone from Republika.co.id. Therefore, these two online media will be researched and compared. Both were also chosen because they are easily accessible and have more readers compared to print media.

Based on this background, the question of this research is how do Kompas.com and Republika.co.id frame the Depok Muamalah Market? Is the framing influenced by ideology, media economic interests, or something else?
II. THEORETICAL FRAMEWORK

A. The Politics of Identity

Identity politics is politics based on group identity and is the opposite of interests, reforms, or ideologies [1]. This means that political activity is aimed at group interests, not for individual interests alone. Human identity is very diverse, both based on social identity, politics, and cultural discourse [2]. Therefore, the manifestation of identity politics is also very diverse. Social-based identity will manifest in class, race, ethnicity, gender, religion, and sexuality. Identity-based politics in the form of nationalism and citizenship. Meanwhile, discourse-based identity consists of socialists, communists, liberals, republicans, fundamentalists, radicals, terrorists, and many others.

B. Press, Democracy, and Politics of Identity

The press is an important element of democracy. The press is agreed upon as the fourth pillar of democracy (the fourth estate), in addition to the legislature, executive, judiciary, along with other state institutions and civil society. The press, through its reporting, will be able to control other elements of democracy and even be able to create certain discourses and create reality. To create reality, the press uses three elements, namely: (1) the use of political symbols (the language of politics), (2) message packaging strategies (framing strategies), and (3) the willingness of the media to provide a place (agenda-setting function) in the media, news coverage [3-5]. Whereas in the democratic process, the press has at least five functions, namely surveillance, education, platform, publicity, and advocacy [6]. The function of surveillance is to provide citizens with information about what is happening around them. The function of education is to teach the meaning of the facts that occur. The function of providing a platform is to provide or shape public political discourse and facilitate the formation of public opinion, including different public opinions. The function of publicity is to proclaim as well as a watchdog on the work of political and government institutions. The function of advocacy on the political views of the community through the principle of openness.

Democracy is also understood in terms of freedom of speech, expression, and association [7]. In this sense, every citizen has the right to express opinions, express thoughts, feelings, and desires. Every citizen also has the right to form or join certain communities and organizations. Freedom also includes expressing one's identity, whether it is based on social, political, or cultural discourse.

Related to group identity, fair democracy applies three principles, namely: civic equality, equal freedom, and basic opportunity [8]. Civic equality is the obligation to treat all individuals as equal agents in democratic politics and support the conditions that are necessary for their equal treatment as citizens. Equal freedom is the obligation of democratic government to respect the liberty of all individuals to live their own lives as they see fit consistent with the equal liberty of others. Basic opportunity is the capacity of individuals to live a decent life with a fair chance to choose among their preferred ways of life. Nevertheless, assessing the relationship between identity groups and democratic politics in this case used civic equality as a principled basis.

Public expressions, including expressions of religious identity, are often reported by the mass media or the press. Reporting by the media is not always what it is. Reporting by the press is colored by the identity or ideology of the media and the people who manage the media. As stated earlier that ideology, political attitudes, editorial policies of a media also determine the use of political symbols, message packaging, and giving place to an issue or political power in the news. This will result in a certain expression of identity which will lead to different public opinions, depending on how the media report it. The way the media reports on an event is not only influenced by ideology, political attitudes, and editorial policies, the media coverage is also influenced by the economic interests of the media as industrial institutions. Sometimes it is even controlled by state power. Therefore, the press has become a media as well as an arena for contesting various interests and powers [9].

III. METHOD

This research is qualitative. Data collection was carried out using documentation techniques, namely collecting news about the Depok Muamalah Market published by Kompas.com and Republika.co.id. The data are analyzed using framing analysis. Framing analysis seeks to understand (verstehen) and interpret the meaning of a text by outlining how the media frame an issue [10]. The framing analysis chosen is the Robert M. Entman model [10]. The Entman model was chosen because it is simple, involving only two aspects and four steps. The Entman model is used because it is relevant to the theory in this study. Entman's model is also the most adequate for understanding the media's framing of religious identity politics, especially regarding the Depok Muamalah Market, which will be related to one religion and is the religion with the most adherents in Indonesia.

There are two aspects in Entman's model framing analysis, namely the selection of issues and the highlighting of certain aspects of the issue. The aspect of issue selection is related to the inclusion and exclusion of facts that will be reported. Not all facts are reported by the online media. It is the media manager who decides. Highlighting certain aspects of issues related to writing facts through the use of sentences, pictures, and images in the news. While the framing steps of the Entman model there are four, namely: (1) defining the problem, namely how an issue is seen, treated as what, or as what problem. (2) estimating the...
problem or source of the problem, i.e. the event caused by what, what caused it, who caused the problem. (3) make a moral judgment or evaluation, namely what ideology is used to explain the problem and legitimize or delegitimize the action. (4) Recommendations, namely what solutions are offered to overcome the problem.

