

MODERATION OF ISLAMIC MESSAGES BASED ON CYBER MEDIA: Discourse Analysis on the nu.or.id and muhammadiyah.or.id Sites

Shafira Choirunissa¹, Ali Nurdin²

Faculty of Da'wa and Communication, State Islamic University of Sunan Ampel Surabaya
shafiraxtvr2@gmail.com¹, ali.nurdin@uinsby.ac.id²

Abstract: The spread of radical ideology through cyber media was balanced by moderate journalism constructed by the journalism of Nahdlatul Ulama (NU) and Muhammadiyah. This study aims to understand the moderation construction of Islamic messages on the nu.or.id and Muhammadiyah.or.id sites. This research uses a constructivist approach with the kind of discourse analysis research model of Teun A. van Dijk. The results of the study describe that thematically, the two sites construct the Islamic message Wasathiyah. The schematic construction of the two sites is constructed with a news journalism frame. Semantic construction on the nu.or.id site emphasizes the connotative meaning of deviation, site; Muhammadiyah.or.id emphasized the importance of preventing religious deviations. Site syntax construction; nu.or.id emphasizes the connotative meaning, site; Muhammadiyah.or.id emphasized denotative meaning. Site stylistic construction; nu.or.id uses allegory figurative language, website; Muhammadiyah.or.id does not use a standardized language style. The rhetorical construction of the site; nu.or.id uses connotative sentences, site; muhammadiyah.or.id uses the phrase 'foreign' as a characteristic of the development of thought. The moderation construction of media cyber-based Islamic messages on both sites is presented in a tolerant manner, does not corner other religions, is fair, maintains a balance of news, and follows the latest events. The results of this study have contributed to the development of news writing based on peace journalism.

Keywords: Construction; Islamic message; radicalism; peace journalism.

Abstrak: Penyebaran paham radikal melalui media siber diimbangi oleh jurnalisme moderat yang dikonstruksi oleh jurnalisme Nahdlatul Ulama (NU) dan Muhammadiyah. Penelitian ini bertujuan untuk memahami konstruksi moderasi pesan Islam dalam situs *nu.or.id* dan *muhammadiyah.or.id*. Penelitian menggunakan pendekatan konstruktivis dengan jenis penelitian analisis wacana model Teun A. van Dijk. Hasil penelitian mendeskripsikan bahwa secara tematik, kedua situs mengkonstruksi pesan Islam *wasathiyah*. Konstruksi skematik kedua situs dikonstruksi dengan bingkai jurnalisme pemberitaan. Konstruksi semantik pada situs *nu.or.id* menekankan pada makna penyimpangan secara konotatif, situs; *muhammadiyah.or.id* menekankan pada makna pentingnya pencegahan penyimpangan agama. Konstruksi sintaksis situs; *nu.or.id* menekankan makna konotatif, situs; *muhammadiyah.or.id* menekankan makna denotatif. Konstruksi stilistik situs; *nu.or.id* menggunakan bahasa kiasan alegori, situs; *muhammadiyah.or.id* tidak menggunakan gaya bahasa yang dibakukan. Konstruksi retorik situs; *nu.or.id* menggunakan kalimat konotatif, situs; *muhammadiyah.or.id* menggunakan kalimat 'asing' sebagai ciri perkembangan pemikiran. Konstruksi moderasi pesan Islam berbasis media siber pada kedua situs disajikan secara toleran, tidak menyudutkan agama lain, adil, menjaga keseimbangan berita, dan mengikuti perkembangan peristiwa terkini. Hasil penelitian ini memberikan kontribusi bagi pengembangan penulisan berita berbasis jurnalisme damai.

Kata Kunci: Konstruksi; pesan Islam; radikalisme; jurnalisme damai.

A. Introduction

Indonesia is an archipelago with many ethnicities, cultures, languages and religions. The total population of Indonesia consists of 274,465,537 people and is the fourth largest in the world based on Worldometer data¹. In Indonesia, the majority of the population is Muslim with a percentage of 87.2% or as much as 13% of the world's Muslim population². The situation of religious life in Indonesia can go hand in hand, in harmony, and with high tolerance.

Religious life in Indonesia is based on the principle of diversity and is based on Pancasila. Pancasila is an ideology that has been deeply embedded in every Indonesian society. This is what makes interreligious, ethnic, cultural, and linguistic harmony and tolerance work well, even though there are still many challenges that must be faced by the Indonesian people in creating harmonization of religious life.

The first precept in Pancasila, namely the Godhead in One God, is the foundation for all aspects of life, especially religious life. The first precept is used as the basis for moderate attitudes and actions in establishing interfaith harmony. A moderate attitude needs to be enforced so that there is no offense between religious believers. Moderation in Arabic *al-Wasathiyah* is defined as plurality³. Indonesia is a plural country with a Muslim majority population. This reality of life requires a strong religious foundation based on the Al-Qur'an and Hadith for Muslims. It needs healthy and logical thinking to be able to solve all diversity problems with tolerance. The inculcation of Islamic values needs to be carried out continuously by increasing religious knowledge through school education, recitation, majlis taklim, salaf pesantren-based moderation⁴, building a moderate pesantren communication tradition⁵, or independently using information media. Information technology continues to develop and be more efficient in line with today's human needs, especially online media. The ease of access to online media makes it easy for some people to spread ideas that deviate from religious rules and Pancasila and opens up space for division by acting radically in the name of religion.

Radicalism comes from the Latin *radix* which is "root". Radicalism is a notion that requires major changes and reforms to achieve progress⁶. The characteristics of individuals who are exposed to radicals are intolerance to others, only taking personal opinions, differentiating themselves from others, and using violence to achieve goals⁷. The peak of radicalism occurred during the 9/11 bombing in America. Due to this incident, many western mass media tried to overthrow Muslims⁸. The spreaders of radicalism also follow the development of information technology, they can easily and freely spread it through online media and social media. Terrorists in the world use the internet as an alternative to building a communication network

¹ "World Population Clock: 7.8 Billion People (2020) - Worldometer," accessed October 26, 2020, <https://www.worldometers.info/world-population/>.

