

Media and Radicalism Tafseer

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Abstract

Radicalism is one of the challenges faced by the diversity full Indonesian country. In such conditions, the existence of *tasamuh* or tolerance is required. Meanwhile, the media through its content is suspected to facilitate and influence the birth of radicalism among its users. Through the interpretation that allegedly leads to the radical understanding, some internet sites try to indoctrinate their audiences. This research was conducted by that basis. This research was focused on Alquran and hadith tafseer contained in eight (8) Articles of “Zaman Akhir” on the *Arrahmah.com* site and eight (8) articles of “Jihad fie Sabilillah” on *Voa-Islam.com*. The quantitative content analysis method was used to analyze the data in this research considering its ability to describe the contents of radicalism tafseer and their differences. By using it, several forms of tafseer were found in the articles published, based on categories specified by researcher in coding sheets. Hence, there were no significant differences found in all articles published.

Keywords: *radicalism tafseer, arrahmah.com, voa-islam.com*

Abstrak

Radikalisme merupakan salah satu tantangan yang sudah mewabah di Indonesia yang merupakan negara yang sarat keragaman dan kebinekaan. Dalam kondisi demikian diperlukan adanya sikap *tasamuh* atau toleransi. Sementara media melalui isinya diduga memfasilitasi dan memengaruhi lahirnya paham radikalisme di kalangan penggunanya. Melalui penafsiran yang di duga mengarah kepada paham radikal beberapa situs di internet berusaha mendoktrin khalayaknya. Atas dasar inilah penelitian ini dilakukan. Penelitian ini difokuskan pada teks tafsir al Quran dan hadits yang terdapat pada delapan (8) Artikel “Akhir Zaman” pada Situs *Arrahmah.com* dan delapan (8) Artikel “Jihad fie Sabilillah pada *Voa-Islam.com*. Metode analisis isi (*contentanalysis*) kuantitatif merupakan metode yang dipilih untuk menganalisa data-data dalam penelitian ini dengan pertimbangan bahwa metode ini mampu menggambarkan isi dari tafsir radikalisme dan perbedaannya Dengan metode analisis isi didapati temuan beragam bentuk radikalisme pada tafsir di dalam seluruh artikel yang diposting, berdasarkan beberapa kategori yang telah peneliti tetapkan dalam *codingsheet* penelitian, meskipun tidak didapati temuan perbedaan yang signifikan pada seluruh artikel yang dimuat.

Kata Kunci: *tafsir radikalisme, arrahmah.com, voa-islam.com*

INTRODUCTION

Radical ideology is one of the challenges that have plagued Indonesia. In this case, the media through its contents is suspected to facilitate and influence the emergence of radicalism among its users. Through the tafseer (interpretation) that allegedly leads to the radical understanding, some sites on the internet try to indoctrinate their audiences. those such religious sites are *arrahmah.com* and *vua-Islam.com*.

For some people, religious sites are instant and enlightening religious learning media and easily accessible to the public. On the other hand, lay people of religion are easily influenced by the contents of religious sites without confirming them to religious experts. This research will observe the verses tafseer of and the verses quoted by the Arrahmah.com and Voa-Islam.com sites and their effect on visitors to the sites and why radical media still exist in Indonesia. Various surveys confirm that the radicalism virus has been acute in Indonesia, the Director of the Wahid Institute, Yenny Wahid, in a discussion of the National Symposium (08/14/2017) at Balai Kartini said that as many as 11 million people were willing to carry out radical acts, 0.4 percent of Indonesia's population had acted radically, while the 7.7 percent wanted to act radically if possible. This action was caused by economic inequality and was provoked by religious lectures which contained hatred.¹

Likewise, the Setara Institute conducted a survey in 2015, regarding students' perceptions of religious tolerance and radicalism, and the results were very surprising, one in 14 high school students agreed with ISIS (Islamic State of Iraq and Syria).² Likewise in the previous research, namely in 2011 by the Institute for Islamic Studies and Peace (LaKIP) led by Prof. Dr. Bambang Pranowo - Professor of sociology at UIN Syarif Hidayatullah Jakarta, said that almost 50% of students support hard ways to deal with issues of morality and religious conflict.

