

THESIS

**THE IMPACT OF MULTI-TRACK DIPLOMACY ON MUSLIM
HARMONY IN SOUTH-EAST ASIA, CASE STUDY : AKSI ASIA
2017**

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VALIDATION

Thesis

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IN SOUTH-EAST ASIA, CASE STUDY : AKSI ASIA 2017**

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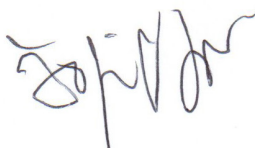
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I sincerely declare that this thesis originally belongs to my own work and not belongs to another researcher for different degree. Furthermore, this thesis is never published before, except some parts with their original references

Otherwise, if it found that this thesis is plagiarism, I am ready to cease academically.

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Ponorogo, 5 May 2018

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ABSTRACT

This research aims to analyze the impact of Multi-Track Diplomacy through AKSI Asia 2017 in South-East Asia. AKSI Asia as dakwah program participated by several countries in South-East Asia such as Brunei, Malaysia, Singapore, and Indonesia . Aksi Asia has already facilitated muslim to interact each other and to build intimacy among them. This research uses two theories as the concept to analyze the impact and those are Multi-Track Diplomacy Track 7 and Islamic Diplomacy. The process of data collection was done by conducting interview with the related parties and the interview was carried out directlyby face-to-face. Also the data were found in several reports and news. The technique of data analysis in this research uses two theories to analyze the impact of AKSI Asia on Muslim Harmony. The finding of this research is AKSI Asia can be a pioneer for building islamic brotherhood in South-East Asia. Furthermore as dakwah program, this program can increase pacifism, morality and spirituality of muslim. Since it was broadcasted to television, the message had widely spreaded. The recommendation of this research is AKSI Asia should boarden the broadcast to other countries to increase its audience, so the positive impact can be accepted by more muslims.

Keyword : AKSI Asia, Religion, Islam, Islamic Brotherhood, South-East Asia.



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CHAPTER I

INTRODUCTION

1.1. Background

Since globalization period, the world experience advancement and changes in different perspective for example, economy, technology and science. Political issues also can not be isolated from globalization impact, particularly after the cold war. At this moment, each country require participation with other country. Harmony ought to be worked to make a peace condition without conflict and war, so the world's resident can live peacefully. Common individuals believes that it was government's responsibility. All things considered individuals can partake in making harmony amongst country and nation.

Government take a major part in establishing relation between country. In any case, the relation which built up by non-governmental actor can gives greater effect for harmony¹. Diplomacy in post-war time may ruled by government. Be that as it may, in globalization period there are a great deal of non-governmental actor which takes enormous part in diplomacy. There are different issues in this world that can not be dissolved by only depending to government. War, struggle, destitution, illness, world appetite, et cetera were some of our reality's concern which can't settled just by government, particularly for conflict.

Conflict can be started by differences and diversity. Diversity of religion, race, nationality, etc. Even if they have same religion, it is really possible that they still can create conflict due the differences of nationality and vice versa. If this continues, civil war will be very common to happen, and the world gets far away from peace in harmony.

¹ Diamond, L., & McDonald, J. (1996). *Multi-Track Diplomacy: A Systems Approach to Peace*. New York: Kumarian Press.

Government, as the main actor, cannot accumulate to reach all aspects in order to build relations because it is difficult to handle by government only. It needs supporting roles from various actor to reach various aspects. Foreign Policy and Government's diplomacy are limited to political matters. To build relations through differences and diversities, we need various way of diplomacy which can support government to build relations not only between government but people as well. This various ways of diplomacy called *Multi-track Diplomacy*

Multi-Track Diplomacy held important role in building relations and peace among nations. Its' various way through diplomacy gives a chance for all actors in various role to take a part in establishing peace. It can reach all parts of international community and not limited in political matters. To solve the case, people need something that they all agree and believe without any doubt. Same belief with same doctrine is the best method to make people see the similiarities and they are not different at all. In Multi-Track Diplomacy, that kind of method is a track which gives biggest impact in peace-building; Religion.

According to the Great Indonesian Dictionary (KBBI), Religion is a system that regulates the order of faith and worship to God Almighty and the rules related to the interaction of man to man and his environment. A religion that have a mission to bring peace to the world is Islam. Islam, as religion of peace, commanded Muslims not only to submit to Allah, but also to bring peace to whole world. Its' universality regulates all aspect of muslims life. Therefore, every muslim have responsibility to take a part in establishing peace. Muslim have to give example to the world in how to build peace in diversity. In track 7 (religion), Islam is the most comprehensive religion to take a part in Multi-Track Diplomacy. In doctrine of Islam, it has complete ways to build peace, reduce conflict and tolerance. It also gives the reason why humankind was created with diversity. As written in Al-Qur'an :

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”²

Therefore, diversity was not happen to build conflict, but to make mankind knowing and recognizing each other.

In order to give example to the world, we need a region that has diversity of its people but still live in peace in the name of Islam. The region with most muslim is Arab land. But as we know, there was a lot of conflict happen in Arab region. They all came from same region, same religion and same nation. Although they have a lot of similiarity, conflict never stops since a long time ago. The latest conflict is Gulf countries pressing againts Qatar due its accusation in supporting terrorist. With these conflicts, its difficult to make Arab as example.

The alternative region that can we use as example of Islamic peace is South East Asia. It is a small region with some diversity of its people and culture. Even though there are a lot of differences, nations of South-East Asia can build peace among them. This is happens because there are many muslim in this region. Even there are some conflict, they can solve them immediatly with the spirit of *Ukhuwwah Islamiyah* (Muslims brotherhood). Islam gives a revelation that every muslim is brothers and if conflict happens, they have to solve it in peaceful way. In Al-Qur’an said :

² Al-Hujurat : 13

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

“The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.”³.

Muslim in South-East Asia comes from different nation and culture, still they aware that they are brothers, and between brothers have to live in peaceful way and reduce conflict.

Multi-Track Diplomacy Religion way is an easiest track that we can see in relations between nation in South-East Asia. One of the most interesting studies is the role of religious people and scholars. By the time, the role of religion is increasing in establishing good relation among nations⁴. Religious diplomacy was aligned with Indonesian diplomacy. As the country with muslim majority, religious value is closely related to daily life of its' people, including in running the government. Religious dialogue has often occurred in relations between countries in Indonesia. Studies about religious dialogue in Indonesian diplomacy, especially in public diplomacy was a new development⁵.

One of the religious dialogues we want to discuss is Akademi Sahur Indosiar (AKSI) Asia. AKSI is a program that formed by Indosiar Television. Broadcasted at predawn meal throughout Ramadhan in 2017. With “Dakwah Academy” as the theme, this program took participants from South-East Asian countries such as Malaysia, Singapore, Brunei

³ Al-Hujurat : 10

⁴ Hatzopoulos, P., & Petito, F. (2003). *Religion in International Relations; The Return From Exile*. New York: Palgrave Macmillan.

⁵ Rakhmawati, N. (2009). *Dialog Antaragama dalam Diplomasi Publik Indonesia: Peran Departemen Luar Negeri Indonesia dalam Dialog Antaragama*. Yogyakarta: Central of Religion and Cross-cultural Studies UGM.

Darussalam and Indonesia. Also as the judges. The Muslim Scholars from four countries are entrusted to be judges who judge the criteria of dakwah of the participants.

Dakwah literally means invitation or teachings, means invitation to the way of God (Allah SWT). The origin of the word dakwah is *da'a-yad'u-da'wah* which means to invite or call. In term, dakwah means an invitation to understand, believe and doing islamic teachings. Moreover, to call for good deed and prevent infamy (*amar ma'ruf nahi munkar*), as told in His word :

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَادِلْهُمْ بِالَّتِي هِيَ
أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”⁶

Dakwah program here is not a program which convencionally broadcasted, means showing someone lecturing and the others are listening. Such event content is certainly boring when it is presented at a time when people are sleeping. Broadcasting of the program should display an interesting dakwah, involving the audience and other supporters in order to revive the atmosphere of dakwah when the program is broadcasted. Content certainly remains the focus of attention, contains a useful religious knowledge and should be educate and become learning science as the concept of Dakwah in Islam, provide information to who do not know, explain to who do not understand yet, and invites towards the good for those who have not done⁷.

⁶ An-Nahl : 125

⁷ According to interview with AKSI Asia Producer, Didik Yulianto (Interviewer : Bagaskoro)

The dialogue that took place between Ulama and participants from various countries in the AKSI builds religious intimacy. Every country can get to know brothers of faith from other countries. Therefore, the strengthening is not only the relationship between countries, but also *ukhuwwah islamiyah* of Muslims. For the program was broadcasted through television, people can witness the warmth of Islamic Brotherhood that shown by the Ulama and participant who comes from different countries. This program affects the viewpoint of people about Islamic Brotherhood in South-East Asia while they feel the same proximity with their muslim brothers. Referring to Islamic values and Al-Qur'an verses of Al-Hujurat verse 9, we will analyze the impact of inter-state relations that occurred with the AKSI Asia.

1.2. Question Research

Question research which author had proposed is as follows:

To what extent is the impact of Multi-track Diplomacy through AKSI ASIA for Muslim harmony in South-East Asia?

1.3. Research Objective

Objective of this thesis are :

1. Describe the role of AKSI Asia in building inter-state harmony.
2. Long-term and short-term impacts provided by AKSI Asia.

The benefits of this paper are :

1. Giving knowledge about the relationship between Muslims between countries.
2. Demonstrate the role of Islam in building peace and harmony.

1.4. Theoretical Framework

To understand a problem and simultaneously answer the research

question above, it takes a frame of thinking. This framework of thinking consists of theories and concepts that are useful as a reference and guide in conducting research, so that this research can meet the scientific procedures.

1. Multi-track Diplomacy

Multi-Track Diplomacy is a conceptual way to view the process of international peacemaking as a living system. It looks at the web of interconnected activities, individuals, institutions, and communities that operate together for a common goal: a world at peace. Introduced by Louise Diamond and John McDonald, Multi-track Diplomacy argues that diplomacy is done not only through one path, but also various pathways. Inter-state relations are dominated by the government, but there are many actors who also play an important role. These are 9 tracks of Multi-Track Diplomacy:

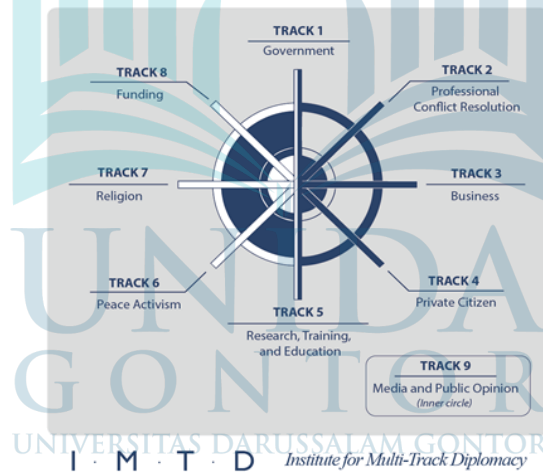


Figure 1 *Multi-Track Diplomacy Chart*

Track 1 – Government, or Peacemaking through Diplomacy. This is the world of official diplomacy, policymaking, and peacebuilding as expressed through formal aspects of the governmental process.

Track 2 – Non-government/Professional, or Peacemaking through Conflict Resolution. This is the realm of professional

nongovernmental action attempting to analyze, prevent, resolve, and manage international conflicts by non-state actors.

Track 3 – Business, or Peacemaking through Commerce. This is the field of business and its actual and potential effects on peacebuilding through the provision of economic opportunities, international friendship and understanding, informal channels of communication, and support for other peacemaking activities.

Track 4 – Private Citizen, or Peacemaking through Personal Involvement. This includes the various ways that individual citizens become involved in peace and development activities through citizen diplomacy, exchange programs, private voluntary organizations, nongovernmental organizations, and special-interest groups.

Track 5 – Research, Training, and Education, or peacemaking through Learning. This track includes three related worlds: research, as it is connected to university programs, think tanks, and special-interest research centers; training programs that seek to provide training in practitioner skills such as negotiation, mediation, conflict resolution, and third-party facilitation; and education, including kindergarten through PhD programs that cover various aspects of global or cross-cultural studies, peace and world order studies, and conflict analysis, management, and resolution.

Track 6 – Activism, or Peacemaking through Advocacy. This track covers the field of peace and environmental activism on such issues as disarmament, human rights, social and economic justice, and advocacy of special-interest groups regarding specific governmental policies.

Track 7 – Religion, or Peacemaking through Faith in action. This examines the beliefs and peace-oriented actions of spiritual and religious communities and such morality-based movements as

pacifism, sanctuary, and nonviolence.

Track 8 – Funding, or Peacemaking through Providing Resources. This refers to the funding community-those foundations and individual philanthropists that provide the financial support for many of the activities undertaken by the other tracks.

Track 9 – Communications and the Media, or Peacemaking through Information. This is the realm of the voice of the people: how public opinion gets shaped and expressed by the media-print, film, video, radio, electronic systems, the arts.