² RedaksiIB, "Data Populasi Penduduk Muslim 2020: Indonesia Terbesar di Dunia," *IBTimes.ID*, April 8, 2020, accessed October 26, 2020, <https://ibtimes.id/data-populasi-penduduk-muslim-2020-indonesia-terbesar-di-dunia/>.

³ Ahmad Fauzi, "Moderasi Islam, Untuk Peradaban Dan Kemanusiaan," *Jurnal Islam Nusantara* 2, no. 2 (2018), 233

⁴ Ali Nurdin and Maulidatus Syahrotin Naqqiyah, "Model Moderasi Beragama Berbasis Pesantren Salaf," *Islamica: Jurnal Studi Keislaman* 14, no. 1 (2019), 82.

⁵ Ali Nurdin, "Tradisi Komunikasi Di Pesantren," *KARSA: Journal of Social and Islamic Culture* Volume 23, no. 2 (2015), 276

⁶ Emna Laisa, "Islam Dan Radikalisme," *Islamuna: Jurnal Studi Islam* 1, no. 1 (2014), 3

⁷ Agil Asshofie, "Radikalisme Gerakan Politik," *Belajar Itu Mudah*, accessed October 26, 2020, <http://agil-asshofie.blogspot.com/2011/10/radikalisme-gerakan-politik.html>.

⁸ Rina Sari Kusuma and Nur Azizah, "Melawan Radikalisme Melalui Website," *Jurnal ASPIKOM* 3, no. 5 (2018), 944.

to spread propaganda⁹. The media was chosen because online media is more popular with the audience.

The largest Islamic organizations in Indonesia, namely Nahdlatul Ulama (NU) and Muhammadiyah, have online news portals that provide up-to-date information, but discuss them with an Islamic perspective. The online portals are <https://nu.or.id/> and <https://muhammadiyah.or.id/>. Both online media are constructed based on moderate messages which in presenting the news always consider justice, balance, civilization and tolerance. This research focuses on the construction of moderate Islamic messages based on cyber media. There is a similarity in the topic presented on the two sites, namely radicalism. Both sites want to provide a solid understanding of the dangers of radicalism and encourage readers to prevent it.

Based on the above thoughts, this study aims to describe the construction of moderate Islamic messages on the <https://nu.or.id/> and <https://muhammadiyah.or.id/> sites with Teun A. Van Dijk's discourse approach.

B. Theoretical Review

Moderation in Arabic is *الوسطية* (*al-washthiyah*) which means pluralism. The plurality that exists in Indonesia requires a comprehensive and flexible religious teaching that does not abandon the Al-Qur'an and Hadith texts and the importance of using reason to find solutions to every problem¹⁰. A moderate attitude is carried out by prioritizing inter-religious tolerance, mutual respect, and still believing in their respective beliefs.

Message is information conveyed by communicator to communicant in verbal and nonverbal. Islamic messages contain Islamic information that is conveyed to mankind. The substance of the message of Islam is contained in the holy book Al-Qur'an and Hadith which is disseminated to mankind through preaching activities. Moderating the message of Islam is an effort to make the Al-Qur'an and Hadith the main basis for the diversity of religious, ethnic and cultural life in Indonesia. The media have an important role to play in spreading the moderate message. Media develops rapidly in line with technological developments, and is dominated by internet-based media (cyber media).

Media functions as a technology that communicates messages to audiences in different locations, countries, or parts of the world. The media is not only mass. Media substance is created as an intermediary for sending messages¹¹. Technology continues to evolve as human needs are increasingly complex. Especially communication media such as; Cell phones are a basic human need in the modern era to communicate over long distances. In addition, the contribution of technology has also made the mass media industry experience media convergence, namely the unification of telecommunications, computers and media in a digital environment. Convergence and the resulting changes have changed many basic aspects of mass media and communication¹². The growing media are very diverse, and the audience is free to choose what media they want to use to get information, whether through newspapers, radio, television, or online media.

Currently the media is not only a tool to convey information, but also more interactive by inviting the audience to interact. Mc. Namus said that one of the characteristics in the new media environment is when we experience a shift towards group or individual satisfaction which is initially only for collective audiences. The word "cyber" or cyber in Indonesian is widely used for new media. This new media can be seen from the emergence of cyber media or online¹³. The

⁹ Birgit Bräuchler, "Islamic Radicalism Online: The Moluccan Mission of the Laskar Jihad in Cyberspace," *The Australian Journal of Anthropology* 15, no. 3 (2004), 267.

¹⁰ Tim Penyusun Tafsir Al-Qur'an Tematik Kementerian Agama RI, *Moderasi Islam* (Jakarta: Lajnah Pentashahah Mushaf Al-Qur'an, Badan Litbang Diklat Kemenag RI, 2012), 54

¹¹ Rulli Nasrullah, *Teori Dan Riset Media Siber (Cybermedia)* (Jakarta: Prenada Media Group, 2014), 4

¹² Andi Alimuddin Unde, *Televisi & Masyarakat Pluralistik* (Jakarta: Prenada Media Group, 2014), 188-189

¹³ Rulli Nasrullah, *Teori Dan Riset Media Siber*, 2

internet is a network that provides access via any device to audiences to seek more and varied information, as well as being active in creating and disseminating information.

Nicolas Gane and David Beer (2008) describe the characteristics of new media, namely scattered (from many sources to many audiences), reciprocal communication (two directions), closed control of the media and free control over sources, the media facilitates every audience, audiences can be seen according to character without leaving the diversity of their respective identities, and the media involves the experience of audiences both in space and time¹⁴. It is this online media or cyber media that is used by followers of radical currents in spreading their messages.

