

Research Article

Analysis of Radical and Radicalism Collocations in Indonesia Online Media Reporting Based on Linguistics Corpus

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ABSTRACT

In 2018, the words Radical and Radicalism (RaR) became very popular and a matter of public discussion. Reporting on this issue was directed at radical movements and acts of terrorism that had entered the academic environment on campus. This research analyzed the meaning of collocation of RaR in online media reporting. This study used a combined approach: quantitative and qualitative. Quantitative was used to gather data from the linguistic corpus (digital linguistics) taken from online news media such as Detik.com, Okezone.com, Kompas.com, Viva.co.id, Media Indonesia, Kompas, Bisnis Indonesia, Pikiran Rakyat, Republika Online, BBC.com, and CNN Indonesia.com. Qualitative was used to identify the number of frequencies of the word Radical and the occurrence of the collocation of RaR, as well as clusters/n-grams contained in the AntConc application tools. The results show that the words RaR were powerful for Islamic groups, with the high frequency of appearance of the word radicalism in rank 7 with a frequency of 624, Islam in rank 16 with a frequency of 355, religion in rank 24 with a frequency of 249, and campus in rank 32 with a frequency of 200. Hence, this data reveals that online media tended to be subjective in reporting, where radical groups always connoted certain religious groups and symbols. Moreover, the radical movement was suspected to have spread this term among students on several campuses in Indonesia, especially Islamic groups. Thus, this research provides an overview of the RaR collocation on online news.

1. INTRODUCTION

The word “radical” is trendy in society, especially among campus academics (Sadiah, 2018). The word radical is starting to become famous because of the massive flow of online, print, and electronic news. As a result, the government is also very serious about paying attention and being wary of spreading ideologies and movements that can potentially be exposed to radical ideology, which is considered very dangerous and could threaten domestic security (Widyaningsih, 2019). Besides, the strong flow of news regarding the dangers and significant threats posed by groups exposed to radical ideology is supported by the high number of discoveries of official government institutions which are considered to have been exposed to groups with radical views, such as the academic world, both state and private campuses, government official mosques, as well as government employees such as state civil servants.

Furthermore, evidence of this allegation is contained in several studies conducted by private institutions, such as research conducted by the Jakarta Institute for Islamic and Peace Studies (LaKIP) in 2010, showing that 48.9% of students in Jakarta, Bogor, Depok, Tangerang, and Bekasi agree with the behaviour of Islamic radical (Sholikin, 2018). Along with this, on public university campuses, there is a potential for students' tendency to support radicalism to be high (Fadjar, 2007). This was revealed in research on Islamic campuses involving 2466 sample students from various well-known universities in Indonesia. When students were asked about the application of Islamic *da'wah* or enjoining good and forbidding wrong (*Amar ma'ruf dan nahi munkar*) activities in the form of sweeping places that are considered to be centres of immoral activity, the data results showed as follows: around 65% (1594 respondents) supported the implementation of immorality sweeping, 18% (446 respondents) supported and actively participated in sweeping activities. Around 11% (268 respondents) said they did not support sweeping, and the remaining 6% (158 respondents) did not give an answer. Furthermore, those who support sweeping argue that sweeping activities are part of religious orders (88%), support sweeping because they believe that security forces are incapable of enforcing the law (4%), and for reasons of moral decadence (8%) (Fadjar, 2007).

Those data are further strengthened based on research conducted by Setara Institute in Syatar (2020) from February to April 2019 on ten state universities in Indonesia; it was found that there were still many students who had a tendency to hold radical views and had discourses and were affiliated with religious movements, which were exclusive (closed) such as on the campus of the University of Indonesia, Syarif Hidayatullah State Islamic University of Jakarta, Bandung Institute of Technology, UIN Sunan Gunung Djati Bandung, IPB University, Gadjah Mada University, Yogyakarta State University, Brawijaya University, Airlangga University, and Mataram University. Moreover, the political science lecturer at Jakarta State University said that IPB University was exposed to the most severe forms of radicalism (Suryani, 2019).

The spread of radical groups in the campus environment through religious-based intra-campus institutions such as campus *da'wah* institutions (LDK) and Islamic spiritual institutions have been infiltrated by agents of radical groups (Mundiri et al., n.d.). LDK and the Islamic Religious Studies Unit (UKAI) Ar-ribaath Tidar University, the radical Islamic movement is an ideology/current that wants social and political change using violence, which leads to violent actions under the pretext of enforcing Islamic law with the Islamic Daulah system through jihad movements or war (Rofiq & Bhakti, 2018).

In 2018, the State Intelligence Agency (BIN) announced that 39% of students in 15 provinces were exposed to radicalism (M. N. Ali et al., 2021). A year earlier, the Alvara Research Center also released something similar. They revealed that there were 29.5% of students who did not support non-Muslim leaders, 23.5% of students agreed with an Islamic state, and 17.8% of students agreed with the caliphate (Irfan, 2021). As a result, all internal campus activities, such as LDK, strengthen the religious attitudes of its members (Riyadhi et al., 2018). They assess that the

narrative of radicalism is almost absent from studies conducted by the organizations where they are active (Bamualim, 2018).

