CHRISTIAN INDONESIAN'S REACTIONS TO ISLAMIC STATE OF IRAQ AND SYRIA (ISIS) ISSUES ON MASS MEDIA: A CASE STUDY ON THE MASSES OF INDONESIAN BAPTIST CHURCH IN YOGYAKARTA

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Abstract--- Since its emergence as a rebel group, the Islamic State of Iraq and Syria (ISIS) often performed deeds that are inhumane and smeares the good name of Islam. This is clarified by news items in mass media. Every action taken by this movement impacts multiple sides, especially to the Christians as they suffer the most casualties. Therefore, it is important to find out how the Christians feel and react towards the mass media regarding ISIS, which is considered to possess terrorism-related values and is capable of destroying the existing values of tolerance, especially in Indonesia. This issue will be opened with a descriptive research and an interactive qualitative analysis, using a discussion forum on nine chosen informants from the Saman Baptist Church in Sewon, Bantul, Yogyakarta. Each informant will be analyzed through their cognitive, affective, and conative reactions. The results of the research concludes that the informants' reactions are not only influenced by the mass media, but also from other factors such as profession, Christian religious tendencies, Javanese culture, and motivation.

Keywords--- ISIS, Islam, Christian, reactions, media news, Javanese culture.

I.   INTRODUCTION

Islamic State of Iraq and Syria (ISIS) has risen as a rebellious group with a religious cover. They have become a big issue in the world, partly because of their exposure by the mass media. The ISIS movement underwent fast development in territories it managed to conquer such as Iraq. Although it was formed in October 13th 2006 under the name Islamic State of Iraq, their claim as Khilafah Islamiyah was only proclaimed on April 9th 2013 by Al-Qaeda in Syria. Under the leadership of Abu Bakar Al-Baghdadi, ISIS declared an Islamic state that spans from Iraq to Suriah, while also declaring Al-Baghdadi as the leader of all Muslims in the world. The spread of this militant group has even reached Indonesia (www.tribunnews.com, 2014). In other hand, ISIS propaganda is waged through a variety of social media instruments. Through such propaganda ISIS was able to attract the sympathy of Muslims from various countries to conduct jihad so that ISIS was not just a local movement in Iraq and Syria but has become a transnational movement. The development of ISIS into a transnational movement can not be separated from its ability to use information and communication technology via internet effectively. ISIS also gets sympathy from many countries. The factors that caused ISIS to gain sympathy from the Southeast Asian community, especially Indonesia and Malaysia were expressed by Liow in his article on "Foreign Affairs", among others: First, the same theological and faith view of the ISIS group. The belief that there is a parallel relationship between ISIS mission with the prediction of Islamic caliphate in line with the collapse of authoritarian rule in the Arabian peninsula. Second, ISIS calls for sectarianism against Shia

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and the third, the feeling of sympathy and the sense of doom as a Muslim against the Suriah society (Rijal, 2017).

The main targets for ISIS militants in achieving their goal to create an Islamic country are Christians, Shiites, and Yazidi. The group with the most casualties is the Chrisians. Before the ISIS invasion of Iraq in 2003, Christians in Iraq numbered around one million. Now, church authorities claimed that there are only

450.000 Christians who still live with strict boundaries. In 2008, ISIS militants kidnapped and murdered the Chaldean Catholic Church's Cardinal (Tempo.co.id, June 21st 2014).

As the country with the biggest Muslim population in the world, Indonesia is also among the militant group's targets. Indonesia, alongside its considerable influence in South East Asia and over other Muslim countries, has previous experience with extremist groups, such as the DI/TII rebellion under Kartosuwiryo (Ghazali: 2015). ISIS activity has been exposed by mass media around the world in electronic, printed, or internet forms. The media is the center of information regarding this group's activities. A media source in Indonesia stated that ideologically, ISIS is an Al-Qaeda subgroup formed to fight a regime in Syria, but was infiltrated by mujahideens (freedom fighters) from around the world including Indonesia, and the group is currently experiencing internal strife disputing the ownership of its vast oil reserves (Republika Online, August 2014).