Historically, Islamic radical groups in Indonesia have had close links with the development of the Salafi movement in the Middle East. Muhammad ibn 'Abd al-Wahhab (1703-1787) as a pioneer of the Salafi thought movement or known as the Wahhabi movement had a desire to purify Islamic teachings based on the Al-Qur'an and Hadith as was done by earlier Salaf scholars. This movement then touched not only spiritual but also intellectual and political. In Indonesia, the Salafi movement has existed since the Dutch colonial era, starting in Minangkabau which was spearheaded by Tuanku Nan Tuo and causing the Paderi war. This movement developed and was born Salafiyah figures in the Middle East such as Muhammad Abduh and Jamaluddin al-Afgani whose thoughts were absorbed by Indonesians who were on pilgrimage and settled to study Islam. After returning to Indonesia, they carried out the Islamic reform movement according to the Salafi sect, either individually or in groups¹⁵.

Radical Islamic groups understand Islam as the perfect religion in regulating all aspects of human life. This understanding forms an exclusive identity for radical groups because they try to apply it in everyday life. Radicalism is divided into two discourses, first, a discourse which is only limited to the idea of establishing an Islamic state, an Islamic caliphate without using violence, and second, using violence in the name of religion to make changes¹⁶.

Several factors have led to the existence of radical Islam, including; (1) Religion, namely the desire to apply the Islamic caliphate on earth because of the further distance people are from religion; (2) Socio-political, it appears that Muslims are not benefited in global civilization, so that there has been resistance to radicalism movements supported by religious sentiments and emotions¹⁷; (3) Education, due to a lack of knowledge of the correct basis of religion so that it is easy to absorb information from people who are considered highly knowledgeable without being digested first; (4) Cultural, because the West is considered to be deliberately carrying out a process of marginalizing the joints of Muslim life which makes it backward and oppressed¹⁸; (5) Anti-westernization ideology. Westernization is western-oriented understanding and action.

The construction of moderate Islamic messages based on cyber media is studied in the perspective of the theory of use and satisfaction (Uses and Gratification Theory) which states that individuals are active in searching for media and news content to generate satisfaction from the content of the media¹⁹. The use of individual gratification is said to be active because it is able to study and evaluate various types of media to achieve communication goals. This theory assumes that: (1) Active audiences have a purpose in using the media; (2) The audience chooses certain media as an initiative step to link the satisfaction of their needs; (3) Between the media compete with each other to meet the needs of the audience; (4) The audience has awareness of

¹⁴ Ibid, 14

¹⁵ Edi Susanto, "Kemungkinan Munculnya Paham Islam Radikal Di 'Pondok Pesantren,'" *TADRIS: Jurnal Pendidikan Islam* 2, no. 1 (2007), 3

¹⁶ Islamail Hasani and Bonar T.N, *Dari Radikalisme Menuju Terorisme* (Jakarta: Pustaka Masyarakat Setara, 2012),11

¹⁷ Azyumardi Azra, *Pergolakan Politik Islam, Dari Fundamentalis, Modernisme Hingga Post-Modernisme* (Jakarta: Paramadina, 1996), 18

¹⁸ Musa Asy'arie, *Manusia Pembentuk Kebudayaan Dalam Al-Qur'an* (Yogyakarta: Lesfi, 1992), 95

¹⁹ Richard West and Lynn H. Turner, *Pengantar Teori Komunikasi Analisis Dan Aplikasi* (Jakarta: Salemba Humanika, 2008), 101

the use of media, interests, and motives so as to provide researchers with a strong picture of the use of these media; (5) Assessment of media content can only be carried out by the public²⁰. The theory of usability and gratification can understand that individual interactions with the media through the use of media by individuals (uses) and satisfaction obtained (gratification). The satisfaction with the media obtained by the audience includes getting the desired information, eliminating anxiety and loneliness, getting emotional support, and also social contact²¹.

C. Methods

The approach used in this research is constructivist which explains that reality can be shaped and constructed differently by each person. Everyone has different experiences, references, education, and social environment, so that one day social reality can be interpreted with their respective constructs²². This approach indirectly focuses on the language and symbols that are produced and reproduced through the relationship between sources and sources that accompany the process. A constructivist approach is used to understand social reality that is shaped by a person with different knowledge and experiences which is then interpreted by other people in different ways. A constructivist approach is used to study the construction of online media reality in the prevention of radicalism through the construction of Islamic *Wasthiyah* messages on the nu.or.id and muhammadiyah.or.id sites. This construction has an impact on every newsreader by interpreting it according to their experience and knowledge of radicalism.

This type of research is the discourse analysis model of Teun A. Van Dijk which examines the interrelated structure in three levels, namely macro structure, superstructure and micro structure. Macro structure is the general meaning contained in a text that can be observed according to the theme depicted in a text. Superstructure is related to the framework of a text. Meanwhile, the micro structure is the meaning of the content of a small part consisting of prepositional sentences, clauses, paraphrases and pictures.

The unit of analysis of this research is about the construction of moderate Islamic messages based on cyber media in the category of prevention of radicalism in online media nu.or.id and muhammadiyah.or.id. The data collection technique was carried out by online news documentation on both sites and analyzed with the Teun A. Van Dijk discourse model by describing thematic, schematic, semantic, syntactic, stylistic, and rhetorical elements about radicalism reporting on both sites from February to September 2020.

D. Results and Discussion

1. Online Media Profile nu.or.id and muhammadiyah.or.id

The religious organization Nahdlatul Ulama (NU) has an online news portal located at <https://www.nu.or.id/> which has 11 sections consisting of home, newsletter consisting of national, regional, international, editorial minutes, ahead of the congress. NU, and obituaries, Fragments, Islam which consist of shari'ah economics, tafsir, sermon, wisdom, bahtsul masail, ubudiyah, fiqh with disabilities, galleries, and others, Opinions, Interviews, Figures, Khutbahs, Wisdoms, Galleries, and others.

Muhammadiyah has an online news portal which is located at <http://www.muhammadiyah.or.id/> which has 8 rubrics consisting of Muhammadiyah, in which there are historical descriptions, organizational structures, Muhammadiyah networks, leadership assistants, autonomous organizations, and charities. business, Islamic Life which consists of guidance from Muhammadiyah, Syi'ar Muhammadiyah, Muhammadiyah references,

²⁰ Ibid., 104

²¹ Nurudin, *Pengantar Komunikasi Massa* (Jakarta: PT. Raja Grafindo Persada), 2017), 193

²² Ali Nurudin, *Komunikasi Magis; Fenomena Dukun Di Pedesaan* (Yogyakarta: Yogyakarta: LKiS Pelangi Aksara, 2015), 78

and Islamic guidance, Maklumat, figures, libraries, assemblies and institutions, Links, and Editors.

