

Radicalism Discourse Analysis on Online Sites in Indonesia

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Abstract

In this research, it was done an analysis of radicalism within the online site which was ever blocked by the government, namely www.annah.com. In this study, seven articles were taken as samples. The study could also classify the radicalism in three (3) levels and categorizing the threat of sites in three categories based on the understanding of experts associated with the applicable rules and theories. The conclusion taken from this study is the www.annah.com a very dangerous site, because the www.annah.com site contains radicalism in all levels and If associated with the national security, then www.annah.com site becomes a threat to Indonesia's national interests which are written within the 2008 R.I defense white book, whether at absolute, vital, or primary level.

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Dalam penelitian ini dilakukan analisis mengenai radikalisme dalam situs *online*, dalam hal ini diwakili oleh salah satu situs yang pernah di blokir pemerintah, yaitu www.annah.com. Dalam penelitian ini diambil tujuh artikel sebagai sampel. Penelitian ini juga dapat menggolongkan radikalisme dalam 3 (tiga) *level* dan mengkategorikan ancaman situs dalam 3 (tiga) kategori. Kesimpulan dari penelitian ini adalah situs www.annah.com sangat berbahaya, karena isi dari www.annah.com mengandung semua level radikalisme, dan apabila dihubungkan dengan keamanan nasional Indonesia, maka situs www.annah.com merupakan ancaman bagi semua kepentingan nasional Indonesia sebagaimana yang dituliskan dalam buku putih pertahanan R.I tahun 2008, baik pada tingkat mutlak, vital maupun utama.

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Introduction

Law enforcement approaches has not been able to prevent the recurrence of terrorism acts. The reason is caused it has not been touch the fundamental of problem about the spread of terrorism ideology in our society (Bakti, 2014). The ideology of terrorism known as the radical ideology is not only threaten security and safety of citizens through acts of terrorism, but also threaten national security.

It is classed as a real threat, thereby preventing the spread of radical ideology and radicalization, including those using religious pretexts, is a necessity for the state to anticipate threats to the national security of Indonesia (Hikam, 2015). The threat of radical ideology itself is an integral part of the asymmetrical warfare, which includes a very broad spectrum of warfare and includes eight aspects (termed "Astagatra") that is a mix between three natural aspects (termed "Trigatra") i.e. geography, demography, and natural resources, and five social aspects (termed "Pancagatra") i.e. ideological,

political, economic, social, and cultural (Dewan Riset Nasional, 2008).

The spread of radical ideology and the movement has become a global phenomenon, regional, and national levels. Indonesia is one of the easy targets for radical ideologies, particularly radical or militant group name "Islam", known as "transnational Islam" (Sutisna, 2013), known as a follower of "the ideology of contemporary jihad" (Ali, 2012), because of the conditions and the constellation of people who are not only Muslim majority, but also very open (Hikam, 2015).

The development of followers and supporters of radical ideology or the ideology of the contemporary jihad (Islamic transnational) increased in Indonesia (Sutisna, 2013). Results of research conducted by the Institute of Islamic Studies and Peace (LAKIP) Jakarta surprising. The study, conducted between October 2010 and 2011 for the students and Upper Secondary School (junior and senior) in Jakarta, showed that 49% of students agree in the radical (Munip,

2012).

Something similar occurs in some public universities, which shows the tendency of students to support the actions of religious radicalism is also relatively high. This was revealed in a study involving 2,466 Islamic college student samples from various leading universities in Indonesia.

On the question items related to the implementation of ordering good and forbidding wrong in the form of sweeping areas that are considered as a source of immorality, students provide interesting answers which approximately 1,594 respondents (65%) support the implementation of sweeping disobedience, 446 respondents (18%) support and participates actively in the sweep.

While only about 11% (268 respondents) that states do not support the sweeping, and the remaining 6% (158 respondents) did not provide the answer. Furthermore, those who support sweeping reasoned that the activities are part of the religious orders (88%) (Muqoyyidin, 2013).

The research above aligned with conducted by the Indonesian

Survey Institute (LSI) in 2006, that 10% of the 177 million population of Indonesia is Muslim supporters of radical understanding (Suradji, 2015).

When adjusted for population growth rate of Indonesia at 1:58 / year (Source: CBS), the 2015 supporting radical understanding in Indonesia about 20 million people. Figures adherents and supporters understand radical as above is not a small figure.

