PERSPECTIVIZATION
IN AL JAZEERA ENGLISH AND THE GUARDIAN
ONLINE NEWS ARTICLES ABOUT THE PHENOMENON OF
CHURCH BOMBERS FAMILY IN SURABAYA

UNDERGRADUATE THESIS

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DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURAL STUDIES
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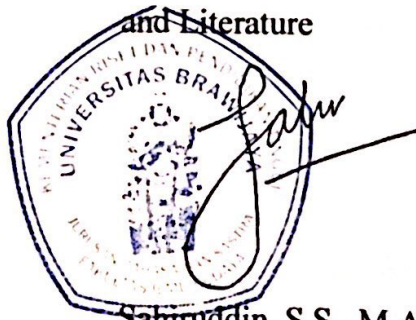NIP. 19690629 200901 2 001

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ABSTRACT

Putri, Winda Meidiana. 2019. **Perspectivization in Al Jazeera English and The Guardian Online News Articles about the Phenomenon of Church Bombers Family in Surabaya**. Study Program of English, Department of Languages and Literature, Faculty of Cultural Studies, Universitas Brawijaya, Malang. Supervisor: Hamamah, Ph.D.

Keywords: *Perspectivization, Vision, Focalization, Empathy, Al Jazeera English, The Guardian, Church Bombers Family in Surabaya*.

News is highly possible to be produced in different ways and techniques due to the influence of media's ideology. Ideology is served as the background of news production that it is made in disguised mode in order to shape the reader's perception. One of the tools to reveal ideology in news is the theory of Perspectivization proposed by Renkema (2004). Perspectives are realized through three approaches: *vision*, *focalization*, and *empathy*. This study aims to scrutinize the media's perspectives using *vision*, *focalization*, and *empathy* realized by Al Jazeera English and The Guardian through their online news articles which report on the phenomenon of church bombers family in Surabaya.

The data sources of this study are two online in-depth news articles about the backstory of the family published by Al Jazeera English and The Guardian respectively. The data are the sentences indicating perspectives occurred in both articles. Qualitative approach and Critical Discourse Analysis method are applied to analyze the data.

Based on the 27 data total found, it is discovered that Al Jazeera English and The Guardian generally take the same side as being contrary towards the phenomenon of church bombers family in Surabaya, yet their news production technique is contradictory. Al Jazeera English tends to use less direct lexical choice that it shows positive manners in framing the phenomenon. Its writing is dominated by external focalizers which means it tries to be objectives by positioning itself as an external observer. This happens due to its Progressive Liberalism ideology with Arab- or Middle-East-Centric perspectives. Meanwhile, The Guardian frequently shows negative attitudes that it appears to be more explicit when reporting about the phenomenon. Also, The Guardian mostly employs character-bound focalizers that it tries to justify its perspectives by involving more informants during the news production. It is because The Guardian adheres to Eurocentric Liberalism.

In order to explore more about media's perspectives and ideology on terrorism issue, it is suggested for future researchers to apply Corpus-Based approach to reveal the semantic prosody and connotations of words occur in a news discourse.

ABSTRAK

Putri, Winda Meidiana. 2019. **Perspektivisasi dalam Artikel Berita Daring Al Jazeera English dan The Guardian Tentang Fenomena Keluarga Pelaku Bom Gereja di Surabaya**. Program Studi Sastra Inggris, Jurusan Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya, Malang. Pembimbing: Hamamah, Ph.D.

Kata Kunci: *Perspektivisasi, Vision, Focalization, Empathy, Al Jazeera English, The Guardian, Fenomena Keluarga Pelaku Bom Gereja di Surabaya.*

Suatu berita sangat mungkin diproduksi dalam berbagai cara dan teknik karena pengaruh ideologi media. Ideologi berfungsi sebagai latar belakang produksi berita yang dibuat dalam mode terselubung untuk membentuk persepsi pembaca. Salah satu cara untuk menyibak ideologi yang ada dalam berita adalah dengan menggunakan teori Perspektivisasi yang dikemukakan oleh Renkema (2004). Perspektif diwujudkan melalui tiga pendekatan, yaitu *vision, focalization,* dan *empathy*. Penelitian ini bertujuan untuk meneliti perspektif media melalui *vision*, *focalization*, dan *empathy* yang direalisasi oleh Al Jazeera English dan The Guardian melalui artikel berita daring mereka mengenai fenomena keluarga pelaku bom gereja di Surabaya.

Sumber data penelitian ini adalah dua artikel berita mendalam daring mengenai cerita belakang keluarga pelaku bom yang masing-masing dipublikasikan oleh Al Jazeera English dan The Guardian. Sedangkan datanya adalah kalimat yang mengindikasikan perspektif yang muncul dalam kedua artikel. Pendekatan kualitatif dan metode Analisis Wacana Kritis diterapkan untuk menganalisis data.

Berdasarkan 27 total data yang ditemukan, Al Jazeera English dan The Guardian berada di sisi yang sama, yaitu kontra terhadap fenomena keluarga pelaku bom gereja di Surabaya. Namun, teknik produksi berita mereka bersebrangan. Mereka cenderung menggunakan pilihan leksikal yang kurang langsung yang menunjukkan perilaku positif dalam membingkai fenomena ini dan topik lain yang terkait. Tulisannya didominasi oleh *external focalizers* yang berarti mereka mencoba objektif dengan memposisikan diri sebagai pengamat eksternal. Hal ini terjadi karena ideologinya yang dikenal sebagai Liberalisme Progresif dengan perspektif Arab-sentris. Sementara itu, The Guardian menunjukkan sikap negatif. Mereka tampak lebih eksplisit ketika melaporkan tentang fenomena dan topik terkait lainnya. Juga, The Guardian banyak menggunakan *character-bound focalizers* yang berarti mereka mencoba membenarkan perspektifnya dengan melibatkan lebih banyak informan selama proses produksi berita. Hal ini dikarenakan The Guardian menganut Liberalisme Eurosentris.

Untuk memperkaya studi perspektif media tentang terorisme, disarankan bagi peneliti selanjutnya untuk menerapkan pendekatan berbasis Korpus untuk mengetahui prosodi semantik dan konotasi dari kata-kata yang muncul dalam wacana berita.

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CHAPTER I

INTRODUCTION

Presented in this chapter are: (1) Background of the Study, (2) Problems of Study, (3) Objectives of the Study, and (4) Definitions of Key Terms.

1.1. Background of the Study

Language and media are closely related in a way that the product of media, namely news, is delivered to the public using language as the tool. The language of news has its own patterns and characteristics as it is concise, simple and straightforward (Missouri Group, 2014). The structure is meant to account effective and efficient information delivery to the readers. Today, along with the rapid development of the internet and technology, news is possible to effortlessly spread out in seconds. This occurs because many news media are starting to establish online news portals that can be easily accessed by anyone at any time and any place. According to Pew Research Center (2018), 93% of adults in U.S. get at least some online news either via smartphone or personal computer. The online space is reported becoming a host for the digital homes of both legacy news channels and new 'born on the web' news channels. As for it, gaining news through online platform becomes a part of today's modern lifestyle.

As the mainstream information source, news indeed has been embedded and become an integral part of communication cultures in society. The news language

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reflects social norms, displays social agendas, and develops identities and actions that have been accomplished through language (Cotter, 2010). Therefore, news is categorized as discourse for its complex functions as a text. According to Yule (2010, p.142), discourse is described as 'language beyond the sentence' that it is used in some social context to express intentions. News discourse, hence, is defined as a type of discourse which is expressed, used, or made public in news media or other public information carriers (van Dijk, 1988).

News can be written and reported in varied ways. One media may be different from others in portraying a particular phenomenon into a text. The various ways of news writing are determined by the system of the media itself. Generally, media has its own system or idea, called ideology, that is shared by the media company itself and the people involved in it. Van Dijk (2000) argued that many forms of discourse are expressed ideologically based on opinions, especially when the speaker speaks as a member of a particular group. This also applies to news discourse in which the journalists tend to ideologically design news based on the underlying belief or idea of the media company they are in. Ideology in news discourse is mostly designed in least visible mode (Fairclough, 1989). One of the possible ways to discover hidden ideology is by looking into the perspectives the media delivers within the news they produce.

The perspectives of media are conveyed through the language they use. In Linguistics, one of the tools to decode perspectives is Perspectivization. Renkema (2004) pointed out that Perspectivization is used to describe the writer's point of view that is employed in a discourse. Perspectives are realized through three

approaches named *vision*, *focalization*, and *empathy*. In mass media, the journalists express their perspectives in order to convince or control the readers about the information they report through the news they produce. Through the eyes of Perspectivization, it is possible to reveal media's side-taking attitude, whether it is in pro or con stance in delivering specific information, as well as its covert intention.

There are a lot of newsworthy cases or phenomena in Indonesia presented in various perspectives. One of which is the terrorist incident that occurred in Surabaya, East Java, in mid-May 2018. Three churches in Surabaya, specifically Saint Mary Catholic Church (*Gereja Katolik Santa Maria Tak Bercela*), Indonesia Christian Church (*Gereja Kristen Indonesia*), and Surabaya Central Pentecost Church (*Gereja Pantekosta Pusat Surabaya*), were reported being bombed at the same time on Monday morning, May 13, 2018 (Kumparan, 2018). Dozens of church congregation fell victim to this incident. The bombers were identified dead in all the crime scenes. Police confirmed that it was an act of suicide bombing. Surprisingly, all the bombers belonged to one nuclear family and later known as the members of an extremist religious cult named *Jamaah Ansharut Daulah* (JAD) which is affiliated with the Islamic State of Iraq and the Levant (ISIL). This phenomenon of the bomber family has caught worldwide attention. It was the first time in Indonesia that a whole family could plot such an extreme scene in which many innocents' lives were taken away. For this reason, there were many international media reported the case using their own perspectives.

One of the international media providing in-depth information about the bomber family behind 2018 Surabaya Church Bombings is Al Jazeera English. Al Jazeera English is an international broadcaster run by Al Jazeera Media Network which is based Doha, Qatar. It was firstly established in 1996 as an Arabic news channel and has grown broader to English news channel as well. Having a goal 'to provide a voice for the voiceless in some of the most unreported on the planet', Al Jazeera Media Network has become one of the biggest news broadcasters for it has more than 70 bureaus around the world. Nowadays Al Jazeera English is not limited in the form of a television channel, but it also has a news website that can be accessed at www.aljazeera.com. According to Al Jazeera English digital brochure (2014) posted at network.aljzeera.com, more than 7 million people across the world have downloaded Al Jazeera English applications and digital magazines in December 2013. Furthermore, aljazeera.com has received over 70 million visitors throughout January-November 2013. It clearly proves that this news outlet has a greatly broad international reader base.

Another major media devoting its attention to the phenomenon is The Guardian. The Guardian is an international news media headquartered in Kings Place, London. Initially it was established in the form of daily newspaper named The Manchester Guardian in 1821. The Guardian team has been honored nine awards in 2018 Press Awards, including the category of News Reporter of the Year. Today, it has developed its format into online news portal that can be accessed anywhere and anytime at www.theguardian.com. Based on its user profile (2010), theguardian.com has gained high number of repeat visits and time

spent on the website, so that it becomes one of the most popular newspaper websites in the world.

Both Al Jazeera English and The Guardian were having the same concern on the backstory of 2018 Surabaya church bombings, specifically the Muslim family who had been the suspects of this case. Al Jazeera English published an online news article entitled *"What is behind the Surabaya attacks in Indonesia?"* at Aljazeera.com on May 16, 2018, while The Guardian posted a similar article entitled *"The Bombers Next Door: How an Indonesian Family Turned into Suicide Attackers"* on May 19, 2018 at theguardian.com.

However, both media have been known to have different perspectives in reporting certain issues, especially when reporting a case related to Islam and Muslim. Previously, a study on the ideology comparison of Al Jazeera and The Guardian has been conducted by Pandanwangi (2017) entitled *"Media Framing pada The Guardian dan Al Jazeera: Sebuah Kajian Korpus Linguistik dan Ideologi"*. The study focused on the blasphemy issue involving Jakarta's former governor, Basuki Tjahaja Purnama or Ahok in 2017. It was discovered that Al Jazeera brings out neutral wordings that it does not appear to be pro or con regarding this issue. This happens because Al Jazeera is known to have Middle-East-centric or Arab-centric viewpoint that tends to give positive credit for Muslim, so it is appropriate if it does not blame the Muslim community who has dragged Ahok to the court. On the other hand, The Guardian appears to be contradictive about the issue. The Guardian argues that Ahok should not be punished for it is against human rights. It was found out that The Guardian brings

out negative wordings that it appears to throw negative stigma towards Muslim community in Indonesia. This is because The Guardian is later known practicing Western Liberalism and Capitalism which is usually contrasting to Islam or Muslim ideas. Still and all, this study leaves gaps for future research, including examining Al Jazeera and The Guardian's perspectives about another case that is uncontroversial and undoubtedly opposed by many. Accordingly, this current study decides 2018 Surabaya Church Bombings as the case being investigated since it is considered as a crime against humanity which people are against.

