

Blocking Voa-Islam.Com Website: An Appropriate Regulation or Human Rights Violation

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Abstract: The Ministry of Communications and Informatics blocked eleven sites containing negative content. The eleven sites are voa-Islam.com, nahimunkar.com, kiblat.net, bisyarah.com, dakwahtangerang.com, Islampos.com, suaranews.com, izzamedia.com, gensyiah.com, muqawamah.com, abuzubair.net. Voa-Islam.com highlights as a radical Islamic site. This blocking takes place in 2016 and reap the pros and cons. The party that proclaims it as one of the government's steps to ward off radicalism and that is contrary to the action The Ministry of Communications and Informatics which contain freedom of expression for Human Rights. This paper asserts that regulation can counteract the proper understanding of radicalism through media, especially online media. The Indonesian government through the communication and informatics authorities is responsible for disciplining and suppressing radical sites. The results of the analysis found that the reason for the implementation of the regulation of blocking of Voa-Islam through Ministerial Regulation No. 19 of 2014 to protect the people of Indonesia and they will understand that radicalism related to the concept of public security which is the responsibility of the government. The role of government in conducting direct control of online media products is radical Islamic site. The urgency of blocking is to counter radicalism amongst the people who are behind the blocking of Voa-Islam.com's website because it has negative content that can affect a person's thinking in the act of radicalism and acts of terrorism in Indonesia. The impact of deregulation and liberalization of this regulation is contrary to the freedom of opinion guaranteed by the constitution. The basis of blocking of sites that are deemed to contain negative content is of course referred to in the ITE Act (Information and Electronic Transactions) no. 19 of 2016.

1 INTRODUCTION

In order to counter the danger caused by radicalism and terrorism act, universal prevention has been exercised by the entire nation, including the government by involving the ministries, related institutions, and all the components of societies. These efforts started from the top to the grassroots and integrated holistically in order to establish a better cooperation. The prevention of radicalism and terrorism is in need to be encouraged, especially by involving every layers in the society from those who are active within the internet by using google, facebook, twitter, instagram, whatsapp, line, BBM,

path, or youtube, to those who are not or haven't been in touch with the internet.

Indonesian government, represented by the Ministry of Communication and Information Technology, has an authority to discipline, ban, and block websites that floats in the internet that falls in the category of containing a negative content, including hate speech, racist comments, slanders and defamations, provocations, and supporting radicalism. Based on the Minister of Communication and Informatics Regulation No. 19 of 2014 on controlling internet websites containing negative contents, the government has the right to block the website that was deemed helping to spread radicalism.

Since the regulation took effect in 2014, there have been 773,097 websites with negative contents blocked by the government until December 2016. The biggest number came from website containing pornographic content which is 766,000 websites in total. The rest of the number came from websites containing contents related to radicalism, racist comment, fraudulence, gambling, security, and breach of copyrights. Up until December, the Ministry of Communication and Information Technology has received a number of reports through its social media regarding negative contents in social media with 1,769 accounts of Youtube, Twitter, and Facebook reported in total.

In early 2017, the ministry blocked another 11 website that was deemed containing negative contents, specifically related to radicalism. Those websites are voa-Islam.com, nahimunkar.com, kiblat.net, bisyarah.com, dakwahtangerang.com, Islampos.com, suaranews.com, izzamedia.com, gensyiah.com, muqawamah.com, and abuzubair.net. Since the ministry started to hunt these radical Islamic websites in 2015, the ministry has asked all of the internet service providers operated in Indonesia to block the website so that it can't be accessed by the people. According to Noor Iza, the acting head of public relation in the Ministry of Communication and Information Technology, the eleven websites that were blocked are the result of thorough observation of around 200 websites and online news outlet that were believed to contain negative contents.

One of these blocked Islamic websites is Voa-Islam.com. This website is indeed very vocal in criticizing the problem happening in Indonesia, especially related to the politics, religion, and socio-culture. Government policy is one of the main spotlights in this website as it argues that the policy was deemed to do harm to the Muslim society and fail to consider the aspiration of Indonesian Muslims.