IV. RESULT

A. Kompas.com’s frame about Muamalah Market Depok

Kompas.com is part of PT Gramedia Kompas which has been operating since 1965. Kompas.com itself was only published in 1995 and since August 6, 1998, has been a separate business unit under the management of PT Kompas Cyber Media (KCM) (https://inside.kompas.com/about-us). Although it is a separate business unit from PT Gramedia Kompas, ideologically it is no different from its parent company, namely nationalism.

Kompas.com has reported on the Depok Muamalah Market from January 28, 2021, to February 9, 2021. In a digital era that is very mobile and considering that there are so many important and interesting events in society, an abundance of issues can be covered. The Depok Muamalah Market was reported by Kompas.com with a fairly long duration, namely 12 days and a fairly frequent frequency, namely 23 times, as shown in Table 1.

1) Problem identification.

Kompas.com identified the Depok Muamalah Market as an issue of nationalism. Nationalism in this context is the enforcement of laws and regulations regarding money to maintain the sovereignty of the rupiah in the territory of the Republic of Indonesia. As stated in Table 1, the news about the Depok Muamalah Market tends to be highlighted by Kompas.com using the perspective of nationalism with the notion of law enforcement for rupiah sovereignty. Depok Muamalah Market is not seen as an economic issue or an issue of religious identity.

There are two reasons to judge that the dominant frame used by Kompas.com is law enforcement. First, almost all reporting is related to the law. The second reason that the dominant frame used by Kompas.com is law enforcement. The dominant news sources interviewed are the police and the government, in this case, the Head of Tanah Baru, Beji, Depok, West Java. Even if there are other sources such as the chairman of the MUI and traders at the Muamalah Market in Depok, they are unable to compete with legal discourse from news sources from the police and the government. The main news sources tend to look at the legal aspects, namely market licensing and violations of laws and criminal sanctions.

<table>
<thead>
<tr>
<th>Title of News</th>
<th>Content of News</th>
<th>Source of News</th>
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<tbody>
<tr>
<td>Viral News Muamalah Market in Depok Transactions Using Dirham and Dinar, This Explanation Lurah Video Kompas TV about transactions using dirhams and offices in Depok [11]</td>
<td>Interview with Zakky Fauzan that the transaction of buying and selling in the market does not use rupiah but uses dinar and dirham coins.</td>
<td>Zakky Fauzan (Subdistrict head, called Lurah, Tanah Baru)</td>
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<tr>
<td>Muamalah Market in Depok That Accepts Dinar and Dirham Transactions Does Not Have Permission Kompas TV Video Video about dirham and service transactions in Depok [12]</td>
<td>Interview with Zakky Fauzan That Muamalah Market of Depok is not licensed and unknown to its activities by local environmental and village administrators.</td>
<td>Zakky Fauzan (Lurah Tanah Baru)</td>
</tr>
<tr>
<td>Viral Transactions Using Dinar and Dirham, BI: Only Valid Rupiah Payment Instruments in NKRI! [13]</td>
<td>Press release of the Executive Director, Head of The Communication Department of Bank Indonesia (BI) that the rupiah is the only legal means of payment in the Unitary State of the Republic of Indonesia. Dinars, dirhams, or other forms other than rupiah are not legal means of payment.</td>
<td>Erwin Haryono (Executive Director, Head of Bank Indonesia Communications Department)</td>
</tr>
<tr>
<td>Viral Transactions Using Dinars and Dirhams in Depok, Explanation of Lurah and Potential Violation of The Law [14]</td>
<td>Based on an interview with Zakky Fauzan Kompas.com raised the news that Muamalah Market of Depok has the potential to violate the law. Based on applicable regulations, parties who use currencies other than Rupiah in transacting in Indonesia will be subject to criminal sanctions.</td>
<td>Zakky Fauzan (Lurah Tanah Baru)</td>
</tr>
<tr>
<td>Viral News Of Transactions Using Dinar and Dirham in Depok, What Are the Sanctions? Kompas TV video on BI</td>
<td>Not using rupiah in transactions that have payment purposes can be criminally charged. The criminals include a maximum prison term of one year and a maximum fine of Rp 200 million.</td>
<td>Erwin Haryono (Executive Director, Head of BI Communications Department)</td>
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</table>
Viral Transactions Using Dinars and Dirhams in Depok, Explanation of Lurah and Potential Violation of The Law [16]

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Zakky Fauzan (Lurah Tanah Baru)

Viral News Of Transactions Using Dinars and Dirhams in Depok, What Are The Sanctions? Kompas TV video on BI rules regarding money [17]

Not using rupiah in transactions that have payment purposes can be criminally charged. The criminals include a maximum prison term of one year and a maximum fine of Rp 200 million.