When it comes to the report on the 2018 Surabaya Church Bombings, although most of the international media appear to denounce the bombers, every media, including Al Jazeera English and The Guardian, still naturally conforms to their own ideology system in reporting the case. This ideology is constructed in a hidden and subtle mode that it needs an in-depth approach to finally make it unconcealed. As for it, this study entitled **"Perspectivization in Al Jazeera English and The Guardian Online News Articles about the Phenomenon of Church Bombers Family in Surabaya"** is conducted. This research is intended to scrutinize the perspectives of both Al Jazeera English and The Guardian regarding the news about the family who was in charge for the series of church bombings in Surabaya. The writer uses the Perspectivization theory proposed by Renkema (2004) in order to find out the media's stances and intention in viewing the phenomenon. Perspectivization is analyzed through the sentences which possibly indicate perspectives employed in the two articles presented by Al Jazeera English and The Guardian. Later on, by using the three approaches of

Perspectivization, which are *vision*, *focalization*, and *empathy*, the conclusion can be drawn to show the position of Al Jazeera English and The Guardian about the bomber phenomenon in Indonesia.

Theoretically, this study is expected to enrich Critical Discourse Analysis research concerning on perspectives within a news discourse. By the result of this study, the writer hopes that the readers of any media will be more aware of the side-taking attitude and underlying purpose enacted in the news they deliver, so that the readers will be wiser in choosing news media which suits their personal view. In terms of practical benefit, this study is expected to provide more information about the perspectives of news media, specifically Al Jazeera English and The Guardian. It is also designed to give a concrete contribution to linguistic students, especially for those who would like to conduct similar research on perspectives identification using the theory of Perspectivization.

1.2 Problems of the Study

According to the background, the problems of the study are formulated as follows:

1. How do *vision*, *focalization*, and *empathy* reveal the perspectives of Al Jazeera English through its online news article about the phenomenon of church bombers family in Surabaya?

2. How do *vision*, *focalization*, and *empathy* reveal the perspectives of The Guardian through its online news article about the phenomenon of church bombers family in Surabaya?

1.3 Objectives of the Study

Based on the problems of the study that have been stated before, this study is aimed:

1. To discover how *vision*, *focalization*, and *empathy* can reveal the perspectives of Al Jazeera English through its online news article about the phenomenon of church bombers family in Surabaya.

2. To discover the how *vision*, *focalization*, and *empathy* can reveal the perspectives of The Guardian through its online news article about the phenomenon of church bombers family in Surabaya.

1.4 Definition of Key Terms

In order to avoid misunderstanding, below are the definitions of key terms used in this study:

a. **Perspectivization** is a theory used to scrutinize different points of view employed in a discourse (Renkema, 2004).

b. **Vision** is one of the approaches of Perspectivization dealing with the ideological perspective of the writer, specifically the system of norms and values pertaining to social relations (Renkema, 2004, p.127).

c. **Focalization** is the Perpectivization approach that questions from whose perspective a story is transformed into a discourse. (Renkema, 2004)

d. **Empathy** is the Perspectivization approach focusing on the degree of how a speaker or narrator identifies a person or an object (Renkema, 2004, p.129).

e. **Al Jazeera English** is an international news media, a subsidiary of Al Jazeera Media Network based in Doha, Qatar.

f. **The Guardian** is an international news media headquartered in Kings Place, London.

g. **Church Bombers Family in Surabaya** refers to a family of six who was in charge of the series of terrorist attacks that occurred on May 13, 2018 in three different churches in Surabaya, East Java, namely Saint Mary Catholic Church (*Gereja Katolik Santa Maria Tak Bercela*), Indonesia Christian Church (*Gereja Kristen Indonesia*), and Surabaya Central Pentecost Church (*Gereja Pantekosta Pusat Surabaya*).
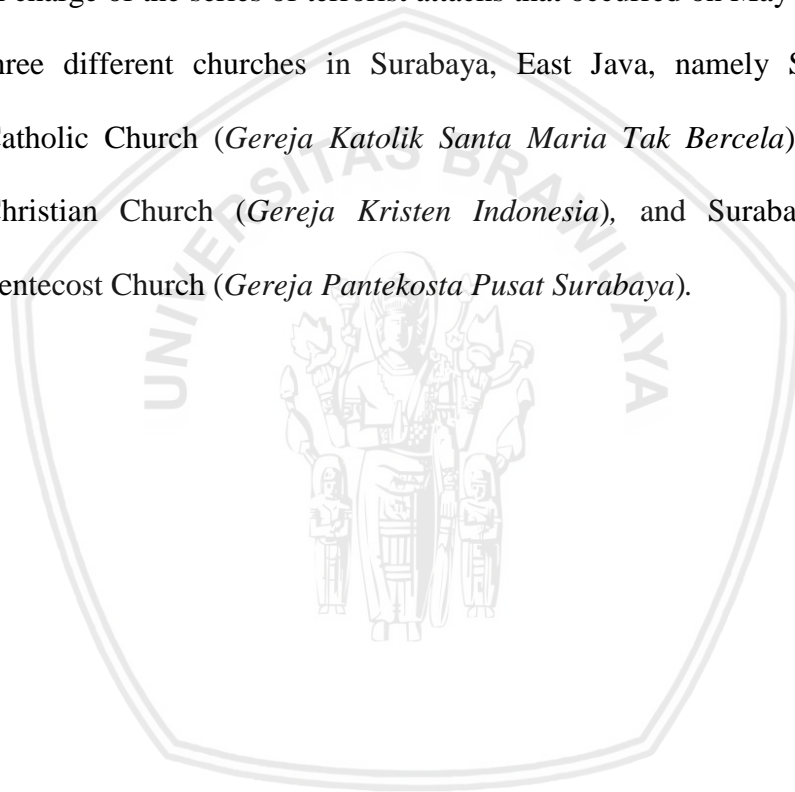
CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter comprises of review of several points which are relevant with this study: (1) Theoretical Framework, and (2) Previous Studies. Below are the descriptions of each point:

2.1 Theoretical Framework

This sub-chapter consists of the theoretical framework of this study, they are: (1) Critical Discourse Analysis, (2) Ideology in News Discourse, (3) Perspectivization, (3) Al Jazeera English, (4) The Guardian, and (5) Phenomenon of Church Bombers Family in Surabaya.

2.1.1 Critical Discourse Analysis

Discourse is an integral part of human communication. It has many different embodiments in everyday occasions, such as speech, lecture, sermon, poster, memo, chat message, etc. The term 'discourse' has broad meaning. According to Merriam-Webster Dictionary, discourse is defined as "formal and orderly and usually extended expression of thought on a subject". Yule (2010, p.142) also stated that "discourse is language beyond sentence". Based on these statements, it can be concluded that discourse is a text containing idea, information, or intention used in daily communication.

As discourse has complex functions in social practice, it is important to take account its differences from a critical perspective. In Linguistics, discourse can be specifically studied through a framework named Critical Discourse Analysis. According to Fairclough (1989), Critical Discourse Analysis is an approach that pays attention to the ideological intention employed in a discourse. Moreover, Critical Discourse Analysis seeks to reveal the discursive sources of power, dominance, inequality, and bias in a discourse (van Dijk, 2001). Therefore, Critical Discourse Analysis can be used to expose the hidden power and purpose enacted inside a text.

In order to understand how discourse works in society, Fairclough (1995) proposed the 'Three-Dimensional' Framework for Critical Discourse Analysis. The dimensions comprises of textual analysis, discourse practice, and sociocultural practice. Textual analysis can give excellent insights about what is and what is not in the text through grammar and lexis used in the text itself. Discourse practice is the further level of textual analysis in which it focuses on interpreting the practice of text production and consumption. Meanwhile, the sociocultural practice is concerned with intertextual relation between one text and another as it mainly discusses about how external factors can affect the text being studied. These three frameworks are best combined to disclose the covert meaning within a discourse. In accordance with this framework, this study focuses on scrutinizing hidden ideology in news discourse published by two different international media—Al Jazeera English and The Guardian using the 'Three-Dimensional' Framework as the approach.

2.1.2 Ideology in News Discourse

One of the most common discourse forms is news. Collins English online dictionary defines news as "an information about a recently changed situation or a recent event". News can be easily found in newspaper, television, radio, and internet. It is produced and delivered to the public by mass media. It is regarded as discourse since it has complex functions, such as reflecting social norms, displaying social agendas, and developing identities and actions that have been accomplished through language (Cotter, 2010).

News or news discourse is a specific type of media discourse. Van Dijk (1988) mentioned that news discourse is a discourse which is expressed, used, or made public in news media or public information carriers, such as television, radio, newspaper, and internet. News discourse analysis aims to discover the process involved in the production, the understanding, and the uses of news in the context of mass-mediated communication (van Dijk, 1988).

News is also a report of events happening in society. Not all events, however, can be reported in the forms of news. A story has to be newsworthy in order to be transformed into news. The aspects of newsworthiness employed in news are called news values. News values, based on Cotter's (2010) statement, are the fundamental aspects to determine what counts as relevant in news context. News values govern the news-making process in a way that they are served as the guidelines of news production. Cotter (2010) explained that during the news-making the journalist reinforces their beliefs about what counts as news into their writings. As for it, news values are simply the depiction of media's ideology in

producing news. Being insightful about the news values means understanding how a story or event is interpreted from the journalist's point of view, therefore their ideology is possible to be revealed. Van Dijk (2000) affirmed that ideology is the fundamental belief of a group and its member and is served as the basis of social practices. Group members with an ideology will have specific interpretation about the world and later it will be reinforced in one of the social practices, including news discourse.

Speaking about the production of news discourse, it is undeniable that most media have same mission to influence their readers about the news they present (Cotter, 2010). As ideology controls and is embedded within a news discourse, in turn, the discourse helps construct the reader's ideology (Cheng, 2012). Ever since the reader's ideology is established, their perception about certain things, somehow, will be also affected. For news is mainly made in the form of narrative, surely it can easily shape the reader's perception (Hart, 2014). The journalist pours and elaborates their ideology through the language employed in the news they create in order to convince and control the reader's way of thinking. Nonetheless, the embodiment of ideology is mostly designed in disguised mode because according to Fairclough (1989), ideology works effectively when it is least visible.

As ideology is used as the background of discourse-making, it is obvious that it cannot be examined directly. Thus, it needs to bring out an in-depth tool to reveal the implicit aim contained in a discourse. One of the ways to discover

hidden ideology is by looking into the perspectives the media delivers within the news they produce.

2.1.3 Perspectivization

Perspective is defined as a specific position of individual or group in viewing things around them, including people, events or another object (Asri, 2015). As an illustration, Renkema (2004) likens perspectives to a camera in photography whereas an angle can capture a particular moment in various styles and nuances, so different angle can create different story. Hence, it can be deduced that perspective is a matter of 'self-positioning' in which someone or a group may has either positive or negative view on certain things around them.

There is always perspective in a discourse. As for it, discourse is never neutral (Xie, 2018). Discourse indeed comprises of the addressee's particular viewpoint about the certain topics. In terms of news discourse, as it is produced by mass media, it is not impossible that they unconsciously take side during news-making process. As for it, Perspectivization is served as a tool to expose the side-taking manner practiced by mass media, either it is in pro or con stance in delivering a particular information. In general, Perspectivization is defined as a theory used to describe different viewpoints employed in a discourse (Renkema, 2004). Perspective is realized through the linguistics elements employed in a discourse, such as words, phrases, and clauses. Renkema (2004) proposed three approaches of Perspectivization, namely *vision, focalization,* and *empathy.*

2.1.3.1 Vision

Vision is the ideological perspectives of the writer (Renkema, 2004). This is the reason why a particular news can be presented in different ways. It depends on who writes it. Through an approach named *vision*, the ideology of the writer will be realized in his language used in discourse. Renkema (2004) had attempted to examine the ideology of two journalists in reporting the case about a Christian school teacher who was about to be fired because she was pregnant out of wedlock. Both of them were not aware that they were under experiment. It was meant to make it easier to investigate their pure personal views about the controversial case. At one point of conversation the interviewer questioned the teacher "Do they want to get rid of you?" and there she answered "Yes, well, I will find it difficult to comment on this, yeah, well, I don't think it is wise, with the dismissal and the atmosphere at school where everyone is turned against me."