Based on the description above, this paper try to answer the question on how the blocking of Voa-Islam.com website was viewed through the regulation and human rights perspective and whether this act of blocking the website by the Indonesian government with the Minister of Communication and Informatics Regulation No. 19 of 2014 violate the basic human rights to hold opinions and express them freely.

This paper aims to assert that radicalism can spread quickly through the media, especially online media. Indonesian government through the authority of the Ministry of Communication and Information

Technology has a responsibility to discipline and block the site related to radicalism. By releasing the Minister of Communication and Informatics Regulation No. 19 of 2014 on controlling internet websites containing negative contents, the government try to prevents the spread of radicalism that can sparks terrorism acts that recently happened again in Indonesia. The government deemed the content in Voa-Islam.com website can fueled Islamic radicalism movement and enabled their teachings through online media.

The main theory used to analyze the blocking of Voa-Islam.com website is regulation theory by Gill Branston and Roy Stafford in their book titled *The Media Student's Book*. This book discussed about the reason on why regulate, which is related to public safety and the quality of media products. This book also discussed about the historical background of regulation which argued that knowledge is power and has been acknowledged ever since. The ruling authorities always try to keep the masses and the people from 'harmful knowledge'. It then talks about deregulation and liberalisation which explains the privatization and public sector monopoly in broadcasting and telecommunication, 'loosen' the regulation control, and 'open' the media market with new license for broadcasting services. Lastly, the book talks about the contemporary regulatory environment which is related to the direct control by the government, government delegation to the independent law regulators, regulations/self-regulation by the media producers, and law framework as a control even though the one who is in control is the 'market power' and audience pressure.

This paper uses the methodology based on the concept of Tanzhim, Tarikh, Huriyah, and Kauniyah-Tajdid since radicalism is often related to those concepts. The establishment of Islamic Sharia Law is one of the goals of the Islamic radical movement that caused a conflict with the government. The call for Jihad is always encouraged by the Islamic radical movement by using Quran verses mentioning Jihad in order to gain freedom from the control of the government. Radical Islamic websites are also participating in disseminating the idea of Islamic nation or Dawlah Islamiyah in Indonesia, so the government needs to revise the regulation to prevent this movement to spread around.

1.1 Tanzhim fi Hifz al-Ummah

There are five maqashid al-sharia which have been stated by the scholars, namely: hifzh al-din, hifzh al-nafs, hifzh al-'aql, hifzh al-mal and hifzh al-nasl. The five objectives of this Shari'a must be maintained, by strengthening various aspects and carrying out various preventive and repressive efforts on the other, so that the maqashid is not lost in the ever-changing life process.

According to the maqashid concept, that there is a set of rules that have the properties of dharuriyah (primary), hajjiyah (secondary), and tahsiniyah (tertiary). If the dharuriyah is not achieved, then human life will experience shock. If the hajjiyah is not carried out, then this life will be a troublesome thing. In the end, if the tahsiniyah does not materialize, then human life will become something that is not beautiful. So with the achievement of maqashid al-sharia, according to the assumptions of the scholars, life that is right and good and beautiful or a maslahah life will be realized which is a life marked by hasanah fi al-dunya and hasanah fi al-akhirah reaching Ridho Allah.

Ibn Khaldun stated that human togetherness is the main thing in fulfilling their lives, al-insan madaniyun bi thabi'i. La budda is Min Al-ijtima 'Alladzi Huwa Al-Madinah fi Ishtilahihi Wa Hiya Ma'na Al-Umran. From this aspect, developing aspects of human culture in the fields of social, political, economic and scientific. To preserve all order and orderliness of mankind, rules are needed so that life can run well according to existing rules.