Chapter X Article 33 point 1a of Law No. 7 of 2011 on Currency

Anto (Muamalah Market of Depok trader) Erwin Haryono (Executive Director, Head of BI Communications Department)

Traders Said, In addition to Dinars and Dirhams Coins, Muamalah Market of Depok Receives Rupiah and Barter Video Kompas TV about the founder of Muamalah Market of Depok arrested by police [18]

Interview to Anto that in addition to dinar coins and dirham Pasar Muamalah Depok received rupiah and barter. A press release from Bank Indonesia that due to indications of the use of payment instruments other than rupiah in the community, BI confirmed that the rupiah is the only legal means of payment.

Police Arrest Muamalah Market of Depok Founder Zaim Saidi Suspect Video公开发表人 of Pasar Muamalah Depok arrested by police [23]

The use of dinars and dirhams violates the Currency Law because it does not use rupiah.

Chapter X Article 33 point 1a of Law No. 7 of 2011 on Currency

Erwin Haryono (Executive Director, Head of BI Communications Department)

Suspect, Muamalah Market Founder Zaim Saidi Threatened with 1 Year in Prison Kompas TV Video about Zaim Saidi threatened with a maximum of 15 years in prison [25]

The police press conference that based on Article 9 of Law No. 1 of 1946 on Criminal Law and Article 33 of Law No. 7 of 2011 on Currency threatened a penalty of 1 year in prison and a fine of 200 million rupiahs for Zaim Saidi.

Mabes Polri: Muamalah Market of Depok Has Been Operating Since 2014 [26]

Polri press conference that muamalah market in Tanah Baru, Depok, West Java has been operating since 2014.

Kombes (Pol) Ahmad Ramadhan (Head of Public Information Division of Public Relations Division of Police)
<table>
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<tr>
<th>Chronology of Zaim Saidi Arrest, Starting from Dinar-Dhirham Transaction in Muamalah Market [27]</th>
<th>Distributed Via RT Video Kompas TV about more expensive commodity prices, it is difficult to return [32]</th>
<th>by Zaim Saidi, the initiator of the muamalah market network in Depok, was distributed to the local RT chairman.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social media. Zakky Fauzan (Lurah Tanah Baru) Brig. Gen. Rusdi Hartono (Head of Public Information Bureau of Public Relations Of Police)</td>
<td>PBNU Chairman Asks Police to Carefully Investigate Muamalah Market Cases that Transaction Using Dinar and Dirham [33]</td>
<td>The interview with KH Marsudi Syuhud asked the police to be careful handling the case of the muamalah market network managed by Zaim Saidi because printing money and using the money for transactions is a legal matter and mixed with sharia muamalah issues.</td>
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<tr>
<td>The police press conference that based on Article 9 of Law No. 1 of 1946 on Criminal Law and Article 33 of Law No. 7 of 2011 on Currency threatened a penalty of 1 year in prison and a fine of 200 million rupiahs for Zaim Saidi.</td>
<td>Kombes (Pol) Ahmad Ramadhan (Head of Public Information Division of Public Relations Division of Police)</td>
<td>New Facts Of Dinar-Dhirham Use Transaction in Muamalah Market of Depok: Soaring Prices, Difficult to Get Back Video Kompas TV about more expensive commodity prices, it is difficult to get back.</td>
</tr>
<tr>
<td>Summary of news about the arrest of Zaim Saidi, Founder of Muamalah Market of Depok</td>
<td>Kombes (Pol) Ahmad Ramadhan (Head of Public Information Division of Public Relations Division of Police)</td>
<td>“Aiman” Programme Kompas TV</td>
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<tr>
<td>The transaction with Dhirham, Price of 2 Kg of Eggs Equivalent to 73,500 in Muamalah Market of Depok Video Kompas TV video about Zaim Saidi threatened with 1 year in prison [29]</td>
<td>Kompas TV interview with Sari, a trader in Pasar Muamalah Depok, that because transactions use dirhams, commodity prices become more expensive.</td>
<td>Interview with Sari and Nisa, a trader in Pasar Muamalah Depok, that transactions using dinar coins and Zaim Saidi dirhams have the opportunity to catapult commodity prices and are difficult to get back.</td>
</tr>
<tr>
<td>Zaim Saidi Detained by Police in Muamalah Market Case in Depok, This Is Why [31]</td>
<td>“Aiman” Programme Kompas TV</td>
<td>“Aiman” Programme Kompas TV</td>
</tr>
<tr>
<td>The interview with Kombes Ahmad Ramadhan that the reason the police detained Zaim Saidi, the brains behind the muamalah market network that accepts dinar and dirham coin transactions, is because it has fulfilled the elements of criminal acts.</td>
<td>“Aiman” Programme Kompas TV</td>
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<tr>
<td>Dinar-Dhirham coins in Muamalah Market of Depok Called</td>
<td>“Aiman” Programme Kompas TV</td>
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<tr>
<td>Kompas TV interview with Sari, a trader at Pasar Muamalah Depok, that the dinar-dhirham coin produced</td>
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</table>

2) Causal Interpretation.