According to the case, author will take theoretical framework from track 7 (religion) and assisted by track 9 (media). Religion is something which people have a same perspective. Its doctrine that came from God and holy book were undenied from its follower. Furthermore, it is assisted by media since our objective is AKSI Asia 2017 which broadcasted to the people. The message delivered in the program is sent by television to public and to muslim in South East Asia.

2. Islamic Diplomacy

According to the International Relations Dictionary, Diplomacy is a practice of execution of relations between countries through official representation, which covers the whole process of foreign relations, the establishment of foreign policy, and its implementation⁸. Diplomacy begins with a human relationship, developed into a group relationship with the group that later spread to relations between countries that used by countries as a way to establish relations, make a harmonious communication, fight for its' national interest and achieve peace.

So it can be concluded that the Islamic Diplomacy means of

⁸ Plano, J. C., & Olton, R. (1982). *The Internatonal Relations Dictionary*. Michigan: ABC-Clio.

diplomatic activity which is based on the values of the Al-Quran and Sunnah. Islamic diplomacy is not only centered on national interest, as the Prophet taught that the purpose of diplomacy is to achieve common interests, not just a one-sided advantage. Islamic diplomacy must be free from “dirty” things such as corrupt, bribery, lies, etc. The main purpose of Islamic Diplomacy is *amar ma'ruf nahi munkar* and strengthening the Islamic Brotherhood for the sake of world peace.

The objective of diplomacy in Islam is not only restricted to acquiring security and benefit. In spite of paying attention to obtain all components needed for establishing security and acquiring interest for the nation and government, Islam follows a higher objective regarding diplomacy and establishment of international relations. In noble verse of Al-Qur'an :

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ

*“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”*⁹

The objective of creation is declared to be, devotion and knowledge. In another verse, it is said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

«And I have not created the Jinn and men except that they should

⁹ Al-Hujurat : 13

worship Me»¹⁰.

In the latter verse the phrase «that they should worship Me» is also reinterpreted as «that they should know Me». That is to say, the objective of creation is knowledge, gnosis, awareness, and devotion.¹¹ Some people believe that the term «to be known» is an adverb for nations and tribes; that is to say, the objective of the creation has been knowing each other in the nations and tribes. Anyhow, the said verse propounds the means to the ends of creation as similarity of humankind and knowing the others, in other words, establishment of relations amongst tribes and nations.

Islam with its' value of peace is the most comprehensive value with Multi-Track Diplomacy track 7. Islam itself, have a vision to bring peace into the world. Islamic Diplomacy based by morality. All diplomacy activities have to be applied with value of morality and be aimed to achieve common interest. It is different with Conventional Diplomacy which only focused in achieving national interest by allowing any kind of way, even it was an immoral way.

1.5. Literature Review

Research carried out by academics would never be separated from the research which undertaken by other academics before. By comparing a research with other literature, it will add to the discussion on the theme. In this paper we also try to review the literature written by other academics as a comparison for the Islamic Diplomacy theme that will be discussed in this paper. The reviewed literature is more specific to the discussion of diplomacy and religion.

Within the paper entitled “Building Peace and Transforming

¹⁰ Az-Zhari'at : 56

¹¹ Bidabad, Bijan. 2003. “Diplomacy Principles: An Islamic Sufi Approach.” *Islamic Azad University Journal*.

Conflict: Multi-Track Diplomacy in Practice” written by James Notter and Louise Diamond, Institute of Multi-Track Diplomacy (IMTD) keeps diplomacy focus on social system. Different with the framework of Boutros-Ghali which focused in traditional, power-politics perspective in peacebuilding and conflict resolution. When we say peacebuilding, we mean creating the tangible and intangible conditions to enable a conflict-habituated system to become a peace system. Peacebuilding can be done before, during, or after violence happens. To build peace, you must have an active infrastructure or foundation on which to build it, thus the activities of peacebuilding are about creating infrastructures. There are three different types of peacebuilding activities, all of it are necessary to achieving conflict transformation: political peacebuilding, structural peacebuilding, and social peacebuilding. Therefore, in this paper our infrastructure is Islam. AKSI Asia can create the infrastructure of peacebuilding; Islamic Brotherhood. With active movement of Islamic Brotherhood, we will find a way through Islamic teaching to create peacebuilding in South-East Asia.

In Bidabad Bijan study, in 2003 entitled “Diplomacy Principles: An Islamic Sufi Approach” suggests that Islamic Diplomacy is not only aiming to build inter-state relations, but also improve the morality and spirituality of the ummah. In the literature also describes 26 principles of Islamic diplomacy according to Islamic Sufism. In these principles, besides raising the rules that must be obeyed by the perpetrators of Islamic Diplomacy, but also relates the Islamic values that correspond to the Qur’an and Hadith. The theoretical framework in this study use Islamic Diplomacy which is author get from this literature. As AKSI Asia can be part of Islamic Diplomacy in building Muslim Harmony in South-East Asia

DR. Afzal Iqbal in his book “Diplomacy of Islam” describes the history of the Prophet’s diplomacy and Khulafa’u-r-rasyidin. The values that exist in the behavior of diplomacy is a reference for Muslims to implement the sunnah of Allah in the field of diplomacy. The example is the way the

Prophet unites the people of Madinah. Otherwise, in this thesis we would not talk about unity in one city, rather to strengthen the islamic brotherhood who live in different countries. With the strengthening of *ukhuwwah* of muslim in different countries, the harmony among nations also intensified. Furthermore, Islamic Diplomacy can also improve the spirituality and morality of ummah. AKSI Asia As dakwah program can unite muslim from different country in South-East Asia and also giving information and education about islamic teachings from it broadcast.

In “Islamic Diplomacy at the Service of Dialogue and Peace” written by Dr Abdulaziz Othman Altwajri, mentioned the first movement of Islamic Diplomacy was in the build of Organization of Islamic Conference (OIC). In this term, Islamic diplomacy operates through joint Islamic action under the aegis of the Organization of the Islamic Conference, and through international cooperation conducted within the framework of the United Nations Organization and its system of affiliated international organizations. Therefore, Islamic diplomacy evolves in two parallel lines such as Joint Islamic Action and International cooperation, whether through bilateral or international relations. In South-East Asia, muslim can unite with AKSI Asia and it can be pioneer of joint muslim movement. The unity builds in AKSI Asia can build awareness about islamic brotherhood and giving assistance each other, even unite in joint program.

In “Dakwah in the middle of Media Industrialization” written by Ropingi el-Ishaq, said that media is social pilar which most strategic way in religious structuralization. The role of the media in spreading information as well as carrying out social controls makes the media a pillar of democracy and the creation of civil society. This strategic role, of course, would be unfortunate if it could not be utilized well in dakwah activities. Because dakwah not only introduces the teachings of Islam and encourages people to live the religious message, but also the tool to ‘force’ people to run religious values. For example, social controls by the media will ‘force’ people to

act cautiously, fairly, and responsibly. Acting cautiously, fairly, responsibly, are religious messages. So as AKSI Asia, as dakwah television program it use media as the way to deliver teachings of islam and calls for islamic brotherhood.

1.6. Research Methodology

1.6.1. Research Method

The research conducted as descriptive qualitative research. This research attempt to describe, record, analyze and interpret the conditions or phenomenon related to the proposed problem. In accordance with the type of research, the type of data that author use is the qualitative data.

1.6.2. Technique of Data Collection

As for the method of data collection used through interviews of related parties. Interview information is a method in collecting data which able to obtain data and information from resource personally and orally. The interview process is done by face-to-face directly with the speaker. In the interview process the interviewer asked several questions, either by asking for explanations or answers of the questions and make note of the things that are disclosed to them.

1.6.3. Technique of Data Analysis

The analysis done with the theoretical framework to analyze the impact from the collected data.

1.7. Hypothesis

Based on application of Multi-Track Diplomacy and Islamic Diplomacy with the following fact, the author can make hypothesis for the question research as follows: Multi-Track Diplomacy through AKSI Asia gives several impact:

1. AKSI Asia strengthen Islamic Brotherhood among South-East Asia country because it was participated by muslim from different countries.
2. With the doctrine in Islam about unity it will decrease conflict between countries.
3. Furthermore, we can create peace by the teachings of pacifism, morality and spirituality.

1.8. Research Systematic

Chapter One is an Introduction which contain of background, research question, literature review, theoretical framework, hypothesis, objectives and benefits, research methodology, and research systematics.

Chapter Two explains Theoretical Framework which explain about Multi-Track Diplomacy and Islamic Diplomacy, also contain explanation about AKSI Asia including the observation data.

Chapter Three is explains how far the impact of Multi-Track Diplomacy through AKSI Asia in building peace and Muslim Harmony in South East Asia.

Chapter Four is a closing of this thesis, which ends with conclusion and suggestion.



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CHAPTER II

AKSI ASIA AS PART OF MULTI-TRACK DIPLOMACY AND ISLAMIC DIPLOMACY

2.1. Multi-Track Diplomacy in International Relations Theory

Multi-Track Diplomacy is a conceptual way to view the process of international peacemaking as a living system. It looks at the web of interconnected activities, individuals, institutions, and communities that operate together for a common goal: a world at peace¹². Multi-track strategy is an idea formed and set in motion by Louise Diamond and John McDonald, co-founder of the Institute for Multi-Track Diplomacy. The idea is an extension of the first refinement made by Joseph Montville in 1982, between track one (official, governmental activity) and track two (unofficial, nongovernmental activity) approaches to conflict resolution¹³.

The final piece in the conceptual context of IMTD's (Institute of Multi-Track Diplomacy) training is the concept of Multi-Track Diplomacy. The term multi-track diplomacy based on the first distinction made by Joseph Montville in 1981 between official, governmental activities to resolve conflicts (track one) and unofficial endeavors by nongovernmental experts to resolve conflict inside and between states (track two). Afterward, Louise Diamond invent the phrase "multi-track diplomacy," perceiving that to combine all track two activities under one name did not capture the complexity or broadness of unofficial diplomacy. Ambassador John McDonald at that point composed an article extending track two into four separate tracks: conflict resolution professional, business, private citizen,

¹² Louise Diamond and John McDonald, <http://imtd.org/about/what-is-multi-track-diplomacy/>, accessed 25 January 2018

¹³ McDonald, John W.. "Multi-Track Diplomacy." *Beyond Intractability*. Eds. Guy Burgess and Heidi Burgess. Conflict Information Consortium, University of Colorado, Boulder. Posted: September 2003 <<http://www.beyondintractability.org/essay/multi-track-diplomacy>>. Accessed 25 January 2018

and the media. This framework, however, still had the four unofficial tracks operating with the exclusive purpose to affect or change the direction of track one.

2.1.2. Design of Multi-Track Diplomacy

In 1991, Diamond and McDonald extended the quantity of tracks to nine. They included four new tracks: religion; activism; research, training, and education; and philanthropy, or the financing group. More importantly, in any case, they reorganized the connection between the various tracks. Rather than putting track one at the hierarchy, with all the “unofficial” tracks ready to alter the direction of track one, Diamond and McDonald redesigned the graph and set the tracks with each associated to the others in a circle. No track is more important than the other, and no track is independent from the others. They operate together as a system. Each track has its own resources, values, and approach, however since they are connected, they can operate more effectively when they are coordinated.

Multi-Track Diplomacy uses a multi-track approach in its work by including many various tracks as possible while implementing projects. Along these lines, even when doing social peacebuilding work, it involve people from government, media, or other social institutions which give a connection between the structural peacebuilding and political peacebuilding processes¹⁴. Similarly as conflict transformation and peacebuilding are comprehended in terms of system change, multi-track diplomacy adopts a system approach to understanding the idea of international peacebuilding.

¹⁴ Notter, James, and Louise Diamond. 1996. “Building Peace and Transforming Conflict: Multi-Track Diplomacy in Practice.” Institute of Multi-Track Diplomacy, page 1.

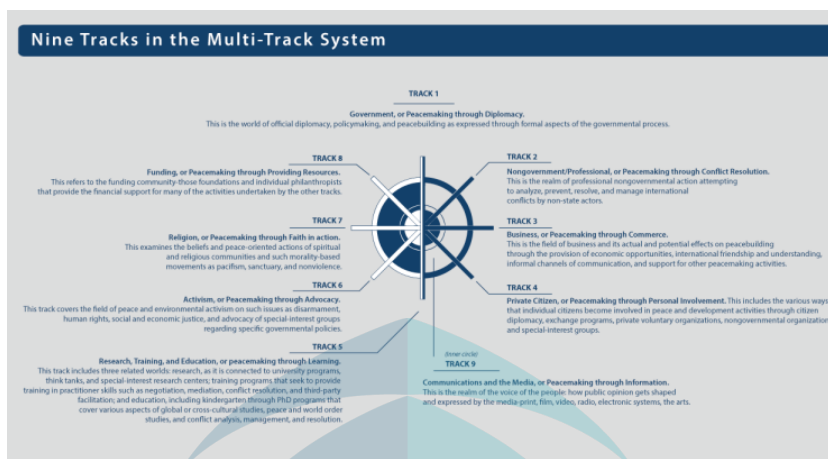


Figure 2 Multi Track Diplomacy Chart

2.1.3. Track Seven : Religion

The religious group looks to bring the moral laws and spiritual truths of God and the universe to the practical establishment of peace on earth¹⁵. Religious community of assorted influences believe that they normally have a place on the front in working for peace and justice, understanding and reconciliation, because, in their belief frameworks, these issues are at the core of mankind's spiritual development. They feel constrained by their faith to bring their consciences into service and activity for the advantage of all people.

