

# ***IS THE MIDDLE EAST CULTURAL IMPEREALISM IN ISLAMIC LITERACY IN INDONESIA?***

***(REVIEW OF ISLAMIC AND CULTURAL COMMUNICATION  
PERSPECTIVES IN ISLAMIC LITERACY IN INDONESIA)***

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**Abstract-** The study of Islamic literature in Indonesia is relevant to be discussed today as more and more information makes Indonesians literate, that the influence of Middle Eastern culture influences a lot. Especially in the works of literature, books of local adaptation fiqh, books governing the Islamic kingdom influenced books fiqh, and Islamic journalism.

This essay wanted to know whether the condition was included in the category of cultural imperialism, which not only influenced but also encouraged local culture to destroy even want to replace the culture of origin, as described in Geert Hofstede and Galtung's theory.

By using literature study method, the writer record and recapture the study of primary Islamic literature in the country, to then be analyzed through comparison techniques and equations from the perspective of Islamic communication and cultural perspective. In this paper, the author tries to analyze by referring factual data at the beginning.

From the results of the literature study, we found that there is one similarity and three differences about the presence or absence of influence of Middle East imperialism on Islamic literature study in Indonesia.

Hence, it can be concluded that there is no Middle Eastern cultural imperialism in Islamic literature studies in Indonesia despite the fact that the practice approaches cultural imperialism from the side of the process, but mainly from the side of the results and impacts, which occurs is the acculturation between the Middle Eastern culture and the homeland culture in Islamic literature in Indonesia.

**Key words:** *culture communication, islamic literature, Indonesia islamic communication, islamic communication*

## **I. Introduction**

Mass communication is true of authentic, original, and cohesive community life practice. Both in pre-historic society, *jahiliyyah*, to current modernity. The flame of a Greek torch thousands of years B.C/Before Christ is now changing broadcast in social media to preach a condition. The smoke technique of Indians, who preach from war signals to location information, is now changing information viral and simultaneously in instant messaging applications.

*Kohkol* and *bedug* in Sundanese societies in particular and Indonesia is generally a sign of prayer time, which is now slowly faded replaced smartphone applications, which in addition to proactive informal through alarm alerts, also played an Adzan melodious adorable voice from *Haramain* (Masjidil Haram, Makkah and Masjid Nabawi, Madinah).

Similarly, the practice of mass communication in the delivery of news, which among others disclosed Kustadi Suhandang (Pengantar Jurnalistik, 2004), which has even occurred since the time of Noah AS which is represented among others in Surah Hud 37-45:

*"And build that ship with the supervision and guidance of our revelation, and do not talk with me about the wrongdoers. Surely they will be drowned."* (QS.Hud: 37)

According to Kustadi, after the 40<sup>th</sup> day, Noah AS and the passenger of the ship began to worry over the stock of food supplies. So, a pigeon was sent to

examine the water surface (page 25). After flying long, finally found the surface of water that shows leaves and twigs olive tree/ *zaytun*.

Its bird came and communicated this to Noah AS, so he pinned the historian as the world's first seeker and newscaster, the pigeon as the first journalist in the world, and Noah Ark's as the world's first news agency (p.26). In addition to the activities of journalism, various other mass communication activities are also intensively conducted through the medium of books/*kitab/serat/poem*, and so on.

In Indonesia, the practice of Islamic mass communication --as well as the marker / landmark of each era-- is believed to have many foundations built by scholars and scholars in the form of books or works of literature. Then, their work is continued in the form of mass media also by the scholars and scholars who assembled in the organization of society (ormas) of Islam.

Prof. Musyriyah Sunanto in the *Sejarah Peradaban Islam Indonesia* mentions, referring date of 1600 Anno Domino/AD only, have found *suluk*, namely book tasawuf with content of pantheism by Hamzah Fansuri from Barus. That is a city in the region of Tapanuli Tengah, North Sumatra or 440 km from the city of Medan which is believed to have been visited by the Sahabat of Rasul SAW when The Prophet Muhammad SAW was still alive in search of kafur.

*"And those who are obedient shall drink, of glass, a kind of mixed drink is kafur [barus]"* (Surah Al-Insan: 5).

Kafur, continued Prof. Ahmad Mansur Suryanegara in *Api Sejarah 2*, in the old saga known as complementary materials of various functions. Starting from embalming the king's body or mummy to a delicious mixture of drinks. Not found in the Arabian peninsula, there are only in Nusantara, especially in Barus region, North Sumatra, Indonesia.

In this Barus also, till now, lies an ancient Islamic tomb with Arabic inscription on a tall headstone of 1.5 meters and weighs hundreds of kilograms bearing the name of Sheikh Mahmud Fil Hadratul Maut written in 34 Hijriah (H) to 44 H. If the Prophet Muhammad SAW started the year of hijri after moving from Mecca to Madinah in 622 AD, the

history of the tomb is equivalent to 656 AD to 666 AD.

In addition to the name, there is also the name of Mr. Sheikh Rukunuddin. The grave of Sheikh Rukunuddin's grave is inscribed with Arabic script meaning: "Mr. Sheikh Rukunuddin, dead 13 Syafar, 48 Hijri year at 102 years, 2 months, 10 days or Ha Min Hijratun Nabiy".