In the overall news about the Depok Muamalah Market by Kompas.com, Zaim Saidi is positioned as the perpetrator who is the cause of the problem, namely the lawbreaker. Meanwhile, the police are positioned as law enforcers, not rulers who hinder the expression of Islamic religious identity. Zaim Saidi’s position as a lawbreaker can be identified by the narrative developed by Kompas.com as follows: first, Zaim Saidi is positioned as the brain behind the unlicensed Depok Muamalah Market. The operation of a market should have a permit from the government. By not having an operational permit, the Depok Muamalah Market is illegal. A further implication of the illegal market category is that activities at Muamalah Market in Depok are also illegal activities.

Second, apart from being the founder, Zaim Saidi was stated to have played a role in the Depok Muamalah Market as a market manager and wakala master. The following is the statement of the Head of the Public Information Division of the Public Relations Division of the Police Kombes (Pol) Ahmad Ramadhan: “At the same time as the manager and as the main wakala, which is a place to exchange Rupiah into dinars or dirhams which are used as a medium of exchange in the muamalah market.”
Third, Depok Muamalah Market using dinars and dirhams in buying and selling transactions is positioned as violating the law. The use of dinars and dirhams instead of rupiah violates the law on the currency. Kompas.com includes a statement from the Executive Director, Head of the Bank Indonesia (BI) Communications Department, Erwin Haryono, as follows: “Along with indications of the use of payment instruments other than rupiah in the community, BI confirms that rupiah is the only legal tender in the community. The Unitary State of The Republic of Indonesia (Negara Kesatuan Republik Indonesia-NKRI),” The use of dinars and dirhams is considered to violate the provisions of Article 33 of Law Number 7 of 2011 concerning Currency. The article stipulates that the only legal tender in Indonesia is the rupiah. Anyone who refuses to pay in Rupiah currency shall be punished with imprisonment for a maximum of one year and a fine of Rp. 200,000,000.00.

Furthermore, Kompas.com presented the BI Director's statement as follows: “BI is committed to continuing to encourage the movement to love and care for the rupiah together with the relevant authorities and all components of society as a symbol of state sovereignty.”

Making dinar and dirham coins is also considered a violation of the law. The police used Article 9 of Law Number 1 of 1946 on Criminal Law to arrest Zaim Saidi. Article 9 of Law 1/1946 states that anyone who makes objects such as currency or banknotes to be used as legal tender is punished with a maximum imprisonment of 15 years.

Kompas.com also includes a statement from the Chairman of the Nahdlatul Ulama (PBN) Executive Board, Marsudi Syuhud, who asked the police to be careful in handling the case of the muamalah market network managed by Zaim Saidi. The following is Shuhud's statement: "This is a legal issue that is printing money and using the money for transactions, then it is mixed up with this sharia muamalah issue.” Syuhud also stated that: "The issue that is subject to law is not the muamalah, not the muamalah market. Those who are subject to the law are for printing money and using it, this is something that is not allowed. Everything else is fine.” Although Kompas.com contains a statement requesting that Zaim Saidi's status does not immediately become a suspect in violating the law, the discourse is drowned out by the discourse that Zaim Saidi is a suspect in violating the law.

3) Moral Evaluation.

The issue of the Depok Muamalah Market is assessed by Kompas.com as an issue of nationalism. Nationalism is a variant of political identity. Nationalism in this case is law enforcement for the sovereignty of the rupiah. The Muamalah Market in Depok is considered unlawful because it does not have a permit and uses dinars and dirhams instead of rupiah. The moral value of violating the law delegitimizes the existence of the Depok Muamalah Market. It also legitimizes all police actions to close the Depok Muamalah Market and convict the initiator of the Depok Muamalah Market, Zaim Saidi.

4) Treatment Recommendations.

The solution to the problem regarding the development of the Depok Muamalah Market issue is that those who violate the law need to be punished. This was done by arresting Zaim Saidi and detaining him. Zaimsaidi also faces imprisonment and a fine.

<table>
<thead>
<tr>
<th>Problem Identification</th>
<th>Violation of the law</th>
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<tbody>
<tr>
<td>Causal Interpretation</td>
<td>Zaim Saidi is the causative factor of the problem, the police enforce the law of Pasar Muamalah Depok does not have a permit and uses dinars and dirhams instead of rupiah, breaking the law.</td>
</tr>
<tr>
<td>Moral Evaluation</td>
<td>Nasionalisme dalam konteks penegakan hukum untuk kedaulatan rupiah</td>
</tr>
<tr>
<td>Treatment Recommendation</td>
<td>Lawbreakers need to be criminally prosecuted Muamalah Market of Depok closed</td>
</tr>
</tbody>
</table>

B. Republika.co.id's frame about Muamalah Market in Depok

Republika.co.id is part of the Republika Daily Newspaper, which has been operating since August 17, 1995 (https://www.republika.co.id/page/about). Harian Republika is a newspaper founded by the Muslim community in 1992. The establishment of Harian Republika was supported by the Indonesian Muslim Intellectuals Association (ICMI), one of the most influential Muslim organizations at that time.

