

Framing Analysis of Blasphemy News by Isa Zega in the Practice of Umrah in Suara.com and Viva.co.id

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ABSTRACT

The case of alleged blasphemy involving Isa Zega, a transgender social media influencer who performed Umrah wearing a sharia hijab and being in a women's saf, has triggered a strong reaction from the public. This incident is related to issues of religion, gender identity, and freedom of expression. The study explores how Suara.com and Viva.co.id frame their reporting on this using a framing model by Pan and Kosicki in 12 news articles published from November to December 2024. The results of the analysis show that Suara.com convey news in a neutral manner and provide room for clarification, while Viva.co.id emphasize elements of religious violations by quoting religious figures. From the perspective of Islamic journalism, Suara.com is considered to reflect the principles of journalistic ethics more than Viva.co.id.



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INTRODUCTION

The alleged blasphemy case involving transgender celebgram Isa Zega on Monday, November 18, 2024, came to light after a video of him wearing a hijab and performing Umrah while entering a woman's saf went viral on social media, sparking significant controversy in the community and receiving extensive coverage from online media. This phenomenon is important to study because it touches on sensitive issues of religion, gender identity, and freedom of expression in Indonesia, as well as showing how the media shapes social reality through news. In societies that strongly uphold religious values, expressions of religiosity by transgender individuals are often perceived as provocative or deviant. The media in this case plays an important role as an institution that not only conveys information but also shapes opinions, identities, and social realities.

Suara.com and Viva.co.id as mainstream media, are not left behind in reporting the blasphemy case committed by Isa Zega. Two mainstream online media outlets, Suara.com and Viva.co.id, serve as examples of how editorial diversity can create very different narratives on the same issue. Suara.com tends to be known as mainstream online media that is oriented towards political and social issues in general with a moderate and more neutral news style and more neutral in presenting clarifications from sources. Meanwhile, Viva.co.id have close ties to certain political groups and often give a large space to the voices of religious figures, so their news emphasizes religious norms and legalistic aspects.

These differences in media backgrounds are important to analyze because they reflect how editorial policies can shape different discourse constructions towards the same case. Suara.com presents the news in a neutral tone and leaves room for clarification from Isa Zega through direct quotes (Ferry Noviandi, n.d.), while Viva.co.id emphasizes breaking norms and lawsuits, often citing religious figures who reinforce negative framing of news subjects (Muhammad Thoifur, n.d.). This difference reflects that in modern journalistic practice, especially in the realm of digital media, framing has become an important tool in shaping public perception. The framing analysis developed by Pan and Kosicki (1993) provides a systematic framework for understanding the narrative structure of media through four elements: syntax, script (5W+1H), thematic, and rhetorical (Eriyanto, 2022).

This study aims to analyze the framing of the reporting of the Isa Zega case on blasphemy in the practice of Umrah in Suara.com and Viva.co.id using the Pan & Kosicki framing model, as well as to assess the extent to which the principles of Islamic journalism: shiddiq, amanah, tabligh, and fathonah, are applied in the coverage of sensitive issues (Mutiawati, 2019). Theoretically, this research contributes to the development of the study of Islamic communication and media framing, while practically this research is useful for improving media literacy so that the public becomes more critical of reporting bias. Previous research has shown that media framing is often influenced by editorial vision and mission, such as the Zakia (2018) study (Zakia, 2018), which found the bias of Kompas and Media Indonesia in the Ahok case, as well as the study of Setiabudi, Mau, and Bahfiarti (2022) (Mukhlisa Setiabudi, Muliadi Mau, 2022), which reveals Kompas.com subtle narrative against M. Kace.

Latest study by Rizki and Candrasari (2024) (Dina Setya Nur Rizki, 2024), also emphasizes the framing differences between iNews.id and Viva.co.id in Dirty Vote reporting, whereas Barokah (2023) (Barokah, 2023), highlighting the difference in the framing of Saifuddin Ibrahim's case between Detik.com and Republika.co.id. However, there has been no research that specifically examines the framing of news coverage of blasphemy cases by transgender individuals in the context of Umrah. In addition, this study also analyzes the issue from the perspective of Islamic journalism. Islamic journalism was born from the realization that the practice of news is not only technical, but also has ethical and spiritual dimensions.

