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MEDIA, RELIGION, AND PROPAGANDA

"Case Study of Anti-Shia Propaganda Media in Yogyakarta"

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<p>Article Info</p> <p>Article history: Received 03Feb 2018 Revised 20Feb 2018 Accepted 26 Feb 2018</p>	<p>ABSTRAK</p> <p><i>Sunnis and Shia are two groups in Islam that have long experienced differences. That is since the death of the prophet Muhammad. The difference that was initially only a matter of politics then spread to ideology, kalam, fiqh problems to theology. This implies that both groups have some who disbelieve and regard them as heretical. No exception in Indonesia. Some time ago, there was a rift between Sunni and Shia in Sampang, Madura. Then rampant banners scattered in Yogyakarta that states if Shi'ism is heretical. Do not stop there; through the internet media, many emerging internet sites that declared the same to the individual level, where the status of social media that justifies Shi'ism is heretical. This is one of the blunders of Propaganda, campaigning, or "preaching" if other groups or groups are heretical and pagan. This research tries to analyze the process of Propaganda done in the media by radical groups against the Shia groups in the province of Yogyakarta and know the techniques and tools used in Propaganda. This is done so that all parties can anticipate and map potential conflict that will happen to be expected early on. Research conducted in Yogyakarta is qualitative research with data mining in the form of interviews and document review. The subjects of the study were citizens and sympathizers of Muhammadiyah. The research results propaganda theory used is Name-Calling, Glittering Generality, Transfer, and Card stacking. While the media used are Baliho, Banners, Leaflets, Brochures.</i></p> <p>Keywords: <i>Propaganda, Shia, Media. Yogyakarta</i></p>
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INTRODUCTION

The Indonesian nation has a motto that is embodied in the emblem of the Republic of Indonesia. The motto is *Bhineka Tunggal Ika*, which has different meanings but still one. On the other hand, long before the Republic of Indonesia's independence, the youth had poured out big ideas as a manifestation of their determination to unite themselves in a unitary state. The "Youth

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Pledge" Children from various regions and ethnicities, and even religions are determined to be one Indonesian nation, have one Indonesian homeland and speak one Indonesian.

Over time, preserving and upholding the unity and integrity of the nation continue to face challenges that are not easy. Various regions have some who wish to secede because of dissatisfaction with democratic methods and systems. Call it the PKI rebellion, DI / TII rebellion, PRRI rebellion, GAM, OPM, and the Republic of South Maluku. On the other hand, the movement to launch chaos also continued to emerge. Starting from the bomb explosion in Bali and the JW Marriott Hotel, the development of a terrorist group, sensitive issues regarding the ISIS movement, and the independence movement abroad still occur even though the intensity is getting less and less.(Junaedi, 2017, pp. 15–25)

The current context still appears movements to divide the nation. One of them is the radicalism movement against certain religious groups that are not in line with the ideology adopted. Call it "*takfiri*" Propaganda against Ahmadiyah followers or kafirs against Shia groups.

Sunni and Shia issues have indeed become global issues. According to Azrumardi Azra, the feud has resulted in a proxy war, or open conflict, but using the hands of a third person. This is because it is not merely ideological differences but has entered the realm of politics. Whereas Saudi Arabia, Sunni Wahhabi, faced and struggled for influence with the Shi'ite Iranian state. In the struggle for the effect of global geopolitics, the two countries did not come face to face in the war but used other countries. Call it the Houthi Shia group in Yemen or the Bashar Al Ashad regime in Syria, which Iran and its allies fully support. In contrast, the pro-government groups in Yemen and the anti-government coalition groups in Syria are fully supported by Saudi Arabia and its coalition. (Azra, 2015a).