The problem of Islamic radicalism has become an actual hot topic in Indonesia and in the international world. A number of terrorism acts such as Bali bombing, JW Marriot Hotel bombing, and the recently happened Kampung Melayu bombing were deemed as the result of radical Islamic group's action. Many academics use different terms to call these radical Islamic groups. Martin Van Bruinessen for example, call these radical group as fundamentalism. James Barr call this group as radicalism group or revolutionary Islam. R. Hrair Dekmejian, as cited by M. Imdadun Rahmat, uses the term Islamic revivalism. Meanwhile Oliver Roy called it as Islamism and Neo-Fundamentalism. However, many call this group simply as Islamist. According to Dekmejian, from these terms mentioned before, the term of fundamentalism, revivalism and Islamism are often used in the literature related to the contemporary Islamic movements even though at the end, the West

conditioned the fundamentalism in the same group of radicalism and terrorism.

Bernard Lewis stated that The Islamic umma had a dual character. On the one hand it was a political society-a chieftaincy which swifly grew into state and than an empire; On the other it was a religious community, founded by a prophet and ruled by his deputy.

After escaping from western colonialism, Muslims began to organize themselves in social matters in their respective national countries. Then a number of groups emerged, which can be divided into three outlines, namely groups that separate Islam and the state, groups that are oriented to the universal values of Islamic teachings, groups that want to implement Islam in full. In order not to fall into exclusive attitudes, it is necessary to emphasize the purpose of these groups namely hifzh al-ummah.

Tanzhim is relevant to the form of regulation that refers to public safety to maintain order in society, so that life will goes well in accordance with existing rules. The government or Ulil Amri is given the authority to make rules or regulations that must be obeyed by the community, so that the quality of media products does not violate the prescribed regulatory content.

1.2 Tarikh

According to language, it comes from arrakha-yuarrikhu-taarikhan which means knowing the events of events and writing and compiling events. While in terms of dates means events and events that are passed by a nation. If the date is connected with Islam, then it means the events and events passed by the Islamic ummah. The benefits of studying the history of the predecessors are for I'tibar (taking lessons) as revealed in the letter of Yusuf verse 111, "Indeed, in their stories there are teachings for people who have reason. The Qur'an is not a contrived story, but he justifies (the books) beforehand and explains everything and as a guide and mercy to the believers.

The relation between tarikh and historical background lies in knowledge is a force that has been recognized throughout history, so by knowing the historical background of the regulation of the media industry, the government can monitor and protect the public from 'dangerous knowledge', one of them is radicalism. This regulation theory can be used as a reference for the blocking of negatively charged internet sites.

1.3 Hurriyah

According to Zainab Ridhwan, legislation which is the legal basis in Islam has four main principles, namely equality, freedom, justice, and social integrity. Independence or freedom begins with the release of feelings of devotion to other than Allah. In addition, human freedom also occurs when it is free from material influences or restraints. If it is so, humans will easily use their freedom such as freedom of worship or religion, freedom of thought and opinion and so on.

Freedom or independence is a part of human rights and covers various dimensions and activities. Community life in an Islamic country is built on an idea of benefit for all members of the community. This benefit is realized when there is no restraint, let alone seizing social rights and individual rights. When the benefit is disrupted, either because of violations committed by members of the community or by the government and its apparatus, a collective obligation (mandatory kifayah) arises to eliminate the violation through the actions of amar ma'ruf nahy munkar.

Freedom of association and assembly can occur in any field, political, economic, social, cultural and others. Islam justifies and allows for that reality, with clear boundaries, namely for good and truth. As mentioned in QS: Al-Maidah verse 2 and QS: At-Taubah verse 71.

True independence starts with self-liberation from the influence of lust and controls it under the guidance of faith and common sense. Thus, freedom is not absolute freedom, but freedom that is responsible for God, for the safety and benefit of human life on earth. The freedom consists of freedom of thought, freedom of religion, freedom of expression, freedom to study and freedom to own property.