In contrast to Western journalism which emphasizes secular objectivity, Islamic journalism is rooted in the teachings of the Qur'an and Sunnah which make prophetic values the foundation for conveying information. The main principles in Islamic journalism are shiddiq (honest), amanah (trustworthy), tabligh (conveying correctly), and fathonah (wise). In addition, the concept of tabayyun or clarification is also highly emphasized as stated in (QS. Al-Hujurat verse 6), which is an order to verify news before it is delivered so as not to cause slander or misinformation (Hakim, 2019).

In this context, Islamic journalism is not only tasked with conveying facts, but also ensuring that the information disseminated is able to uphold justice, avoid lies, and build people's moral awareness. Recent research explains that Islamic media must use the principle of amar ma'ruf nahi munkar as an orientation, namely spreading goodness and preventing evil through news. Thus, Islamic journalism rejects practices that use sensationalism, provocation, and hoaxes as tools to attract public attention (Anti Lailatul Ikhtiar, Nadya Farah Natasya, Dinda Sakura Ali, Mas'udah, 2022). From this background, it can be understood that Islamic journalism is a concept that integrates the value of journalistic professionalism with Islamic ethics.

This concept provides a normative framework that can be used as a reference to assess whether news practices are in accordance with the values of justice, honesty, and balance, especially when covering sensitive issues related to religion, morality, and social identity. Thus, Islamic journalism is not only an instrument of conveying information, but also a means of da'wah and enlightenment for the community. By referring to these values, Islamic journalism provides an ethical framework to assess the extent to which media reporting is in accordance with the principles of justice and balance, especially in covering sensitive issues related to religion and gender. Therefore, this research offers novelty by filling in unaddressed research gaps, presenting an interdisciplinary analysis that combines modern framing theory with Islamic journalism ethics, and making an original contribution to understanding the relationship between media, religion, and gender identity in contemporary Indonesia.

RESEARCH METHODS

This research uses a qualitative approach with a descriptive type of research, because it aims to understand how the mainstream media frames the blasphemy case committed by Isa Zega (Pujileksono, 2015). The research population is all online news related to the Isa Zega case published during November-December 2024, from this population 12 news were selected as samples (6 news from Suara.com and 6 news from Viva.co.id) through purposive sampling. The data collection technique used is document observation (observation of news content) because this study focuses on the analysis of the text and narrative constructs published document observation is unobtrusive, allows the researcher to observe the discourse that is actually conveyed by the media without affecting the source, and is very suitable for the application of the Pan & Kosicki framing model which examines syntactic structure, script (5W+1H), thematic, and rhetorical (Eriyanto, 2022).

The news was selected based on the following criteria: (1) explicitly discussing the Isa Zega controversy in the context of Umrah, (2) being published in the study period (Nov-Dec 2024), (3) presenting a relatively complete news structure (containing elements of 5W+1H and quotes from sources), and (4) being an article that has received public attention (visibility) or represents a variety of media editorial viewpoints. The selection of these criteria is intended to ensure a representative sample of the way the two media frame the issue, while facilitating in-depth analysis and verification of findings through coding documentation and data triangulation. The observation steps taken by the author are as follows: (1) Access the official website of Suara.com and Viva.co.id through digital devices, (2) Browse news archives related to alleged blasphemy by Isa Zega in the November-December 2024 period, (3) Record and document the title, content of the narrative, writing structure, use of language, and quotes of the source, (4) Observe the pattern of narrative preparation: facts highlighted, point of view, and discourse interaction, (5) Identify the framing elements of Pan and Kosicki. This analysis is also combined with the perspective of Islamic journalism to assess the extent to which the principles of shiddiq, amanah, tabligh, and fathonah are reflected in the construction of news presented by both media (Hakim, 2019).

RESULTS AND DISCUSSION

This study analyzed 12 online news related to the alleged blasphemy case against Isa Zega, consisting of six from Suara.com and six from Viva.co.id. The analysis uses the Pan & Kosicki framing model, which includes four devices: syntax, script, thematic, and rhetoric. The data obtained is processed into the following table for easy comparison.