In the same year, the Non-Governmental Organization (NGO) Lazuardi Biru explained that Indonesia was still vulnerable to acts of radicalism and terrorism, with a radicalism vulnerability index in Indonesia of 43.6, out of 33 provinces in Indonesia, there were three regions that were most vulnerable to action radicalism, namely Nangroe Aceh Darussalam, West Java, and Banten. The components of the radical vulnerability index consisted of radical actions, membership of

¹ <https://www.cnnindonesia.com/nasional/20170814172156-20-234701/survei-wahid-institute-11-juta-orang-mau-bertindak-Radical>, Accessed on 12 Aug 2019

² <https://nasional.tempo.co/read/news/2015/03/31> Accessed on 13 Aug 2019

radical organizations, aliens-deprivation, intolerance towards non-Muslims, insecurity, and feeling threatened from the community.

In this case the media allegedly participated in spreading the ideology of religious radicalism. According to Henri Subiakto, the expert staff of the Ministry of Communication and Information in his paper presented at the National Seminar entitled *Islamic Communication in the Middle of Religion, Media and Politics* in 2016 at the Sunan Kalijaga State Islamic University Hall, there were several radical media in Indonesia, including: *arrahmah.com*, *voa-islam.com*, *nabimunkar.com*, *daulahislamiyah.com*, *panjimas.com*, *dakwabtuna.com*, *journalmuslim.com*, *gemaislam.com*, *suaraislam.com*, and *jihadnews.com*.

The data is reinforced by the following latest *alexa.com* data:



The data states that *arrahmah.com* and *voa-Islam.com* are including pro-violent extremist religious sites (marked in red) it is popular and having many visitors.

Based on the above background, the writer will seek answers to the following questions: 1) how is the tafseer containing the teachings of radicalism in the verses and hadith cited by *arrahmah.com* and *Voa-Islam.com.*, 2) how is the difference of tafseer containing the teachings of radicalism in the verses and hadith cited by *arrahmah.com* and *Voa-Islam.com*. With some of the questions above, this research is expected to find and know the description, differences and effects of radicalism tafseer in the verses and hadith cited by *arrahmah.com* and *voa-Islam.com*.

RESEARCH METHODS

To dissect the object of research in the form of media texts, in accordance with the research problem, namely the description of Radicalism tafseer and the its differences in the articles of "Zaman Akhir" on Arrahmah.com site and "jihad fie sabilillah" on voa-islam.com site, the researcher will use the quantitative content analysis method. This method is able to describe the contents of radicalism tafseer and their differences.

Content analysis is research techniques to make inferences that can be replicated and valid from data or other matters that have full meaning by paying attention to context.³In this case, replicable is related to the reliability of measuring instruments. Kerlinger defines content analysis as a method of study and analysis of communication in a systematic, objective, and quantitative manner.⁴ Systematic means the same procedure for all contents analyzed with the use of categories and classes. Objective means being able to give the same results when done by different researchers. Quantitative is associated with the basis of analysis with the results of numbers or calculations.⁵ While the definition of content analysis according to Berelson is: *A research technique for the objective, systematic and quantitative description of the manifest content of communication.*⁶

Thus, from the various definitions of content analysis above, it can be concluded that content analysis technically focuses and limits itself to the meaning of the word manifest in messages or denotative meanings with systematic, objective and quantitative procedures. The operationalization of content analysis in this study is by examining each word manifest meaning contained in each unit of analysis, which in this study, the unit of analysis is an article item, in accordance with the unit category and class units that have been formulated objectively and systematically on each news item as unit of analysis. One of the weaknesses of this method is its inability to reach connotative meaning. To work around this, researchers will rely on the 2018 Indonesian Thesaurus dictionary in accordance with the research topic.