Based on that statement, it is known that certain elements in Indonesia is involved in the ISIS movement. This is backed by the fact that the National Anti-Terrorism Bureau had detected the infiltration of ISIS beliefs to Indonesia. Major General Agus Surya Bhakti, Deputy of the Prevention, Protection, and Deradicalization Bureau stated that the ISIS ideology has entered Indonesia even before it was declared in the Middle East (Tempo.co, August 2014). In addition, media souces stated that ISIS has entered the Yogyakarta region. Army Brigadier General MS.Fadhilah of the 072 Military District reminds people that ISIS is forbidden in Indonesia, and the spread of its beliefs have spread to region in Yogyakarta, such as the case in Sewon region, Bantul (Waktoe.com, April 2016). There are three districts in Bantul that is suspected to be a base for the militant group: Pandak, Kasihan, and Sewon (sindonews.com, January 2016). It is important to understand how Christians react to the news of ISIS in mass media with a case study on Christians in Sewon, Bantul, D.I Yogyakarta. At present the existence of ISIS needs to be watched out for. According to former Head of the National Counterterrorism Agency (BNPT) Ansyaad Mbai, the radicalism virus is more dangerous than the Corona or Covid-19 virus. Ansyaad refers to those who migrated to Syria as people who have been exposed to the ISIS radicalism virus. This is related to the manipulation of religious understanding, the doctrine of judgment, hijrah, jihad, and disbelief (liputan 6.com, 17 April 2020).

II.   METHODOLOGY

This research was conducted in Sewon, Bantul, D.I Yogyakarta, on the flock of the Saman Baptist Church of Indonesia in Sewon, Bantul, D.I Yogyakarta. The participants of this research are members off the mass that are over seventeen years of age, who are capable of critical thinking and are curious towards the news from multiple sources. Statistical data in 2013 mentions that there are three churches in the Sewon district of Bantul, D.I Yogyakarta (Statistical data in 2013 for BPS).

Research data was accumulated by Focused Group Discussion (FGD) method. This method is one of the methods to systematically gather data and information regarding a specific problem through group discussion (Irwanto, 2006). The instrument used for this research is interview, with the researcher conducting interviews and FGDs with the informants of this research. Analysis is done interactively with interaction between data gathering, data analysis, and drawing conclusion. Throughout the data gathering

process, the researcher works interactively in three diffrent components: data reduction, data analysis, and drawing the final conclusion/verification (Sutopo: 2002). The data reduction process is done by selecting, focusing, and simplifying field notes gathered during the data gathering process. The results of data reduction is then analyzed into a narration form which enables the researcher to draw a conclusion. The existing conclusions are then strengthened and verified until the end of the research. This process is done by repeated data reduction, data analysis, and verification process. If new data is included, the process is repeated with the three interactive components.

Table 1: Informant's Biodata

Informants	Short information about Informan
Um	Um 39 years old. He works at a Christian foundation hospital in Yogyakarta. He is a church activist. He was more interested in responding to ISIS preaching through the perspective of the Bible.
As	As is the wife of a priest. At present he is 44 years old. His interest in responding to the news of ISIS is based on the emergence of the phenomenon of radical Islam which makes him alarmed and needs to be addressed.
Pg	Pg is a 28-year-old student majoring in Pastoral Counseling. He is active in various activities and organizations both outside and inside the campus, and often holds interfaith discussions. .
Ch	Ch is 19 years old, a student majoring in Civil Engineering. He often read news about ISIS in online media and was interested in responding to the ISIS phenomenon based on his active discussion on social media
Jn	Jn is a priest of a 40-year-old Babptis church in Yogyakarta. His attitude towards ISIS is very much based on his knowledge of the Gospels Dh Male 30 native of Yogyakarta works as a freelance one of the car accessories shop.
Dh	Dh Male 30 native of Yogyakarta works as a freelance one of the car accessories shop. His interest in responding to ISIS reporting was based more on the anxiety of ISIS's activities in Christians.
Yh	Yh is a student from Medan who is 18 years old and is active in Christian spiritual activities on her campus. He is not too worried about the ISIS phenomenon, given the differences in religious life in Medan and in Yogyakarta.