Suara.com news shows a tendency toward more neutral framing. In the news titled "Member of the House of Representatives Mufti Anam Urges Police to Immediately Arrest Isa Zega: He Umrah in a Female Way", syntactically the title is made straightforward to highlight political pressure, while the script is arranged in a 5W+1H pattern and reinforced with direct quotes from Mufti Anam. Thematic emphasizes the legitimacy of political authority, while rhetoric uses the diction of "urgent" and "immediately arrest" which gives the impression of being firm but formal.

The news "Isa Zega's Clarification of Umrah" features a neutral syntax with an emphasis on Isa's clarification, the text contains direct quotes from Isa, the thematic leads to a martial narrative, and the rhetoric uses the words "clarification" and "no intention" to soothe. Similarly, in "Isa Zega Asserts No Intention to Blaspheme", the syntactic structure emphasizes Isa's assertion, the text features self-defense, a thematic focus on refuting accusations, and rhetoric using the words "affirm" and "no intent" that reinforce Isa's stance. In the news "Netizens' Response to Umrah Isa Zega", the news syntax emphasizes public opinion neutrally, the script presents pro and con commentary, thematic shows social dynamics, and rhetoric uses neutral diction of "response" and "comment".

Meanwhile, the "Umrah Isa Zega Video Goes Viral on Social Media" has a syntax that emphasizes viral phenomena, a script that contains the chronology of the spread of the video, a thematic that highlights the dynamics of social media, and rhetoric with the words "viral" and "controversial". The news "Isa Zega Explains the Position of Saf Perempuan" highlights Isa's statement in its syntax, the script conveys that Isa was directed by the mosque officer, the thematic reduces the impression of intentionality, and the rhetoric uses the words "explain" and "directed". From the six news stories, it can be seen that Suara.com build a neutral framing by giving Isa Zega room for clarification, in accordance with the hypothesis that this media tends to maintain a balance.

Instead, the news Viva.co.id more provocative. In the news "Transgender Allegedly Blasphemed During Umrah", the syntax immediately places Isa on blasphemy accusations, the script emphasizes the aspect of the accusation without room for clarification, the thematic builds the image of Isa as a violator, and the rhetoric uses the emotional diction of "blasphemy" and "despicable". This pattern continues in "Scholars Condemn the Actions of Isa Zega", where the syntax emphasizes the curses of religious figures, the text contains direct quotations from the scholars, the thematic emphasizes the errors of Isa, and the rhetoric uses the words "curse" and "insult to religion". The news "Isa Zega is Considered to Violate Sharia" also has a syntax that presents Isa as a violator of religious law, a script that emphasizes the sharia perspective, a thematic that positions Isa as the wrong party, and rhetoric in the form of diction "violating sharia".

Furthermore, in the news "Transgender Umrah Action Harvests Anger", the syntax emphasizes public emotional reactions, the script contains public anger, the thematic builds social conflicts, and the

rhetoric uses the words "anger" and "insult". Similarly, in "Religious Leaders Say Isa Zega Harasses Worship", the syntax features the statements of religious leaders as direct accusations, the text is dominated by quotes from religious authorities, the thematic reinforces the sanctity of worship that is considered harassed, and the rhetoric with the diction of "harassing" and "blasphemy". In "Public Anger of Isa Zega's Umrah Action", the news syntax highlights public anger, the script focuses on the reaction of the public, thematically establishes Isa as a source of unrest, and rhetoric uses the words "angry" and "despicable". Overall, this news shows that Viva.co.id use framing devices to construct provocative narratives and emphasize the emotional side as well as conflict, proving the research hypothesis that media framing is more likely to be negative.

If associated with the concept of framing by Pan & Kosicki, the results of this study show how syntactic, scripted, thematic, and rhetorical devices are used differently by the two media. Suara.com emphasizes clarification and balance, while Viva.co.id uses emotional word choices and religious authority to establish Isa as the perpetrator of transgression. These findings support the research hypothesis that there are significant differences in framing between the two media.