In addition to the tomb of Shaykh Rukunuddin, some of the great scholars of early Islam spreaders in other Nusantara are known to be buried in Barus. That is Sheikh Ushuluddin, Sheikh Zainal Abidin Ilyas, Sheikh Ilyas, Sheikh Imam Khotib Mu'azzamsyah Biktiba'i, Sheikh Shamsuddin, Tuanku Ambar, Tuan Kepala Ujung, Mr. Sirampak, Tuan Tembang, Tuanku Kayu Manang, and Tuanku Makhdum.

So when the Prophet Muhammad SAW was still alive, when in the golden period of his da'wah in Madinah, there was a Sahabat Rasul SAW who came to the archipelago --the forerunner of Indonesia-- with predictions included in the trade expedition and the syiar of the Habasya / Ethiopia trade line.

So, in 34 H-44 H or 656 AD-666 AD or even more, in Indonesia there has been a process of dissemination of direct Islamic da'wah by Sahabat, also when Rasul SAW was still alive then, so the exposure of Islamic literary content in Indonesia at that time directly from source first.

In addition to the *suluk*, Hamzah Fansuri also wrote *syair* (the difference with the *suluk* lies in the content of Sufism with shorter writing duration) entitled *Syair Perahu, Asrar al-Arifin*, and *Syarab al-Asyikin*. Outside *suluk* and *syair*, Islamic literature in the archipelago also has a literacy shaped *salasilah*, the romance story that was composed as history with the background the Islamic Kingdom of Indonesia at that time. *Salasilah* example are *Hikayat Raja-raja Pasai, Hikayat Salasilah Perak, Hikayat Hang Tuah, Hikayat Jauhar Manikam*, and others.

The next form of literature is the *babad*, which contains the history of the figure and / or Islamic culture in Indonesia at that time whose work is *Sulalat al-Sulatin* (History of Malay), *History of Banten Rante-rante, Sejarah Hasanudin, Babad Giyanti, and Babad Tanah Jawa*. The last literary

form in Indonesia is the *kitab*, moral teaching and life guidance according to the *shari'a* and adat, such as *Kitab Manik Raya*, *Bustan al-Salatin*, *Kitab Anbiya*, and *Kitab Taj al-Salatin*.

According to Prof Musyrifah Sunanto, the five literary forms are much influenced by Persian Literature (Iran) at that time, whose trademark always begins with Basmallah and the Prophet's Muhammad SAW prayers.

Examples of Persian literature are *Kalilah wa Dimnah*, *Bayan Budiman*, to *Abu Nawas*. Furthermore, content contains contemplation/praise/sufism/reinforcement of aqidah/romance stories linked to faith, to historical figures and or cultures.

After the literature, the next literature is a variety of books *fiqh*, which is generally written Indonesian scholars from Java who lived approximately 900 years and more than the first Islamic Literacy in Barus, North Sumatra. Their work is written in Arabic, with the most widely known, among others in the order of the year as follows:

1. *Iqna* by Syarbini's death 977 Hijri
2. *Fath Al-Muin* by Malibari's death 975 Hijriah
3. *Hashiyah* works Bajuri died 1277 Hijriah
4. *Sittin Mas'alah* the work of Abu Al-Abbas Ahmad Al-Misri died 1415 AD
5. *Nihayah Al-Zaen* by Imam Nawawi Al-Bantani died 1897 AD
6. *Sullam Al-Munajah* by Imam Nawawi Al-Bantani died 1897 AD
7. *Safinah Al-najah* by Salim bin Abdullah / Yusuf Al-Makassari (?) Died of the 19th and 17th centuries
8. *Sulamut At-taufiq* by Abdullah bin Husen died 1855 AD

The monumental book is no less recorded in the Islamic Literature is Nur al-Din al-Raniri (died 1659 AD) entitled *Al-Shirath Al-Mustaqim* as the first Arabic and Malay scriptures in the archipelago, Abdul Rauf al-Sangkili (died 1693 AD) entitled *Mi'rat At-Thullab fi Tashili Ma'rifah*, and Muhammad Arsyad Al-Banjari (died 1812 AD) entitled *Sabil Al-Muhtadin*.

In addition to containing the majority of *fiqh*, dissemination of mass communication through the book of government rule of the Islamic Kingdom is also done to ground the book *fiqh* earlier refer to the Islamic king at that time always accompanied by mufti or *fiqh* experts.

Such as *Risalah Hukum Kanun* by Sultan Muzaffar Syah, Malacca Kingdom (1446-1456 AD), *Kitab Adat Mahkota Alam* by Sultan Iskandar Muda in the Kingdom of Aceh Darussalam (1593-1636 AD), and *Hukum Kisas* by Sultan Agung Mataram Kingdom (1593-1645 AD).