Freedom (hurriyah) in terms of deregulation and liberalization emphasizes that regulations set by the government or Ulil amri are not interpreted as restraints on one's creativity or political goals. But to make restrictions so that the freedom they have does not violate existing regulations or regulations. All layers of society are given the freedom which is responsible to Allah SWT.

1.4 Kauniyah-Tajdid

The kauniah verse is a verse or sign that is manifested around that created by Allah. These verses are in the form of objects, events, events and so on that exist in this world. Because this nature is

only able to be carried out by Allah with all its unique systems and rules, it becomes a sign of the greatness and majesty of its Creator.

The meaning of "at-tajdid" in some of the hadiths of the Prophet sallallaahu 'alaihi wa sallam is the same as the meaning of the language above, which revolves around the meaning of the resurrection, reviving and returning. In the hadith of Abdullah bin Amru bin al-Ash Radhiyallahu anhu, which means that actually the faith in the hearts of one of you can be damaged as the clothes can be damaged, then ask Allah Subhanahu wa Ta'ala that He renew faith in your hearts.

Based on the concept of Kauniyah and The Contemporary Regulatory Environment that what is in the universe can only be carried out by God with all its unique systems and rules. Therefore the atmosphere of contemporary regulation must be in line with Allah's rules, through the direct control by government of renewal of regulations aimed at the benefit of the people.

Based on the thought and phenomenon described above, this paper will study the case of Voa-Islam.com blocking by the Indonesian government as it is deemed as one of the Islamic radical websites and has a potential to trigger radicalism in Indonesia. Voa-Islam.com founded in April 2009 in Bekasi, Jawa Barat. This website operated officially in June 1, 2009. The background for founding this website is based on the concern regarding the reality faced by Muslim community, especially in Southeast Asia who became more and more marginalized by capitalism and Zionist movement who accused the Muslim fighting and preaching Islam according to the understanding of the best Islamic generation, salafus sholeh (The Prophet, Tabiin generation, and Tabiut Tabiin) with the label of extremist, conservative, and fundamentalist. This website tried to voice the needs of Islam and Muslim communities. The founding of this website is based on the interpretation compiled from Quran verses Surah An Nahl: 125, Al Hujurat: 6, and Ash Shaff: 10-12.

The vision of Voa-Islam.com is:

- To become a trusted media that put forward honesty and fairness professionally.
- To help realized the Muslim community that recognizes its dignity and its role and responsibilities in order to build a dignified civilization.

The mission of Voa-Islam.com is:

- To preach the da'wah of Al Haq whenever, wherever, through whatever media.
- To increase the quality of human resources and the capability of Muslim community related to communication and information technology.
- To build online da'wah as a form of advocacy on Muslim in Southeast Asia.
- To protect the unity of da'wah, sunnah, and the struggle of all Muslim.
- To become a leading media in Indonesia and Southeast Asia.
- To communicate balanced information about the existence and the problem of Muslim community in the world and particularly in Southeast Asia.

The founding institution for this website is PT Visi Media Veteran.

Pengurus Besar Nahdlatul Ulama (PBNU) through its cyber team and LTNNU released the list of Islamic website deemed as radical, including Voa-Islam.com which is listed at level 1. As cited in www.dutaislam.com, PBNU categorized radical Islamic website into several levels. Within the list, there were no Shiite media, Liberal Islam media, or deviant sect media included. The compiled radical Islamic websites in the list reached 208 websites divided into four levels and categorized into affiliated web or true Wahabi web. These websites were read by millions of viewers, but they need to be vigilant of the incitement within the content. People then was asked to be cautious of the compiled Islamic website that contains racist comments, Sinophobic, rebellious against the republic, and anti government.

The Content in radical Islamic sites is trying to attack kiai, ulama, NU and state symbols and philosophies of the Indonesian state because it is indeed anti-nationalism and likes to make violent posts. There are those who are affiliated with ISIS directly, to radical parties in Indonesia, there are also those who under the guise of purifying Islam, namely Wahabi.