Based on the answered given by the interviewee, both journalists transformed it into a news in different manners:

1) The teacher has decided to wait and see what happens: "I find it difficult to comment on this. With the dismissal and the atmosphere at school where everyone is turned against me."
2) The central figure in this controversy has no idea why she is being dismissed.

As seen on the first news, we can see that the journalist is on the teacher's side that he gave positive manner to the teacher as being to wait-and-see attitude. Meanwhile, the second news is presented in neutral position. However, the second news is still mannered in more negative way that the journalist recklessly

concluded the teacher has no idea why she is about to be fired. This analytical description shows that even a neutral news can still be reported in a subjective manner.

2.1.3.2 Focalization

Another approach of Perspectivization analysis is *focalization*. Renkema (2004) argued that a story can be presented through a point of view of either the external narrator or the character inside the story. *Focalization* approach incorporates narrative theory that it is used to analyze from whose perspectives a story is transformed into a discourse.

Focalization consists of two aspects: subject and object. The subject of focalization is called *focalizer* in which it can be *external focalizer* or *character-bound focalizer*. *External focalizer* is a narrator witnessing the story from the external viewpoint where he is not involved in the story. Meanwhile, *character-bound focalizer* means the narrator is the character in the story itself. This relationship can be signaled using verbs of observation, such as *to see, to hear, to feel, to know*, etc. Meanwhile, the object of the *focalizer* is something that is being observed by the *focalizer*. To make it easier to grasp how subject and object are realized, examples are given as follows:

1) There was a man inside the bar. The door opened. A woman and a child came in.
2) A woman opened the door for the child. He walked in and saw a man sitting at the bar.
3) The child felt that something bad would happen when he knew the man's hand suddenly covered up his two little eyes.

Based on the use of verb of observation, the first story is presented by a narrator who might sitting inside the bar observing the man, the child, and the woman. However, he is not involved within the story he tells. We can say the subject here is the narrator who has a role as *external focalizer*. Meanwhile, the object of the *focalizer* is the man, the woman, and the child. The second story is seen from the child's point of view. Here the child acts as *character-bound focalizer*. His object is indeed the man and the woman. The last, the third story is viewed from the child's point of view. Yet there is a difference between this and the second story. The third story has no object in which the child is the only aspect of the focalization.

Nonetheless, a discourse can be projected in mixed focalization in which the viewpoint can change in the middle of the story. It is made to build certain tension inside a discourse, so that the readers will be interested to read the story until it is finished.

2.1.3.3 Empathy

The last approach within Perspectivization is *empathy*. *Empathy* deals with the degree of how a speaker or narrator identifies a person or an object (Renkema, 2004, p.129). The term 'empathy' was firstly introduced by Kuno (1987, cited in Renkema, 2004). He acknowledged that empathy is syntactically expressed in a discourse. Here are the examples:

1) John hit Mary.
2) John hit his wife.
3) Mary's husband hit her.

In the first statement, an equal *empathy* is given, in which both Mary and John are written using their real name without any possessive pronouns. However, in the second statement, the empathy is addressed more to John because the writer uses the term 'his wife' to label Mary as John's wife. In the third statement, the empathy is given towards Mary in which John is labeled as 'Mary's husband'. The use of possessive pronouns shows that the *empathy* is given closer to the referent.

Furthermore, *empathy* can also be analyzed through the use of passive voice in a sentence. Compare the following examples:

1) Mary had quite an experience last night. She insulted an important guest.
2) Mary had quite an experience last night. An important guest was insulted by her.

According to the two examples above, the *empathy* in the first example is with Mary because the word 'she' that refers to Mary is placed in the subject position. Meanwhile, in the second example, *empathy* is given to the 'important guest' since it is placed in the subject position and the sentence is written in passive form, meaning that the writer pays more attention the 'important guest' rather than Mary. With these examples, it can be inferred that *empathy* refers to the object that writer's biggest concern goes to.

2.1.4 Al Jazeera English

Al Jazeera English is the subsidiary of Al Jazeera Media Network based in Doha, Qatar. It is the first English-language news channel that is originated in Middle East. Initially, Al Jazeera media was developed in 1996 as an Arab-

language news channel by the Qatari Emir, Sheikh Hamad bin Khalifa Al Thani. Based on Zayani's (2005) statement, after seizing the throne from his father through a coup d'état, Sheikh Hamad liberalized the nation in several ways. He dispersed Qatari Ministry of Information that was responsible for media censorship then founded a news agent—Al Jazeera with a brand-new concept. It did not take a long time for Al Jazeera to become internationally recognized in the entire Middle East world. The Emir has transformed the network into the most powerful and the most watched news portal in the region.

There are plenty of factors that made Al Jazeera's great attraction possible. According to Powers (2012), the unmatched popularity of Al Jazeera among the Middle Eastern is determined by its distinctive and fresh characteristics that have never been offered by any news network in the region. First, Al Jazeera has been explicitly sounding its mission to practice uncensored journalism and offer news that is disengaged from what so-called government propaganda. Al Jazeera also commits to expose the audience to all sides of a particular issue. It even frequently covers news on taboo topics, such as women's rights, homosexuality, corruption, etc. Second, the Emir has been consistent in granting a large amount of money for the channel, so that it can constantly operate without the financial support of unnecessary advertisements. Third, during its initial establishment, Al Jazeera employed internationally qualified journalists from BBC Arabic who had been trained in 'Western Journalism' style. Their involvement has made the channel's content more advanced in terms of quality and depth compared to the other local news agents in the region. Fourth, the channel's program has been freely available

to anyone in the region even when they only had small and ordinary satellite dish since it has an access to international communication infrastructure by taking over the C-Transponder which was the most powerful transponder in the whole Middle East countries. All in all, its existence has become an unprecedented milestone for the Middle Eastern for they had not gone through the freedom of press back then.

Al Jazeera started to take a role in the Western media industry shortly after the 9/11 tragedy in New York City and American-led invasion of Afghanistan happened. Amin (2012) stated that at that time Western people demanded for a high quality and timely reports on these cases from the perspectives of Middle Eastern that the Western media chose to under-report. Therefore, Al Jazeera decided to air in the Western countries by translating its Arabic news into English. Unexpectedly, Al Jazeera was labeled as pro-terrorist and anti-America for it provided in-depth news inviting Osama bin Laden as the speaker, whereas its basic commitment is actually to cover all sides of an issue. In 2006, the controversy emerged has led Al Jazeera to finally set up a new subsidiary company that was separated from the Arab-based network. This new company is called Al Jazeera English. It is targeted for global English speakers who desire more accurate footage from Middle East and Afghanistan. Its establishment is also meant to create dialogue between the East and the West, between Muslims and Christians, so that there will be more understanding and peace can be realized in the end (Powers, 2012).

Disputing all the accusations directed at the company, the Al Jazeera Media Network brought in a number of highly respected international journalists

to lead the newly born news channel, Al Jazeera English. One of which was Nigel Parsons, the former head of Associated Press Television News and the journalist of BBC World Service, who was appointed as the managing director of AJE. It can be said that the most of the elite previously belonged to BBC company. According to Bishara (2008, cited in Powers, 2012), the involvement of these Westerns inside the Al Jazeera English is in line with its initial mission: to build greater understanding between different peoples and different cultures through cross-cultural news media story telling. However, according to a study conducted by Firgenschou (2012), Al Jazeera English serves more portions of stories from the East and another developing world.

Today Al Jazeera Media Network has grown into one of the biggest news broadcasters with more than 70 bureaus around the world. It is not limited in the form of a television channel, but it also has several news websites belong to each subsidiary. The Al Jazeera English website can be accessed at www.aljazeera.com. Compared to its sister channel, Al Jazeera English is seen as mellow and quieter in tone with more tempered approach to its reporting (Ricchiardi, 2011). It is said that AJE use more toned-down terminology rather than the Arab channel which is much harsher and frequently arising controversy.

2.1.5 The Guardian

The Guardian is an international news media headquartered in London, United Kingdom. According to Golding (2016), it was founded in1821 in the form of printed daily newspaper called The Manchester Guardian by a cotton merchant,

John Edward Taylor with the support of The Little Circle, a Manchester-based group of non-conformist businessman. The Manchester Guardian was developed as the aftermath of the Peterloo massacre that took place in St. Peter's Field, Manchester in 1819. Peterloo massacre was a great assassination of the Manchester merchants that demanded parliamentary reform and the formation of trade unions. Taylor decided to establish a reformist newspaper to challenge the government about the working class' voice that needed to be heard.

Due to its early ownership that belonged to a group of traders, The Guardian was viewed as a pro-middle class bringing in liberalism vision inside its news. It is said that up until now, The Guardian is aligned with the Labor Party and becomes the left-wing news power in Britain (Tsang, 2018). Nowadays, The Guardian is run by The Guardian Media Group owned by the Scott Trust Limited with Katharine Viner as the editor. GNM Press Office (2015) confirmed that the Scott Trust Limited is basically aimed to secure the financial and editorial independence of The Guardian and to ensure that the media stays faithful to its core liberal tradition.

The media has been honored tons of prizes since its early establishment, making it one of the most credible news sources in Britain. Reported from The Guardian News Media (2018), in March 2018, The Guardian has been honored 9 awards in 2017 The National Press Awards, including the category of Reporter of The Year. This year, 2019, The Guardian received 33 of 39 nominations in The National Press Awards for 2018 (Society of Editors, 2019).

Starting from 1999, The Guardian has developed its format into online news portal that can be easily accessed at www.theguardian.com, making it globally available for anyone outside Britain. Based on its User Profile (2010), theguardian.com has gained high number of repeat visits and time spent on the website, so that it becomes one of the most popular news websites in the world.

2.1.6 Phenomenon of Church Bombers Family in Surabaya

One of the most remarkable terrorism cases in Indonesia is Surabaya Church Bombings 2018. Surabaya Church Bombings 2018 refers to a series of bomb attacks occurred on Sunday, May 13, 2018, at three churches in Surabaya, East Java, namely Saint Mary Catholic Church (*Gereja Katolik Santa Maria Tak Bercela*), Indonesia Christian Church (*Gereja Kristen Indonesia*)*,* and Surabaya Central Pentecost Church (*Gereja Pantekosta Pusat Surabaya*) (Kumparan, 2018). The attacks were executed by a nuclear family consisting of six: Dita Oepriarto (46), Puji Kuswati (42), Yusuf Fadhil (18), Firman Halim (16), Fadhila Sari (12), and Famela Rizqita (9) (Liputan 6, 2018).

Reported by IDN Times (2018), that morning, after dropping his wife, Puji, and his two daughters, Fadhila and Famela, off to Indonesia Christian Church, Dita rode a car bomb to Surabaya Central Pentecost Church. His two sons, Yusuf dan Firman, separately rode a motorbike to Saint Mary Catholic Church. All of them simultaneously detonated explosives at the three churches. It was reported that 18 were dead, 43 badly injured. Most of the victims are church congregations who were about to conduct Sunday services.

This incident, according to Detik News (2018), was clarified as a suicide bombing since all the perpetrators were found dead in all the crime scenes. Based on the information given by the police, it was figured out that Dita used a bomb car, Puji and her daughters wore a waist bomb, while Yusuf and Firman brought a lap bomb with them. Also, it is said that the father, Dita, was an obedient member of *Jemaah Ansharut Daulah (JAD)*—a group who was believed to be closely related to Islamic State of Iraq and the Levant (ISIL).

This suicide bombing, however, was considered as a new terrorism phenomenon in Indonesia. It was the first time in the nation that the whole family members, including young children could get involved in such a case that risked dozens of innocent lives (Kompas, 2018).

2.2 Previous Studies

This study uses other studies which has similar issue in perspectives identification in a discourse as the source to support the development of this study. There two previous studies that have been chosen by the writer: (1) **"Media Framing pada The Guardian dan Al Jazeera: Sebuah Kajuan Korpus Linguistik dan Ideologi"** (Pandanwangi, 2017), and (2) **"Perspectivization in The Intercept and The Blaze's Online Articles about Travel Ban Involving Moslem in US"** (Usamah, 2017).