Ny	Ny is 18 years old, a student at one of the Negri colleges in Yogyakarta. Ny is interested in the development of ISIS because I want to add insight and information about ISIS which has been a trending topic.
Kw	Kw is originally from Klaten, currently living and working as a trader in Yogyakarta. Kw always observes the development of ISIS through the mass media because he wants to know the real position of ISIS among Muslims.

Table 2. Research Findings

Aspect	Cognition		
Cognition Indicator / Informants	Knowledge Informants and Views on ISIS (1)	Perception of Muslim Life in Indonesia (2)	Opinions about media framing about Islam and ISIS (3)
Um	- A group of people who are searching for the truth. - Analogy with the story of Saul in the Bible - ISIS is the process of finding a meaning of truth, even though it is in a bad way	- Muslim is quite good and tolerant. - The role of parents is very important to create tolerance of the people. - Muslims living in cities have good tolerance but their faith is weak, conversely Muslims in rural areas have strong faith but lack tolerance	- The mass media is now profit oriented. - ISIS coverage is a fertile ground for the media to attract the attention of the public - Islam and the media have closeness. - Muslims must have an understanding and foundation of religion before following the growing trend in the media
As	- The flow is shifted from the teachings of the parent of Islam - ISIS is like a heresy in Christianity, - In faith it is still on the right track, but	- Muslim life in Indonesia is very unique that is mixed with local culture. - Muslims in Indonesia still see the crisis in the Middle East as a religious problem.	- Islam in Indonesia has the freedom to convey messages through the media because Islam is the majority religion - The negative side that must be accepted is the presence of different

	different views	-	Muslims. - Islam is used as a tool to strengthen the existence of ISIS
Pg	- A radical understanding and has turned away from the original teachings of religion. - ISIS represents radical action.	- Muslims in Indonesia and the Middle East have a different culture.	- The negative side of Islam is hijab but it seems only a fashion trend while the positive side appears from the teachings of love.
Ch	- ISIS is a movement that will make radical Islam understand. -ISIS justifies various methods	- Islamic life in Indonesia, interesting because it is mixed with Javanese culture.	- Islam in a media frame has a diverse image. - ISIS reporting in the mass media makes it uncomfortable
Jn	- A group that carries the religion of Islam but does not act according to the Shari'a - ISIS was formed by political issues - Islam is the same as Christianity, many divisions occur.	- Regional differences can be another thing to look at someone in their religion. - As a different culture, the Middle East with Indonesia, represents radical thinking and tolerance.	- A group that carries the religion of Islam but does not act according to the Shari'a - ISIS was formed by political issues - Islam is the same as Christianity, many divisions occur. - Regional differences can be another thing to look at someone in their religion. - As a different culture, the Middle East with Indonesia, represents radical thinking and tolerance. - ISIS coverage in the media is too vulgar by showing violence that can provoke emotion and ambition, intolerance towards other religions. - Media involvement in displaying violent content carried out by ISIS looks out of control.

Dh	- ISIS is not only a religious conflict but there are those who take advantage.	- Some want to join in diversity, but some are closing themselves because of fanaticism	- Media that highlights radical Islam indirectly represents that Islam is negative. - Continuous media reporting will lead to the growing development of ISIS.
Yh	- ISIS in the name of religion but deviates from religious teachings.	- Indonesian Islam has openness, mutual respect, respect for one another. - There are still elements in certain regions who are intolerant	- The media preaches Islam too much so that the media builds negative stereotypes for Islam
Ny	- ISIS has a harder understanding. - ISIS uses religion as the most powerful tool.	- Islam in Indonesia is unique - Islam in Indonesia is full of tolerance.	- The rise of the preaching of Islam because Islam is the majority religion - The massive news about ISIS is worrying and uncomfortable.
Kw	- Radical movements in Iraq and Syria which are higher than Al-Qaeda. - The emergence of radicals due to different interpretations of the scriptures. - ISIS uses Islam as a radical vehicle.	Islam in the Middle East and Indonesia is different. - Islam in Indonesia has been mixed with local culture (Hindu-Buddhist) - Islam in Indonesia is divided into two: tolerance and fanatics.	- In the media frame, Islam is now declining in modesty. - The massive news of ISIS, adding knowledge, not misinterpreting and being able to fortify themselves. .