A few essential assumptions underlie this work, the key among them being solid belief in the unity of the humankind. Another is that affection and empathy are the methods by which that unity becomes manifest and by which people become ready to discover peace and resolve conflict. A third is that peace exist as our divine birthright and develops from inside the internal experience of the person to include our relationships with each other and with the earth itself peace is

¹⁵ Louise Diamond & John McDonald, Multi-Track Diplomacy: A System Approach to Peace, 1996.

viewed as an inherent divine gift or quality: it our sacred obligation to deliver it.

Some of the activities of religious community are significantly visible in the Multi-Track Diplomacy System, for example is the protest and demonstration of muslim and Ulama in Indonesia that unite in some issues such as balsphemy, supporting Palestine, blockade calls againts Israel, etc. Religious community that has an active vision of peace, they have thair own idealism of what a world of peace would look like.

The religious peace community attempts huge numbers of a similar function found in other tracks: public and elite educations, conferences, research, behind-the-scene discourse and coonflict mediation, dialogue projects, media critique, protest and activist campaigns. Some of those activities are one of a kind: it engages in prayer as major tools of its work, it offers protection and shelter to refugees, it brings up moral issues about national policy, it offers training and education in peacefulness, and it offers its works through mission service and group inclusion. Interfaith dialogue and joint projects are vital parts of the work by this group, as is religion-based travel and native trade. Truth be told, quite a bit of its work needs to do somehow with uniting people to rise above their diversity. It has widespread, built up systems that are not frequently engaged with the work of other tracks. Sometimes, it gives broad informal conflict resolution and conciliation service that never come to public attention. It works profoundly with financial and social improvement issues, and in addition political issues.¹⁶

The religious community is the core of the Multi-Track Diplomacy framework. It gives the spiritual motivation, the vision, and

¹⁶ Ibid, 32

the moral framework that are most freely and acceptably articulated here. Without open heart, the framework couldn't deal with its definitive point: to relieve the suffering of humankind by achieving a universe of peace.

2.2. Islamic Diplomacy in International Relations Practice

Two general meanings are ascribed to the term "diplomacy". Diplomacy, in its first meaning, is the guidelines or policies of a state about international political issues, regarding to foreign states or different regions, and also concerning the treaties whether international or regional¹⁷. The second meaning of diplomacy is the skill in or art of negotiation for reaching to a common understanding in the international scene¹⁸.

Islamic diplomacy refers to the designed ways based on the sacred laws of Islam in the realm of undertaking foreign policy by the Islamic government through the peaceful means of negotiation, dialogue, and dispatching of political envoys for the expansion of diplomatic relations of the Islamic country with other non-hostile nations and governments¹⁹.

2.2.2. Purpose of Islamic Diplomacy

The aim of diplomacy in Islam is to develop human transcendence by divine teachings and is superior to just material benefits and privileges exchange. Basically, the Islam's government does not look at the other countries as a source of exploitation but as a brother or neighbor attempting to organize relations. In the current system of international relations in the world, so much attention has been paid to material benefits; but ethics and spiritualities are ignored. Islamic diplomacy with the aim of improving the moralities and spiritualities

¹⁷ Sir Ernest Satow, *A guide to diplomatic practice*, Longmans, Green & Co. London & New York, 1917.

¹⁸ *The rise of the great powers: 1648-1815* Derek McKay and H.M. Scott, 1983.

¹⁹ Denshiri, Muhammad Rida. 2006. "Principles and Fundamentals of Islamic Diplomacy." page 1.

attempts to create relations with other countries.

The objective of diplomacy in Islam is not just restricted to acquiring security and benefit. In spite of paying attention to obtain all components needed for establishing security and acquiring interest for the nation and government, Islam follows a higher objective regarding diplomacy and establishment of international relations. In noble verse of Al-Qur'an :

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.»²⁰. The objective of creation is declared to be, devotion and knowledge. In another verse, it is said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

«And I have not created the Jinn and men except that they should worship Me»²¹. In the latter verse the phrase «that they should worship Me» is also reinterpreted as «that they should know Me». That is to say, the objective of creation is knowledge, gnosis, awareness, and devotion.²² Some people believe that the term «to be known» is an adverb for nations and tribes; that is to say, the objective of the creation has been knowing each other in the nations and tribes. Anyhow, the said verse propounds the means to the ends of creation as similarity of humankind and knowing the others, in other words, establishment of relations amongst tribes and nations.

²⁰ Al-Hujurat : 13

²¹ Az-Zhari'at : 56

²² Bidabad, Bijan. 2003. “Diplomacy Principles: An Islamic Sufi Approach.” *Islamic Azad University Journal*.

2.2.3 Islamic Diplomacy According to Rasulullah

As mentioned above, Islamic Diplomacy means a diplomacy act according to Al-Qur'an and Sunnah. The Sunnah of Muhammad includes his specific words (*Sunnah Qawliyyah*), habits, practices (*Sunnah Fiiliyyah*), and approvals (*Sunnah Taqiririyah*)²³. According to history, Muhammad had given examples of diplomatic acts and value that should emulated by muslim present time in order of peacebuilding. The most famous diplomatic act of Muhammad is Madinah Charter.

Muhammad had succeed in uniting Madinah which devided unto tribes. After being forcibly expelled and threatened to be killed, Muhammad eventually left Makkah to move to Yastrib. After arriving at Yastrib, Rasulullah saw that the structure of society there was not much different from Makkah which equally have deficiencies in terms of leadership. It was caused by a sense of pride and vanity of its people²⁴. Each tribe had the ambition to gain supremacy that leads to constant conflicts and battles. Each tribe did not want to be subordinate to the domination of another tribe. Finally, the Madinah community was divided and has a lot of tribes with their own leaders.

Therefore, Rasulullah SAW that there was a need for change. He wanted to make Madinah a safe and effective center for the movement of Muslims. So, the first step is to make a covenant with the people of Madinah consisting of Anshar, Christians and Jews, also including the Muhajirin who came with the Prophet. In the end a first written constitution was formed not only in Islam but also in the world. Afzal Iqbal states that "this agreement is important not only because it is the first document signed by the Prophet, but it has also reformed the

²³ Nasr, Seyyed H. "Sunnah and Hadith". *World Spirituality: An Encyclopedia History of the Religious Quest*. 19 vols. New York: Crossroad Swag. 97–109.

²⁴ Iqbal, Afzal. 2000. *Diplomacy in Early Islam*. Lahore, Qaumi Press. Page 3

revolution of the concept of a state based on faith.”²⁵ Madinah became a country with many differences, especially in terms of belief, still have loyalty to a single political bond.

This agreement is known as the Medina Charter and became an important foothold in the journey of the Islamic state. This Charter explains important ideas as the initial format of an Islamic state. If there is a dispute all the problems must be returned to the leader, Rasulullah. Montgomery Watt states that the necessity of restoring the matter to the Messenger of Allah does not mean it will automatically add and expand the power of the Prophet, as he makes decisions in accordance with the moral ethics of general agreement. The Messenger of Allah is not an authoritarian leader, every problem that exists is not the result of his own decision but after deliberation with the Companions.

Baduy people have patriotism against members of his own tribe, not on the basis of nationalism. Whatever they do is for the sake of their tribe. Even if there are tribesmen who do wrong the other tribes still defend their fellow tribes. Badui has the motto that “right or wrong, he still my brother”. So whatever mistakes made by their members, they will still get a defense. This is what makes the law in Madinah not working. The Arabs do not have the ability to understand the concept of solidarity other than those in families, relatives, clans and tribes. With the presence of Islam in Madinah and the formation of the Medina Charter, it incites people to interact with people outside of its territory. The Madinah charter has undermined the concept of territorial alliances and tribalism that characterize the Arabs. Those are how Rasulullah unite people of Madinah.

2.3. Multi-Track Diplomacy and Islamic Diplomacy

Multi-track diplomacy, as written above, has various kind through

²⁵ *Ibid*, 10

diplomacy. This thesis focused on study about track 7; religion, or religion-based diplomacy. The definition about track 7 are written in the concept that formed by Diamond and McDonald:

“Religion, or Peacemaking through Faith in action. This examines the beliefs and peace-oriented actions of spiritual and religious communities and such morality-based movements as pacifism, sanctuary, and nonviolence.”

If we observe the word above, peacemaking through faith means peacemaking with the way of religion and beliefs. The religion with complete way for peacemaking is Islam. In Al-Qur'an and Sunnah, there were explanation and teachings about how to solve conflict, establishing coordination and, of course, peacemaking. Islamic diplomacy with the aim of improving the moralities and spiritualities attempts to create relations with other countries, were aligned with track 7 which using religion as a way to diplomacy. If some actor use religion for diplomacy, so the values of its religion ought to be happen in the process of diplomacy. Which not only resulting established relation, but also spiritualities of its actor.

The main purpose of diplomacy is “to reach agreement”. Agreement was an important part in peacebuilding and establish relation. In common terms of foreign policy, it means to reach national interest. If we use Multi-track Diplomacy in this terms, it will facilitate the government to do its job with those various way of diplomacy. Otherwise, we must not forget that Islam gives a principal which distinguish perspective of diplomatic act and purpose. Multi-Track Diplomacy gives a way for Islam to take part in diplomatic act. Islam itself also complements Multi-Track Diplomacy with its value of peace. With the combination of Islamic Diplomacy and Multi-Track Diplomacy, the author makes some point of implementing Islamic Diplomacy in Track 7 :

1. Diplomatic act based on morality by Al-Qur'an and Sunnah as references.

2. Cooperation with the common interest and peacebuilding as main purposes.
3. In order to increase pacifism, morality and spirituality.
4. In order to know and understand each other, furthermore to increase brotherhood.

From the points above, we can analyze the effectiveness of AKSI Asia as implementation of Religious and Islamic Diplomacy. Those points that we can find in this program shows compatibility with the purpose of both diplomacy and provide the requirement of establishing relationship.

2.4. AKSI Asia 2017 as the Aspect of Multi-Track Diplomacy



Figure 3 *Logo of AKSI Asia*

Akademi Sahur Indosiar (AKSI) is an Indonesian talent show formed by Indosiar by combining dakwah and reality show. Broadcasted at predawn meal throughout Ramadhan.

Dakwah literally means invitation or teachings, means invitation to the way of god (Allah SWT). The origin of the word da'wah is *da'a-yad'u-da'wah* which means to invite or call. In term, dakwah means an invitation to understand, believe and doing islamic teachings. Moreover, to call for good deed and prevent infamy (*amar ma'ruf nahi munkar*), as told in His word :

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”²⁶

Reality Show is a program that is produced based on fact as it is, without scenario and direction. But in fact, reality show programs remain flexible in the creative process as entertaining spectacles can be given additional visual and audio effects including setting up story scenarios to build dramatic and artistic atmosphere.²⁷

Dakwah program is not a conventionally presented program, which displays someone who sits to speak and others listen. Such event content is certainly boring when presented at a time when people are sleeping. Presentation of the program should display an interesting dakwah, involving the audience and other supporters so as to create the atmosphere of dakwah during the program aired. Content of course remains the focus of attention, contains a useful religious knowledge and must be in order to educate and become learning science as the concept of Dakwah in Islam, provide information to whom doesn't know, explain to whom not understood, and invites in the direction of good for those who have not done.

From the developed ideas and then combined, enrichment, then matured and sharpened to produce a program design which is ready to be produced and broadcasted. The result is a sahur program that combines a reality show and dakwah, which has a Talent Search genre. The program

²⁶ An-Nahl : 125

²⁷ Latief, R., & Utud, Y. (2015). *Siaran Televisi Non-Drama : Kreatif, Produksi, Public Relations, dan Iklan*. Jakarta: Prenada Media Group.

aims to find new and intelligent ustadz and ustadzah who are then titled 'AKSI' - Akademi Sahur Indonesia.

2.4.2. Content of Program

AKSI Asia is a program consisting of several rounds with different treatment challenges decorated with various gimmicks. The event was hosted by 3 hosts consisting of comedians, celebrities consisting of: Abdel Achrian, Irfan Hakim, Rina Nose and 4 permanent commentators from *Ustadz* and *Ustadzah* who each had different characters and styles, they consisted of : Mamah Dedeh, Ustadz Wijayanto, Ustadz Subkhi Al-Bughury and Ustadz Ahmad Al-Habsyi.

Participants of this program comes from various regions in Indonesia, whom are chosen through auditions in various regions, conducted in boarding schools, schools, universities and other places and in Jakarta itself is done in studio Indosiar, for those who filtered in this audition will be given various training to improve ability and performance before they performed live on Indosiar television, this training was given name Pesantren Al-Aksi with various training: Smart Dakwah Television Style, Story-telling & Mind Mapping, Stage Mastery, Audience Mastery, Public Speaking, Vocals and Motion and other techniques.

