The Meaning of Islam in Joko Widodo's Social Media in the 2019 Presidential Election of the Republic of Indonesia

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Abstract
This research describes the meaning of Islam in Joko Widodo's social media in the 2019 presidential election of the Republic of Indonesia. The existence of the internet and the wave of social media use by citizens changed the arena of dominant structures in politics. The formulation of the problem in this study is how is the meaning of Islam in Joko Widodo's social media in the 2019 presidential election in Indonesia from the perspective of meanings and media? The theory used is the meanings and media perspective by Gill Branston and Roy Stafford. This research uses qualitative methods with descriptive analytical, synthesis, and evaluative research types. Data were collected by collecting uploads about the Islamicity of Presidential Candidate Joko Widodo during the 2019 presidential election campaign on his official social media, namely @jokowi on Facebook, Twitter, and Instagram. In addition, data were obtained by means of interviews, observation, and documentation. Joko Widodo's account uploads about his Islamic posts on social media. Islam as the majority religion practiced by citizens of the Republic of Indonesia became a magnet during the 2019 presidential election campaign. There are at least 49 uploads about Islam on the @jokowi account.
Keywords: Interpretation, Islam, Social Media, Presidential Election, Indonesia

INTRODUCTION

This research describes the meaning of Islam in social media in the 2019 Presidential Election of the Republic of Indonesia from the perspective of meanings and media by Gill Branston and Roy Stafford (2003 and 2010). The existence of the Internet and the wave of social media use by citizens changed the arena of dominant structures in politics. These social media users have transformed into political actors in the new space. The emergence of political buzzers is now a trend, their task is to try to "sublimate" virtual citizens to provide support and votes during regional head elections, even forcing participation in winning a pair of regional head candidates. This is the new face of contemporary Indonesian politics. The existence of the Internet and the use of social media by citizens have changed the dominant structural arena in politics (Darajat in Heryanto, 2019).

Referring to Gun Gun Heryanto, the use of the Internet in political communication is now increasingly widespread, including in Indonesia. According to him, there are several factors that influence the intensive use of the Internet in political communication in Indonesia, such as the Internet as a revolutionary new media that combines print, audio and video and Internet users in Indonesia are increasing every day (Heryanto, 2018).

Social media helps in low-cost campaigning. Politicians will feel close to their constituents, their interactions are increasingly borderless and make it easier for the public to know their potential leaders. This confirms that social media has an impact on politics. Furthermore, the media is able to provide the information needed by the public, thus increasing the intensity of communication, accelerating the circulation of ideas, and broadening people's perceptions (Bakti, 2010). It all started with the Internet.

According to Lorne L. Dawson and Douglas E. (2004) the Internet is changing the face of religion around the world. The Internet has become an easily accessible reference for all people, whether they are studying formally in elementary to secondary schools and even universities, or just want to know anything in the world by typing keywords in search engines on the Internet. Almost everything we need is on the Internet, but we don't know how valid it is. Here it is our duty to search and examine further about the truth. Likewise with religion, people in today's world are looking for references in an easy way, namely accessing the Internet.

Islam as one of the religions in the world also uses the Internet as a medium of da'wah or Islamic communication media. Referring to Andi Faisal Bakti's opinion that Islamic communication consists of tabligh, taghyir, khairu ummah and akhlak al-karimah. This Islamic communication aims to build social sensitivity, peace, and conflict resolution (Bakti, 2015).

Islamic communication is spread by various media, one of which is the Internet. Thus, the Internet as a medium can be used by everyone in finding references or expressing their religion through social media or other media. Even religious issues are also present in the political scene in Indonesia, including the Regional Head Election or Pilkada in DKI Jakarta in 2017 and the General Election or 2019 Election in Indonesia. According to Mohammad Eddy Seoparno, the meaning of Islam in the DKI Jakarta elections in 2017 influenced the meaning of Islam in the 2019 presidential election of the Republic of Indonesia.