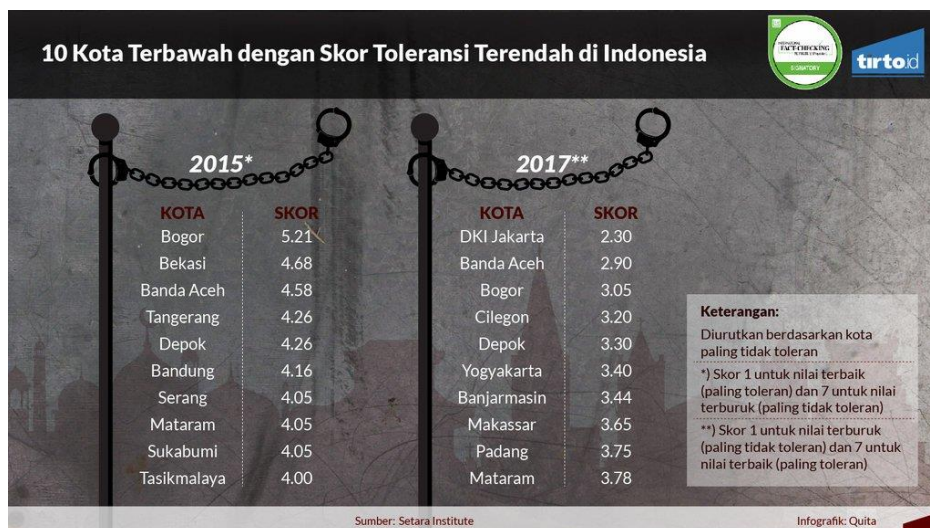
The development of the regional geopolitical struggle between Saudi and Iran is expanding and moving outside the Middle East region. Entering countries that are predominantly Muslim. No exception in Indonesia. This is due to the abundant pouring of funds from the two countries in the name of religious assistance to build mosques, build schools, and da'wah institutions. The flow of aid had implications for the influence of Sunni and Shia political movements so that conflicting Propaganda emerged.,(Azra, 2015b).

The radicalism movements of religious groups that are not in line with Shia adherents in Indonesia emerged several years ago. What attracted enough attention was the expulsion of the Shia group by Sunnis in Sampang Madura. It resulted in burning and even violent fighting so that the Shia group had to be evacuated and live in the shelter. Unfortunately, the two groups are usually brothers, but one has to be expelled from the hometown where he was born. The following is the overall data on the scores for the tolerance component in Indonesia from 2014-2017.



Source (Gerintya, 2018)

This problem is exacerbated by the Propaganda of other religious groups and mass organizations to exclude other groups. Many banners were scattered, billboards and announcements to attend a recitation containing people who were anti-Shia groups. The Setara Institute noted that in Indonesia during 2016, there were 270 acts of intolerance, and in 2017 there were 155 acts of discrimination. This also happened in Yogyakarta. Yogyakarta occupies the 6th position in the lowest tolerance level. This is ironic, considering that Yogyakarta is a city of students and has an inherent culture (Gerintya, 2018). The data for the ten cities with the lowest tolerance scores in Indonesia are as follows:



Source (Gerintya, 2018)

After the incident, it turned out that we, as Indonesians, did not take lessons. The proof is that the anti-Shia radicalism movement continues. Even in recent times, anti-Shia Propaganda appears to be continuing. No exception in the province of Yogyakarta. Much media is used to justify the infidelity of the Shias. For example, many banners contain "Shia is not Islam" or

online media, whether it is a web or blog that says that Shia is deviant. On the other hand, various demonstrations or extensive recitations were held to express opinions and show strength as an anti-Shia group.

Propaganda which is intensively carried out face-to-face or with the media has little or many implications for developing public perceptions. This Propaganda influenced not a few people. Of course, the tolerance in internal religion is still very unfortunate. Regardless of the reasons, a conflict that will only create division will be counterproductive in building a nation and civilization. Besides, it is sad if a large country like Indonesia, which has a lot of diversity and is a reference for other countries related to tolerance and harmony, has been caught in sectarian conflicts to become a failed state.