Both *fiqh* books by Javanese scholars and derivatives in the form of the book of government rules of the Islamic Kingdom in Indonesia at that time, as written Prof Musyrifah Sunanto, very much influenced by the book of *fiqh* scholars of the Middle East, is mainly as follows:

1. *Kitab al-Taqrib fi al-Fiqh* by Abu Suja Al-Isfahani (d. 593 Hijri)
2. *Fath al-Qarib* by Ibn Qasim (d. 918 Hijri)
3. *Kifayat Al-Akhyar* by Taqiyad-Din Al-Dimasyqi (d. 829 Hijri)

After the literary and *fiqh* literature, the next literature took place in the field of journalism, in which the first Islamic journalism in Indonesia was pioneered by the Syarikat Islam ormas as the pioneer. There is *Al-Munir* magazine in Padang in 1911 by Dr. H. Abdullah Ahmad and *Utusan Hindia* by HOS Tjokroaminoto in Surabaya in 1912.

*Al-Munir* lasted only five years, but Abdullah Ahmad then established *Al-Itfaq Wal Iftiraq* for two years, again constrained funds. West Sumatra became the center of the movement at that time, because it also appears *Al-Bayyan*, *Al-Itqan*, *Al-Imam*, *Medan Rakyat (PERMI)*, and *Majalah Raya*.

Another milestone besides Padang is Medan because it is published by *Suluh Islam*, *Medan Islam* (Jamiyatul Washliyah), *Dewan Islam*, *Sinar*, *Pedoman Masyarakat* (HAMKA), and *Panji Islam* -- still exist in the form of web pages. *Pedoman Masyarakat* and *Panji Islam* even often contain the writing founding father Indonesia such Soekarno and Hatta, until the work of literature, including rarely load *khilafiyah* content, to be able to circulate abroad before the Japanese banned in 1941.

Another milestone of Islamic thought in mass communication summarized in the establishment of daily newspapers by a number of other Islamic organizations outside the *Syarikat Islam* in the year '60 and above is *Abadi* from Masyumi, *Duta Masyarakat* (NU), *Mercu Suar* (Muhammadiyah), *Nusa Putera* (PSII), and *Lembaga* (Masyumi).

Now, as of September 2017, newspapers breathing Islamic journalism stay only *Republika* who founded ICMI activists like BJ. Habibie and Zaim Uchrowi on January 4, 1993.

Just like the original Islamic literature in Indonesia namely literature and books of *fiqh* written on the influence of eastern scholars, Islamic journalism in Indonesia is believed to occur exactly. Because, the first Islamic journalism in Indonesia, *Al-Munir* magazine, also inspired the teachings of the Middle East, precisely from *Al-Manar* magazine published two *mujaddid* from Al-Azhar University, Muhammad Abduh and Rashid Ridha (Asep Syamsul Romli, *Jurnalistik Dakwah*: 2003).

*Al-Manar* is a weekly magazine that among others disseminates renewal ideas in the field of religion, social, and economics, advancing Muslims and clarifying the teachings of Islam from all deviant ideals. At the same time, evoking the spirit of unity of Muslims in the face of various external interventions so much arousing the Islamic organizations of Indonesia at that time who was colonized by the Netherlands and Japan.

This research tries to study whether Islamic libraries in Indonesia are the result of Middle Eastern cultural imperialism? Or is the Islamic literature in Indonesia actually stand alone? Or is the effect beyond the two variables?

## **II. Research methods**

The author will use the literature study method, which is a description of the theory, findings and other research materials obtained from the reference material to be used as the basis for research activities (Hasibuan, Zainal A: 2007). This method contains the author's reviews, summaries, and thoughts about several sources of literature, in which articles, books, slides, information from the internet, etc. about the topics covered. The descriptions in this review

literature are directed to establish a clear frame of mind on problem solving previously described.

According to Yudi Agusta, PhD (2007), literature review method is a critical analysis of the research conducted on a particular topic or question in the field of science. After collecting relevant literature, a review process was conducted with five available approaches:

1. Compare and look for different kinds of theoretical perspectives on the topic.
2. Shows how to find topics that have been changed over time
3. Describe general trends in research findings
4. Identify incompatible or contradictory findings, and propose possible explanations for some non-conformities.
5. Identify common themes that still lack in the overall literature.

In the social studies sciences, including communications, the review literature includes a critical paradigm, a thinking paradigm that sees a message in the reality of society as a power struggle. A virtual reality is a pseudo reality that has been formed by historical processes and social, cultural, economic and political forces. The relationship between the researcher and the reality studied is always bridged by certain values, hence the understanding of a reality is value mediated finding.

Basically, social sciences and research theories can be grouped in at least three paradigms, the classical paradigm (which includes positivism and post positivism), critical paradigm, and constructive paradigm (Hidayat, 2009: 34).

In the classical paradigm, the researcher must position itself as a value free researcher, separating the subjective values it possesses with the objective facts examined. Conversely, a critical and constructivist paradigm sees it as impossible, for the selection of what is examined invariably involves value judgments and partisanship of certain values.

The classical paradigm rate, the purpose of research is to acquire objective knowledge, have a significant academic, practical, and methodological. Instead the research objective of the critical paradigm is to express the false consciousness behind what is

considered “objective”; The objectives are, among others, to obtain findings that have social significance, such as social criticism, awareness, empowerment, or social transformation.

### **III. Reading The Literature**

#### **Literature of Media Discourse Theory**

Critical analysis of the economic-political field concerns the expansion of the dominance of the mass media, including books, magazines, and newspapers, both by increasing the quantity and quality of cultural production. The commodification process of the mass media shows the dominance of the role of market forces. The commodification process actually shows a narrowing of the freedom space for media consumers to choose and filter information.