On the other hand, the spread of radical ideology also comes from the online world with content and information that leads to radicalism (Marwick et al., 2022). The flood of information about radicalism has also entered the public domain (Como, 2007). This problem has attracted the government's attention to eradicating the spread of radicalism by increasing cyber patrols, providing a critical understanding of information from the internet, and seeking digital literacy among the public regarding opinions on information and propaganda of radical groups (Oktarina et al., 2019).

There are several research related to this topic. The first comes from Sholikin (2018). His study illustrates extremist and terrorist religious views that are shown in the outlawing of religious practices, the propagation of hatred, the use of violence motivated by religion, or the devastation of houses of worship. Grounded theory research design is used in this study. Lamongan was chosen for this study because it was well-known for having religious schools that trained terrorist actors in Indonesia. The government should always be on the lookout for radical and terrorist acts, according to the scientific contribution of this research. This study explains how a person's behavior might shift from radicalism to terrorism due to a variety of circumstances, such as views that diverge, ethnicity, and socioeconomic situation, which can act as a trigger for the development of radicalism to terrorist symptoms.

The second comes from Wong et.al (2019), who was investigating the Activism–Radicalism Intention Scale (ARIS), a newly developed framework that distinguishes between activism and radicalism and illustrates the relationship between past and present intents, is adopted in this research to understand this evolution. The researchers take ideas from the existing literature and evaluate three popular theories—the liberal education thesis, critical network analysis, and value-systems explanation—to explain how young people become politically active. Based on survey data collected from Hong Kong's tertiary students, the researchers conclude that the critical network plays a significant role in explaining involvement. Fascinatingly, though in less obvious ways, the Chinese principles of societal harmony and reliability also influence adolescent activism and radicalism.

The third comes from Kosman (2023), corpus linguistic techniques were applied to examine Bosak's discourse. This article examines the tactics used by Krzysztof Bosak, a prominent figure in the Confederation of Liberty and Independence, a confederation of right-wing movements in Poland, to delegitimize himself. The formation's performance seems comparable to other (far) right-wing European parties that have gained electoral traction in recent years. Despite the party's rising prominence in European politics, research on the Confederation is scarce. By concentrating on Bosak's 2020 presidential campaign and the politician's usage of Twitter, this paper aims to close the gap. Qualitative and quantitative analyses of Bosak's tweets were conducted since they enabled the researcher to work with sizable data samples. The findings imply that the candidate's main goals were to support conservative viewpoints and Catholicism. Simultaneously, he

discredited the LGBT and leftist sectors, portraying the presidential contest as a struggle between the conservative establishment.

The fourth comes from Jaworska & Nigel (2022), a corpus-based examination of how feminism is represented in the media: global data. "Feminism" encompasses various political movements, philosophies, and social movements that aim to define, develop, and attain gender equality in political, economic, personal, and social domains. The fundamental tenet of feminism was that women must be given equal access to resources as men do when they were otherwise freely available and must struggle for their rights to equality and fairness in all spheres of life. Feminism was a broad field of study because it addresses a wide range of subjects, such as the history of women's oppression and possible remedies for women's "anxiety of authorship" by producing a literary canon that is exclusively their own. Feminism was a sincere effort to analyze, understand, and make sense of femininity's various psychosocial and cultural constructs. Hence, this essay aimed to attempt to outline some of the core ideas and principles of feminism and to trace the movement's theoretical beginnings by examining a few works that set the standard for feminist literature.

Unlike the previous research, this research is an effort to find the truth of the meaning of radical and radicalism, which has been perceived and associated as a negative meaning that leads to violent ideologies and movements using corpus linguistics. This research also seeks to reveal factual facts that occur in Indonesia, especially in online media reporting, which the author considers subjective. In corpus linguistics, Sinclair (1991) said that corpus linguistics has the main concepts in researching language, including collocation and semantic preferences. Collocation refers to a word combining with specific words in a particular context as a phrase. More technically, Stubbs (2002) explains that where a writer composes a sentence, it certainly has its aim and purpose when juxtaposing a word with a negative or positive association. Hence, it could not be a misunderstanding of meaning (H. Ali et al., 2022). As a result, this research can provide knowledge for the public about the collocation of the meaning of radical and radicalism.

