

**RADIKALISME ISLAM DAN TERORISME DALAM  
FRAMING MEDIA PASCA BOM GEREJA DI SURABAYA  
TAHUN 2018**

**DISERTASI**

Diajukan Untuk Memenuhi Sebagian Persyaratan Memperoleh Gelar  
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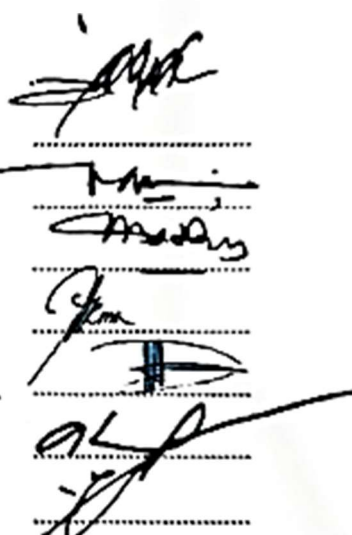
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## Abstrak

Penelitian ini berjudul “*Radikalisme Islam dan Terorisme dalam Framing Media Pasca Bom Gereja di Surabaya 2018*”. Peristiwa bom tiga gereja di Surabaya diframing secara berbeda oleh tiga media arus utama: Kompas, Jawa Pos, dan Tempo, yang dipilih karena mewakili keragaman ideologi media dari ekstrem hingga netral. Penelitian ini menggunakan metode kualitatif dengan pendekatan komunikasi media, dan dianalisis melalui teori radikalisme, media framing, serta politik kebijakan.

Temuan utama menunjukkan bahwa ketiga media tersebut menyoroti isu terorisme secara berbeda. Kompas paling tegas mengecam terorisme sebagai tindakan biadab, menyalahkan radikalisme agama, serta mendorong peran pendidikan dalam kontra-radikalisasi. Jawa Pos melihat lemahnya nasionalisme sebagai pemicu utama, menyerukan perdamaian, dan mendorong reformasi UU Terorisme. Tempo menyoroti kelemahan pemerintah dan aparat keamanan, bahkan menggambarkan pelaku bom sebagai korban kebijakan, khususnya Densus 88.

Meski berbeda sudut pandang, ketiganya sepakat bahwa terorisme adalah kejahatan terhadap kemanusiaan. Kompas menambahkan bahwa pelaku terorisme menolak modernitas, Tempo fokus pada perlindungan anak, dan Jawa Pos menekankan moralitas serta etika. Perbedaan framing ini mencerminkan pengaruh ideologis masing-masing media, serta menunjukkan bahwa narasi media Indonesia tidak sepenuhnya terjebak dalam framing Islamofobia ala Barat, tetapi memiliki pendekatan dan konteks lokal tersendiri dalam memahami isu terorisme dan radikalisme.

**Keywords:** Radicalism-Terrorism, Media Framing, Civil Control.

## **Abstract**

This research is titled “Islamic Radicalism and Terrorism in Media Framing Following the 2018 Surabaya Church Bombings.” The three church bombs in Surabaya were portrayed distinctively by three mainstream media outlets: Kompas, Jawa Pos, and Tempo, selected for their representation of a spectrum of media beliefs ranging from extreme to neutral. This study employed a qualitative methodology utilizing a media communication framework, evaluated via the lenses of radicalism theory, media framing, and policy politics.

The primary findings indicate that the three media outlets emphasize the topic of terrorism in distinct manners. Kompas unequivocally denounces terrorism as a savage act, attributes it to religious extremism, and advocates for the importance of education in counteracting radicalization. Jawa Pos identifies feeble nationalism as the primary catalyst, advocates for tranquility, and promotes the modification of the Terrorism Law. Tempo underscores the deficiencies of the government and security apparatus, portraying the bombers as casualties of policy, particularly that of Densus 88.

Notwithstanding their divergent perspectives, all three concur that terrorism constitutes a crime against humanity. Kompas asserts that terrorists repudiate modernity, Tempo concentrates on child protection, and Jawa Pos highlights morality and ethics. The disparity in framing illustrates the ideological impact of each media outlet, demonstrating that the Indonesian media narrative is not entirely confined to Western-style Islamophobic perspectives but possesses its own localized method and context in addressing concerns of terrorism and radicalism.

**Keywords:** Radicalism, Terrorism, Media Framing, Civil Control.

## ملخص البحث

العنوان : التطرف الإسلامي والإرهاب في إطار وسائل الإعلام بعد تفجير الكنائس

في سورابايا عام 2018

المؤلف : محمد بصري

المروج : الأستاذ الدكتور الحاج مصدر حلمي، الماجستير

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الكلمات الرئيسية : التطرف - الإرهاب، تأطير وسائل الإعلام، السيطرة المدنية.

هذه الدراسة بعنوان «التطرف الإسلامي والإرهاب في إطار وسائل الإعلام بعد تفجير الكنائس في سورابايا عام 2018». تم تصوير حادثة تفجير ثلاثة كنائس في سورابايا بشكل مختلف من قبل ثلاثة وسائل إعلام رئيسية: كومبس، جاوا بوست، وتيمبو، التي اختيرت لأنها تمثل تنوع الأيديولوجيات الإعلامية من التطرف إلى الحيادية. تستخدم الدراسة منهجية نوعية مع نهج في الاتصال الإعلامي، وتحلل عبر نظريات التطرف، وتصور وسائل الإعلام، والسياسة العامة. وتُظهر النتائج الرئيسية أن وسائل الإعلام الثلاثة ركزت على قضية الإرهاب بشكل مختلف. حيث أدانت صحيفة كومبس الإرهاب بأشد العبارات ووصفتها بأنها عمل همجي، ووجهت اللوم إلى التطرف الديني، وحثت على دور التربية في مواجهة التطرف. أما جاوا بوست، فاعتبرت ضعف الوطنية هو الدافع الرئيسي، ودعت إلى السلام، وحثت على إصلاح قانون مكافحة الإرهاب. في حين ركزت تيمبو على ضعف الحكومة والأجهزة الأمنية، ووصفت مرتكبي التفجيرات بأنهم ضحايا السياسات، خاصة جهاز ديسنوس<sup>88</sup>.

رغم اختلاف وجهات النظر، اتفقت وسائل الإعلام الثلاثة على أن الإرهاب جريمة ضد الإنسانية. وأكدت كومبس أن مرتكبي الإرهاب يرفضون الحداثة، وركزت تيمبو على حماية الأطفال، فيما شددت جاوا بوست على الأخلاق والقيم. يعكس هذا الاختلاف في التصوير مدى التأثير الأيديولوجي لكل وسيلة الإعلام، ويظهر أن الخطاب الإعلامي في إندونيسيا لا يقتصر على التصوير السلبي للإسلاموفوبيا على النمط الغربي، بل يمتلك مقاربات وسياقات محلية في فهم قضايا التطرف والإرهاب.

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