

**THE REPRESENTATION OF *ISLAM*  
NUSANTARA IN THEJAKARTAPOST.COM  
NEWS ARTICLE**



*Building  
Future  
Leaders*

CHAYRULISA RAMZANI

2225126235

A *Skripsi* Submitted in Partial Fulfillment of the Requirement for the Degree of  
“Sarjana Sastra”

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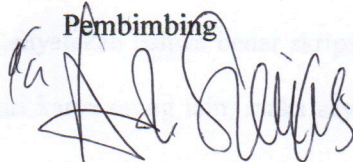
Skripsi ini diajukan oleh:

Nama : Chayrulisa Ramzani  
No. Registrasi : 2225126235  
Program Studi : Sastra Inggris  
Jurusan : Bahasa dan Sastra Inggris  
Fakultas : Bahasa dan Seni  
Judul Skripsi : The Representation of *Islam Nusantara* in  
TheJakartaPost.com News Article

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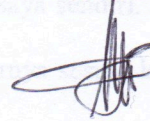
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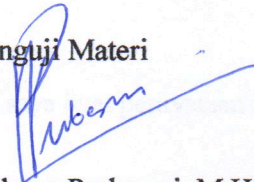
Eva Leiliyanti, Ph.D.  
NIP. 197605052002122002

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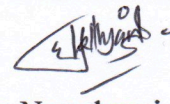
Aisah, M.Hum  
NIP. 197709052010122001

Penguji Materi



Rahayu Purbasari, M.Hum  
NIP. 196507301998022001

Pembimbing II/Penguji Metodologi



Eka Nurcahyani, M. Hum  
NIP.197709192005012001



Jakarta, Januari 2017  
Dekan Fakultas Bahasa dan Seni

Prof. Dr. Aceng Rahmat, M.Pd  
NIP. 195712141990031001

## LEMBAR PERNYATAAN

Yang bertandatangan dibawah ini,

Nama : Chayrulisa Ramzani  
No Registrasi : 2225126235  
Program Studi : Sastra Inggris  
Jurusan : Bahasa dan Sastra Inggris  
Fakultas : Bahasa dan Seni  
Judul Skripsi :

**THE REPRESENTATION OF *ISLAM NUSANTARA* IN THEJAKARTA  
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No Regristrasi : 2225126235

Fakultas : Bahasa dan Seni

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## ABSTRAK

CHAYRULISA RAMZANI. THE REPRESENTATION OF ISLAM NUSANTARA IN THEJAKARTAPOST.COM NEWS ARTICLE. Skripsi: Jakarta, Jurusan Bahasa dan Sastra Inggris, Fakultas Bahasa dan Seni, Universitas Negeri Jakarta. Januari 2017.

Nahdlatul Ulama, organisasi Islam terbesar di Indonesia, di konferensi ke 33-nya pada tanggal 1-5 Agustus, memperkenalkan konsep Islam Nusantara, tetapi konsep tersebut menimbulkan kontroversi di masyarakat. Oleh karena itu penelitian ini berfokus pada analisis enam artikel di surat kabar daring Thejakartapost.com dalam merepresentasikan Islam Nusantara. Penelitian ini menggunakan studi analisis deskriptif dan *transitivity system of System Functional Linguistic* oleh M.A.K Halliday sebagai metode penelitian. Dalam penelitian ini, Thejakartapost.com menjaga pendiriannya dengan membawa ke depan perspektif Indonesia tentang isu-isu nasional. Dari enam artikel, penulis menemukan jika Thejakartapost.com merepresentasikan Islam Nusantara sebagai konsep yang ramah terhadap kebudayaan tradisional, pluralis, dan konsep tersebut dianggap sebagai Islam yang cocok di Indonesia. Selanjutnya, konsep tersebut juga sebagai solusi untuk melawan kelompok radikal yang sedang berkembang pesat saat ini.

**Kata kunci:** representasi, *transitivity system*, Islam Nusantara, Nahdlatul Ulama, The Jakarta Post

## ABSTRACT

CHAYRULISA RAMZANI. THE REPRESENTATION OF ISLAM NUSANTARA IN THEJAKARTA POST.COM NEWS ARTICLE. A Thesis: Jakarta, English Department, Faculty of Arts and Languages, State University of Jakarta. January 2017.

Nahdlatul Ulama, Indonesia largest Islamic group, in their 33<sup>rd</sup> conference on 1-5 August, has promulgated the concept of Islam Nusantara, however the concept has sparked controversy among society. Therefore, this study focuses on analyzing six articles in thejakartapost.com online newspaper in representing Islam Nusantara. This study is using descriptive analytical study and transitivity system of System Functional Linguistic by M.A.K Halliday as the method of the study. In this study, Thejakartapost.com tries to keep their stance by bring forward an Indonesian perspective on national issues. Then from the six articles, the writer found that thejakartapost.com represents Islam Nusantara as a concept that friendly to the local culture, pluralism, and the concept is perceived as the most suitable Islam in Indonesia, furthermore, the concept also as a solution to counter radical groups that have been growing rapidly nowadays.

**Keywords:** representation, *transitivity system*, Islam Nusantara, Nahdlatul Ulama, The Jakarta Post

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Jakarta, 23 January 2017

Chayrulisa Ramzani

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# CHAPTER I

## INTRODUCTION

### 1.1 Background of the study

Indonesia is known as a country with the largest Muslim population in the world, which has 86% over 248 million citizen as Muslim (Haara, 2013, p.1). In addition, Mahoni (2008, p.1) notes, Muslim in Indonesia is also recognized as tolerance and moderate to the minorities. Religious tolerance can be seen in some parts of Indonesia, the location between the Istiqlal mosque and Cathedral church in Central Jakarta exemplifies this tolerance. According to Thohir (2004, p.291) the tolerance spirit of Indonesian Muslim is caused by the way of Islam which has spread in Indonesia, the religion has been spread through trading, business, education, marriage, and also by respecting between the disseminator and proselyte to the old religion adherents, Hindu-Buddhist (Thohir, 2004, p.291).

In terms of moderate Islam, Wanandi (2002, p.104) asserts that Indonesian Muslim is considered as moderate act because the followers have shown a willingness to live with other religion, open minded, and believe that democracy is the natural political system. Hamdani (forthcoming) added Indonesian Muslim has been moderate Muslims since the New Order regime. It can be seen in the involvement of Muslims in the political and social life, and how they show their inclusive way of thinking in the implementation of religious teachings in accordance with social and political realities.

In political life, Nahdlatul Ulama (NU) and Muhammadiyah plays role as the two largest Muslim organizations in Indonesia, to share their common platform in terms of political movement, for example to maintain the Pancasila state where pluralism –the belief that it is possible and good for different groups to live together in peace in one society- and multiculturalism –the practice of giving importance to all cultures in a society- are guaranteed by national constitution (Hamdani, forthcoming).

On both of the organizations development, Nahdlatul Ulama and Muhammadiyah take the lead in developing a peaceful –quiet and calm-, moderate –not extreme-, and democratic Islam in Indonesia, which will offer a role model for other Islamic society (Wanandi, 2002, p.111). It can be seen in Muhammadiyah and Nahdlatul Ulama last conference which held almost at the same time on August last year.

Muhammadiyah 47<sup>th</sup> conference was held in Makassar, South Sulawesi on 3-7 August with the theme of “*Islam Berkemajuan*” (The Advancement of Islam). Din Syamsudin as a Muhammadiyah chairman asserts (cited in Ali, 2015, p.378) that the concept of “*Islam Berkemajuan*” is an Islamic understanding and practice moderate, progressive, enlightened, and the implementation located in local, national, until global levels. Arifan added (2015) the concept has the characteristic to reform the traditional and stiff thought, such as believe in superstitious and polytheist. This worldview was promoted to sustain the advancement of Indonesia.

Before Muhammadiyah, Nahdlatul Ulama (NU) held their 33<sup>rd</sup> conference in Jombang, East Java on 1-5 August with the theme “*Islam Nusantara*” (Islam of The Archipelago). For some people the concept of *Islam Nusantara* may seemingly new,

however according to the Indonesianist researchers, this term has been mentioned referring to the practice of Islam in Malay world which has distinctive characters (Ngatawi, 2015, p.50). According to Sahal (2015, p.20) Islam Nusantara promotes peace, moderate, and tolerance teaching based on *Nusantara* values, he added that *Islam Nusantara* also intended to offer religiosity which prioritizes wisdom and virtue, so it can distance radicals –groups which using violence in disseminating Islam-.

However, unlike the concept of “*Islam Berkemajuan*” (The Advancement of Islam), NU last conference start triggering conflicts and debate among public. The concept is criticized by some Indonesia Islamic organizations, such as *Hizbuh Tahrir Indonesia* (HTI) and *Front Pembela Islam* (FPI, Islamic Defender Front). They argue the concept of *Islam Nusantara* has link with liberal ideas, anti-Arab movement, even as the new strategies from Zionist (Hamdani, forthcoming & Sahal, 2015, p.16). Sahal stated (2015, p.16) the critics has expanded because the Islamic organizations believes that “*Islam Nusantara*” may degrade Islam universality. Since Islam comes to the world as a direction for all human being in the world without any specialty to certain society. However, none of the leaders of Islamic organizations criticized the concept of “*Islam Berkemajuan*” as the way they criticized the concept of “*Islam Nusantara*”.

The controversy of *Islam Nusantara* has emerged on media and have been discussed as if it is a “new religion” since the the Nadhlatul Ulama (NU) promoted it in NU’s 33<sup>rd</sup> congress (Hamdani, forthcoming). According to Akbarzadeh and Smith (2005, p.6) it is easy to “blame” media for the negative image construction, since the media itself plays an important social role in community with their ability to influence

community perceptions, and there is a tendency to favor certain views and certain representations of reality over others (Said cited in Jahedi, Abdullah & Mukundan, 2014, p.298).

Indonesian media such as the Jakarta Post online newspaper has reached people's attention as the largest English-language daily newspaper in Indonesia. Thejakartapost.com is viewed 2.300.000 per month with 750.000 unique visitors per month, and the newspaper was sold 50.000 copies per day (Handayani, 2013). In addition, the Jakarta Post newspaper has won several awards and has well-known as the leading daily English language newspaper. The target readers of this newspaper are foreign and Indonesian scholar, with the educational background is dominated by master/doctorate and bachelor's degree, followed by diploma and high school graduates. Thus, the Jakarta Post brings the news of *Islam Nusantara* is needed to be introduce to foreign readers in order to change the negative perspective of Western society towards Islam in the middle of Islamophobia and the growing of radical Islamic group such as ISIS, since the concept of Islam Nusantara has tolerance and moderate characters (Marta cited in Ubaid & Bakir, 2015, p.63). Therefore, it will become significant for the writer to conduct this research, to see how Islam Nusantara is represented on the Jakarta Post news article.