However, after tracing not all the content of the Voa-Islam.com site is negatively charged. Not a little info-info related to the Islamic world both nationally and internationally was discussed on the site Voa-Islam.com. Even trying to respond to the latest developments regarding conflicts and issues in Muslim countries. This is where the dualism of the meaning of both parties, namely the site owner and the government, takes place. The owner of the site

Voa-Islam.com claims that this is an Islamic missionary site, but the government considers Voa-Islam.com a radical Islamic site that should be watched out for. Muslims in Indonesia again get unfair treatment by stakeholders. Starting from the BNPT (National Counter-Terrorism Agency) and the Ministry of Communication and Information, led by Minister Rudiantara, it has coordinated to block Islamic preaching sites in Indonesia. Several reasons that emerged in the community, the da'wah site was allegedly spreading radicalism. Letters of request for site closure from BNPT spread on social networks with number: 149 / K.BNPT / 3/2015 on radical sites / websites mention there are 19 (nineteen) sites included in the list of sites for disseminating radical ideas. If you see the information reported on the official website of Kominfo.go there are more or 22 sites that are blocked.

The Ministry of Communication and Information has also asked the internet service provider (ISP) to block the 22 sites according to what the BNPT said that the site / website is a site / website that drives radicalism and / or radicalism sympathizers. This is denied by the Islamic site, they stressed that when searching and viewing content most of the sites classified as sites of dissemination of radical ideas above were very far from BNPT's allegations. Most of these sites are Islamic propaganda sites, especially if these sites are considered to have contributed to spreading ISIS propaganda. Because the majority of Islamic scholars and mass organizations in Indonesia have agreed to the fatwas of ulama in the world that ISIS ideology includes Ghuluw / Radicalism. So if there are groups that support ISIS in Indonesia, we can be sure that there is only a small group. This means that BNPT's allegations to most of the sites above are totally wrong, because their understanding is very contrary to ISIS.

The government's authority to block the Voa-Islam.com site and others through the Ministry of Communication and Information reaped strong protests from various parties, who suspected the Ministry of Communication and Informatics of using the ISIS issue to silence Islamic preaching through online media. Even though the blocking / banning of Islamic sites actually violates the freedom of the press, as stipulated in the Act No. 40 of 1999 article 4 which reads:

1. Freedom of the press is guaranteed as a human right of citizens.
2. The national press is not subject to censorship, banning or prohibition of broadcasting.

3. To guarantee press freedom, the national press has the right to seek, obtain and disseminate ideas and information.

4. In taking responsibility for reporting before the law, journalists have a Refused Right.

However, the government refers to regulations concerning handling negatively charged internet sites as stipulated in the Minister of Communication and Information Technology Regulation Number 19 of 2014 dated July 17, 2014.

2 ANALYSIST

1. Preventing Radicalism by Implementing the Minister of Communication and Informatics Regulation No.19 of 2014.

The phenomenon happening in Indonesia in recent year regarding terrorism acts made the society restless and concerned about the civil safety in Indonesia. Some parties stated that terrorism act can be caused by the developing radicalism that is spreading in the society. According to the study from many references, the term radicalism refers to the violent movement that is taken by some groups as a response to their displeasure on the politics and socio-historical condition.

The understanding of Islamic radical groups is usually totalistic and formalistic. Their understanding of religious literature is rigid, terrifying, and rejects every notion of reasoning in religious field that they often damage and hinder Islam from the dynamic of life, causing the regression among Muslim society and paint Islam in a bad way for the sake of religious purity.

Radicalism has massively spreading in society with the advancement of internet and communication technology and the popularity of websites that has potential to spread the radical view. Nowadays, online media has become easily accessible for the society in every layer. Regulation in Indonesia is still lacking in this department, the proof is that it cannot regulate negative contents from spreading around. For example, pornographic contents are still accessible even though the government claimed that they have blocked it. This proves the lack of regulation implementation in Indonesia, even more so since pornographic contents and radicalism can caused a negative impact for the generation. In comparison to the eight countries with strict regulation such as Iran, China, Afghanistan, Maroko, Burma, Kuba, South Korea and, United Arab Emirates, the implementation of the regulation

in Indonesia is still relatively weak. The existing regulations are not accompanied with heavy sanction that can deter the violator.