As with Kompas.com's framing, Republika.co.id's framing is also seen from the aspect of inclusion of issues and highlighting aspects of the issues selected. Republika.co.id has been reporting on the Depok Muamalah Market since 2016, namely December 28, 2016, as shown in Table 3, Table 4, and Table 5. The following reports are from January 29, 2021, to February 4, 2012, 29 times. The duration is quite long and the frequency of reporting is quite frequent for an issue in online media.

1) Problem identification.

Republika.co.id identified the Depok Muamalah Market as an issue regarding Islamic teachings. There are two reasons why the frame of Islamic teachings was attached to Republika.co.id in reporting on the Depok Muamalah Market. First, the title of the news is contained in Table 3 which confirms that the Depok Muamalah Market is to run the economy according to the sunnah of the apostle. The news headline "Dinar and Dirham in Islamic Teachings" also led to public opinion that the use of dinars and dirhams is an Islamic teaching. In addition, the news headline “Want to Eliminate Riba? Here’s How” emphasized that the use
of dinars and dirhams is an attempt to eliminate usury. Riba is one of the teachings of Islam. Second, the consequence of framing Islamic religious identity is the news sources interviewed, namely the initiator of the Depok *Muamalah* Market, Zaim Saidi, and the traders at the Depok *Muamalah* Market. Many news sources are also in favor of the Depok *Muamalah* Market.

### TABLE III. NEWS ABOUT *MUAMALAH* MARKET OF DEPOK BY REPUBLIKA.CO.ID

<table>
<thead>
<tr>
<th>Title of News</th>
<th>Content of News</th>
<th>Source of News</th>
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<tbody>
<tr>
<td>In Picture: <em>Muamalah</em> Market in Depok, Doing Business According to Sunah Rasuullullah [35]</td>
<td>Photographs of merchants show dinars and dirhams. Socialize dinars and dirhams as a stable medium of exchange and have the same value everywhere so that there are no problems in the exchange rate.</td>
<td>Traders at <em>Muamalah</em> Market of Depok.</td>
</tr>
<tr>
<td>Want to Lose Riba? Here's How [36]</td>
<td>The use of dinars and dirhams is to eliminate riba. The use of dirhams is easier than rupiah and its value is more certain.</td>
<td>Zaim Saidi (founder of <em>Muamalah</em> Market of Depok) Lukman Nurudin (trader)</td>
</tr>
<tr>
<td>There is <em>Muamalah</em> Market of Depok, Dinar &amp; Dirham Use Transaction [37]</td>
<td><em>Muamalah</em> Market conducts buying and selling transactions following the teachings of ancient Prophets.</td>
<td>Suarabogor.id</td>
</tr>
<tr>
<td>Lurah: <em>Muamalah</em> Market in Depok does not have an environmental permit [38]</td>
<td>The interview with Lurah Tanah Baru that <em>Muamalah</em> Market of Depok does not have a permit, was held in front of the shophouse. Interview with Zaim Saidi that <em>Muamalah</em> Market of Depok aims for alms, zakat, trade so that the economy can continue to move; clean trade, with no rent or usury.</td>
<td>Zakky Fauzan (Lurah Tanah Baru) Zaim Saidi (founder of <em>Muamalah</em> Market of Depok)</td>
</tr>
<tr>
<td>Polri Benarkan Catch <em>Muamalah</em> Market Initiator Video Republika TV: Do not easily associate</td>
<td>Interview with Brigadier General Rusdi Hartono that Zaim Saidi was arrested.</td>
<td>Brig. Gen. Rusdi Hartono (Karo Pennas Public Relations Division of Police)</td>
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</table>

| Zaim Saidi Arrested. Wasekjen MUI: Should Be Built Video Republika TV: Do not easily associate *muamalah* with the caliphate [40] | Interview with Ikhsan Abdullah that the practice of *muamalah* is true because *muamalah* is good by sharia means. *Muamalah* syariah is also being encouraged by the government through various instruments including strengthening sharia economy. The practice of transactions using dinars and dirhams is wrong. The obligation of the Police to conduct coaching to the community, *muamalah* market continues to run using rupiah. | Ikhsan Abdullah (Deputy Secretary General of the Indonesian Ulema Council (Wasekjen MUI) for Law and Human Rights) |
| Zaim Saidi, Who Was Recently Arrested by Police [41] | The Police press conference that Zaim Saidi, founder of Pasar *Muamalah* Depok was arrested by the Directorate of Special Economic Crimes or Dirtpideksus Polri on Tuesday, February 2, 2021. Zaim is suspected under article 9 of Law No. 1 of 1946 on criminal law and article 33 of Law Number 7 of 2011 on the currency. With the threat of a sentence of 1 year in prison and a fine of 200 million rupiah. | Kombes (Pol) Ahmad Ramadhan (Head of Public Information Division of Public Relations Division of Police) |
| Zaim Saidi's Arrest Begins in Viral Video [42] | The police press conference that Zaim Saidi, founder of Pasar *Muamalah* Depok, was arrested because Pasar *Muamalah* Depok uses a medium of exchange other than rupiah, namely dinar and dirham, as a means of buying and selling transactions. Zaim Saidi acts as initiator and provider of *Muamalah* Market. | Kombes (Pol) Ahmad Ramadhan (Head of Public Information Division of Public Relations Division of Police) |
Zaim Saidi, PBNU Arrest: Police must be careful [43]