That is the problem of religious radicalism in Indonesia to be emergency. Religious radicalism has implications for strengthening to tendency of patterns based actions. The violence, terrorism and threats to national security and the integrity of the Unitary Republic of Indonesia (Indonesia: Negara Kesatuan Republik Indonesia (NKRI)).

National Anti-Terrorism Board (Indonesian: Badan Nasional Penanggulangan Terorisme (termed "BNPT")) noted an increase in violence in the name of religion in Indonesia. In the New Order Era, there are only about 10 times the first terrorism the name of religion, but the reform (1998-2013) was recorded 103

times the act of terrorism in the name of religion. Not to mention the violence in the name of religion, such as the destruction of places of worship, and intimidation against followers of various religions (Bakti, 2014).

Social fact in accordance with the statement of the deputy First BNPT Major General Bakti (2014), which explains that the threat of terrorism in Indonesia should be said over the limit or are already in a terrorism emergency. Negligence seed of terrorism is ridiculous gambling for the country's future.

It was inevitable that the rise of religious radicalism influenced by online media. (von Bher et al., 2013) says that the Internet creates opportunities radical ideology that influenced people, helping users get easier terrorism propaganda material, speeding up the process of radicalization, opening the possibility of radicalization, and increase the chances of "self-radicalization".

Agus Anton Figian Toriq alias alias Abu Zulfikar included in the group of Abu Hasmy (Abu Hanifah) is planning to carry out bombings in

Freeport and the Embassy of the United States (US) in Surabaya admitted radically affected by reading news and studies from www.annah.com.

In addition, Agus Anton take the knowledge to make bombs from the Internet and another media radical. Five youth vocational high school (SMK) Klaten admitted learning to make bombs from al-Busyro website forum. Azhar Ahmad Bashir acknowledged that many are looking for articles on the internet about how to make a detonator, so he met one Facebook account salafi jihady to review about them (BNPT, 2015).

Musafar father Aqsa (British girl who went to join ISIS in Syria) even say radical teachings influenced Aqsa mind after watching sermons and writings through the internet (Patnistik, 2015).

In other words, she became radically from his bedroom. If occurs radicalism instruments can be identified as a place of education or meeting place, now shifted to the internet that can be accessed through the gadget and cheap internet cafes are

scattered everywhere. Propaganda of radical terrorism which contains the teachings of hatred as well as the training of military also spread through dozens of websites, dozens of books as well as live-streaming radio community that can be accessed by the public at large (Bakti, 2014).

Caregiver Boarding Raudlatuh Tholibin, leteh, Rembang, Central Java, Ahmad Mustafa Bisri (Gus Mus), claimed to fret over the circulation of information on issues of religion are widely circulated online media. There are so many sites contain Islamic religion does not understand religion in depth. "He does not understand, but he was master of Information Technology (IT)." Gus Mus add them preach violence and destruction in the name of Allah (Rofiuddin, 2015).

The era of globalization lead to changes in the world order. Freedom of expression in social media cannot be restricted. Freedom of expression is certainly positive and negative impacts. Will be positive when the information conveyed bring positive influence to the development of

science, the progress of civilization and world peace, but it will be negative when the information submitted it adds social conflict, rewind civilization, cause crime and plunged the other party to the things that are not good.

Internet used by anyone both state and private with certain objectives. Contemporary terrorist groups globally, regionally and nationally are also using the Internet to spread its ideology, recruiting, fundraising and propaganda. The problems of contemporary terrorism which carries the radical ideology is not the issue easy, but an issue that is very complicated and complex, because the radical groups are cleverly made religion as their shields or wrap it with a religious ideology (Wahid, 2009), so that ordinary people were deceived many and propaganda and their ideology.

To overcome the problem of terrorism, the Indonesian government has issued Presidential Decree (Decree) No. 46/2010 establishment of the National Counter-terrorism agents (BNPT) signed by the President on

July 16, 2010. BNPT is a non-Ministry under and responsible to the President and to carry functions are coordinated by the Coordinating Minister for political, legal and security.

BNPT task to formulate a policy/national programs, coordinate the relevant government agencies in the implementation, and implement policies in the field of terrorism by setting up a task force composed of elements of the relevant government agencies in accordance with the duties, functions and authority of each.

The first deputy BNPT has cost the issues of prevention, protection and de radicalization. Specializing in the prevention strategy, BNPT has two strategies: first, “the strategy de radicalization” is addressed to the core group and the militant terrorism prevention, rehabilitation, re-education and resocialization, and the second, “the radicalization of the counterinsurgency strategy” appears to support groups, sympathizers and communities by implementing prevention activities that include supervision, firearms and ammunition, activities counter propaganda,

activities of vigilance and protection of important objects, transportation, Very-Very Important Person (VVIP) as well as the environment and public facilities (Bakti, 2014).