2. Construction of Islamic Message Moderation on the Website: <https://www.nu.or.id/> and <http://www.muhammadiyah.or.id/>.

Macro structure observes thematic aspects with topic elements, namely general descriptions in a text. In the news uploaded by <https://www.nu.or.id/> from February to September 2020, four news stories about radicalism were found, namely the first news entitled "Strengthening Religious Moderation through Cultural Development" which was uploaded on June 5, 2020. Based on the contents of the news, the topic discussed was about other efforts in line with strengthening religious harmony, namely by strengthening culture in the framework of building religious moderation in Indonesia²³.

The second news on the <https://www.nu.or.id/> site with the title "Islam *Wasathiyah* Vaccine Against Radicalism Virus" which was uploaded on June 18, 2020. Based on the content of the news, the topic discussed was *Wasathiyah* Islam as a solution (vaccine) to radicalism virus in Indonesia²⁴.

The third news on the <https://www.nu.or.id/> site with the title "NU and the Ministry of Religion of Central Java Cooperation to Prevent Radicalism at Grassroots" which was uploaded on July 16, 2020. Based on the contents of the news, the topic discussed was about cooperation between the Management of the Nahdlatul Ulama (PWNNU) area of Central Java and the Ministry of Religion to prevent the spread of radicalism in society through strengthening the *Wasathiyah* Islamic program²⁵.

The fourth news on the <https://www.nu.or.id/> site with the title "Two Challenges for Indonesian Independence According to Imam Istiqlal Mosque" which was uploaded on August 17, 2020. Based on the contents of the news, the topics discussed were about the two issues that had the most impact. real in society, namely Covid-19 and the teachings of violent radicalism, so that a deep understanding of religion based on the Al-Qur'an and Hadith is needed so that it does not deviate, and does not study from inappropriate teachers²⁶.

Based on the macro structure analysis, the thematic aspects on the <https://www.nu.or.id/> site have an overview of the prevention of radicalism with Islam *Wasathiyah*.

Thematic aspects with topic elements in the news uploaded by <http://www.muhammadiyah.or.id/> from February to September 2020 were found four news stories about radicalism, namely the first with the title "Comprehensive in Religion and Antidotes to Radical Movements" which were uploaded on February 21, 2020. Based on the contents of the news, the topics discussed regarding terrorism in Indonesia are getting more serious so that a comprehensive understanding of religion is needed by adding deep insights into religion and nationality, socio-political, fair, balanced, and civilized (moderate)²⁷.

²³ Eva Khumairah, "Penguatan Moderasi Beragama melalui Pengembangan Kebudayaan," last modified June 5, 2020, accessed October 29, 2020, <https://www.nu.or.id/post/read/121302/penguatan-moderasi-beragama-melalui-pengembangan-kebudayaan>.

²⁴ Ahmad Rozali, "Islam *Wasathiyah* Vaksin atas Virus Radikalisme," last modified June 18, 2020, accessed October 29, 2020, <https://www.nu.or.id/post/read/120903/islam-Wasathiyah-vaksin-atas-virus-radikalisme>.

²⁵ Samsul Huda, "NU dan Kemenag Jateng Kerja Sama Cegah Radikalisme di Akar Rumput," last modified July 16, 2020, accessed October 29, 2020, <https://www.nu.or.id/post/read/121567/nu-dan-kemenag-jateng-kerja-sama-cegah-radikalisme-di-akar-rumput>.

²⁶ Ahmad Rozali, "Dua Tantangan Kemerdekaan RI Menurut Imam Besar Masjid Istiqlal," last modified August 17, 2020, accessed October 29, 2020, <https://www.nu.or.id/post/read/122429/dua-tantangan-kemerdekaan-ri-menurut-imam-besar-masjid-istiqlal>.

²⁷ BHP UMY, "Komprehensif Dalam Beragam Dan Penangkal Gerakan Radikal - Berita | Muhammadiyah," *Komprehensif Dalam Beragam Dan Penangkal Gerakan Radikal - Berita | Muhammadiyah*, accessed October 29, 2020, <http://www.muhammadiyah.or.id/id/news-18474-detail-komprehensif-dalam-beragam-dan-penangkal-gerakan-radikal.html>.

The second news entitled "The Importance of Muhammadiyah Young Scholars in Understanding the Following Issues" which was uploaded on March 6, 2020. Based on the content of the news, the topic discussed was about Muhammadiyah youths who had to elaborate the concept of moderation in Muhammadiyah as a solution to the phenomenon of extreme radicalism that occurred in Indonesia²⁸.

The third news entitled "The Involvement of Muhammadiyah Youths Voices *Wasthiyah* Islam" which was published on March 15, 2020, contained the topic of the role of young people in calling for *Wasthiyah* Islam as a solution to preventing radicalism in Indonesia²⁹.

The fourth news with the title "Religious Moderation in Muhammadiyah Perspective" which was uploaded on September 27, 2020 discussed the topic of religious moderation in the Muhammadiyah perspective which is the same as the Islamic perspective, namely the perspective of *Wasathiyah* or also *tawasuth* or moderate to face radicalism³⁰.

Based on the macro structure analysis, the thematic aspects of the <http://www.muhammadiyah.or.id/> site have the same general description as the <https://www.nu.or.id/> site, namely the prevention of radicalism with Islam *Wasathiyah*.

The superstructure consists of a schematic with the schematic element is a chart, or sketch. Research on online news compiled by journalists on the sites <http://www.muhammadiyah.or.id/> and <https://www.nu.or.id/> found that both news with the same theme, namely the prevention of radicalism with Islam *Wasathiyah* were compiled systematically like an online news which consists of sentences based on field facts which are also supported by the results of interviews with sources.