We look at the Malaysian general election in 2018, which is considered the tightest election in Malaysia's history (Kompas.com, 2018). The Malaysian election results announced that Mahathir Mohamad became the Prime Minister of Malaysia. At that time, Mahathir chose social media as a campaign arena because its use was more effective and efficient towards voters in Malaysia.

The presence of the Internet and social media makes citizenship a dual identity. On the one hand, a citizen of a particular country, but on the other hand, a citizen of the Internet world. A person who has an identity card (KTP) of DKI Jakarta, for example, will become an Internet citizen whose scope stretches from the north pole to the south pole, from east to west, when he is connected to cyberspace.

Social media is an arena that has a wide range of communication to a large audience. Communication in social media is not limited by time and space. When we enter the virtual world, we are no longer just citizens of the local country but we are also citizens of the Internet world simultaneously. Modern technology platforms on the Internet such as Google, Facebook, and others are capable of changing paradigms and cultures. The opportunity for collective action online is truly game-changing. Things are happening faster in the new digital age and the implications affect all aspects of society, including politics, economics, media, business and social norms (Schmidt and Cohen, 2014).

The Internet provides many platforms to be used by people who access it. Various contents can also be found on the Internet. Social media content, for example, consists of text, images, videos, and memes sent from one user to another (Saraswati, 2018). These contents are usually tailored to the needs of the media to present something more interesting to the Internet audience. Content on social media is also inseparable from political content.

For example, in the 2017 DKI Jakarta elections. Research conducted by Endah Murwani shows that in the 2017 DKI Jakarta elections, two strong candidates, namely Ahok- Djarot and Anies-Sandi, conducted an election strategy. In her research, Endah concluded that the candidates for Governor-Vice Governor of DKI Jakarta tried to present themselves by projecting the image they wanted through profiles, photos, videos, and messages delivered on their social media accounts, namely Twitter and Instagram (Murwani, 2018).

METHOD

The author conducted research with a qualitative approach. Quoting John W. Creswell (2003), that qualitative research methods are carried out with an emergent approach, by asking open questions, interview data, observation data, document data, literature data, audio- visual data, and by analyzing text and images. This research is also by conducting data and empirical searches. After making observations and Interviews need to be recorded (Muhadjir, 2000).

These notes are important for marking and parsing research purposes. Hasyim Ali Imran (2014) writes that qualitative research methods can be divided into two in terms of the location of data acquisition, namely field-based data and text-based data, such as text in newspapers, magazines and on the Internet. According to Rachmat Kriyantono (2007), qualitative research aims to explain phenomena as deeply as possible by collecting data as deeply as possible. This research has a limited population or sampling. In this study, it is focused on Presidential Candidate Joko Widodo on their accounts on social media that are most widely used by politicians in delivering their current political communication media content, namely Facebook, Twitter, and Instagram.

The author conducted a data search by collecting the 2019 presidential candidate's uploads on Joko Widodo's official social media accounts. The data taken are uploads in the form of images and writings with Islamic nuances during the campaign period of the 2019 Presidential Election of the Republic of Indonesia, which began from September 23, 2018 to April 13, 2019. The data obtained was then analyzed using the meanings and media approach, namely semiotics, structuralism, and denotation and connotation. After being analyzed with the meanings and media approach, it was then re-read and further analyzed what meanings were meant by looking at the political reality during the 2019 Presidential Election of the Republic of Indonesia. After that the author conducted interviews with related parties, first, namely the

Spokesperson for the Joko Widodo Campaign Team, Dr. H. TB. Ace Hasan Sadzily, M.Si who also serves as Chairman of the DPP Golkar Party.

This research is a type of analytical descriptive research, synthesis, and evaluative. As written by Rachmat Kriyantono that this type of descriptive research is systematic, factual, and accurate about the facts and properties of certain objects. Researchers will operationalize concepts that will produce variables and their indications. This research will describe the reality that is happening without explaining the relationship between variables. This research will conduct an exploratory study of the content uploaded on the social media accounts Facebook, Twitter and Instagram of the 2019 Presidential Candidate, Joko Widodo.