From the perspective of Islamic journalism, the difference in framing between Suara.com and Viva.co.id shows the extent to which the media applies the basic principles of ethical journalism. Islamic journalism emphasizes the values of tabayyun (clarification), honesty, justice, and the prohibition of spreading slander and hate speech (QS. Al-Hujurat: 6). In this framework, Suara.com tends to be closer to the principles of Islamic journalism because it provides a space for clarification for Isa Zega, presents news in a neutral language, and presents a balance of information.

In contrast, Viva.co.id more often feature provocative and emotional framing. News headlines with diction such as "blasphemy", "harassing", "angry", and "angry" indicate a tendency to prioritize public emotions and religious authority without leaving room for clarification. From the perspective of Islamic journalism, this kind of practice has the potential to go against the principles of tabayyun and can lead to framing biases that reinforce negative opinions in society.

If it is associated with the research hypothesis, these results show that the media not only presents reality, but also constructs reality according to its point of view. This construction is influenced by the politics of editorial orientation media, ownership, target audience, and political or religious affiliation that also determine how a media packages news, chooses sources, and uses emotive or neutral language. These findings suggest that more neutral framing (as seen in Suara.com) tends to be more aligned with Islamic journalistic principles such as tabayyun (clarification/verification), shiddiq (honesty), and amanah (trustworthiness) because it emphasizes clarification and balance. However, neutrality of tone alone does not automatically guarantee full adherence to the ethics of Islamic journalism, which also demands responsible sourcing and avoidance of stigmatization.

On the other hand, more provocative framing (as in Viva.co.id) reflects the packaging of news that is influenced by political or market interests that prioritize emotions and authority, so that it is less in line with the normative ideals of Islamic journalism. In the context of previous research, this perspective reinforces the findings of Zakia (2018) (Zakia, 2018), and Setiabudi, Mau, & Bahfiarti (2022) (Mukhlisa Setiabudi, Muliadi Mau, 2022), which emphasizes that media framing is influenced by editorial ideology. The novelty of this research lies in an analysis that links media framing with the principles of Islamic journalism, especially on religious issues related to transgender identity. This contribution provides a new normative perspective, namely the importance of maintaining balance, avoiding sensationalism, and prioritizing clarification and fairness in reporting sensitive issues.

CONCLUSION

This study aims to analyze how online media Suara.com and Viva.co.id frame the news of alleged blasphemy by Isa Zega in the practice of Umrah, by using Pan & Kosicki's framing analysis model and looking at the relevance of news to the principles of Islamic journalism. From the analysis of six news published by Suara.com and six news from Viva.co.id, the results show that both media apply various framing techniques and do not just stick to one point of view. Suara.com and Viva.co.id highlight this issue with different approaches, influenced by the selection of sources, public response, and the context of the news being discussed.

Within the framework of Pan & Kosicki's framing theory, Suara.com package the news by utilizing syntactic and scripting tools to highlight the context and clarification of titles and leads tends

to be informative, while the content of the news presents a complete 5W+1H as well as direct quotes from related parties. Thematically, this media chooses a narrative flow that is balanced between accusations and defenses, and rhetorically uses neutral diction that reduces emotional content so as to give the reader room to judge the facts for themselves. This pattern is in line with the principles of Islamic journalism such as *tabayyun*, *shiddiq*, and *amanah*, because the practice of reporting emphasizes verification, honesty of sources, and responsibility for reporting. The practical implications are a reduction in the risk of stigmatization of news subjects and an increase in the potential for a more rational and ethical public understanding of sensitive issues.

Instead, *Viva.co.id* tend to take advantage of provocative syntax and scripts that prioritize citations of religious authority as well as mass reactions, so that the title and lead directly confirm the accusation or condemnation. From the thematic and rhetorical side, the news is directed at conflicts and public emotions with a strong diction selection and a moralistic tone, thus accelerating the negative construction of the subject. This pattern often has to do with editorial orientation media politics, market logic, and ownership affiliations that influence agenda choices and writing styles; As a result, this kind of practice is not in line with the values of Islamic journalism because it risks ignoring *tabayyun* and producing slander. Theoretically and practically, these differences in packaging suggest that framing is not only technical but also normative: media that choose sensational framing tend to reinforce social polarization, so editorial responsibility and follow-up studies are needed to reduce its negative impact.

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