³ Krippendorff, Klaus, *Content Analysis an Introduction to its Metodology, 2nd Edition*, (London: Sage Publication, 2004), p. 18.

⁴Wimmer, D. Roger and Joseph R.Dominick, *Mass Media Research: An Introduction*, (Georgia: Thomson Wadsworth, 2006), p. 150

⁵ Prajarto, Nunung, *Analisis Isi Metode Penelitian Komunikasi*, (Yogyakarta: Fisipol UGM, 2010), p. 10.

⁶ Krippendorff, Klaus, *Content Analysis an Introduction*, p.19

Universe and Sample

Universe or population is a unit examined as a whole.⁷ In this study the universe or population is all articles of "Zaman Akhir" on the Arrahmah.com site and "jihad fie sabilillah" on the voa-islam.com site. Based on the observations, both articles cited verses from the Alquran and hadith. In academic research activities, research on the entire population or census is recommended, but sampling is allowed as long as it does not violate the methodology, in other words the sample taken is representative with a variety of reasons that can be accepted academically.

Thus, in this study, the sampling technique that will be used is as usual research with content analysis methods, namely multistage sampling.⁸ Its operation is by determining the media to be investigated first, then the chosen media institution, followed by the issues raised (topic area), the last being the object of research.

The elaboration of multistage sampling in this study is that the media chosen in this study are the religious sites *arrahmah.com* and *Voa-Islam.com* with the reason the sites are indicated spreading radical ideology. The issue of radicalism was chosen because it is a national issue that has never been resolved and it leads to acts of terrorism. The samples were taken on articles published during 2016-2018 because of indicators of one of the biggest acts of terrorism in Indonesia, namely the Surabaya bombing incident occurred in 2018.

Categorization and Class

Categories and classes in this study are as follows:

No	Kategori	Kelas	
1	A single truth claim	1. Radical	2. Not Radical
2.	Misleading other groups who disagree	1. Radical	2. Not Radical
3.	Complicates Religion	1.Radical	2. Not Radical

⁷ Prajarto, Nunung, *Metode Penelitian Survei*, (Yogyakarta: Fisipol UGM, 2010), p.39.

⁸ *Ibid.*, p. 43.

4	Physical Jihad as a suggestion	1.Radical	2. Not Radical
5.	Reject Non-Islamic Thoughts	1.Radical	2. Not Radical
6.	Literalistic	1.Radical	2. Not Radical
7.	Combination	1. Radical	2. Not Radical

(adopted from various sources by the researchers)

Operational Definition

Operational definitions in research activities are needed. In addition to clarifying the variables to be studied, it is also useful to avoid misinterpretation of the concepts in this study.

A single truth claim: the contents of the articles "Zaman Akhir" and " Jihad Fie Sabilillah" during 2016-2018 do not provide alternative meanings. If the element is found, the article is radical, and if the element is not found, the article is not radical.

Misleading other groups who disagree: the contents of the articles for 2016-2018 state that they are misled to Muslims who disagree with them. If the element is found, the article is radical, and if the element is not found, the article is not radical.

Complicating Religion: the contents of the articles "Zaman Akhir" and "jihad fie sabilillah" during 2016-2018 state that all forms of *sunnah* worship practices are compulsory and *makruh* behavior becomes haram. If the element is found, the article is radical, and if the element is not found, the article is not radical.

Physical Jihad Prompt: the contents of the article "end of time" and "jihad fie sabilillah" during 2016-2018 contain suggestions to fight against non-Muslims. If the element is found, the article is radical, and if the element is not found, the article is not radical.

Rejecting other thoughts: the contents of the article "Zaman Akhir and" Jihad Fie Sabilillah "reject the West and the Zionists. If the element is found, the article is radical, and if the element is not found, the article is not radical.