This research is supported by data collection techniques, namely by conducting interviews with relevant sources, namely the success teams of the two presidential candidates. In addition to interviews, this research also conducted observations, documentation and literature searches related to all the content of the two presidential candidates uploaded on their accounts on social media, Facebook, Twitter and Instagram. Observation is the most important activity in this research. According to Jalaluddin Rakhmat, there are a number of characteristics of observation: selection, alteration, recording, coding, series of behavior and atmosphere, and for empirical purposes (Rakhmat, 2002),

RESULTS AND DISCUSSION

Internet users in Indonesia according to survey data released by the Association of Indonesian Internet Service Providers (APJII) on Internet penetration and users in Indonesia in 2018 showed that Internet users reached 171 million people from the total population of Indonesia which reached 264,161,600 people.14 The previous year's data also released by APJII, Internet users in Indonesia reached 147 million. The increase in Internet users is increasing over time. This is because as social beings, humans need communication channels both directly and through the Internet media.

Eric Schmidt and Jared Cohen (2014) revealed that in the next ten years the population of cyberspace will surpass the population of the earth. This is because the easy access to the Internet makes it easy for everyone to use social media. One can even have more than one account on social media platforms such as Facebook, Twitter, Instagram and so on. This is not to mention the accounts of people who have passed away, still exist in cyberspace even though in the real world they no longer exist.

APJII survey results (2018) also show the distribution of Internet users in Indonesia by region. In Sumatra, Internet users reach 21.6% while in Java which is the largest user in Indonesia reaches 55.7%, in other parts of Kalimantar Internet users only reach 6.6%, while in Sulawesi Maluku and Papua Internet users reach 10.9% and the least Internet users in Bali and Nusa Tenggara which only reach 5.2% of all Internet users in Indonesia which is 171 million people. The use of mobile phones that are connected to the Internet makes it easier for people in their daily activities. Such as college schedules, or work-related information or current issues that can be obtained quickly through their cell phones.

he APJII survey shows the Internet penetration in Indonesia based on urban and rural areas. Internet users in urban areas amounted to 74.1% while Internet users in rural areas reached or this is smaller than rural areas which only amounted to 61.6%.17 This data shows that people in urban areas are more high in its need to access the Internet. Although there are also many users in rural areas, there are not as many as in urban areas. This shows that both urban and rural areas need access to the Internet.

The Indonesian Survey Circle (LSI) Denny JA released a survey conducted in July 2018 on the 2019 Presidential and Vice Presidential Candidates after the 2018 Regional Elections (Pilkada).18 According to the survey, the electability of Joko Widodo or more famously known as Jokowi as an incumbent reached 49% compared to other presidential candidates. However, according to this data, although Jokowi is rated top, it leaves three important notes. The first is that Jokowi's loyal voters are below 40%, which is at the level of 32%. Second, loyal voters of Jokowi's opponents reached 30.5%. This means that whoever Jokowi's challenger is later, because today the presidential and vice presidential candidates have not yet been declared, he will get a loyal vote of 30.5%. Meanwhile, undecided voters reach 37.5% of voters who have not made their choice is a large number in determining the victory in the upcoming presidential election. Any presidential candidate must be able to convince voters who have not yet decided on this attitude. Undecided voters often determine the victory.

The third note is that the change of president campaign is increasingly popular and favored in Indonesia. The popularity of the #2019GantiPresident hashtag increased by almost 10%, which in May 2018 reached 50.8% while after the July 2018 elections it reached 60.5%. This means that people are

increasingly familiar with the #2019GantiPresident hashtag that is always echoed on social media. The #2019GantiPresident hashtag also has an increasing level of favorability, which in May 2018 reached 49.8% and in July 2018 reached 54.4% favorability. The three notes from LSI Denny JA are a warning to incumbents and other candidates that the battle in the 2019 election is still open to be won by anyone.20 In addition to the #2019GantiPresident hashtag that is busy on social media, there is also the #2019GantiPresident song that is spread on social media and chat applications. The impact of this hashtag is not only on social media, but has penetrated into the real world where t-shirts have been sold in markets such as Tanah Abang, Cipulir or online markets.