Semantic elements are the first microstructure, consisting of background elements, details and intent. Of the four news published on the <https://www.nu.or.id/> site, they describe the events or events that are the background for the implementation of Islam *Wasathiyah*, namely the anxiety about radicalism which could undermine the integrity of the nation.

In the news uploaded on June 5, 2020, news writers linked culture as a complement to realizing religious moderation in Indonesia in order to protect the integrity of the nation from radicalism. This is intended for readers to have an open insight into the importance of protecting and developing culture in order to increase religious harmony. The following is an excerpt from the news in question:

This is intended to ward off radicalism that was born from an extreme understanding of religion. The report from the Ministry of Religion's Research and Development and Education and Training Agency for 2019, stated that another effort that is in line with strengthening religious harmony is by strengthening culture. The government is obliged to protect, utilize and develop Indonesian culture in order to promote culture in the midst of the globalization that is sweeping the Indonesian nation.³¹

In a news post on June 18, 2020, news writers likened radicalism to a "virus" that must be vaccinated by constructing *Wasathiyah* Islam as the solution. The purpose of news writers with the term virus is to make it easier for readers to interpret the dangers of radicalism like the

²⁸ Ilham, "Pentingnya Cendekiawan Muda Muhammadiyah Pahami Isu-Isu Berikut Ini - Berita | Muhammadiyah," *Pentingnya Cendekiawan Muda Muhammadiyah Pahami Isu-Isu Berikut Ini - Berita | Muhammadiyah*, accessed October 29, 2020, <http://www.muhammadiyah.or.id/id/news-18561-detail-pentingnya-cendekiawan-muda-muhammadiyah-pahami-isuisu-berikut-ini.html>.

²⁹ Andi, "Keterlibatan Kaum Muda Muhammadiyah Suarakan Islam *Wasathiyah* - Berita | Muhammadiyah," *Keterlibatan Kaum Muda Muhammadiyah Suarakan Islam Wasathiyah - Berita | Muhammadiyah*, accessed October 29, 2020, <http://www.muhammadiyah.or.id/id/news-18626-detail-keterlibatan-kaum-muda-muhammadiyah-suarakan-islam-Wasathiyah.html>.

³⁰ Syifa, "Moderasi Beragama Dalam Perspektif Muhammadiyah - Berita | Muhammadiyah," *Moderasi Beragama Dalam Perspektif Muhammadiyah - Berita | Muhammadiyah*, accessed October 29, 2020, <http://www.muhammadiyah.or.id/id/news-19754-detail-moderasi-beragama-dalam-perspektif-muhammadiyah.html>.

³¹ Khumairah, "Penguatan Moderasi Beragama melalui Pengembangan Kebudayaan."

Corona virus (COVID-19) which must be addressed immediately. This semantic element can be seen from the opening sentence of the news in the first paragraph which reads:

If the Covid-19 pandemic outbreak can only be stopped if a vaccine is found, so will acts of radicalism-terrorism. Actions that endanger the integrity of the nation also require an antidote vaccine, which is called the moderate Islamic view or Islam *Wasathiyah*.³²

Posting news on July 16, 2020, the news writer described the form of cooperation that the Regional Leaders of Nahdlatul Ulama (PWNU) of Central Java and the Ministry of Religion would undertake to strengthen the *Wasathiyah* Islamic program at the grassroots in preventing radicalism. The news writer intends to inform readers about NU's joint work program with the Ministry of Religion in countering radicalism. The following is an excerpt from the news on the site:

On the other hand, NU has organizational instruments down to the grassroots, namely in villages or branches. Because it is very appropriate for the Ministry of Religion together with NU in Central Java to close ranks below so that the radicals will no longer have the opportunity to carry out their actions.³³

In the fourth news, which was uploaded on August 17, 2020, news writers tried to explain the current great challenges of the Indonesian nation through the perspective of the imam of the Istiqlal Mosque, based on the results of interviews, the most important challenges that must be overcome immediately are COVID-19 and radicalism. The addition of the topic of COVID-19 to radicalism news is intended so that readers know the dangers of radicalism are the same as COVID-19. The following is an excerpt from the news on the site:

Currently, there are two latent dangers that we must overcome, namely the Covid-19 virus and the second is terrorism radicalism. This is just as dangerous. As citizens of the nation, we must and must get rid of Covid-19 with effort and prayer, of course. But apart from that, we also need to get rid of this radical terrorism virus, "said Prof. Nasaruddin Umar, in Jakarta, Sunday (16/8).³⁴

Four news items published on the website <http://www.muhammadiyah.or.id/> also describe the events behind the implementation of Islam *Wasathiyah*, namely radicalism.

In the news which was uploaded on February 21, 2020, the news writer described several aspects that readers need to know in order to truly study the science of Islam based on the Al-Qur'an, follow contemporary studies, and apply it in everyday life. The following is an excerpt from the news:

The Central Executive Secretary (PP) of Muhammadiyah, Agung Danarto, said that teaching the Koran must be taught with an understanding of science. Not only with the memorization method. He also explained that in worship and aqidah it must be in accordance with religious teachings. But for social affairs, people must use the values contained in Islam.³⁵

The second news, which was uploaded on March 6, 2020, the news writer tried to invite Muhammadiyah youth to understand the issue of radicalism and jointly prevent it with the concept of Islamic moderation. The following is an excerpt from the news on the site:

Muhammadiyah youths must elaborate on the concept of moderation in Muhammadiyah as a solution to the phenomenon of extreme radicalism that occurs in Indonesia. We of course

³² Rozali, "Islam *Wasathiyah* Vaksin atas Virus Radikalisme."

³³ Huda, "NU dan Kemenag Jateng Kerja Sama Cegah Radikalisme di Akar Rumput."

³⁴ Rozali, "Dua Tantangan Kemerdekaan RI Menurut Imam Besar Masjid Istiqlal."