Literalistic: the contents of the article do not include other interpretations, other than the interpretation of the author. If the element is found, the article is radical, and if the element is not found, the article is not radical.

Combination: the contents of the article "*Zaman Akhir*" and "*Jihad fie Sabilillah*" contain more than one categories. If the element is found, the article is radical, and if the element is not found, the article is not radical.

Technique of Collecting Data

Data collection techniques in this study will be carried out in two stages. *First*, using a coding sheet containing 7 category units and 14 predefined classification units. Each news item will be coded using coding sheet, based on the category and classification units contained in the coding sheet. Coding itself is a conversion process from respondents' answers in the form of numbers.⁹ The analysis of the coding notion content, as expressed by Wimmer and Dominick is to place the unit of analysis into categories.¹⁰ *Scnd*, the coding data will be processed with the help of the SPSS for Windows 23 program using a frequency distribution and chi-square difference test. So that conclusions can be found as a quantitative descriptive answer about radicalism and radical interpretation differences in the articles of "*Zaman Akhir*" on *arramah.com* site and "*Jihad fie Sabilillah*" on *voa-islam.com*.

Data Presentation Technique

The results of data processing based on 7 categories and 14 classifications will be presented in the form of frequency distribution tables and cross tabulations accompanied by descriptive examples of articles containing radicalism on Arramah.com and Voa-Islam.com. Presentation in the form of a frequency distribution table is a form of data simplification that is useful for describing radicalism in the article. Meanwhile, to find out the comparison of radicalism in the two media, it is presented in cross tabulation. Cross tabulation that will be presented is a category that has a significance difference <0.05 . While for categories that are >0.05 , only information will be given.

⁹ Vaus, D.A., *Survey in Social Research Third Edition*, (North Sydney: Allen & Unwin, 1991), p. 233.

¹⁰ Wimmer, D. Roger and Joseph R.Dominick. 2006. *Mass Media Research: An Introduction*, p. 162.

Reliability and Validity

Reliability of measuring instrument occupies an important position in research activities. Vaus states that reliability is a certainty that the results of study are same from one researcher to others.¹¹ While Forcese and Richer state that a measuring instrument is said to have reliability when used repeatedly by the same researcher or other researchers and still give the same results.¹²

Thus, reliability is a measure of instrument. Measuring instruments can be said to be reliable if they produce the same data on the same object, even though they are carried out by different researchers. In this study the researcher will appoint two coders to conduct a reliability test of 5 articles on radicalism with the unit category that the researcher made. Two coders in this study will be selected based on a balanced ability qualification between the two.

Meanwhile, to avoid bias from researchers and two coders, a standard reference is needed in that context. A large dictionary of Indonesian Language and an Indonesian Thesaurus Dictionary are needed. The results of the coding will be included in the Holsty formula. Reliability test in this study uses alpha Krippendorff, that is, the unit will have a high reliability value if the reliability value is above 0.734.¹³ Validity becomes another important thing in research such as reliability. Wimmer and Dominick call validity generally referring to as the measure of measuring instruments to be measured.¹⁴ Validity in content analysis leads to a match between categories and conclusions and the ability to generalize research findings to a theory.¹⁵ Content validity and construct validity in this study concern the categories and class units that have been determined. To ensure the validity of measuring instruments, category and class units in this study will be consulted in advance with competent experts (expert judgment) in the field of journalism and communication technology.

Data analysis technique

Data analysis technique in this study is practically carried out by looking at the largest and smallest frequencies in the table. This technique is useful for describing radicalism on the Arrahmah.com and Voa.Islam sites. In the different test, if $p > 0.05$ means there is a significant difference and if < 0.005 means there is no significant difference in the radicalism of the two sites.

¹¹ Vaus, D.A., *Survey in Social Research Third Edition*, p. 54

¹² Grace , p. 17.

¹³ Krippendorff, p. 230,

¹⁴ Wimmer and Dominick, p. 170.

¹⁵ Prajarto, p. 67.