Indonesia as a country with Muslim population, the same with Iran, Maroko, and United Arab Emirates, should be able to implement a stricter regulation regarding internet usage. As discussed in the theory of why regulate, there is a form of regulation that is implemented referring to the public safety and to control the quality of media products which is the websites containing negative contents. Regulation implemented in the concept of maqashid has the property of dharuriyah (primary).

2. Blocking Voa-Islam.com as Radical Islamic Website.

According to Rubaidi, based on the context, in Indonesia there exist two different Islamic radical movements. First is the Islamic radical movement that is still within true to their nature. Some of them are Hizbut Tahrir Indonesia (HTI), Tarbiyah-Ikhwanul Muslimin, and the movement of Salafi-Wahabi. Second is the Islamic radical movement that has been undergoing a metamorphosis, even though the basic ideology retains a similarity to the Islamic radical transnational movement in Middle East. Some of the examples are Front Pembela Islam (FPI), Lasykar Jihad (LJ), Majelis Mujahidin Indonesia (MMI) and many others.

The existence of said Islamic radical movements started from the radicalism tenets spread through the media, one of them is through online media. As Voa-Islam.com got blocked because it was deemed as one of the radical Islamic websites, people questioned the blocking and the criteria on what contributes as radicalism. The Ministry of Communication and Information Technology stated that the report to block Voa-Islam.com came from BNPT. According to BNPT, the criteria for radical Islamic website are:

1. Willing to use violence to initiate changes quickly in the name of religion.
2. Takfiri or quick to blame other as an infidel.
3. Support, spread, and invite people to join ISIS/IS.
4. See the act of Jihad in a narrow and limited sense.

According to those criteria, painting Voa-Islam.com as a radical Islamic website is not accurate. After observing the content in the website, most of them generally highlights and criticized issues surrounding Islam, delivering facts so that the

report in media is more balanced. This is because oftentimes, there is news that points the Muslim community as bad, such as the airing of the movie that paints Indonesian Muslim community as intolerant to other religious group and got a bad review and critics from Muslim clerics.

The Ministry of Communication and Information Technology stated that the report to block the website came from BNPT and they only relay the report to the telecommunication providers to implement the blockade. The Ministry employs a system called Trust Positif that campaigns a healthy and safe internet surfing and lists website containing negative contents.

The contents that are deemed as negative by the Ministry are pornographic content, racism, hate speech, violence, fraud, gambling, sites with malicious content, and copyright violation. Based on the theory stating that the government always tried to protect its citizen from 'harmful knowledge' in the media, the case of Voa-Islam.com blocking can be seen as protecting the citizen from radicalism content. In Canada, Australia, and Japan, the public news agency is controlled by strict regulation and their work is supervised. This concept goes along with the concept of tarikh. In making a regulation or Tanzhim, it is encouraged to refer to the phenomena, event, aspiration, theme, or issue that becomes a background for the regulation to be necessary. Also, in trying to understand the content of Al-Quran, we need to refer to Asbab al-Nuzul while to understand the Hadith, we need to refer to Asbab al-Wurud. The misunderstanding of the concept of Jihad came from the interpretation of Quran verses and Hadith in a rigid and literal way so that it deviates from the intended message taught by Islam.

3. The Voa-Islam.com Blocking is a Violation of Human Rights and the Freedom of Speech.

Voa-Islam.com blocking garnered protests and critics from many sides, including the Indonesian Ulama Council or Majelis Ulama Indonesia (MUI) that regretted the action taken by the Ministry of Communication and Information Technology. This matter invites heavy reaction from the Muslim community because it is a sensitive issue. According to the Chairman of MUI, Zainut Tauhid, "This action could invite pros and cons opinion even though the reason behind it is to weed out radicalism and terrorism." This is because the Ministry hasn't released the explanation on what kind of criteria that they consider as radicalism.

