Disability in the Midst of YouTube Social Media Attraction in Religious Programs on the Hafiz Indonesia Channel

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Abstract

This research focuses on understanding the relationship between disability and media logic in religious programs, specifically in the Hafiz Indonesia program that aired during the month of Ramadan. It received significant appreciation, as evidenced by the number of subscribers on the Hafiz Indonesia YouTube channel, which reached 1.53 million. The data was collected through observation of YouTube social media and analyzed using Charles Sanders Peirce's semiotic theory, which develops a triadic model known as the "triangle meaning semiotics," as well as Brewis Alexander's body image theory. The findings of this study reveal that there is still stereotyping of individuals with disabilities in the media, with the media often portraying them as models of resolution and restraint.

Keywords: *disability, social media, body image, hafiz program*

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Introduction

The concept of civil society, according to Mansour Fakih, did not emerge as the antithesis of military society, as commonly understood in post-New Order Indonesia. The discourse on civil society in social science represents more of a binary opposition to political society or is generally referred to as the state (Fakih, 1999). Although there is unity in society, it is divided into various groups and classes, which are sometimes deemed inappropriate.

Since society comprises different and sometimes conflicting poles, it can be said that both unity and diversity exist within society. According to the terminology of Muslim philosophers, society is governed by the principle of "unity in diversity, and diversity in unity." The polar division in society is categorized into two groups: the rulers and the ruled, or the exploiters and the exploited. The emergence of diversity in society is caused by two factors, including historical materialism and dialectical contradictions, as well as the principle of private property, which arises from cultural, racial, and ideological factors (Muthahhari, 2000).

Included in the 'exploited' pole, the disabled group is also classified as a vulnerable-poor group. Data released by the International Labor Organization (ILO) in 2016 shows the facts in every country. Whether measured by Gross Domestic Product (GDP), the lives of people with disabilities are still often below the standard in terms of education, health, and other living conditions. As for children with disabilities, more than 90 percent do not attend school, and only 1 percent of disabled women can read. Globally, 15 percent of the world's population is disabled. Meanwhile, the largest distribution is in developing countries, which is around 82 percent. People with disabilities in developing countries and living below the poverty line often experience limited access to health, education, training and decent work.

According to Margowiyono, Director of Social Rehabilitation of Persons with Disabilities at the Ministry of Social Affairs (Kemensos) on (18/11). In the Indonesian context, the data on people with disabilities included in the 2018 National Socio-Economic Survey (Susenas) shows that there are 30 million people with severe disabilities. Meanwhile, data from the Inter-Census Population Survey (Supas) only managed to record data on 21 million people. Many believe that the data collected by survey institutions, both private and government-owned, are not accurate.

The inaccuracy of the data is due to the reluctance of families to report if any of their family members are disabled. This is because in the social structure of society, difables are still considered a disgrace or even in some areas considered a curse, as well as the frequent occurrence of accidents, both at work

and on the highway. The increase in the number of people with disabilities from accident victims is very possible, because as a result of accidents victims can suffer limb damage, and severe surgery is carried out until the decision to amputate their limbs.

Exploitation, including domination of the disabled group, is caused by differences in physical form. Physical form or body is an individual body consisting of a number of biological organs or can also be referred to as the entire human body (Syahputra, 2016). Differences in the physical form of people with disabilities cause negative stigma to them. Because it is still a common assumption that physical perfection is the main trigger in productivity, both in work, confidence, accuracy and so on (Kardjono, 2008).

The exploitation of the body makes it an arena for the performance of signs and meanings, the body becomes a place where various interests fight (Syahputra, 2016). In every corner of human space in the current era of globalization, we are led by the seduction of symbols, whether it is the greeting of capital owners who exploit desires, the deadly words of politicians, religious people who spread signs of heaven to parody discourse (Fashri, 2007).

The exploitation of difable groups is aided by the media, both mass media and online media. In the grip of the media, the construction of reality is able to be simulated into the form as desired, so that losing into reality, what appears is a pretense as if implying a presence but what is real is a superficiality, or absence (Baudrillard, 1983). The phenomenon of disability as a symptom of reality that is simulated and produced as a way to dominate the empathetic feelings of the audience to turn and focus on the media.

Disability as a symbol presented by the media is able to lead the audience's empathy to an agenda set and desired by the media owner. In appreciating the media presentation of disability, the audience then makes disability a social space of its own. The form of the human body, which was originally ordinary, is transformed and shaped into a social body (Irwan, 2006). The task of the audience in classifying or dichotomizing the social spaces among them in this case is assisted by the media.