³⁵ BHP UMY, "Komprehensif Dalam Beragam Dan Penangkal Gerakan Radikal - Berita | Muhammadiyah."

admit that there is extremism in religion. But the extreme radical phenomenon is not only in religion, there is tribal primordialism, ideology, politics and economy," said Haedar.³⁶

The third news, which was uploaded on March 15, 2020, the news writer explained the importance of the role of young people to be ready to face radicalism, terrorism and added with a demographic bonus so that it is necessary to inculcate moderate Islamic or *Wasathiyah* values through the media by the spirit of Muhammadiyah youth. The author's intention in reporting this matter is to inspire young people so that the spirit of voicing Islam *Wasathiyah* so that radicalism can be prevented. This semantic element can be seen from the news excerpt as follows:

The exposure of young people to radicalism and terrorism is a serious problem, especially since the demographic bonus can be a threat. For this reason, Noorhaidi encourages moderate Islamic organizations like Muhammadiyah to take strategic steps to prevent this.³⁷

The fourth news, which was uploaded on September 27, 2020, the news writer explained about the similarity of Muhammadiyah's perspective on the moderation of Islam in an effort to counter radicalism. This was reported so that readers would know Muhammadiyah's view of Islamic moderation. The following is an excerpt from the news on the site:

Religious moderation in the Muhammadiyah perspective according to Haedar is certainly the same as the Islamic perspective, namely the *Wasathiyah* or moderate or moderate perspective. Moderation or middle is part of Islamic views and attitudes. Muhammadiyah views that if you want to be moderate in religion and nation, you must also deal with things that are extreme in nature, not in a radical way called de-radicalization.³⁸

The second micro structure is syntax with elements including sentence forms, coherence, and pronouns. Syntax on online news on the site <https://www.nu.or.id/> first news on June 5, 2002 the form of the sentence used is denotative or the actual meaning so that there is no other accompanying meaning, so it is easy to understand.

In the news upload on June 18, 2020, the syntactic element can be seen from the many uses of the term "virus" as a pronoun for radicalism as well as the term "vaccine" to replace the Islamic word *Wasathiyah*. The use of the words virus and vaccine is related to the event of the COVID-19 pandemic. Radicalism is an old event that is still ongoing because of the increasing number of individuals or groups affected by this deviant belief. In order for news about radicalism to sound new, it is constructed with the terms viruses and vaccines. Even so, the news is more interesting, and readers can better understand the suppression of the dangers of radicalism such as the virus that must be overcome with the Islamic *Wasathiyah* vaccine.

News uploaded on July 16, 2020, most of the news content uses denotative meaning. However, there is one word "grass roots" as a substitute for the term at the lowest level in society or at the branch level in the Nahdlatul Ulama organization in Central Java. Meanwhile, the news on August 17 also used denotative meaning so that it was easy for the reader to understand the sentence.

The syntactic element of the online news on the website <http://www.muhammadiyah.or.id/> on February 21, 2020 contained the word "*taghut*" in the sentence "August 17th they will attack, because they consider it a *taghut* state". *Thaghut* means something that is worshiped other than Allah SWT and is truly sure of that worship³⁹. So that what is meant here is for radicals to regard Indonesia as a *taghut* country because it celebrates August 17 as Indonesia's independence, so the potential for a bombing event (terrorism).

³⁶ Ilham, "Pentingnya Cendekiawan Muda Muhammadiyah Pahami Isu-Isu Berikut Ini - Berita | Muhammadiyah."

³⁷ Andi, "Keterlibatan Kaum Muda Muhammadiyah Suarakan Islam *Wasathiyah* - Berita | Muhammadiyah."

³⁸ Syifa, "Moderasi Beragama Dalam Perspektif Muhammadiyah - Berita | Muhammadiyah."

³⁹ M. Syaifudin Hakim, "Makna Istilah Thaghut | Muslim.Or.Id," last modified May 26, 2016, accessed October 29, 2020, <https://muslim.or.id/28122-makna-istilah-thaghut.html>.

In addition, the news on the website <http://www.muhammadiyah.or.id/> from March to September 2020 does not use special terms or use denotative meanings so that it is easily understood by readers. So it can be concluded that Most of the online news created by the site <http://www.muhammadiyah.or.id/> do not use special terms such as pronouns.

The third microstructure is the stylistic aspect, namely the lexicon as its element, namely the method used by journalists to express their meaning by using language by selecting specific words that are deliberately chosen from other possible words⁴⁰.

The stylistic elements in the online news on the site <https://www.nu.or.id/> on June 18, 2020, can be seen from the way journalists deliver news on radicalism by choosing health vocabulary, namely viruses and vaccines. Allegory language is seen from the following interview statement sentences:

The radicalism virus cannot just be ignored, because viruses like that are also dangerous for the survival of this nation, especially if they affect human thinking. So to overcome this, a vaccine in the form of Islam which is rahmatan lil alamin is needed which must be implanted in the community, especially Muslims, " said Ustad Faisal.⁴¹

This is intended to keep the issue of radicalism looking fresh, like the current spread of the COVID-19 virus. Radicalism is an old but never-ending problem, so the media needs to remind the public of the importance of preventing radicalism in this case with Islam *Wasathiyah*. Meanwhile, other news on the <https://www.nu.or.id/> site does not contain a lexicon element.

The stylistic element in the online news on the website <http://www.muhammadiyah.or.id/> dated March 6, 2020 is contained in the use of the word "simulacra" in the sentence "Reading against the pace of the times can only be realized properly if young Muhammadiyah intellectuals are not trapped in simulacra. ". Simulacra can be interpreted as a pseudo reality produced by a mass communication industry that obscures facts through massive artificial reality construction⁴².

News on March 15, 2020, a stylistic element can be seen from the use of a foreign language, namely "rebellious" which means "rebellious" in the sentence "While young people have a 'rebellious' character, they are very burdened with economic uncertainty, and are often victims of violence and political stability. "The purpose of the choice of foreign words is to emphasize that young people have a rebellious nature or when a desire is not achieved and they take up resistance, in this case the resistance is radicalism. The use of English illustrates that the media site https://www.muhammadiyah.or.id has a development of thought, but this site does not use special words such as media https://www.nu.or.id so that the news delivered is not interesting readers but still informative.

