DISCOURSE ON RADICALISM IN CONTEMPORARY INDONESIA

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Abstract
Radicalism in contemporary Indonesia is potential to question whether democracy adopted by the nation could eradicate intolerance that threatens pluralism. Considering that recent radical voices in Indonesia have gained public support this paper aims at discussing the discourse on radicalism in the nation today. The data of the study are texts on radicalism collected from social media. The analysis of the data is based on Systemic Functional Linguistics (SFL) perspective. The result of the study suggests that the meanings of the texts on radicalism in contemporary Indonesia are influenced by the context of situation and the context of culture as well as the ideology stance behind the texts.

Keywords: democracy, discourse, intolerance, ideology, radicalism

Introduction
Radicalism has influenced society and politics in Indonesia. It is believed that blasphemy law adopted by the country can be utilized to justify hate speech and intolerance. The climate of fear among minorities caused by the rising religious intolerance is apparent. Radical groups in Indonesia are increasingly targeting religious minorities. The capital was shut down with mass demonstrations before the governor was toppled down dramatically. It has spread fears nationwide for extremism in the diverse nation. There have been almost 100 cases of blasphemy brought to the court.

The research question of this study is how discourse on radicalism in contemporary Indonesia is represented in social media. This study would hopefully help the readers understanding better on the issue of radicalism in contemporary Indonesia.

Method
The present study aims at describing how discourse on radicalism in contemporary Indonesia discusses the issue of the nation’s significant concern. The method of the research follows systemic functional linguistics perspectives in interpreting the discourse. The data of the study are collected from news stories, opinions and perspectives put forward in social media dealing with radicalism in contemporary Indonesia. Analyzing the context of culture and the context of situation where the texts come into being is the starting point to further interpret ideologies that influence the texts under investigation.

Findings and Discussion
The grammar of ideational meanings is visualized in Table 1 whereas analyses on elements of context of situation including analysis of Field, Tenor, and Mode are illustrated in Table 2.

The Grammar of Ideational Meaning
The grammar of ideational meaning of the texts is presented in Table 1.
As the data show in realizing their meanings on the issue of radicalism all the authors use all the processes and circumstances. The biggest number (68) of the transitivity system is taken by Material process. The relational process (20), verbal process (14), mental process (4), existential process (4), and behavioral process (1) take the rest. In the meantime, there are 60 circumstances are used to realize the texts.

It is revealed that the texts are mainly focused on the process of doing. They have realized real and concrete tangible actions. It can be mentioned that it indicates that the entities include the action of doing something and undertaking it. A significant concern has been indicated by the use of measurable number of relational process. It suggests that the texts include the intention to make sense of and to distinct phenomena. The use of measurable number of verbal process suggests that verbal action is the focus of the texts. All the similar meanings of the verbs of ‘saying’ are used to make meaning of the texts. Mental process is also prioritized to realize the sense in the texts. It indicates that the writer also talk about what they are feeling and thinking. The behavioral process realized in the text suggests that it addresses about action to be experienced. A conscious being is included to realize it.

**Context of Situation**

Field, Tenor and Mode as the elements of context of situation are illustrated in Table 2.

### Table 1. The Grammar of Ideational Meaning of Discourse on Radicalism

<table>
<thead>
<tr>
<th>Process</th>
<th>Texts</th>
<th>Text #1</th>
<th>Text #2</th>
<th>Text #3</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Material Process</td>
<td>7</td>
<td>24</td>
<td>37</td>
<td></td>
<td>68</td>
</tr>
<tr>
<td>Mental Process</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Verbal Process</td>
<td>3</td>
<td>11</td>
<td>0</td>
<td></td>
<td>14</td>
</tr>
<tr>
<td>Behavioral Process</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Relational Process</td>
<td>5</td>
<td>3</td>
<td>12</td>
<td></td>
<td>20</td>
</tr>
<tr>
<td>Existential Process</td>
<td>3</td>
<td>1</td>
<td>0</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Circumstances</td>
<td>13</td>
<td>9</td>
<td>38</td>
<td></td>
<td>60</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>32</strong></td>
<td><strong>50</strong></td>
<td><strong>89</strong></td>
<td>*</td>
<td><strong>171</strong></td>
</tr>
</tbody>
</table>

### Table 2 Field of Discourse on Radicalism in Contemporary Indonesia

<table>
<thead>
<tr>
<th>Texts</th>
<th>Register</th>
<th>Discourse</th>
</tr>
</thead>
<tbody>
<tr>
<td>Text #1</td>
<td>Field</td>
<td>Experts say that controlling radicalism and promoting tolerance should be the agenda of Religious Ministry Affairs by paying more attention to education of citizenship as an action of carrying structural changes. Citizenship education should be strengthened at elementary level of education. The findings of the research conducted by Siti Musdah Mulia reveals that rigid religious teaching that violates Constitution existed in schools. A religion textbook used in the school emphasizes the importance of Islamic state to be established under the control of religion leader. It is exactly the same with the doctrine of Hizbut Tahrir Indonesia (HTI) – an organization which uses violence to reach the goal. In this way, radical ideas are taught to the school children systematically. Underlying the appeal, the Head of Research and Development for Religious Affairs Muhammad Machasin remarks that in order to prevent radicalism, citizenship education should gain significant attention.</td>
</tr>
<tr>
<td>Text #2</td>
<td>Field</td>
<td>Media pundits said that following the mistake made in 2000’s Indonesian media outlets now understand that giving too much attention to radicals has made Abu Bakkar Ba’asyir a superstar. The leader of the terror group with his radicals and extremists has exploited the media. Strategic communication can be a key role played by media against the extremists. A new strategy has been undertaken by media in countering the radicals. Only</td>
</tr>
</tbody>
</table>
when they break loose that the media broadcast them. Spreading propaganda is no longer a point of interest to publish. As internet has been an ideologies open market they need to fight the voice of radicals in internet as well.