In the implementation of the competition, each participant was given the opportunity to deliver the dakwah live for five minutes, then afterwards four commentators would alternately give a review or commentary on what is delivered by the participants from various angles according to what he observed and then the viewers are welcome to provide an assessment by giving support via SMS to the participants who presumed good in the delivery of dakwah, then the results of the number of SMS was determined who was eligible to advance to the next round and who was eliminated, so elimination of contestants in

action 2013 to 2016 based on SMS polling.

Then in 2017, the strategy changes and new breakthrough was to expand the area of participants who previously only limited to the national territory of Indonesia, then expanded to South-East Asia which included four countries, those are Brunei Darussalam, Malaysia, Singapore and Indonesia.

2.4.3. Strategy and Share of the program

In the field of broadcast, “share” means the percentage of viewers of a TV show as it broadcasted. It was an important part of a TV program to know how far the program can attract viewers²⁸. The success of a program can be seen from its share and it was calculated from the entire television viewers in Indonesia. The share itself in common program become the priority achievement. To reach that achievement, the program producer needs to design a strategy to attract the viewers.

Before AKSI Asia start, the crew have to study the power of this program that can attract viewers. From there, they can develop ideas that appear and summarize because this program is broadcasted in Indonesia, first the producer should recognize what does Indonesian viewers like. Indonesian people interested with something typical of other countries that come to Indonesia. For example, Indonesian people like to imitate the Malaysian languages like Upin Ipin. So they ask participants from other countries to express their uniqueness in the form of speech, style or dialect²⁹. In addition producer also understand that the way of dakwah for each country is different. For instance in Brunei, it is exceptionally restrained, he doesn't move much, not a lot interesting intonation, in essence he only convey without body language

²⁸ Didik Yulianto, interviewed by Bagaskoro

²⁹ *ibid*

and others. Then in Malaysia is more relaxed with the joyful language style, different with dicipline of Brunei. It becomes more relaxed in Singapore and Indonesia. The Indonesian people love the style of dakwah that not only gives *tausyiah* but also entertainment element within, in addition to providing knowledge also provides entertainment for the viewers. When the participants comes to Indonesia they given learning how to preach in Indonesia. A public speaker should expect that when the speech is watched by people. The content presented here is packed as attractive as possible by combining the culture of each country, filled with dances as well, filled with contestant stories, presenting surprises, there is also a gimmick indeed shown to the audience in Indonesia³⁰. This is very important for the production side as well because the success of a television show is measured by the share. AKSI Asia teach everything like public speaking, mind mapping, story-telling, then the main point is “smart dakwah television style” to attract viewer of AKSI Asia.

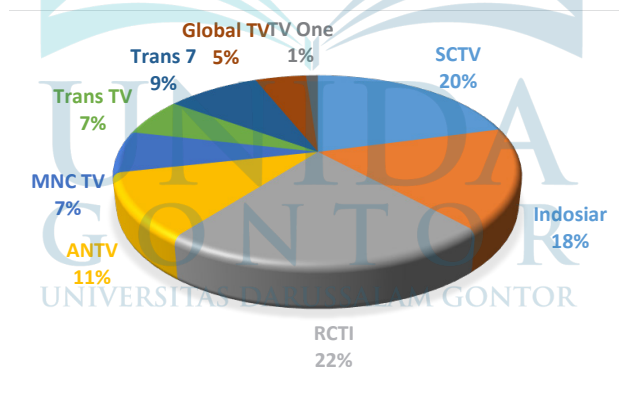


Figure 4 Percentage of audience acquisition on 27 May 2017 at 02.00 to 05.00 WIB³¹

³⁰ Arif Maulana interviewed by Didik Yulianto

³¹ AGB Nielsen

From the picture above, shows that the share of Indosiar is 18% which make it as big three of overall rating. The time that observed is 2AM to 5AM which is the time of predawn meal during Ramadhan also the time when AKSI Asia broadcasted. It shows how far the effectiveness of the strategy applied by production unit as mentioned above.

2.4.4. Support and Achievement of this Program

Beside the share and obtained viewers, the success of a program can be seen from the achievement and support of it. The achievement is accomplished by the content of program that shown in various category. For example is the education content of program, the message that delivered, how far the program can inspire its viewers etc. The support can be received from various people and department such as government, public figure, community, etc.

AKSI Asia with its various positive content, receive achievement and support from several parties. One of the support it gets is from the Minister of Religious Affair. Lukman Hakim Saifuddin said in his speech that he welcome AKSI Asia Indosiar. This program is expected to give space to the younger generation who excel to spread religion of Islam and call for goodness. Also to create a space for brotherhood between nations of South-East Asia.³²

AKSI Asia as well obtain achievement from its success in delivering positive message to the viewer. The achievement that obtained is appreciation from MUI³³ and KPI³⁴ as the best dakwah program in talent search category³⁵. Kholil Nafis, Chief of Dakwah

³² From his statement for AKSI Asia. <https://www.instagram.com/p/BVuV5ItgtZU/?hl=en&taken-by=gusdidikya> . Accessed 10 March 2018

³³ MUI : Majelis Ulama Indonesia

³⁴ KPI : Komisi Penyiaran Indonesia

³⁵ <http://www.kpi.go.id/index.php/id/umum/38-dalam-negeri/34046-anugerah-syi->

Commission of MUI, explain the reason why AKSI Asia achieve the appreciation. There are three factors :

- First, it is considered as an educational aspect. So the education is very right on the target, which is the young generation.
- Second, the contents was not deviate from the religious realm but still entertaining.
- Third, of course this becomes a pattern in our entertainment that the entertainment should not deviate from the realm of our needs, not necessarily deviate from the community grip.

These 3 big factors are being judged to get the best *syi'ar* event award. *Syi'ar* is a teaching and understanding. That is the way the young people are involved that there are family and friends who want to watch. So the multiple effect is very large even though this is only at the level of the youngsters involved in this process.

2.5. AKSI Asia as Implementation of Islamic Diplomacy and Religious Diplomacy in South-East Asia

Multi-Track Diplomacy Track 7 is a method to reach agreement through religion. In common terms, government delegate religious leader and activist to help government establishing relation with other country. Of course, with national-interest as main purpose. But in this study, we have some differences due to application of Islamic Diplomacy and its value. In this case study, the government did not delegates religious people for diplomacy. Otherwise the religious people itself with the cognition of increasing *ukhuwwah islamiyyah* trying to establish relation with their fellow muslim brothers from other country.

South-East Asia is the region with most muslim beside Arab region. Arab region especially the Gulf countries have many frequent conflicts. Even

though they have same culture, language, religion, race, and history, still allow the emergence of conflict between them. The latest conflict happens is Qatar-gulf Crisis³⁶ which decreasing diplomatic relationship between them. Therefore, the alternate region which shows peaceful condition is South-East Asia. Beside the same religion, its people have same nation; Melayu.

AKSI Asia as the forum of muslim can be pioneer of muslim unity in South-East Asia. Alongside the participant and commentators came from different countries, this program was broadcasted so the people can watch the dialogue between them. The impact of this program not limited to the participant of it, but also watched by the audience from television. Message of peace and unity influence widely to the people through television. To know how far the impact of AKSI Asia, we should review from the participant which in the smallest scale. Furthermore, we should review its impact to the people and government. The impact to them can be reviewed from the interview and the data of government. Include the share of this program so we knows how far the program can reach the people.

Muslim in South-East Asia have a big role in peacekeeping of this region. Beside it was a majority, the culture that implemented in daily basis is not much different one another. Muslim in South-East Asia can do approaches based on religion but cultural values. However, Muslim of South-East Asia perception is moderate or what muslims say as *Islam Wasathiyy* or *Ummatan Washathiyyan* in order to build world civilization by means of religious understanding based on the values of Al-Qur'an and Hadith also to the cultural values that exist in our midst. Kholil Nafis said in his statement that Islam in Indonesia and South-East Asia is based on

³⁶ Gulf Countries (Saudi Arabia, UAE, Yaman) accused Qatar for supporting terrorist movement and protecting Yusuf Al-Qaradhawi which live in Qatar present time. This accusation results blockade of gulf countries againts Qatar. Source: <http://www.aljazeera.com/news/2017/06/qatar-diplomatic-crisis-latest-updates-170605105550769.html> . Accessed 22 February 2018

culture. So that religious framework is perceived and enjoyed with the social culture around us. While in the Middle East, the culture is less visible than the textual. That fragile understanding creates a complex and many perceptions because it sometimes leads to violent explosions on religious understanding. Indeed our culture is different, the Malay is more polite in speech and more succumbs to peace. Unlike the Arabic character who is prefer to fight, even from the time before the Prophet and after Him. So social culture is different. Therefore about Indonesia, in addition to the social culture and different characters, as well as religious understanding based on culture. Aqidah might be same but our syari'ah match with what develops in society and culture without changing the essence of Islamic teachings itself.³⁷

AKSI Asia 2017 has a potential to increase muslim harmony. As it is the space for muslim in South-East Asia to interact each other as fellow brother. This program's presence not only for an entertainment and competition but also promulgate the people about spirit of Islamic Brotherhood and peacebuilding by understanding each other. This program builds good image of every country that participate.

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³⁷ Interview with Kholil Nafis by Bagaskoro

CHAPTER III

IMPACT OF AKSI ASIA IN DEVELOPING MUSLIM HARMONY IN SOUTH-EAST ASIA

3.1. Dynamics of Muslim in South-East Asia

Islam is the largest religion practiced in South-East Asia, with 240 million people which means about 40% of the population, mostly in Brunei, Indonesia and Malaysia. The most minorities are located in other South-East Asian countries. Most Muslims in South-East Asia belong to the *Sunnah Wal-jamaah* and in it, mazhab Imam Syafi'i on *fiqh*, or religious law. It is the official religion in Malaysia and Brunei while it is one of the six official religions in Indonesia.

Submitted by John Crawford³⁸, he said Islam came from Arabs through merchants. The evidence from China said Arabs and Persians had a business center in Canton since 300 AD. Arab Traders who went to China stopped in the South-East Asia port precisely in the Malacca Strait due to its strategic position, in trade routes. Then the Arab Traders lived a few months in South-East Asia and some settled and built the Arab settlement. These villages also became a place to trade. There were also Arab merchants who were married to local women and spreaded Islam. Because most traders used the sea lane as a means of transportation then in the waiting period the muson / season wind was used by Arab traders to develop Islam.

Just like the case in the vast majority of the region to where Islam spread, peace and willful conversion was significantly more important than victory and power in spreading the faith in South-East Asia. Everywhere in the islands of the region, exchanging contacts prepared the way for conversion³⁹. Muslim merchants and sailors introduced local resident with

³⁸ C.V.Avendonk. Encyclopedia of Islam. Leiden: Britll Ltd, 1934. page. 326

³⁹ *The Spread Of Islam To Southeast Asia* by history-world.org . <http://history-world.org/islam7.htm> accessed 11 March 2018

the thoughts and ritual of the new faith and impressed them the amount of the known world had just been converted. Muslim ships also brought Sufis to different parts of Southeast Asia, where they were bound to assume as essential a part in conversion as they had in India. The first territories to be won to Islam in the last decades of the thirteenth century were a few little port focuses on the northern coast of Sumatra. From these ports, the religion spreaded in the next hundreds of years over the Strait of Malacca to Malaya.

Lebba Pongisbane mentioned that the development of early Islamic historiography cannot be separated from the development of Islamic teachings and the Muslim community itself. The Qur'an and Hadiths have significant role in early Islamic historiography. The historical development that takes place in society always undergoes changes that will cause controversy, as well as the dynamics of Islam in other regions. Frameworks, connections, and global dynamics will shape or at least affect local dynamics and traditions in Indonesia. The formation of Islamic Scholar and scholarship tradition in Indonesia or South-East Asia as a whole is closely related to the dynamics of Islam in global and local level.

3.1.2. Islam Integrated with Culture

Islam is an inclusive religion, not exclusive. Islamic inclusiveness meant here is the teachings of Islam as a teaching that is universal and acceptable to all people who are sensible regardless of ethnic background, social status and various other worldly attributes⁴⁰. Islam is not a religion specially descended for Arabs only, for white people only, or descended for certain people only. However, Islam is revealed to the entire universe. As mentioned in the Qur'an:

⁴⁰ Pongisbane, Lebba. *Bahan Kuliah Islam dan Budaya Lokal*, Yogyakarta: UIN Sunan Kalijaga, 2012. Page. 65

بِالْبَيِّنَاتِ وَالزُّبُرِ ^{قُلْ} وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ
وَلَعَلَّهُمْ يَتَفَكَّرُونَ

“[We sent them] with clear proofs and written ordinances. And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought.”⁴¹

Islam gospel to South-East Asia is not apart from the obstacle that shows up. The biggest obstacle of spreading Islam is the barrier of culture. The culture of South-East Asian is very attached in their daily basis. It is hard for them to leave the culture of their parents and ancestors. For that, spreading of Islam needs a strategy to be accepted by the people. Religion (Islam) and culture have their own independence⁴², so to make Islam accepted is by Islamization of the culture itself. For example, when Sunan Kalijaga tried to spread Islamic teachings, he tried to do dakwah by integrating culture and Islam. He used javanese art which attracting people such as gamelan, wayang, and javanese song that tells story about Rasulullah⁴³. After the people was interested in Islam, they tried to integrate the value of Islam in people's daily basis and culture. By keeping positive thing of culture and dismissing negative value that contrary with religion, comes up an Islamic teachings with value of culture in South-East Asia.