In the above constellation, it is not surprising that the role of media becomes the means of legitimating certain class interests that own and control the media through the production of awareness of objective reality that has been biased because formed by interest groups both politically and economically.

Class struggle is usually based on economic-political antagonism. The position and role of the media is to cover and represent the biased and manipulative antagonism. Ideology is used to eliminate and eliminate class struggle. Classroom control is evidenced by matching the ideology implicit in the media message with the dominant class interests.

While the criteria possessed by critical political economy analysis consists of three criteria. The first criterion is that capitalist society becomes the dominant class. Secondly, the media are seen as part of the ideology in which the classes in society engage in battle. The final criterion, the media professionals enjoy the illusion of autonomy being socialized into dominant cultural norms.

In other explanations, the media is always associated with ideology and hegemony. This relates to the way in which a discourse or textual reality is interpreted and interpreted in a certain way.

Golding and Murdock's opinion (Carrant and Guravitch ed., 1991) shows media discourse studies

covering three areas of study, the text itself, the production and consumption of texts. This theoretical framework is a theoretical framework that Norman Fairclough likes to develop.

The difference between the Golding and Murdock analysis compared to Norman Fairclough's critical discourse analysis lies in the area of text analysis, production and consumption as a separate study. Fairclough has a textual framework, discourse practice, and socio-cultural practice as the area of critical analysis. From the perspective context of the above analysis, then the text is interpreted.

The textual discourse always involves the so-called alternation or mutual transition between two focuses of discourse analysis, ie communicative events (text, discourse practice and socio-cultural practice) with discourse order (genre and type of discourse).

Communicative events include aspects of texts, discourse practices, and socio-cultural practices. The media text area is a representation relating to the reality of production and consumption. Fairclough sees that the area of text represents the area of analysis of representational-interpersonal functions of text and discourse order.

The representational function of the text states that the text relates to how events, situations, relationships and people are represented in the text. This means that media texts not only serve as a mirror of reality but also create versions that correspond to social positions, interests, and targets that produce text. Interpersonal function is a process that takes place simultaneously in the text.

The form of a particular text expression has a big impact or what is visible, who sees it and from what perspective perspective. Therefore, media text discourse also requires analysis of intertextuality. This analysis is more likely to know the relationship between the text and the practice of discourse. This intertextuality can proceed in ways of integrating genre and discourse available in the discourse order for the production and consumption of texts. In addition, this analysis also wants to see ways of transformation and text relation one with another text.

Meaning and meaning no an sich is in the text or discourse itself (John Fiske, 1988: 143-144). It can be explained that when we read the text, then the meaning will not be found in the text in question. What we find is a message in a text.

An event recorded by the mass media just gets meaning when the event is placed in the cultural identification in which the news is present. Events are organized and managed in such a way by the media crew, in this case by journalists. That means that media crews put events into meaning maps. Social identification, categorization, and contextualization of events are important processes in which events are made meaningful to audiences.

It is therefore not surprising that the media crew in the context of media texts are always concerned with the social consensus aspect. Nevertheless, the media crew's understanding of a media production process is greatly influenced by the process of ideological map processing on every media crew, in this case journalists.

In this context, it is interesting to listen to Daniel Hallin's views on the ideological map in the whole constellation of the understanding of a text. He argues that the world of journalism is divided into three areas of ideology, namely the field of irregularities, the field of controversy and the field of consensus.

The areas in this ideological mapping will affect how media crews and the media framing and selecting an event for media news. In the context of ideological mapping it can also be seen that the process of behavioral dynamics and the same reality can be explained differently. This can be done because the same reality is described in different frameworks. Thus it can be said that meaning is produced in a dynamic situation. Readers and meaners who try to interpret a particular text are woven into a relationship with a larger value system. The larger value system is ideology.

### **Culture Theory Literature**

Culture defined as the totality of the people composing a social group collectively and individually in their relationship to the natural environment, to the other groups, to the members of the group itself and of each individual to himself. It

also includes the products of these activities and their role in the life of the groups.

In the book 'Cultures and Organizations' published in 2010, Geert Hofstede defines culture as the collective programming of the mind which distinguishes the members of one group or category of people from another (Hofstede 2010:6). Hofstede also writes that culture is always a collective phenomenon, because it is at least partly shared with people who live or lived within the same social environment, which is where it was learned. Culture consists of the unwritten rules of the social games.

E.B. Taylor defined culture as that complex whole which includes knowledge, belief, art, morals, law, customs, and many other capabilities and habits acquired by members of society. While Murphy state that culture means the total body of tradition borne by a society and transmitted from generation to generation. It thus refers to the norms, values, standards by which people act, and it includes the ways distinctive in each society of ordering the world and rendering it intelligible. Culture is also a set of mechanisms for survival, but it provides us also with a definition of reality.

### **Cultural Imperialism Theory Literature**

Schiller (1973) argue about ontological assumptions of this theory that humans do not have the free will to chose how they feel, act, think, and live. They react to what they see on television because there is nothing else to compare it to besides their own lives, usually portrayed as less than what it should be.