This study focuses on how the articles in the Jakarta Post Online News represent *Islam Nusantara*, the study entitled "The Representation of Islam Nusantara (IN) in The Jakarta Post articles". The writer has found 9 articles takes from 16 July 2015 until 12 May 2016 related with *Islam Nusantara*. However, the writer focus on 6 articles

from 16 July 2015 until 12 May 2016, since the writer found similarities between of the theme of those articles. The writer using judgement sampling while choosing the data to find the most potential data to be analyzed. Then, the writer analyze the data by using transitivity system proposed by M.A.K Halliday, to help the writer analyzing how Islam Nusantara is represented on The Jakarta Post Online News.

### 1.2 Research Question

How is Islam Nusantara represented on six of the Jakarta Post news articles?

### 1.3 Scope of the Study

This study focuses on the six articles from The Jakarta Post from July 2015 until May 2016. The articles are:

No.	Article title
1.	<i>'Raison d'etre' of Islam Nusantara'</i>
2.	<i>Like JIL, Islam Nusantara has maerketing problem</i>
3.	<i>Islam Nusantara Rises</i>
4.	<i>Islam Nusantara can protect RI from fundamentalism</i>
5.	<i>Indonesia's Islam Nusantara : A Challenge to Islamic State</i>
6.	<i>Moderate Muslims Interested in Islam Nusantara</i>

#### **1.4 Purpose of the Study**

This study aims at investigating how Islam Nusantara is represented on The Jakarta Post Articles.

#### **1.5 Significance of the Study**

By conducting this study, the writer hopes it will be beneficial to the students of English Department as a reference in analyzing news articles which discussed social issues, enrich the readers' knowledge in social issue, and broaden the writer understanding about *Islam Nusantara* and Systematic Functional Linguistics. Moreover, this study will reveal how The Jakarta Post represents Islam Nusantara in their news articles. Hopefully, the result of this study would change the readers' perspective towards media, that they are not only used to provide news, but also used to express political commentary, and certain purpose.

#### **1.6 Related Previous Study**

To prove the originality of this study, the writer presents the previous studies related to Indonesian Islam in Media.

The first previous study was conducted by Arndt Graf in 2005 from German Institute of Global and Area Studies, German entitled "*The traditional image of Indonesian Islam in German newspapers*". By using qualitative analysis, this research aimed to find out how Indonesian Islam is traditionally perceived in German dailies published during the 1980's and the research found that, in German quality newspapers

of the 1980s, Indonesian Islam is generally perceived with great sympathy. Newspaper on both sides of political spectrum tend to associate Indonesian Islam with attributes like “peaceful”, “tolerant”, and also “exotic”. Meanwhile in the conservative newspaper *Die Welt*, the Suharto’s line of dealing with Islamic issues is viewed positively. And other newspaper *Frank-furter Rundschau*, Islamic revivalism is in general seen as a long-lasting, inevitable trend.

The second related study was conducted by Queen Fanis Listia in 2016 from Universitas Islam Negeri Sunan Ampel, Surabaya entitled "*Islam Nusantara; Upaya Pribumisasi Islam Menurut NU*". Using qualitative method, this research aimed to find out what is *Islam Nusantara* and how NU efforts in realizing of *Islam Nusantara* through pribumisasi Islam process. She found that *Islam Nusantara* characters -the combination of Islamic theological values with the local traditions values, culture and archipelago custom- show their local wisdom of the archipelago which does not violating Islamic teaching, but rather synergize Islamic teaching with local customs spread throughout the archipelago. (2) Religious ritual events like *selametan*, *mauludan*, *yasinan*, *diba'an* and so on, is a traditional practice of *Islam Nusantara* which commonly found in Nahdliyin society.

## CHAPTER II

### LITERATURE REVIEW

In this chapter the writer will present a review of literature of the study. This section separated into six, they are Islam Nusantara, representation, systemic functional linguistic, genre analysis, the Jakarta Post profile, and Theoretical framework.

#### **2.1 Islam Nusantara**

According to Marta (cited in Ubaid & Bakir, 2015, p.63) the concept of *Islam Nusantara* has characteristic of a tolerance, moderate act, and suitable with local culture which is needed since the concept is potentially can change the negative perspective of certain society towards Islam. Arif added (cited in Ubaid & Bakir, 2015, p. 59) the concept of Islam Nusantara which has been brought by Nahdlatul Ulama's 33<sup>rd</sup> conference entitled "*Meneguhkan Islam Nusantara untuk Peradaban Indonesia dan Dunia*" has an important role, to face the growing of extremist groups, such as *Laskar Jihad* (The Jihad Bridge) and *Front Pembela Islam* (The Islamic Defense Front, FPI) since the end of Soeharto's regime (Wanandi, 2012, p.105) and radical and terrorism act in the name of Islam such as Islamic State of Iraq and Syria (ISIS) or Boko Haram in Nigeria (Marta cited in Ubaid & Bakir, 2015, p.64).

The concept of *Islam Nusantara* has been long discussed, in different names such as "*Islam Indonesia*" (Indonesian Islam), "*Pribumisasi Islam*" (Indigenization of

Islam) and “*Islam Rahmatan Lil Alamin*” in academic or non-academic forums. For example, Indonesia 4<sup>th</sup> president K.H. Abdurahman Wahid (Gus Dur), discussed *Islam Nusantara* using the term of *Pribumisasi Islam* in the middle of 1980’s. Ahmad (2015, p.1) notes that people in Indonesia realize that Islam in Indonesia has different characteristic from Islam in other countries.

There are three main concepts of Islam Nusantara. The first is the basic concept of *Islam Nusantara* — Islamic law. Islamic law in *Islam Nusantara* refers on *dunya maslahat* which relates the Islamic law with the society. The practice of *dunya maslahat* effects the human relation in family, social, economic, politics, and countries religion. The *dunya maslahat* can be adapted through *Ijtihad* (the human knowledge, local wisdom, culture, and experience) since Indonesia has different cultural characteristic, history, and tradition from Arab (Sahal, 2015, p.16).

The second is dissemination concept which is, according to Ahmad (2015, p.1-2) Islam Nusantara uses *Amar makruf Nahy ‘anil munkar* (enjoining good and forbidding evil) dissemination. The dissemination is conducted without violence nor war, but through *bil himal wal mau’ Idhatil hasanah* (without damaging nor hurting pre-existing adherents, Hindu, Buddhist feelings) which had been exemplified by *Wali Songo* (nine teachers) in 14 centuries ago. Siroji added (cited in Ubaid & Bakir, 2015, p.55) maintaining the Pancasila, (Republic of Indonesia fundamental concept), is the third main concept of Islam Nusantara which is called as *ukhuwah wathaniyah*, the purpose of this concept are to appreciate and, to maintain the harmony among religion, and respect the diversity.

However, Hamdani (forthcoming) stated the concept of Islam Nusantara often associated with having relation with liberal ideas and promoting anti-Arab movement among conservative and radical groups. In addition, Ahmad asserts (2015, p.2) that three groups are identified as the discontent ones with the concept of Islam Nusantara.

The first group is Islamic organization with “khilafa” system as their ideology, -the Islamic organization believes that all Muslim in the world should unite and ruled by *Shari’a* law (Islamic law) not by democracation system. *Hizbuh Tahrir Indonesia* exemplifies the Islamic organization with khilafa system. Second is the puritan group, such as Wahabi. Unlike Nahdlatul Ulama which is seen flexible with local culture and tradition (Ahmad, 2015, p.2). Wahabi is an Islamic organization with anti-tradition. Ahmad further notes that the group feels intimidating by the emergence of *Islam Nusantara* promulgated by Nahdlatul Ulama, since they believe Nahdlatul Ulama has implementing *tahayul* (believe in mystic), *bid’ah* (innovation in religious matter) and *khurafat* (dynamism and animism).

The last is radical Islamic group, such as Islamic State of Iraq and Syria (ISIS) and Boko Haram in Nigeria (Marta cited in Ubaid & Bakir, 2015, p.64). They use violence, defacement, and compulsion without any doubt in dissemination. These radical groups create negative perspective of western countries towards Islam.

## **2.2 Representation**

According to Hall (1997, p.16) representation simply defined as the language use to represent something meaningful to other people. He added that representation is

an essential part of the process by which meaning is produced and exchanged between members of a culture. Hall (2006) stated that representation is involved in the use of language, of signs and images which stand for or represent things. It is also a statement or act which made to influence opinion or action.

Hall (1997, p.24-25) explained three approaches to explain the works of representation through language which is reflective approach, intentional approach, and constructionist approach. (1.) Reflective approach is the idea to lie in the object, person, thought, or even in the real world and how the function of language. (2.) Intentional Approach, the opposite case, where the author or the speaker able to create their own unique meaning in the way they seeing the world by language, Hall argues (1997, p.24-25) this approach is flawed, it would make private language for some people when they randomize the meanings of language. Since the essence of language is communication and not a fully private game. (3.) Constructionist approach, recognized as social character of language. It is acknowledges that the users of language can not fix meaning in language, it is the language system which people using to represent their own concept. To construct meaning, the social actors should using the concept of their own culture, linguistic, and other representational system, in order to make the world and communication more meaningful to others (Hall, 1997, p.24-25).

In addition, Franklin stated (in Lit and Shek, 2003, p.109) that constructionist emphasize socially constructed realities, rather than focusing on subjective realities. Furthermore, Lit and Shek stated (2003, p.109) that reality is not produced in the head

if a personal constructivism but produced by negotiation in social and discourses according to social constructionists.

In text Fairclough (1995, p. 104) asserts there are two major aspect of representation, the first is concerned with how events and relationship and situations are represented. The clause is a term used by linguists for simple sentence grammatically. Halliday added (in Tuckyta & Sujatna, 2012, p.138) the clause is represented by using transitivity which relates to process -which consists of material, verbal, mental, behavioural, relational, and existential process-, participant, and circumstance. The second is “concerned with the combination and sequencing propositions”, it discusses the local coherence relations between clauses and global text structure, to understand short analysis of genre and activity type (Fairclough, 1995, p.104).