The first study entitled **"Media Framing pada The Guardian dan Al Jazeera: Sebuah Kajuan Korpus Linguistik dan Ideologi"** was conducted by Prayudisti Shinta Pandanwangi (2017). This study was generally aimed to discover the side-taking sense of The Guardian and Al Jazeera in framing the

blasphemy case involving Jakarta's former governor, Basuki Tjahaja Purnama or Ahok. The Guardian and Al Jazeera were chosen as they have international reader base. In order to reach the main goal, the writer proposed two research questions: (1) What wordings are chosen by both media in framing the blasphemy case?; and (2) What ideology is embraced by both media?. This study used Linguistics Critical Discourse Analysis as the framework and Linguistics Corpus as the method. In terms of analyzing the data, the writer used descriptive-qualitative method. It was found out that The Guardian employed negative wordings in framing the case, while Al Jazeera used more neutral wordings. These results led into the answer of the second research question, namely the ideology of both media. The Guardian is known practicing Western Liberalism and Capitalism because they appeared to give negative assessment towards Indonesian Muslim community who had sued Ahok to the court. The Guardian also gave more empathy to Ahok rather than the Moslem Community. On the other hand, Al Jazeera is later identified as having Middle-East-centric or Arab-centric point of view, so they tend to give a more positive attitude to Muslim or Islam. Although Al Jazeera has chosen neutral wordings in framing the case, the subjective manner still existed. Al Jazeera appeared not to blame the Muslim community in Indonesia who had dragged Ahok to the court.

The second study is entitled **"Perspectivization in The Intercept and The Blaze's Online Articles about Travel Ban Involving Moslem in US"** conducted by Usamah (2017). The study was intended to analyze the perspectives of both media in reporting the controversial policy on travel ban involving

Moslem in the US which was issued by the U.S. President, Donald Trump. The writer chose The Intercept and The Blaze because both of them are the two of leading online news portals in reporting any cases happen in the U.S. The writer proposed two research questions in order to fulfill the main goal: (1) What words, phrases, or clauses indicate perspectives mark in TheIntercept.com and TheBlaze.com online articles about travel ban involving Moslem in the United States?; and (2) How is the perspectivization realized inside TheIntercept.com and TheBlaze.com online news articles about travel ban involving Moslem in the United States?. The objects of this study were two articles related to the travel ban published by TheIntercept.com and TheBlazes.com. The writer used the frameworks of Ideology and Discourse and Perspectivization in Discourse Analysis. In order to analyze the data, the writer used descriptive qualitative method. The result was TheIntercept.com and TheBlazes.com had different perspectives in reporting the issue. TheIntercept.com was con about the travel ban because they discussed a lot about the disadvantages resulting from the policy. Meanwhile TheBlazes.com was pro about the policy that they criticized the people who were against it, considering that it was seen quite profitable for the US citizen.

Aside from the similarity in terms of their goal, which are side-taking and perspectives identification, both studies also have equal object: the controversial case involving Muslim community. Accordingly, in order to perform gap-filling and renewal, the writer decides to focus on uncontroversial case that is definitely opposed by many: the phenomenon of church bombers family in Surabaya. Also,

this current study applies the combination of theoretical frameworks used by the former studies, namely Critical Discourse Analysis and Perspectivization. Therefore, it can be inferred that this current research is concerning on Al Jazeera English and The Guardian's perspectives by using Critical Discourse Analysis as the approach and Perspectivization as the tool. The two prior studies above are used to help determine the exact position of the present study, so that it will be easier to develop the current study.
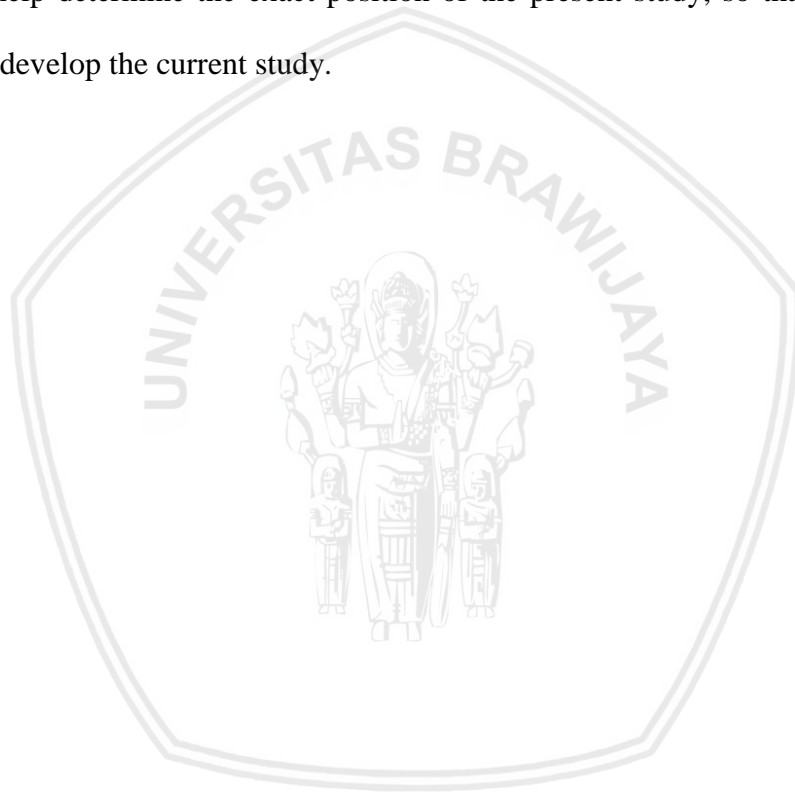
CHAPTER III

RESEARCH METHOD

In this chapter, the writer explains the research method of this study. It is divided into four points, they are: (1) Research Design, (2) Data Source, (3) Data Collection, and (4) Data Analysis.

3.1 Research Design

In order to analyze and describe the data, this study uses qualitative approach that is concentrated in textual content analysis. Creswell (2014) defined qualitative approach as follows:

> Qualitative research is an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particulars to general themes, and the writer making interpretations of the meaning of the data. The final written report has a flexible structure.

Rasinger (2013) added that stated that qualitative is mainly derived from the results of the previous research. From these two statements, it can be inferred that qualitative is not a rigid approach. It is flexible depending on the research's concern itself.

In regard to the objectives of this study that focuses on scrutinizing and describing media's perspectives and ideology, Critical Discourse Analysis method is also applied to analyze the data. Eventually, the findings and analysis will be in

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a form of detailed and in-depth description rather than in a numerical data.

3.2 Data Source

The data of this study are the sentences occur in the news articles published by Al Jazeera English and The Guardian. Hence, the data sources are the news articles of these two media. Since this study focuses on the news articles that speak about bombers family phenomenon, the writer chose two online news articles that specifically report on it, they are *"What is behind the Surabaya attacks in Indonesia"* (posted on May 16, 2018 at Aljazeera.com) by Al Jazeera English and *"The Bombers Next Door: How an Indonesian Family Turned into Suicide Attackers"* (posted on May 19, 2018 at theguardian.com) by The Guardian. These articles are in-depth news about the Muslim family behind the church blast in Surabaya.

3.3 Data Collection

Here the writer is positioned as the key instrument in conducting the research. The data were collected through the following steps:

1. Thoroughly reading the two articles presented by Al Jazeera English and The Guardian.

2. Determining general themes brought out by the two articles in order to easily grasp the differences between them. This process is resulted in 5 categorization, they are: (1) Identification on Dita and Family as Suicide Bombers, (2) Dita and Puji's Daily Life and How They Treat Their Children, (3) Indonesian Prison Riot, (4) *Jemaah Ansharut Daulah* (JAD) and Islamic State of Iraq and the Levant (ISIL), and (5)

Identification on Ex-Prisoner of Terrorism.

3. Selecting the categorized sentences that contain words, phrases, or clauses indicating *vision*, *focalization*, and *empathy* in both of the articles.

3.4 Data Analysis

There are several procedures to analyze the data, they are:

1. Interpreting the collected data in the form of sentences from the first article using theory of Perspectivization.

2. Highlighting the sentences with several different colors to show which part of the sentence that belongs to *vision*, *focalization*, and *empathy*. The *vision* is highlighted using pink (   ), the *focalization* is blue (   ), the *empathy* is green (   ), and the combination of two or three of the approach is highlighted using yellow (   ).

3. Organizing the sentences that have possible perspectives into a table based on their category. The table is depicted as follows:

Topic of Discussion	Datum	Perspectivization		
		Vision	Focalization	Empathy
Identification on Dita and Family as Suicide Bombers				
Dita and Puji's Daily Life and How They Treat Their Children				
Indonesian Prison Riot				
JAD and ISIL				
Identification on Ex-Prisoner of Terrorism				

4. Analyzing and describing the ideological perspectives or *vision*

through the wordings and implication found in the collected data.

5. Analyzing and describing the viewpoint sense or *focalization* inside the collected data by considering from whose point of view the story is told.

6. Analyzing and describing the most discussed object or *empathy* inside the collected data through the use of possessive pronouns and the syntagmatic position of a subject or an object in a sentence.

7. Moving into the second article to interpret the collected data by using the same approach: Perspectivization.

8. Repeating the steps as described in the (2), (3), (4), (5), and (6).

9. Drawing a conclusion.
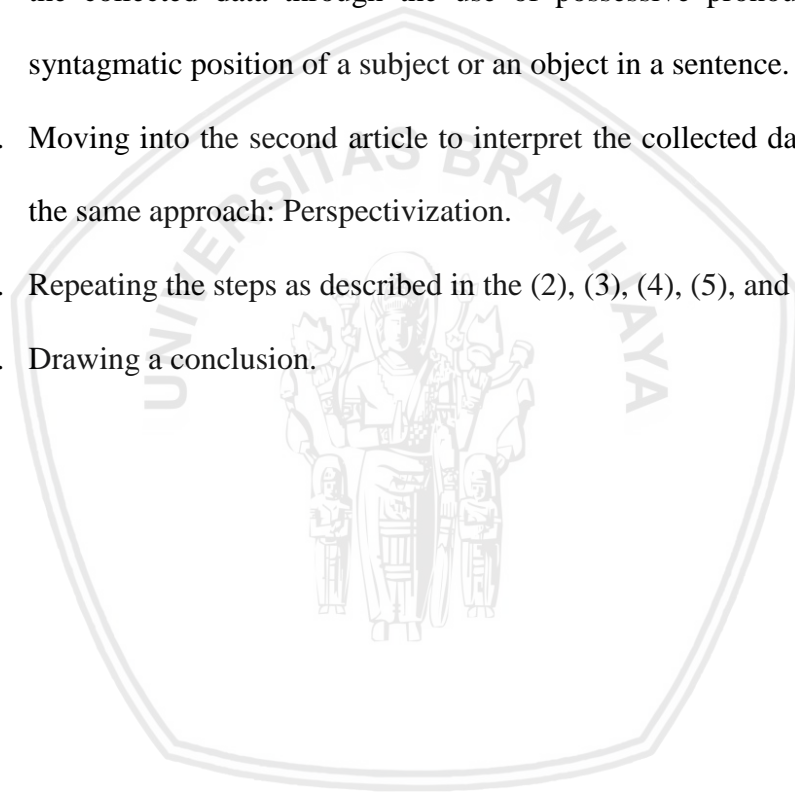
CHAPTER IV

FINDINGS AND DISCUSSION

This chapter consists of: (1) Findings and Analysis and (2) Discussions. The research questions proposed are answered in the Findings and Analysis section. Second, in Discussion section, the whole results shown in the Findings and Analysis are discussed thoroughly.

4.1 Findings and Analysis

The writer has found 27 data obtained from Al Jazeera English and The Guardian online news articles: 12 are from Al Jazeera English and 15 from The Guardian. However, in this section there are only 16 data displayed containing 8 data from Al Jazeera English and 8 from The Guardian. These data are considered the best representatives of the entire data. Each datum are classified based on 5 general topics as demonstrated earlier in 3.3, they are: (1) Identification on Dita and Family as Suicide Bombers, (2) Dita and Puji's Daily Life and How They Treat Their Children, (3) Indonesian Prison Riot, (4) *Jemaah Ansharut Daulah* (JAD) and Islamic State of Iraq and the Levant (ISIL), and (5) Identification on Ex-Prisoner of Terrorism. There is 1 datum that represents Topic 1, 2 data stand for Topic 2, 2 data belong to Topic 3, 2 data embody Topic 4, and 1 datum speaks for Topic 5.