We can also look back to 2014 where Faiza Reza initiated "I Stand on the Right Side" which then went viral on social media, a support from the virtual arena for Jokowi to become president of Indonesia. Then a director named Joko Anwar made the hashtag #AkhirnyaMemilihJokowi a trending topic on Twitter and finally many celebrities openly supported Jokowi with the hashtag. Andi Faisal Bakti stated that the role of Islamic media in the era of globalization is to help the Indonesian people. Communicating the meaning and teachings of Islam has its own challenges and opportunities. This is because the principles of globalization are not always accepted by traditionalist Muslims. Only a few Muslims accept that the media is part of the Islamic tools (washilah) to preach, many believe that it is not in line with Islamic values. Instead, the media is seen as a tool to channel messages of globalization (westernization) (Bakti, 2011).

Media in the context of being a tool for spreading Islamic values must always be echoed. Islamic teachings always remind its adherents to always do good and invite goodness and forbid evil. Murodi wrote in his article that every movement must prioritize the motto of inviting goodness and forbidding evil. According to him, among Muslim communities, the term amr ma'ruf nahyu munkar, which means inviting goodness and forbidding evil, is quite popular. The term is often used as a motto for Islamic propaganda, such as when people or groups of Muslims carry out resistance movements against injustice (Murodi, 2007).

In social media, what we write or upload can hardly be deleted. Even if we delete it from our account, the Internet automatically stores it well. Even if it is only a fraction of a second of our upload, people can already save and spread it quickly. Eric Schmidt and Jared Cohen (2014) note that in February 2012, Hamzah Kasyghari, a young Saudi newspaper columnist wrote on his Twitter account about an imaginary conversation with the Prophet Muhammad. Hamzah wrote that, "I love some aspects of you, hate others, and can't understand the rest." His tweet quickly went viral and drew protests and insults, with some considering him an apostate. Hamzah deleted his tweet six hours later, after thousands of angry responses, death threats and the creation of a Facebook group called "Saudi People Demand the Execution of Hamzah Kasyghari." Hamzah fled to Malaysia but was deported three days later to Saudi Arabia where contempt charges awaited him. Although he immediately apologized, Saudi Arabia was reluctant to release him. Such is the power of social media even in Saudi Arabia.

Referring to Andi Faisal Bakti's (2000) opinion that there are deep theoretical affinities between religious movements in Indonesia and in Japan. Despite the many differences between Indonesian and Japanese society. Indonesia and even Egypt have concepts of human order that harmonize with deep-rooted Japanese principles. Confucian teachings, workhardship, piety (loyalty to one's God), social harmony, authority and leadership have shaped the social system in Japan. The religious traditions and Islamic movements in Indonesia written by Andi Faisal illustrate that Indonesian people view religion as important in their lives.

Similarly, in his writing, Azyumardi Azra mentions that Indonesia has experienced a transition from authoritarianism since 1998. In two decades of democracy, Islam, which is the religion of the majority of the population, has also continued to experience a 'resurgence'. Along with the Islamic resurgence that began in the second half of the 1980s, democracy has also reached a point of no return. Quantitatively, 99.7% of Muslims in Indonesia state that religion is an important element in their lives. However, in terms of political choice, this fact does not have implications for the votes obtained by Islamic political parties, especially in the post-Soeharto general elections (Azra, 2018). General elections in the Republic of Indonesia are held every five years.