DISCUSSION

Radical comes from the Latin word *radix* which means root. In English the word radical can mean extreme, comprehensive, fanatical, revolutionary, ultra and fundamental.¹⁶ While Radicalism means the doctrine or practice of adherents to radicalism or extreme understanding.¹⁷ In *Kamus Besar Bahasa Indonesia*, radicalism is interpreted as understanding or flow that wants change in a hard or drastic way. While Sartono Kartodirdjo defines radicalism as a social movement that rejects the overall ongoing social order and is characterized by a strong moral irritation to oppose and hostile to people who have special rights and in power. Radicalism is often interpreted differently between interest groups. In the religious sphere, radicalism is religious movements that try to completely overhaul the existing social and political order by using violence.

Whereas in the study of Social Sciences, Radicalism is interpreted as a view that wants to make fundamental changes in accordance with its interpretation of the social reality or ideology adopted. Thus, radicalism is a general phenomenon that can occur in a society with diverse motives, both social, political, cultural and religious, which is characterized by violent acts, extreme, and anarchist as a form of rejection of the symptoms encountered. Radical groups according to Irwan Masduqi have characteristics including; firstly claiming a single truth and misleading other groups who disagree, Secondly, radicalism complicates the true religion of Islam (light) by considering *sunnah* worship as if it is *wajib* and *makruh* as if it is *haram*.¹⁸ Radicalism is characterized by religious behavior that prioritizes secondary issues and overrides the primary ones. Third, most radical groups are excessive in religion that is not in place, Fourth, rude in interacting, loud in speaking and emotional in preaching. Fifth, radical groups are easily prejudiced to others outside their group. Sixth, it is easy to disbelieve others of different opinions. Some of the characteristics above, allegedly there are features of articles published by *arrahmah.com* and *voa-Islam.com*. so it is interesting to test the truth of the allegations above.

Arrahmah.com and *voa-Islam.com* are part of contemporary media that are widely accessed by the public. This can be seen from visitors to this site, on average each article is above ten thousand visitors. So that this site's media is a tool or means used to convey messages from communicators to

¹⁶ Hornby, A.S., *Oxford Advanced Dictionary of current English*, (UK: Oxford university press, 2000), p. 691.

¹⁷ Nuhrison M. Nuh, Faktor-Faktor Penyebab Munculnya Faham/ Gerakan Islam Radikal Di Indonesia, *HARMONI: Jurnal Multikultural & Multireligius*, Vol. VIII Juli-September 2009, p. 36

¹⁸ Irwan Masduqi, *Deradikalisasi Pendidikan Islam Berbasis Khazanah Pesantren*, *Jurnal Pendidikan Islam*, Vol. 2 No. 1 2013, p. 67

the public. This understanding gives a description that the media is only a means of delivering messages. The strengths of this media, such as Arrahmah.com and voa-islam.com are of course the wide coverage and the one to many natures they have, the advantages not possessed by other media such as letters, pamphlets, telephone and so forth.

The radicalism tafseer in the media is not new, there have been many studies on the two terms above. including research conducted by Ahmad Rizky Mardhatillah Umar with the title "Melacak Akar Radikalisme Islam di Indonesia" in the UGM Journal of Social and Political Sciences Vol 14 No 2, November 2010. The results of this study state that Radical Islam is rooted in the gap in Indonesian society. Historically, this gap occurred because of groups that have controlled access to capital and power since the era of the national movement. Political Islam groups that are not accommodated in Indonesia's political structure take radical steps and have a militaristic character. Then Anzar Abdullah's work entitled Gerakan Radikalisme dalam Islam: Persepektif Historisalam in the ADDIN Journal, Vol. 10, No. 1, February 2016, in this study explained that the forerunner to the birth of the flow or groups or radical Islamic organizations. contemporary, is sourced from the history of Islam itself, which was originally spearheaded by the Khawarij group who are stubborn, ignorant of compromise and dialogue. It was this group which then now metamorphosed in the form of the Hizbut Tahrir Indonesia (HTI), Majelis Mujahidin Indonesia (MMI) dan Anshorud Tauhid, even Front Pembela Islam (FPI). Although there is no strong empirical evidence found on the direct influence of the Khawarij teachings on HTI, MMI, Anshorud Tauhid, and FPI, the authors argue that there are doctrines of the Khawarij teachings in the radical organization movement. The justification is, this group of organizations is as hard as Khawarij, which is not willing to take dialogue, moderate and persuasive.