### **2.3 Systemic Functional Linguistic (SFL)**

Halliday in (Tuckyta & Sujatna, 2012, p.2) stated that SFL concerns language as a system of meaning, so, when people use language, their language acts produce or more technically construct meaning. Language is shaped based on the needs of personal and the social which is required to serve, it also enables human beings to build a mental picture of reality, to get know what is going on around and inside them (Cunanan, 2011; Halliday, 1994). O’Donnell (2011, p.2) added that SFL is more closely aligned with sociology, it is explores how language is used in social context to achieve particular

goals. SFL has system that can explore human brain's system and the way language works in social interaction (Wulandari, 2015, p. 8).

In the study of language, Halliday asserts (in Bustam, 2011, p.23) three major functions, (1.) Textual metafunction, is the use of language to signify discourse, the textual metafunction classified into thematic structure and information structure, (2.) Interpersonal metafunction, the use of language to establish and maintain social relations, this metafunction is signified by mood and residue, as their main element, (3.) Ideational metafunction, the language use to express content and to communicate information. The metafunction also known as "clause as representation", ideational metafunction consist of logical and experiential function (Budiyanti, 2014, p.20). This metafunction involves two main systems, ergativity and transitivity (Bustam, 2011, p. 23).

### **2.3.1 Transitivity System**

Halliday's transitivity system develops old conception about transitivity, so whether a verb takes or does not take a direct object is not a prime consideration (Bustam, 2011, p.22). Halliday stated (cited in Cunanan, 2011, p.72) that transitivity system is part of ideational metafunction which concerns with the idea transmission. The function of transitivity is to representing processes or experiences like actions, events, feeling, and attitude. Bustam stated (2011, p.22) three main components of what Halliday calls a "transitivity process", those are circumstances, processes, and participants, however the

most central of transitivity is process (Halliday & Matthiesen, 2004, p.177). To represent human experience there are six process, these are : Material, Mental, Relational, Behavioural, Verbal, and Existential. Further, the writer will explain the process, circumstances, and participants.

### 2.3.1.1 Material Process

The process of doing, action, activities and event. The form of Material process is Actor + Process + Goal (+ recipient), or Process + Range. Here, actor known as a nominal group which always there. The examples of the verbal group for this process are “eating”, “walking”, “jumping”, etc

He	Closed	The door	Last night
<b>Actor</b>	<b>Material Process</b>	<b>Goal</b>	<b>Circ. of time</b>

### 2.3.1.2 Mental Process

The process of sensing, Opara stated (2012, p. 112) in these processes, the human participant doesn't act on the way as an actor “acts on” a goal. The process involves perception, affection, and cognition (Bustam, 2011, p.22). Configured as Senser + Process + Phenomenon.

Elena	Trust	Her assistent so much
<b>Senser</b>	<b>Mental Process</b>	<b>Phenomenon</b>

### 2.3.1.3 Relational Process

The process involves states of being (including having), the central meaning of this type of clause is that something is (Opara, 2012, p. 113). Unlike mental and material process, there are two kinds of process in relational, Identifying Processes, which establish an identity and attributive processes, which assign a quality.

<b>Intensive attributive process</b>		
Mrs.Nia	Is	Charismatic
<b>Carrier</b>	<b>Process</b>	<b>Attributive</b>
<b>Intensive identifying process</b>		
My father	Is	An architect
<b>Token</b>	<b>Process</b>	<b>Value</b>

### 2.3.1.4 Behavioral Process

A process of physiological and psychological behaviour, such as breathing, dreaming, snoring, smiling, watching, looking, etc. Different from mental process, behavioral process is one of doing, not sensing. Opara added (2012, p. 113) this process are midway between material and mental process.

The structure is Behavior + Process+ (Circumstances)

Yasmin	Laughed
<b>Behavior</b>	<b>Behavioral Process</b>

### 2.3.1.5 Verbal Process

A process of saying, telling of any kind. The message itself is termed 'verbiage'. Bustam, asserts (2012, p.28) the participant in this processes are: sayer (participant who speaks), receiver (someone whom the verbalization is addressed), verbiage (a name for the verbalization itself).

The structure is Sayer + Verbal process + Reciever + Verbiage (reported/Qouted)

Fachri	reported	He saw an UFO
<b>Sayer</b>	<b>Verbal Process</b>	<b>Verbiage</b>

### 2.3.1.6 Existential Process

The process of someting happens or exist, existential process is expressed by verb of existing "be", "there", "exist". However, the word *there* is frequently used in this process, as a participant in the clause (Opara, 2012, p. 113).

There	are	gooses	In the lake
	<b>Existential process</b>	<b>existent</b>	<b>Circ. Of place</b>

### 2.3.1.7 Circumstance

According to Halliday & Matthiessen (2004, p.260-263) appear in all types of process and has the same significance wherever it appears. Circumstance is expressed either as adverbial group of prepositional phrases. The types of circumstance are extent, location, manner, cause, accompaniment, matter, and role (Bustam, 2012, p.30).

### 2.3.2. Nominal Group

The three functional components of meaning: ideational, interpersonal, and textual, are realized throughout the grammar of a language. Yet, in the grammar of the clause each component contributes a less or more complete structure, so that a clause is made up of three distinct structures combined become one, when comes to below the clause, and consider the grammar of the group, the pattern rather be different. Eventhough readers still recognize the same three components, they are not represented in the form of separate whole structure, but rather as partial contributions to a single structural line. The difference between clause and group in this respect is only one of degree; but the structure of a group is sufficient to be analysed, rather than in three

operations in the clause (Halliday & Matthiessen, 2004, p.309). Nominal groups serve in participant roles with some variations which consists of deictic, numerative, epithet, classifier, thing, and qualifier.

### **2.3.2.1. Deictic**

The Deictic element indicates whether or not some specific subset of the Thing is intended. The nature of the Deictic is determined by the system of determination. Two determiners: specific and non-specific deictic. The specific Deictics are demonstrative or possessive determiners, or embedded possessive nominal groups. The sub-set in question is specified by one of two possible deictic features: either (i) demonstratively, that is, by reference to some kind of proximity to the speaker (this, these, that, those), or (ii) by possession, that is, by reference to person as defined from the standpoint of the speaker of the speaker (my, your, our, his, her, its, their) together with the possibility of an interrogative in both these categories (*demonstrative which, possessive whose?*). All these have the function of identifying a particular subset of the 'thing' that is being referred to (Halliday & Matthiessen, 2004, p.312-314).

### **2.3.2.2. Numerative**

The Numerative element indicates some numerical feature of the particular subset of the Thing: either quantity or order, either exact or inexact (Halliday & Matthiessen, 2004, p.317).

### **2.3.2.3 Epithet**

The Epithet indicates some quality of the subset, for example *old, long, blue, fast*. This may be an objective property of the thing itself; or it may be an expression of the speaker's subjective attitude towards it. Epithet is divided into two; experiential and interpersonal Epithet. The principal difference is that experiential Epithet are potentially defining, whereas interpersonal ones are not. Interpersonal Epithets tend to precede the experiential ones (Halliday & Matthiessen, 2004, p.318-319).

### **2.3.2.4 Classifier**

The classifier indicates a particular subclass of the thing and classifiers do not accept degrees of comparison or intensity. The range of semantic relations that may be embodied in a set of items functioning as Classifier is very broad, which include material, scale, and scope, purpose and function, status and rank, origin, mode of operation – more or less any feature that may serve to classify a set of things into a system of smaller sets (Halliday & Matthiessen, 2004, p.320).

### **2.3.2.5 Thing**

Thing is the semantic core of the nominal group. It can be common noun, proper noun or (personal) pronoun. The personal pronoun represents the world according to the speaker, in the context of a speech exchange. The basic

distinction is into speech roles (*I, You*) and other roles (*he, she, it, they*) there is also the generalized pronoun (*one*). Personal pronouns and proper names are alike in that, for both, the reference is typically unique. With pronouns, the referent is defined interpersonally, by the speech situation. With proper names it is defined experientially: there exist only one, at least in the relevant body of experience (Halliday & Matthiessen, 2004, p.325).

#### **2.3.2.6 Qualifier**

Elements that follow Thing is called qualifier. With only rare exceptions, all qualifiers are rank-shifted. Which mean that position following the Thing is reserved for those items which, in their own structure, are of a rank higher than or at least equivalent to that of the nominal group; on these ground, therefore, they would not be expected to be constituents of a nominal group. Such items are said to be ‘rank-shifted’, by contrast with ranking ones which function prototypically as constituents of the higher unit (Halliday & Matthiessen, 2004, p.323)

## **2.4 Genre Analysis**

According to Bonyadi (2012, p.86) genre is highly structured and conventionalized discourse which occurs among the member of a community. Eggin added (in Arancon, 2013, p.247) genre analysis is a first step to emphasizes the cultural and social basis of language in use, and help use : 1.) to make explicit why some text

are successful and appropriate while others are not, 2.) to contrast types of genre, understand similarities and differences between fiction and non fiction genres. Genre analysis also known for its various pedagogic implication, Kay and Dudley-Evans added (in Marefat and Mohammadzadeh, 2013, p. 39) that genre is an essential pedagogical tool, because it defines the types of discourse which is required for students to help them producing and understanding its social context and purpose, it can be said that genre explain “why a discourse is the way it is”. In addition, genre analysis helps the students to yield and undertanding different academic texts to provide discourse awareness for teaching activity (Poole, 2002).

In linguistic approaches, Genre are characterized in terms of social function and can be analyzed into “shematic structures & lexico grammatical features”. Flowerdew and Dudley-Evans added (in Marefat and Mohammadzadeh, 2013, p. 39) genre characterized comprise obligatory and optional elements function. Swales (in Marefat and Mohammadzadeh, 2013, p. 39) classified the elements into two kind, (1.) moves, which represent the social purpose of the writers, (2.) step, which is optional textual elements, that may or may not exist in text.

## **2.5 Jakarta Post**

The Jakarta Post is the largest English newspaper in Indonesia which is oriented in some various fields such as headline, editorial, article, opinion, world and etc. The idea of publishing an English newspaper started in the mid 1982 when Minister of Information Ali Moertopo mentioned the possibility to published an English-language

newspaper in Indonesia to Jusuf Wanandi, who represented the government-backed Golkar newspaper, *Suara Karya*.