According to Murodi (2014) in his research, in the history of Indonesian politics, the institutionalization of the presidential system has experienced ups and downs. This presidential system has its own style and nature in each regime. This factor is related to the political system and leadership style. However, since the reformation and amendment of the 1945 Constitution, Indonesia's presidential system has been refined. The origins of the presidential system began to emerge in the 1999 general elections. This purification effort was marked by two fundamental changes. First, the strengthening of the balancing

function between the legislature and the executive. Second, the limitation of the presidential term, which can only be elected for two terms.26 Presidential elections, which are held every five years, are part of the government's efforts to strengthen and uphold democracy in the Republic of Indonesia. In addition to the presidential election every five years, regional head elections in Indonesia are also held every five years.

When we look at Islam and democracy in Indonesia, we will remember that the Q.S. Al-Maidah 51 case of Basuki Tjahaja Purnama, popularly known as Ahok, was a result of social media. Indeed, if there had been no video uploaded on the Internet of Ahok's speech in the Thousand Islands, this case would never have happened. In addition, the spread of the video on social media made it viral and received an overwhelming response from Internet citizens. This case was then 'consumed' not only by the citizens of DKI Jakarta but the issue expanded nationally. Because of the religious issue, people outside DKI Jakarta are also talking about it.

Merlyna Lim (2017) conducted research related to hoaxes in the DKI Jakarta elections which showed that both parties, both pro and contra Ahok, both conducted campaigns that were not only focused in the real world but also in cyberspace. On social media, not only positive but also negative things were conveyed. Negative campaigns, for example,27 the buzzers recruited for this purpose were paid around two to four million per month in conducting campaigns on social media. The DKI Jakarta elections taught us an important lesson, that social media was used for the political interests of both parties. Lim pointed out that there were two opposing camps on social media through blogs or websites, namely the Pro-Ahok and Anti-Ahok ones. For example, the Pro-Ahok ones are seword.com, gerilyapolitik.com, beraninews.com, while the Anti-Ahok ones are posmetro.info, saracennews.com, pembawaberita.com (Lim, 2017).

The interpretation of Islam on social media is an issue that is always raised in the 2019 regional elections, general elections, and presidential elections. The presidential candidates display their religious side on social media. In an effort to improve the political communication of presidential candidates, they instill religiosity or religious values (Moenawar, 2014). Communication with good and correct words also needs to be upheld for the basis of action (Darajat, 2018). You see, if good and correct communication is not carried out then what happens is that conflicts among people in Indonesia will continue.

According to Andi Faisal Bakti (2000), horizontal conflicts that occur between tribes, religions, races, groups and a number of other cultural phenomena, as well as vertical conflicts between communities and the government, cause violence in various regions in Indonesia. In this case, communication is needed to uphold the values of justice, democracy, humanity and pluralism in a society that has a diverse cultural background.

Social media as a medium that is currently widely used in Indonesia is a cheap place to convey meaning, campaigns and propaganda, both short and long term. One of the interesting posts in the 2019 presidential election on social media is posts about Islam. The presidential candidates display Islamic posts on social media through their accounts. From here we will see the meaning of Islam that is spread on social media and what kind of interpretation of the meaning of Islam.

As a medium of communication, social media has a strategic role to play in the dissemination of ideas. The ideas and thoughts expressed on social media often become the basis for conversations among Internet citizens or commonly referred to as netizens. Various meanings are discussed on social media, whether social, health, religious, political and others. To see what ideas are being discussed, Twitter, for example, provides hashtags that are widely used by its users by displaying trending topics.

In the 2019 General and Presidential Elections in Indonesia, social media was filled with things related to politics and various other things that are still related to politics, because 2019 is a political year in Indonesia. Party officials, success teams, and sympathizers displayed posts related to politics and presidential elections on social media. One of the political posts is related to Islam that is spread on social media during the political year. Especially during the campaign period that began in September 2018 until April 2019.

In its development, social media has also gone far beyond what we imagined. Social media is like a place to convey whatever people are thinking about. Therefore, there are not only positive campaigns, propaganda, and posts circulating on social media, but also many negative things circulating and consumed by netizens. However, the focus in this research is only on the Islamic meaning recorded during the 2019 presidential election, which was rolled out by Presidential Candidate Joko Widodo.