Furthermore, Nafi Muthohhirin's work with the title "Radikalisme Islam dan Pergerakannya di Media Sosial" mentioned the link between radicalism and the issue of khilafah on social media. then Irina Wolf's work entitled "Hizb ut-Tahrir In Kyrgystan: Quantitative Media Content Analysis in the Journal of Conflict & Communication Online, Vol. 5, No. 2, 2006. The results of this study explain about the coverage of HT in the media of the national newspaper Vechernii Bishkek (VB) with the largest circulation in the crystallan state, which was published only to inform its readers about the alleged terrorist religion, Hizbut tahrir (HT). this latest research became a reference in the YACT (Years, Author, Content, Tone) Research Data Analysis model Irina Wolf. Some of the

above studies have not found studies that focus on the interpretation of radicalism on the media sites *arrahmah.com* and *voa-islam.com*.

Arrahmah.com is a subsidiary of Arrahmah Media Network, an Islamic media network that aims to provide balanced information about Islam and the Islamic world in the midst of the flow of modern information and globalization. Arrahmah.com's vision is to spread Islam as *Rahmatan lil Alamiin*, enlighten and educate people, and emulate the best generation of the *ummah* (*Salafus Shaleh*). While the Arrahmah.com Mission is a da'wah towards a better world order and building a broad network of cooperation for the establishment of *Izzul Islam wal Muslimin*.

There are several rubrics on the Arrahman.com website, namely: News, Islamic World, Islamic Studies, and contributions. News Rubric contains news, both domestic and foreign news. The Islamic World rubric contains news related to the development and information of International Islam, while the rubric of Islamic studies contains advices, opinion, Zaman Akhir and *sirah salaf*. The contribution rubric contains real stories from journalists or the public. The focus of the study of researchers is to examine the rubric of Islamic studies focus on the "end of time" article.¹⁹

While *voa-islam.com* was established in Bekasi, West Java in April 2009 and officially operated on June 1, 2009. The background of the establishment was based on concerns over the reality of Muslims in Southeast Asia which were increasingly marginalized by capitalists, and the Zionist movement through labeling it as extremists, conservative and fundamentalist towards the struggle and propaganda of Islam that haq, according to the understanding of the best generation, *salafus shaleh* (*Prophet Muhammad, Tabiin and Tabiut Tabiin* era). This media seeks to voice the interests of Islam and Muslims. Rationale of An Nahl: 125, Surah 49: 6, Ash Shaff 10-12. The vision of this site: 1) Becoming a trusted media that promotes truth and justice in a professional manner. 2) The realization of a Muslim society that is aware of its glory and the roles and responsibilities that must be carried out for the realization of a dignified civilization. While the mission of this site: 1) Preaching the truth anywhere, anytime, through any media. 2) Improving the quality of human resources and the capability of Muslim information and communication technology. 3) Building da'wah online and as a form of advocacy for Southeast Asian Muslims. 4) Maintaining the integrity of da'wah, sunnah, and the struggle of Muslims. 5) Become a reference online Islamic media in Indonesia and Southeast Asia, God willing. 6) Convey balanced information about the existence and

¹⁹<https://arrahmah.com/> Accessed on 5 June 2019

problems of Muslims in Southeast Asia in particular, and the world in general. There are several rubrics, namely: Indonesiana, Worlds, Islamia, CounterFaith, Tekno+Mil, Muslimah, SmartTeen, ShareVoice, SyariahBiz, IDC. But researchers focus on the rubric of Islamia on Jihad Fie Sabilillah.²⁰