Table 3: Affection effects due to ISIS

Aspect	Affection	
Indicator Attitude ╱ informant	Feelings About the Crisis in the Middle East and Christians Who Are Victims of ISIS (4)	Expectations and Inputs To Institutions / Government (5)

Um	-Concerned and accept the situation, because this is a test for the Christian faith there as in Revelation 13:10 - All must be tested before Jesus' second coming - Believe ISIS will be defeated by God.	Cultivating religious teachings correctly since early childhood. - Correct media reporting can open minds and insights to understand the problem. - Organizing a communication forum that discusses the phenomena of religious life in order to avoid misunderstanding.
As	Surrender and accept the situation because wherever Christians live, always faced with resistance.	-Appreciate the government's actions in preventing the entry of ISIS understandings. - As individuals there can not do much other than pray. - For those who have access to religious forums, can convey a minority voice
Pg	- Sad because of the crisis in the Middle East and the neglected sense of humanity that can occur because of "emptiness" in the heart. - There is no meaningful handle on life so the "emptiness" is filled with deviations from the interpretation of the teaching.	- The government must be more observant and smart in preventing negative influences on future generations. - The government can cooperate with other countries in giving punishment to ISIS members.
Ch	- Feeling sorry for ISIS's ethnic cleansing by Christians. - Feeling surprised, many religious leaders were born from there, but the source of violence is unrelenting and ignorance of humanity occurs.	The Indonesian government must act decisively to prohibit the development of new beliefs that are considered radical. - The government must conduct character education to the community to anticipate radicalism.
Jn	Concerned, ISIS is a great ordeal against Christians, - The current situation is only a beginning, that the situation will be hot like in the Middle East. - Sad, because things related to Christianity seem to get resistance from the community.	-Government policy is firm in dealing with the phenomenon of terrorism in the name of religion. - Religious leaders must have the same understanding when talking about jihad.
Dh	- Sad, because war only causes suffering and loss	-The government should oversee mass organizations in Indonesia.

		- Dissemination and anticipation of terrorism in Indonesia
Yh	- Very sad and concerned to see conditions that are far from humanity - Tightening border security.	- Overseeing technology access, because ISIS comes in through media and technology. - Concerned about the crisis in the Middle East.
Ny	- ISIS is cruel and inhumane, carrying out mass killings and ethnic cleansing of Christians. - Hoping that the government will firmly prevent the entry of ISIS into Indonesia.	- ISIS is cruel and inhumane, carrying out mass killings and ethnic cleansing of Christians. - Hoping that the government will firmly prevent the entry of ISIS into Indonesia.
Kw	- Prejudice, people in the Middle East like people who like war. - Sad, humanity in the Middle East is also becoming expensive. - Concerned about Christians who have always suffered and been attacked long ago	- Hoping that the Indonesian government can prevent ISIS from entering Indonesia - Hoping that the government will provide protection, understanding and clear information to citizens

Table 4: Impacts on ISIS Issues

Aspect	Conation
Indicator Attitude Informant	**Desire for ISIS Phenomeon** **(6)**
Um	-Pray for ISIS members as conscious people who long for God to find truth and identity.
As	ISIS is eradicated so that there is a sense of security as a minority resident in a country with the most Muslim population in the world.
Pg	- Want to strengthen themselves with correct information and stick to religious norms and norms in society.
Ch	- fortify yourself with enough information so as not to be influenced to side with ISIS

Jn	- Pray and want Christians not to be treated as a minority.
Dh	- Pray best for victims of ISIS violence and hope that this phenomenon will end soon. - Post news about ISIS to social media so that the closest people understand who and how ISIS really is.
Yh	- Feeling more careful to protect himself because of the many cases of brainwashing in the name of religion.
Ny	- Feeling worried if ISIS really entered Indonesia, but until now
Kw	Always pay attention to ISIS news in the mass media so that you don't misunderstand. .