2. METHODS

The research method used in this research combined quantitative and qualitative. Quantitative research methods collect linguistic corpus data (digital linguistics), taken and stored in text files from online media reports. These data will be analyzed in corpus linguistic research, and the corpus will be processed using Antconc corpus processing software (Anthony, 2011). The qualitative method was used to identify the frequency of radical words, the occurrence of Radical and Radicalism collocations, and clusters/n-grams contained in the Antconc application tools. The selection of online media that would be used as linguistic corpus data is limited to (Detik.com, Okezone.com, Kompas.com, Viva.co.id, Media Indonesia, Kompas.com, Media Indonesia, Pikiran Rakyat, and Republika Online). Those media were chosen because they were the online media that researchers considered to be most widely accessed by the Indonesian people, and all

these media were officially registered with the Indonesian Press Council to guarantee objectivity in reporting and were considered media that could maintain journalistic principles.

3. RESULTS AND DISCUSSIONS

3.1 Frequency of radical words

The appearance of the words radical and radicalism in the radical corpus data taken from January to December 2018 from online media shows a frequency of 438 times out of 55970 existing data. From this data, the word "radical" was ranked 13th in the existing frequency data. Meanwhile, the word radicalism had a greater frequency than the word radical, where radicalism was ranked 7th in frequency, with the number appearing 624 times out of a total of 55,970 data using Antconc software (See table 1).

Table 1. Frequency analysis of the words Radical and Radicalism in the 2018 media corpus

Rank	Frequency	Word	Rank	Frequency	Word
1	1934	<i>yang</i>	26	240	<i>paham</i>
2	1667	<i>dan</i>	27	226	<i>negara</i>
3	1128	<i>di</i>	28	220	<i>ada</i>
4	965	<i>i</i>	29	212	<i>tersebut</i>
5	715	<i>dalam</i>	30	205	<i>kelompok</i>
6	687	<i>dengan</i>	31	205	<i>secara</i>
7	624	<i>radikalisme</i>	32	200	<i>kampus</i>
8	560	<i>untuk</i>	33	194	<i>akan</i>
9	499	<i>terorisme</i>	34	190	<i>mereka</i>
10	493	<i>ini</i>	35	189	<i>adalah</i>
11	467	<i>dari</i>	36	186	<i>tahun</i>
12	460	<i>indonesia</i>	37	184	<i>dapat</i>
13	438	<i>radikal</i>	38	181	<i>bahwa</i>
14	411	<i>pada</i>	39	178	<i>dilakukan</i>
15	367	<i>masyarakat</i>	40	178	<i>mahasiswa</i>
16	355	<i>islam</i>	41	173	<i>juga</i>
17	353	<i>atau</i>	42	164	<i>masjid</i>
18	316	<i>tidak</i>	43	162	<i>pasal</i>
19	315	<i>itu</i>	44	161	<i>lebih</i>
20	296	<i>sebagai</i>	45	156	<i>sikap</i>
21	263	<i>sosial</i>	46	154	<i>melakukan</i>
22	258	<i>oleh</i>	47	153	<i>aksi</i>
23	257	<i>menjadi</i>	48	152	<i>gerakan</i>
24	249	<i>agama</i>	49	149	<i>hal</i>
25	246	<i>orang</i>			

After looking at the frequency of words that appear in the 2018 online media corpus data, as in Table 1, it can be seen the collocation of nouns and adjectives that accompany the words radical and the word radicalism followed by the appearance of the word terrorism with 499 frequencies,

then the appearance of the word Islam with 355 data in position 16, then religion with 249 of frequency. Apart from that, the words group, campus, movement, student, and mosque also appeared. The words that appear alongside radical and radicalism refer to groups with specific religious characteristics or identities, also largely present among students.

3.2 Radical word concordance

From the concordance discovery data (See Figure 1), the word radical often appears with group associations, understandings or beliefs, and associations with students and the campus world. Collocation data shows that radical groups are believed to be parties demanding radical change or changing the government system to another.