Text # 3 Field

Citizens have appealed the government to protect Jakarta from radical threat. Flower boards with the message to support police military forces in eradicating radicalism have adorned State Palace and headquarters of Police and Military following anti-Chinese sentiments and sectarianism in Jakarta lately. They said they are ready to support the effort to maintain the unity of the nation. The act has been appreciated as a part of nation’s democracy. A token of gratitude flower boards have also been sent to State Palace for the role played by Presiden Joko Widodo to maintain the ideology of the state.

Text # 1 Tenor

The participants involved in Text # 1 include Rights activist Siti Musdah Mulia, The head of the Religious Affairs Ministry’s research and development division, Muhammad Machasin, Muhammadiyah secretary Abdul Mu’ti, Setara Institute vice chairman Bonar Tigor Naipospos. The power relation among these participants is relatively equal in that they are significantly concern with radicalism in contemporary Indonesia which is a serious threat for pluralism.

Text # 2 Tenor

Text # 2 involves participants including The Jakarta Post editor-in-chief Endy Bayuni, Courtney Radsch, the advocacy director of the Committee to Protect Journalists, and cleric Abu Bakkar Ba’asyir, leader of Al-Qaeda-linked terror group Jemaah Islamiyah (JI). The power relation between the first two former participants is relatively equal who put significant concern on radicalism which is potential to trigger terrorism.

Text #3 Tenor

The participants involved in Text # 3 include Jakarta Police spokesperson Sr. Comr. Argo Yuwono on Wednesday, A political analyst from Indo Barometer, M. Qodari, Ahok and Deputy Governor Djarot Saiful Hidayat. The power relation between the first two participants is relatively equal with their deep concern on radicalism threatening people nationwide.

Text #1 Mode

Text # 1 is realized in written mode as it is featured by the tendency to be complex lexically and tends to be more independent of its immediate context.

Text # 2 Mode

Text # 2 is also realized in written mode as it is featured by the tendency to be complex lexically and tends to be more independent of its immediate context.

Text # 3 Mode

Similarly, Text # 3 is realized in written mode as well as it is featured by the tendency to be complex lexically and tends to be more independent of its immediate context.

Context of Culture

The context of culture of the texts on radicalism in contemporary Indonesia indicates that Text # 1, Text # and Text # 3 can be categorized into information report texts. There are a number of pieces of texts that present information about a subject. It contains facts about the subject, a description and information on its parts, behavior and qualities.

Each of the texts has steps to construct information including general opening statement introducing subject of the report – it comprises a short description and definition. The next step constructs a series of paragraphs about the subject – a new paragraph describes one feature of the subject and begins with a topic or preview sentence. The construction of the text is ended up with a conclusion that summarizes the information presented and signals the end of the report.
The language features of the texts on radicalism in contemporary Indonesia include technical language. The language is related to the subject, generalized items and the use of the timeless present tense.

**Context of Ideology**

The ideological influence of the field in Text # 1 indicates that attention to citizenship education as well as an effort to carry out structural changes to control radicalism and promote tolerance is paramount for the nation following serious tension caused by radical movement lately in the capital.

Slowly but surely public opinion has been won and support has been gained by fundamentalist groups in Indonesia lately. Spreading hatred against moderate groups is usually the method to garner support. Freedom of speech and public sympathy can undercover lectures to spread the hatred, in particular if it has something to do with grassroots problems. Due to the failure of establishing collective identity the moderate are always unable to face the fundamentalists. While militant units have been organized by the fundamentalists the moderates are too busy to hold seminars and discussion forums.

Text # 2 implies ideological stance that media outlets should avoid being easily exploited by radical groups. Media should play a key role in filtering the voice of radicals. Since many radicals used social media to spread their stories and propaganda and internet is seen by some as an open marketplace for ideologies the nation has to fight them on the internet. In other words, counter-narrative efforts by media outlets faced a heavy task with the focus on the Islamic State group.

As a state ideology, Pancasila is actually against the type of religious liberalization that leads to religious selfishness. Religious liberalism should not afflict divinity that could create religious egoism. The founding father reminded that a cultured divinity should be possessed by the nation. Tolerance, solidarity, and openness are the features of cultured divinity. The founding father appealed the nation to practice and apply religion, both Islam and Christianity, in a civilized manner that is by respecting for one another. Collectivity ideas include divinity and humanity as well as unity, democracy and social justice. Instead of believing in God alone, we have to preserve solidarity and put unity in differences.

The ideological influence of Field in Text # 3 shows that protecting the capital from any threat from radicals is significant. In this context the police and the military were still an important part of guarding Jakarta from the threat of disunity and radicalism. This is in particular relevant after Jakarta governor election is over. The election has been illustrated by experts as the most polarizing election in the country. Racial and religious issues have overshadowed the most critical problems of the city such as education and infrastructure.

Enriching unity can be conducted by managing difference in the way that deliberation for consensus must be held instead of taking the most votes. Every citizen should be treated equally and justice must be a reference for the state. The political rights of every citizen should be respected although they are different in beliefs. Radicalism would not survive if collectivity fills the dark cavity of Indonesian’s democracy.

**Conclusions**

Texts on radicalism in contemporary Indonesia in social media appeal for attention apply citizenship education apart from the effort to carry out structural changes to control radicalism and promote tolerance. Media should avoid being easily exploited by radical groups and play a key role in filtering the voice of radicals. Jakarta as the capital of the country should protected from any radicals’ threat over pluralism.

**References**