While the epistemological assumptions of this theory explains that there is one truth and no matter what that truth never going to change. As long as Third World countries continue to air Western Civilization's programs then the third world countries will always believe they should act, feel, think, and live as Western Civilizations act, feel, think, and live. Last, the axiological assumptions of cultural imperialism theory is value-neutral and objective. It does not matter what beliefs the people of Third World may already hold the television programs or film from the Western World will communicate the same message and effect them in the same way.

Cultural Imperialism Theory states that Western nations (USA and Europe) dominate the media around the world which in return has a powerful effect on Third World Cultures by imposing them Western views and therefore destroying their native cultures.

Western Civilization produces the majority of the media (film, news, comics, etc.) because they have the money to do so. The rest of the world purchases those productions because it is cheaper for them to do so rather than produce their own. Therefore, Third World countries are watching media filled with the Western world's way of living, believing, and thinking. The third world cultures then start to want and do the same things in their countries and destroy their own culture (Schiller : 1973).

Cultural imperialism theory argues that the global economic system dominated by a core of advanced countries while third world countries remain at the periphery of the system with little control over their economic and political development. According to Galtung's theory of imperialism the world is divided into a dominant Centre --the powerful western countries and interests and dominated Peripheries/the undeveloped countries (Phillipson: 2008). Cultural imperialism is defined as a kind of cultural domination by powerful nations over weaker nations. It is viewed as purposeful and intentional because it corresponds to the political interests of powerful countries.

### **Islamic Communication Literature Theory**

In Islam, communication is cohesive because of human nature; Since the beginning of the existence of the Prophet Adam AS, Allah SWT has prepared communication devices of the tongue, hearing, sight, and heart. Quran interpretation expert, Ibn Katsir, referring to QS As-Sajdah verses 7-9 mentions that Adam and all his descendants were created with the same communication device as mentioned. In addition, referring to QS-Al-Baqarah 31-33, that Allah SWT introduces one by one object on earth to Adam as the name of the animal, plain, sky, star, to vessel, solely for the vocabulary, understand each other what each side means.

Following this basic nature, communication in Islam is elementary as a means of *ta'aruf* / knowing closer to each other in the spirit of piety despite the variety of origin and setting as defined in QS Al-Hujurat, 13, leads people to experience a peaceful and comfortable life ( QS Al-Humazah, 1) by guarding his tongue, as well as means of achieving the purpose of the world and the Hereafter (as mentioned in the hadith of the Prophet SAW):

*"O mankind, We created you from a man and a woman and made you nation and tribe so that you may know one another. Verily the most honorable among you by Allah is the most pious among you. Allah is the Knower, the Knower."* (Surat al-Hujurat, 13)

*"Accidents to every curse again the detractors."* (QS Al-Humazah, 1)

*"There is no one who makes his tongue valid for the truth, then what he says is practiced after him, unless God will flow the reward until the Day of Resurrection, then Allah will complete the reward on the Day of Resurrection."* (HR Annas bin Malik RA)

In practice, the method of communicating the message of communication outlined in the Islamic religion there are many terms by adapting the term from the Qur'an. These include *hiwar* (talk of two or more persons in conveying information in calm, not hot), *jidat* (debate), *bayan* (explaining purpose with the most appropriate word choice), *tadzkir* (communication method of giving early warning not to forget the purpose of life actually ), *tabligh* (conveying a message or intent to the listener), *tabsyir* (bringing the good news), and *indzar* (conveying the message in a way that aims to foster fear).

Furthermore *taa'ruf* (exchanging information for mutual influence), *tawashi* (mutual giving with others), *nasihat* (involuntary invitation and prohibition that prevents damage), *irsyad* (helps someone overcome personal problems by directing himself / herself over the problem) ), *wa'adz* (communication that aims to soften the listening heart), and *idkahl al-surur* (communication aims to make others happy). From the various terms, as

written Harjani Hefni in *Komunikasi Islam*, 2015, then the advanced function of Islamic communication is divided into tables as follows:

**Table 1.1**  
**Groups of Functions and Terms of Communication in Islam**

Communication Functions	Communication Terms
Informs	<i>Naba' &amp; Khabar</i>
Convincing	<i>Hiwar &amp; Jidal</i>
Reminiscent	<i>Tadzkir &amp; Indzar</i>
Motivate	<i>Tabligh &amp; Tabsyir</i>
Social	<i>Ta'aruf</i>
To guidance	<i>Irsyad &amp; Wasiat</i>
Spiritual Satisfaction	<i>Mau'idzah &amp; Nasihat</i>
Entertain	<i>Idkhal al-Surur</i>

**Source: Komunikasi Islam, 2015**

**The function of information** refers to the empirical experience of Adam AS, who, after being taught by Allah (SWT), a number of names of objects (as embodied in Al-Baqarah, 31-34), then Allah (SWT) commanded Adam to convey and inform (*khabar*) it to the angels. In fact, because of the excess mastery of science, the angel was ordered by Allah SWT prostrate to Adam AS.