The whole data are in the form of sentences indicating possible perspectives in both of the articles. There are several words, phrases, or clauses that become the focus of analysis within one datum. The words, phrases, and clauses have been highlighted with different colors to encode different approach of Perspectivization. The pink highlight (   ) shows *vision*, blue (   ) indicates *focalization*, green (   ) points out *empathy*, and yellow (   ) is a multiple code that simultaneously belongs to either two or three of the approaches.

4.1.1 Perspectivization in Al Jazeera English Online News Article

Below is the findings and analysis of Perspectivization in Al Jazeera English online news article entitled *"What is behind the Surabaya Attacks in Indonesia?"* that talks about the phenomenon of church bombers family in Surabaya.

Table 4.1 General Result of Perspectivization inside Al Jazeera English Online News Article

Topic of Discussion	Datum	Perspectivization		
		Vision	Focalization	Empathy
Identification on Dita and Family as Suicide Bombers	2	Negative	Character-bound focalizer	Dita and family
Dita and Puji's Daily Life and How They Treat Their Children	3	Positive	External focalizer	Dita
	12	Positive	External focalizer	Dita and Puji
Indonesian Prison Riot	5	Positive	External focalizer	Prisoners
	8	Negative	External focalizer	Indonesia's prison system
JAD and ISIL	6	Negative	External focalizer	ISIL's leadership
	7	Negative	External focalizer	JAD
Identification on Ex-Prisoner of Terrorism	10	Positive	Character-bound focalizer	Ali Fauzy

4.1.1.1 Topic 1: Identification on Dita and Family as Suicide Bombers

Datum 2

"Minutes apart, all the family members blew themselves up."

a. Vision

Datum 2 is about a partial chronology of Surabaya bombing happened on Sunday, May 13, 2018. This sentence tells that the family — Dita, Puji, and their children are the perpetrators of this attack. However, by using the phrasal verb *blew themselves up*, the journalist appears to make up the situation as if the bombers intended to only detonate themselves, whereas in fact there were dozens of casualties affected in this attack. This sentence is made to give a dramatic impression and to lead the reader to pay attention more to the family rather than the victims. It is because the journalist wants to affirm and underline that Dita and his family are suicide bombers. As for it, it can be said that the journalist frames this family in negative way.

b. Focalization

Datum 2 is told from the perspectives of the journalist. He acts as an external focalizer when informing about Dita and family that became the perpetrators of 2018 Surabaya Church Bombings. It is evident in the sentence that uses a third-person pronoun *themselves*.

c. Empathy

The empathy is given to Dita and his family members because they are the only object discussed in Datum 2. It is clearly shown in the use of noun phrase *all the family members*.

4.1.1.2 Topic 2: Dita and Puji's Daily Life and How They Treat Their Children

Datum 3

"Dita's old friend told local newspaper that he had strong religious ideas since young age and refused to sing Indonesian anthem."

(This sentence is an indirect quotation created from the explanation of Dita's old friend, one of the informants).

a. Vision

The sentence mainly speaks about Dita's behavior in his young age that signaled radicalism as it is stated that he refused to sing Indonesian national song. By using indirect quotation made from the explanation of a third party, the journalist wants to accentuate more about Dita's profile. However, paraphrase technique is highly acceptable in the production of indirect quotation. In this case, the journalist chooses the word *strong* over another to describe Dita's faith that actually belongs to extremism. The word *strong* is a proof that the journalist employs euphemism, meaning that he attempts to create positive atmosphere by using a more polite word

to substitute the use of the unpleasant and offensive one. It can be said that the journalist tries to give respect towards Dita regardless the fatal decision he made: being a suicide bomber. Hence, Dita is depicted in positive manner.

b. Focalization

Datum 3 is an indirect quotation made from the statement of the interviewee. It is shown by the use of the verb *told* that indicates this Dita's old friend has told the journalist about Dita's deviant behavior that referred to radicalism. Thus, the perspectives come from Dita's old friend as a character-bound focalizer.

c. Empathy

Dita is the main object of observation in Datum 3. It is shown by the use of the noun phrase *Dita's old friend* rather than the real name of that interviewee. Furthermore, the journalist uses possessive pronoun *he* to refer to Dita. Hence, the empathy mainly goes to Dita.

Datum 12

"That was also the case with Dita and Puji, who managed to guide their young children to lead a double life among their friends and neighbours."

a. Vision

This sentence tells the reader how Dita and Puji treated their children. It is said that they have influenced and trained their children to live a *double life* in which they can socialize like others, yet still practice their religious view without being noticed by their surroundings.

Therefore, their existence is hard to trace. However, there is an indication that Datum 12 contains euphemism. Here, the journalist chooses a less direct term like *guide* to refer to an act that is more than just guiding. According to Oxford Dictionaries, *guide* is defined as 'show or indicate the way to (someone)'. The *guide* shown in this datum has slightly different meaning because normally we, as human being, do not simply guide people to live in disguise. Instead, we frequently indoctrinate to give stronger influence. The journalist chooses *guide* over *indoctrinate* because he may not present a negative atmosphere inside this article. This sentence, moreover, is aimed to implicitly warn the reader about the vague existence of the bombers. Nevertheless, Datum 12 is technically presented in positive fashion.

b. Focalization

The journalist performs as an external focalizer. He only observes the story of Dita and Puji through the external perspectives, meaning that he has never been involved in the story that he tells. It is because there is no verb of observation used and no informant introduced within the sentence, so that the perspectives purely come from the journalist's point of view.

c. Empathy

The empathy is directed towards Dita and Puji because there is a possessive pronoun *their* that refers to them. It means that Dita and Puji are the ones that the spotlight goes to.

4.1.1.3 Topic 3: Indonesian Prison Riot

Datum 5

"A group of 156 prisoners, all detained on "terrorism" charges, managed to take guards from the highly-trained anti-terror police hostage and kill five of them."

    a. Vision

Datum 5 is a kind of reminder for the reader about the Indonesian prison riot happened at Indonesian Mobile Brigade Corps Headquarter (*Markas Komando Korps Brimob*), Depok, on May 8, 2018, couple days before the nation was startled about the Surabaya blast. According to BBC (2018), hundreds of terrorism inmates barbarically rampaged and damaged the prison's facility using weapon seized from the police officers. They also took the police hostage, murdered five of them, and broadcasted the brutality live on social media. The live broadcast was served as their propaganda to call out all their supporters out there to follow what they have done. This bloody riot is believed to be causally related to the suicide bombing carried out by Dita and family in Surabaya. As seen from the sentence, the journalist puts the word *terrorism* in quotation mark. In terms of pragmatics, the quotation mark here is categorized as scare quotes since it is used in special way. According to Merriam-Webster Dictionary, scare quotes refer to 'quotation marks used to express especially skepticism or derision concerning the use of the enclosed word or phrase'. So, it can be said that the writer shows his skepticism upon the term *terrorism,* that he does not really agree with the use of it. One of the

potential reasons is that he may think that the prisoners there do not deserve to be labeled as 'terrorist' for one reason or another. Also, as he has tried to avoid using sensitive lexical choice, it is possible to say that the journalist considers the word *terrorism* offensive and does not suit his own dictionary, so he decides to use it with additional element like quotation marks in order to maintain the positive atmosphere he has built since the beginning of this article. Thus, Al Jazeera English journalist clearly shows his positive manner towards the group of prisoners in Indonesian Mobile Brigade Corps Headquarter.

b. Focalization

Datum 5 indicates external focalizer. The journalist acts an external narrator in which he tries to retell what has been done by the group of prisoners in Indonesian Mobile Brigade Corps Headquarter. Furthermore, the journalist does not say anything that states he is the part of this incident.

c. Empathy

The one and only object discussed in Datum 5 is *a group of 156 prisoners.* Thus, the prisoners become the target of the journalist's empathy.

Datum 8

"Indonesia's prison system is notorious for being over capacity and lacking security."

    a.   Vision

Datum 8 is about the possible cause of the prison riot happened at Indonesian Mobile Brigade Corps Headquarter. The journalist tries to gives his own assumption why such riot could happen in such tightly secured prison. He states that there is something wrong with the prison as it is being over capacity and lacking security. He criticizes the prison system in Indonesia in negative fashion by using the word *notorious*. This sentence implies that the journalist puts the blame on the prison system for being over capacity and lacking security, so he thinks that it was not surprising if the prisoners rioted and took control the headquarter as a form of their protests against the police officers.

    b.   Focalization

In Datum 8, the journalist acts as an external focalizer. He is an external observer for he states that the Indonesian prison has bad reputation in society. It means that he has been observing and is familiar with the poor condition of the prison. It is evident in the word *notorious*.

    c.   Empathy

The empathy of the journalist is with *Indonesia's prison system* because Datum 8 generally discusses about the condition of prison system in Indonesia.

4.1.1.4 Topic 4: *Jemaah Ansharut Daulah* (JAD) and Islamic State of Iraq and the Levant (ISIL)

Datum 6

"ISIL's leadership consequently urged its supporters in Indonesia to commit attacks wherever possible in support of the siege."

    a. Vision

        Datum 6 speaks about ISIL that was identified as the mastermind of the riot involving terrorism prisoners and police officers occurred at Indonesian Mobile Brigade Corps Headquarter, Depok. ISIL is reported that they kept commanding the prisoners to carry out further attacks and Surabaya bombing is one of the realizations of this call. However, in reporting this cause-effect relationship, the journalist uses the term *urged* to demonstrate that there is a sense of strong power relation between ISIL and its Indonesian supporters. ISIL is depicted being on the higher hierarchical position than its supporters, so that it has ultimate authority to instruct its defenders anything in order to reinforce its mission, including *commit attacks*. The journalist wants to show that ISIL's leadership is somehow inhumane by the putting the word *urged* and *commit attacks* together in one sentence. The journalist obviously puts negative stigma towards ISIL.

    b. Focalization

        The datum comes from the perspectives of external focalizer which is the journalist himself. It means he has nothing to do with the story about

ISIL's negative leadership that he writes. The journalist is only a narrator that narrates the story from the outside point of view. It is proven by the lack of verbs of observation and informants introduced in the datum.

c. Empathy

Empathy in Datum 6 is directed upon *ISIL's leadership* since it is the main discussion of this sentence. It is shown in the use of possessive pronoun *its* that refers to *ISIL's leadership*.

Datum 7

"A group calling itself Jemaah Ansharut Daulah (JAD), headed by Aman Abdurrahman, pledged allegiance to ISIL in 2014."

a. Vision

Datum 7 talks about the background of *Jemaah Ansharut Daulah (JAD)* in general. JAD is an Indonesian religion-based militant group where Dita and family learned a lot about their religious belief that led them to finally attack the churches. Many teachings of this cult are allegedly misguided and contain extremism. In 2014, they started to align with Islamic State of Iraq and the Levant (ISIL), today's strongest extremist militant group in the world. ISIL has been notorious for explicitly and proudly admitting their involvement in a number of terrorism attacks around the world. However, in narrating the relation between JAD and ISIL, the journalist chooses to be subtly sarcastic in which he employs irony figure of speech within this datum. The phrase *pledged allegiance* is chosen to satirize JAD's loyalty towards ISIL.

Pledging allegiance usually signifies commitment and devotion in the firmest sense of word. According to Cambridge Dictionary, the term *pledge of allegiance* refers to 'a promise to be loyal to the US that is said especially by American children at school at the start of each day'. In this case, the journalist implies that a militant group like ISIL does not deserve loyalty in any form. He assumes that the fellowship between them is ridiculous. Thus, it can be deduced that the journalist feels dissatisfied with JAD for binding such serious and absolute promise towards ISIL. That is why he satirizes. All in all, the journalist characterizes JAD in negative fashion.

b. Focalization

Datum 7 is focalized by an external focalizer which is the journalist himself. There is no indication that he is involved within this case as he is only a narrator that tells the story from the outside viewpoint. It is evident in the use of third-person point of view. Also, there is lack of verbs of observation that could lead into an interpretation of character-bound focalizer.

c. Empathy

The empathy in Datum 7 is presented to *Jemaah Ansharut Daulah (JAD)* because it is the main discussion in this sentence.