A stance is a tendency to respond to something consistently by supporting or unsupporting a certain object (Kinichi, 2005). The informants of this research, the Christians, answered and participated in a discussion regarding their stance and response to ISIS-related news in mass media. This research was done by observing three components or effects of the informants' point of view.according to Walgito (2003), those three components are :

a. Cognitive (perceptual component), which is related to knowledge, views, faith, and how people perceive the news of ISIS.
b. Affective (emotional component), which is reated to their personal emotions regarding the news of ISIS .
c. Conative (behaviour component), which is related to how they react regarding the news of ISIS.

According to Rakhmat, cognitive effects occur when there are changes in the public's knowledge, understanding, and perception (Vitantri, 2011). Affective effects may show up when there are changes on their feelings. Conative effects refer to the observed reactions such as the informants' actions or behavior. Functionally, a stance is a reflection of the instrumental function, defense of ego, expressions of value, and functions of knowledge (Walgito, 2003). According to the data, the Christian informants' stances reflect the values of the Holy Bible and the knowledge they got from mass media. This can be seen in the table below:

Table 5: Informant Reactions based on the Functional dimension

Informant	Views of ISIS	base of reaction	Status
Um	A movement that seeks the truth	Expression of Christian values	Church activist
As	A heretical movement, which also occurs in Christianity	Expressions of Christian values	Wife of a priest
Pg	Radical Islamic Movement	News from the media	college student
Ch	Radical Islamic Movement	News from the media	college student

Jn	A deviation of Islamic teachings, like what happens in Christianity	Expression of Christian Values	Priest
Dh	ISIS is politically driven	News from the media	freelancer
Yh	ISIS as a political tool	News from the media	college student
Ny	Radical Islamic movement and a political tool	News from the media	college student
Kw	Radical Islamic movement	News from the media	college student

Source: Primary data analyzed in 2016

As seen on the table above, most informants have a similar opinion that ISIS is a radical movement. As cited in Isis and Illuminati by Samantho (2015), ISIS has an extremist, violent, and unflexible views that its followers fight for. Based on table 3, most informants who are close to the church (priests, church activists) responds to ISIS from a biblical point of view. However, those without said closeness (college students) will react to ISIS from public knowledge that they got from mass media.

Morissan (2012) reveals a theory regarding the change in stances which stated that someone will experience mental discomfort if faced with new information which opposes their faith. This is related to the informants' hopes and wishes regarding ISIS. Informants who are close to church hopes and prays for the ISIS members to realize their faults and find the truth. However, students hope they could gather enough information to react correctly to ISIS. In other words, they do not trust the news that they have heard. A stance does not form randomly, but is instead influenced by multiple factors. The informants were still affected by their religiousness and mass media, as seen on the table below:

Table 6: Factors that influence Informants' Stances

Informant	Influencing Factors	Response to mass media's framing of Islam and ISIS	Status
Um	Religiousness	Media looking for profit	Church activist
As	Religiousness	Media is not objective(-)	Wife of priest
Pg	Mass media	Media is objective (+)	College student
Ch	Mass media	Media is objective (+)	College student
Jn	Christian religiousness	Media can divide the people (-)	Priest
Dh	Mass media	Media makes Islam look bad (-)	Freelance worker
Yh	Mass media	Media is overreacting (+)	College student
Ny	Mass media	Media is proportional (+)	College student
Kw	Mass media	Media makes Islam look had (-)	College student

Source: Primary data analyzed in 2015

As seen on table 6, informants who have closer ties to the church (priest, spouse, and church activists) reacts to ISIS on media based on Christianity, except for the pastoral counseling student (Pg) who bases her stance on the mass media factor. This can be related to their response towards the mass media's focus, that priests, spouse of priests, and church activists are more negative towards the media's portrayal of Islam and ISIS. These responses likens the situation to Christian history written in the Holy Bible. Their holy book became what they refer to in the ISIS phenomenon. Meanwhile, the other six informants, who are largely college students, are more positive towards the media's portrayal of Islam and ISIS.