Information in Islam is the key to change of attitudes and behaviors, hence someone who has complete and positive information, then tend to be positive even vice versa. This is according to the hypothesis of Ibn Qoyyim Al-Jawziyyah in *Al-Fawaid*, that the formation of attitudes and behaviors of a person begins the collection of meaning messages (*khawathir and afkar*). After that, formed the perception (*tashawwur*), then arise desire (*iradah*), and deed (*fi'il*). It is these repetitive actions that shape these attitudes and behaviors.

**The convincing function** is to make the ideas, opinions, and ideas that we have acceptable to others with pleasure. This is done by exchanging information messages through dialog (*hiwar*) and debate (*jidal*). If *hiwar* is done casually and exchanges opinions calmly, then *jidal* is done in an exciting atmosphere, tends to be hot, and both parties insist with his opinion.

**The reminiscent function** is because human nature is forgetful, even QS Thaha verse 115 asserts

that Adam (AS) was expelled from heaven too because he forgot Allah's instruction about the prohibition of eating *khuld* fruit, so that Islamic communication must keep each other reminded.

*"And indeed We commanded Adam first, then he forgot (the command), and We did not find him a strong will."* (Surat Thahaa, 115)

*Da'wah* through word of mouth, writing, and deeds is the implementation of mutual reminds of fellow Muslims, especially through the *tadzkir* (giving early warning not to forget the real purpose of life) and *indzar* (conveying the message with a reminder that aims to foster fear).

**The motivating function** is related to the three major components of human quality deterioration in Islam that is the waning of the soul, physical, and external forces. The power of the soul is eroded from the appearance of the nature of *hamm* (hazy future) and *hazn* (sadly past) and *jubni* (coward) and *bukhl* (not creative in the work). Physical strength eroded the nature of *'ajaz* (feeling no potential), and *kasal* (lazy when capable). External power can fade because someone is in debt and is under the pressure of others (*ghalabati dayni wa qohrir rijal*). Islamic communication, interpersonally as the method of *tabligh akbar* and *tabsyir* (encouraging by giving happy news), and especially intrapersonal through *do'a*, must continue to lend itself in order to avoid a decline in the quality of a human being.

**The function of socialization** is because both in Hadith and Al-Quran, it is advisable to socialize with the surroundings regardless of background and origin. In fact, Muslims who mingle and patiently deal with the disorder, continued Rasul SAW, better than Muslims who mingle and impatient for the disturbance that comes from the process of mingling. The whole process of socialization, the process of recognizing the environment everywhere, always demanded to be communicated (*ta'aruf*).

**The function of guidance** is that not all of us are able to read our own abilities and are able to solve our own problems, whereas marine life is a problem. Thus, communication with the function of guiding people (*irsyad*) solving its own problems becomes

one of the important communication methods in Islam.

**The function of spiritual satisfaction** is that humans need physical elements (food, clothing, shelter, etc.) and spiritual elements to fulfill their needs. If one of them is fulfilled, certainly not balanced. Communicating to Allah SWT, for example through *dhikr* or transcendental communication, is an attempt to give spiritual satisfaction to human needs.

**The function of entertainment** is that life is a cycle of happiness and sadness. It is impossible for a person to be permanently happy, on the contrary, afflicted with sadness, unlikely to continue. So it is in Islam, someone who is happy, we give both congratulations and prayers. Similarly encouraging a sad heart. Entering our heart into the hearts of others to be happy through the word (*idkhal al-surur*) is one of the important elements of Islamic communication.

#### **IV. Discussion**

In the interpretation of Indonesia Islamic literature that much influenced Middle Eastern imperialism culture, there are significant differences of interpretation in the perspective of Islamic communication with a cultural perspective derived from Western thinkers. It is characterized in at least three ways.

*First*, if Geert Hofstede defines culture as a collective programming of the mind that distinguishes members of one group or category from another, then the opposite perspective of Islamic communication accepts all the differences of groups / categories just as a means of mutual recognition of each other.

In addition, Geert Hofstede also emphasizes culture as a medium of spread of norms in similar social environments, which are then studied with each other. Therefore, culture is also defined as an unwritten rule for social games.

If the interpretation of Western thought tends to be partial and a scope from the beginning, then in Islamic communication, our distinction to nation and tribe is the entrance to socializing (*ta'aruf*) in the spirit of piety. So, even if the nature of the thinking and the categories are not the same, there is not a

uniform social environment, but as long as it is within the frame of worship, there must be communication with each other.

Islam sees this as important because communication is the fitrah of all human beings. Namely communication devices (tongue, hearing, sight, and heart) have been given equivalent to Adam AS and all of his descendants. On the other hand, communication is also used as an instrument in the delivery of human beings to feel peaceful and comfortable life as well as a means to achieve the goals in the world and the hereafter.

*Secondly*, in the thinking of political-economic critical analysis, the extension of the dominance of the implementation of mass communication, the mass media literature, including books, magazines, and newspapers, demonstrates the dominance of the role of market forces.

The process of commodification is actually showing a narrow space of freedom for media consumers to choose and filter information. Therefore, the role of media becomes the means of legitimating certain class interests that own and control the media through the production of awareness of objective reality that has been biased, because formed by interest groups both politically and economically.

This arises from a class contradiction, usually based on economic-political antagonism. The position and role of the media is to cover and represent the biased and manipulative antagonism. Ideology is used to eliminate and eliminate class struggle.

