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DISCOURSE ANALYSIS OF BUYA ARRAZY HASYIM AGAINST ARMED CONFLICT AND HUMAN RIGHTS VIOLATIONS IN PALESTINE IN DEDY CORBUZER'S YOUTUBE PODCAST SHOW

UDI MULYADI¹ & INDRA MARTIAN PERMANA^{1*}

^{1*} Universitas Ibn Khaldun, Jl. Sholeh Iskandar, Kedung Badak, Tanah Sereal, Kota Bogor, Jawa Barat 16162, INDONESIA. E-Mail: udimulyadi@uika-bogor.ac.id; indramartian@uika-bogor.ac.id

Corresponding Author: indramartian@uika-bogor.ac.id

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Abstract: As a leading digital content platform, YouTube is an important home to a wide variety of stories, including stories about the Palestinian conflict and human rights abuses. Through the YouTube channel Deddy Corbuzier, by presenting Indonesia cleric Buya Arrazy Hasyim who expressed his views on the situation with content such as "There is an invisible mastermind behind the Palestinian genocide." This research uses a discourse analysis approach aimed at investigating the narratives, arguments, and rhetoric used by Buya Arrazy Hasyim and understanding how he positions himself and his views in the context of the Palestinian conflict. The method used is a qualitative approach with critical discourse analysis techniques of the Teun A. Van Dijk model. Data was collected from the transcription of Buya Arrazy Hasyim's conversation in a podcast show lasting 1 hour, 6 minutes and 53 seconds uploaded on the YouTube channel on November 7, 2023, the discovery of the coding in the podcast video, that there are ideological differences between Hamas and Fatah created significant tensions and triggered prolonged internal conflicts. Hamas, which is affiliated with Islamist movements, has a tougher political approach to Israel and often uses violent tactics in its struggle. On the other hand, Fatah, led by the Palestinian Authority in the West Bank, is inclined more towards diplomacy and negotiations to reach a peace solution with Israel.

Keywords: Discourse, Analysis, Podcast, Broadcasts, Genocide.

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INTRODUCTION

Youtube is one of the intermediary media or a medium of information or message sources (*a source*) and the existence of a receiver of messages or information (*a receiver*). With the existence of information presentation media spread more widely and will invite many reactions that can be used as material for understanding and even science which is a reference for life in accordance with the concept of the teachings offered, in this case *the Islamic worldview* is the main foundation in this research. Such as newspapers, online articles, movies, television, and others color the realm of receiver cognition *to* intelligently respond to what it receives. Today the world is enlivened by the presence of new media.

The term new media has emerged and caused debate among scientists. The initial impression that emerged from the concept of new media is often interpreted simply as interactive media that uses basic computer devices. The definition of new media further provides a wider scope as revealed by Croteau that new media that emerges due to technological innovations in the field of media include cable television, *satellites*, *fiber optic* technology and computers. With technology like this, users can interactively make choices and provide various media product responses.

Ward grouped new media in detail through new media that are related to news and that do not look very varied far beyond traditional media groups. Meanwhile, McQuail made a new media grouping into four categories. *First*, interpersonal communication media consisting of telephones, mobile phones, and e-mails. *Second*, interactive play media such as computers, *video games*, and games on the internet. *Third*, information search media in the form of portals/search engines. *Fourth*, the media of collective participation, such as the use of the internet to share and exchange information, opinions, experiences and establish through computers where its use is not solely for tools but can also cause affection and emotions.

But unfortunately not all new media have succeeded in conveying information that follows the code of ethics or ethics in broadcasting as the Law of the Republic of Indonesia concerning broadcasting number 32 of 2002 article 3 that "broadcasting is held with the aim of strengthening national integration, fostering the character and identity of the nation who believe and piety, educate the life of the nation, promote general welfare, in order to build an independent society, democratic, fair and prosperous, and grow Indonesia's broadcasting industry". Especially with the presence of new media where everyone can become a content creator, they are increasingly free to raise content that may not necessarily be able to achieve the broadcasting goals written in the law. Today's YouTube channel among others, achieved a swollen audience rating with features that make a lot of variations in just one application, but unfortunately in the show it still needs to be analysed a lot to provide education to the audience so that they can choose the content they consume. This research will look at how YouTube channels convey discussions that contain Islamic issues in podcast broadcasts.

