

Cancel culture and nude living on virtual media: A case of Guru Mizan Qudsiyah Lombok

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Abstract

Virtual media has a major influence on human life as a means of interaction and has even become a major force for society in controlling social change. Nonetheless, human interaction in virtual media is haunted by the pain of boycott and rejection. This study aims to examine the cancel culture phenomenon that occurs in virtual media. This study uses a qualitative method in which the primary data is taken from YouTube and articles related to the issue of cancel culture. Data on the cancel culture phenomenon experienced by Tuan Guru Mizan Qudsiyah from Lombok on YouTube media were analyzed using Pierre Bourdieu's genetic structuralism theory. The results of the study reveal that there is a cancel culture: boycotts or rejection because the statements and actions of Tuan Guru Mizan Qudsiyah on YouTube in 2020 are considered to have damaged public psychology. Tuan Guru Mizan's lecture on YouTube went viral because of his statement insulting the tombs of Lombok's saints who were considered sacred and was eventually canceled by a mob who then attacked and burned his pesantren. This study contributes to the formation of a new virtual space based on the value of Islamic communication, where cancellation occurs if friendly Islamic communication is not implemented.

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Abstrak

Media virtual memiliki pengaruh besar bagi kehidupan manusia sebagai sarana berinteraksi bahkan menjadi kekuatan besar bagi masyarakat dalam mengendalikan perubahan sosial. Meskipun demikian, interaksi manusia di media virtual dihantui oleh pedihnya boikot dan penolakan. Studi ini bertujuan mengkaji fenomena 'cancel culture' yang terjadi dalam media virtual. Studi ini menggunakan metode kualitatif dimana data primer diambil dari Youtube dan artikel terkait isu cancel culture. Data tentang fenomena cancel culture yang dialami oleh Tuan Guru Mizan Qudsiyah asal Lombok pada media YouTube dianalisis dengan menggunakan teori strukturalisme genetik Pierre Bourdieu. Hasil kajian mengungkapkan adanya budaya batal: boikot atau penolakan karena pernyataan dan tindakan Tuan Guru Mizan Qudsiyah di YouTube pada tahun 2020 yang dinilai mencederai psikologi publik. Ceramah Tuan Guru Mizan di YouTube menjadi viral karena pernyataannya yang menghina makam para wali Lombok yang dianggap keramat dan akhirnya dibatalkan oleh massa yang kemudian menyerang dan membakar pesantrennya. Kajian ini berkontribusi pada pembentukan ruang virtual baru berbasis nilai komunikasi Islam, dimana pembatalan terjadi jika komunikasi Islami yang ramah tidak diterapkan.

Kata kunci

Cancel culture; tokoh publik; media sosial.

INTRODUCTION

New media is a platform that makes people connect with each other with technology and the internet, where people are free to communicate, and transform. Flew defines new media as: as those forms that combine the three Cs: computing and information technology, communication network digitized media, and information content (Junaedi, 2011, p. 53; Huda, 2014). Looking at new media studies, it is in line with what Baudrillard constructed about consumerist society in virtual media. Baudrillard converts Marx's theory of use value and exchange value into sign value. Baudrillard said that consumption is not limited; people's lives today are strongly influenced and determined by consumption. People will consume more and judge other people from how much they consume, especially what has been provided by the media. Such an order is called hyper civilization and the society is a consumer society (Noerhadi, 2013, p. 147).

The world according to Baudrillard is dominated by simulacra. Such a world is a concept introduced by Baudrillard which represents no longer a boundary between the real and the fictitious. The world today has become a world of imagination. Baudrillard gives an example of Disneyland, where everything that happens is a dream, far from the reality of human life. Disneyland according to Baudrillard is the latest idol. The worship

that shows how irrational the consumptive behavior of people who are willing to stand in line for hours to pay tens of dollars just to satisfy their lust. Simulacra is a world full of virtual, fake, imitation, and pseudo realms (Bungin, 2006, p. 12-13). Baudrillard describes post-modern life, namely a life marked by simulation, where humans live in the age of simulation (Ritzer and Goodman, 2005, p. 641).