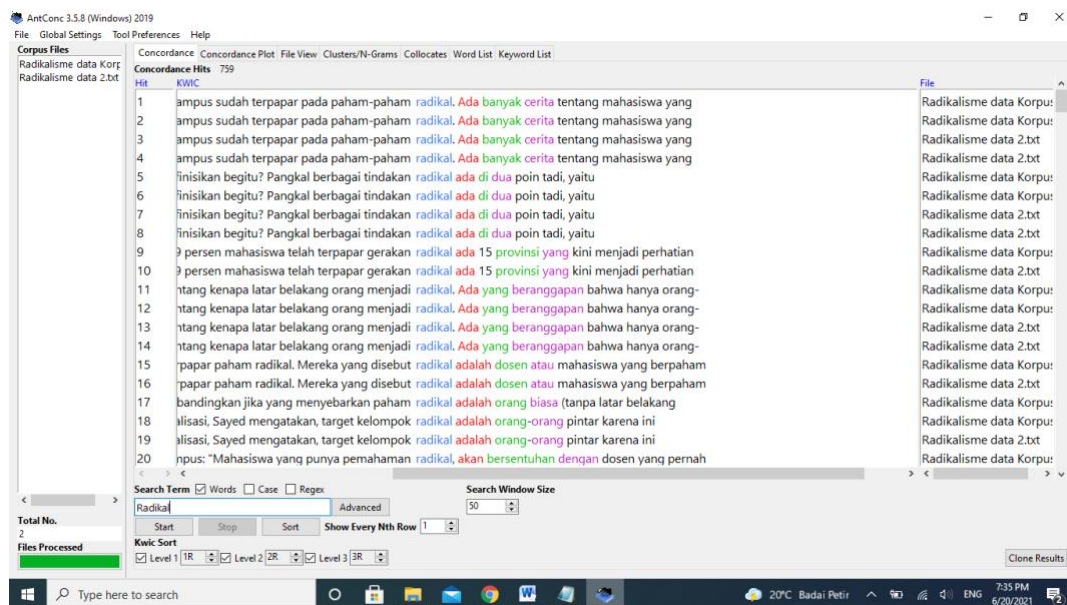


Figure 1. Concordance analysis of the word Radical

Conversely, this group—including students and professors who share this understanding—was labelled dangerous and must be eliminated from campus life. The BIN's findings—which indicated that radicalism was present in seven state universities in Indonesia—were also affirmed by Muhammad Nasir, Minister of Research, Technology, and Higher Education, in 2018. Nasir said that he had registered all instructors and students who were supposedly exposed to extremism to foresee BIN's conclusions. Lecturers and students who fervently believe in calling for reforms to the Unitary State of the Republic of Indonesia's (NKRI) political system were referred to as radicals.

"We need to convey this issue of exposure to radicalism to universities that have been exposed to radicalism. I have asked all the chancellors to profile all lecturers and students from 2017. I have asked that." said Nasir when met at the East Java Governor's Office, Surabaya, Thursday 22 November 2018 (Wicaksono, 2018).

Data on the names of campuses that are considered to have been exposed to radical ideology is submitted directly by the National Counterterrorism Agency (BNPT). BNPT is an official state

institution concerned with countering acts of terrorism in Indonesia. This institution was formed after the bomb terrorism incident that occurred on the island of Bali. BNPT reported that 39% of students from seven state institutions in Indonesia were sympathetic to radicalism movements. BIN's findings were previously released to support this information. According to Nasir, several students and professors were discovered to have been exposed to extremism, based on the outcomes of data gathering from the Ministry of Technology and Higher Education. His party gave these folks direction right away. Besides, BIN's findings had spread among students and reached intellectual circles or university teaching lecturers.

Furthermore, BNPT indicated that state universities in Java and Sulawesi were exposed to religious-based radicalism. BNPT Prevention Director Hamli said the universities included the University of Indonesia, Bandung Institute of Technology, IPB University, Surabaya Institute of Technology, Airlangga University, and Brawijaya University (Deutsche Welle, 2018). Of course, these findings had made institutions concerned with radical issues focus on students and lecturers in the academic world.

On the other side, BNPT realized that campuses had been exposed to extremist ideology.

“This is a floating statement. In what way is it radical? The government has yet to provide a precise technical definition of extremism.”

Therefore, it is challenging for people to interpret BNPT's claim that radical ideology has infiltrated state colleges. The existence of radical ideology on campus is not a new phenomenon. Since the New Order era, campuses have been exposed to radical ideologies. There are many stories about students who ultimately chose to stop studying in order to join the movement to establish an Islamic state. They are often exposed to radical thinking through various religious study activities on campus.

“So, what is radicalism? In my opinion, the definition can be simplified as someone who, in his religious practice, considers adherents of other religions to be enemies or threats and wants the state to be regulated based on the teachings of the religion he adheres to exclusively. That is the essence of the definition. Any individual who holds such views can be considered to have radical beliefs.

Why is it defined that way? Because the roots of various radical actions lie in these two points, namely the perception of adherents of other religions as enemies, and the aspiration to base the state on the teachings of a particular religion. In our history, radicalism has often been manifested in the form of rebellion, as happened during the DI/TII era. What is their goal? Established an Islamic state. They carried out a rebellion with that aim. Other radical actions throughout Indonesian history, including during the New Order, followed a similar pattern.

The statement from the BNPT regarding the definition of radical certainly has a subjective tendency towards certain groups or religions that are trying to turn Indonesia into a country based on a particular religion. However, it does not directly state which religion is meant as

a radical group. This is subjective because the statement is based on conjecture without providing concrete evidence regarding certain groups or religions involved in radical actions.” (Abdurakhman, 2018)

3.3. Concordance of the word Radicalism

According to Sinclair (1991), collocate is the simultaneous occurrence of words displayed deliberately by the author, which reflects the author's language style. The word "radicalism" has a greater frequency than the word "radical"; this indicates that "radicalism" is Upword Collocates data. Sinclair (1991) stated that upword collocate is a collocation whose frequency of occurrence is greater than the grammatical Node (Radical). Apart from the word "radicalism," the word "terrorism" also has a greater frequency of appearance compared to the node word "radical," which is the center (See Figure 2).