Methods

The data in this study is in the form of impressions on social media youtube Hafiz Indonesia, an event program on RCTI aired during the month of Ramadan. This event is one of RCTI's flagship programs that showcases children's ability to recite and memorize a series of Quranic verses. In particular, the elimination edition that happened to Masyita, a girl with visual impairment

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who participated in Hafiz Indonesia in 2016. The video was released on June 17, 2016, which has been watched 3,321,395 million times. Hafiz Indonesia channel is also popular with 1.53 million subscribers.

This research will use qualitative methods, using semiotic analysis tools. The semiotic analysis used is Charles Sanders Peirce's semiotics which develops a triadic model also known as "triangle meaning semiotics". The method of analysis of this research uses the Body Image theory by Brewis Alexander, which states that each individual unconsciously wants to fulfill certain expectations and socio-culture, so that the body that was originally owned and moved personally or privately, becomes a body that is shaped in accordance with public desires (Synnott, 2002).

Discussion

Overview of Hafiz Indonesia Program

Hafiz Indonesia is a religious program and reality show on Rajawali Citra Televisi Indonesia (RCTI) aired during the month of Ramadan. The program features children reciting and memorizing a series of Qur'anic verses. The program was first broadcast on June 8, 2013 to August 6, 2013, and the winner of the first season was Hilya Qonita.

In the second season, the Hafiz Indonesia program used a new format, which selected 32 children from all over Indonesia through 5 stages as follows; *Salamah* (Audition), *Muqadimah* (introduction), *Izaalah* (elimination), *Musabaqah* (competition), and *Akbar* (final round). In 2014, this religious program and reality show was nominated for the Indonesian Broadcasting Commission (KPI) Award in the Best Children's Program category. In the same year it won an award from the Panasonic Gobel Awards as a Children's Program category, in 2015 it was nominated for the Ramadhan Broadcast Program Award in the Talent Show category. Then, in 2017 won the Indonesia Television Awards for the Most Popular Ramadan Program category, then again nominated for the 2017 Indonesian Broadcasting Commission Award in the Best Children's Program category. In 2018 won the Anugerah Syiar Ramadhan 1439 H in the Talent Search category, and was again nominated for the 2019 Indonesian Broadcasting Commission Award in the Best Children's Program category.

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Media Construction for Hafiz Disabled Individuals

Humans with the intermediary of signs will be able to communicate with each other and the surrounding environment. These signs are the basis of all communication (Litteljhon, 2009). A sign signifies something other than itself and meaning is the relationship of an object or idea of a sign. Semiotics according to Letche is a theory of signs and signification, or a discipline that investigates all forms of communication that occur from signs and sign systems (Sobur, 2002).

The model as the sign is Masyita Pustri Nasyira, a little hafiz girl with visual disabilities who is sad because she was eliminated from the Indonesian hafiz competition that aired in Ramadahan 2016. Before the eliminated participants are presented, the remaining three participants of the competition are lined up in a row and accompanied by their guardians/parents standing behind them. Then at 0:15, the camera took an angle to the face of a mother who showed a sad expression after hearing Masyita say "Kak Irfan my eyes will be operated on, and can see".

Then the situation is made emotional by presenter Irfan Hakim who reviews Masyita's initial condition as a baby, who was born only weighing 1 kg and the story is directed to Masyita's mother to provoke the mother's emotional state, which was already sad from the beginning. Continuing at 0:49, it again shows two women's faces with teary eyes, after hearing the presenter's review. At 1:01, it again shows the emotional face of a little girl, a hafiz participant who looks with an emotional expression at Masyita. This kind of angle capture is done repeatedly.

Fig. 1

Fig. 2

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Fig. 3

Fig. 4

Sign	Object	Interpretent
Fig. 1	Masyita, a visually impaired child, explained to the presenter about her condition, but with this condition she wants to become an expert in memorizing the Qur'an.	The girl is helped by the presenter to present herself as a disabled person who is persistent in achieving her desires, with all that is attached to her. This scene was done as a sign received by the audience to 'spark' their empathy.
Fig. 2	Another participant, Jelita Putri Nofa looked at Masyita after hearing this explanation, silent and with teary eyes	Jelita looked at Masyita with deep emotion and struggled to hold back a few tears that were stirred by Masyita
Fig. 3 and 4	In the picture above, Masyita is surrounded by other participants and their guardians, crying and scrambling to hug Masyita. The judges presented her with her prize.	Describes the emotion of a child memorizing the Qur'an as well as a disabled person who has a strong spirit and determination to be eliminated from the competition.