It is interesting to examine new media trends and human life in today's virtual world. Nowadays, virtual media has become a big force in people's lives in replacing ways of interacting, culture, lifestyle, and social movements (Velasco, 2020). The movement of human life from the real world to the virtual cannot be separated from philosophical discourse. The process of moving that basically humans want freedom from the real world, but the real world does not provide space for freedom. Instead of the real-world giving freedom, the real world is so cruel and painful. Then humans seek life in the virtual world in search of freedom of existence. Humans experience a beautiful, free, and simulacra life in a virtual world (Bungin, 2006, p. 12-13; Barker, 2011).

Even though they get freedom of existence in the virtual world, they cannot escape the curse of responsibility. Instead of the media providing comfort and space for freedom of expression, it turns out that humans cannot be free from rejection and even blasphemy by netizens. Humans become victims of cancel culture in virtual life and real life, such as; cancellations, rejections, and boycotts (Martinez, 2003, p. 3).

Humans are haunted by the dilemma of real and virtual life as if these two worlds give life to the naked. That is, the real world is stripped of cruelty and pain, while the virtual world is stripped of boycott and rejection. Escape from the real world to the virtual world both of which are the realities of naked life.

The research related to cancel culture was written by Joseph Ching Velasco from De La Salle University in 2020 with the title "You are cancelled: Virtual collective consciousness and the emergence of cancel culture as ideological purging". In this article, it is revealed that virtual media is a new force in human life, both for conveying ideology, forcing, and as a means of social movement. Whereas a new force can eliminate and drop one's charisma to appear again in front of the public and even a public figure smeared his self-esteem so that he feels ashamed again to appear, this is because his words and statements are contrary to public habits. Velasco's research was conducted in the Philippines and examined public figures who were the subject of cancel culture (Velasco, 2020, p. 2).

Furthermore, Samantha Haskell conducted research with the title "Cancel culture: A qualitative analysis of social media practice of canceling". In this thesis, Haskell revealed that the word cancel culture is a product of the media to make people

embarrassed as a result of being canceled. This research was conducted on media tweeters where he reviewed the subject of Kevin Spacey which was canceled and discussed in 1700 tweeters. In the end, Kevin Spacey was embarrassed again to be present in the public space because he became the object of cancellation by media citizens (Haskell, 2021).

The last research was written by Alix Martinez under the title, "Uncovering the dirt on cancel culture: An in-depth analysis of publishing's relationship with controversy". In this article, Martinez revealed that the phenomenon of cancel culture is a new phenomenon in social media and is massively developing where many people connect in social media. The amount of social media consumption increased by about 72 percent when Covid-19 began to spread to various countries. However, Alix Martinez also revealed that it turns out that publication media that develops online can also be an arena for writers if the book cannot satisfy public expectations, and can even make controversy for a long time (Martinez, 2021).

Cancel culture and the naked life of virtual media see human life in a virtual world that requires rejection, cancellation, and boycotts that occur against a person or public figure when they issue controversial words, songs, actions, and actions in the midst of society which are then considered hurt public feelings and psychology.

Research on cancel culture is still lacking, because this theme is a new discourse that developed in 2017. So, to see the difference with the previous research, the researchers themselves tried to describe the phenomenon of cancel culture in popular media in Indonesia, especially in Lombok, because this space has not been touched by previous researchers. An important point that differentiates this study from others is our focus on seeing Islamic communication as a solution to communication activities in cyberspace. In this study researchers attempt to analyze the phenomenon of cancel culture on popular media YouTube as experienced by Tuan Guru Mizan Qudsiyah in East Lombok in 2020.

METHODS

This paper uses qualitative research with a phenomenological approach. Phenomenology is a science that studies phenomena or symptoms. The main objective of phenomenology is to study how phenomena are experienced in consciousness, mind and in action, such as how they are of value and are aesthetically accepted (Sarwono, 2006).

Phenomenology tries to find an understanding of how the human being constructs meanings and important concepts within the framework of intersubjective. If a person shows a certain behavior in society, then the behavior is a realization of the

views or thoughts that are in the person's head. Reality is an expression of one's mind. Considering, the phenomenon raised is cancel culture on YouTube media, and the subject affected by cancel culture is Tuan Guru Mizan Qudsiyah in East Lombok. (Sarwono, 2006, p. 198).

The primary data in this study was taken from YouTube, which is related to the issue of cancel culture experienced by Tuan Guru Mizan Qudsiyah. The data and the phenomenon of cancel culture that occurred on YouTube are analyzed using the theory of genetic structuralism. Genetic structuralism means an analysis of objective structures in which the mental structures of an individual are biologically inseparable from their social structure (Haryatmoko, 2006, p. 43-44).