The action from BNPT and the Ministry in blocking Islamic websites invites many critics. One of them is

from expert and lecturer of telecommunication, Onno W. Purbo. As an activist of open source, he valued the access for information as a part of human rights that is protected by the Universal Declaration of Human Rights (UDHR). This is a violation of human rights by the Ministry because they blocked some Islamic websites haphazardly without any explanation. Purbo questioned the definition of right from wrong, halal from haram, pornographic content, and terrorism that was referred by the government.

In the era of globalization and information technology, Islamic da'wah channel faced a distinct challenge to run their mission using online media. On one hand, people sometimes misinterpret the website doing da'wah as malicious. On the other hand, the activity of da'wah needs certain creativity to adapt to this era. Science and technology can help the activity of da'wah to be more creative and interesting. However, the da'wah needs to come from a strong religious and empirical faith.

A similar opinion was also voiced by Harits Abu Ulya, that the blocking of Islamic online media which is Voa-Islam.com violates human rights. Voa-Islam.com is a media of da'wah to disseminate information about Islam. Voa-Islam.com blocking is counterproductive to the rights of the citizen to express their opinion or ideas. The government should give an open space for the citizen to enable civil control towards the media. The government was also seen as anti critics by limiting its citizen to their freedom of expression. This blockade reeks of political interest proven by the premature argument and showed the regime's intellectual weakness to face alternative media that criticized their policy and can balance the report given by the mainstream media.

Deregulation and Liberalization Theory gave space to public media, giving an impact on the 'loosening' the regulation and 'opening' the media market. Thus, the regulation made shouldn't restrain the society as long as they follow the existing rule. Regulation can be reevaluated as long as it is for the greater goodness of the nation. Freedom (Hurriyah) is a core part of human rights. The freedom here is not an absolute one, but a freedom with responsibility to Allah SWT toward the benefit of all people in the world. This is where regulation is needed to control the life.

The Voa-Islam.com blocking case can be considered as a violation of freedom of speech guaranteed by the constitution and human rights on one side. But on the other side, the government has an authority to control and implement the regulation. Then, the communication between the admin of

Voa-Islam.com website and the Ministry need to be encouraged so that the content that is considered incompatible based on the regulation No.19 of 2014, July 17, 2014 can be revised.

4. Mediation as a Solution to Evaluate the Ministry Policy in Blocking Voa-Islam.com.

The case of Voa-Islam.com blocking has draw people's attention, especially Muslim community. Not only because it is an Islamic online media, but also to understand the mistake done by Voa-Islam.com that got them blocked by the government. Many are asking the question regarding the definition of 'radical' that was used by the government as a rationale to block the website. This situation rose because the Ministry, without any explanation beforehand, suddenly announced the blockade. The blockade involved several institutions such as BNPT and Densus 88.

After the communication between the Ministry and the admin of Voa-Islam.com was done, the access to the website has finally opened again after the agreement was reached and the admin will revise the restricted content. The mediation event that was held at the office of the Ministry of Communication and Information Technology in January 4, 2017 uncovered the fact that the blockade of these eleven website is based on the report from NGOs and Densus 88. Voa-Islam.com then only required to delete 4 news that was deemed by the Ministry as 'hot news' regarding Densus 88, Ahok or Basuki Tjahaja Purnama, and the Dutch Christendom that enslave Indonesia. The chairman of Indonesian Press Council, Yoseph Stanley Adi Prasetyo encouraged the blocked website to register themselves to the Press Council, completing the legal requirements, and partaking in journalism training to develop the capability of their journalist in journalistic competency test. Answering that, Voa-Islam is willing to do all of the above since they have been contributing for 8 years towards the realization of amar ma'ruf nahi munkar in Indonesia.