In one of the uploads of Deddy Corbuzier's youtube channel with the title "Behind the Palestinian Genocide there is an Invisible Puppeteer!!" by bringing up a resource person who is a prominent Ulama in Indonesia, namely Buya Arrazy Hasyim. The variable that will be the focus of the study in this podcast video is the view of Discourse Analysis. This aims to enhance readers' understanding of a scholar's perspective on genocide in the context of current events in Palestine. The existence of someone who actualizes the action and then presents it through the media will invite reactions for the public in the emergence of various reviews that can be views and analysis, to provide a logical, empirical, and tested understanding as a theory or science that educates the public.

LITERATUR RIVIEW

State of Palestine

Long before the establishment of the State of Israel in the Middle East, the Jewish people always had a strong desire to occupy the land of Palestine. Various efforts were programmed, such as

the Balfour agreement in the United Kingdom, trying to buy land in Palestine and other efforts as a provocation. Along with that, the Islamic community from various circles always holds the basis that must be carried out in Palestine. They idealize and even demand the abolition of Balfour's promise which is full of tyranny, injustice to the rights of the Palestinian people; the cessation of Jewish immigration; the cessation of the sale of land to Jews; the establishment of a Palestinian national government elected by parliament (*majlis Tasyri'i*) which is the embodiment of the people's true desires; and entered into negotiations with the United Kingdom to make a deal that could eventually liberate Palestine.

The efforts of Palestinian Muslims to defend themselves and even want to break free from the clutches of the Jewish state of Israel, are known by the emergence of movements, organizations and their fighter figures one after another. Fatah, Hamas and the PLO (*Palestine Liberation Organisation*) are Palestinian movements and as a forum for their struggle against the cursed Israel. In addition, to liberate Palestine from the grip of Jewish-Israel occupation, according to Roslan, it is necessary to make Muslims in general and the Palestinian people in particular aware of the importance of Bait al-Maqdis in Islam, which is one of the three holy places that must be visited, namely besides the Grand Mosque and the Mosque of Nabawi (Nurjannah, E. P., & Fakhrudin, M.: 2019).

Fatah Movement

In the effort to liberate Palestine from Israel, Palestinian youth outside in Middle Eastern countries want to fight through organization, and the first organization to emerge from Palestinian Arab-Muslim circles is Fatah. Fatah is actually a Marxist organization, and had previously absorbed its aspirations in the Algerian revolution. Those who joined Fatah (Harakah Tahrir Filistin and later Harakah at-Tahrir al-Wathani al-Filisthini) were first declared in Kuwait in 1957. Khalil al-Wazir (Abu Jihad), originally from the Gaza Strip, was the second person in the movement for 30 years. The first person in the liberation movement was the Palestinian Brotherhood Youth. (Rahman, B. J.: 2020)

Hamas Movement

Hamas, founded on December 14, 1987, is the most dynamic and effective faction. It is a wing and extension of the Muslim Brotherhood movement. In its charter, it is stated that this organization "considers Islam as its way, which is used as a basis for ideas, conceptions and perceptions. It is to Islam that this movement has a law and asks for a way out on its way". In addition, Hamas has a goal "to liberate the land of Palestine, establish an Islamic state there, and call for universal education for generations to realize their desired goals