The informants' negative and positive perceptions towards mass media may be influenced by multiple factors. Saverin and Tankard (2005) stated that the factors that affect perception and assumption include the informants' culture and motivation. The effects of those two factors can be seen at the table below:

Table 7: *Informants' views towards Muslims and motivations on perceiving the news*

Informant	views towards Muslims in Indonesia	Motivation	Status
Um	Fully tolerant	Safety	Church activist
As	Mixes with local cultures	Safety	Spouse of priest
Pg	Different with Islam in the Middle East	Careful, critical	College student
Ch	Mixes with local culture, as seen in Jogja and Solo	Careful	College student
Jn	Different with Islam in the Middle East	Safety	Priest
Dh	Muslims are diverse in behaviour	Critical, careful	freelancer
Yh	Open and respectful	Wary	College student
Ny	Unique, tolerant	Worried	College student
Kw	Unique because it mixes with local culture	Critical	College student

Source: analyzed primary data, 2016

According to table 7, all informants agreed that the condition of Muslims in Indonesia is still very tolerant because of their affiliation with local cultures. For example, in Javanese culture, everything is based on the principle of "fitting" and "not fitting". In addition, there are two basic rules on Javanese ethics: working together and respect towards each other. Working together maintains the harmony between people, and respecting each other maintains the calm and non-confrontational attitude the Javanese is known for. According to Suseno, being respectful means that in talking and how one carry themselves, humans ust always be respectful to others based on their status and position (Siswayanti, 2013). Therefore, the effort to be tolerant in religious life is basically both a religious value and a Javanese cultural value that has been held since the emergence of Javanese culture itself.

Motivations on perceiving the media is divided between safety, critical, and nervousness. The Priest, spouse of priest, and church activist informants are motivated by safety in perceiving the media. The relationship between mental health and religion in is reliant on how someone relies on the rule of God. Surrendering oneself to God's will makes them more optimistic, which makes them feel happier, loved, and safe. These stances re parts of a human's need as a religious creature. Therefore, on that condition, humans are serene and normal. In other words, surrendering oneself makes them healthier both physically and mentally (Rakhmat, 2000). The priest, spouse, and church activist informants can be seen as an example of someone who identifies situations from a religious point of view by examining its metaphysical aspects. First, the belief of humans who believe in religion. Second, religion psychologically affects its believers. Third, religion is a cultural and social strength and has

values tied to it (Rohidin, 2015). Therefore, the religiousness of these three informants play a large role in their reaction of ISIS' portrayal in mass media. In addition, the fear and nervousness of one of the informants are clarified in Samantho in his book ISIS and the Illumiati (2015) that conflict in the Middle East will never be over and gets works with each passing day. Regarding the presence of Islam in the Middle East, people in third world countries cannot adopt or support individualistic views regarding human rights or privacy. Those who do are ostracized because they have been "westernized". The fear of being "westernized" is an indication of ISIS ideology forming, as with other ideologies in the Middle East (Rohidin, 2015).

The informants' devoutness has a major effect in their perspective. In addition to their knowledge regarding ISIS and their stances, their hopes of what the government would do also carries the same notion. On this aspect, the priest, spouse and church activist informants' hopes can be seen on the table below.

Table 8: Informants' hopes regarding the government's actions towards handling ISIS

Informant	Hopes for the Government	status
Um	Early teaching of religion	Church activist
As	Open religious forums	Spouse of priest
Pg	more perceptive	college student
Ch	more strict	college student
Jn	review policies regarding the public speeches of religious figures, especially jihadists	priest
Dh	Socialization and be aware of public organizations	freelancer
Yh	More surveillance on access to technology	college student
Ny	Strengthen the borders	college student
Kw	Protection for the people	college student

Source: Analyzed primary data, 2016

In addition, the Christians' general stance towards the news of ISIS in mass media can be described as such:

Chart 1

Perceptions of Christians from Saman Baptist Church of Indonesia, Bantul, Yogyakarta towards the Portrayal of ISIS in Mass Media
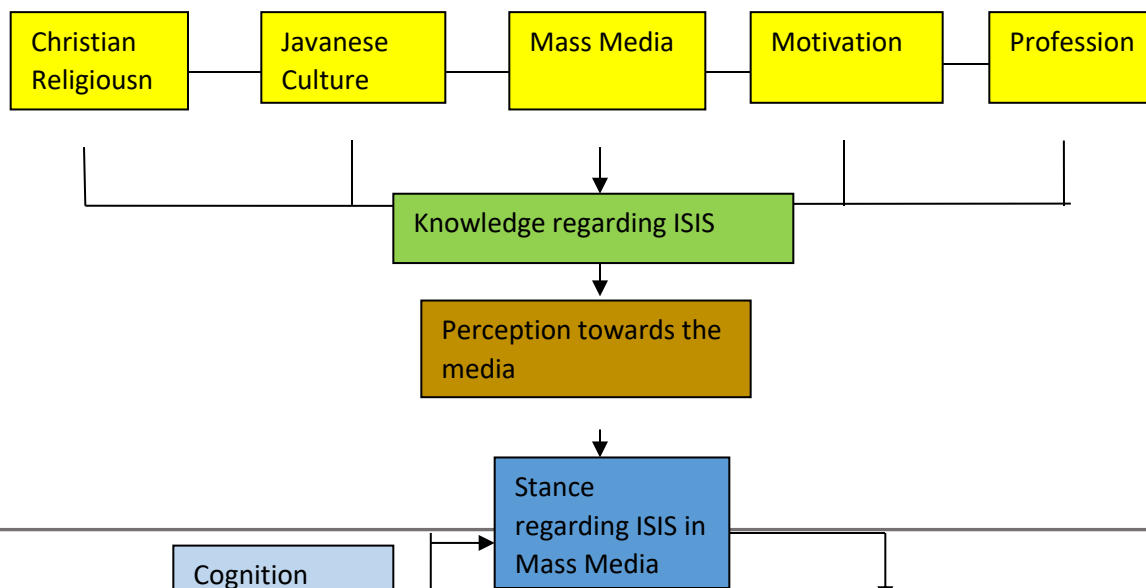
Chart Details:
- Christian religiousness, Javaneses culture, mass media, motivation, and profession are factors that shape the informants' knowledge on how to react towards the mass media's portrayal of ISIS.
- Christian religiousness is reflected on the opinion that ISIS is a radical Islamic movement which deviates from the main teachings, like how it has happened with Christianity on the past as written in the Holy Bible.
- Javanese culture is still a factor despite their Bible-based understanding. This is seen from their perception of Muslims in Indonesia. Most informants state that the Muslim community in Indonesia are still very tolerant to other religions, because Islam in Indonesia is different from Islam in the Middle East.
  A Javanese background (Yogyakarta or Solo) contains values that promote harmony between cultures.
- Mass media has a strong effect regarding their stances towards ISIS or to the media itself. A biased and vulgar framing creates a negative impression on the media.
- The Informants' motivations to perceive and react towards ISIS in the media tends to be mental in nature, divided between the wish to live safely, fear, nervousness, being careful, and being critical.
- Informants' profession also impacts their stances. Informants who are closer to the church like the priest, spouse of priest, and church activists have a tendency to pray for their safety as well as of the nation and people, while students tend to be more critical and careful towards the media.
- Informants' stances towards ISIS in media is grouped into two different categories: supportive of the media and not supportive of the media.

III.   CONCLUSION

Research on nine Christian informants proved that their stances regarding the news of ISIS in mass media can be divided into positive and negative attitudes. Their positive attitudes are reflected when the mass media can be seen as objective regarding any news of ISIS. The negative attitudes emerge when the mass media shows Islam as vulgar, overacting, and threaten to disrupt religious harmony in Indonesia.
Positive and negatif attitudes do not emerge out of the blue, instead there are factors that affect it such as profession, motivation, religious devoutness to Christianity, Javanese culture, and mass media itself. Religious professions such as priesthood or activists brings the Holy Bible's values to their stances, which makes them tend to "Pray" for ISIS to find the truth. Meanwhile, collegiate and freelance professions tend to set their stances from their understanding of mass media. Regardless, all informants agree that ISIS is a radical movement, which the religious informants relate to stories in the Holy Bible.

Another interesting find is how the Javanese culture, which is based on living in harmony, can impact their stances regarding the news of ISIS. This makes the divisive and subjective views of mass

media frowned upon. This also applies to the priests and church activists because their views of Islam, Muslims, and ISIS is a combination of Christian values and Javanese values. Their motivation is purely based on their wish to live safely as a minority.

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