Those method in integrating Islam and culture was continuous until this time. It shows that Islam was not an inflexible religion but flexible religion that can be integrated with the culture, as long it was not contrary with religion. As Kholil Nafis said that Muslim

⁴¹ An-Nahl : 44

⁴² *Ibid*, 5

⁴³ Kuntowidjoyo. “Islam dan Budaya Lokal” *Tarjih Muhammadiyah* (1996). Page

in South-East Asia can do approaches based on religion with cultural values. However their perception is moderate or what muslims say as *Islam Wasathiyy* or *Ummatan Washathiyyan* in order to build world civilization by means of religious understanding based on the values of Al-Qur'an and Hadith also to the cultural values that exist in our midst. He said in his statement that Islam in Indonesia and South-East Asia is based on culture. So that religious framework is perceived and enjoyed with the social culture around us. While in the Middle East, the culture is less visible than the textual. That fragile understanding creates a complex and many perceptions because it sometimes leads to violent explosions on religious understanding. *Syari'ah* or Islamic Law in South-East Asia match with what develops in society and culture without changing the essence of Islamic teachings itself.

3.1.3 Muslim Harmony based on Culture and Character

South-East Asian or Melayu people is famous with their kindness and hospitality. This character was emebdded in their culture even since Islam have not come yet, far away since the era of ancient kingdoms. The value of unity is very important in Melayu's culture. Those value were aligned with the value of Islamic teachings in keeping silaturahmi⁴⁴ between muslim, respecting guest, and helping each other. Those culture which integrated with Islam is easily witnessed in the daily basis of muslim such as recite Al-Qur'an together, tahlilan⁴⁵, and visiting relatives when Idul Fitri⁴⁶. Those values was related with the word of Rasulullah :

⁴⁴ Bond between friends or brothers

⁴⁵ Recitation of holy verses of the Qur'an to ask for mercy and forgiveness for the soul of the deceased

⁴⁶ Muslim holiday which falls on 1st Syawwal after completion of fasting for one month

From Abu Hurairah R.A. from Prophet Muhammad S.A.W., he said: *“Whoever releases a distress from a mukmin, surely Allah will release him a distress in the Day of Judgement. Whoever makes easy the affairs of others, surely Allah will facilitate him in the world and the Hereafter. Whoever closes the disgrace of a Muslim, surely Allah will cover his shame in the world and the Hereafter. God always helps His believers as long as His believers is helpful to his brother. Whoever takes a path to seek knowledge, surely Allah makes it easy for him the way to heaven. When gathering a people in one mosque to read the Qur'an in turn and study it, surely they will be covered with sakinah (serenity), covered by grace, and shaded by angels, and Allah calls their names in the presence of other creatures on His side. Whoever is slow in practice, then will not be accelerated rise of degree”*⁴⁷

The spirit of unity and harmony was embedded in mind of Melayu people. Afterwards, Islam came to complete that unity and harmony with the value of Islam and dismiss things that are not in accordance with religious norms. So it became a perfect harmony which is based with culture and character but integrated with Islamic value.

If we compare with Arab Region which is the main region of muslim, character of Melayu people is easier to integrate with the value of Islam. They were having same nation, religion and history, yet they still differ each other by the border of country. It is hard for them to unite in the name of Islam. It was caused by their original character and culture that happens before Islam comes to Arab. As Nourouzzaman Shiddiqi explained about characteristic of Arabs⁴⁸, they are so hard to be united. Also at that time the community's union was based only on blood relation (*'asyabiyah*), this caused a narrow chauvinist⁴⁹ attitude,

⁴⁷ Lafazh riwayat Muslim no. 2699

⁴⁸ Shiddiqi, Nourouzzaman. Pengantar Sejarah Islam, Yogyakarta: Nur Cahya, 1983.

⁴⁹ Teachings or understanding of the love of the country and the nation (patriotism) is excessive. This meaning is then extended to include extreme and unfounded fanaticism

which would not bow to the leadership of the person outside his tribe, even regarded the person as their enemy. Furthermore, their fondness for war is one of the factor of their diversity. They think the only way to survive is to defend themselves or attack another tribe. Those character was integrated in their mind and we can see those character nowadays between their conflict.

Melayu character is kinship, in the soul of Melayu society is intimacy of human relationship with other human being. Melayu people also have a high love and affection towards each other, for example the love of mother and father to his children or vice versa, affection brother to his brother, compassion of friends to friends and relatives and so forth. This nature is very positive to continue to be developed in the soul of the Melayu nation, especially in this era. Basically, Melayu people are gentle and peaceful, and have a high sense of humor. Melayu people can laugh in difficulty and suffering. In addition, Melayu people also have the patience and their patience as if there is no limit. It is these traits that then form the character of the Melayu people so that they live on the basis of kinship. Melayu people always prioritize kinship in all aspects of life, this is what makes unity of South-East Asia remains with harmony.

3.2. Multi-Track Diplomacy and Islamic Diplomacy Through AKSI

Asia in Building Harmony in South-East Asia

South-East Asia, as explained above, is a region besides Arab which had most muslim in the region. It is contain 11 countries which is separated by land border and the sea. Their culture and character have a lot of similiarity since most of its people came from on single nation; melayu. However, they separated by administrative border which we know as country. Especially the muslim as the majority in South-East Asia, they can create significant

of a group that is followed

Impact in peacebuilding started by Islamic Brotherhood. They have to build awareness that they were brothers even separated by country, and unite in the name of Islam as Islam teach its follower. Those things are necessary in Muslim Harmony in South-East Asia.

In order to build harmony, South-East Asia needs Islamic Diplomacy and Multi-Track Diplomacy to reach that aim. Multi-Track Diplomacy Track 7 explained that diplomacy can be done by religious leaders or religious community. It is considered as diplomacy through faith in action. So all the diplomatic act is the way of religious teachings. It is profoundly corelated with Islamic Diplomacy which explained that diplomacy should not focused in acquiring national interest but also increasing pacifism, morality and spirituality, also diplomatic act should refer to Al-Qur'an and Sunnah and shall invite to kindness and peace.

AKSI Asia as regional dakwah program in South-East Asia is suitable with the aim that addressed by South-East Asia. The points that explained by Islamic Diplomacy and Multi-Track Diplomacy in peacebuilding are provided. As explained before that AKSI Asia present as a scene where the muslim from different countries in South-East Asia gather. The intimacy inside the program builds harmony between muslim. This program, as a dakwah program, also invite to kindness, unity of muslim and brotherhood. It can take big part in building muslim harmony in South-East Asia.

3.2.2. Track 7 : Religion

3.2.2.1. Increasing Silaturahmi among Muslim

AKSI Asia is a Dakwah competition program participated by muslim from four countries; Indonesia, Malaysia, Brunei Darussalam and Singapore. Even though it was a competition, the participant and commentators from different countries were gathered in a dialogue within the program. Those dialogue builds intimacy between muslims from different countries. They might become opponent on the stage, but

outside the stage, they become friends.⁵⁰ This kind of vibe is builded by the management to increase silaturrahim.

3.2.2.2. Teaching Value of Islam about Peace

AKSI Asia, with dakwah as main purpose, is implying to deliver message about value of Islam. This message was widely delivered through broadcast of this program. So the audience can receive information and education by watching AKSI Asia, along with the entertainment.⁵¹ From the dakwah of the participant, there are a lot of lecture themes which are delivered in the contest. In addition to the lectures as main program, the conversation between comentator and juries was implying the same value; value of Islam and brotherhood. As mentioned that AKSI Asia is assisted by track 9 media, this program is broadcasted widely through television which makes this program become a real “dakwah” program. So the message were widely spread efficiently to the audience watching AKSI Asia. The high share of the program shows the effectiveness of this program and amount of audience who watch and hear the message delivered along Ramadhan.

3.2.2.3. Increase Cooperation between Countries in South-East

Asia

AKSI Asia, not only builds awareness about Islamic Brotherhood in South-East Asia but also gives impact in increasing cooperation between its participant countries. The cooperation is intended to achieve advantages of many party. There are several cooperation between countries that happens because of this program. It is also mutually sustainable with the main mission; increasing muslim harmony in South-East Asia.

⁵⁰ Interview with Didik Yulianto

⁵¹ Interview with Kholil Nafis

According to interview of some related parties of this program, those cooperation and collaboration were providing advantages. Even they were apart, they still contacting each other by social media.⁵² If someone comes to other country, their fellow participant will welcome the guest which they know from this program. they even have a joint work for Islamic event such as conferences, meetings and public lecture. Those events will eventually increase the quality of muslim and islamic brotherhood.

When the event is held, Indosiar as promotor of this program also makes some cooperation with the parties abroad. To held an audition in other country, they need some parties to help them. The producer of this program make contacts with several parties especially Islamic institutions in order to help them with the audition needs. In Malaysia, they make a cooperation with Jiehan⁵³ and Mu'iz⁵⁴. They cooperate in preparing the participant of audition. In Singapore they cooperate with Jami'ah Singapore in facilitating the place of audition. In Brunei they have a cooperation with University of Sultan Syarif Ali with the same purpose. They also have a cooperaton in bussiness side with Brunei Airlines in providing flight and Once World Hotel in providing room. In return, Indosiar will show a thank you note while broadcasting.

3.2.3. Track 9 : Media

3.2.3.1. Spreading Influence of AKSI Asia

Since AKSI Asia is broadcasted through television, the influence of this program was spreaded widely generally in South-East Asia, and especially in Indonesia. Furthermore, this program was designed as interesting as possible with the gimmick, jokes and showing interesting

⁵² Interview with Muhammad Nuzhan

⁵³ Jabatan Ihwal Agama Islam

⁵⁴ Majelis Ulama Islam Sabah

things from each countries which participate in it⁵⁵. Those strategy was successful according to the share that achieved by this program during broadcasted. It makes this program attract audience and easily consumed by the people. AKSI Asia has achieved a good popularity even since the previous season of AKSI, in Indonesia and widely in muslim countries of South-East Asia.

3.2.3.2. Spreading Message of Peace

As told before that AKSI Asia is a television dakwah program which is broadcasted along Ramadhan. The main aim of this program is dakwah, call the human about islamic teachings and unity. AKSI Asia came to spread the message of Islam through television especially in Indonesia as the basis broadcast. Furthermore, the audience from abroad can enjoy this program by internet streaming, so they can support the representative of their country. The strategy applied by Indosiar in achieving interest from audience was successful as we can see that AKSI Asia acquire 18% of the share. It means that 18% of Indonesian television watchers were watching AKSI Asia. It is also means that the message within the program was successfully spreaded widely in Indonesia.

Multi-Track Diplomacy Track 9 Media tells that peacemaking can be done through communications, media and information. This is the realm of the voice of people: how public opinion gets shaped and expressed⁵⁶. AKSI Asia as dakwah program either gave informations about islamic teachings or planned to make the participant, juries and commentators interact each other. This program showed the intimacy between them. It affected the muslim audience to get knowing about fellow muslim from other country. Having known more, the awareness

⁵⁵ Interview with Didik Yulianto

⁵⁶ Diamond, Louise & McDonald, John. Multi-Track Diplomacy: A System Approach to Peace, 1996

about islamic brotherhood will increase, as told by track 9 in how public opinion gets shaped. However, this program shaped public opinion in a good aim; to increase the brotherhood of muslim in order peacemaking in South-East Asia.

3.2.4. Islamic Diplomacy value in AKSI Asia

3.2.4.1 Enhancing Brotherhood and Decrease Conflict

As this program was broadcasted, the intimacy also affected its audience. Information and dialogue also build awareness about fellow muslim brother and recognized the culture which is not very different from one another. Furthermore, those kind of condition builded peace between people of the countries and reduced suspicion and conflict. In Islam, muslims should keep peace and relations or silaturrahim. As written in Al-Qur'an about relations between muslim :

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۖ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۖ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ٥٧ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

“And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah . And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly. The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.”⁵⁷

⁵⁷ Al-Hujurat : 9-10

The verse above explained that the situation is WAR (qitaalun), but its status is still your brother (ikhwah). Certainly for a lighter dispute situation than that, do not change his status as brother. When fellow Muslims clash, should the dispute be returned to the Qur'an and As-Sunnah. As the verse in Al-Qur'an explain :

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ
فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

“O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.”⁵⁸

If muslim are ready to restore disputes between their fellow beings to the Qur'an and As-Sunnah, then they must be ready to believe and accept with grace that those who are at odds with the are their brothers.

3.2.4.2. Improving Pacifism, Morality and Spirituality

In addition to achieving interest, as Bidabad explained, the purpose of islamic diplomacy is to increase pacifism, morality, and spirituality⁵⁹. To increase the quality of muslim in South-East Asia, the value of morality and spirituaity has to embedded in their mind. To keep the peace, pacifism is necessary to be lectured to the muslim. Those points are necessary things in order to keep muslim harmony in South-East Asia. As we expect that we can keep peaceful condition

⁵⁸ An-Nisa : 59

⁵⁹ Bidabad, Bijan, Diplomacy Principles: An Islamic Sufi Approach. Islamic Azad University Journal. 2003

in South-East Asia by increasing Islamic brotherhood of the people as foundation.