Findings

Based on researchers' searches, in 2016-2018 there were 8 articles "Zaman Akhir" arrahmah.com and a number of 8 articles "jihad fie sabilillah" on Voa-Islam.com. the total number of articles from the two sites is 16 articles. The following are the results of statistical tests on eight (8) articles of "Zaman Akhir" on arrahmah.com and 8 articles of "jihad fie sabilillah" on Voa-Islam.com based on each category.

Radicalism in "Zaman Akhir" on *arrahmah.com* and "Jihad fie Sabilillah" on *voa-islam.com* Based on The Category of A Single Truth Claim.

a Single Truth Claim				
	Frequenc y	Percen t	Valid Percent	Cumulativ e Percent
Radical	3	18,8	18,8	18,8
Not Radical	13	81,3	81,3	100,0
Total	16	100,0	100,0	

There are interesting findings, from 16 articles three articles contain elements of radicalism from the category of Single Truth Claim. This means that there are 13 other articles that do not contain elements of radicalism from the Single Truth Claim category. Radicalism from the category is allegedly due to the media owner's exclusivity.

²⁰ <https://voa-islam.com/> Accessed on 13 June 2019

Crostabulation and Differences in Radicalism on *arrahmah.com* and *voa-islam.com* Based on Single Truth Claim Category

Single Truth Claim Crosstabulation			
	Single Truth Claim		Total
	Radical	Not Radical	
arrahmah.com	2	6	8
voa-islam.com	1	7	8
Total	3	13	16

Pearson Chi-Square 0,522

The data above shows that there is no significant difference in the element of radicalism from the category of Single Truth Claims in the "end of time" and "jihad fie sabilillah"

Radicalism on The *arrahmah.com* Site and *voa-islam.com* Based on The Complicating Religious Category

Complicating Religion					
Valid		Frequency	Percent	Valid Percent	Cumulative Percent
		Radical	3	18,8	18,8
Not Radical	13	81,3	81,3	100,0	
Total	16	100,0	100,0		

In the table above, there are three articles containing elements of radicalism from the category of complicating religion. This means that there are 13 other articles that do not contain elements of radicalism from the Complicating Religion category. Radicalism from the category of Complicating Religion is allegedly due to the attitude of *tasadud* (extreme) in understanding religion by media owners.

Crosstabulation of Radicalism Differences on *arrahmah.com* and *voa-islam.com* Sites by Category of Complicating Religion

	Complicating Religion		Total
	Radical	Not Radical	
arrahmah.com	1	7	8
voa-islam.com	2	6	8
Total	3	13	16

Pearson Chi-Square 0, 522

The data above shows that there is no significant difference in the elements of radicalism from the category of Complicating Religion in the "end of time" on article *arrahmah.com* and the articles "jihad fie sabilillah" on *Voa-Islam.com*.

Radicalism on *arrahmah.com* and *voa-islam.com* by Category Physical Jihad Prompts

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	1	7	43,8	43,8	43,8
	2	9	56,3	56,3	100,0
Total		16	100,0	100,0	

In the table above, seven articles are found containing elements of radicalism from the category of Physical Jihad Prompts. This means that there are nine other articles that do not contain elements of radicalism from the Physical Jihad Prompts category. Radicalism from the category is allegedly because the contents of the web are thick with the nuances of Jihad to fight various kinds of injustices perpetrated by the Zionists.

Crostabulation and Radicalism Differences on *arrahmah.com* and *voa-islam.com* Sites by Category of Physical Jihad Prompts

Count	Physical jihad prompt		Total
	1	2	
arrahmah.com	2	6	8
voa-islam.com	5	3	8
Total	7	9	16

Pearson Chi-Square 0,131

The data above shows that there is no significant difference in the elements of radicalism from the Physical Jihad Prompts category in the "end of time" articles on *arrahmah.com* and "jihad fi sabilillah" on *Voa-Islam.com*.