On 25 April 1983, The Jakarta Post was first published as a collaboration among four competing media publisher, *Suara Karya*, *Sinar Harapan*, *Kompas*, and *Tempo*. It bore the mission to bring forward an Indonesian perspective on national and global issues in countering the Western viewpoints domination on the global flow of information.

Beside the minister of information, historically Ali Murtopo was known as the right hand of Soeharto since in Diponegoro Kodam. Murtopo was the opening way for Soeharto era, because crushed democracy when Indonesia left Bung Karno's authoritarian. He also able to infiltrate the various community groups and further suppress them, by caught a lot of people, and made people live in a world of spies (Budianti, 2014, p.30). In addition, Murtopo led a number of intelligence operations. He had many operations to tempest for Indonesian and held special operation to make Golkar bigger by clearing the Golkar political opponents, pitting the various elements of movement. In terms of religion, Murtopo embraced and raising the radical Islamic group in order to created discredit and phobia towards Islam. In the end, Murtopo died because of his fourth heart attack (Budianti, 2014, p.30).

Ali Murtopo's secretary, Jusuf Wanandi also helped bring Soeharto to power in 1965-1966, and rebuilt Golkar in 1970-1971. According to Budianti (2014, p.31) he regretted since the general stayed in power for so long and the organization become the tool of Soeharto's personal power. Wanandi also regretted Soeharto's dictatorship

blocking his community –Chinese Indonesian- access to government jobs. In the spirit of assimilation, he changed his name from Lim BianKie, to be treated as part of a quasi-alien nation. In Soeharto's regime, Wanandi was initial enthusiasm by its promises of political stability, cultural tolerance, and economic growth, however those enthusiasms became waned in the 1980's because the promises did not come true, in fact in became personalized, nepotistic, and racist character became entrenched (Budianti, 2014, p.31).

## **2.6 Theoretical Framework**

This study aims to find out how Islam Nusantara is represented on The Jakarta Post Online Newspaper. The writer chooses six articles from The Jakarta Post which discussed about Islam Nusantara in their articles, those articles are “*‘Raison d’etre’ of Islam Nusantara*”, *Like JIL, Islam Nusantara has marketing problem Islam*, *Islam Nusantara Rises*, *Islam Nusantara can protect RI from fundamentalism*, *Indonesia’s Islam Nusantara: A Challenge to Islamic State*, and *Moderate Muslims Interested in Islam Nusantara*. The articles will be analyzed by the sentences consisting of words, phrase, and clause using transitivity process –material, relational, mental, verbal, behavioural, and existential process- of systemic functional linguistic approach by Halliday to find out how Islam Nusantara represent in The Jakarta Post.

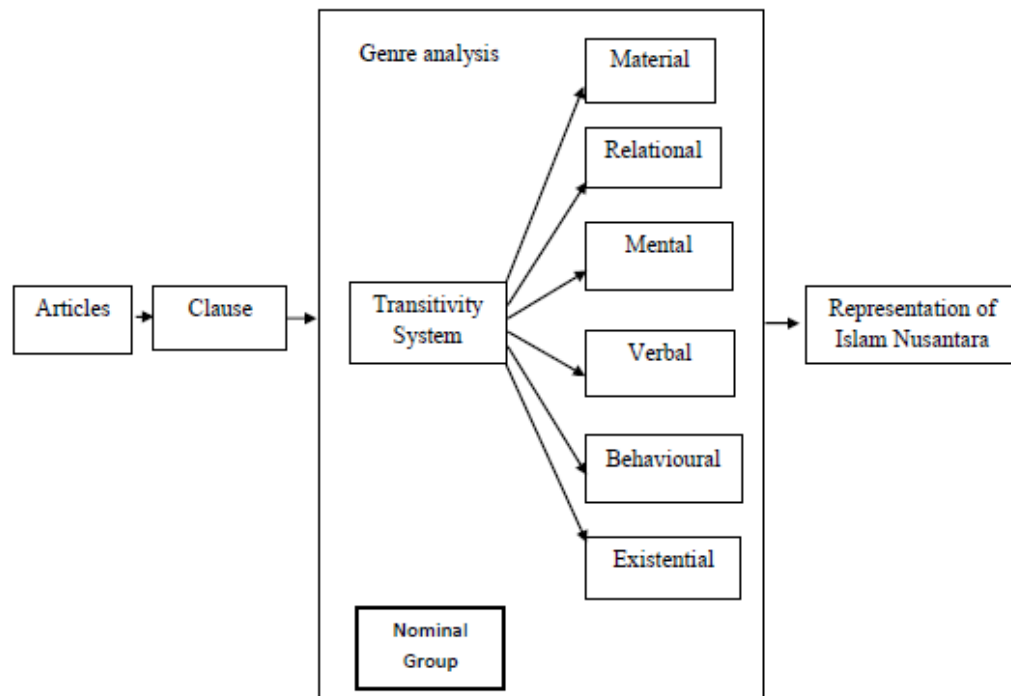


Chart 1.0 Theoretical Framework

## **CHAPTER III**

### **Methodology**

This chapter aims to describe the steps in conducting this research. It is divided into five sections : Method of the study, source of the data, data of the study, data collection procedure, data analysis procedure.

#### **3.1 Research Design**

The study is a descriptive analytical study by analyzing the clause or sentences which indicate Islam Nusantara in the Jakarta Post. According to Cresswell (1998), Descriptive Analytical study involves the identification and interpretation of data in documents, also as a form of research in which events, ideas, concepts are examined through analysis of documents. The source of the data are six online articles from thejakartapost.com started from August 6, 2015 until May 12, 2016. This study aimed to find out how Islam Nusantara represented on The Jakarta Post online news articles. The study is conducted by deploying systematic functional linguistic by M.A.K Halliday.

#### **3.2 Data and Source of the Data**

##### **1. Data of the Study**

The data of this study are word, phrase, clause level and nominal group on the Jakarta Post articles that represents *Islam Nusantara*.

## 2. Source of the Data

The sources of the data in this study are six articles of the news website of *Thejakartapost.com* from August 6, 2015 until May 12, 2016. The six articles were chosen by judgment sampling or purposeful sample, where the research actively selects the most productive sample to answer the research question (Marshall, 1996, p.523). These are 6 articles from *Thejakartapost.com* online newspaper.

No.	Article Title	Publication Date
1.	Raison d'etre of Islam Nusantara	6 August 2015
2.	Like JIL, Islam Nusantara has marketing problem	11 August 2015
3.	Islam Nusantara Rises	16 August 2015
4.	Islam Nusantara can protect RI from Fundamentalism	24 August 2015
5.	Indonesia's Islam Nusantara : A Challenge to Islamic State	18 December 2015
6.	Moderate Muslims Interested in Islam Nusantara	12 May 2016

### **3.3 Data Collecting Procedure**

1. Collecting all news regarding *Islam Nusantara* on Jakarta Post. The writer found 9 articles since 16 July 2015 until 12 May 2016.
2. Reading Islam Nusantara news in the articles of Jakarta Post website.
3. Selecting six articles based on judgement sampling from the categories.
4. Categorizing the news based on the controversy, opinion, and the emergence.
5. Chunking the articles based on the clause level.

### **3.4 Data Analysis Procedure**

1. Classifying the clauses based on the process type of the six articles from Jakarta Post online news.
2. Analyzing the data based on the process types: material, mental, relational, behavioural, verbal, and existential, by using Halliday's transitivity system of Systemic Functional Linguistic Analysis.
3. Comparing and integrating those six articles based on controversy, opinion, and the emergence.
4. Interpreting the articles based on the dominant process type of the six articles from Jakarta Post online news that represents *Islam Nusantara*.
5. Concluding the result.

## CHAPTER IV

### FINDINGS AND DISCUSSION

This chapter provide findings and discussion of the representation of Islam Nusantara in The Jakarta Post News Article by using transitivity system proposed by M.A.K Halliday. This chapter divided into two parts, part one is findings, and part two is discussion.

#### 4.1 Findings

From the textual analysis by using Halliday transitivity system of six articles from thejakartapost.com, Islam Nusantara is represented in five processes, i.e. material, verbal, mental, relational, and existential processes. They are represented in the table below.

Process Types	Thejakartapost.com					
	Text 1	Text 2	Text 3	Text 4.	Text 5	Text 6
Material	5 (8.4 %)	8 (10.25%)	12 (23%)	6 ( 15.77%)	4 (8.6%)	5 (15.60%)
Verbal	7 (11.5%)	8 (10.25%)	15 (29%)	<b>16</b> <b>(42.10%)</b>	5 (10.8%)	<b>12</b> <b>(37.5%)</b>
Mental	4 (6.7%)	11 (14.11%)	9 (17.30%)	3 (8%)	4 (8.6%)	3 (9.4%)
Relational	<b>41</b> <b>(68.4%)</b>	<b>49</b> <b>( 62.83%)</b>	<b>16</b> <b>(30.70%)</b>	12 (31.58%)	<b>32</b> <b>(69.56%)</b>	10 (31.25%)
Existential	3 (5%)	2 ( 2.56%)	0	1 (2.64%)	1 (2.17%)	2 (6.25%)
Clause	60 (100%)	78 (100%)	52 (100%)	38 (100%)	46 (100%)	32 (100%)

4.1: The Types of Process in the Six Articles

From the table above, the dominant process in the first articles is relational process, it also dominates the second article, the third article, and the fifth article, meanwhile the fourth article and the sixth article is dominated by verbal process. Thus, the dominant processes of the articles published by thejakartapost.com are relational process, and verbal process.

The relational process dominating the clauses is found in four articles, which is first, second, third and fifth article of thejakartapost.com. the first article entitled “*Raison d’etre’ of Islam Nusantara*”, the relational process is presented in the verbal groups “is”, “do not find”, “has been marked by”, “has arisen”, “has also given”, “aims to defend”, “has been propagated”, “has shown”, “to establish”, “strengthens”, “showed”, “must be”, “has been”, “reflect”, “deals”, “needs”, “proposed by”, “to interpret”, “is developed”, “is formulated”, “is intended to develop”, “should be continued”, “will keep searching”, “keep transforming”, “has sparked”, “is promoted to respond”, and “is presented to ward off”.