AKSI Asia in the program always tries to deliver the message of peace to the audience. As the program participated by different countries, the intimacy between them was showed during the program. It shaped public opinion of the audience and increase their awareness of brotherhood. This program also gives education to the audience as dakwah program which aims to increase the morality and spirituality of people.





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CHAPTER IV

CONCLUSION AND SUGGESTION

4.1. Conclusion

South-East Asia is a region between Asia and Australia continent which contain 11 countries. Despite the people were separated by country, in fact they have cultures and character that are not much different since the majority came from melayu nation. Furthermore, most of them are muslim, especially in Indonesia, Malaysia, Brunei Darussalam and Singapore. In order to build peace between them, the cooperation and awareness must be build among the country. If we observe there were a lot of potential to keep peace and build harmony in South-East Asia. Establishing relation in this region is so much easier than other region because of culture and religion they have. Muslim as the majority can take big part in building harmony and peace in South-East Asia.

As a Muslim, they have a teachings in Islam that calls for peace and unity between its follower. Islam gives explanation in how a relation between muslim should happen with a concept of Islamic Brotherhood or *Ukhuwwah Islamiyyah* that every muslim are brothers. Islam also a universal teachings that manage every aspect of muslim's life, in this study include the act of diplomacy in Islamic perspective. This concept called Islamic Diplomacy which gives different concept with mainstream diplomacy theory. Islamic diplomacy refer to Al-Qur'an and Sunnah of Prophet Muhammad. It gives a complete way to build peace in the world as Islam main aim; to bring peace in the universe. Muslim as the follower of Islamic teachings should act as agent of peace in their whole life.

In Multi-Track Diplomacy, there is a point that use religion as act of diplomacy. It is mentioned in track 7 which use the religious community in order to build relation and establish peace. The religious group looks to bring the moral laws and spiritual truths of God and the universe to the

practical establishment of peace on earth. Religious community of assorted influences believe that they normally have a place on the front in working for peace and justice, understanding and reconciliation, because, in their belief frameworks, these issues are at the core of mankind's spiritual development. They feel constrained by their faith to bring their consciences into service and activity for the advantage of all people.

Those points mentioned above were aligned with the point of islamic diplomacy. Mentioned that diplomacy through religion means building relation and peace by religious people. Peacemaking through faith means peacemaking with the way of religion and beliefs. The religion with complete way for peacemaking is Islam. In Al-Qur'an and Sunnah, there were explanation and teachings about how to solve conflict, establishing coordination and, of course, peacemaking. Islamic diplomacy with the aim of improving the moralities and spiritualities attempts to create relations with other countries, were aligned with track 7 which using religion as a way to diplomacy. If some actor used religion for diplomacy, so the values of its religion ought to be happen in the process of diplomacy.

The media to establish harmony in South-East Asia needs the concept that mentioned in Islamic Diplomacy and track 7. AKSI Asia present as media that provide the point in both concept. As a dakwah program that unite participant between countries, AKSI Asia not only present as audition program but delivering goodness and peace to its audience in the broadcast. Since it collect participant from different countries, it becomes a space and forum where muslim in South-East Asia gather and know each other, from the participant, commentators and other performer in this program. Furthermore, this relationship that built in this program was broeacasted widely and witnessed by the audience through television.

AKSI Asia delivers goodness and calls for peace, unity and islamic brotherhood for all muslim in South-East Asia. It is also giving education

to its audience as this program present as dakwah program. This program provide the points that aligned by the purpose of Islamic Diplomacy and Multi-Track Diplomacy. Make this program become the part of Track 7 in establishing peace and muslim harmony in South-East Asia. Furthermore, this program assisted broadcasted in television as track 9 media that assist track 7, which giving wider Impact.

Multi-Track Diplomacy and Islamic Diplomacy through AKSI Asia give several impact to South-East Asia, especially the muslim. This program build awareness between muslim about their fellow muslim brothers in other country because it is a space where muslim from different countries meets and get known each other. The impact become wider because this program broadcasted and let the people watch the intimacy between participant in this program. This program also establish cooperation between countries in bussiness, religion and educational aspects. Furthermore, this program increase pacifism, morality and spirituality of muslim in South-East Asia with the message of goodness and unity in this program, as the main purpose of AKSI Asia as dakwah program.

4.2. Suggestion

AKSI Asia was the only muslim dakwah television program in South-East Asia. This program can become a pioneer of muslim in South-East Asia in knowing each other and calls for unity. Furthermore, this program also deliver good message to the audiences. The next hope is AKSI Asia can become the main muslim program in South-East Asia with increasing popularity of this program. AKSI Asia in 2017 was only broadcasted in Indonesia. So foreign audiences have to watch it by internet streaming. For the next season it should boarden the broadcast to other country to increase its audience, so the Impact can be spread more widely.



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APPENDIX

Transkrip Wawancara Narasumber

Narasumber : Kholil Nafis, Ketua Komisi Dakwah MUI

Interviewer : Bagaskoro Muhammad Bayu Arto

Waktu : Kamis, 22 Februari 2018. Pukul 09.00

Tempat: Ruang Make Up Studio Indosiar

Q : Bisa disebutkan nama lengkap, pendidikan dan jabatan sekarang?

A : Nama saya Muhammad Kholil Nafis. Berasal dari Sampang Madura. Saya dari pesantren di Madura namanya Salafiyah dan juga Sidogiri. S1 di Jam'iyatul-Imam S2 di UIN Syarif Hidayatullah dan S3 di Malaya University. Sekarang Dosen Pascasarjana di UI dan UIN program Doktor. Di MUI sebagai ketua Komisi Dakwah.

Q : Apa Pendapat anda setelah menyaksikan AKSI Asia?

A : Pertama itu adalah sebuah proses mewarnai media Indonesia dengan acara-acara religi yang menghibur. Kedua acara itu sudah biasa bagi kami di pesantren menyaksikan teman-teman yang muhadhoroh. Yang ketiga ada ketersambungan, kita serumpun, baik secara budaya, bahkan sampai bentuk fisiknya pun kita tak jauh berbeda; serumpun melayu. Yang keempat, kita secara sosial dan politik sudah nyambung. Dengan masyarakat ekonomi ASEAN contohnya. Dengan AKSI itu membuat kita menjadi dekat dan membuat kita menjadi satu. Seakan-akan perbedaan negara itu hanya masalah administrasi, tapi rumpun dan budaya kita jadi satu. Dan itu kalau dilihat dari sisi diplomasi itu adalah diplomasi budaya. Sekaligus diplomasi sosialnya juga. Mendekatkan kita yang memang dekat dan sempat tersekat oleh pembagian negara jadi satu kembali. Dan itu diawali dengan AKSI yang pesertanya masih remaja untuk sepuluh tahun yang akan datang

menjadi harapan lebih membangun keakraban diantara kita.

Q : Menurut Anda sejauh mana acara ini bermanfaat bagi umat muslim di Asia Tenggara dan bagi negara?

A : Tentu bagi yang ikut serta dai merupakan bagian dari latihan mereka dan mengenal kita sebagai masyarakat yang serumpun. Bagi negara, ini bisa dijadikan sarana diplomasi. Bisa melakukan pendekatan-pendekatan yang berbasis religi tapi bernilai budaya. Sepertinya tidak serius tapi isinya cukup padat. Padat dari sisi membangun keakraban dan dari sisi membangun persepsi kesamaan sosial budaya, kemudian persepsi paham keagamaan. Jadi karena kita memiliki paham keagamaan yang moderat, MUI menyebutnya Islam Wasathy atau Ummatan Wasathiyah (umat yang tengah, moderat). Untuk membangun peradaban dunia dengan cara pemahaman keagamaan yang berbasis pada nilai-nilai Al-Qur'an dan Hadist juga kepada nilai budaya yang ada di tengah-tengah kita.

Q : Menurut anda apakah acara ini bisa menjadi pemersatu umat muslim di Asia Tenggara?

A : Kalau sebagai landasan awal untuk saling mengenal saya setuju. Kalau untuk menjadi pemersatu merupakan pandangan yang terlalu besar menurut saya. Tetapi itu adalah embrio untuk saling memahami. Untuk mempersatukan harus ditindaklanjuti oleh tingkatan tokoh. Untuk itu MUI mau bikin persatuan Da'i serumpun. Kalau AKSI itu adalah hiburan yang menyatukan persepsi kita serumpun.

Q : AKSI mendapatkan penghargaan sebagai Acara Syi'ar terbaik versi MUI dan KPI, menurut anda apa faktornya?

A : pertama yang dinilai itu adalah aspek edukasi. Jadi edukasinya sangat tepat sasaran kepada generasi penerus. Kedua Isinya tidak menyimpang dari ranah keagamaan tetapi tetap menghibur. Ketiga tentu ini menjadi pola dalam hiburan kita bahwa hiburan itu tidak harus menyimpang

dari ranah yang sifatnya kebutuhan kita, tidak harus menyimpang dari pakem kemasyarakatan. 3 faktor besar ini yang menjadi penilaian sehingga mendapatkan penghargaan acara syi'ar terbaik. Syi'ar itu kan pemberian pemahaman dan pengertian. Dan itu benar-benar dengan cara adanya anak muda yang terlibat itu kan ada keluarga dan teman-temannya yang ingin menonton. Sehingga multiple effectnya sangat besar meskipun ini hanya pada tingkatan remaja yang terlibat dalam proses ini.

Q : Apakah dari MUI mendukung acara ini agar tetap berlanjut?

A : kita mendukung bahkan perlu dikembangkan lagi dan inovasi. Umpamanya sekarang muncul Stand Up Comedy. Bagaimana Stand Up Comedy itu bisa menghibur sekaligus mendidik karena materi-materinya lebih mendalam. Nah bisa gak kalau dalam agama itu diganti ceramah. Misalnya open mic muhadhoroh. Seperti itu kan bisa dibuka di acara-acara TV sehingga ada dari aspek keagamaan yang menghibur juga sekaligus memberikan edukasi kepada masyarakat. Kritik-kritiknya pun berdasarkan niali-nilai keagamaan. Sebagaimana kita paham di Indonesia dan masyarakat serumpun di Asia Tenggara ini, budayanya berbasis agama. Makanya agama coba didialogkan dengan bahasa kita dan seni kita.

Q : Apakah menurut anda acara ini memberikan dampak positif bagi masyarakat, umat muslim di Asia Tenggara dan Negara? Dampak positif seperti apa?

A : AKSI mendapatkan penghargaan karena memiliki dampak positif. Dampak positif yang paling berpengaruh adalah bagi para Da'i dan orang-orang calon Da'i. Dia menjadi acuan pertama memotivasi diri dan percaya diri. Bahwa mereka tak lagi hanya dalam satu negara melainkan sudah lintas negara. Begitu juga bagi anak-anak yang seangkatan itu akan memotivasi. Yang kedua melihat agama menjadi solusi, bukan ancaman. Umpamanya dengan isu ISIS, kemudian isu Islam Radikal, itu bisa ditangkal dengan mendidik anak-anak kita memahami tentang konteks negara dan hubungan

antar-negara. Juga bahwa hidup kita tidak cukup hanya pada tekstual tetapi juga kontekstual. Itu pasti memberikan dampak dengan sangat baik. Yang ketiga memberi kesadaran kepada pemangku kebijakan bahwa diplomasi publik, internasional maupun regional, bahwa nilai-nilai budaya itu lebih bisa menyentuh untuk membangun persatuan.

Q : Bagaimana pendapat anda jika saya katakan bahwa muslim itu sebaga fondasi utama bagi keharmonisan dan kedamaian di Asia Tenggara?

A : karena Islam di Indonesia itu berbasiskan budaya. Sehingga kerangka keagamaan itu dirasakan dan dinikmati dengan sosial budaya disekitar kita. Sementara di timur tengah itu budayanya tak begitu muncul dibanding pada tekstualnya. Makanya pemahaman yang ringkih itu memunculkan persepsi yang rumit dan tak sedikit karena terkadang menimbulkan ledakan-ledakan kekerasan pada paham keagamaan. Yang kedua memang budaya kita berbeda. Orang melayu itu lebih santun dalam bertutur kata dan lebih banyak mengalah untuk kedamaian. Berbeda dengan karakter arab yang memang lebih senang bertarung, berkelahi, bahkan dari zaman sebelum Rasulullah dan setelah Rasulullah. Jadi sosial budaya yang berbeda. Seperti di Afghanistan, satu negara hanya 7 suku dan satu agama. Tapi perang terus disana. Oleh karena itu berkenaan dengan Indonesia, disamping memang sosial budaya dan karakter berbeda, juga pemahaman keagamaan yang berbasis pada kultur. Aqidah kita ngikutin tapi kalau syariah kita sesuaikan dengan apa yang berkembang di masyarakat dan budaya tanpa merubah esensi dari ajaran Islam itu sendiri.