Radicalism on *arrahmah.com* Site and *voa-islam.com* by Other Anti-Thought Categories

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Radical	5	31,3	31,3	31,3
	Not Radical	11	68,8	68,8	100,0
	Total	16	100,0	100,0	

In the table above, there are five articles containing elements of radicalism from the category of Other Anti-Thought. This means that there are eleven other articles that do not contain elements of radicalism from other categories of Anti-thought. Radicalism from the category of Other Anti-Thought is suspected because everything of the western and Zionist products damages the Islamic ideology.

Crostabulation and Differences in Radicalism on *arrahmah.com* and *voa-islam.com* Sites by Rejecting Other Thought Categories

	Rejecting other thought		Total
	Radical	Not Radical	
Arrahmah.com	3	5	8
voa-islam.com	2	6	8
Total	5	11	16

Pearson Chi-Square 0, 590

The data above shows that there is no significant difference in the element of radicalism from the category of Rejecting other thought in the article "Zaman Akhir" arrahmah.com and articles "jihad fie sabilillah" and Voa-Islam.com.

Radicalism on *arrahmah.com* Site and *voa-islam.com* Based on Literalistic Category

	2		Valid Percent	Cumulative Percent
	Frequency	Percent		
Radical	3	18,8	18,8	18,8
Not Radical	13	81,3	81,3	100,0
Total	16	100,0	100,0	

In the table above, three articles contain elements of radicalism from the Literalistic category. This means that there are thirteen other articles that do not contain elements of radicalism from other categories of Anti-thought. Radicalism of the Literalistic category is thought to be the attitude of rubric writers to understand that text is more dominant than reader and author.

Crostabulation and Differences in Radicalism on *arrahmah.com* and *voa-islam.com* Sites Based on Literalistic Category

		Literalistic		Total
		Radical	Not Radical	
1	Arrahmah.com	2	8	8
	voa-islam.com	1	7	8
	Total	1	15	16

*Pearson Chi-Square*0,522

The data above shows that there is no significant difference in the element of radicalism from the Literalistic category in the articles of "Zaman Akhir" on arrahmah.com and articles of "jihad fie sabilillah" on Voa-Islam.com.

Radicalism on *arrahmah.com* Site and *voa-islam.com* Based on Combination Category

	Frequency	Percent	Valid Percent	Cumulative Percent
Radical	7	43,8	43,8	43,8
Not Radical	9	56,3	56,3	100,0
Total	16	100,0	100,0	

In the table above, seven articles are found containing elements of radicalism from the Combination category. This means that there are nine other articles that do not contain elements of radicalism from the Combination category. Combination means that in one article found various elements of radicalism

Crostabulation and Differences of Radicalism on *arrahmah.com* and *voa-islam.com* Sites Based on Combination Categories

	Kombinasi		Total
	Radical	Not Radical	
<i>arrahmah.com</i>	2	6	8
<i>voa-islam.com</i>	5	3	8
Total	7	9	16

Pearson Chi-Square 0,131

The data above shows that there is no significant difference in the elements of radicalism from the Combination category in the articles of "Zaman Akhir" on *arrahmah.com* and articles of "jihad fie sabilillah" on *Voa-Islam.com*.

CONCLUSION

On this study, the following conclusions are found; Of the 16 articles reviewed in this study, three articles contained elements of radicalism from the Single Truth Claims category, while 13 other articles did not contain elements of radicalism from the Single Truth Claims category. Radicalism from the category of Single Truth Claims is allegedly due to the media owner's exclusivity. Based on statistical tests, there were no significant differences between the *arrahmah.com* site and the *voa-islam.com* site both in terms of the category of single truth claims, complicating religion, physical jihad prompt, rejecting other thought, literalistic, or a combination

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