4.1.1.5 Topic 5: Identification on Ex-Prisoner of Terrorism

Datum 10

"'The hard approach of arresting people is not enough; we will need to fight their ideology,' Ali Fauzy, Peace Circle Foundation Head."

(The sentence is a direct quotation made from the information given by Ali Fauzy, one of the interviewees).

a. Vision

In order to pick up more information about the involvement of JAD and ISIL in the Surabaya bombing, the journalist interviewed someone who was once involved in resembling terrorism case, Ali Fauzy. Ali Fauzy was a part of *Jemaah Islamiyah*, similar group to JAD, which was the mastermind of the Bali Bombing I and II that happened in 2002 and 2005. However, the journalist identifies Ali Fauzy in positive manner. It is evident in his choice of employing noun phrase *Peace Circle Foundation Head*. He implies that Fauzy has repented and been on the right track since he is now leading a social foundation named Peace Circle. It is stated in the article that Peace Circle is a foundation engaged in a deradicalization program for former terrorism inmates. In other words, this foundation is very worthwhile to fight the terrorism ideology in Indonesia. By displaying this sentence in a bigger and bold font (see the detail in Appendix), the journalist wants the reader to see that there is still a good side of an ex-convict of terrorism like Fauzy. The journalist tries to educate the reader that even a sinner can change into someone way better.

b. Focalization

Since Datum 10 is a direct quotation, the sentence is indeed told from the perspectives of the interviewee, Ali Fauzy. Therefore, Ali Fauzy is a character-bound focalizer. Ali Fauzy told the journalist that people need to consider fresher and more effective ways to obviate terrorism from Indonesia. One of which is to conduct a deradicalization program for former terrorist inmates.

c. Empathy

The journalist's empathy is with *Ali Fauzy*. It is because *Ali Fauzy* becomes the main discussion inside Datum 10.
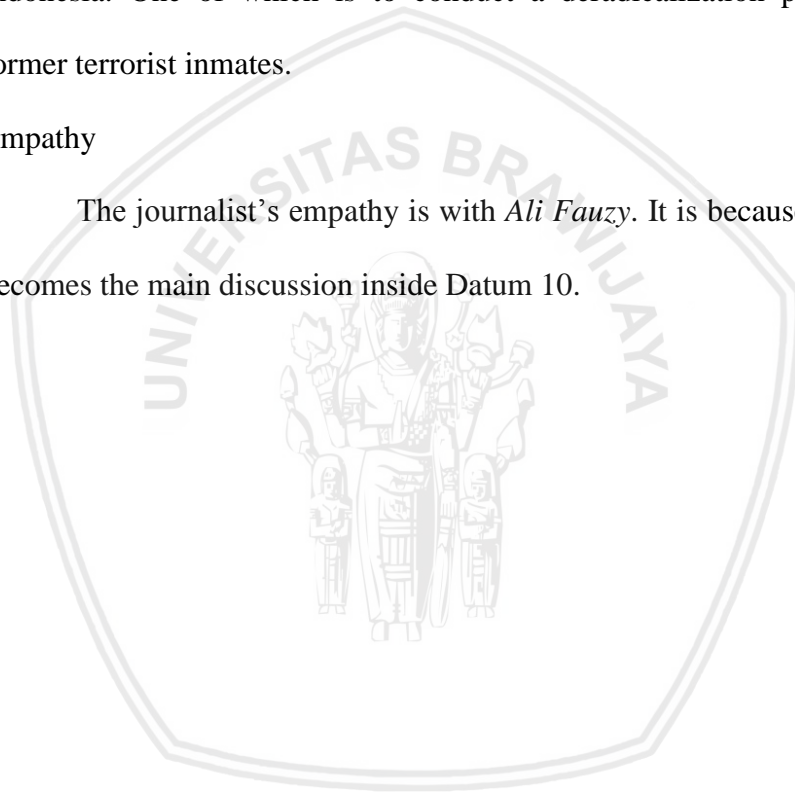
4.1.2 Perspectivization in The Guardian Online News Article

Below is the findings and analysis of Perspectivization in The Guardian online news article entitled *"The Bombers Next Door: How an Indonesian Family Turned into Suicide Attackers"* that talks about the phenomenon of church bombers family in Surabaya.

Table 4.2 General Result of Perspectivization inside The Guardian Online News Article

Topic of Discussion	Datum	Perspectivization		
		Vision	Focalization	Empathy
Identification on Dita and Family as Suicide Bombers	19	Negative	External focalizer	Bomber families
Dita and Puji's Daily Life and How They Treat Their Children	18	Negative	Character-bound focalizer	Dita
	13	Negative	External focalizer	Puji
Indonesian Prison Riot	25	Negative	External focalizer	Prisoners
	26	Negative	Character-bound focalizer	Extremists
JAD and ISIL	20	Negative	Character-bound focalizer	Bomber families
	21	Negative	Character-bound focalizer	Kholid Abu Bakar
Identification on Ex-Prisoner of Terrorism	22	Negative	Character-bound focalizer	Ali Fauzy

4.1.2.1 Topic 1: Identification on Dita and Family as Suicide Bombers

Datum 19

"*The church bombings were the first in a wave of* ==extremist violence== *that has wracked Indonesia this week, and marks a new* ==jihadist== *phenomenon –* ==whole families==, *including young children, working together to carry out* ==suicide bombings==.*"

a. Vision

Datum 19 implies that it is the first time in Indonesia that a whole family can get involved in a suicide bombing case. Reported by BBC (2018), there are two other families carrying out similar bomb attack following Dita and family's strategy. On Sunday night, the same day as the church bombing, another bomb blasted at Rusunawa Wonocolo flats, Sidoarjo, killing three members of a family lived there. On the next day a family of five detonated explosives at Surabaya Police Headquarter. Four of them died except the youngest children of the family. These attacks are believed to be interconnected as they all are known to be friends with Dita. Suicide bombers family marks out the resurgence of a new terrorism tactic. As seen from the sentence, the journalist shows his negative sentiment towards them. According to Merriam-Webster Dictionary, *jihad* means 'a holy war waged on behalf of Islam as a religious duty'. Therefore, *jihadist* refers to a person involved in jihad. However, the journalist seems to combine *jihadist* with the phrase *extremist violence* and *suicide bombings* in one sentence, making it raises negative perceptions for the reader. As the bombers families are considered jihadists, it can be said they are consequently portrayed in negative fashion.

b. Focalization

Datum 19 is focalized by the journalist as an external focalizer. The journalist has a role as a narrator that observes the event from the outside world because there is no informant introduced in the datum. He

reports the church bombing in Surabaya as a new terrorism tactic from his own perspectives as a media journalist.

c. Empathy

The phrase *whole families* indicates that the empathy is given to Dita and his whole family members. It is because they are the main discussion in this sentence.

4.1.2.2 Topic 2: Dita and Puji's Daily Life and How They Treat Their Children

Datum 18

"*He does recall one telling detail though: when Dita held events no Christians or Hindus were ever invited.*"

(This sentence is an indirect quotation of a saying by an interviewee named Nurul Ihsan, a tailor in Dita's old neighborhood in Tembok Dukuh, Surabaya).

a. Vision

Datum 18 tells about Dita's life when he was still alive from the perspective of Nurul Ihsan, the interviewee. Although the datum comes from the interviewee's perspective, there is still the journalist's subjective manner detected. It is because a journalist has a tendency to paraphrase during the making of indirect quotation. Here, Datum 18 indicates the journalist's negative view about Dita. It is evident in the clause *no Christians or Hindus were ever invited*. The journalist wants to show that

Dita was practicing religious discrimination during his life for he did not want to socialize with other than Muslims.

b. Focalization

Datum 18 is told from the perspective of one of the characters inside the story, Nurul Ihsan. Therefore, Nurul Ihsan acts a character-bound focalizer. The journalist asks Nurul Ihsan to discuss about what is the most memorable thing about Dita when he was alive. It is proven by the use of verb of observation *recall* that accesses Nurul Ihsan's mind.

c. Empathy

The empathy is with *Dita*. It is because *Dita* is the main object that discussed by the focalizer.

Datum 13

"It is seemingly mundane moments that Wery has played over in his head since the news emerged that Puji and her husband, Dita Oepriarto, were terrorists who were willing to use their children as suicide bombers."

a. Vision

Datum 13 introduces a new character named Wery Tri Kusuma, the family's next-door neighbor. It talks about Wery's disbelief on the family who attacked the churches that morning. It is kind of shocking for Wery that Dita and his wife, Puji, also took their children in this terrorism violence since they behaved normal just like another neighbors. Wery remembers that there was nothing wrong about this family. This datum

reveals the journalist's negative vision about Puji and Dita. The infinitive phrase *to use their children as suicide bombers* that is chosen explicitly proves it. The journalist appears to condemn the parents for having the heart to include these innocents in this deadly case. It means that Dita and Puji have intentionally killed their own children.

b. Focalization

The subject of Datum 13 is an external focalizer which is the journalist himself. It is proven in the use of the term *seemingly* that signifies the journalist took notice on Wery's reaction when he asked about the involvement of Puji and her family in the church bombing. So, this datum is purely made based on the perspective of the journalist.

c. Empathy

There 3 characters discussed within Datum 13, they are Wery, Puji, and Dita. However, the sentence is actually made to lead the reader's opinion about Puji and her husband that has used their children as suicide bombers. Therefore, the journalist's empathy goes to *Puji* because she is the most discussed object in this datum. It is shown in the use of possessive pronoun *her* in phrase *her husband* rather than the direct use of the proper name in the first place. The pronoun *her* here refers to *Puji*. Puji is put in the point of attention because it is implicitly stated in the article that Wery and family is closer to her rather than her husband, Dita.

4.1.2.3 Topic 3: Indonesian Prison Riot

Datum 25

"*On 8 May more than 150 prisoners detained on terrorism charges rioted and seized control of three prison blocks in the maximum security Mako Brimob jail in West Java.*"

a. Vision

Similar to Al Jazeera English, The Guardian journalist also relates the Surabaya church blasts with Indonesian prison turmoil occurred at Indonesian Mobile Brigade Corps Headquarter (*Mako Brimob* jail) in May 8, 2018, few days before the church bombing happened. The Surabaya church bombings are believed to be the continuity of this riot. However, compared to Al Jazeera English, this datum shows a distinction in portraying the prisoners in the anarchy. Unlike Al Jazeera English, the journalist here writes the word *terrorism* without quotation marks. It implies that he does not mind with the use of such term that he states it directly without any additional element. He agrees to call the prisoners as *terrorism* convicts simply because he views it as a fact. It is publicly known that these prisoners are detained due to terrorism act because they have been placed in the same prison blocks provided for terrorism perpetrators. Therefore, the journalist has a negative judgment towards the prisoners involved in the riot.

b. Focalization

The perspective of Datum 25 comes from an external focalizer. The journalist acts as an external observer as he reports the story about Indonesian prison riot from the outside point of view. There is a lack of verbs of observation and informants introduced within this sentence.

c. Empathy

The empathy is given to the prisoners. The phrase *150 prisoners* is clearly the proof that they are the main discussion in this sentence.

Datum 26

"Pictures later showing cuffed inmates being fed by police have also enraged extremists, who are said to want revenge."

(This sentence is a statement from an informant, reproduced in the form of indirect quotation).

a. Vision

The journalist tries to provide the possible cause of the prison riot. It is said that the prisoners were triggered by a police's offensive behavior towards a number of detainees, so they rebelled as symbol of protest against the police officers. Nevertheless, the journalist frames the prisoners in negative fashion since he uses the terms *extremists* to refer to them. According to Oxford Dictionary, *extremist* is defined as 'a person who holds extreme political or religious views, especially one who advocates illegal, violent, or other extreme action'. Moreover, the journalist

combines the terms *enraged* and *revenge* with *extremists* to show that these prisoners are waspish and vengeful.

b. Focalization

Since Datum 26 is written in the form of indirect quotation, it is indeed based on the perspective of one of the characters in the story. Hence, the datum uses character-bound focalizer as the subject. It is later proven by the verb *said* that indicates there is someone telling the story from his perspectives. However, apparently the journalist does not give credit to the informant. It is also shown in the verb *said* that is written in the passive voice, meaning that the focus is more on the object rather than the subject. In short, the subject agent in Datum 26 remains unknown.

c. Empathy

The journalist's empathy is directed to *extremists* who refer to the prisoners involved in the riot. They are the main discussion inside Datum 26.