Transkrip Wawancara Narasumber

Narasumber : Mamah Dedeh, Juri AKSI Asia 2017

Interviewer : Bagaskoro Muhammad Bayu Arto

Waktu : Kamis, 22 Februari 2018. Pukul 07.00.

Tempat: Ruang Istirahat Indosiar

Q : Bisa diceritakan awalnya jadi juri AKSI Asia ini?

A : Kalau Saya terus terang yang nama awal mulanya ya ngalir aja, dari awal saya jadi juri aksi lokal kita. Kemudian, Bulan puasa kemaren kebetulan acaranya berubah jadi aksi asia, ya otomatis saja itu jadi awal permulaan. Spontanitas saja.

Q : Kemudian bagaimana pendapat Mamah tentang acara AKSI Asia?

A : Kalau saya sih melihat itu bagus, karena kekeluargaan kita sebagai orang melayu ini jadi menyatu satu dengan yang lain kita mesti nyampur sama malay, brunei. Yang tadinya tidak kenal jadi kenal. Budaya yang dulu tidak tahu jadi tahu. Minimal kan itu menambah wawasan kita.

Q : Bagaimana hubungan mamah dengan juri atau komentator dari negara lain?

A : Kalau saya sih baik-baik saja, saya anggap mereka keluarga saya, anak-anak saya, karena mereka seumuran dengan anak-anak saya. Hubungan kita baik, alhamdulillah tidak ada masalah.

Q : Apakah menurut mamah acara AKSI Asia ini menambah citra baik muslim di negara-negara peserta?

A : Kalau untuk citra baik itu wallahu 'alam tapi yg jelas ukhuwah islamiyah kita semakin luas, saya sendiri tidak keluar ke negara mereka, jadi saya tidak tahu dampaknya, yang pasti ukhuwah kita semakin erat, teman-teman kita semakin banyak.

Q : Menurut mamah seberapa jauh dampak AKSI Asia ini dalam kerukunan umat muslim di asia tenggara?

A : Kalau untuk jangsan Asia Tenggara saya kurang tahu, tapi yang jelas antar sesama juri kita saling bersatu, saling ngasih kado, ngasih makanan dari daerah masing-masing, minimal kita udah tau ciri khas, batiknya ini, saling nambah buku. Itu menambah keakraban kita Untuk jangkauan lebih luasnya terus terang saya tidak tahu.

Q : Menurut mamah acara aksi asia ini memberikan dampak yg besar tidak untuk awal mula membangun awal dari ukhuwah islamiyah?

A : Insya Allah, mudah-mudahan asshodiqo baik baik, kita dengan anak peserta tentu hubungan bukan pada cara itu saja, setelah acara tentu ada kelanjutannya. Itulah yang membuat kita semakin baik

Q : Bagaimana pandangan mama terhadap misalkan juri, peserta, komentator tentang warga muslim dari negara lain yg dateng kesini ini sebelum dan sesudah bergaul langsung dengan juri peserta, komentator dari negara lain?

A : Kalau saya banyak berteman dengan orang banyak, saya sebagai guru ngaji juga memiliki teman-teman dimana saja, sudah tidak kaget, semacam umroh, banyak teman, banyak saudara kekeluargaan kita semakin banyak, karena semua umat islam itu sama.

Transkrip Wawancara Narasumber

Narasumber : Nuzhan, Juri AKSI Asia 2017

Interviewer : Bagaskoro Muhammad Bayu Arto

Waktu : Kamis, 14 Februari 2018. Pukul 11.00

Tempat: Via Telepon

Q : Bisa disebutkan nama lengkap dan kegiatan sekarang?

A : Nama saya Muhammad Nuzhan bin Abdul Halim, Saya bertugas di Masjid Jamiyah Ar-Robitah, sebagai CEO Chief of Department di bagian dakwah. Di masjid Singapura ini sangatlah aktif jadi program dakwahnya itu hampir setiap harilah ada acara selain dari kuliah dan sarasehan, tugasnya itu semacam mengurus waktu imam, pembayaran mereka, training bagi mereka, mengurus bagian dakwah khotib, acara-acara besar, kursus-kursus, kursus disini bukan kursus ritual semata tetapi, kursus rumah tangga, perawatan, membina community, dan sedikit banyak latar belakang tugas. Kemudian saya merangkap juga sebagai secretary ulama Singapura di PERDAS , saya juga sebagai konseler pusat pemeliharaan agama, di Singapura ini mereka yang mengikuti jama'ah islamiyah, Kami ada buat program untuk mereka bekerja sama dengan Menteri Bagian Dalam Negara, kami menasehati mereka membetulkan ideologi-ideologi mereka, memberikan sokongan, seperti orang-orang teroris dan juga bagi mereka yang memiliki ideologi radikalisme, jika baru ada bintik-bintik langsung dinasehati, bukan seperti Indonesia baru dipenjara jika sudah terbukti, jadi tugas yang lainnya sebagai murobbii, menikahkan orang-orang. Hanya 25 pejabat di Singapura yang boleh menikahkan. Pendidikannya di industri Al-Azhar dan

Q : Kemudian bisa diceritakan awal mulanya antum menjadi bagian dari Aksi Asia ini?

A : Awal mulanya saya aktif memberikan sarahan-sarahan di Singapura, Saya juga pernah diundang sebagai juri di acara Malaysia nama programnya

Da'i Nusantara, itupun bagus untuk rujukan kamu karna Da'i Nusantara maknanya seperti aksi asia, usaha menggabungkan negara-negara lain. Saya dipanggil sebagai juri ke Malaysia untuk mendapatkan perspektif yang berbeda. Penglibatan da'i-da'i itu hanyalah Malaysia. Indonesia tak ada, Singapura tak ada. Cuma perspektif juri-juri nusantara saja yang mereka inginkan. Hanya kadang-kadang saja da'i diundang. Saya juga aktif di radio-radio untuk memberikan ulasan-ulasan, maka dari itu saya didatangi seorang yang aktif di Indosiar untuk mewakili negara Singapura menjadi juri. Mereka inginkan seseorang yang sudah biasa menjadi juri, mempunyai latar belakang agama dan latar belakang yang hubungannya formal. Kalau ustadz kan diakui oleh majelis islam dan satuan ulama di Singapura. Seperti itulah yang diakui oleh negara dan institusi di Singapura. Jadi saya didatangi oleh orang yang aktif bekerja sama dengan indosiar untuk menjadi juri, pada saat itu belum populer aksi asia di Singapura, karena channelnya belum jelas di singapura sehingga saya cari di internet di youtube baru jumpa. Pada waktu itu belum aksi asia, masih aksi Indonesia. Saya memahami gambaran itu bahwa nanti ada wakil dari Singapura dan saya sudah biasa menjadi juri untuk program reality dakwah di Malaysia. Kalau di Singapura sarahan-sarahan kecil. Singapura ini tidak ada channel dakwah, bagi agama apapun tidak bisa. Maka untuk mendapatkan orang yang sudah terbiasa keluar di kaca tv tidak mudah. Karena saya sudah keluar di kaca tv Singapura dan Malaysia. Jadi kemungkinan dari sudut itu mereka memilih saya.

UNIVERSITAS DARUSSALAM GONTOR

Q : Bagaimana hubungan antum dengan juri dan komentator yang berasal dari Malaysia, Indonesia, Brunei, apakah dengan ini membangun situasi harmaonis antum dengan juri lain?

A : Kami berhubungan sampai saat ini lewat whatsapp, facebook dan instagram. Cuma kami sudah sering dengar dari Indonesia yaitu ust. Muhlis, sudah dengar namanya, pusat studynya, biasa kami jemput di Singapura, Ust Zamri dari Malaysia dan brunei juga sudah dengar namanya. Sekedar

dengar dan informasi melibatkan mereka. Dengan adanya aksi asia ini lebih mengenali perbincangan keagamaan negara masing-masing. Bukan hanya cara menilai program aksi saja, tapi perbincangan melibatkan bagaimana kehidupan keagamaan dair negara masing-masing dari sudut pandang juri-juri. Misalkan ada 1 orang dalam pertandingan berbicara tentang israel palestina jihad. Kalo di singapura tidak bisa begini karena mencetuskan sesuatu yg tidak tepat. Kami sempat berbincang, di Indonesia begini, Malaysia boleh seperti ini, jadi disitu ada perbincangan sosio agama di negara masing-masing dari sudut pandang para juri.

Q : Bagaimana pandangan antum mengenai peserta, juri, umat muslim dari negara lain, apakah dengan acara ini memperluas pandangan antum mengenai mulsim dari negara lain?

A : Daripada sudut itu saya baik di fb, instagram saya diikuti ole orang malay indo, bahkan saya jalan di indo ada yg sempet sampai kenal saya, dari pondok juga ada yg mau mengundang untuk memberi ceramah. Suatu expose kita sebagai juri dapat menyebarkan influence ke nusantara. Kalau dari sudut peserta, mereka dapat belajar kehidupan satu sama lain, yg paling bagus adalah suatu perbedaan metode dakwah, bahasa-bahasa, ada identitas negara masing masing karena ada kelainan yang dapat dipelajari. Dari sudut komentator mendapat gambaran yangg lebih luas. Landscape dakwah di singapura kan berbeda, kami dapat melihat suatu benda yangg berbeda bagaimana dakwai boleh menjadi menarik dari sudut indonesia, bukan karena tak tau tapi tak ada peluang, jadi kami membuat dengan online dengan berbagai macam dakwah dan kami belajar suatu landscape dakwah yangg berbeda. Dengan sokongan yangg diberikan, sponsor, perlibatan menteri agama secara tidak langsung memberikan kami sebagai juri dari berbagai negara suatu kelaian lnadscape dakwah.

Q : Apakah menurut anda acara ini meningkatkan silaturahmi dan persatuan umat muslim di asia tenggara?

A : Saya setuju bahwa ini menjadi medium wasilah yang dapat menghasilkan suatu perkara yang dapat dimanfaatkan oleh para negara. Bukan hanya semata silaturahmi tetapi sebagai anjakan para negara untuk menghasilkan perkara yang lebih dinamis misalkan best practices masjid disini, tapi saya melihat berpotensi menganjakan sesuatu yang lebih bermanfaat oleh setiap negara, kalau sudut silaturahmi sudah tentu, pak didik bukan hanya suatu program tapi juga melatih. Bukan sebatas di depan tv tapi dilatih oleh pak didik sebagai da'i untuk diberikan suntikan yg tidak biasa. Bagaimana depan kamera, depan audience, gaya bahasa, ini kan ada komunikasi. Alangkah indahny jika tim creativity datang ke singapura, malaysia untuk memberikan anjangannya atau anak peserta memberikan presentasi landscape dakwah mereka jadi lebih rancak, jadi tv bisa hiburan santai dibalik itu mereka mempelajari sesuatu yang lebih contohnya segmen outdoor jadi saya lihat ada potensi yang lebih baik untuk diteruskan karena ini silaturahmi yang dapat membawa negara lebih akrab.

Transkrip Wawancara Narasumber

Narasumber : Didik Yulianto, Produser AKSI Asia 2017

Interviewer : Bagaskoro Muhammad Bayu Arto

Waktu : Kamis, 22 Februari 2018. Pukul 09.00

Tempat: Indosiar

Q : Sebelumnya bisa disebutkan nama lengkap, latar belakang pendidikan dan jabatan?

A : Nama saya Didik Yulianto asal Pare, Kediri. Dalam Aksi Asia 2017 ini secara struktural saya produser juga trainer dari para peserta. S1 saya di Universitas Merdeka Malang jurusan Hukum Perdata juga Fakultas Bahasa dan Seni di IKIP Malang. Kemudian sedang mengambil S2 di Universitas Mercu Buana jurusan Ilmu Komunikasi media dan bisnis.

Q : Bagaimana ide awal sehingga muncul acara AKSI Asia?

A : Kalau kita flashback AKSI sudah ada sebelumnya. Jadi tahun 2013 kita memulai dengan AKSI yang diikuti oleh peserta dari Indonesia. Awalnya kita melakukan audisi di pesantren-pesantren dan lembaga pendidikan Islam di Jawa. Kemudian acara ini berlanjut di 2014 dengan scoup yang lebih luas, sudah nasional sampai Aceh paling barat kemudian Papua paling timur. Kemudian karena dinilai bagus di tahun 2015 dan 2016 acara ini dilanjutkan lagi. Kemudian dari hasil-hasil yang dicapai di tahun-tahun sebelumnya, munculah ide untuk dibuat lingkup lebih luas lagi, internasional, dalam hal ini Asia Tenggara. Kemudian dari situ teretus ide membuat program untuk Ramadhan yang dinamakan Akademi Sahur Indosiar Asia. Jadi lingkupnya Asia yang meliputi negara-negara selain Indonesia yaitu Brunei Darussalam, Malaysia dan Singapura.

Q : Apa yang mendasari anda mengikutsertakan peserta dari negara Brunei, Malaysia dan Singapura?