The verb like “is” serve as neutral word. The verbs like “should be continued”, “has been”, “will keep searching”, “keep transforming”, and “is developed” serve as phase: time. The verbs like “has sparked” and “has arisen” serve as phase: appearance. The verbs like “strengthens”, “do not find”, and “to establish” serve as quality. The verbs like “aims to defend”, “is presented to ward off”, “is formulated”, “is intended to develop” and “is promoted to respond” serve as role. The verbs like “has been marked”, “reflect”, “has shown”, and “showed” serve as sign. The verbs like “has also given” and “proposed by” serve as equation. The verbs like “deals” and “needs” serve as

kind/part. The verbs like “is presented” and “to interpret” serve as significance. The verbs like “must be” and “has been propagated” serve as assignment: projection.

The second article entitled “*Like JIL, Islam Nusantara has marketing problem*”, the relational process is presented in the verbal group “is”, “must learn”, “does not mean”, “does not sound”, “should be like”, “got”, “had”, “made”, “promotes”, “has become”, “need to make clear”, “does not represent”, “denotes”, “is not”, “is open to”, “accepts”, “come off”, “are”, “counter to”, “has”, “take”, “is facing”, “will listen”, “is being equated”.

The verbs like “has”, “are”, “had”, “is”, and “is not” serve as neutral words. The verbs like “will listen”, “has become”, “is being equated”, and “got” serve as phase: time. The verbs like “come off”, “promotes”, and “counter to” serve as role. The verbs like “denotes”, “does not mean”, and “should be like” serve as sign. The verbs like “made”, and “is open to” serve as equation. The verb like “accepts” serve as kind/part. The verb like “does not represent” serve as significance. The verbs like “is facing” and “take” serve as symbol. The verbs like “must learn”, “need to make clear”, and “does not sound” serve as assignment: projection.

The third article entitled “*Islam Nusantara Rises*”, the relational process is presented in the verbal groups “are brewing over”, “has embarked”, “aiming to combat”, “to reinforce”, “has”, “garnered”, “was”, “open up”, “is”, “applauded”, “must be done”, “could be”, “are”, “has attracted”. The verbs like “has”, “was”, “is”, and “are” serve as neutral. The verbs like “are brewing over” and “has embarked” serve as phase: appearance. The verbs like “to reinforce” serve as quality. The verbs like

“aiming to combat”, “open up”, “could be”, and “garnered” serve as role. The verb like “applauded”, and “has attracted” serve as symbol. The verb like “must be done” serve as assignment: projection.

Meanwhile, in the fifth article entitled “*Indonesian Islam Nusantara: A challenge to Islamic State*”, the relational process is presented in the verbal group “are”, “is”, “has attracted”, “intended to share”, “conveys”, “should not be treated”, “has”, “is tarnished”, “has been”, “was founded”, “tried to preserve”, “should be”, “can lead”, “have precedence”, “are stated”, “have been deemed”, “found”, “cannot find”, “can be found”, “are to carry out”.

The verbs like “are”, “is”, and “has” serve as neutral words. The verbs like “has been”, and “has attracted” serve as phase: time. The verbs like “is tarnished”, “found”, “cannot find”, “was founded” and “can be found” serve as phase: appearance. The verbs like “have precedence” and “have been deemed” serve as quality. The verbs like “intended to share”, “conveys”, “can lead”, and “are to carry out” serve as role. The verb like “should not be treated” and “should be” serve as sign. The verbs “tried to preserve”, and “are stated” serve as assignment: projection. Thus, it is found that thejakartapost.com uses the verbal group serving neutral, phase: time, phase: appearance, quality, role, sign, equation, kind/part, significance, symbol and assignment: projection.

In the article “‘*Raison d’etre*’ of *Islam Nusantara*”, the relational-attributive process appears in 33 clauses or about 80%. The relational-identifying process appears in 8 clauses or about 20%. In the article “*Like JIL, Islam Nusantara has marketing*

*problem*”, the relational-attributive process appears in 40 clauses or about 81.6%. The relational-identifying process appears in 9 clauses or about 18.4%. The article “*Islam Nusantara Rises*”, the relational-attributive process appears in 13 clauses or about 81.2%. The relational-identifying process appears in 3 clauses or about 18.8%. Meanwhile, in the last article entitled “*Indonesian Islam Nusantara: A challenge to Islamic State*”, the relational-attributive process appears in 24 clauses or about 75%. The relational-identifying process appears in 8 clauses or about 25%. It is found that thejakartapost.com prefers characterizing to identifying rather than identifying to characterizing.

The relational clause functions to characterize and to identify (Halliday & Matthiessen, 2004, p.210). Haig (2009, p.34) added that the function of relational clause in news texts intended to provide ‘facts’ about people, things and actions. Through the selected dictions, thejakartapost.com tend to be positive in representing *Islam Nusantara*. According to thejakartapost.com, *Islam Nusantara* is a good strategy to counter radicalism and terrorism which often have been perpetrated by hard-line Muslim groups. Beside, *Islam Nusantara* also able to strengthens the idea of nationalism in the framework of the state ideology, Pancasila.

The verbal process dominating the clause is found in the fourth and the sixth article, the fourth article which is *opinion* article entitled “*Islam Nusantara can protect RI from fundamentalism*” published in 24 August 2015. The verbal process is presented by thejakartapost.com only in two kinds of the verbal groups “have argued” and “said”,

yet the verbal group “said” appear 15 times. The verb like “have argued” serve as indicating, and the verb like “said” serve as neutral quoting.

And the last article entitled “*Moderate Muslims interested in Islam Nusantara*”, the verbal process is presented in the verbal groups “have expressed”, “said”, “have announced”, “told”, and “added”. The verb like “said” and “told” serve as neutral quoting. The verbs like “have expressed”, “added” and “have announced” serve as indicating. Thus, it is found that thejakartapost.com uses the verbal groups to indicating and neutral quoting.

According to Halliday and Matthiessen (2004, p.252), verbal clause in news reporting allow the reporter to attribute information to sources include, officials, experts, and eye witnesses. In selecting the source, from the two analysed articles, thejakartapost.com selects the source from one perspective only, which is the supporting sides. In the article “*Islam Nusantara can protect RI from fundamentalism*” the statement come from the supporting side which are analysts that appear in 1 clause or about 6.25%, from Akhmad Sahal, a Muslim thinker and NU chairman in the US branch that appear in 5 clauses or about 31.25%, from NU organization that appear in 1 clause or about 6.25%, from member of Muhammadiyah Hajriyanto that appear in 6 clauses or about 37.5%, and the last from Muhammadiyah chairman, Din Syamsuddin that appears in 3 clauses or about 18.75%.

Meanwhile in the article “*Moderate Muslims interested in Islam Nusantara*”, the statement come from the supporting side which are foreign Muslim leaders that appear in 1 clause or about 8.3%, Helmy Faisal Zani as NU secretary general that

appear in 1 clauses or about 8.3%, countries that support the idea that appear in 1 clause or about 8.3%, Amin Kurdi, a Lebanese cleric that appear in 2 clauses or about 16.7%, Maksun Machfoedz a NU central board deputy chairman that appear in 4 clauses or about 33.4% and the last is Faizal Ghani Kakar an Afghan NU founder that appear in 3 clauses or about 25%.

In method of quoting the statement, the article entitled "*Islam Nusantara can protect RI from fundamentalism*", the reported speech appears in 11 clauses or about 68.75% while the quoted speech appears in 5 clauses or about 31.25%. In the article "*Moderate Muslims interested in Islam Nusantara*", the reported speech appears in 9 clauses or about 75% while the quoted speech appears in 3 clauses or about 25%. The reported speech is found more in these articles of thejakartapost.com, according to Haig (2009, p.29) the quoted speech is more trustworthiness, since it allows the readers to get the original utterance, rather than the reported speech that has been grammatically modified for several people interest. It shows based on the method of quoting the statement, the selected statements from thejakartapost.com is can be said as unreliable.

By verbal process, the sayer as the source of information is a part of evidence for the reported information. It intended to present news as 'factual' or 'objective'. The writer of the article uses their statements to support the viewpoints by the media. In these article, all perspectives from the sources are categorized "fact" of Islam Nusantara. The media tend to be positive in representing Islam Nusantara through the selected verbs. They view the concept of Islam Nusantara as Islam with the characteristic of moderate, inclusive, and cultural friendly. Thejakartapost.com also

presents that Islam Nusantara able to create change in the country full of terrorism, radical, and militant group with the moderate characters.

## **4.2 Discussion**

In this part, the analysis of each media consists of; the textual analysis, the discourse practice, and the socio-cultural practice.

### **4.2.1. 'Raison d'être' of Islam Nusantara (6 August 2015, 06:42 AM)**

#### **a. Social Function**

The genre of this article is analytical exposition. The category of this article is controversy. According to Droga & Humphrey (2005, p.144) the genre of analytical exposition aims to persuade the readers to think in certain ways. The issue of Nahdlatul Ulama's 33th congress theme, *Islam Nusantara* become a controversy among Indonesian Muslim. Critics mostly said that the concept may degrade the greatness of Islam into local scale religion, while others do not find the difference of Islam Nusantara from another Islam in the world. As the issue become hot topic nowadays, the writer at *The Jakarta Post* explain the concept of Islam Nusantara by putting research question "why and is it important to promote Islam Nusantara?".

The intention of promoting Islam Nusantara to respond the local and global challenge Muslim practices is presented as a solution to counter radical Islamic group and extremists. In addition, the writer related the concept of Islam Nusantara with the history of Islam dissemination in Indonesia, and the practiced of Islam in Indonesia

which produced more variety of cultural practice unlike the Islam practiced in other countries. The writer combined the situation nowadays with the condition of Islam in Indonesia and the history fact of Islam dissemination in Indonesia. Thus, the writer implicitly persuaded the readers to accept Islam Nusantara concept as the most suitable Islam for Indonesia.

### **b. Text Structure**

The first paragraph functions as the orientation of the text. This paragraph informs the controversy and pro among Indonesian Muslims responses regarding Islam Nusantara version promoted by Nahdlatul Ulama. The process type in this paragraph are the relational, and material ones, by using the verbal groups “has sparked”, “have expressed”, and “do not find”.

The second paragraph functions to present the general questions “*Those who reject and challenge the idea often wonder and ask: Why Islam Nusantara and why it is important to promote it*” from society about the concept. This paragraph informs the general question among society whose disagree with the idea. The process type in this paragraph are the mental and verbal ones, by using the verbal groups “wonder” and “ask”.

The third paragraph functions as the background of promoting Islam Nusantara. This paragraph informs the reason of promoting Islam Nusantara is to respond local challenges of Muslim practices which perceived support radical and intolerant

movements. The process type in this paragraph is the relational ones, by using the verbal groups “is promoted to respond” and “has been marked by”.