The spread of radical ideology deployment issues on the Internet should concern BNPT, because the radical ideology that is at the root of the problem so that the incidence of terrorism today (Hendropriyono 2009), so that prevention and deterrence of radical ideology is one part of a counterinsurgency strategy radicalization of BNPT.

On the other hand, the radical ideology (contemporary jihad) has the objective to change the ideology of the state, so it is also an ideological asymmetric threat to the homeland that Pancasila ideology. Thus, it seems the spread of radical considered large enough through internet/online, then BNPT implement the policy of peace establishment of the Media Centre (PMD).

PMD has a sophisticated equipment where this equipment can monitor and categorize websites are categorized radical that can be

monitored by BNPT. Based on public sites that are categorized radical and assessment teams cyber media BNPT against monitored, then BNPT concluded that there are some web manifestly socialize understand about jihad and radical as well as spreading rumors ethnicity, religion, race, and inter-group relations (termed "SARA" issues), so BNPT accordance with Regulation of the Minister of Communication and information Technology number 19/2014, to report these sites to follow up with the implementation of blocking with report number: 149/K.BNPT/3/2015 (BNPT, 2015).

BNPT upon request, the Ministry of Communications and Information Technology with the No. 19/2014 is carrying out the blocking of 19 websites that are considered radical. However, the problems that arise then are the pros and cons in the middle of the community. Many who support the policy, but not a few who rejected the policy. Even without careful consideration, sites which has been blocked was reopened because of pressure from several parties (Wahyudi, 2015).

The interesting is the engagement factor of diverse segments of society, community based organizations (CBOs) and national figures who have been categorized as a reasonable moderate people protest against government policies. Protest and rejection was delivered by the Chairman of Indonesian Council of Ulama (termed "MUI") and Syamsudin, the Chief Executive of the center Muhammadiyah. He said it was disappointed and do not agree on the measures the government shut down media accused smelled a radical Islamic website. Din Islam website blocking, adding the decision taken by the government in fact has not been discussed between the Ministry of Communications and Information Technology (MCIT) with the Islamic organization, Muhammadiyah (Padmasari, 2015).

Rais as Vice Chairman of Commission I People's Representative Council Indonesia regret arbitrary Islamic sites 22 block suddenly. The government is a generalization of all containing radicalism (Wardani, 2015). Indonesia Regional Representative Council Razi, said

blocking Islamic sites by the Ministry of Communications and Information Technology has been discredited Muslims in Indonesia (Putri, 2015).

Hidayat (Chairman of the Shariah Council Party Keadilan Sejahtera) assess the center of discourse is drawing excessive fear of the government on the issue of terrorism and radicalism of charge (Stefanie, 2015). Ministry of Communications and Information Technology also protested by several owners of blocked sites, arguing that they were not warned and find websites contain content radical and just preach about religion.

Discourse

There are three central things in terms of discourse: text, context and discourse. Text is all forms of the language, not just the words printed on sheets of paper, but also all kinds of expressions of communication, speech, music, pictures, sound effects, images and so on (Cook, 2003).

Context is all situations and things that are beyond the text and affect the use of language. Discourse is interpreted as text and context

together. A focal point of discourse analysis is to describe the text and context together in a process of communication (Cook, 2003).

Thus, the discourse is an effort disclosure of hidden intention of the subject who raises a disclosure, which carried them to put themselves in the position of the speaker with the interpretation following the structure of meaning of the speaker. In terms of simpler means the way the discourse of objects or ideas discussed openly to the public so that evokes a certain widespread.

Through discourse analysis, we will know not only how to text message, but how and why the message was presented. In fact, we can further dismantle abuse of media power, domination and injustice and run strategy and produced a vague through the texts of the news.

In this research, we will use the theory of discourse Van Dijk (2006) said there are five characteristics of discourse analysis:

1. Context. Language use in general, and discourse production and comprehension depend on, and

influence, the relevant properties of the communicative situation as interpreted by language users.