What genetic structuralism means in this context is Bourdieu's concept of *habitués*. This *habitués* is a series of biological tendencies of the individual, social rules, habits that drive a person in action, in which the habit is undoubtedly a rule that makes an agent to act and act in a certain way. Social agents have been structured by their socio-cultural environment, and this is what is called *habitués*. Because it has been structured by its social environment so that it can give birth to perceptions, and actions that remain orderly, and ultimately become *habitués* that is unquestionable the rules behind it (Beilharz, 2005, p. 48).

RESULTS AND DISCUSSION

Understanding the cancel culture discourse

The virtual world is currently busy being discussed about cancel culture. This cancel culture discourse talks about human life in the virtual era which is generally to eliminate a person's influence because of his words, behavior, works, and actions that are considered not in accordance with the norms prevailing in society. Usually cancel culture is given to public figures who are involved in scandals with their works, words, actions that are contrary to the culture of the community and are then considered to hurt the feelings of their citizens because they are controversial so they tend to be disliked by the public.

Based on data from September 2020, where the Pew Research Center conducted a survey with several Americans about their views on cancel culture. The survey results reveal that there are divided views regarding the meaning of cancel culture. About 49% of those familiar with the term said that "cancel culture means one's actions to hold others accountable". While 14% of adults who often hear the term say that "cancel culture is censorship, restrictions on free speech, or erasing history". And 12% of Americans say that "cancel culture is characterized by violent attacks used to harm others. It is further disclosed that "Cancel Culture is a movement to remove celebrity

status or esteem from person, place, or thing based on offensive behavior or transgression". Besides that, cancel culture means, "a method of withdrawing support for public figures or companies. It can also a form of online shaming on social media platforms" (Anderson, 2021). While the Cambridge Dictionary defines, "cancel culture is a way behaving in a society or group, especially on social media, in which it is common to completely reject and stop supporting someone because they have said or done something that offends you (Cambridge University Press, 2022).

If simplified, cancel culture also means individual rejection through online complaints which results in ostracism and humiliation of people. Cancel culture is basically similar to a boycott, where public figures or people who have influence can be canceled or rejected because they are considered no longer in line with the wishes of public psychology. This cancel culture can be echoed through virtual media, Facebook, Twitter, Instagram, WhatsApp, YouTube, and other new media. This happens a lot to a public figure who was suddenly canceled by the public through the media, because they were considered to have issued controversial statements and hurt people's hearts. (Fallahnda, 2021).

So where did the term cancel culture come from? When viewed from The Private Therapy Clinic, the cancel culture is basically an evolution of the term boycott, which has been known to the public for a long time. However, the term cancel culture became a trend when in 2017 there was a sexual harassment case carried out by Harvie Weinstein which then exploded, it turns out that a lot of public figures are involved in sexual harassment scandals that are known to the public. Those who were involved in this harassment scandal, then the public refused to appear in public such as being on television, canceling advertisements, and even canceling employment contracts which of course Eliminates access to work for a public figure as well as personal access. (Nasrullah, 2012, p. 35-37).

Although this cancel culture looks simple on social media, the effect is very toxic for someone involved in the problem, because netizens are like taking the law into their own hands, insulting the canceled party, hate speech without considering the domino effect for someone who is canceled. The toxic effects of cancel culture include: bullying on social media, mental breakdown of a person, feeling judged, and can lead to suicide. And even more painfully, it turns out that the digital footprint of someone who has been canceled can be used as material for canceling because digital traces are very imprinted and are not easy to forget.

Cancel culture and nude life

Cancel Culture has finally opened a space for naked life, where someone who is cancelled feels the emptiness in his life, bullies go around virtual life, accounts are hacked by haters, job access is lost and even personal access can have a fatal impact, namely losing the spirit of life which in the end suicide can occur. Nude life which is meant here is the real world stripped by cruelty and pain, while the virtual world is stripped by boycotts and rejection. Escape from the real world to the virtual world both of which are the realities of naked life.

Humans seem to be stripped naked when they get a cancel case from netizens in virtual media. Netizens sometimes don't want to bother and express their opinions when there is a public figure who might be declared controversial, and his statement hurts public psychology which in the end has a bad impact on someone who is cancelled, which the author calls the nakedness of someone in the world of social media and also personal.