Sheikh al-Intifadhah Ahmad Yasin is the main leader of Hamas. For the Gaza Strip its leaders are 'Abd al-'Azîz al-Rantisi, Mahmûd al-Zahad and 'Abd al-Fatâh Dukhân. For the West Bank, Hamas leaders are Jamal Salîm, Hasan Yûsuf and Jamal Natasyah. Outside Palestine as the head of the political bureau is Khalid Mish'al. With such a leader, Hamas seeks to realize a war and will be continued by the next generation and someday will realize a Palestinian state. With the same target, Hamas also shakes the Jewish entity, even though there have been agreements and agreements beforehand between Israel and the OPP/PLO established an

autonomous government for the Palestinians in Gaza and the West Bank since 1994. Hamas managed to kill 70 Jews and 340 others were injured in February-March 1996. However, in a strange way, the PLO/OPP actually collaborated with the Zionists who included The United States pressured and attacked Hamas. Figures such as Khâlid Mish'al were arrested in America and Khâlid Mish'al received an assassination attempt. (Humairah, M. I., & Fadhil, A. : 2019)

METHODOLOGY

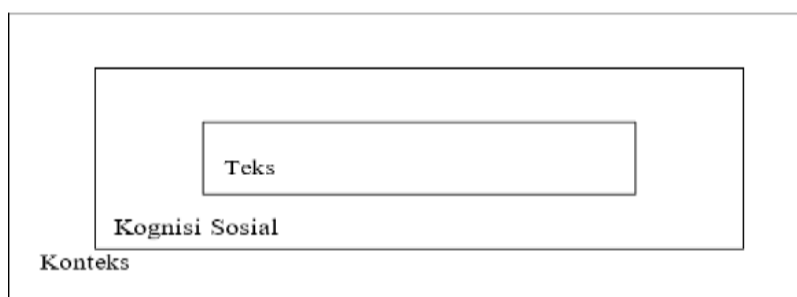
This study uses a qualitative description method with a critical discourse analysis approach developed by Teun A. Van Dijk to analyze the text of Deddy Corbuzier's podcast. The source of data in this study is a podcast featuring Buya Arrazy Hasyim with a duration of 1 hour 6 minutes 53 seconds, which was uploaded on the YouTube channel on November 7, 2023. This research aims to contribute to the understanding of the views of a prominent scholar towards Hamas and Fatah. Hamas, known as the Islamist group, has a more aggressive political approach to Israel and often uses violence in its struggle. In contrast, Fatah, led by the Palestinian Authority in the West Bank, is leaning more towards diplomacy and negotiations to reach a peace solution with Israel.

Discourse by Van Dijk is described as having three dimensions/buildings: text, social cognition and social context. The essence of Van Dijk's analysis is to combine the three dimensions of the discourse into a single analysis. In the text dimension, what is studied is how the text structure and discourse strategy are used to affirm a certain theme. At the level of social cognition, the process of producing news texts involving the cognition of individuals and news creators is studied. While the third aspect is studying the building of discourse that develops in society about a problem,

Van Dijk's analysis here links textual analysis that focuses solely on the text towards a comprehensive analysis of how the news text is produced, both in relation to individuals, filmmakers and society. This Van Dijk Analysis model can be described as follows:

Figure 1 Van Dijk Analysis Model

Model Analisis Van Dijk



RESULT AND DISCUSSION

Arrazy Hasyim is a religious figure from Minangkabau who is now a lecturer at the state Islamic campus in Jakarta. Arrazy was born on April 21, 1986, in Koto Tanah Payakumbuh, West Sumatra. In his study of religion, he started it when he was sitting on the bench of MAN/MAKN 2 Bukit Tinggi in his grandfather's village from his mother's path. Arrazy studied informally in the surau by studying the books of turath from the scholars there, such as Sheikh Hasan Basri Jalil, Buya Nu'man Basyir, Buya Yasir, and others. In 2004, Arrazy started his academic career by continuing his education to a higher level at UIN Syarif Hidayatullah Jakarta. He graduated in 2009 with a thesis entitled Criticism of Ulama on the Theology of Ibn 'Arabi. A year before graduating, he completed al-kutub al-sittah (Sahih al-Bukhari & Muslim, Sunan Abdu Dawud, al-Tirmidhi, al-Nasa'i, and Ibn Majah) under the direct guidance of KH. Ali Mustafa Ya'qub. In addition to formal education at UIN Syarif Hidayatullah, in 2006, 2007, and 2008 he also participated in dawrat al-Tathqif organized by Islamic Zentrum. In 2011, Arrazy completed his undergraduate education and then in 2012-2017 completed his doctoral program at the same institution with a research focus on Salafi theology. Currently, Arrazy Hasyim is active as a lecturer at UIN Syarif Hidayatullah teaching Islamic Kalam and Islamic Philosophy. In addition to teaching, he has also produced several written works such as Criticism of Ulama on the Concept of Theology of Ibn 'Arabi (2009), Theology of Ulama Sufism in the 17th to 19th Centuries (2011), Puritan Muslim Theology: Genealogy and Salafi Teachings (2017), and Akidah Salaf Imam al-Tahawi (2020).

Deddy Corbuzier's YouTube channel is a YouTube channel that has a large following. At the time of writing, the channel has 23.1 million subscribers. The content presented by him is quite diverse such as magic tricks, music videos, and podcasts. In particular, the discussion in this article is focused on a podcast on Deddy Corbuzier's YouTube channel entitled "Close The Door". This podcast was also attended by many guest stars and figures, one of which is Arrazy Hasyim.



DIBALIK GENOSIDA PALESTINA, ADA DALANG TAK TERLIHAT.. YAITU..!?
ISRAEL DAN... Ustad BUYA ARAZZY



Deddy Corbuzier
23,1 jt subscriber

Subscribe

51 rb



Bagikan



Genocide

Genocide refers to acts committed with the intention of destroying part or all, a national, ethnic, racial, or religious group. The concept of genocide is officially recognized by international law and regulated by the United Nations (UN) Genocide Convention of 1948. Views that state that Israel is involved in genocide against Palestinians usually detail a number of actions and policies as an effort to harm and even destroy Palestinian groups. (Nisfah Azzahra, Ujang Hibar, Mohammad Hifni, Yosi Luthfi Amelia: 2024). According to article 6 of the Rome Statute, namely:

“For the purpose of this Statute, Genocide means any of the following acts committed with intent to destroy, in whole or in part, ethnical or religious group as such:

- a. Killing members of the group;
- b. Causing serious bodily or mental harm to members of the group;
- c. Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- d. Imposing measures intended to prevent births within the group;
- e. Forcibly transferring children of the group to another group.

Genocide is one or more of several acts committed with the aim of annihilating all or part of a nation, ethnicity, race or religion such as:

1. Murder of a group.
2. Causing considerable physical or mental suffering to a group.
3. Deliberately creating group living conditions that will result in physical destruction either partially or completely.
4. Coercion of actions aimed at preventing births in a group.
5. Forced transfer of children from one group to another. (I Gede Widhiana Suarda : 2003)

Buya Arrazy Hasyim's Views on The Palestinian Genocide

From an Islamic perspective, Arrazy Hasyim stated that Islam is fitrah, while the events that occurred today are human disasters, namely humanity. Arrazy hasyim quoted the words of his teacher, Al-Habib Ali Alzufri, "الانسانية قبل الدين" which means humanity is more important before religious attitude. Religion is sacred, but religious attitudes are not necessarily sacred. A clear example of this can be seen in the dynamics of the Palestinian movement. For example, even though Arrazy himself is neither pro-Hamas nor pro-Fatah, Buya Arrazy Hasyim still supports Palestine and Al-Aqsa as our common holy land. Harokah Fatah and Harokah Hamas show that although they differ in approaches and strategies, their goal remains the same: Palestinian independence.

Internal conflicts in Palestine, such as those between Hamas and Fatah, show ideological and tactical differences, but they still struggle for the same goals. Hamas, which

emerged in 1987 as an offshoot of the Muslim Brotherhood, and Fatah, which is older and has different military movement backgrounds, are both involved in the struggle for Palestinian independence.