The last micro structure is rhetorical which consists of graphic elements, metaphors, and expressions. On the site <https://www.nu.or.id/> berita 18 June 2020, rhetorical elements can be seen from the photos used in the news which depict peace because they use landscape photos accompanied by Arabic writing which reads *islaamu dii nur rahmah* which can be interpreted as Islam is a religion that provides a way of light on all problems. Therefore, the news writer is trying to visualize the vaccine for the radicalism virus as moderate Islam. In addition, the news on the <https://www.nu.or.id/> site also uses connotative sentences or not the actual meaning, namely radicalism as a virus and Islam *Wasathiyah* as a vaccine. Meanwhile, in other news on the sites <https://www.nu.or.id/> and <http://www.muhammadiyah.or.id/> there are no rhetorical elements.

After analyzing the discourse of Teun A. Van Dijk's model on the online sites <https://www.nu.or.id/> and <http://www.muhammadiyah.or.id/>, it was found that there were differences in the construction of news presentation on the two sites. Construction is the way

⁴⁰ Alex Sobur, *Analisis Teks Media* (Bandung: Bandung: PT Remaja Rosdakarya, 2001), 82

⁴¹ Rozali, "Islam Wasathiyah Vaksin atas Virus Radikalisme."

⁴² Ilham, "Pentingnya Cendekiawan Muda Muhammadiyah Pahami Isu-Isu Berikut Ini - Berita | Muhammadiyah."

news is packaged to attract readers to the site. And every journalist has his own way so that readers understand the purpose and purpose of the news being made. In this case, the two sites have the same goals and objectives, namely for the public to understand the concept of *Wasthiyah* Islam as a solution in preventing the spread of radicalism, so that together they can create a peaceful and moderate Indonesia.

News construction can be seen on the <https://www.nu.or.id/> site, there is one news that is packaged more interestingly because the use of the language used follows current events, namely COVID-19, so that news about radicalism becomes fresher. Radicalism in the news is likened to a virus that needs to be vaccinated with Islam *Wasathiyah*. In addition, the word "grass roots" is used as a pronoun for the lower levels of society. Meanwhile, on the site <http://www.muhammadiyah.or.id/>, the construction of the news presentation was less attractive because the overall meaning was denotative but still informative. It's just that the use of several foreign languages such as "*taghut*" and "*simulacra*" makes the site <http://www.muhammadiyah.or.id/> visible in its developing thoughts.

Even though the two sites have different language styles in their presentation, the main point is that the news presented in <https://www.nu.or.id/> also <http://www.muhammadiyah.or.id/> prioritizes religious tolerance, is balanced in terms of the presentation or not corner the other party, as well as following the development of current events. Radicalism is a major challenge for all religions, but Islam provides a way for Indonesia by implementing *Wasathiyah* Islam in any aspect, and division and conflict in society can be prevented.

Based on the usability and gratification theory after being analyzed based on the news construction, the benefits obtained by readers of the sites <https://www.nu.or.id/> and <http://www.muhammadiyah.or.id/> are increased knowledge of the dangers of radicalism and how to prevent it with Islam *Wasathiyah*. In addition, readers are also invited to work together with enthusiasm so that radicalism can be overcome. Increased belief and faith in Islam, because the news illustrates that Islam provides a way to various problems, especially radicalism with Islam *Wasathiyah*.

E. Conclusion

Every media has its own way of presenting information that is packaged attractively even though the themes reported are the same, as is the case with the online media Nahdlatul Ulama (<https://www.nu.or.id/>) and Muhammadiyah (<http://www.muhammadiyah.or.id/>). The construction of a moderate Islamic message is applied to these two sites, it can be seen from the balanced presentation of the news, tolerance without cornering other parties, and also the presentation of the news which follows the developments of current events. Radicalism is a challenge that must be addressed immediately because until now radicalism continues to spread. Especially in cyber or online media, it is very easy to send and receive information globally by anyone. Online media can easily be used as a means of spreading radicalism. Two of the sites of the largest Islamic organizations in Indonesia exist as a form of peaceful journalism. News about radicalism is always reviewed by both sites to remind readers how important it is to prevent the dangers of radicalism with *Wasathiyah* (moderate) Islam. The findings obtained after analyzing the discourse of Teun A. Van Dijk's model regarding the construction of news on the prevention of radicalism with Islam *Wasathiyah* are: thematically, the two sites construct the message of Islam *Wasathiyah*. The schematic construction of both sites is constructed with news journalism frames. Semantic construction on the <https://www.nu.or.id/> site emphasizes the connotative meaning of deviation, the site; <http://www.muhammadiyah.or.id/> emphasizes the importance of preventing religious deviations. Site syntax construction; <https://www.nu.or.id/> emphasizes the connotative meaning of the site; <http://www.muhammadiyah.or.id/> emphasizes denotative meaning. Site stylistic construction; <https://www.nu.or.id/> uses figurative language allegory, website; <http://www.muhammadiyah.or.id/> does not use a standardized language style. Rhetorical construction of the site; <https://www.nu.or.id/> uses connotative sentences, site; <http://www.muhammadiyah.or.id/> uses the phrase 'foreign' as a characteristic of thought

development. The results of this study have contributed to the development of news writing based on peaceful journalism.