Regarding the use of the media to spread or convey messages about the Shia group, which are religious adherents who are *kafir*, heretical and deviant, the question is how the propagation process is to spread indoctrinate other people to follow certain groups. On the other hand, it is also necessary to reveal how the tools are used for Propaganda or "*da'wah*" and how these tools work and perform doctrine so that the power of ideology can and can stick firmly in the minds of community groups in Indonesia, especially in the Yogyakarta region. The location of Yogyakarta was chosen because there were many media, including posters, billboards, and banners about anti-Shia Propaganda. Researchers see other areas are not as lively as in Yogyakarta.

From the description of the problems above, this research will reveal: first, the process of Propaganda or "*da'wah*" carried out by groups who disbelieve Shia in the Yogyakarta region. Second, what media are used in the Propaganda or "*da'wah*" carried out by groups that distrust Shia in the Yogyakarta area. On the other hand, the third will also be disclosed about the working mechanism and the media process in spreading the issue of *kafir*, deviance to these Shia groups. So this research takes the theme "Media, Religion and Propaganda: Case Study of Anti-Shia Propaganda in Media in Yogyakarta."

METHODS

This research method uses a qualitative approach. This study explores and understands the meaning of cultural, social, or humanitarian problems (Creswell, 2012). This study uses a qualitative approach because it is exploratory and reveals the meaning behind the scenes. (Moleong, 2017). The research strategy is carried out empirically, namely to investigate phenomena in real life by utilizing various evidence sources to answer the "how and why" questions. Because there is direct contact of the researcher with the object, to get a holistic and dynamic perspective, in which the researcher is the critical instrument (Salim, 2006). The media under study are billboards, banners, leaflets, brochures, pamphlets related to anti-Shia Propaganda. There are online, and offline versions of the press spread across Yogyakarta.

Then, the analysis uses propaganda techniques from the propaganda analysis Institute, headquartered at Yale University in the United States (Lee, 1939). There are seven propaganda techniques. Namely: Name-Calling. It is a propaganda technique by touching emotional symbols to a person, group, or country. Glittering Generality, if the first technique handles with characters, uses grandiose words to flatter. This is done to deceive the public. Transfer. This technique usually uses a person's popularity to rely on as an excuse that the character is in the group if it is profitable. Still, if it is not profitable, then it is not considered the group. Besides that, it also uses attributes to justify it. Plain folks. With this technique, the propagandist identifies an idea in which a propagandist must look like someone in general. Testimonials. In this technique, propagandists usually use both adored and hated figures to promote or justify something. Card stacking is to highlight the right things. Where supporting facts are gathered, including selection and falsehood, illustration or confusion, makes sense. Bandwagon. This technique is done by playing with the audience's feelings by showing and heralding the success, success, and greatness of an individual, group, or organization.

THEORETICAL FRAMEWORK

Propaganda

Propaganda comes from Latin, namely, propagate, which means "to develop" or "expand." Initially, Propaganda was an effort to develop and expand the Roman Catholic religion both in Italy and other parts of the country. Propaganda appeared initially from the phrase "*sacra congregatio de propaganda fide*" or from the word "*congregatio de propaganda fide*" or Congregation for the Propagation of Faith in 1622. At that time, Paul Grogelius the 15 began to establish an organization aimed at developing Roman Catholicism. Propaganda was used in the religious and social, political, cultural, and social areas in subsequent developments. (Nurudin, 2001, p. 9).

According to scientists Jowett and O'Donnel, Propaganda is a deliberate and systematic attempt to shape perceptions, manipulate cognitions, and direct behavior to respond to the propagandist or propagandist's desired goals. On the other hand, Mc Quail also illustrates that the term propaganda tends to be negative. McQuail demonstrates that currently, the opposing party conducts the Propaganda, whereas we provide information, evidence, and arguments (McQuail, 1994, pp. 298–299).