A : Kalau berbicara tentang public speaking kita harus memperhatikan bahasa dan budaya. AKSI ini kan sebetulnya sebuah lomba public speaking atau muhadhoroh yaitu melombakan dakwah. Untuk itu lompatan pertama setelah AKSI lokal atau nasional adalah negara Asia. Pemilihan dari ketiga negara tersebut kita adalah serumpun. Notabene kita sama-sama berbahasa melayu. Sehingga penonton di Indonesia itu akan bisa paham dengan apa yang disampaikan. Karena masyarakat Indonesia tidak semuanya menguasai bahasa inggris ataupun arab. Untuk itu kita pilih negara-negara serumpun yang bahasanya sama.

Q : Bagaimana strategi agar acara ini bisa menarik perhatian publik dan dapat disukai?

A : Sebelum memulai sebuah acara, kita brainstorming dulu. Kita mapping kira-kira kekuatannya apa. Dari situ kita kembangkan ide-ide yang muncul dan kita rangkum. Kita juga harus tau budaya, tentunya yang pertama kita harus mengetahui apa sih yang disukai penonton Indonesia itu. Saya garis bawahi karena acara ini disiarkan di Indonesia karena itu kita juga berharap ratingnya juga tinggi. Untuk itu pertama kita perhatikan masyarakat Indonesia itu suka sesuatu yang khas dari negara lain yang masuk kesini. Kita contoh orang-orang Indonesia suka menirukan bahasa-bahasa Malaysia contohnya Upin Ipin. Jadi kita minta peserta dari negara lain memunculkan kekhasannya berupa gaya berbicara, gaya bahasa ataupun logat. Itu adalah salah satu yang dikembangkan agar acara ini menarik. Selain itu kita pahami juga bahwa cara dakwah untuk masing-masing negara berbeda. Contohnya di Brunei, di Brunei itu sangat disiplin, dia tidak banyak bergerak, tidak banyak intonasi yang menarik. Intinya dia hanya menyampaikan tanpa adanya body language dan lain-lain. Kemudian Malaysia lebih cair lagi dari Brunei dengan gaya yang lebih cair, lebih

ringan, tidak sedisiplin Brunei. Kemudian ke Singapura lebih cair lagi. Ke Indonesia lebih cair lagi. Orang Indonesia itu menyukai gaya dakwah yang tidak hanya memberikan tausiyah tapi juga ada unsur entertainnya. Selain itu dalam komunikasi massa, selain memberikan pengetahuan kita juga memberikan hiburan. Untuk itu ketika peserta datang kesini kita berikan pembelajaran cara berdakwah di Indonesia. Hendaknya pasti anda berharap bahwa ketika ceramah anda ditonton oleh orang. Ini sangat penting bagi kami juga karena keberhasilan sebuah tayangan televisi diukur dengan share yaitu perolehan penonton pada saat ditayangkan. Itu kami ajarkan semua seperti public speaking, mind mapping, story telling, kemudian yang utama adalah “smart dakwah television style”. Ini yang tidak mudah karena mengaplikasikan cara orang berbicara di depan televisi, di depan orang banyak dan ceramah di tempat umum itu sangat jauh berbeda.

Q : Apakah acara ini menarik pemirsa dari negara lain? Bagaimana tanggapan mereka?

A : Sepertinya iya. Saya perhatikan mereka banyak yang menonton melalui streaming. Selain mengadakan acara dakwah kita juga melakukan support promosi untuk personil peserta dan juga acara ini. Saya lihat beberapa contohnya dari akun sosial media yang tadinya dia itu followernya hanya 100 atau 200 begitu mengikuti AKSI Asia follower dari negaranya bertambah. Juga yang menarik ternyata da'i-da'i jebolan AKSI ini mendapatkan banyak undangan untuk berceramah di negaranya. Contohnya Rossi yang dulunya merupakan manager teknik di sebuah perusahaan. Ketika selesai AKSI dia mengundurkan diri kemudian setiap hari kegiatannya adalah ceramah. Peserta dari Brunei juga ketika selesai di AKSI Asia dan pulang mereka dipanggil untuk menghadap Sultannya dan diberikan penghargaan. Artinya acara ini mendapatkan perhatian dan dilihat oleh negara-negara lain.

Q : Bagaimana acara ini membangun hubungan baik antara peserta, juri, komentator dan pengisi acara lainnya?

A : Dalam lingkungan itu kita ciptakan kebersamaan. Saya tekankan saat latihan kepada para peserta bahwa disaat belajar kalian adalah teman. Tapi ketika naik panggung mereka harus berkompetisi secara keras. Bahkan mereka saling membantu dalam hal membuat materi, setelah materi pun kita teliti lagi layak untuk dibawakan atau tidak. Kemudian hubungan baik juga saling berkunjung. Yang dari Singapura berkunjung ke Indonesia. Kemudian ketika salah satu pengisi acara berkunjung ke Singapura, waktu itu Irfan Hakim, mereka disambut seperti keluarga sendiri. Itu salah satu yang bisa membangun kekeluargaan dan kerukunan. Selain itu juga tentunya setelah mengenal bisa meminimalisir rasa curiga. Ada kata tak kenal maka tak sayang. Dengan pertemuan ini, dengan AKSI mungkin saat ini masih kecil perannya. Tapi kedepannya diharapkan bisa besar dan ikut menciptakan kerukunan antar-bangsa yang dimulai dengan kerukunan umat Islam antara negara-negara peserta itu. Harapannya demikian dan Alhamdulillah sampai saat ini masih ada grup WA dimana mereka saling bertukar informasi dan berbicara layaknya teman dan keluarga. Kedepannya mungkin akan ada reuni akbar alumni AKSI. Kalau dilihat sekarang mungkin masih kecil perannya tapi jika yang kecil ini terus dilakukan maka akan menjadi besar perannya.

Q : Dari pihak Indosiar sendiri kerjasama apa yang bisa dilakukan dengan pihak dari negara lain?

A : Sebetulnya banyak sekali. AKSI ini sudah melakukan kerjasama dengan beberapa lembaga-lembaga agama Islam di negara-negara peserta. Contohnya dengan Malaysia. Kami bekerjasama untuk audisi dengan Jeihan dan Mu'iz. Jeihan itu Jabatan Ihwal Agama Islam dan Mu'iz itu Majelis Ulama Islam Sabah. Kita bekerjasama untuk ikut menyiapkan peserta-peserta yang bisa ikut audisi ketika kita datang kesana. Kemudian di Singapura

kita bekerja sama dengan Jami'ah Singapura dimana di dua tempat ini kita dipinjami tempat, difasilitasi dan lain-lain. Kemudian di Brunei kita juga bekerja sama dengan Universiti Sultan Syarif Ali. Kemudian selain bekerja sama dengan lembaga-lembaga agama, kami juga bekerja sama dalam hal bisnis. Jadi kita bisa barter contohnya dengan Maskapai Brunei Airways. Tiket kita kesana dan tiket peserta itu di support oleh Brunei Air kemudian barter. Nanti saat ditayangkan ada credit title, ucapan terima kasih dan lain-lain kepada penerbangan itu. Kemudian juga hotel di Brunei kita bekerja sama dengan One World Hotel di Bandar Sri Begawan, kita di support dalam hal akomodasi. Jadi selain bekerja sama dengan lembaga-lembaga agama kita juga bekerja sama dengan lembaga-lembaga swasta.

Q : Adakah peran pemerintah dalam mendukung acara ini? Peran seperti apa?

A : tentunya ada ya. Pemerintah ini kan sebagai regulator. Pemerintah mengatur dan mengawasi. Dalam hal ini tentunya dalam hal pengawasan. Pemerintah dan lembaga keagamaan di Indonesia memberikan perhatian. Terbukti saat AKSI Asia ini mendapatkan Award yaitu acara Syi'ar terbaik Ramadhan versi KPI dan MUI. KPI adalah yang bertugas dalam mengatur dan mengawasi tayangan televisi di Indonesia. Disitulah perannya Ulama dan Umaro dalam melihat acara AKSI ini.

Q : Apakah target yang diinginkan Indosiar tercapai?

A : target dalam hal ini pasti share. Sharenya kami targetkan 15. Kemudian ketika final kemarin kita bisa sampai 18. Itu dari segi bisnis karena pemasaran untuk pemasangan iklan itu memasangnya berdasarkan share yang tinggi. Kalau sharenya tinggi artinya penontonnya banyak dan disitulah pemasang iklan menentukan pilihannya untuk memasang iklan. Selain bisnis juga citra. Membuat citra baik karena terbukti telah mendapatkan perhatian dan penghargaan.

Q : Apakah hasil AKSI Asia tahun ini akan mendorong terproduksinya program ini di tahun kedepannya?

A : Sepertinya iya karena kalau kita flashback dari tahun 2013 saat sharenya tinggi maka dilanjutkan di tahun berikutnya. Biasanya kalau suatu acara sharenya 2 digit maka acara tersebut akan dilanjutkan kecuali kalau ada pemikiran lain. Bisa saya perkirakan kalau acara ini akan dilanjutkan dan perolehan hasil dari sebelumnya sangat berpengaruh.



Transkrip Wawancara Narasumber

Narasumber : Zulaikha, Finalis AKSI Asia 2017 asal Brunei Darussalam

Interviewer : Bagaskoro Muhammad Bayu Arto

Waktu : Kamis, 22 Februari 2018. Pukul 08.00

Tempat: Via Telefon

Q : Boleh disebutkan nama lengkap, negara asal, latar belakang pendidikan, kegiatan sekarang?

A : Nama lengkap Siti Zulaikha binti Posha, berasal dari negara bruneidarussalam menuntuu ilmu di university islam sultan syarif al'i. dalam jurusan syari'ah dan undang-undang, kegiatan searang saya bergiat aktif di masjid sultan syarif al'i di kampung saya, sebagai pengendali aktivitas masjid hampir setiap minggu, contohnya camping, qiyamul lail, ceramah, dan forum. Kalau di university saya menjadi penolong ketua bag unit dakwah dan tarbiyah di dalam persatuan tarbiyah dan syari'ah Semester 11

Q : Bisa diceritakan awal mulanya mengikuti acara aksi asia ini?

A : Awal mulanya, ketika iklan poster viral di brunei, saya memang melihat program ini merupakan suatu program yang menarik dan bermanfaat, macam peluang dakwah dan peluang untuk mengasah kebolehan dalam bercakap umum ,berucap juga tapi masalahnya pada masa itu saya kurang confidence untuk mengikuti, tidak apalah biar orang lain saja yang ikut. Tapi rasa mau ikut tapi tak berani. Pada masa audisi itu diadakan, pencerah saya di misa sangat memberi saya dorongan untuk mengikuti audisi, Alhamdulillah audisi yang menjabar, rupanya ada soal jawab dari hakim sendiri (Pak Didik). Alhamdulillah dapat dan baru dapat keberanian dan keyakinan untuk mengikuti aksi aisa dan dapat pelatihan sedikit dari Ustadz di Brunei.

Q : Kalau boleh tau jurinya berasal dari negara mana saja saat audisi?

A : Jurinya ada dari Brunei 2 orang, Ust. Khoirul Nazim dan Ust Hisyam, selebihnya dari penganjur Aksi Asia, Pak Didik dan satunya.

Q : Bagaimana hubungan antum dengan peserta dari negara lain, apakah dengan mengikuti acara Aksi Asia ini menimbulkan situasi yang hangat, harmonis dengan peserta dari negara lain?

A : Bagi saya hubungan kami harmonis saja, tapi ada rasa persaingan lah dengan negara lain, terutamanya Malaysia dan Indonesia. Sebab mereka itu berpengalaman dalam acara tv dan juga memberi ceramah, kalau dibanding dengan Brunei pesertanya rata-rata masih belajar dan belum ada pengalaman memberikan ceramah umum. Sebab kalau di Brunei, ceramah itu ada tauliyah, semacam sertifikat kelayakan untuk berceramah agama.

Q : Bagaimana dengan kehidupan sehari-hari di asrama dengan peserta dari negara lain, apakah dengan acara ini menimbulkan rasa kekeluargaan?

A : Bagi saya seminggu berada di Pesantren Al-Aksi bersama Pak Didik dan pendamping kami bagi saya itu sebuah keluarga baru. Dengan orang-orang yang berlatar belakang berbeda tapi pertemuan kami itu adalah pertemuan yang spesial, bukan sekedar bertanding atau acara tv tapi macam camping lah, macam menimbulkan ukhuwwah tuh yang sebenar-benarnya. Sebabnya sesama kami yang bertanding, mereka tuh saling mengajar, memberi ide, kadang-kadang kami tidak ada ide untuk tajuk apa tapi tidak takut dan tidak sombong.

Q : Menurut anda apakah acara aksi asia menambah citra baik pandangan muslim di nnegara peserta Aksi Asia? Apakah acara ini meningkatkan sillaturahim bagi umat muslim di asia tenggara ini?

A : Bagi saya aksi asia ini berjaya mengadakan satu acara yang orang

dapat mengetahui keadaan Islam di negara Malaysia, Indonesia, Singapura. Pertemuan yang menghasilkan ukhuwwah boleh memberikan pengetahuan tentang keadaan masing masing, sebenarnya kan ada istilah tak kenal maka tak cinta semacam masa mengenali sesama itu menjadikan kami suka dengan negeri masing-masing, rupanya Malaysia not bad, Singapura tak sombong, Indonesia mesra. Bagi saya mengeratkan sillaturahmi.