Nudity on social media, someone who is canceled has no more room to appear in public. Meanwhile, his personal nudity no longer has access to his work and activities. And even to bounce back from the cancel process takes a long time to be accepted back normally by the community.

Cases of cancel culture usually occur in a figure or a public figure. There are so many examples like this, for example: the case faced by Ahok who was deemed to have insulted religion, which was ultimately canceled so that he lost his social and political access and had to be imprisoned. Likewise, the case of Ahmad Dani's hate speech, a homeland musician from the Dewa 19 front man group in 2019, which ended in prison. His statement was considered disturbing, so Ahmad Dani had to be cancelled.

The case of artist Gisel Anastasia's immoral video in 2020 which had an impact on her personal cancellation so that many brands had to cancel collaboration with her. Likewise, the case of insulting graves in Lombok which was carried out by Ustadz Tuan Guru Mizan Qudsiyah from East Lombok in 2020. This video lecture was claimed to be a video two years ago, but was re-uploaded on the YouTube channel and went viral because his statement was considered to have injured the psychology of the masses which ultimately prompted mob attacked and burned his *pesantren*. And even the most recent case in 2022 was the statement of the Minister of Religion whose dictions were deemed to have hurt the hearts and psychology of the religious public, which later became viral on social media, and even virtual bullying occurred which did not only attack institutions but also personally attacked the Minister of Religion.

There are many cases of cancel culture in virtual media, but the cases above are just a small example of seeing the cancel phenomenon experienced by public figures.

This cancel culture discourse looks simply, but the impact is so big on the personal people involved in canceling.

Tuan Guru Mizan as a subject of cancelation

On social media, someone who is canceled has no more room to appear in public. Meanwhile, his personal supporters no longer have access to their work and activities. And even to bounce back from the cancel process takes a long time to be accepted back to normal by society. Cases of cancel culture usually occur in a figure or public figure. The subject that was canceled was Tuan Guru Mizan Qudsiyah, a preacher from East Lombok, West Nusa Tenggara. The content of his lecture on Youtube in 2020 insulted the tombs of the saints who were considered sacred in Lombok. The video of this lecture is titled "The Law of Religious Tourism to The Grave". In this talk on YouTube Tuan Guru Mizan Qudsiyah said:

“Traveling, driving, preparing supplies for grave pilgrimages, as well as going to sites, places of shirking, this is a *ma’siah* (sinful act) and should not be. Moreover, hiring bodyguards for grave pilgrimages, tomb pilgrimages, this is a maximally. What he calls a necessity is when he goes to a cemetery or tomb on the condition that he prepares a vehicle, prepares supplies, but not as a traveler. If traveling to the tombs around the village, Tuan Guru Mizan Qudsiyah quoted the words of the Prophet who said "visited the tomb because it reminds you of the doomsday". What is meant here as a *ma’siah* is to travel so that it must be a traveler who rents a car, bodyguard, prepares side dishes, or supplies. Visited or converting to tourist attractions, or religious tourism is forbidden by Allah and the Messenger of Allah.

Why is it forbidden, because this is the means that make the tomb a statue worshipped other than Allah. This kind of tradition occurs a lot, where people ask for sacred tombs, which are said to be the tombs of the people. Many washed their faces on top of the grave, marked their foreheads with whiting, carried potpourri, and tobacco. So, these tombs are used as statues, by seeking blessings there, praying to the dead, these things are harm.

As for his postulate which he cited, narrated by Imam Bukhari and Muslims, the Messenger of Allah said "no travel is allowed, except only to three mosques". No travel except only to three mosques: Masjid al-Haram, Masjid al-Aqsa, Masjid Nabawi. When touring these three

mosques, the reward is great and forgiven of his sins like a newborn baby from his mother's belly. This is our impetus for the pilgrimage to the three mosques. The Prophet forbade travelers to a place for the purpose of worshipping the three mosques. Thus, whoever makes a pilgrimage to the tomb of Sheikh Albadawi, or to the tomb of al-Husain or others, then he is disobedient to the Messenger of Allah SAW.