For Propaganda to be successful, there are several elements: first, the communicator, namely, the individual or group of people who carry out Propaganda. Second, the Communists are individuals or people who receive the propaganda message. Third, wisdom or desire determines the content and goals to be achieved. Fourth, the news is the point the communicator wants to convey to the communicants. Fifth, the media or channels give messages. Sixth, this technique is carried out as effectively as possible to determine strategies to meet targets. Seventh, the right situation and conditions for delivering Propaganda. Eighth, goal achievement in cognitive, affective, and contemplative aspects. (Kadir, 2014, pp. 73–116)

Sunni and Shia conflict

The relationship between Sunnis and Shias has been subject to controversy and has caused debate from various groups since the development of the *Khulafaur rasidin* period. This development can be used as a

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meeting point in two ways, namely politically and ideologically, between Ali bin Abi Tholib and the followers of the opposing group (Banu Umaiyah) after Prophet Muhammad's death SAW. Some Sunnis call the Shia by the name *rafidhah*, which according to Arabic etymology, means to go. In Sunni terminology, *rafidhah* itself means "those who reject the Imamate or the leadership of the Caliph Abu Bakr and Umar."

In other literature, some Sunnis consider the Shia group to grow when a Jew named Abdullah Bin Saba' who declared himself converted to Islam, preached love for the family and descendants of the prophet Muhammad, on the other hand, praised the prophet's family, especially Ali Bin Abi Talib who was the nephew as well as Muhammad's son-in-law, and stated that Ali had the will to become the leader of the prophet Muhammad which came from God's revelation. However, the Sunnis strongly reject this. According to Sunnis, Abdullah bin Saba' is a fictional character. After Muhammad died, the Shia had a leader called *Imamah Itsna 'Asyariah*, which means the Twelve Imams. They are so named because they believe that only imams have the right to lead Muslims, and they think there are twelve Imams. (Hitti, 2008, p. 56).

In the next development, the Shia politically believed that only the children and descendants of the prophet Muhammad through Ali had the right to lead them. This has implications for ideological problems. The Shia and Sunni adherents who are theologically still united are still believe in tawhid as a divine concept, then Muhammad as the last prophet, and Al-Qur'an as the holy book. However, due to succession problems, they later became separate and even hostile factions. (Subhani, 2012, p. 144).

Shia followers grow rapidly and even embrace the majority in Iran, but in Middle Eastern countries or Islamic countries such as Pakistan, Afghanistan, Yemen, Syria, Malaysia, Brunei, and other Shias are a minority. In Indonesia, Shia followers entered a few centuries ago, but the political constellation in the Old and New Order periods did not provide room for these followers to develop. Shia in Indonesia gained momentum during reform, wherein in 2001 it was located in Jakarta, an organization called IJABI with an extension of the Indonesian Association of Jama'ah Ahlul Bait with the guidance of Jalaluddin Rahmat was established. (An-nahidl, 2014, pp. 114–132). Like most countries in the world except Iran, Shia followers in Indonesia are also a minority. According to Jalaluddin Rahmat, there are no more than 2,100,000 adherents. This means only about 1% of Indonesia's population. This is very far from the number of mass organizations of Nahdlatul Ulama, which are claimed to reach 40,000,000, or Muhammadiyah mass organizations that go 30,000,000 people.

The development of Shia in Indonesia came to the public's attention when burning a pesantren belonging to Shia residents in Sampang, Madura. This allegedly originated from a family conflict. The trigger was between Rois Alhukama, who clashed with Tajul Muluk. These siblings have different understandings in applying religious teachings to students. Rois Alhukama is Sunni, while Tajul Muluk is Shia. Saud said the conflict between the two had been bridged by holding a Regional Leadership Conference. Then an agreement was made between the two. (Viva.co.id, 2011).

In the end, the mass rioting on Thursday, December 29, 2011, at around 09.30 WIB was an attack at the Misbahul Huda Nangkernang Islamic Boarding School, Sampang, Madura, East Java. The crowd is claiming to be Sunni groups, blindly burning the Shia group's hut's property. A house and a prayer room were burned. Not long afterward, police officers from the Sampang Police arrived at the location. The police who arrived then tried to extinguish the fire that burned worship and the residents'

houses. However, the Sunni group's masses got in the way, and almost a misunderstanding happened because they accused the police of defending the Shia group (Tempo.com, 2012).