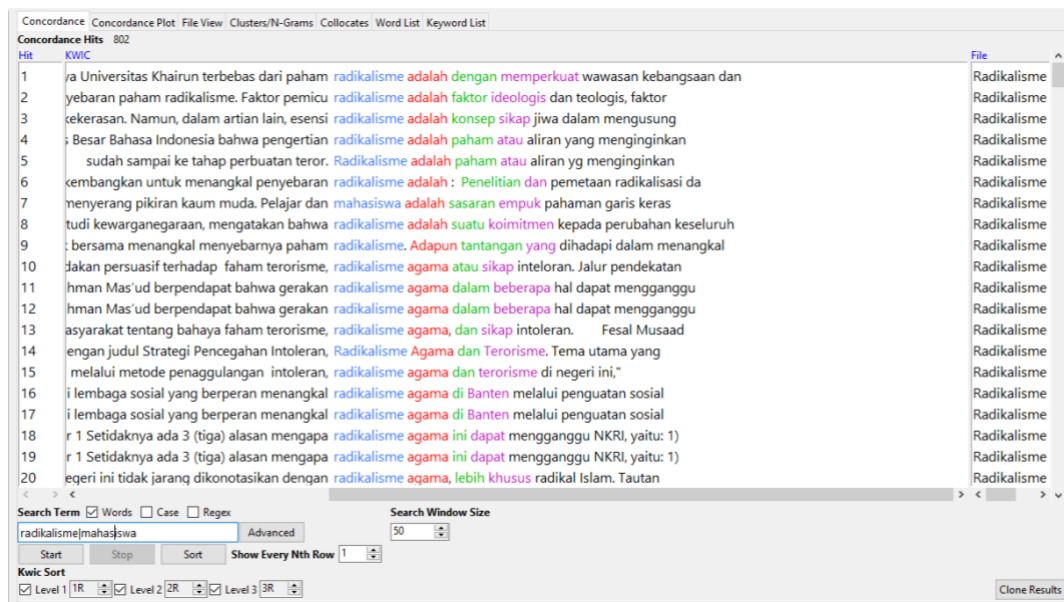


Figure 3. Concordance analysis of the word radicalism with student wild cards

According to KBBI Online, the meaning of radicalism is as follows: first, radical understanding or flow in politics; second, ideology or sect that wants social and political change or renewal by violent or drastic means; third, extreme attitudes in political flow. According to the KBBI, the meaning of radical tends to be harmful because it includes explanations about changes carried out through violence and extremism that are contrary to legal rules and norms, and the perpetrators will receive punishment. In discussions about groups that have radicalism in 2018, this issue often arises in the campus academic environment.

According to a security analyst in Iraq, Alto Labetubun told Deutsche Welle (2018), there were misconceptions about why people's backgrounds become radical. Some think that only people with low education and less economic prosperity had the opportunity to be exposed to radicalism. However, experience in the field, for example - Iraq - shows that people with higher education,

such as doctors and engineers, were also vulnerable to radicalism, even terrorism: "Psychologically, this was because there was a 'void' in the search for self-identity and an absence of 'morals compass.' Academically intelligent people feel that their intelligence did not provide optimal results and did not contribute to a change in the system in which they are now. In the Indonesian context, that system was the Republic of Indonesia.

The analysis above explains why campuses and elements within them, such as lecturers and students, could be exposed to radicalism. This understanding generally targeted groups of people with low levels of education and below-average economic conditions because these groups more readily accepted them. However, other analyses explain that students who were in the process of searching for their identity may not feel satisfied with their current situation and did not get satisfaction from situations that were considered unsatisfactory. Therefore, they felt the need to make radical changes.

In response to this situation, the University of Indonesia is committed to taking firm action against students proven to be involved in radical organizations. This step is part of a response to reports about the infiltration of radicalism on campus. BIN Communications Director Wawan Purwanto emphasized the importance of the involvement of all elements of the nation in dealing with acts of terrorism, including universities.

"The government cannot work alone. Various elements must work together, especially from universities," he stressed, as quoted by Republika.

Responding to increasing reports about the infiltration of radicalism on various campuses, the Head of Public Relations and Public Information Communication at the University of Indonesia, Rifelly Dewi Astuti, stated that the University of Indonesia has been active in efforts to prevent radicalism from spreading to the campus environment, as reported by Tempo. University of Indonesia has taken preventive steps since the time of accepting new students by carrying out strict supervision of student activity permits. If it is proven that students are involved in radical organizations, firm action will be taken.

"The sanctions vary, from harsh warnings, suspension, to dismissal as part of the UI community," he said, as reported by Aji (2018).

This explanation differs from the previous statement made by the Chancellor of the University of Indonesia. As reported by CNN Indonesia, the Chancellor of the University of Indonesia, Muhammad Anis, still believed that students were mature enough and had the logical ability to differentiate between good and evil teachings (Deutsche Welle, 2018).

"We believe that students are adults. They don't need to be supervised. There's no need," he said.