4.1.2.4 Topic 4: *Jemaah Ansharut Daulah* (JAD) and Islamic State of Iraq and the Levant (ISIL)

Datum 20

"*Police believe the three families were members of the pro-Isis Indonesian militant group Jamaah Anshurat Daulah (JAD) and met every Sunday for an Islamic study group where they watched extremist footage from Syria and Iraq that glorified violent jihad and martyrdom.*"

(This sentence is an official statement of the police, reproduced by the journalist in the form of indirect quotation).

a. Vision

The sentence talks about the families which belong to JAD and their habits as the members. The families mentioned are the bombers blasting themselves at the three churches in Surabaya, Rusunawa Wonocolo flats in Sidoarjo, and also the Surabaya Police Headquarter. Indeed, Dita and family are included. As explained earlier, JAD is an Indonesian militant group which is highly presumed practicing extremism due to their alignment with ISIL. In Datum 20, the journalist depicts JAD using a rhetorical device called oxymoron in order to express sarcasm and to add dramatic effect inside his utterance. It is evident in the phrase *glorified violent jihad and martyrdom*. According to Merriam-Webster Dictionary, glorify means 'to make glorious by bestowing honor, praise, or admiration'. Yet, the term *glorified* here is combined with negative terms *violent* and *martyrdom*. Glorifying violence and martyrdom is a sort of bizarre and thought-provoking because those things are opposite to each other in terms of their connotations. Thus, it can be concluded that the journalist has negative view about JAD.

b. Focalization

The subject in Datum 20 is a character-bound focalizer. It is shown by the word *believe* which is categorized as verb of observation because it deals with the internal aspect of the character. Here, the police act as the

character-bound focalizer to help the journalist convey further and deeper information about the bomber families as the members of JAD.

c. Empathy

The journalist mostly discusses about the bomber families that belong to JAD, so the empathy is with the bomber families. It is proven by the phrase *three families* that become the one and only subject stated in the sentence.

Datum 21

"*The group was also influenced by the* radical *ideology of* Kholid Abu Bakar*, a former member of the militant group Jemaah Islamiyah, now with JAD, who police* say *mentored Dita and who remains at large.*"

(This sentence is an official statement by the police, reproduced by the journalist in the form of indirect quotation).

a. Vision

Datum 21 talks about Kholid Abu Bakar. Kholid seems to occupy an important position in JAD because it is stated that he has mentored Dita in terms of religious belief. Therefore, it can be deduced that Kholid is Dita's and another bomber families' spiritual teacher. The journalist says that Kholid has different ideology compared to those of majority in Indonesia. However, he portrays that difference by stating that Kholid's ideology is *radical*. According to Merriam-Webster Dictionary, *radical* means 'favoring extreme changes in existing views, habits, conditions, or

institutions'. Hence, the journalist depicts Kholid Abu Bakar in negative fashion.

b. Focalization

Datum 21 is focalized by character-bound focalizer which is the police. As the sentence is an indirect quotation that is made from the police's information, the police is considered as the character that helps the journalist narrates the story. His existence is signaled by the use of the verb *say*, meaning that it is him who gives the journalist information about Kholid Abu Bakar.

c. Empathy

The empathy is with *Kholid Abu Bakar*. It is because he is the most discussed object in this datum that spotlight goes to.

4.1.2.5 Topic 5: Identification on Ex-Prisoner of Terrorism

Datum 22

"'When I saw someone like you, a white woman, I would think: should I aim for the head or the chest?', Ali Fauzy, former terrorist."

(This sentence is a direct quotation made from the information given by Ali Fauzy, one of the interviewees).

a. Vision

Similar to Al Jazeera English, The Guardian journalist also interviews the same informant who was involved in terrorism case, Ali Fauzy. However, different from Al Jazeera English who chooses to

explore Fauzy's positive side in the first place, The Guardian prefers to disregard it. The journalist only questions Fauzy about the general mindset of a terrorist. Furthermore, in contrast to Al Jazeera English that introduces Fauzy using the phrase *Peace Circle Foundation Head,* The Guardian is being more direct to mention Fauzy as a *former terrorist*. The idea is clear here. The Guardian journalist wants to emphasize, with no doubt, that Fauzy is an ex-bomber. The journalist also attempts to lead the reader's opinion on Fauzy in negative way. Datum 22 explicitly states that according to Fauzy, *a white woman* somehow must be killed. *A white woman* refers to Caucasian woman who has pale and white skin. Apparently, when Fauzy was still a terrorist, he generalized all Caucasian as infidel who did not believe what he personally believed in terms of religion, so he was always eager to kill every Caucasian he met. Of the many words performed by him, this sentence is chosen to be displayed in the article in a bold and bigger font size (see the detail in Appendix). It means that the journalist wants the reader to know that this man, Ali Fauzy, was practicing religious discrimination. This datum confirms the idea of Datum 18 that religious discrimination is always being a part of terrorist.

b. Focalization

Since Datum 22 is a direct quotation, it is definitely made from the character's perspective. As for it, this datum employs character-bound

focalizer which is Ali Fauzy. Ali Fauzy reveals his personal mindset when he was a terrorist.

c. Empathy

The empathy surely goes to *Ali Fauzy*. He is the main object discussed in Datum 22.

4.2 Discussion

All the 16 data has been analyzed using Perspectivization's three different approaches: *vision, focalization*, and *empathy*. Below is an in-depth discussion and further explanations of the analyzed data.

4.2.1 Perspectivization in Al Jazeera English and The Guardian

Based on the Topic 1, Identification on Dita and Family as Suicide Bombers, both Al Jazeera English and The Guardian depict Dita's family in negative fashion. It is shown in Datum 2 and Datum 19 that has negative *vision*. These data are also told through the perspectives of external focalizers. The *empathy* of both data are simultaneously directed to Dita and family and the other suicide bomber families in Surabaya. The point is that Al Jazeera English and The Guardian cohesively condemn Dita and family for being suicide bombers.

Al Jazeera English and The Guardian also provide the background of the family. They both write about the daily life of Dita and his wife, Puji, in society. However, there is a significant difference in reporting this issue. In terms of *vision*, in Datum 3 Al Jazeera English chooses to show its positive attitude towards the father, Dita, by saying that he has *strong* religious belief. The datum

is told by a character-bound focalizer and has Dita as the target of *empathy*. Meanwhile, in Datum 18, The Guardian negatively frames Dita by implicitly stating that he was obviously practicing religious discrimination during his life. The datum is also told by a character-bound focalizer and the *empathy* is directed towards Dita.

In line with the topic above, both media also report on how Dita and Puji treat their children. Again, they have contrast perspectives about this matter. Datum 12 coming from Al Jazeera English shows positive manner towards Dita and Puji because it is found out that Al Jazeera English employs euphemism inside the datum. This datum is focalized by an external focalizer and Dita and Puji is considered as the target of Al Jazeera English's *empathy*. On the other hand, in Datum 13, The Guardian portrays Dita and Puji in negative way as they are said to have the heart to use and involve their innocent children in this deadly case. The datum is told through the eyes of an external focalizer and points out Puji as the target of *empathy*. The Guardian's condemnation is also shown in Datum 17 which is later displayed in Appendix.

Moreover, the attentions of both Al Jazeera English and The Guardian also go to the event that is related with the Surabaya bombing, namely Indonesian Prison Riot that happened at Indonesian Mobile Brigade Corps Headquarter, few days before the church blast incident. Here, Al Jazeera English and The Guardian clearly show opposite idea in narrating the prisoners involved in the riot. As shown in Datum 5, Al Jazeera English's journalist identifies the prisoners in positive attitude by implicitly stating that he does not agree with the use of the

term *terrorism* in scare quotes mode. This datum has a subject in the form of external focalizer and its *empathy* is with the prisoners. Meanwhile, in Datum 25, The Guardian's journalist employs negative framing towards the prisoners as he implicitly declare that he agrees on labeling the prisoners as terrorism convicts. Identical to Datum 5, Datum 25 is narrated through the perspective of an external focalizer and has prisoner as its object of *empathy*.

In order to complete the reports on Indonesian Prison Riot, Al Jazeera English and The Guardian also attempt to provide several possible triggers of the riot. Still, these two media are having distinct perspectives. Through Datum 28, Al Jazeera English puts the blame on the Indonesia's prison system for being highly populated and lacking security that it leads the prisoners to protest against the police officers. This datum is focalized by an external focalizer and Indonesia's prison system is served as the point where the *empathy* goes to. On the contrary, The Guardian, through Datum 26, fully blames the prisoners that they are depicted as extremists who are easily triggered and vengeful. The datum is narrated through the existence of a character-bound focalizer and has extremists as the object of *empathy*.

As the bombers family is known to be connected to *Jemaah Ansharut Daulah* (JAD) and Islamic State of Iraq and the Levant (ISIL), surely both Al Jazeera English and The Guardian bring out this topic inside the articles they publish. This time the two media finally have the same perspectives in speaking about JAD and ISIL. Al Jazeera English's journalist signifies that he has negative stigma on JAD and ISIL through Datum 6 and Datum 7. These data are equally

focalized by external focalizers and has ISIL's leadership and JAD as the objects of *empathy*. In parallel with Al Jazeera English, The Guardian also throws negative sentiment towards JAD and ISIL through Datum 20 and Datum 21. These data have character-bound focalizers as the subjects and discuss the three bomber families and Kholid Abu Bakar as the *empathy* objects. The disagreement on JAD and ISIL is also depicted in Datum 24 that can be seen later in Appendix.

It has been explained earlier in this sub-chapter that Al Jazeera English and The Guardian interviews the same informants in producing their articles. The person meant here is Ali Fauzy, an ex-prisoner of terrorism who was one of the perpetrators of Bali Bombing I and II. Nevertheless, Al Jazeera English and The Guardian re-perform their contrasting attitude when framing this interviewee. As shown in Datum 10, Al Jazeera English shows his positive manner towards Ali Fauzy by introducing him as *Peace Circle Foundation Head*. This datum is written through the eyes of a character-bound focalizer. Same attitude is also shown in Datum 10. Meanwhile, The Guardian identifies Ali Fauzy in negative way that he is portrayed as an ex-terrorist and ex-performer of religious discrimination through Datum 22 and Datum 23. These data are made from the character-bound focalizer's perspective. All these data that speak about Ali Fauzy simultaneously employ Ali Fauzy himself as the main discussion or *empathy*.

The two articles from Al Jazeera English and The Guardian has been broken down by using the Perspectivization theory proposed by Renkema (2004). The result shows that both of the articles differ in terms of their *vision* and *focalization*. Meanwhile, the *empathy* approach just produces resembling results.

First, in terms of *vision*, although both Al Jazeera and The Guardian highly condemns the deadly action carried out by Dita and family, as well as JAD and ISIL, they have different ideological perspectives in reporting the daily life of the bomber family, Indonesian Prison Riot, and also the ex-terrorist named Ali Fauzy. In this case, it seems that Al Jazeera still respect the bomber perpetrators as Muslim community by bringing out less direct, inoffensive, and positive wordings, while The Guardian is being more direct and explicit in describing them. This current *vision* result corresponds with van Dijk's (2000) theory stating that news are basically expressed ideologically based on opinions, especially when the journalist speaks as a member of a news media company. Hence, distinctive *vision* between two news media companies is common and understandable.

Second, in terms of *focalization*, the data comes from Al Jazeera English are mostly focalized by external focalizers, while The Guardian mainly employs character-bound focalizers as the subjects. This implies that Al Jazeera English has a tendency to view this phenomenon from the outside point of view as an outsider. It is also possible to say that by positioning itself as an external observer that provides its own perspectives, Al Jazeera English actually plays it safe that it attempts to be careful by avoiding adding too much information from third party in reporting this case since it is quite sensitive and potentially causes hatred among religious people. On the other hand, The Guardian involves more informants in producing their news article, meaning that most of their writings are made based on the information given by the informants. This attitude is believed

to be The Guardian's strategy to justify and strengthen its perspectives in order to lead public's opinion that terrorism and radicalism do exist and somehow must be resisted.

Third, since *empathy* is defined as the main object of observation, it can be deduced that the *empathy* of the two articles definitely go to the several same objects, as it has been stated earlier that both Al Jazeera English and The Guardian discuss some similar issues that has been generally determined through the 5 general topics in the previous chapter. Nevertheless, the most frequently discussed objects inside Al Jazeera English and The Guardian are Dita and the whole family members. Since both of the articles basically report on the background of this family, it is reasonable if they put *empathy* towards them in most of the writings.