2. Models. The meaning or 'content' of discourse is controlled by subjective interpretations of language users of the situation or events the discourse is about, that is by their mental models. People understand a discourse if they can construct a model for it.
3. Knowledge. Whereas context and event models are personal and subjective, members also share more general, social beliefs, such as knowledge, attitudes and ideologies. These general beliefs control the construction of specific models and hence, indirectly, also the production and understanding of discourse.
4. Group belief. On the other hand, within community's groups may form on the basis of different aims, goals, interests or practices. These groups also share beliefs, such as knowledge, attitudes and ideologies.
5. Strategic processing. Based on the ideologically biased models and socially shared beliefs discussed

above language users strategically produce and understand talk and text, on line, word by word, sentence by sentence, turn by turn.

By using this technique, assume that the texts were used as the data in the study will be properly identified and detailed. Discourse have a three-dimensional/building, namely text, social cognition, and the context in which the core of Van Dijk's analysis is to merge them into a three-dimensional analysis unity.

In dimension text, which examined is how the structure of the text and discourse strategies used to emphasize a theme. On dimension of social cognition, studied are news text production process which involves cognition individual author. Furthermore, in the third dimension that context, studying building a growing discourse in society because of a text written in the media.

Radical and Radicalism

The term "radical", and hence the terms "radicalism" and "radicalization", can have two types of meaning, one relative and one absolute. The relative meaning, which

will be considered first, is frequently encountered, and is uncontroversial.

“Radicalization” thus indicates movement on that continuum. The use of the term “radical” in its relative sense (Sedgwick, 2010). Radical as a social movement activist who embraces direct action and high-risk options, often including violence against others, to achieve a stated goal. The definition of risk, in this context, is determined by contemporary local standards, but is assumed to include a degree of illegality (Cross and Snow, 2011).

According to Munif (2012), at least radicalism can be divided into two levels, namely the level of thought and action or action level. At the level of thinking, radicalism is still a discourse, concepts and ideas that are still debated, that essentially want a drastic change and support the use of violent means and nonviolence to achieve objectives.

As for the level of action, radicalism could be in the realm of socio-political and religious. In the political sphere, this ideology looks reflected their opinion imposing

measures in ways that are unconstitutional, could even be acts of mass mobilization for certain political interests and lead to social conflict. In the religious realm, this understanding is reflected in violence in the name of religious orders.

Religious Radicalism

The term “religious radicalism” has two conflicting definitions. In the context of the conflict between tradition and modernity, “religious radicalism” tends to refer to a hardline traditionalist position opposed to innovation; that is, a forceful affirmation of the authority of traditional religious law (or dogma) and the struggle gains those who would abrogate it (Brown, 2013).

The phenomenon of religious radicalism reflected in destructive acts-anarchist in the name of religion of a group of people against the other religions (external) or a group of co-religionists (internal) are different and considered heretical. Included in the act of religious radicalism is an activity to impose opinions, desires, and religious ideals by violence.

Religious radicalism can infect all faiths, not least among Muslims (Munip, 2012).

Religious radicalism in Islam is often associated with the term Islamic fundamentalism (Euben, 2002). Fundamentalism is a movement in a stream, ideology or religion that seeks to return to what was believed in the religion as the fundamentals or principles (Kirkpatrick, 1993). Therefore, the groups who adopts often clashed with other groups even in the environment of their own religion.

They consider themselves purer and thus also more correct than their opponents that faith or religious teaching has been contaminated. Fundamentalist groups invite all the public to adhere to the scriptural texts are authentic and without errors. They also tried to achieve political power for the sake of swiping a triumphant return to their traditions. Usually it's based on a literal interpretation or interpretation of all the teachings contained in the holy book or other guidebook.

Asymmetric Warfare

Asymmetric warfare is already

started since the war there. When there are two forces that are not the same, then one of the warring will use the ways non-conventional war, to win the war (Thornton, 2007). 'Asymmetry' is today's idiom to distinguish between civilized and uncivilized warfare, an idiom that converts ostensibly technological or strategic differences between state and non-state actors into moral and civilizational hierarchies (Winter, 2011).

Asymmetric warfare conducted by parties who are in a weak position against the parties who are in a strong position to produce a profound influence on all levels of both tactical and strategic battles by deploying advantages or exploit a weakness in the opposition stronger (Thornton, 2007). In addition, also an act of asymmetric warfare, organize, and think different opponents to maximize the benefits that he has, exploiting the weakness of opponents, profit or gain more freedom of action (Metz and Johnson, 2001).

Therefore, it can be interpreted asymmetrical warfare, is a war using all means beyond conventional ways

of war to achieve the desired goal either to secede, weakening the country, changing the form of the state, to the invasion. The war will involve aspects of both military and non-military aspects. One of the battles that are included in this type of ideological war.