As illustrated by the news data above, the issue of radicalism in the campus environment is getting stronger with information that the University of Indonesia is one of the campuses suspected of having been exposed to groups that adhere to radicalism, according to BNPT. Thus, the University of Indonesia needs to act quickly to make internal improvements to limit the movement of radical groups that are considered potentially dangerous and a threat to the state because they

aspire to change the existing legal structure. However, the BNPT's statement contradicts the direct response from the University of Indonesia academics, especially the statement by the Chancellor of the University of Indonesia. The Chancellor believes that University of Indonesia students will not be influenced by radicalism because he believes that students at the University of Indonesia have reached a high level of maturity and can think logically and rationally, which allows them to reject potentially radical ideas.

From the problem above, the issue of radicalism in the campus environment is a serious concern, especially after the findings from BNPT. Campus academics also took the response to these findings seriously. As reported, the University of Indonesia will take firm action by imposing dropout sanctions or dismissal for students proven to be involved. Meanwhile, lecturers or campus officials who are involved in groups that believe in radicalism will be fired.

3.4 Collocation of the meaning of Radicalism

The findings in this research show that the meaning of collocation radicalism refers to a particular group (See Figure 3). Figure 3 provides the collocation of radicalism in the AntConc application.

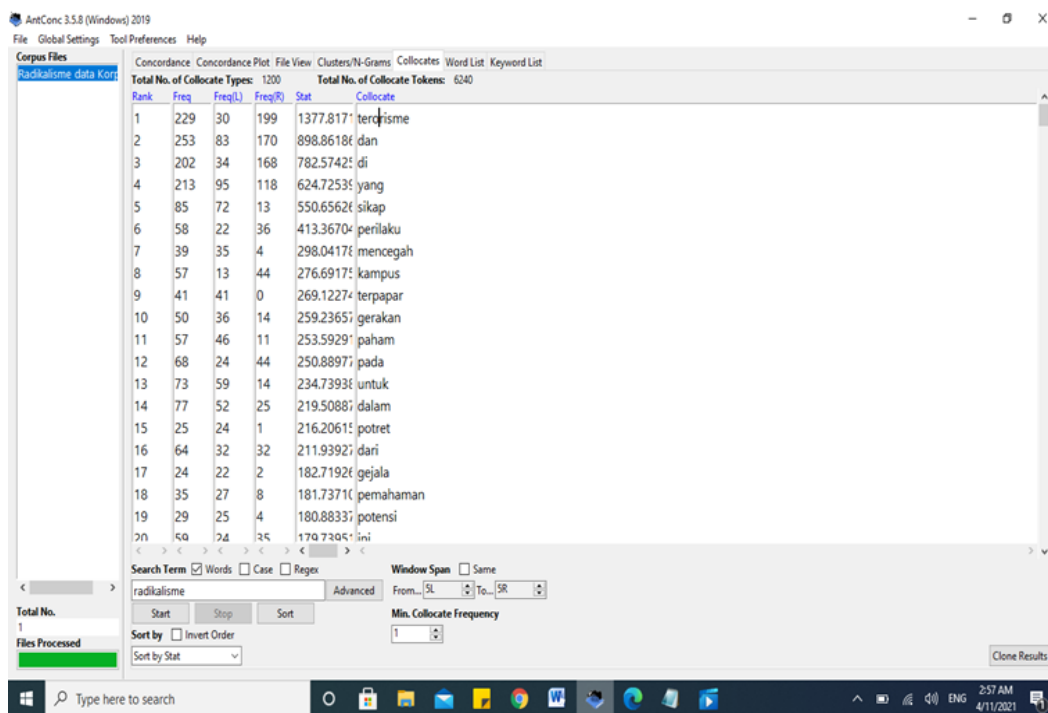


Figure 3. Collocation analysis of the word radicalism

The sentences above illustrate word collocations that reflect the use of "radicalism" and "religion" in context, based on data from the 2018 online media corpus. The use of the word "radicalism" is often related to religious-based groups, especially Islam, with the emergence of collocations such as "mosque," which is a symbol of the Muslim place of worship. As another example, the collocation between "radicalism" and the word "terrorism" shows that radicalism

groups are often considered terrorist groups that adhere to a religion, especially Islam, as seen in Figure 3, where the frequency of occurrence of the word is high, both from the left side or right.

Radicalism and terrorism are not innate characteristics of the religious form of Indonesian society. They are usually the actions of a minority that rejects existing democratic systems and processes, seeking drastic social and political change through violence. This movement is often influenced by external influences, especially from the Middle East. An example is the radical ISIS movement, which only partially reflects Indonesianism and draws more inspiration from abroad.

