

CHAPTER I

INTRODUCTION

This chapter presents the explanation about the topics such as the background of the study, the problem of the study, the objective of the study, the significance of the study, the scope and limitation, the significance of the research and the definition of key term.

A. Background of Study

Currently the public media is the primary means shaping public opinion. Nowadays media has a deep penetration in human societies, as current era is called the era of communication dominance, which now has the world's largest duty of informing. Mass media including all communication tools which are available for those majority who widely disseminate news, information, beliefs and opinions. One of modern technology product as a medium to communication that gets influence people because that shows significance progress is mass media.

Mass media has the purpose to give informations, the privation identity, as a medium to communicate and entertain. With their development, mass media is the effective tool to propaganda of certain issue. The production of news is controlled at several levels by ideology. The owners of the media have their own ideologies (left or right, strongly catholic, or non-religious etc.). Ideologies are the fundamental beliefs of a group and its

members.¹ It can conclude that Islam is ideology. Whichever ideology is in control, the result is that the news we receive is selected news, and expressed in such a way as to sway us towards their way of looking at events, and thus to share their ideology.

Basically, the presence of the mass media is as a means to delivered appropriate and factual information to the public. Therefore, the mass media are required to provide the neutral and balanced information to the audience. But we realize it or not the current mass media in an information product made from a particular ideology. What we know about the world is largely based on what the media decide to tell us. More specifically, the result of this mediated view of the world is that the priorities of the media strongly influence the priorities of the public. Elements prominent on the media agenda become prominent in the public mind.

If we look at the news of the Critical Discourse Analysis by Eriyanto he interpreted that no media is completely neutral. Media is not just a channel that is free, he also as subject who constructed reality, complete with a view, its bias and partiality.² Media is owned by a particular group and used to dominate the non-dominant group and vice versa. To the above can be understood because in every process of production, distribution and consumption of information there are other interests covered by the mass media. The reason is that their creators to be completely neutral or objective. In other words, the real mass media at the center of social reality that is

¹ Susana Murcia Bielsa & Mick O'Donnel, *Language an Power in English Texts*, 1

² Eriyanto, *Analysis Wacana: Pengantar Analisis Teks Media*, (Yogyakarta: LkiS, 2001), 36.

loaded with interest, conflict and the fact that the complex and diverse. The complexity and diversity of news make them tend to discuss in various ways like mass media in Indonesia. Recently they talk about conflicts between religious cultures. Moreover, one of mostly reported is Islam ideology.

While Islam is a major religion in Indonesia and has the greatest number of followers, Indonesia is not legally an Islamic state. Former president Soeharto established *Pancasila* (“Five Principles”) as the sole ideological basis of the nation and all political parties. This “New Order”, emphasized national integrity over religious identity and put Soeharto at odds with the many Islamic groups that envisioned Islam as the nation’s ideology. It can be said that the authoritarianism of his regime empowered rather than eliminated subversive and extremist religious movements.³ It turned out that although the quantity Indonesia has the greatest number of followers cannot make sure Islam as their nation’s ideology.

In 1998, mass demonstrations forced Soeharto to resign from the presidency. In the transitional period that followed, many fundamentalist groups, predominantly Islamic, began to take shape, including Laskar Jihad (Jihad Troops) and Front Pembela Islam (FPI or Islamic Defender Front). New political parties also emerged at this time, many religious in nature, whether Islamic, Catholic, or Christian. Because of the large Muslim

³ Nathanel G.Sumaktoyo & Yuyun Rindiastuti, *Religious Fundamentalism and Student Life: A View from Indonesia*. [www.wlumi.org/.../Religious%Fundamentalism%20Student%20Life-A%20Journal Article Woman’s Right., 2](http://www.wlumi.org/.../Religious%Fundamentalism%20Student%20Life-A%20Journal%20Article%20Woman's%20Right.,%202). Access on 10 March 2017.

population in Indonesia and its impact on the political constellation, the trend of religious revivalism analyzed here will focus on Islamic parties.⁴

Broadly speaking, the rapid formation of Islamic parties and organizations can be seen as an effort to assert a sense of identity. A common concern among many of these entities was to achieve greater influence for the Muslim majority over Indonesia's laws. The campaign to accommodate so called Islamic laws into national law emerged in various forms. The most obvious political effort was the petition launched by a number of Islamic parties to reinsert into the constitution a long-removed obligation for Muslims to live according to the principles of *Sariah*.⁵

The groups have also committed fundamental sourced from their ideology which is a commitment to jihad. It is this factor which makes these groups still exists to voice their ideological beliefs. This is supported by the statement Skinner that Muslim fundamentalists also continue the history of an interconnected religious Muslim state and through jihad, are working to establish a unified Muslim state in the heart of the Islamic world "to reinstate its fallen caliphate and regain its lost glory" [Liqueur, 433]. So the Hard-line Muslim group is one of the fundamental Muslim groups in Indonesia

Article on Hard-line Muslim group has urgent position to be discussed and analyzed deeply. The articles about Hard-line Muslim groups that reported in the Jakarta Post website which then become a hot topic for discussed. Starting from the rejection of Muslims on the president's decision

⁴ Sumaktoyo & Rindiastuti, *Religious Fundamentalism*, 2.