Media and New Media

Discourse will be formed through the role of the media. With a wide range of instruments of its media role in shaping the reality presented in the form of news. Construction of reality can be understood as an effort to “tell” the conceptualization of an event, situation, and objects. In the explanation Baran and Davis (2011), the mass media is a filter that filters most experience and other experiences and at the same time highlighting the obstacles that hinder the truth. In its activities report events that occur, basically media interpreting and arranging pieces’ facts of reality are very complex so as to form a meaningful story and can be understood by listeners, viewers and readers.

Repressive mechanisms that

maintain symbol when he was threatened by an act in defiance, and apparatus ideological produce more subtly in the activities of daily communication by making a symbol look normal (Littlejohn, 2008).

Lievrouw (2011) state that new media is a communication and information technologies and their social contexts including (1) the elements or something creations in communication technology and the information or the tools that can further increase the ability of people to spread ideas or their purpose, (2) the activities of communication which sticking the result of using these communication tools, (3) the forms of organizational settings and the larger social community, where people create and build something works and activities therein.

Research Methods

This research uses a qualitative research approach critical paradigm. Intended to dismantle the meanings contained in a text which was published in an article in the website and intend to understand the background of the site builder and

social context there, so it must be an interaction between researchers with the data and data sources which are characteristic of qualitative methods.

The reason for using the critical paradigm approach in this study, because the online media (New Media) have characteristics more freely than another mass media. This means that in the Internet world, the tendency of an article or news is no longer purely as a news or article that describes the true reality, as espoused in the paradigm of positivism/plural.

Paradigm positivism/pluralist believes that journalists and the media are autonomous entity, and news produced must describe the reality of what happened in the field and journalists should be free value in terms of reporters was report without including ideology or personal understanding or group, reality happens on the facts without construction. While critical paradigm questioned the position of journalists and the media in the social structure and social power.

The use of the critical paradigm approach in this study is in

order to examine and dismantle the hidden meaning in the texts on the site arrahmah.com. Unveiling the hidden meaning to determine whether these texts contain elements of radicalism or not, and background on the ideology of arrahmah.com, and assess whether the ideology was behind the texts threatening the national security and integrity of Indonesia or not, and how the discourse developed in the community.

Results and Discussion

Website Blocked and Unblocked

The owner of the site with a team of government-formed panel (Countermeasures Internet Site Charged Negative Forum, termed "FPSIBN"), then the team panel proposed that reopened 12 sites, then on April 9, 2015, the government opened again to block the 12 sites, one of them is arrahmah.com. According to the government, the reason for the opening of the block is the owner or manager to the site 12 of 10 owners already went to the government to discuss and ask normalized and 2 filed by mail.

According to the government

they had in good faith to express his objections. But according to the government though has been declared to be opened unblocked, the 12th of this site will still be overseen by FPSIBN, because until now there has been no clear criteria on which sites are negatively charged, particularly on radicalism (Ngazis, Haryanto, 2015).

Discourse Analysis

Regarding the text that includes about radicalism, founded seven articles that include something that deserves to be investigated. All seven of this article has its own characteristics which in the

observation phase is the article that deserves to be studied because it contains something that could threaten the Pancasila ideology, integrity of Indonesia, hateful and racial background of violence and terrorism.

From the seventh to the article, one article is taken from an article in the loading before blocking and six more articles are taken from the article which is posted after the site was reopened by the government (table 1). Sampling before and after blocking to see if there are changes to the contents of the article before and after blocking.

Table 1. Article in arrahmah.com

No	Upload Date	Article Title
1	March 13, 2010	Ba'asyir: Why Dulmatin's body Fragrant?
2	August 1, 2015	After the tragedy Tolikara: Terrorists GIDI invited to the palace, adz were arrested
3	August 10, 2015	Nowadays Jews had their own state, Islam?
4	August 17, 2015	Beware, this new mode trap the enemy Islam "candidate suspect terrorists"
5	August 18, 2015	Chairman of MUI: God's enemy is not afraid of Muslims
6	September 11, 2015	<i>Innalillahi</i> , teacher in Belgium hang a Muslim child 5 years old
7	September 14, 2015	Sheikh Aiman call on the Muslim youth to attack the US and its allies in their homes

The selected title is the thumbnail part arrahmah.com words of Abu Bakar Ba'asyir who strongly defended Dulmatin, impressed even

exalts the figure of Dulmatin as a holy people. Ba'asyir also believed that Dulmatin was not a terrorist who has been wanted by the police. To

reinforce the defense of Ba'asyir declared Dulmatin was a mujahid, for defending the oppressed Muslims abroad.