In an article written by Holmes and Sulistyanto (2016) discussing the role of social media in the 2014 Presidential Election of the Republic of Indonesia shows some clear trends in the efficacy of social media for election campaigns in the Indonesian reform era. The spread of social media among the Indonesian population has led to socio-political impacts exemplified in the 2014 presidential election. The

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role of social media during the 2014 presidential election showed that its use influenced the conduct of the election campaign.

Presidential candidate Joko Widodo and his success team have a good understanding of how to use their social media platforms Facebook, Twitter and Instagram. Likewise, Presidential Candidate Prabowo Subianto and his success team conduct political communication, both directly by campaigning and simply greeting netizens on their social media. The 2019 Presidential Candidate Coalition of the Republic of Indonesia, with supporters namely PDI Perjuangan, Golkar Party, United Development Party (PPP), Nasdem Party, National Awakening Party (PKB), Hanura Party, and Justice and Unity Party of Indonesia (PKPI).

Joko Widodo as a presidential candidate for the Republic of Indonesia in 2019 created an official account on social media. Data collected by researchers in 2020, Joko Widodo's followers on Facebook social media reached nearly ten million people. While Joko Widodo's followers on Twitter reached nearly fourteen million people. And Joko Widodo's followers on Instagram are the most, namely thirty-two million more people. Facebook is the first social media to be present and recognized in Indonesia, followed by Twitter and finally Instagram. The younger the social media presence, the more followers. This is specific to the case of Joko Widodo's followers on social media, namely Instagram, which was born later, has the most followers, and Facebook, which was present earlier, has the least followers, and Twitter is in the middle because its presence is in the middle. If you add up all of Joko Widodo's followers on Facebook, Twitter, and Instagram, the number reaches fifty-six million one hundred thousand followers.

During the campaign period from September 23, 2018 to April 13, 2019, researchers selected several posts on the account of the Presidential Candidate of the Republic of Indonesia Joko Widodo which contained Islamic meanings. The following are some of Joko Widodo's uploads on social media in his official accounts on Instagram, Facebook, and Twitter. The following are Joko Widodo's uploads with the @jokowi account on his official social media. In the perspective of meanings and media, the 2019 Presidential Candidate of the Republic of Indonesia is positioned as a sign, the Islamic message as a signifier, and Joko Widodo as a signified.

Figure 1. Jokowi with Hima Persis
Source: @jokowi's Instagram post on September 26, 2018

"Opening the 9th Congress of the Islamic Unity Student Association (HIMA-PERSIS) in Cipayung, Jakarta, yesterday, I quoted a statement by a PERSIS figure, Ahmad Hassan. In one of his writings, Ahmad Hassan once said that physical confrontation with fellow children of the nation only makes: "Those who are chased cannot get, those who are carried are squeaking."

On September 26, Joko Widodo, who is a presidential candidate, attended the 9th Congress of the Islamic Union Student Association (HIMA-PERSIS). In the perspective of meanings and media, the 2019 presidential candidate of the Republic of Indonesia is positioned as a sign, the Islamic message as the signifier, and Joko Widodo as the signified. Semiotically, the first symbol in this upload is the use of peci (Sebeok, 1994). Peci is associated with Islamic culture in Indonesia. Muslims, especially men, wear caps

when worshiping. The second symbol is HIMA PERSIS. HIMA PERSIS is an Islamic organization in Indonesia that counts. The presence of Joko Widodo as the 2019 presidential candidate is considered important to visually state that he is part of and supports Islam in Indonesia. The third symbol is that Joko Widodo, not only attended, but also opened the Congress event with content in the form of a direct quote from one of PERSIS' influential figures.