The fourth paragraph functions to elaborate those hard-line –radical and intolerant movement- Islamic groups in Indonesia. This paragraph informs some Indonesia hard-line Islamic groups which has arisen since the fall of Soeharto regime. The process type in this paragraph are the material and relational ones, by using the verbal groups “have been perpetrated” and “has arisen”.

The fifth paragraph functions to elaborate NU agents concern to Indonesian Muslim among the growing of radicalism. This paragraph informs the anxiety of NU agents towards Indonesian Muslim caused by the growing of radicalism and terrorism in the Middle East. The process type in this paragraph is the relational ones, by using the verbal groups “has given” and “is”.

The sixth paragraph functions to present the information of the involvement of Indonesian Muslim with radical Islamic groups. This paragraph informs that some proofs of the involvement Indonesian Muslim to support the radical Islamic groups. The process type in this paragraph is the existential ones, by using the verbal group “there is”.

The seventh paragraph function to elaborate the involvement of young Indonesian Muslim has support the radical groups. This paragraph informs that three Indonesian Muslims named Wildan Mukholad, Abu Muhammad, and Salim Mubarak involve in the campaign of Islamic State of Iraq and Syria (ISIS). The process type in this paragraph is the relational ones, by using the verbal group “is”.

The eighth paragraph function to elaborate the solution from NU to counter radical Islamic group that has growing rapidly. This paragraph informs that NU solution by presented Islam Nusantara to reverse radical Islamic groups growing in Indonesia. The process type in this paragraph are the mental, material and relational ones, by using the verbal groups “has encouraged”, “is”, “will continue to campaign”, “consider”, and “is presented to ward off”.

The ninth paragraph functions to present the background of Islam Nusantara as stated by the informant source. This paragraph informs that according to NU chairman, Said Aqil, IN was presented to maintain Islamic good teaching in Indonesia, which is respecting local cultures. The process type in this paragraph are the relational, material, and verbal ones, by using the verbal groups “aims to defend”, “have been attacked by” and “said”.

The tenth paragraph functions to present the information of NU’s reaction towards the development of Islamic state in Indonesia. This paragraph informs that NU’s commitment to reject the idea. The process type in this paragraph is the relational ones, by using the verbal groups “has shown” and “to establish”.

The eleventh paragraph functions to present the information of Islam Nusantara main concept. This paragraph informs Islam Nusantara basic concept: to brace Islam and Nationalism in the frame of Pancasila. The process type in this paragraph is the relational ones, by using the verbal group “strengthens”.

The twelfth paragraph function to elaborate the writer previous statement. This paragraph informs that how Muslims should take step as written Islam Nusantara

reference. The process type in this paragraph is the relational ones, by using the verbal groups “showed”.

The thirteenth paragraph function to present the opinion of about the combination of Islam and nationalism from the informant resources. This paragraph informs Wahab Habullah’s opinion, the late NU cleric, said that the combination between Islam and nationalism for Muslim to be implemented is a good example. The process type in this paragraph are the relational and verbal ones, by using the verbal groups “is”, “said”, and “must be”.

The fourteenth paragraph function to present the opinion from the informant resource regarding the emergence of Islam Nusantara. This paragraph informs Azyumardi Azra’s statement that Islam Nusantara present as result of practical Islam which has survived from Indonesian social, culture, and religious realities. The process type in this paragraph are the relational and verbal ones, by using the verbal groups “is”, and “said”.

The fifteenth paragraph function to elaborate the characteristic of Islam Nusantara which is balanced and tolerant Islam. This paragraph informs that the concept of Islam Nusantara based on three thinking and having *wasatiyyah* principle (balanced and tolerant). The process type in this paragraph is the relational ones, by using the verbal group “is”.

The sixteenth paragraph function to present the information that the Islamic practiced has been done among traditional moderate group. This paragraph informs that the characters of balanced and tolerant Islam, that has been done among traditional-

moderate Muslim groups in Indonesia with amount is more than half of Indonesian Muslims. The process type in this paragraph is the relational ones, by using the verbal group “is”.

The seventeenth paragraph function to present the information of one example regarding Islam practiced in Indonesia. This paragraph informs that the practiced of *halal bi halal* (mutual forgiving) is the result of religious values are manifested in a tradition. The process type in this paragraph are the material and relational ones, by using the verbal groups “have produced” and “has been”.

The eighteenth paragraph function to elaborate further information about Indonesian Islam characteristic. This paragraph informs another practiced aside *halal bi halal*, is *tahlil* (prayers for the dead) that accommodates the local habit to respecting and praying for deceased people by the combination of cultural religious approach. The process type in this paragraph is the relational one, by using the verbal group “reflects”.

The nineteenth paragraph function to present the information of another purpose of promoting Islam Nusantara. This paragraph informs that the promoting of Islam Nusantara also deals with the project of reinforce the intellect. The process type in this paragraph are the relational and existential one, by using the verbal groups “deals”, “have been”, “needs”, and “proposed by”.

The twentieth paragraph function to elaborate further information, that the effort of promoting Islam Nusantara also to interpret Islamic teaching. This paragraph informs that those effort is aimed to develop an alternative discourse to enrich and reconstruct theories in social and religious themes. The process type in this paragraph

are the relational and existential ones, by using the verbal groups “is”, “have been” and “to interpret”.

The twenty first paragraph function to present the information that Islam Nusantara is not only the practiced Islam but able to solve various problems. This paragraph informs that the paradigm of Islam Nusantara should be able to give solution to various problem. The process type in this paragraph is the relational ones, by using the verbal groups “is” and “is developed”.

The twenty second paragraph function as the background of Islam Nusantara concept in the knowledge area. The paragraph informs that the three formulas basis of Islam Nusantara –epistemological, axiological, ontological- as an answer for scholars that is perceived has its limit. The process type in this paragraph is the relational ones, by using the verbal group “is formulated”.

The twenty third paragraph function present the information of the project intention. The paragraph informs that the project aims to develop self-potency in Islam Nusantara. The process type in this paragraph is the relational ones, by using the verbal group “is intended to develop”.

The twenty fourth paragraph function to present the information of the expectation of the scholars by the emergence of Islam Nusanatara. The paragraph informs that the Islam Nusantara is expected to establish an autonomous perspective of scientific analysis. The process type in this paragraph is the mental ones, by using the verbal group “is expected to”.

The twenty fifth paragraph function as the background of Islam Nusantara promoting. The paragraph informs that the importance of promoting Islam Nusantara that very sensible and timely. The process type in this paragraph is the relational ones, by using the verbal group “is”.

The twenty sixth paragraph function present the opinion of the writer regarding Islam Nusantara expanding in society. The paragraph informs that the promotion of Islam Nusantara should not stop after NU congress finished, it should be continued in a more extensive forum. The process type in this paragraph are the mental and relational ones, by using the verbal group “should not stop”, “should be continued”, “will keep searching”, and “keep transforming”.

### **C. Lexical Grammatical Features**

This article tells the controversy of Nahdlatul Ulama Islamic concept –Islam Nusantara- that promulgated in their 33<sup>rd</sup> congress, among Indonesian Muslim. The controversy has sparked since some critics stated that the concept able to degrade the universality of Islam. Instead of showing statements from the critics, thejakartapost.com presented the background and the purpose of Islam Nusantara concept which is intended to respond the local and global challenges of Muslim practice. The writer presented this article using relational process as the dominant process. It occurs in 41 of 60 clauses, or about 68,4%. The attributive relational process appears in 33 clauses, the identifying relational appears in 8 clauses. The verbal groups in relational process found in this article are “do not find”, “has been marked by”, “has arisen”, “has also given”, “aims to defend”, “has been propagated”, “has shown”, “to

establish”, “strengthens”, “showed”, “is”, “must be”, “has been”, “reflects”, “deals”, “needs”, “proposed by”, “to interpret”, “is developed”, “is formulated”, “is intended to develop”, “should be continued”, “will keep searching”, “keep transforming”, “has sparked”, “is presented to respond”, and “is presented to ward off”. The relational clause functions to characterize and identify (Halliday & Matthiessen, 2004, p.210). It is intended to provide ‘facts’ about people, things, and actions (Haig, 2009, p.34)

The sample of relational clause in this article are displayed below. (processes in relational clauses are in bold):

(*Clause 6*) On a certain level, Islam Nusantara **is promoted to respond** to the local and global challenges of Muslim practices, which have been frequently perceived to be strongly biased toward radical and intolerant movements.

According to Halliday and Matthiessen (2004, p.238), the verbal groups “is promoted to respond” serves as the significance word. The “identified” is the Islam Nusantara, interestingly the writer did not explain further the nominal group “on a certain level”. It has sense if Islam Nusantara not used in every level, as if the concept only used for some moments only, and the adjective clause “which have been frequently perceived to be strongly biased toward radical and intolerant movements.” is used by the writer to framing his support of Islam Nusantara by using current condition in international nowadays, where radical and intolerant movement has growing rapidly. Another explanation of the concepts is in the clause below:

(*Clause 19*) the Islam Nusantara **aims to defend** good traditions that do not contravene Islamic teachings.

As mentioned previously about Islam Nusantara concept, in this clause the

writer present another information about the concept of Islam Nusantara. According to Halliday and Matthiessen (2004, p.238), the verbal group “aims to defend” serve as the sign word. Through the attributive “good traditions that do not contravene Islamic teachings” the writer convince that Islam Nusantara has positive purpose to maintain local culture, that not every Muslim country has. Implicitly the writer also tried to asserts the readers if the concept is friendly and embrace local traditions as long as it did not contradict Islamic teaching. So, the nationalism can be embedded strongly, as explained in the clause below:

(Concept 25) The concept of Islam Nusantara basically **strengthens** the idea of Islam and nationalism in the framework of Pancasila, the state ideology.

According to Halliday and Matthiessen (2004, p.238), the verb “strengthens” serve as quality, the circumstance “basically” has sense that the main concept of Islam Nusantara emergence is to united Indonesian Muslim. The attributive “the idea of Islam and nationalism in the framework of Pancasila, the state ideology” has sense if the writer tries to explain that since Indonesia is an archipelago country, so the Islamic understanding tends to be different which caused debate among certain group, therefore Islam Nusantara aimed to strengthens and unity the nationalism. However, the writer did not put the source of Islam Nusantara main concept, as if it is only from the writer statement only.