In the Islamic treasury, however, the extension of the dominance of the implementation does not depart from economic motives (the dominance of the role of market forces), social motives (the means of legitimizing class interests through the production of awareness of objective biased reality), let alone political motives (class contradictions, the role of the media as a manipulative tool of the antagonism).

The so-called economic motive in the expansion of librarian dominance and pure media is simply a departure from the information function of Islamic communication, which has previously been

exemplified by an order to Adam AS to inform the object's name to the angels.

This is important because information in Islam is the key to change of attitudes and behaviors, therefore someone who has complete and positive information about someone, then tend to be positive even vice versa. So, this is far from economic motive because the delivery of information solely for the purpose of gathering the meaning of the message (*khawathir and afkar*), for further formation of perception (*tashawwur*), desire (*iradah*), deed (*fi'il*), and finally came the decision attitude.

On the other hand, the premise of the expansion of media domination by social motives or the means of legitimizing class interests through the production of awareness of objective reality that has been biased, it is contrary to the socialization function of Islamic communication. Both hadith and Al-Quran, strongly advise Muslims to socialize with the surroundings regardless of background and origin.

In fact, in the Hadith Rasul SAW, Muslims who mingle and patiently face the disorder better than Muslims who mingle and impatient for the disturbance that comes from the process of mingling. *Ta'aruf* becomes a keyword, because getting to know each other is possible only when interpersonal communication is done.

Besides *ta'aruf*, another motive is the convincing function of Islamic communication. We trying to convince the ideas, opinions, and ideas that others have accepted with pleasure. This can be done by exchanging information messages through dialog (*hiwar*) and debate (*jidat*). Therefore, for example, even if it happens *jidat*, it is not because trying to legitimize the interests of the class, but merely trying to transmit ideas / opinions / ideas.

From the political motive that is the role of media as a manipulative tool of antagonism, this is contrary to the principle of motivating function in Islamic communication. Content carried as if engineered, confirmed, and manipulated for the interests of antagonism, while just trying to keep the fade of the power of the soul, physical, and external.

Motivational functions such as *tabligh akbar* are vulnerable to be called manipulative tools of antagonism because of their expressive and decisive

delivery methods. But the essence of this method is not in the direction of manipulation, but the joint effort in leveraging the public and the community so as not to degrade the quality of a human being - due to the emergence of *hamm* (hazy future), *jubni* (coward), *bukhl* (not creative in the work), *'ajaz* (feeling no potential), *kasal* (lazy when capable), and *ghalabati dayni wa qohrir rijal* (in debt and under the pressure of others).

Moreover, instead of the manipulative medium of contradictions and social conditions that are occurring, what actually happens is trying to remind Islamic teachings of the forgetful human nature. So forgotten, as written in QS Thaha verse 115, even Adam AS was expelled from heaven too for forgetting the instructions of Allah SWT about the prohibition of eating *khuld*.

*Da'wah* through word of mouth, writing, and deeds, is the implementation of mutual reminds of fellow Muslims, especially through the *tadzkir* (giving early warning not to forget the real purpose of life) and *indzar* (conveying the message with a reminder that aims to foster fear). If this method is visible as a manipulative tool of antagonism, it really is not like that.

*Third*, Cultural Imperialism Theory asserts that powerful countries / cultures dominate the media to influence third world / developing countries to include their influence by destroying the culture of the developing country.

Therefore, the third world / developing countries that access the influence of the powerful state / culture will be affected by way of life, belief, and mindset. The peak is that people in the third world / developing country are affected by strong countries / cultures to do the same thing by destroying their native culture.

This theory also emphasizes the existence of cultural domination by powerful nations over weaker nations. According to Galtung's theory of imperialism the world's largest western countries and interests and dominated Peripheries / the undeveloped countries (Phillipson: 2008).

On the other hand, media and literature are always associated with ideology and hegemony. This relates to the way in which a discourse or textual reality is

interpreted and interpreted in a certain way. Golding and Murdock's opinion (Currant and Guravitch ed., 1991) shows media discourse studies covering three areas of study, the text itself, the production and consumption of texts. This theoretical framework is a theoretical framework that Norman Fairclough likes to develop.

All these parameters are also contrary to the function of Islamic communication, for example the function of guidance, spiritual satisfaction, and entertainment functions. The function of guidance is the human nature that not all of us are able to read the ability of ourselves and able to solve its own problems, but life is a sea of problems.

*Thus*, communication with the function of guiding people (*irsyad*) solving its own problems becomes one of the important communication methods in Islam. Guiding is clearly different from influencing, let alone dominating a culture to influence and / or damage a new environment.

This guiding function is also aimed at achieving the function of communication of spiritual satisfaction outside the physical elements (food, clothing, shelter, etc.) and the spirit (spiritual) element to meet the needs of his life. If one of them is fulfilled, certainly not balanced, so it is not accurate if then called there is a strong cultural motivation to dominate the media in order to invade the culture of a third world / developing country.

While the function of Islamic communication entertainment that someone gives a congratulation as well as a prayer, or also encouraging a sad heart, so the word becomes a means of entering our heart into the hearts of others to be happy (*idkhal al-surur*). Thus, with these principles, it becomes impossible that there is an attempt to dominate the culture / ideology to undermine the indigenous culture of a nation beneath it / the third world.