After the tragedy Tolikara: Terrorists GIDI invited to the palace, Ustadz were arrested. From the title of the article above, arrahmah.com want to form an opinion that there is unfair treatment to nationals because it is based on her religious background. In the opening paragraph, arrahmah.com a style hyperbole recounts in Tolikara which said there had been criminal acts that have been categorized as terrorist acts by a swarm of the Evangelical Church in Indonesia.

Followed by a dialogue between representatives of the president which GIDI representatives requested the suspension of detention two members of those detained by the police, then arrahmah.com directly compared with other events elsewhere in Alor NTT namely that where there was the arrest of Ustadz being a lecture on Islam.

Article posted August 10, 2015 the date of this macro-structure in the form of Jewish Zionist already has its

own state while Islam has not had a state, which means that the need to create an Islamic state. The topic is supported by a statement of Ustadz Lutfi Afandi, SH. MH., that if Muslims and their leaders focus and earnestly strive to uphold the Caliphate, he believes the Caliphate will soon be realized.

Article posted August 17, 2015 arrahmah.com already put the government as an enemy of Islam. arrahmah.com invites the reader to be aware of the activities of the perceived enemy by them, that the government in this case the intelligence apparatus and Densus 88. With the above article, it can be seen how Arrahmah.com build a discourse about the government (intel and Densus 88) as Evil as well as the enemies of Islam.

Article posted August 17, 2015 arrahmah.com load speeches from an Ustadz considerable influence because it is one of the MUI chairman of the center. These speeches were impressed want to lead Muslims to hate religion and other religions, namely Christianity. The opening paragraph is filled with elements of

presuppositions, which Ridwan provide a statement confirming that there was a group of people who are hostile to Islam and Muslims as well.

Article posted September 11, 2015, selected titles arrahmah.com tend inciting and provocative. The title build a discourse that the victims are Muslims. Discourse opens with “Innalillahi”, gave rise to the impression that grief associative to the Muslim community, this leads the reader to think for Muslims, then Muslims are persecuted.

It can be analyzed from the title; the author wants the solidarity of fellow Muslims as well as Muslims feeling persecuted. Here will bring up anger, resentment and hatred against the non-Muslims, especially Christians, including in Indonesia, because in Belgium majority of the people are Christian. And if we read it there is absolutely no connection between the religion of Islam to the abuse incident.

Article posted September 14, 2015, this article is designed to show the call or the advice of the supreme leader of Al-Qaeda are referred to as

“Sheikh Aiman Zhawahiri”, which is where the advice of a leader, let alone the top leaders in this group is very heard by the followers or supporters. This call contains commands to young people who are in the United States and countries of the coalition its Western so-called enemy to carry out terror attacks such as that implemented by the Tsarnaev brothers who carried out a bombing in Boston and Said Kouachi brothers who carry out acts of terror shooting in the office of Charlie Hebdo in Paris. Zawahiri also called on all the Mujahideen in Iraq and Syria to cooperate and help each other, because the enemy Mujahideen have launched a crusade against them.

Analysis of Social Cognition

According to Van Dijk, news or an article affected by the introduction and environmental interpretation by the author, background factors and the ideology of the author or owner of the media will influence the content of news and discourse generated. Discourse analysis not only confine his attention to the structure of the text, but also how a text produced is called social cognition, which is associated with

mental consciousness that make up the text. This is due to the structure of the discourse itself shows or shows several meanings, opinions and ideologies.

Arrahmah.com is a site that brings the vision and mission of contemporary jihadi ideology, but Jibriel not feel the site contains a radical or extreme and dangerous, on the contrary felt just preach about Islam and the benchmark radicalism uses is they do not support ISIS.

Social Context Analysis

Basing on seven articles in text analysis section above, it appears that there are two main concepts that were returned by arrahmah.com in reporting and discourse developed in the community and can affect the life of the nation.

The first concept is the party who made or positioned as their enemy, while the second is the existence of parties that serve as a friend or serve as a hero. Therefore, to analyze the elements of radicalism in arrahmah.com sites, the social context analysis is divided into four (two) categories: social context analysis

based on the concept of “enemy”, the social context analysis based on the concept of “hero” discourse analysis in the context radicalism asymmetric warfare radicalism and analysis criteria for the Indonesian context.