If the mosques are the homes of Allah places loved by Allah, as in the hadith narrated by the Imam Muslim "The country or place most loved by Allah is the mosque, the place most hated by Allah is the market". If the place most loved by Allah is a mosque, then it is forbidden by the Prophet to come to a place except the three mosques. That is, this suggests that apart from the mosque it is more mainstream should not be. If the mosque is a place that Allah loves alone it should not be visited except the three mosques. For example, we go to a mosque other than the three mosques, not the mosque that is the destination but the knowledge. But nowadays, the problem is, people to the graves that are pursued are not knowledge, but looking for *barokah*, asking for prayers. Therefore, the companions who understand this have no one to come to the tombs.

Even in the story, Abu Hurairah once came to the hill of Tursina for worship and was forbidden by Abu Basrah. Whereas this place is an endowed place, a consecrated valley, a place where the prophet Moses spoke with Allah. From the story of Abu Hurairah and Abu Basrah allow it indicates that pilgrimage to places other than the three mosques is prohibited, as well as coming to other historical places with the purpose of worship is not allowed.

Likewise, the custom of the people of Lombok makes pilgrimages to the tombs of the saints. Pilgrimages are like tombs: Selaparang, Bintaro, Sekarbela, Loang Balok, Ali Batu, Batu Layar. All these tombs are *Kuburan Tain Acong dan Keramat Tain Acong: Graveyards of Dog Poop and Sacred Dog Poop.*"

The statement of Tuan Guru Mizan Qudsiyah in his talk on youtube went viral saying "*Kuburan Tain Acong dan Keramat Tain Acong: Graveyards of Dog Poop and Sacred Dog Poop*" is what made the masses in Lombok angry because of his statement which was considered to hurt the psychology of the masses. Tuan Guru Mizan Qudsiyah must eventually be exposed and become the object of netizens' cancels. As for the effect of this cancelation, finally, Tuan Guru Mizan Qudsiyah had to lose his access as a

speaker, also had to become a suspect and be detained at the NTB Regional Police because of a case of humiliation of Muslims and even lost his personal access because he was canceled. Not only that, the cancellation also ultimately had an impact on the attack and burning of his Islamic boarding school, namely the Assunah Islamic Boarding School in Bagek Nyaka, Aikmel District, East Lombok Regency, NTB.

There are many cases of cancel culture on virtual media, but the above case is part of a small example in looking at the cancel culture phenomenon experienced by public figures, especially Tuan Guru Mizan Qudsiyah as a speaker who should carry a message of da'wah about peace, friendliness, benefit, and safety. But the fact is that the opposite is true, Tuan Guru Mizan Qudsiyah as a preacher must accept the reprieve. This cancel culture phenomenon seems simple, but the impact is so great on the personality of the person involved in canceling. In fact, the impact can cause embarrassment, loss of job, even loss of job (Mardeson & Mardesci, 2022).

Cancelation and the urgency of Islamic communication

Islamic communication is the exchange of symbols built on Islamic principles that have the spirit of peace, hospitality, and safety. These principles should be the ideal in building communication on virtual media. In creating peaceful, and friendly communication, of course, it must be based on the main guidelines of Muslims, namely the Qur'an and Hadith (Mowlana, 2007). These two guidelines are the basis for Islamic communication to always be honest, say positive, and prioritize a selective attitude to verify, falsify, and validate (Islami, 2013, p. 44).

Islamic communication cannot be separated from da'wah activities, because da'wah is an activity in communicating. Specifically, where the communicator in conveying messages sourced from the Qur'an and Hadith with the aim that people can do pious charity in accordance with the message conveyed. Islamic communication aims to expect a change in human attitudes and behavior in accordance with Islamic teachings. Islamic communication has something in common in the aspect conveyed by Harold Laswell. The Way to describe a good communication is who says what, in which channel, to whom, with what effects (Cangara, 2012, p. 99).

Preachers as communicators, in using the media to preach to communicants, must certainly be able to provide changes in behavior based on Islamic messages. However, in Islamic communication, da'wah is not only narrowly meaningful as conveying a message on the podium, but all aspects of human life are da'wah activities. In the delivery of the message of da'wah, of course, it cannot be separated from a da'i or a communicator. Because *da'i* are those who have special expertise in conveying the message and teachings of Islam to the people. Although *da'i* is a representative of the community in conveying the message of Islam, he cannot be separated from the essence

of Islamic communication that aims to convey the message of peace, hospitality, and safety. If not, then the messages will conflict with people's way of thinking, acting, and habits, and of course the effect will come back to the preacher himself, in which case the most dangerous effect is cancelation.