Another antithesis of the theory of cultural domination by powerful nations over weakernations is the fact that any Islamic literature in Indonesia tends to accumulate two cultures: the Middle East and Indonesia.

This can be seen from examples of Islamic literary works such as Hamzah Fansuri by writing *poetry* combining two cultures namely *Syair Perahu*,

*Salasilah* (Hikayat Raja Pasai, Hikayat Salasilah Perak, Hikayat Hang Tuah), *Babad* (Sulalat al-Sulatin, Sejarah Hasanudin, Babad Giyanti , Babad Tanah Jawa), as well as *kitab* (Bustan al-Salatin, Kitab Anbiya, Taj al-Salatin). Thus, the works of writing follow the style of Middle Eastern Literature, especially from Persia, but the content is almost entirely local content. It is not appropriate to call cultural imperialism, which according to Galtung's theory characterized efforts to replace local culture with a higher claimed culture of the developed world.

However, there are similarities in the study of this literature in one indicator. It is about the meaning of the text and the discourse that must be read about the existence of a message in the text. An event recorded by the mass media just gets meaning when the event is placed in the cultural identification in which the news is present.

Events are organized and managed in such a way by the media crew, in this case by journalists. That means that media crews put events into meaning maps. Social identification, categorization, and contextualization of events are important processes in which events are made meaningful to audiences.

Thus, it can be said that meaning is produced in a dynamic situation. Readers and meaners who try to interpret a particular text are woven into a relationship with a larger value system. The larger value system is ideology.

In this context, it is interesting to listen to Daniel Hallin's views on the ideological map in the whole constellation of the understanding of a text. He argues that the world of journalism is divided into three areas of ideology, namely the field of irregularities, the field of controversy, and the field of consensus.

The areas in this ideological mapping will affect how media crews and the media framing and selecting an event for media news. In the context of ideological mapping it can also be seen that the process of behavioral dynamics and the same reality can be explained differently.

This theory can be explained directly by the example of the presence of various early-generation Islamic journalism media that generally frames the same event with a different look because of the

puritan / sectarian spirit. Each mass media of Islam at that time generally brought the spirit of social organizations / mass organizations of each.

Check out the daily newspaper in the 60's, which became the representation of Islamic ormas such as *Abadi* from Masyumi, *Duta Masyarakat* (NU), *Mercu Suar* (Muhammadiyah), *Nusa Putera* (PSII), and *Lembaga* (Masyumi).

Thus, the message in the text is generally meaningful only when the event is placed in the cultural identification in which the news is present. Such as the newspaper *Duta Masyarakat* from NU circulated in the community with Muhammadiyah culture, it is difficult to accept because the message given puritan, also only to voice the voice of his own organization.

Even so, all of them are just environmental dynamics because they remain entirely covered by the larger value system of Islamic ideology. Although each has an ego in voicing his mass organization, but related to the main ideology together, it is entirely within the shade of faith and uniform beliefs of the Divine.

## V. Conclusion

The literature study finds one equality and three differences about the presence or absence of influence of Middle Eastern imperialism on Islamic literature studies in Indonesia. The equation lies in; (i). Messages in the text are generally meaningful only when they are placed in cultural identification in which the literature is present; (ii). The reader and the maker of meaning that tries to make sense of a particular text is established circle of relationship with bigger value system that is ideology. Although each journal of Islamic journalism in Indonesia at that time has a high ego in voicing the interests of its mass organizations, but entirely within the same ideology (similar creeds and beliefs).

While the difference lies in three things:

(A). Culture in perspective Geert Hofstede is a collective programming of the mind that distinguishes members of one group or category from another, but instead the communication perspective of Islam accepts all the differences of groups /

categories just as a means of recognizing each other in the frame of worship,

(B). The expansion of the dominance of the mass communication implementation of mass media literature - including books, magazines, and newspapers - shows the dominance of the role of market power, the means of legitimizing the interests of the class, as well as the antagonism manipulative tools of class conflict. But this is not appropriate to motivate the function of communication of Islam because the delivery of information in Islam solely in order to change the attitude of *ummat* to be better, the socialization function of Islamic communication (one is able to socialize with the surroundings whatever the background and its origin), and motivating function (part of the joint endeavor in leveraging the public and the community in order not to decrease the quality of a human being),

(C). Strong countries / cultures dominate the literary media to influence third world / developing countries to include their influence by undermining the culture of the developing country. All parameters are in contradiction with the function of Islamic communication, such as the function of guidance (not all of us are able to read the ability of ourselves and able to solve problems themselves), spiritual satisfaction (human balance occurs when there is a balance of physical elements and elements of the spirit), and entertainment function (happy and prayer so that words become a means of inserting our heart into the hearts of others to be happy).

Thus, looking at the map of the results of the literature study above, then there is no Middle Eastern cultural imperialism in the study of Islamic literature in Indonesia. Indeed there is an indication of the practice of approaching cultural imperialism from the side of the process, but mainly from the side of the results and the impact, which occurs is the acculturation between Middle Eastern culture with homeland culture in Islamic literature in Indonesia.

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