Media

Peter D. Moss said that media discourse is part of the cultural construction generated by ideology. Because, as a media product, it needs a specific framework to understand social reality. Through narrative and visualization, the media offer particular definitions of human life. Who are the heroes and who are the villains, what is right and what is bad for society, what is appropriate and what is not, which trends are relevant and which are outdated, which values should be fought for, what actions should be taken, what solutions should be taken and abandoned (Eriyanto, 2002, p. 15).

In the media, there is an ideology. According to Moss, the doctrine is a set of cultural assumptions which become "natural normality and never be questioned again." This view is in line with the Sapir-Whorf hypothesis in linguistic theory that language is descriptive, namely, describing something and influencing how we see the environment. (Rahmat, 2001, p. 57). By implication, language can also give certain accents to events or actions by emphasizing, sharpening, softening, glorifying, harassing, distorting, or obscuring the event or activity.

Edmund Burke describes the embryo of media thinking as the "power of opportunity" after the executive, legislature, and judiciary in the 18th century. Here Burke has thought about the importance of a healthy democracy. At that time, what was idealized by the media was the fourth force, where the media can represent an independent force that fully represents the public interest. Not the other way around, representing the interests of both investors and the authorities. It delivers the news and protects society from distortion of power, duping with false information, influences of popular and hedonic culture. (Mc Nair, 1999, p. 30).

In this sense, communication in the media is a battle arena for symbolic warfare with a compelling message. With the power to shape public opinion, the media is a tool contested by many to seek popularity, raise certain parties, or reduce others. Thus, it is not surprising that if there is a saying in the context of Propaganda, it is those who control their media who will rule.

In the Indonesian context, media construction related to religious polarization, especially Islam, places Sunni as a legitimate religious ideology. This is because the majority of Indonesians are Sunnis. This course has implications for distortion and justification for those who embrace other than Sunnis who are considered sinful, and some even disbelieve it. In the end, the friction between Shia and Sunni adherents in various regions occurred a lot of friction and even ended in conflict. (Latief, 2008, pp. 300–335). This can, of course, be a little mitigated if the news and media construction do not defend one side and give a fair share.

From the above description, the media used by anti-Shia groups is certainly very influential in instilling ideology in society. So strong is that the press can mobilize someone to distrust other groups. These media range from newspapers, leaflets, banners, online media, social media, and news in newspapers and magazines.

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RESULT AND DISCUSSION

In Yogyakarta, there are many universities. Of course, many people come and then stay. On the other hand, Yogyakarta is the hometown of Muhammadiyah, which is a pioneer of tolerance. However, many people are immigrants, and most of them adhere to trans-national ideologies to influence the development of the people of Yogyakarta. The community spearheaded the anti-Shia propaganda process, most of whom did not come from Yogyakarta. They are an educated group who have received religious education through halaqah or intensive study.

This can be seen from the *tabligh Akbar* and the intensive studies they conducted. However, it needs to be checked, given that many banners or billboards have a provocative tone that is put up for a long time so that the role of authorities such as the police can take action. If that happened, the soldiers would usually be quick to pull it out. Her strong leadership is needed to bring orders to take action against perpetrators of intolerance (Assiddiqie, 2014).

Another view is that the causes of radicalism result from unfair political and economic policies, namely broad inequalities of welfare and differences in government systems, namely democracy that is considered secular. (Anshori, Nurhasanah, & Napang, 2020). Some Islamic groups see that the government is not serious about managing the economy, so that poverty has decreased, that is, it has reduced to their grandchildren. Besides, the government's repressive attitude towards Muslims, such as data collection on lecturers, setting mosque loudspeakers, the number of violent cases against Islamic leaders that are not revealed, naturally leads to religious sentiment and amplifies Propaganda for one group to another. (Fitriani, Satria, Nirmalasari, & Adriana, 2018, pp. 1–18).