Interview with K.H. Marsudi Syuhud that the police must be careful in handling Muamalah Market of Depok. The police must make it clear to the public that there are violations by Zaim Saidi. Muamalah did not break the law, instead was pushed by the government. Do not let the police instead become an obstacle to the sharia economy driven by the government. Sharia economy already has rules and has organizations, namely the Islamic Economic Community (MES), the Association of Sharia Economists (IAEI), even economic organizations in which there is a President and Vice President.

KH Marsudi Syuhud (Chairman of The General Manager of Nahdlatul Ulama (PBNU))

Muamalah Market of Depok for Sharia transactions, the mechanism has taken must follow the rules. It is not wrong if the police arrest Zaim Saidi.

Police: Zaim Saidi Message Dinar-Dirham to PT Antam [47]

Zaim Saidi Police press conference ordered dinar and dirham money to PT. Aneka Tambang (Antam) Tbk.

Kombes (Pol) Ahmad Ramadhan (Head of Public Information Division of Public Relations Division of Police)

Viral Dinar Dirham, What Do Sharia Glasses Mean? Republika TV Video: Don't easily associate muamalah with the caliphate [49]

Interview with Irfan Syauqi Beik that the use of dinar dirham as an academic activity certainly does not violate the rules. But transactions as currency are not justified because the official money is money regulated by law and the official money in Indonesia is the rupiah.

Irfan Syauqi Beik (IBP University Sharia Economics Observer)

Police: Zaim Saidi Takes 2.5 percent Profit from Dinar-Dirham [44]

The police press conference that Zaim Saidi, took advantage of 2.5 percent of each dinar and dirham coin exchange.

Kombes (Pol) Ahmad Ramadhan (Head of Public Information Division of Public Relations Division of Police)

Muamalah Transaction Damaged National Finances [48]

“Mata Najwa” television shows that Islamic financial mechanisms outside the rules and agreements will damage Indonesia’s national economic and financial system.

Ma’ruf Amin (Vice President of The Republic of Indonesia)

Zaim Saidi: Police Must Be Extra Careful [45]

Interview with Jeje Zaenudin that the police must also be extra careful and not be led by opinions formed by certain groups, especially if framed as political and needs to be clarified and studied first from various aspects.

Jeje Zaenudin (Vice Chairman of the Central Leadership (PP) of the Islamic Union (Persis))

Police: Zaim Saidi Arrest: Extra Careful [45]

The police press conference that Zaim Saidi, took advantage of 2.5 percent of each dinar and dirham coin exchange.

Kombes (Pol) Ahmad Ramadhan (Head of Public Information Division of Public Relations Division of Police)

Muamalah Case, Vice President: Our Transaction Tool Rupiah [51]

The transaction tool following Indonesian financial rules is the rupiah.

Ma’ruf Amin (Vice President of The Republic of Indonesia)

Vice President: Dinar-Dirham Usage Deviates Republika TV Video: Don’t easily associate muamalah with the caliphate [46]

Interview with Ma’ruf Amin that the use of gold money or dinar dirham is not following existing rules and regulations. In the country or variant. Although the purpose of

Ma’ruf Amin (Vice President of The Republic of Indonesia)

Dinar and Dirham in Islamic Teachings [52]

In Islamic jurisprudent, gold and silver coins are known as essential (real) mediums of exchange while copper or bronze money is known as fulus and is a medium of exchange by agreement. Islam prohibits the accumulation of money and makes