External influences from the Middle East have brought the concepts of Pan-Islam, Muslim Brotherhood, and Caliphate to Indonesia through contemporary Islamic organizations such as Jemaah Islamiyah, Jamaah Ansarut Tauhid, Indonesian Mujahideen Council, and others. There are several main reasons for the development of radicalism and terrorism movements in Indonesia. First, the historical legacy of Muslims in conflict with authoritarian regimes, especially during the New Order era. For example, several rebellions in South Sulawesi (Kahar Muzakkar), South Kalimantan (Ibnu Hajar), West Java (Kartosuwiryo), and Aceh (Daud Beureueh) still have an impact and continue to be active until the current generation. Second, social injustice and economic inequality are also essential factors. Radicalism often arises because of limited access to economic resources caused by capitalism, so certain groups still need equal opportunities to access living capital. Overall, the development of radicalism is considered to be the result of poverty, inequality, and marginalization in economic and social aspects. The radicalism movement is not only an ideological aspiration related to restoring the caliphate. However, it is also a response to the state's failure to fulfill the rights of its citizens, which in turn creates inequality.

The explanation in the quote from the article above shows that the radical groups that grow on campus have close connections with community groups that adhere to radical Islamic ideology outside the campus environment or among the general public. This group, which has developed since the beginning of the formation of the Indonesian State, is dissatisfied with a more nationalist leadership. Indonesia's background related to the struggle to establish a state based on Islamic law has caused groups with radical beliefs to continue to exist and thrive in society, especially in campus environments.

Post-reformation, which was marked by the opening of the door to democratization, has become a fertile field for the growth of radical Islamic groups. The phenomenon of radicalism among Muslims is often associated with religious understanding, although its roots can originate from various factors such as economic, political, social, and so on. In the Indonesian political context, the problem of Islamic radicalism is getting more prominent along with the increase in the number of its supporters. However, these movements often have different views and goals, so they cannot be identified with a uniform pattern. Some only fight for the implementation of Islamic law without having to establish an "Islamic state," while there are also those who promote the ideology of establishing an "Indonesian Islamic state," depending on the point of view held by their adherents.

The organizational patterns of radical groups also vary, ranging from moral-ideological movements such as the Indonesian Mujahideen Council (MMI) and Hizbut Tahrir Indonesia to

movements that tend to have a military approach, such as Laskar Jihad, the Islamic Defenders Front, and the Surakarta Islamic Youth Front. However, there are differences between them, with a general tendency in society to associate these movements with movements abroad that are then used as examples.

Radicalism, which leads to acts of terrorism, is an essential problem for Indonesian Muslims today. These two issues have caused Islam to be labeled a religion of terror, and Muslims are considered to favor violence in spreading their religion. Although this assumption can be easily refuted, the fact that the perpetrators of terror in Indonesia are often hardline Muslims weighs heavily on the psychology of Muslims as a whole.

The groups mentioned, such as West Indonesian Mujahidin, East Indonesian Mujahidin, Jamaah Tawhid Wal Jihad, Islamic Sharia Activist Forum, Supporters and Defenders of Daulah, Islamic Reform Movement, Indonesian Asybal Tawhid, Bekasi Islamic Community Congress, Indonesian Muslim Community, Ikhwan Muwahid Indunisy Fie, Jazirah Al-Muluk Ambon, Ansharul Kilafah East Java, Tawhid Lamongan Movement, Khilafatul Muslimin, Laskar Jundullah, and DKM Al Fataa Mosque, are known for upholding radical ideologies that have been linked to various forms of extremist activity.

Based on the explanation and data presented in the article, most of the groups considered to have radicalism have an Islamic ideology-based background. The author associates these groups with ISIS, which has been recognized as a terrorist group by the United Nations. However, please remember that these views are the author's opinions, which may vary depending on each individual's point of view.

3.5 Cluster/N-Grams

Meanwhile, the analysis of meaning based on semantic preferences is further strengthened by the tendency for the emergence of radicalism with words accompanying it with great intensity and repetition in the form of phrases.

Concordance	Concordance Plot	File View	Clusters/N-Grams	Collocates	Word List	Keyword List
Total No. of Cluster Types		399		Total No. of Cluster Tokens 624		
Rank	Freq	Range	Cluster			
1	20	1	radikalisme menuju pada perilaku terorisme			
2	6	1	radikalisme masyarakat di provinsi banten			
3	4	1	radikalisme yang mengarah kepada perilaku			
4	4	1	radikalisme dan terorisme di indonesia			
5	4	1	radikalisme dan tindak terorisme ialah			
6	4	1	radikalisme di masjid jakarta yang			
7	4	1	radikalisme islam yang berdampak pada			
8	3	1	radikalisme di kalangan mahasiswa justru			
9	3	1	radikalisme di uin jakarta. sejak			
10	3	1	radikalisme ini. dengan demikian, radikalisme			
11	3	1	radikalisme memang telah nyata hadir			
12	3	1	radikalisme yang berbasis pada pemahaman			
13	3	1	radikalisme yang bermotif politik anti			
14	3	1	radikalisme yang berujung pada terorisme			
15	2	1	radikalisme agama semakin kelihatan horor			
16	2	1	radikalisme berarti doktrin atau penganut			
17	2	1	radikalisme dan teorisme di kabupaten			
18	2	1	radikalisme dan terorisme dibutuhkan analisis			
19	2	1	radikalisme dan terorisme tersebut. fenomena			