The essence of the media used by Propaganda is to invite all citizens in Yogyakarta to fight against deviations from the Islamic religion, mainly Shia. This is because, for some Islamic groups, Shia teachings are far from Islam's teachings. In the *tabligh akbar*, the special Yogyakarta declaration without Shia stated that Yogyakarta residents expelled immigrants from Afghanistan who embraced Shia in the Manggung, Caturtunggal, Sleman. According to the community, the teaching was very unsettling for the community. The people in Yogyakarta put up several banners to make people aware of the Shia movement in Indonesia, which is considered troubling for the people.

The forms of media used to carry out anti-Shia Propaganda in Yogyakarta are billboards, banners, leaflets, brochures. Some are installed on the side of the road, and some are installed near the mosque. Meanwhile, online distribution via social media such as Facebook and WhatsApp groups.

The propaganda publication media's influence on the audience is enormous because, in a relatively short time, the audience who saw the image would think and wonder what Shia is. The picture (media) influences the audience to be active and take the initiative to find out what Shia is. The impact on a person depends on several things, including the characteristics of a person's personality and various aspects of the situation and context. This, of course, will cause changes in each audience's knowledge, attitudes, and behavior. The most significant influence of this image is that most Sunnis will better understand the meaning of this image and take steps not to be influenced by the Shia. But it is also possible to reverse it, swallow that information and justify the Shia as heretical.

The act of Propaganda by attaching various provocative attributes and tending to blame different groups is certainly small ripples of intolerance. The problem of discrimination is caused by the level of public awareness in Yogyakarta, but sometimes it is triggered by the government's attitude in making policies that trigger radicalism. Such as the attitude of the Rector of UIN Sunan Kalijaga, who tends to suspect women who

wear the hijab. Even though the policy was canceled due to a polemic, it was already widespread in society. Isn't wearing the hijab a human right? People wearing the hijab certainly cannot always be considered radicals or terrorists.

Brian J. Grim and Roger Finke made three indicators to measure tolerance. Namely, the privilege of government in minority groups, social regulations, and policies of the central government or local government. The emergence of propaganda media posted in Yogyakarta shows that these three things are not working optimally. The provincial government does not immediately revoke or demote the press, even though local laws or regulations exist. On the other hand, the people let them. So much of the anti-Shia propaganda media has been attached and installed for months. (Institute, 2017).

The categories of propaganda theory used can be classified as follows:

1. Name-Calling. Namely by touching emotional symbols to a person, group, or country. The goal is an immediate, heartfelt response without resistance. In this technique, a stereotype about the target is generated. Like the media below:



Campaigning anti-Shia using the media is the same as providing information to the audience, so it would be nice if the story has a clear foundation and grip. Likewise, when campaigning anti-Shia, you have to explain why Shia are deviant, why Shia shouldn't be followed. Those reasons must be clear and robust. This image is very influential because, with this image, the community will understand more about Shia, be more aware of the understanding that goes into it. If there is no image, maybe the community will feel more relaxed and don't know Shia. Of course, for pro, the existence of this anti-Shia movement will have a considerable influence. It could be passive or express their opinion about Shia's disagreements, so having this image will make it active.

2. Glittering Generality, if the first technique touches with a symbol, uses grandiose words to appear flattering. This is done to trick the public so that they are lulled. Like the media below:



Judging from the writing in the picture, the aim is to invite and inform the public that the event to be held in the image above is very open and exciting. As justification, if the Shia can be confirmed as heretical. This is an easy propaganda method. This is enough to spread as much media as possible so that

the target is achieved, creating public opinion. The picture conveys a meaning to the audience that Shia is a school that must be avoided because it contradicts Islamic teachings. The images made in banners placed in crowded places of visitors are produced in extensive writings to see and read so that the audience will be influenced and even curious about the Shia why should be avoided.

Acts of extremism were carried out by some provocateurs in society and indeed have affiliations with radical groups.(Luqyana & Sukmono, 2020, pp. 77–87). The communicator raises the issue that Shia is not Islam and is misleading. Because Shia is considered terrorists and so on. Therefore, the communicator wanted to invite an individual not to adhere to Shi'ism. As if it were an invitation to imbue the individual reading it. The issues discussed are susceptible so that the audience can follow or comment on the subject. So the impact has pros and cons because each individual must have their own beliefs and arguments.