Article knepublishing.com with the title “The Role of Gold Dinar And Silver Dirham User Entrepreneurship Community in Dinar-Dirham Replacement Equipment As a Medium of Exchange.”
| How Does the Dinar-Dirham Transaction Impact the Economy? [53] | In the Currency Law, Zaim said, there is no use of other currenies, Zaim Saidi (founder of Pasar Muamalah Depok) Head of | such as the dollar and yen, while dinar-dirhams fall into the category of jewelry. Second, because dinars and dirhams are jewelry (assets). Zaim stated, the principle of the transaction was not buying and selling in the form of currency, but barter based on agreements. For Zaim Sadi, barter did not violate the agreement. He gave comparisons such as the use of coins in some children's game locations. Every transaction that has a payment purpose made in the territory of NKRI must use rupiah. |
| Vice President: Muamalah Dinar Dirham Market is not Following the Rules [55] | The use of gold money or dirham is not following the rules and regulations. | Irfan Syauqi Beik (IPB University Sharia Economics Observer) |
| How are Dinar-Dirham Transactions Allowed? Republika TV Video: Don't easily associate muamalah with the caliphate [56] | The use of dinar-dirham in barter practices is still allowed in Indonesia. | Irfan Syauqi Beik (IPB University Sharia Economics Observer) |
| Than Dinar Dirham, Cryptocurrencies Rated More Dangerous Video Republika TV: Don't easily associate muamalah with Khalifah [57] | Interview with Irfan Syauqi Beik that this cryptocurrency is more dangerous and can have a systemic effect if it is used because cryptocurrencies are currently unstable, even though they need to be stable. | Irfan Syauqi Beik (IPB University Sharia Economics Observer) |
| Zaim Sadi Ditangkap, Pengamat: Berlebihan [58] | Zaim Sadi was arrested and processed by law with suspicions that I think are still debatable and excessive,” Ficker said in a written statement on Thursday (4/2). Ficker explained, the spirit of community is not only aspired and loved by the community. | Abdul Ficker Hajar (Criminal Law Expert from Trisaksi University) |

Money a commodity because hoarding money means slowing the turnover of money. Islam prohibits usury and rejects all kinds of artificial transactions, such as those in the money market or capital markets. Gold money is universal and acceptable to all parties because the material is gold and is relatively more difficult to counterfeit. Gold money has certain colors, levels, and strengths that cannot be made from other metals. Gold money can be used as a savings tool whose value is relatively more stable. In Islamic economics, the function of money is only recognized as a medium of exchange and a unit of calculation. Money itself does not provide usefulness, but the function of money that provides usability.
Muslim community, as a "fair platform". This is precisely the choice of many people who are not limited to Muslim communities only. Muamalah market is also a slice of the Sharia economy.

2) Causal Interpretation.
In the whole news about the Depok Muamalah Market by Kompas.com, Zaim Saidi is positioned as the actor who is the cause of the problem. Zaim Saidi is positioned as the brain behind Depok's unlicensed Muamalah Market. Depok Muamalah Market uses dinars and dirhams in buying and selling transactions, not using rupiah. The use of dinars and dirhams violates the law on the currency. Making dinar and dirham coins that resemble

3) Moral Evaluation.
Republika.co.id places the Depok Muamalah Market as a manifestation of Islamic teachings. The muamalah market is the implementation of Islamic teachings and is the implementation of the sunnah of the apostle. Depok Muamalah Market is part of the sharia economy that is driven by the government. To encourage the sharia economy in Indonesia, the government established sharia banking, sharia economic councils, and allowed sharia shares to operate in the capital market. Zaim Saidi is judged as an implementer of Islamic teachings, not a lawbreaker.

4) Treatment Recommendations.
As a consequence of the framing that the Depok Muamalah Market is the implementation of Islamic teachings, the Muamalah Market needs to be continued. Zaim Saidi's arrest is considered debatable and excessive.

TABLE IV. THE FRAME OF MUAMALAH MARKET OF DEPOK NEWS

<table>
<thead>
<tr>
<th>Problem Identification</th>
<th>Teachings of Islam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Causal Interpretation</td>
<td>The police caused The Muamalah Market of Depok to be closed and Zaim Saidi detained and threatened with criminal damage.</td>
</tr>
<tr>
<td>Moral Evaluation</td>
<td>Muamalah market is the implementation of Islamic teachings, part of sharia economy that is encouraged by the government zaib saidi is the implementer of Islamic teachings.</td>
</tr>
<tr>
<td>Treatment Recommendation</td>
<td>Muamalah market needs to continue, zaim saidi arrest is debatable and excessive</td>
</tr>
</tbody>
</table>

C. Comparison of Kompas.com and Republika.co.id Framing on Depok Muamalah Market

The discussions in sections A and B show how the same event is defined and interpreted differently. Different definitions cause an event to change fundamentally. The definitions of the Depok Muamalah Market by Kompas.com and Republika.co.id is different, as listed in Table 5. Kompas.com defines the Depok Muamalah Market as a violation of the law, especially related to the current law. If explored further, violations of the law regarding currency will be related to the sovereignty of the rupiah in the Republic of Indonesia. Because it is related to rupiah sovereignty, it is closely related to Indonesian nationalism. Nationalism is a variation of political identity. In contrast to Kompas.com, Republika.co.id assessed that the Depok Muamalah Market was not a violation of the law, but a practice of Islamic teachings. Because it is part of the teachings, it has the same value as the practice of other Islamic teachings. In the economic context, Depok Muamalah Market is also a part of sharia economic practice. Sharia economic development is one of the Indonesian government's programs.