Islamic communication is basically the process of delivering Islamic messages which include *akidah*, *shari'ah*, and morals. Islamic messages are referred to as da'wah, where da'wah is an activity to influence others by conveying prophetic messages. In Islamic communication there are things that are the basic principles, namely: (1) *qawlan sadidan*: communicate with the right words, do not lie and are not convoluted; (2) *qawlan baligha*: communicate effectively and on target; (3) *qawlan ma'rufan*: communicate with good and appropriate words, so as to provide benefits, enlightening knowledge and provide problem-solving for people who have difficulties; (4) *qawlan karima*: communicate with noble and wise words so as to give birth to a meek message, beautifully heard with full manners; (5) *qawlan layyina*: communicate in a meek, not rude way, full of satire, friendliness so that it can touch the human heart and psychology; (6) *qawlan maysura*: communicates that are easily digested and captured by the audience (Rahmat, 1994, p. 77).

The six basic principles of communication in Islam should be ideals in conveying da'wah messages both virtually and non-virtually, but the fact that happened on the virtual media of YouTube there was a cancellation against Tuan Guru Mizan Qudsiyah because the da'wah message conveyed contained insults and symbolic violence. The insult and symbolic violence referred to here is where Tuan Guru Mizan Qudsiyah insulted the tradition of pilgrimage to the tombs of the people of Lombok which is considered the tomb of the saints.

If the content of Tuan Guru Mizan Qudsiyah's lecture on Youtube that insults the habits of the people of Lombok is seen from the basis of Islamic communication, then Tuan Guru Mizan Qudsiyah has not fulfilled the aspects of *qawlan ma'rufan*: namely communicating with good and appropriate words, so as to provide benefits, enlightening knowledge and provide problem-solving for people who are experiencing difficulties. Furthermore, *qawlan karima*: communicate with noble and wise words so as to give birth to a meek message, beautifully heard with full manners. And the last *qawlan layyina* that is to communicate in a meek, not rude way, full of satire, friendliness so that it can give a touch of psychological change and human actions. Even though as a Tuan Guru or public figure in Lombok whose activities are preaching and conveying prophetic messages, in the end, Tuan Guru Mizan Qudsiyah had to be the subject of cancelation of the people of Lombok because he did not accept the tombs of his guardians being insulted.

CONCLUSION

Not a few people experience the cancel culture in virtual media life, especially community leaders. Forms of cancellation can be in the form of rejection, cancellation, and boycott. This cancel culture aims to eliminate the charisma of a public figure because it is considered to issue controversial words, songs, and actions in the midst of society which are then considered to hurt the feelings and psychology of the public, which in turn has had an impact on canceling access for a public figure both in world of real and virtual media.

Cancel culture must eventually be experienced by Tuan Guru Mizan Qudsiyah from East Lombok on YouTube in 2020 which is considered to hurt public psychology. As a Tuan Guru who should deliver Islamic messages built on the principles of peace, hospitality, safety, honesty, saying positively and putting forward a selective attitude but must be canceled. The YouTube content of Tuan Guru Mizan's lecture went viral for his statement insulting the tombs of the guardians of Lombok which were considered sacred with the name "Sasak Language: *Kuburan Tain Acong dan Keramat Tain Acong: Graveyards of Dog Poop and Sacred Dog Poop*" which he eventually canceled by the masses and then his Islamic boarding school Assunah in BagekNyaka, Aikmel District, East Lombok Regency, West Nusa Tenggara, was attacked and burned by the masses.

This cancel culture involves public figures who are involved in scandals over their works, words, and actions that are contrary to the culture of the community and are then considered to hurt the feelings of their citizens because they are controversial so they tend to be disliked by the public. This cancel culture looks simple on social media, but the effect is very painful for someone who is involved in the problem, because netizens are like taking the law into their own hands, insulting the canceled party, hate speech, and even other effects of this cancel culture such as: bullying in the media social, mental damage to a person, feeling judged, and can lead to suicide, and even more painful it turns out that the digital footprint of someone who is canceled can be used as material for canceling because digital traces are very imprinted and not easy to forget. In this context, Islamic communication is a solution that can be applied in the virtual realm to form a healthy narrative in virtual community communication.

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