The structuralism view in Joko Widodo's Instagram post is that Joko Widodo is in the ranks of Indonesian Muslims. This is because Joko Widodo comes with a matching appearance with the HIMA PERSIS board. The similarity of using a batik shirt and black cap means that the structures of Joko Widodo and HIMA PERSIS are parallel. Even so, there is also a binary opposition or opposing structure in the writing in the upload during this campaign period. That is that Joko Widodo quoted Ahmad Hassan's expression that he agreed with Ahmad Hassan with disagreements in the disputes between the nation's children that have recently often appeared on social media. The structure built in this upload is that he is in opposition to anyone who wants to destroy the unity and integrity of the Indonesian nation's children.4 Indonesian culture that is harmonious can only be maintained by mutual care between the nation's children. Even in Islam, unity is an order that must be implemented, in order to achieve a peaceful nation state, while division is a prohibition that must be avoided because it will damage humanity itself. Unity and division is the discourse that is rolled out in @jokowi's Instagram post.

In denotative interpretation, in the picture on his Instagram account Joko Widodo is wearing a black trouser batik shirt and wearing a peci on his head. Peci is an Islamic symbol. Joko Widodo flanked by HIMA PERSIS administrators and PERSIS administrators lifting the angklung during the opening of the congress in Cipayung, Jakarta. Angklung is a classical musical instrument from West Java, which was the forerunner of the establishment of Persis in the realm of Pasundan. Joko Widodo quoted the phrase of Persis figure Ahmad Hassan, who said that confrontation with fellow children of language only makes those who are pursued unable and those who are carried screech.

The connotative meaning of the upload on the Instagram account on September 26, 2018, Joko Widodo used a cap as an Islamic symbol, because the HIMA PERSIS organization is a student organization under an Islamic organization called PERSIS. The use of peci in a situation like this must be seen with the connotation that peci is not just an item used on the head, but it is also interpreted that peci is used by Muslims in Indonesia in daily worship such as prayer and other religious activities such as recitation, thanksgiving, tahlilan, and so on (Littlejohn, 2009).

In his presence as a presidential candidate at the congress, Joko Widodo wanted to portray himself as part of the Indonesian Muslim community that supports Islamic organizations. Joko Widodo accepted PERSIS as part of Indonesia's diverse and pluralistic society. Furthermore, Joko Widodo's expression quoted Ahmad Hassan as saying that physical confrontation with fellow children of the nation only makes: "Those who are chased cannot get, those who are carried are squeaky." This quote from a PERSIS figure indicates that Joko Widodo shows his attention to PERSIS by quoting one of its figures. The words physical confrontation with fellow children of the nation, can be interpreted connotatively that Joko Widodo does not want confrontation or quarrels between children of the nation. In fact, this confrontation is not only physical, but also non-physical such as with bad words on social media, for example. This is because if there is a quarrel between the children of the nation, Indonesia as a country and nation will not get anything by describing that what is worked for is not obtained while what exists is scattered.

CONCLUSION

Islamic posts in the 2019 presidential election of the Republic of Indonesia on the official social media accounts of Presidential Candidate Joko Widodo namely @jokowi, clearly show display an Islamic image. It was found that there were 49 posts on @jokowi's official accounts on Facebook, Twitter, and Instagram.

Joko Widodo's followers on social media Facebook reach almost ten million people. While @jokowi's followers on Twitter reach nearly fourteen million people, and on Instagram are the most followers, namely thirty-two million more people. The total followers of @jokowi on social media amount to fifty-six million one hundred thousand followers.

Islam as the majority religion practiced by many citizens of the Republic of Indonesia made Islam a strong topic of discussion during the 2019 presidential election campaign. The posts of the presidential candidates of the Republic of Indonesia about Islam and its meaning were so strong in the 2019 presidential election that they presented pros and cons and polarized the society in Indonesia. Each presidential candidate in 2019 proposed their own ideas about Islam.

Almost every Islamic holiday Joko Widodo posts about his activities in celebrating Islamic activities. Furthermore, Joko Widodo was also present at major events of Nahdlatul Ulama and Muhammadiyah, the two largest Islamic organizations in Indonesia. Joko Widodo's presence at Islamic religious events during the presidential election campaign means that he has a high concern for Islam where Indonesia's population is predominantly Muslim.

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