Thus, this article indicates that instead of negative impact which is degrade the Universality of Islam, thejakartapost.com attached the concept of Islam Nusantara as a friendly and able to embrace local traditions Islam, aside the concept also able to

maintain local culture and strengthens the spirit of nationalism in the framework of Pancasila, furthermore the concept is intended to counter the radical and extremists' movement. As the main argument of this article is the controversy of Islam Nusantara among the critics, the writer of the article tries to convince readers through selected verbs if Islam Nusantara is the most suitable Islam for Indonesia.

**4.2.2 Like JIL, Islam Nusantara has marketing problem.** (11 August 2015 2015, 06: 19 AM)

**A. Social function**

As a genre of an analytical exposition, it aims to persuade the readers to think in certain ways of a case (Droga & Humphrey, 2005, p.144). Furthermore, the category of this article is opinion. The issue of Islam Nusantara marketing problem that once faced by JIL (Islamic Liberal Networking) was on the news. The writer at thejakartapost.com representing the difficulties of Islam Nusantara marketing through his own interpretations in this article, such as some problems that the concept will face, since it still considered as new thing, so the quality is always looked suspicious. Moreover, most people in Indonesia are obsessed with “the one true Islam”.

In addition, the writer related it with JIL marketing, and the possibility if the concept will be attached on social media. Furthermore, the writer also gives some solutions for expanding the concept of Islam Nusantara. Thus, the writer explicitly

reminds the supporter of Islam Nusantara and inform some tactics how Islam Nusantara can be accepted among society.

## **B. Generic Structure**

The first paragraph functions as the orientation of the article. This paragraph informs the main problem of *Jaringan Islam Liberal* (Islam Liberal Network) project. The process type in this paragraph is the relational ones, by using the verbal group “is”.

The second paragraph functions to present the opinion from the writer that Islam Nusantara should learn from JIL mistake, which is hard to sell. This paragraph informs that the newest Islam concept brought by Nahdlatul Ulama, Islam Nusantara should learn from JIL mistake, since the propaganda also faces the same problem. The process type in this paragraph is the relational ones, by using the verbal groups “is”, and “must learn”.

The third paragraph functions to present the opinion regarding JIL brand. This paragraph informs the ability of JIL activists to explaining about Islam Liberal, yet it is not easy thing for average Muslim to accept JIL brand. The process type in this paragraph are the mental, verbal, existential, and relational ones, by using the verbal groups “have no doubts”, “speak”, “is”.

The fourth paragraph is a noun phrase

The fifth paragraph functions to present the question that society tends to ask regarding JIL brand. This paragraph informs society tends to ask the concept of JIL which is sound oxymoron, since Islam mean submission to the will of God. The process

type in this paragraph is the relational ones, by using the verbal groups “Does not mean”, “will listen”, “is”.

The sixth paragraph function to present the writer’s opinion about religion. This paragraph informs that religion should be like music which is easy to understand, simple, and nice. The process type in this paragraph is the relational ones, by using the verbal groups “should be like” and “is”.

The seventh paragraph function to present the information of how society reaction after cofounder JIL wrote his combative op-ed piece. This paragraph informs that people are still cautious regarding the op-ed piece wrote by Ulil Abshar Abdalla entitled “*Menyegarkan Kembali Pemahaman Islam*” (Refreshing Islamic Understanding), even after more than a decade. The process type in this paragraph are the material and mental ones, by using the verbal groups “wrote” and “are still suspicious”.

The eighth paragraph function to present the term JIL tends to spoken in alignment with the term PKI. This paragraph informs that JIL concept tends to be mentioned similar with PKI or *Partai Komunis Indonesia* (Indonesia Communist Party) since they have resembled acronym. The process type in this paragraph is the verbal ones, by using the verbal group “is spoken”.

The ninth paragraph function to elaborate the history of PKI in Indonesia. This paragraph informs that the existence of PKI was considered as public enemy, the party was reputed as the big bad wolf in the nation’s as it is stated by the writer. The process type in this paragraph is the relational ones, by using the verbal group “is”.

The tenth paragraph function to elaborate the PKI excess rather than JIL in self-promotion. This paragraph informs that compared to JIL, the party still better in self-promoting. The process type in this paragraph is the relational ones, by using the verbal groups “is” and “got”.

The eleventh paragraph function to present the information of JIL existence while in Soeharto’s government. This paragraph informs the reaction after Soeharto government while facing JIL is nothing against it. The process type in this paragraph are the relational and verbal ones, by using the verbal groups “had”, “is being equated”, and “tells”.

The twelfth paragraph function to present the impact of unpopular JIL brand to the Islam Nusantara expanding. This paragraph informs that some Islamists using the unpupolar JIL brand to smear Islam Nusantara concept which cause concern and uneasy among the society. The process type in this paragraph is the relational ones, by using the verbal group “is”.

The thirteenth paragraph function to present that the support from JIL to NU initiative –Islam Nusantara-. This paragraph informs the support for Islam Nusantara from JIL activist, which causes the Islamists think the concept is nothing short of “JIL incarnate”. The process type in this paragraph are the mental and relational ones, by using the verbal groups “support”, and “made it”.

The fourteenth paragraph function to present the opinion from the writer regarding JIL-brand in Indonesia. This paragraph informs that according to the writer, JIL is the best kind of Islam in Indonesia, that promotes democratic values: pluralism,

civil liberty, and secularism. The process type in this paragraph are mental and relational ones, by using the verbal groups “believe”, “promotes”, “is”.

The fifteenth paragraph function to elaborate the previous statement from the writer. This paragraph informs that the term of Islam Liberal has become responsible for the group and also the overall liberal Islam movements. The process type in this paragraph is the material and relational ones, by using the verbal groups “have learned” and “has become”.

The sixteenth paragraph function to present the comparison of Islam Nusantara with JI. This paragraph informs that Islam Nusantara is more gentle compare to JIL, yet the concept still has some problematic. The process type in this paragraph is the relational ones, by using the verbal group “is”.

The seventeenth paragraph function to elaborate the first problem that Islam Nusantara have. This paragraph informs the supporter of Islam Nusantara need to make clear about the concept, since Islam Nusantara considered as a new thing among society, so the quality always looked suspicious. The process type in this paragraph is the relational and existential ones, by using the verbal group “need to make clear” and “is”.

The eighteenth paragraph function to elaborate the previous statement from the writer. This paragraph informs that if there some anything new with Islam Nusantara concept, it will identify Indonesian Muslim themselves. However, it will not represent new Islamic belief. The process type in this paragraph is the relational ones, by using the verbal groups “is” and “does not represent”.

The nineteenth paragraph function to elaborate the practice of Islam in Indonesia that made Indonesia what it is today. This paragraph informs that according to the fact and practices of Islam in Indonesia, that has made Indonesia what it is today a secular nation based on Pancasila. The process type in this paragraph are the verbal and relational ones, by using the verbal groups “points out”, “denotes”, and “is”.

The twentieth paragraph function to elaborate the difficulties of spreading the fact in media social. This paragraph informs the difficulties of spreading the facts of Islam in Indonesia development, in social media era, where facts and common sense are drowned out by millions of comments and hoaxes. The process type in this paragraph is the relational ones, by using the verbal group “is”.

The twenty first paragraph function to present the second problematic that Islam Nusantara will face. This paragraph informs that another problematic that Islam Nusantara will face is inconsistency. Indeed, Islam Nusantara is open to local and foreign influences, yet the exponents will consider as anti-Arab. The process type in this paragraph are the mental and relational ones, by using the verbal groups “reeks”, “is open to”, “accepts”, and “come off”.

The twenty second paragraph function to elaborate of the writer concern regarding the supporter of Islam Nusantara. The paragraph informs the writer concern regarding Islam Nusantara supporter that probably anti-Arab or fluent in Arab causes by the influence of their powerfull criticism to certain groups in Arab. The process type in this paragraph are the mental and relational ones, by using the verbal groups “aware”, and “are”.

The twenty third paragraph function to elaborate previous statement from the writer. The paragraph informs that if the concern that the writer happened, it only countering back what Islam Nusantara has promoted, moderate and inclusive. The process type in this paragraph is the relational ones, by using the verbal group “counter to”.

The twenty fourth paragraph function to present the opinion of what Islam Nusantara supporter should take. The paragraph informs Islam Nusantara supporter should discuss further to make the concept more perfect. The process type in this paragraph is the material ones, by using the verbal group “must walk”.

The twenty fifth paragraph function to present the third problematic that Islam Nusantara will face. The paragraph informs how Indonesian Muslim are obsessed “the one true Islam” without realize wether they are *Shafi’I* or *Ghozalian* (Arabic clerics). The process type in this paragraph is the mental ones, by using the verbal groups “are obsessed”, “are not even aware”, and “know”.

The twenty sixth paragraph function to elaborate the adjective adding in Muslim. The paragraph informs that Indonesia Muslim do not need to labeling themselves as Muslim Nusantara, since it is odd if not redundant. And that is the reason why Islam Nusantara is hard sell. The process type in this paragraph are the verbal and relational ones, by using the verbal groups “say”, and “is”.

The twenty seventh paragraph function to elaborate further problem that Islam Nusantara will face. The paragraph informs that if Islam Nusantara used simplicity as main factor to makes idea marketable, it would come problems. Yet, the concept is

relevant as Indonesia nowadays is facing religious extremism. The process type in this paragraph are the relational and verbal ones, by using the verbal groups “is”, “will tell”, “take”, and “is facing”.

The twenty eighth paragraph function to present the comparison of Islamist reaction to the concept in social media. The paragraph informs that the Islamist will not stop attack the concept through social media, yet the average Muslims are skeptical on it. The process type in this paragraph are the material and mental ones, by using the verbal groups “will attack” and “are skeptical”.

The twenty ninth paragraph function to present the effort that supporters need to do to explain misconception of Islam Nusantara. The paragraph informs that supporters of Islam Nusantara should work hard to explain and clarify misconception of Islam Nusantara concept. The process type in this paragraph are the mental and verbal one, by using the verbal groups “said”, “must work hard”, and “to clarify”.

The thirty paragraph function to present the reminder what is supporter main goal to spread the concept of Islam Nusantara and some efforts they need to do. The paragraph informs that supporter of Islam Nusantara should remember that they need engages and affirming their tolerant beliefs to society, instead of winning a pointless debate with critics of Islam Nusantara. The process type in this paragraph are the mental, relational, and material ones, by using the verbal groups “should remember”, “is”, “to get”, “can only do this by”.