Colin Barnes in his research reported that people with disabilities are discriminated by the media as sad and pathetic, objects of violence, as criminals, 'cripples', evil enemies, as a burden on society or the environment, abnormal sexual orientation, and considered unable to participate in society. The media's portrayal of difables is exaggerated, causing the audience to associate with the construction built by the media. Media constructions of difables that often occur in the media are pathetic and need to be pitied, as objects of curiosity, and objects of inspiration. These stereotypes influence the audiences' view of difables, and will indirectly harm them (Barnes, 1992).

In fact, the stereotypes built by the media towards people with disabilities have been going on for a long time, precisely since the classical theater was held

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in Greece. Although the media has started to change, the stereotypes have stuck with the audience so that their view of the disabled becomes 'chaotic'. The media's representation of the disabled group causes the audience's view to become narrow, confusing and unimaginative. This opens up opportunities for others to have the same way of looking at the disabled group (Pirsl & Popovska, 2013).

The stereotypes attached to them cause harm. Pritchard explained that society's expectations of disabled groups are closely related to media construction. The disabled group portrayed by the media as the object of jokes makes people feel entitled to make them the butt of jokes, but when the disabled refuse this treatment they will be considered stiff and too serious. If people with disabilities do not fit the stereotypes that exist in society, they will be considered strange because they are outside the expectations that have been built (Pritchard, 2017).

In certain social circles, a complete and intact body shape is considered positive and normal. This assumption causes disadvantages to those with disabilities. The prevailing normal standard is a value that corresponds to the cultural sphere, so that the body that was originally owned and moved personally or privately, becomes a body that is shaped according to the wishes of the public. So body image is not about the body, but about how audiences see and evaluate body shape (Iswandi, 2016).

Bryan Turner (Iswandi, 2016) considers that in certain contexts, the body is related to reproduction, resolution, representation and restrain. People with disabilities in their social sphere are included in the context of the body as a resolution, where the body is an arena of social compliance. Physical form as a mirror of certain social values. The disabled body as restrain, which is the body as a discipline full of strict restraint to achieve various goals. These views can be used as 'glasses' to see the phenomenon of the relationship between difables and their social environment in Indonesia.

Efforts to eliminate stereotypes against people with disabilities have been made by many parties. Including the Holy Qur'an, according to Abdullah Yusuf Ali, the presence of the Qur'an as a guide for humans is to improve the relationship not only between God and servants (vertical), but also between servants and servants (horizontal). For example, correcting the negative stereotypes of people's culture towards the disabled, interpreting Surah 'Abasa 1-10. He believes that when preaching, external or material measures should be put aside first. Because in the heart of a blind person there may be two fears, he thinks that he is a subordinate person who has excessive fear of Allah, and as a disabled person he is afraid of disturbing others with his condition (Ali, 2009).

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The logic of the media as a channel for channeling and shaping the culture of society indirectly becomes a process of negating the role of humans as subjects or actors. Moreover, the disabled group is constructed by the media as a human being who needs to be pitied, as well as an inspiration model. The incomplete body in the media logic is an object of exploitation that arouses the audience. Showing difables in the media as an informative effort to the public, and raising the status of difable groups needs to be appreciated. However, if done in excess, it will result in an 'overdose' of information consumption. Making the audience have excessive expectations of the disabled group.

Instead of being inspirational and informative, media production in the information age can become a 'simalakama'. Because it is not only individual organisms that are seen as data processing systems, but also the entire society. In that process, humans are required to distill data into information, information into knowledge, and knowledge into wisdom. However, the waves of data come too big and too fast for humans to be able to filter them as information, knowledge and wisdom (Harari, 2018).

Conclusion

Media construction of people with disabilities in the hafiz program aired on national television and YouTube channels on the one hand is a form of public appreciation for their potential and abilities, but on the other hand, exploitation and stereotypes cannot be avoided. In addition, the commodification of religion in television broadcasts needs evaluative notes so that the essence of religion is not reduced and moral messages are still conveyed to the public. Therefore, through this research, the author offers an egalitarian and humanist perspective in positioning people with disabilities in front of the camera, especially in the context of religious programs.

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