According to the observation of the researchers, articles published in the site arrahmah.com, in addition to news and posts that neutral is concerning religion, arrahmah.com load articles which have a tendency to make a particular party or understand certain as an enemy that is considered contrary to their interests, so that any news regarding the parties or ideologies, will be positioned as an enemy such as Republic of Indonesia, Pancasila, democracy, liberalism, Densus 88, intelligence, in America, the West, Jews and non-Muslims, in this case mostly Christians and Buddhists.

In addition to raising the discourse hostile to the other party, arrahmah.com also often raised the discourse that makes their group as the enemy party or a party to the victims, and generalize all Muslims Islam hostility even hostility. The following

analysis is based on articles that have been selected. Propaganda of hatred based on religion that remain unpunished, then there will be people who are understanding her religious is not complete, not comprehensive, shallow, and maybe he had a problem about economic or disappointed in life, will be easily influenced (personal communication, October 15, 2015).

Radicalism Discourse Analysis in the Asymmetric Warfare Context

Asymmetric warfare is meant here is the battle or war ideology is one of asymmetric war coverage in the media online. As in the analysis of social context regarding the articles published by www.annah.com seen that radicalism that is raised comes from an ideology or ideologies deliberately raised to the surface.

As stated Fathurin Zein (2012), in "Radicalism Rhetoric" that radicalism and anarchism can arise from problems that began at the root, namely the ideology and discontent. Radical ideology can be inspired by the understanding and teaching of religious fanaticism or the erroneous belief, and can arise from an

understanding of any religion. While the roots of radicalism that led to the dissatisfaction can be manifested through a radical and anarchic actions in the political, legal, economic and socio-cultural (p. 205).

In online media, news easy in construction. They can twist or misleading news and events of a story or event, history and scripture verses according to their ideological interests. News or the article can then be incitement of hatred, acts of intolerance, violence and even terrorism. This means that groups that have a radical ideology, radicalism makes the discourse on online media as part of the war asymmetrical to undermine a country, or there has been a war of ideas in the online media.

Radicalism Criteria Analysis in the Context of Indonesia

In the realm of social context, discourse radicalism posed by sites such as annah.com cause debate during society, where the size or radicalism criteria of each person is different, so there are defended and there is no defense of such sites annah.com. Therefore, in this study

were analyzed also in the context of Indonesia radicalism criteria in order to make the perception of radicalism criteria.

The results of this analysis are expected to be used as input for policy makers in assessing whether radical content on the site and endanger national security or not. As for how to develop criteria for radicalism in the context of Indonesia, it will be discussed range from the analysis of the theory of radicalism, radicalism in the understanding of construction experts and according to the rules and regulations, and radicalism are faced with Indonesia's national security.

Radicalism in Article arrahmah.com

Based on the analysis of the text, social cognition and social context in the article from the site arrahmah.com studied, it appears that the articles arrahmah.com constructed based approach two great concept, namely the concept of “enemy” and the concept of “hero”. In the concept of “enemy”, arrahmah.com divides into two kinds, namely to make the other side as the enemy, and the reverse is also often make their group

or Muslims and Islam as the enemy party.

For others who made enemies, researchers found there were four groups: first, the government which they feel are the Evil or disbelieve in it is often represented by the police and the intelligence, second, “Crusader”, addressed to the Christian religion is said to be “infidels” and represented America, and the West, third, Israel, fourth, Muslims are not in line with their well regarded as liberal or Shiite Islam. As for the construction of the article as the party hostility, researchers found there are two characteristics: first, is the party or group ideology those arrested, hunted or killed by the police which they then write as “Islamic activists”, or “the Muslims”, or “the people Islam“, or “Mujahidin“ who despised or oppressed by the government.

Second, the person or group who happened to be Muslim conflict, receiving the disaster or treated unjustly, attacked or persecuted. For this second type, arrahmah.com always write as Muslims or wronged. In constructing or contain news in the

concept of “enemy”, arrahmah.com often contains a snippet of a statement of specific people or write a story or event that contains the elements against/hostile, and/or provoke/instigate and/or actions agitation, mobilization/invite which can lead to resentment, anger, and resentment of those who read the government, especially the police and intelligence services, state systems such as democracy, Pancasila, religion and/or other religions, particularly Christianity, and is also not uncommon to fellow beings Muslims, and also against other countries, especially America, the West and Israel.