⁵ Ibid.

to apologize to the PKI (*Indonesian Communist Party*), until the case is currently being hot that Jakarta Governor prosecution on defamation of religion by a group of Muslims. In this case the author of the article chose diction "Hard-line Muslim group" in showing a number of Muslims who demonstrations. So the writers seem less sympathetic to the dominant which makes conflicts caused by friction between religions and cultures grow rapidly. This supports the prediction of the West that will be a development of a world ideology explosion.

The actions undertaken by Hard-line Muslim groups relevant with prediction Western scientists for instance Huntington argues that important and long-standing differences in political values based on predominant religious cultures will lead to conflict between and within nation-states, with the most central problems of global politics arising from an ethno-religious 'clash'.⁶ Likewise Prof. Noah Feldman, a lecturer of law school, Harvard University in his book says "*It can be affirmed that the increasing support of the people (of Islam) against today's Islamic sharia-though never experienced a collapse would become the successful establishment of Khilafah Islamiyah*".⁷

It is also relevant with the statement from *Washington Times* ever written: "*Though it certainly has spiritual element, it would be a mistake to think of Sharia has a 'religious' code in the Western sense because it seeks*

⁶ Norris, Pippa & Ronald Inglehart, *Islam & the West: Testing the 'Clash of Civilizations' Thesis*, (Harvard University and the University of Michigan), LAST SAVED 5/6/2002 6:57:40 AM

⁷ Muhammad Rahmat Kurnia, *Radikalisme dan Terorisme Propaganda Menyerang Islam*, Al-Wa'ie Magazine, No.194 XVI, 1-30 October 2016/1347 H, 24.

*to regulate all manner of behavior in the secular sphere—economic, social, military, legal and political.”*⁸ This illustrates the fear of the West, if the mission of the ideology of the world namely the ideology of Islam will rise again. The Hardline Muslim group term used also serves as proof that the predictions of experts history of the world will really happen.

Therefore CDA is the scientific medium to analyze the variation of issue in mass media. Currently many people are interested in Islam discussing issues that campaign changes that lead to revolutionary. In the area of social vulnerabilities, the media has many positive and negative impacts and functions. From the aspect of its positive function, media is a very powerful tool for sensitizing population and informing different issues sufficiently, which can affect human life in communicating. This is because of media's power. On the basis of the background researcher choose on article about religion conflicts with the title of thesis is” **Critical Discourse Analysis on The Articles on Hard-line Muslim groups in the Jakarta Post website**”. It purpose to explain to the readers that they can use CDA as scientific tool to analysis a phenomenal issue from the various articles.

B. Statement of the Problem

Based on the background of the study above, the problems of this study are formulated with the questions:

1. How are the articles on Hard-line Muslim groups in *the Jakarta Post* website viewed from the text level?

⁸ Kurnia, *Radikalisme dan...*, 24.

2. How are the articles on Hard-line Muslim groups in *the Jakarta Post* website viewed from the social cognition level?
3. How are the articles on Hard-line Muslim groups in *the Jakarta Post* website viewed from the social contexts level?

C. Objective of Study

The objectives of this research are to answer the problems of this research which are mentioned above. They are:

1. To analyze the discourse issues that can be found at the text level
2. To analyze the discourse issues that can be found at the social cognition level
3. To analyze the discourse issues that can be found at the social contexts level

D. Scope and Limitations

1. The scope of this study are as follows:

The scopes of the study are the articles on Hard-line Muslim groups. The researcher takes the article from *the Jakarta Post* Website. The website can be accessed through the address <http://www.thejakartapost.com>

2. The limitation of the study are follows:

In order to make the research not too broad, the researcher limits the study. The research is focused in critical discourse analysis on the articles on Hard-line Muslim groups.

E. Significance of the Study

After finishing this research, the researcher hopes that this thesis can give the reader some benefits. They are:

1. To add the reader's ability in understanding the hidden purpose of the text level
2. To add the reader's ability in understanding the hidden purpose of the social cognition level
3. To add the reader's ability in understanding the hidden purpose of the social context level
4. To make the readers more critical of the news from mass media

F. The Definition of Key Terms

Key term is a word or phrase used to describe a thing or to express a concept. In this case, key term used to give key words and to avoid misunderstanding on the articles analysis, it is essential to explain the terms used in this study:

1. **Critical Discourse Analysis:** is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context.⁹
2. **Hard-line Muslim Group:** a fundamental Muslim group who want to reinstate its fallen caliphate and regain its lost glory through

⁹ Van Dijk, *Aims of Critical Discourse an Analysis* (Japan Discourse, 1995) Vol 1, 1.

implementation of Islam as nation's ideology to cover all aspects of human life. Such as groups who identified with namely as *Jihad Troops (Laskar Jihad)*, *The Islamic Defenders Front (FPI)*.

3. **Jakarta Post Website:** An online website like daily English language newspaper in Indonesia. The paper is owned by PT Bina Media Tenggara, and the head office is in the nation's capital, Jakarta. The Website can be accessed through the address *http://www.thejakartapost.com*.¹⁰

¹⁰ The Jakarta Post, https://en.wikipedia.org/wiki/The_Jakarta_Post, Access on 31 October 2016