These current findings and analysis fill the gap found in the other previous study conducted by Usamah (2017). Different from the previous study, this study does not take into account the neutral *vision* because according to Xie (2018), there is no such neutrality in news discourse. Thus, this study only focuses on analyzing either positive or negative perspective. Other than that, this current study proves that Perspectivization is not restricted on the analysis of problematic and controversial issue that can definitely raise pros and cons in the public. Instead, Perspectivization can also be found in news articles that speak about crimes against humanity which people are against for, including terrorism which indeed counters norms, values, and law.

4.2.2 Ideology Represented by Al Jazeera English and The Guardian

Based on the comparison demonstrated in the previous sub-heading, it is found out that generally Al Jazeera English and The Guardian take the same side as being cons towards the phenomenon of church bombers family in Surabaya. Both of them even highlight the same topics that are related to the church bombing case and involve a number of the same interviewees. However, as seen through the analysis of *vision, focalization*, and *empathy*, the way they deliver their disagreement and their technique of producing news are obviously opposing to each other. This comes to existence because Al Jazeera English and The Guardian attempt to represent their own ideology through the news article on the phenomenon of church bombers family in Surabaya.

Considering the previous study conducted by Pandanwangi (2017), the results of this current study simply confirm the idea it proposed. The study stated Al Jazeera is having Middle-Eastern- or Arab-centric point of view for using less direct and neutral wording in reporting something related to Islam or Muslim community. It is because its ideology basically tends to give positive credits to Muslim, Islam, Middle East, and another case connected to them. In this current study, based on the data analysis, it can be specifically inferred that Al Jazeera English represents the ideology of Liberalism with Arab- or Middle-East-leaning polarization. Engeman (2003) affirmed that Progressive Liberalist refers to those liberal reformers with essentially conservative goals. They sought to think and act internationally with a credo that starts a lot closer to home (European Liberal Forum, 2018). This notion is presented by Al Jazeera English through its

characteristics that it is open to expose a terrorism issue which indeed prone to Islam and Muslim humiliation. Yet, in its news article, Al Jazeera English attempts not to disparage Muslim community by performing more toned-down and less direct terminologies. Moreover, the adherent of this ideology seeks to advocates egalitarian and social justice that they explicitly defend the minorities and the suppress (Being Classically Liberal, 2016). This also applies to Al Jazeera English's news article that obviously shows positive attitude to the prisoners involved in Indonesian Prison Riot and the ex-terrorist, Ali Fauzy.

On the other hand, according to Pandanwangi (2017), The Guardian is said to conform to Liberalism ideology due to its tendency to employ terms with negative connotations in framing certain cases related to Islam and Muslim. This current study found out that apparently The Guardian specifically represents Liberalism with Western-leaning polarization through its news article that speak about the phenomenon of church bombers family in Surabaya. Due to its political view that lies in the center-left spectrum which, The Guardian is simply considered as a typical Liberalist. According to Woshinsky (2008), center-leftist put their trust in the government to improve social justice by promoting equal opportunities and frequently opposing social hierarchy. In addition, Hobson (2012) defined the term 'Western-leaning' or 'Eurocentric' as a notion with a bias towards Western citizen. Therefore, in this case, when it comes to a religious persecution, such as Surabaya church bombings that are executed by Muslim and are targeted for church congregations, as a Eurocentric Liberalist, The Guardian does not hesitate to denounce the perpetrators by using more explicit and negative

terminologies. This phenomenon is regarded against egalitarianism and the Eurocentrism it embraces.

From this explanation, it can be deduced that Al Jazeera English and The Guardian actually represent the same core ideology which is Liberalism. What makes it slightly different is that the branch of the ideology that they are conforming to: Al Jazeera English is more progressive, while The Guardian stands on the regular stance. Also, as they are originated from totally different nation and culture, their polarization and worldview is significantly distinctive. Al Jazeera English is Arab- or Middle-East-centric, while The Guardian is Eurocentric. This different ideology precisely explains the reason why the perspectives of these media can oppose to each other even when they take the same side in reporting a particular issue.

4.2.3 Sociocultural Conditions of Al Jazeera English and The Guardian

The ideologies represented by Al Jazeera English and The Guardian are inevitable from the sociocultural condition of the companies and the people behind them. The sociocultural condition becomes the fundamental reason why such perspectives and ideology can come into being for it surely governs each and every news produced by these two media, including the news on the phenomenon of church bombers family in Surabaya.

Speaking of Al Jazeera English, it has been demonstrated that it has Progressive Liberalism with Arab- or Middle-East-centric polarization. In regard to the brief history of this media company explained earlier in 2.1.4, Al Jazeera is a breakthrough for the Middle Eastern for it pioneered the free press reformation.

The Middle East world, starting from Qatar, went liberal by means of the establishment of Al Jazeera that offers uncensored journalism and propaganda-free news. It means that the Middle Eastern have undergone significant change in terms of social, cultural, and political condition. It is also said that Al Jazeera grew larger and stronger, leading it to the most influential news channel in the entire region. It implies that the people simply have desired a freedom of speech and Al Jazeera is the symbol of their achieved goal. The Middle Eastern do not mind if the media make a report on the taboo news which had always been covered up in the old days. Also, the founding of the new subsidiary named Al Jazeera English was firstly meant to bridge the relation between the East and the West, between Muslims and Christians due to the negative accusations aplenty directed to the Muslim and Middle Eastern in the past. It means that the Middle Eastern are willing to accept cultural and religious diversity. They try to be in-between position when it comes to the matter of Muslim and Christian. Yet, due to their original residency that lies on the East, they have a slight bias towards the origin where they come from and the people which belong to the same culture and religion. Therefore, when reporting about the phenomenon of church bombers family in Surabaya, Al Jazeera English decides not to humiliate both parties—the perpetrators and the victims—but the positive credits are still given more to the bomber family simply because they are Muslims.

Meanwhile, speaking about The Guardian, based on the history explained in 2.1.5, the people of England, especially Manchester citizen, experienced a great oppression and social injustice performed by the local government. Accordingly,

they demanded for a social justice and equality through a new idea called Liberalism in which individual freedom lies on the emphasis. The people went liberal, sought to freedom of speech, and decided to permanently leave the old concept which was Capitalism. This condition is well-maintained until today that The Guardian is said to lean on the center-left political spectrum which is considered as one of the views that typical Liberalist holds firm. So, it is reasonable to say that The Guardian is now adhering to Liberalism that advocates social justice and egalitarian in any kind of form and extent. This notion is represented by The Guardian through its news article that undoubtedly voice about crime against humanity, such as the Surabaya church attacks. However, as it is proposed that the media is Western-leaning or having Eurocentric perspectives, when it comes to the report of this attack, The Guardian tends to condemn the bombers using explicit and negative terms simply because the bombers do not belong to its origin society. In this case, The Guardian seemingly frames Dita and family as the 'evil' for degrading the Christians community. It is globally known Christian is the religion of European majority. According to Equal Employment Opportunity Commission (2017, cited in Lakhani, 2017), ever since the 9/11 Attack in 2001 happened, the negative sentiments towards Muslim thrown by Western people have been increasing up to 250%. It is undeniable that many Western media are highly against terrorism carried out by Muslims.

These different sociocultural conditions influence the making of news presented by Al Jazeera English and The Guardian. Thus, the distinctive perspectives of two media about the same issue are plausible and understandable

since basically every media in this world underwent different history and conditions during their establishment.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter includes: (1) Conclusion that sums up the analysis of Perspectivization in Al Jazeera English and The Guardian, and (2) Suggestion that can be used for the next researchers to enrich the study regarding this topic.

5.1 Conclusion

The perspectives of news media, specifically Al Jazeera English and The Guardian can be revealed through the approach of Critical Discourse Analysis and by using Perspectivization as the tool. According to the findings and analysis, it is discovered that Al Jazeera English and The Guardian generally take the same side as being contrary towards the phenomenon of church bombers family in Surabaya. However, they both show significant differences in transforming this phenomenon into news articles. It is found out that the way they deliver their disagreement and their technique of newswriting are definitely opposing to each other. In accordance with the Perspectivization theory by Renkema (2004), the writer has discovered those distinct perspectives through *vision*, *focalization*, and *empathy*.

In regards to the first research problem, through the approach named *vision*, Al Jazeera English exceedingly denounces the suicide bombings carried out by Dita and family at the three churches in Surabaya on Sunday, May 13, 2018. Negative ideological perspectives about *Jemaah Ansharut Daulah* (JAD) and Islamic State of Iraq and the Levant (ISIL) who are believed to be the

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planners behind the attack are also identified. However, its attitudes change when it comes to the reports on several topics. Al Jazeera English shows positive manners when reporting about the daily life of Dita and Puji and how they treat their children during their lifetime. It is found out that Al Jazeera English appears to be less direct in framing the family for it uses euphemism technique to avoid the occur of the offensive words. Similar attitudes are also discovered when Al Jazeera English discusses the Indonesian Prison Riot. Apparently Al Jazeera English still gives respect to the prisoners involved in the riot. In this case, Al Jazeera English blames the impropriety of Indonesia's prison system as the trigger of the riot. Moreover, it throws positive sentiments when introducing Ali Fauzy, an ex-terrorism prisoner, in the article.

Second, in terms of *focalization*, the data comes from Al Jazeera English are mainly focalized by external focalizers, meaning that it positions itself as an external observer that tries to produce the news based on what has been physically perceived and observed. This technique implies that Al Jazeera English chooses to stay on the safe side that it attempts to be mindful by not involving too much third-party's information in reporting this case. Al Jazeera English seems to really understand that this topic is quite sensitive and potentially triggers resentment in religious societies.

Third, the *empathy* of Al Jazeera English mostly go to Dita and the whole family members. It is rational because its article basically presents in-depth investigation about this family.

Next, concerning the second research question, by looking through the *vision* approach, it is found out that The Guardian also explicitly condemns the suicide bomb act executed by Dita and the family. It also employs negative framing towards *Jemaah Ansharut Daulah* (JAD) and Islamic State of Iraq and the Levant (ISIL) for being the 'brain' of the Surabaya attacks. Different from Al Jazeera English, when it comes to the discussion about Dita and Puji's daily life and how they treat their children, The Guardian depicts Dita and Puji in negative fashion. Such treatments are also shown in the report on the Indonesian Prison Riot. The Guardian sees the prisoners in negative way. Unlike Al Jazeera English, for this matter The Guardian points out that it is basically the prisoners' barbaric behavior that caused the riot. Furthermore, The Guardian throws its negative sentiment towards Ali Fauzy who was involved in Bali Bombing I and II. It is revealed that The Guardian mostly uses explicit and more direct terms to portray these people.

As for the second approach, *focalization*, The Guardian uses character-bound focalizers as the subjects in most of its writing. It suggest that The Guardian chooses to conduct more interviews during the production of its news article that most of their narratives are made based on the information given by the informants. This technique is believed to be The Guardian's strategy to justify and strengthen its perspectives in order to lead the reader's opinion that terrorism and radicalism do exist around and somehow must be resisted.

As seen from the last approach named *empathy,* it is found out that The Guardian gives more *empathy* to Dita and his entire family members. This result is equal to Al Jazeera English that also employs them as the objects of empathy.

Even though both Al Jazeera English and The Guardian are actually being cons towards the phenomenon of church bombers family in Surabaya, their newswriting techniques indicate incisive distinctions. As comparison, the two articles published by Al Jazeera English and The Guardian differ in terms of their *vision* and *focalization*. Meanwhile, the *empathy* approach just produces resembling results.

These different perspectives are governed by the different ideology represented by Al Jazeera English and The Guardian themselves. It is found out that Al Jazeera English conforms to Arab- or Middle-East-Centric Progressive Liberalism, while The Guardian adheres to Eurocentric Liberalism.

5.2 Suggestion

This research is limited on the analysis on media's perspectives using Perspectivization theory proposed by Renkema (2004). Therefore, the writer recommends another way which is not covered in this study for further researchers who would like to conduct similar analysis on this particular topic. It is suggested that in the next research the researchers may apply Corpus-Based approach to reveal the semantic prosody and connotations of words occur in news discourse. This approach can be applied to present deeper analysis on *vision* or the ideological perspective of the writer. The suggestion is expected to enrich the

study of media's ideology and perspectives on terrorism issues through the eyes of

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