The experience of Indonesia, which has experienced internal conflicts after independence such as what happened to Aceh, illustrates that independence does not guarantee the end of the conflict. Post-independence internal conflicts are often more complex. Like Indonesia with its various political parties and military movements in the early days of its independence, Palestine may face a new conflict after independence.

It is important to understand that differences of opinion about groups such as Hamas and Fatah often depend on their respective ideological and political perspectives. When a large-scale conflict like this involves international support from major powers, then this battle is not only a matter for Palestine and Israel, but also involves global interests.

By understanding the historical and ideological background of the various movements in Palestine, as well as comparing them with the experience of conflicts in other countries such as Indonesia, we can gain deeper insights into the political and social dynamics that affect the current situation.

In the analysis of the role of Hamas and Fatah in the context of the Palestinian conflict, it can be seen that the political dynamics in the region are very complex. Hamas, known as a Sunni group and has ideological affiliations with the Muslim Brotherhood, has often experienced rejection from Sunni countries such as Saudi Arabia and the United Arab Emirates. Nonetheless, they forged a strategic relationship with Iran, a Shiite state, which adds a new dimension to this conflict. This decision is often seen as a pragmatic move to gain international and material support.

The fundamental difference between Hamas and Fatah arises from their approach to Israel. Hamas, which rejects the existence of an Israel state, is in conflict with Fatah which prefers a solution side by side with Israel. These internal conflicts exacerbate the situation and add complexity to peace efforts.

Developments in Palestinian history, including the civil war between Hamas and Fatah in 2007, show that internal Palestinian divisions are one of the main inhibiting factors in achieving a broader resolution to the conflict. The situation is also influenced by the intervention and interests of major powers such as the United States and Iran, which support Israel and Hamas, respectively.

In addition, the conflict also reflects broader challenges in international relations, including the involvement of Arab states and international organizations in helping the Palestinians. Ultimately, the Palestinian conflict is a combination of various ideological, political, and strategic factors that shape the narratives and actions of the parties involved.

This analysis shows that understanding the internal differences within the Palestinian movement and the international interests involved is key to understanding the complexity of this conflict and the efforts required to achieve a sustainable solution.

In this analysis, we see how this view interacts with beliefs about the end times and the role of spiritual figures such as Imam Mahdi and Prophet Jesus. This belief reflects that there is a deep religious dimension to this conflict, where ideological differences between groups such as Hamas and Fatah are also influenced by their spiritual attitudes. Hamas, with its Muslim

Brotherhood ideology, is often seen as a group that approaches the Palestinian issue from a religious point of view, while Fatah may be seen as more pragmatic.

Furthermore, the involvement of Arab states and international support for Palestine often reflects different attitudes towards these groups. Despite differences of view, support for Palestine remains, with a focus on the interests and solidarity towards the holy land and the rights of the Palestinian people.

Overall, this narrative reveals how spiritual beliefs and ideologies play a role in shaping views and policies related to the Palestinian conflict, as well as how this affects the perspective of the various elements and groups involved.

CONCLUSIONS

This study analyzes Buya Arrazy Hasyim's discourse on armed conflict and human rights violations in Palestine delivered in the YouTube channel of Dedy Corbuzier. Through this discourse analysis approach, it can be seen that Buya Arrazy Hasyim associates Palestinian internal tensions with a broader impact on the conflict with Israel, as well as reflects the deep differences in strategies and goals between the two main groups in Palestinian politics. This research provides insight into how individual views and public narratives can influence the understanding and perception of these complex and protracted conflicts. This research shows that to advance efforts to effectively support Palestine, a deep understanding of the complexity of the conflict, transparency in aid management, and a diplomatic approach that is sensitive to various political and ideological dynamics are needed. Constructive international cooperation based on the principles of humanity and justice is essential to create sustainable and equitable solutions.

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