- 3. Transfer. This technique usually uses a person's popularity to rely on as an excuse that the figure is part of his group if he benefits from public opinion. Still, if it is not profitable, then it is not considered the group. Like the media below:



In the media above, it seems as if the propagandists want to make the Shia important information and study material for the community. Even the press emphasizes issues that are considered essential and sometimes underestimate information that the public may need. In places such as mosques, billboards were posted about rejecting Shia teachings. The crowd was kept informed with brochures related to Shia. The purpose of the image is to invite the audience (the public) to share their content with the billboard's message. On the billboard, it was clear that he rejected Shia teachings. Indirectly, the contents of the statement given by the billboard were invited to unite in blocking and rejecting the spread of the Shia sect. In the picture above, there is a billboard placed next to the mosque. It is so that people who generally come to the mosque to worship can see the billboards. It is hoped that this installation can make people aware when influenced by Shia teachings.

- 4. Card stacking, which is to highlight good things. Where supporting facts are gathered by way of providing illustrations to create confusion, make sense or not. In this technique, only the right side will be highlighted so that the public will judge it well. Like the media below:



Terrorist groups and radical groups always need the media to carry out agitation, propaganda and shape public opinion.(Junaedi, 2017, pp. 15–25). Banner images like the one above also affect audiences who know and read them and understand the message's purpose. This impact can make someone strengthen their argument, who initially understood that Shia had deviated from the true religion of Islam. A more significant impact can also be an audience to influence others to co-create an action. The action here is like an oration, demonstration, or action proclaiming that Shi'ism has deviated from the teachings of Islam. These actions were all an impact of the media (banners) conveying information that Shia is not Islam. From his writings, it is clear that the Shia are heretical. The audience will perceive that Shia teachings are not good, sinful, and must be watched out for. The message written in this image can be immediately understood by the audience who see and read it. The function of this image is to commemorate the Shia teachings that have emerged in Indonesia to be aware of these teachings. As an appeal to those who see and read this picture that Shia teachings are heretical.

In the picture above, people who do not know the ins and outs of the Shia will think that it is true that the Shia is heretical, it is true that the Shia deviates from Islam because what is written in the mass media says that the Shia is heretical so that people will accept what the media say. Many things that people know are the result of the press. So without the community having to enter into Shia, without having the public understand the true Shia, the people's mindset will be formed that Shia is deviant because that's what the media say.

CONCLUSION

Propaganda is carried out using media such as billboards, posters, leaflets, banners. This media is distributed online and offline. Offline installed in various strategic places such as mosques, road junctions, and other public places. Online propaganda media is distributed on websites and social media. The propaganda process carried out includes Name-calling, Transfer, Literary Generality, and Card stacking. This Propaganda provided a stimulus to auditors or the

public to seek knowledge and information about the Shia group. The media's propaganda work mechanism provides information to the general public by placing the media in strategic places. The published media is somewhat ineffective in conveying its objectives. It is because the media does not get enough attention from the ordinary people who pass it. The media only provides information effectively to the few who see it.

As for the suggestions in this study, the media above directly influenced the audience, meaning that the audience, after seeing the billboard, would ask questions about the deviance of the Shia or follow the *tabligh akbar*. The public would avoid the teachings of the Shia. Seeing this picture, the people will understand and plan well and will not approach the learning. And what they see will be spread to the people who are nearby intentionally or not. Over time the information he received, people would unconsciously know the teachings of the Shia. Media makers should remind all people not to be taken in and study any propaganda. Because what people see will always be remembered, and if that is what society thinks is terrible, it will be kept away. Audiences who read are expected to be more vigilant and don't feel afraid of the teachings of the Shia religion because the audience sees the media as having the impression that Shia is cruel. It can lead to acts of intolerance such as destruction of places of worship, attacks, or riots. Even though they are also human, of course, they have humanity and civilization

Content of the
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