Different definitions and meanings will have an impact on who is considered the causative factor and who is the victim. Kompas.com considers Zaim Saidi as an actor who violates the law and Indonesian nationalism as a victim. The Muamalah Market in Depok, which uses dinars and dirhams, threatens the sovereignty of the rupiah in Indonesia. This means distracting Indonesian nationalism. Meanwhile, Republika.co.id placed the police as the cause of the problem which resulted in the closure of Depok's Muamalah Market and Zaim Saidi being arrested, detained, and threatened with a fine and imprisonment.

The next implication is how each of them recommends solving the Depok Muamalah Market issue. Kompas.com recommends that Depok Muamalah Market be closed for violating the law and Zaim Saidi be punished. Meanwhile, Republika.co.id, because it considers Depok Muamalah Market a practice of Islamic teachings, needs to be allowed to continue operating.

TABLE V. COMPARISON OF MUAMALAH MARKET OF DEPOK NEWS FRAME

<table>
<thead>
<tr>
<th>Element</th>
<th>Kompas.com</th>
<th>Republika.co.id</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frame</td>
<td>Political identity: Nationalism</td>
<td>Religious identity: Islam</td>
</tr>
<tr>
<td>Problem Identification</td>
<td>Violation of the law</td>
<td>Teachings of Islam</td>
</tr>
<tr>
<td>Causal Interpretation</td>
<td>Zaim Saidi is the causative factor of the problem, the police enforce the law of Pasar Muamalah Depok does not have a</td>
<td>The police caused The Muamalah Market of Depok to be closed and Zaim Saidi was detained and threatened with criminal damage.</td>
</tr>
</tbody>
</table>

b By Republika.co.id
Although the reports by Kompas.com and Republika.co.id differ, both of them have carried out the function of the press in a democracy, namely surveillance, education, platform, publicity, and advocacy [6]. In carrying out the surveillance function, both of them have provided information to citizens about the Depok Muamalah Market. In carrying out the education function, Kompas.com teaches the meaning of nationalism while Republika.co.id teaches the meaning of Islamic teachings on the Depok Muamalah Market issue. In carrying out their publicity function, they both proclaim and are watchdogs on the work of the police and Bank Indonesia. In carrying out the function of advocacy on the political views of the community through the principle of openness, both of them have advocated for citizens with the ideology of nationalism and followers of Islam.

Different framing will lead to different public opinions. A plurality of views in democracy is something commonplace. Democracy is also understood in terms of freedom of speech, expression, and association [7]. In this sense, every citizen has the right to express opinions, express thoughts, feelings, and desires. Every citizen also has the right to form or join certain communities and organizations. Freedom also includes expressing one's identity, whether it is based on social, political, or cultural discourse. It is also normal for residents to establish Depok Muamalah Market as an expression of their religion, and it is also normal for other residents, with the ideology of nationalism, to criticize Depok Muamalah Market. Likewise, in terms of reporting on the Depok Muamalah Market, it is normal in a democracy if the reporting is different. Different reporting is also fair in democracy because of the principles of civic equality, equal freedom, and basic opportunity [8].

Different reports by the press on the same issue are also commonplace in political communication. Reporting by the media is not always what it is. Reporting by the press is colored by the identity or ideology of the media and the people who manage the media. Ideology, political attitudes, editorial policies of a media also determine the use of political symbols, message packaging, and giving place to an issue or political power in the news. This can be seen that Kompas.com is colored by the ideology of nationalism, while Republika.co.id is influenced by the ideology of Islam. The press has become a media as well as an arena for the contestation of various interests and powers [9]. Public opinion and what discourse will dominate will depend on many factors. What is certain is that discourse that dominates or even hegemonizes is what wins the contest.

V. CONCLUSION

The Muamalah Market in Depok is an important phenomenon in the study of identity politics. Likewise the news about it. The phenomenon of Pasar Muamalah Depok gives a different impression and meaning because it is reported with different frames by Kompas.com and Republika.co.id. Furthermore, different news frames give rise to different public opinions.

The two online media studied included the issue of the Depok Muamalah Market, but in a different frame. Kompas.com tends to frame it with the ideology of nationalism and that means political identity. While Republika.co.id tends to frame Depok Muamalah Market with Islam and that means Islamic religious identity. However, the issue of the Depok Muamalah Market both maintains the ideology promoted by its founders. Kompas.com with the ideology of nationalism and Republika.co.id with the ideology of Islam. In a democracy, plurality of discourses caused by differences in news framing is a natural thing. It shows that there is democracy in Indonesia. The press has the freedom to express their opinion according to the framing chosen in reporting on the Depok Muamalah Market. The different framing in the coverage of the Depok Muamalah Market also shows that the press is an arena for discourse contestation.

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