The result of this mediation is an implementation of The Contemporary Regulatory Environment theory regarding the type of regulation which is direct control by government. The Ministry has done an effort to communicate to reach an agreement in contemporary regulation. Self-regulation by media producers was also done by the admin of Voa-Islam.com who agreed to revise the content based on the regulation applied in Indonesia. This is in line with the concept of kauniyah and tajdid in realizing something in the form of regulation revision for the greater good of the society.

3 CONCLUSIONS

Voa-Islam.com blocking was done according to the Minister of Communication and Informatics Regulation No.19 of 2014 on controlling internet websites containing negative contents. According to the regulation theory related to the reason behind why regulate, it is because Voa-Islam.com was deemed as radical Islamic website which the content contains radicalism. Based on the historical background, the spreading of radicalism through online media has a systemic impact which is the increasing number of terrorism act in Indonesia, thus the government tried to prevent that by releasing the regulation on website containing negative contents. Deregulation and liberalisation which is the Voa-Islam.com blocking was based on the regulation No.19 of 2014 which resulted in the ITE Act No.19 of 2016. The blockade invites protest and critics from several parties that see this act as a violation of freedom of speech which is protected by human rights and the constitution. The contemporary regulatory environment gave many pros and cons related to this blocking. For those with a pro opinion, the step taken by the government was deemed appropriate to prevent radicalism that has been developing in the society. However, the cons side heavily rejects the painting of Voa-Islam as radical Islamic site because it only gave information about the image of Islam to balance the news from mainstream media. After holding mediation between the Ministry and the admin of Voa-Islam.com, the agreement was reached for the website to revise the content especially regarding Densus 88, Ahok or Basuki Tjahaja Purnama, and the Dutch Christendom that enslave Indonesia. From eleven blocked websites, only five website agreed o revise the content, including Voa-Islam.com. The revision of these five websites is already suitable to the existing regulation.

The implementation of the regulation No.19 of 2014 was done to protect the Indonesian people from radicalism related to the concept of public safety as a part of the responsibility of the Indonesian government. Here, the role of the government to do direct control to the media products such as Voa-Islam.com website was exercised.

The urgency behind the blockade is to prevent radicalism to spread in the society that can potentially influence the mind which could result in terrorism acts. Freedom of expression is indeed the rights of the citizen, but it also has to conform to the existing regulation so that the expression can be accounted for. Muslim community as a majority

group in Indonesia needs to conform to the regulation or Tanzhim that has been set by Ulil Amri or the government. The concept of Tarikh, Hurriyah and Kauniah-Tajdid becomes relevant with the case of website blocking. History has wrote that the establishment of Islamic Sharia law is one of the main goals for Islamic radical movements that created conflict with the government. The call for Jihad becomes a symbol of freedom to express the aspiration of the radical Islamic group by using Quran verses related to Jihad. Radical Islamic website also helped to spread the discourse to build Islamic nation (Daulah Islamiyah) in Indonesia, so the Indonesian government need to revise the regulation to counter radicalism and to prevent terrorism act that creates tension in Indonesia.

However, there is a shortfall in the act implemented by the Ministry to block the website, in which the blocking was not accompanied by any explanation regarding the reason behind to the admin of the website and to the society. This creates a negative assumption that the act reeks of political interest. Supposedly, the Ministry needs to hold a public dialogue to communicate the reason beforehand. Afterwards, the admin of the website can clarify about the content that was deemed as negative by the government. The communication was only held after the case blew up, however, after the content was revised, the blockade was lifted and Voa-Islam.com can be accessed again.

The government realized the role of the media in influencing the masses. Thus, the development of the media in Indonesia needs to be considered greatly as an anticipation to minimize negative impacts that can threatens the nation. The admin of the website are encouraged to do an evaluation regarding the content contained within their site and the government should be able to act objectively in evaluating the circulation of the content in online media.

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