References

- Andi. "Keterlibatan Kaum Muda Muhammadiyah Suarakan Islam *Wasathiyah* - Berita | Muhammadiyah." *Keterlibatan Kaum Muda Muhammadiyah Suarakan Islam Wasathiyah - Berita | Muhammadiyah*. Accessed October 29, 2020. <http://www.muhammadiyah.or.id/id/news-18626-detail-keterlibatan-kaum-muda-muhammadiyah-suarakan-islam-Wasathiyah.html>.
- Assofie, Agil. "Radikalisme Gerakan Politik." *Belajar Itu Mudah*. Accessed October 26, 2020. <http://agil-asshofie.blogspot.com/2011/10/radikalisme-gerakan-politik.html>.
- Asy'arie, Musa. *Manusia Pembentuk Kebudayaan Dalam Al-Qur'an*. Yogyakarta: Lesfi, 1992.
- Azra, Azyumardi. *Pergolakan Politik Islam, Dari Fundamentalis, Modernisme Hingga Post-Modernisme*. Jakarta: Paramadina, 1996.
- BHP UMY. "Komprehensif Dalam Beragam Dan Penangkal Gerakan Radikal - Berita | Muhammadiyah." *Komprehensif Dalam Beragam Dan Penangkal Gerakan Radikal - Berita | Muhammadiyah*. Accessed October 29, 2020. <http://www.muhammadiyah.or.id/id/news-18474-detail-komprehensif-dalam-beragam-dan-penangkal-gerakan-radikal.html>.
- Bräuchler, Birgit. "Islamic Radicalism Online: The Moluccan Mission of the Laskar Jihad in Cyberspace." *The Australian Journal of Anthropology* 15, no. 3 (2004): 267–285.
- Fauzi, Ahmad. "Moderasi Islam, Untuk Peradaban Dan Kemanusiaan." *Jurnal Islam Nusantara* 2, no. 2 (2018): 232–244.
- Hakim, M. Syaifudin. "Makna Istilah Thaghut | Muslim.Or.Id." Last modified May 26, 2016. Accessed October 29, 2020. <https://muslim.or.id/28122-makna-istilah-thaghut.html>.
- Hasani, Islamail, and Bonar T.N. *Dari Radikalisme Menuju Terorisme*. Jakarta: Pustaka Masyarakat Setara, 2012.
- Huda, Samsul. "NU dan Kemenag Jateng Kerja Sama Cegah Radikalisme di Akar Rumput." Last modified July 16, 2020. Accessed October 29, 2020. <https://www.nu.or.id/post/read/121567/nu-dan-kemenag-jateng-kerja-sama-cegah-radikalisme-di-akar-rumput>.
- Ilham. "Pentingnya Cendekiawan Muda Muhammadiyah Pahami Isu-Isu Berikut Ini - Berita | Muhammadiyah." *Pentingnya Cendekiawan Muda Muhammadiyah Pahami Isu-Isu Berikut Ini - Berita | Muhammadiyah*. Accessed October 29, 2020. <http://www.muhammadiyah.or.id/id/news-18561-detail-pentingnya-cendekiawan-muda-muhammadiyah-pahami-isuisu-berikut-ini.html>.
- Khumairah, Eva. "Penguatan Moderasi Beragama melalui Pengembangan Kebudayaan." Last modified June 5, 2020. Accessed October 29, 2020. <https://www.nu.or.id/post/read/121302/penguatan-moderasi-beragama-melalui-pengembangan-kebudayaan>.
- Kusuma, Rina Sari, and Nur Azizah. "Melawan Radikalisme Melalui Website." *Jurnal ASPIKOM* 3, no. 5 (2018): 943–957.
- Laisa, Emna. "Islam Dan Radikalisme." *Islamuna: Jurnal Studi Islam* 1, no. 1 (2014).
- Nasrullah, Rulli. *Teori Dan Riset Media Siber (Cybermedia)*. Jakarta: Prenada Media Group, 2014.

- Nurdin, Ali. *Komunikasi Magis; Fenomena Dukun Di Pedesaan*. Yogyakarta: Yogyakarta: LKiS Pelangi Aksara, 2015.
- . "Tradisi Komunikasi Di Pesantren." *KARSA: Journal of Social and Islamic Culture* Volume 23, no. 2 (2015): 276-295.
- Nurdin, Ali, and Maulidatus Syahrotin Naqqiyah. "Model Moderasi Beragama Berbasis Pesantren Salaf." *Islamica: Jurnal Studi Keislaman* 14, no. 1 (2019): 82-102.
- Nurudin. *Pengantar Komunikasi Massa*. Jakarta: PT. Raja Grafindo Persada), 2017.
- RedaksiIB. "Data Populasi Penduduk Muslim 2020: Indonesia Terbesar di Dunia." *IBTimes.ID*, April 8, 2020. Accessed October 26, 2020. <https://ibtimes.id/data-populasi-penduduk-muslim-2020-indonesia-terbesar-di-dunia/>.
- Rozali, Ahmad. "Dua Tantangan Kemerdekaan RI Menurut Imam Besar Masjid Istiqlal." Last modified August 17, 2020. Accessed October 29, 2020. <https://www.nu.or.id/post/read/122429/dua-tantangan-kemerdekaan-ri-menurut-imam-besar-masjid-istiqlal>.
- . "Islam Wasathiyah Vaksin atas Virus Radikalisme." Last modified June 18, 2020. Accessed October 29, 2020. <https://www.nu.or.id/post/read/120903/islam-Wasathiyah-vaksin-atas-virus-radikalisme>.
- Sobur, Alex. *Analisis Teks Media*. Bandung: Bandung: PT Remaja Rosdakarya, 2001.
- Susanto, Edi. "Kemungkinan Munculnya Paham Islam Radikal Di 'Pondok Pesantren.'" *TADRIS: Jurnal Pendidikan Islam* 2, no. 1 (2007).
- Syifa. "Moderasi Beragama Dalam Perspektif Muhammadiyah - Berita | Muhammadiyah." *Moderasi Beragama Dalam Perspektif Muhammadiyah - Berita | Muhammadiyah*. Accessed October 29, 2020. <http://www.muhammadiyah.or.id/id/news-19754-detail-moderasi-beragama-dalam-perspektif-muhammadiyah.html>.
- Tim Penyusun Tafsir Al-Qur'an Tematik Kementerian Agama RI. *Moderasi Islam*. Jakarta: Lajnah Pentashahah Mushaf Al-Qur'an, Badan Litbang Diklat Kemenag RI, 2012.
- Unde, Andi Alimuddin. *Televisi & Masyarakat Pluralistik*. Jakarta: Prenada Media Group, 2014.
- West, Richard, and Lynn H. Turner. *Pengantar Teori Komunikasi Analisis Dan Aplikasi*. Jakarta: Salemba Humanika, 2008.
- "World Population Clock: 7.8 Billion People (2020) - Worldometer." Accessed October 26, 2020. <https://www.worldometers.info/world-population/>.