War Ideology by arrahmah.com

Asymmetric warfare is a model of warfare that developed out of the way of thinking that is prevalent, and outside the rules of war applicable to the spectrum of war that is extensive and includes includes eight aspects (termed “Astagatra”) that is a mix between three natural aspects (termed “Trigatra”) and five social aspects (termed “Pancagatra”). Therefore, war ideology is one scope of asymmetric warfare.

After observed and analyzed the text of the articles arrahmah.com, and analyze the social cognition and social context of the arrahmah.com, it can be said arrahmah.com is not just a regular site but a site that was waging an ideological war through online media.

This is consistent with Jibriel statement during the interview that the site has the ideology of jihad and would launch a counter-propaganda, as well as Jibriel statement currently out of jail that his group would strive through the media (Bilal, 2012). This can be seen from the contents of the site that contains more propaganda and matters related to jihad.

The characteristics of groups whose ideology of contemporary jihad today is shaped cells and they are the main bond of ideology and power of networks between cells. These cells are not forever linked formally with other organizations or groups, but they are linked in common ideological base that is fighting for an Islamic state or Caliphate.

For examples arrahmah.com not support his Daulah Islamiyah ISIS

because their disagreement and ISIS exclude other Muslims in lifting the leader (Ukasyah, 2014), as well as those fighting the Mujahidin groups other (Hasan, 2015), or arrahmah.com support al-Qaeda, but there is no relationship in the organization. Therefore, Jibril said they were not Al-Qaeda cell (personal communication, 5 December 2015).

Content Threats Radicalism in arrahmah.com on National Security Indonesia

Although Jibriel claimed that the site is not too extreme and has changed a lot compared to the past that is quite hard, but after researchers conducted a study of seven articles both representing before and after blocked, researchers found that those articles either before unblocking and after a blocked all contain elements of radicalism, meaning arrahmah.com not change significantly.

In the analysis, it appears that the articles were published arrahmah.com aims to carry out ideological battles, so that using the elements against/antagonize, provoke/inciting, agitation, mobilize

and bring very dangerous, because it can threaten and endanger the life of the nation.

The content of arrahmah.com could lead to impaired or threatened Indonesia's national interest also means that national security threat to Indonesia. The analysis showed that the article published deliberately constructed to carry out propaganda, whose content is as follows:

1. Indonesia is a country of democracy and Pancasila ideology that is incompatible with Islam, so that should be established Islamic state or Islamic caliphate according to Islamic rules.
2. Muslims are always oppressed.
3. Muslims and Islam hostility by the government and the non-Muslims, especially Jews and Christians.
4. Muslims and Islam must be hostile to Americans, Jews and Christians and other non-Muslims as infidels and Muslims that cause suffering.
5. Muslims should be hostile to anyone who attacks or oppose the ideology of jihad (their version) even among Muslims themselves.
6. People are involved and support the

struggle, particularly the Al-Qaeda or affiliated with al-Qaeda is an Islamic fighter or referred to as Mujahedeen.

7. The people who were arrested and accused of terrorism by the government is the mujahedeen, or Islamic fighters.

Conclusions

In the analysis of the text is visible that the articles published in arrahmah.com sites contain elements against/antagonize, provoke/incite and agitate and mobilize/invite. In the analysis of social cognition found that the site www.arahmah.com not just the usual sites but sites that carry the vision and mission is based on ideology, the ideology of jihad contemporary/transnational Islam.

This ideology has in common with the ideology adopted by Al Qaeda, Boko Haram, Jemaah Islamiyah, Hizb ut-Tahrir, Majelis Mujahidin Indonesia, and the like that allow the use of violent means and non-violence in the struggle, and the goal of this ideology is to establish the state Islam or the Islamic Khilafah.

In a social context analysis, it

was found that the content of the site of www.arahmah.com packed in two major concepts, namely the concept of “enemy” and the concept of “hero”.

As for the content of the site arrahmah.com if faced with such a threat perspective, it turns out the articles arrahmah.com threaten the national interests of both absolute Indonesia namely upholding the Pancasila ideology, NKRI, national integrity and territorial integrity, i.e. no disruption of the vital interests of national development and the main interest is no disruption of Indonesia's role in bringing about peace and world region.

Recommendation

Currently, online sites development (uncharged radicalism) has an impact on national security. Further researcher examines behavioral changes in online site (containing elements of against/antagonize, provoke/incite and agitate and mobilize to undertake radical actions) against Pancasila ideology, NKRI, national integrity and region.

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