< > < > < >

Search Term ☒ Words ☐ Case ☐ Regex ☐ N-Grams

radikalisme

Advanced

Min. 5 Max. 5

Start Stop Sort

Min. Freq. 1 Min. Range 1

Sort by ☐ Invert Order

Sort by Freq

Search Term Position ☒ On Left ☐ On Right

Figure 4. Cluster/N-Grams analysis of the word radicalism

Through cluster analysis using Antconc software, we identified 19 sentences that most frequently included the word "Radicalism." As can be seen in Table 4 above, the phrase "Radicalism" tends to refer to harmful activities, even including violent acts such as terrorism, extreme political motives, groups that often gather in mosques, and the involvement of young people on campus. As usually occurs in academic discussions, there needs to be a discussion of radicalism as a concept or solution offered with basic ideas to overcome problems or offers of concepts.

In response to the spread of radicalism that has entered the realm of mosques, the Indonesian Ulema Council (MUI) appealed to mosques to be more careful in choosing preachers, especially after it was discovered that 40 mosques had been infiltrated by radical ideology.

"To the Mosque Management and the community, we also urge them to be more selective in choosing speakers," said MUI Deputy Chairperson Zainut Tauhid Sa'adi to Kompas.com, Jakarta, on Friday (8/6/2018). "Choose a speaker who is able to soothe the hearts of the people,

build ukhuwah, and be able to calm the situation and conditions so that it remains conducive, maintain harmony, and realize harmonization of national and state life," he added.

MUI also encourages leaders of Islamic organizations to pay serious attention to this problem. According to the MUI, joint steps are needed to face radical movements. MUI considers that Islamic organizations and society as the front line must no longer be permissive towards radicalism, which could result in the growth of this group.

Moreover, the alleged exposure of radicalism in 40 mosques confirms the view that radical groups tend to use religious labels and certain religious symbols, especially groups based on Islamic thought, as their identity. The data collected shows that there is no connection between radical groups and other religious associations or symbols other than symbols of the Islamic religion and groups affiliated with Islam.

"According to the MUI, joint action is needed to deal with radical movements. MUI considers that major Islamic organizations and society must end their permissive attitude towards radicalism, which can lead to the growth of radical groups. This permissive attitude shows undue tolerance and does not identify radical groups as a common threat. "MUI encourages leaders of Islamic organizations to pay serious attention to this problem. We need to take joint steps to face radicalism in order to maintain the unity of the Ummah and the integrity of the Republic of Indonesia," he said. MUI also appreciates the DKI Jakarta Provincial Government for disclosing information regarding 40 mosques in DKI Jakarta that are exposed to radicalism. This is important so that people are aware and alert to the dangers of radicalism. Previously, the Deputy Governor of DKI Jakarta, Sandiaga Uno, revealed that his party had identified 40 mosques infected with radicalism. According to him, the government will direct mosque activities so they do not fall into radicalism. "We already have this data from colleagues at the Dikmental and Bazis Bureau. We will direct more activities there," he said on Untung Jawa Island on Tuesday (5/6/2018)."

4. CONCLUSION

After examining in depth, the results of the research with the help of the Anconc application tools show that the use of language in practice is indeed dynamic; in each period, there is always a meaning that experiences a shift in associations, either shifting in a negative direction or also shifting in a positive direction, there is an addition of semantic meaning, or even experiencing an expansion of the meaning of the lexicon, this is all because language has a subjective tendency depending on the language user in determining the collocation of each word used. Apart from that, another instrument is the media, which today, has a role in carrying the flow of opinion to a specific meaning. With the findings of the corpus data that has been collected, there are findings that the lexicon of the word radical has experienced a change in association, which previously had a neutral meaning in terms of dictionary meaning or denotative meaning but experienced a shift with the flow of opinion which was simultaneously associated by the media with the meaning of radicalism, terrorism, radical Islam, radical groups, religious radicalism, and campus radicalism.

Corpus-based data can also provide assessments and change previous research regarding the meaning of radical words and, with the help of applications, make the steps in corpus-based research methods easier. The words radical and radicalism in online media research findings in 2018 based on corpus linguistics show that the association of radicals with Islamic groups is influential with the high frequency of occurrence of the words Islam, terrorism, mosque, Islamic group, and religion. This all shows that online media tends to subjectively report on radical groups and radicalism that leads to violence, which is directly blamed on Islam and Islamic groups. This is all supported by findings where phrases with negative connotations are always paired with certain religious groups and symbols, especially Islamic religion symbols and Islamic groups, such as the emergence of the collocation of mosques, Islam, Islamic groups, and Islamic activists.

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