### C. Lexical grammatical Features

This article informs the similarity between Islam Nusantara concept and *Jaringan Islam Liberal* (Islamic Liberal Network) brand, which has the marketing issues. The writer presented this article using relational process as the dominant process. It occurs in 49 of 78 clauses, or about 62.82%. The attributive relational process appears in 40 clauses, and the identifying relational process appears in 9 clauses. The verbal groups in relational process found in this article are “is”, “must learn”, “should be like”, “got”, “had”, “made”, “promotes”, “has become”, “need to make clear”, “does not represent”, “denotes”, “Is not”, “is open to”, “accepts”, “come off”, “are”, “counter to”, “has”, “take”, “is facing”, “will listen?”, “Is being equated”. The relational clause functions to characterize and identify (Halliday & Matthiessen, 2004, p.210). According to Haig (2009, p.34) relational process is intended to provide ‘facts’ about people, things and actions.

The samples of relational clause in this article are displayed below.

(Processes in relational clauses are in bold):

(Clause 15)      JIL **is** prog-rock.

According to Halliday and Matthiessen (2004, p.238), the verb “is” serve as the Neutral word. The “identified” is Jaringan Islam Liberal (Islamic Liberal Network) in acronym JIL. Furthermore, the writer “identifier” the JIL with prog-rock. It has sense that the writer implicitly admitted that the JIL-brand has same characteristic like rock music, which is hard, and tend to rebellious, therefore not everyone can accept nor

enjoy the music. As in the fact with JIL-brand that not everyone can accept it, infact Islamists try to counter it, since some of them thought that the brand is deviate for what Islam has teach, which caused the brand become popular in negative way, infact cannot be accepted for certain Indonesian Muslim. As explained further in the clause below:

(Clause 28)        The JIL brand is so unpopular that Islamists are using it to smear Islam Nusantara, and that is enough to make people uneasy about it.

According to Halliday and Matthiessen (2004, p.238), the verb “is” serve as the neutral word. The identifier “so unpopular”, added with the adjective “so” indicates that the brand of JIL did not recognize among the society. Added by the circumstance of condition “that Islamist are using it to smear Islam Nusantara”, the writer asserts that the impact of the unpopular JIL-brand, which used by Islamists to smear Islam Nusantara, however the writer did not mention specific whose Islamist or what Islamic organization that used JIL-brand to smear Islam Nusantara. The circumstance of cause “and that is enough make people uneasy about it” is used by the writer to showing the possibility what will happened among society if Islamist really used the brand for smear Islam Nusantara. Implicitly the writer showing his support to Islam Nusantara. The support is strengthened by the clause below:

(Clause 68)        Its emergence is highly relevant and worthy of support today as the country is facing a huge tide of religious extremism and violent sectarianism.

According to Halliday and Matthiessen (2004, p.238), the verb “is” serve as the neutral word. “Its emergence” is used as the “carrier”, which referring to the emergence of Islam Nusantara. Through the “attributive” “highly relevant and worthy of support

today”, it has sense that the write implicitly supports Islam Nusantara to face the growing of radical and extremism movement that develop rapidly, moreover added with the circumstance of manner “highly”, it has sense that according to the writer, Nahdlatul Ulama brought the concept in the right time.

Thus, this article indicates the lack of Islam Nusantara concept. The concept is identified has the same issue with *Jaringan Islam Liberal* (Islamic Liberal Networking) -brand which is marketing issues. Thejakartapost.com explicitly gives the support to the concept of Islam Nusantara through this article. It may influence the readers that the suggest may work effectively if supporter of the concept has done it.

#### **4.2.3 Islam Nusantara rises** (16 August 2015, 08.35 AM)

##### **a. Social Function**

As genre of news item, it aims to inform the readers about the event which Considered important or newsworthy. The category of this article is the emergence. The issue of this article is the parade that held by Banser (Nahdlatul Ulama youth member) in Cirebon, West Java to promote the emergence of Islam Nusantara to combat the growing of radical Islamic group and extremism, that have become more prevalent since the end of new order regime. The event the atmosphere of the parade by Banser is considered newsworthy by thejakartapost.com

##### **b. Text Structure**

The first paragraph functions as the orientation of the text. This paragraph informs the event which held by hundreds young members of Nahdlatul Ulama, to promote

tolerance in Cirebon, West Java. The process type in this paragraph is the material one, by using the verbal group “march”.

The second paragraph functions to present the information of radical Islamic groups development after the fall of new order regime. This paragraph informs that the movement of radical Islamic groups that have become more proliferation after the fall of Soeharto regime in 1998. The process type in this paragraph are the relational and material ones, by using the verbal groups “are brewing over”, and “to celebrate”.

The third paragraph functions to present the background of Islam Nusantara by Nahdlatul Ulama. This paragraph informs the emergence of *Islam Nusantara* (Islam of the Archipelago) by Indonesia largest Muslim organization, Nahdlatul Ulama, in order to combat those radical Islamic groups and to reinforce Indonesia’s long-held pluralistic identity. The process type in this paragraph is relational ones, by using the verbal groups “has embarked”, “aiming to”, and “to reinforce”.

The fourth paragraph functions to elaborate the concept of Islam Nusantara. This paragraph informs that Islam Nusantara is the concept of a Muslim- majority nation with moderate views and embrace religious tolerance. The process type in this paragraph is the relational one, by using the verbal group “is”.

The fifth paragraph functions to inform the atmosphere during the parade was held. This paragraph informs the condition of the parade by thousands of young men toward the At-Taqwa Grand Mosque in Cirebon. The process type in this paragraph are the verbal and material ones, by using the verbal groups “marched” and “chanted”.

The sixth paragraph functions to elaborate the writer's previous statement. This paragraph informs the participant of the parade which is three marching bands with bright purple uniform, and older men in armylike. The process in this paragraph is the material ones, by using the verbal groups "joined", "played", "twirled", and "tried to make sure".

The seventh paragraph functions to present the opinion from Banser head division. This paragraph informs the statement given by Alfa Isnaeni, head of the national division of Banser that they denounce radical groups and he asked the commitment of their members to promote Islam Nusnatara throughout the archipelago not only in Cirebon. The process in this paragraph is the verbal ones, by using the verbal groups "announced", "denounce" and "ask".

The eighth paragraph functions to elaborate the opinion. This paragraph informs the disagreement of the idea of an Indonesia caliphate, by statement from Alfa. The process in this paragraph are the verbal and relational ones, by using the verbal groups "said" and "are".

The ninth paragraph functions to present the history of Cirebon city with the radical group Tauhid Wal Jihad. This paragraph informs the history of Cirebon city which once got suicide bomber from the Tauhid Wal Jihad group in 2011, which resulted the death of the suicide bomber and left 27 others injured. The process in this paragraph are the relational and material ones, by using the verbal groups "has", "garnered", and "occurred".

The tenth paragraph function to present the connection of geographical position of Cirebon city with the expansion of Islam Nusantara. This paragraph informs the potential of Cirebon city as a site to promote Islam Nusantara, since it was on Java's northern coastal area, where thousands of people crossed daily, according to Alfa. The process in this paragraph are the mental and verbal ones, by using the verbal groups "said" and "saw".

The eleventh paragraph function to present the reason why Banser held the parade as stated by the informant resource. This paragraph informs the aims of the parade as an effort to promote Islam Nusantara. The process in this paragraph are the verbal and relational ones, by using the verbal groups "said", "was", and "would like to ask".

The twelfth paragraph function to elaborate the previous statement as stated by the informant resource. This paragraph informs the effort of Banser to discourage any acts of violence in the name of religion, and encourage learning about Islam Nusantara. The process in this paragraph are the mental and relational ones, by using the verbal groups "trying to discourage", "open up", and "encourage".

The thirteenth paragraph function to present Banser's next plan regarding Islam Nusantara expansion. This paragraph informs the possibilities of Banser to conduct similar activities across the archipelago such as in North Sumatera or Central Borneo. The process in this paragraph are verbal and mental ones, by using the verbal groups "added" and "planned to conduct".

The fourteenth paragraph function to present the information about hundreds of Indonesian have joined the ISIS. This paragraph informs the issue of radicalization which attracted attention in Indonesia, especially with the report that more than 500 Indonesian have joined the ISIS (*Islamic State of Iran and Syria*). The process in this paragraph is relational one, by using the verbal group “has attracted”.

The fifteenth paragraph function to elaborate after declaration atmosphere. This paragraph informs the after declaration condition, which entertained by debus performance. The process in this paragraph is material one, by using the verbal group “was entertained”.

The sixteenth paragraph function to present the opinion from Banser member. This paragraph informs the opinion of Banser new member named Rizal, 19 years old towards the parade, and Islam Nusantara. The process in this paragraph are the mental, material, verbal, and relational ones, by using the verbal groups “peered”, “said”, “was exciting”, “get to to show”.

The seventeenth function to present local person opinion towards the parade of Islam Nusantara. This paragraph informs the opinion from local person named Mitha, a housewife, said that she was unsure of the concept Islam Nusantara, since it has no difference with Islam in Indonesia. The process in this paragraph are the mental, verbal, and relational ones, by using the verbal groups “were not sure”, “said”, “was unsure”, “not sure”, and “is”.

The eighteenth paragraph function to present the opinion from supporter of Islam Nusantara aside from the member of NU. This paragraph informs the amazement

of the founder of the Institute of International Peace Building, Noor Huda Ismail to NU's effort in order to raise awareness of increasing radicalization, and to spread the Islam Nusantara concept through parade. The process in this paragraph are the relational, material, and verbal ones, by using the verbal groups "applauded", "to spread", "said", and "more must be done".

The nineteenth paragraph function to elaborate further previous statement of as stated by the information resource. This paragraph informs the parades could be an effective tool, however Banser needs other effort to reach out to communities in Cirebon. The process in this paragraph are the verbal and relational ones, by using the verbal groups "said", and "could be".

The twentieth paragraph function to elaborate further the previous statement of information resource. This paragraph informs the opinion that Banser could work effectively to encourage better understanding of Islam Nusantara through informal methods. The process in this paragraph are the material and verbal ones, by using the verbal groups "explained", and "could work".

### **c. Lexical Grammatical Features**

This article informs that Hundreds of Nahdlatul Ulama's youth wing member parades in front of At-Taqwa Grand Mosque, Cirebon, West Java to promote Islam Nusantara (Islam of the Archipelago). The writer presented this article by using relational process as the dominant process. It occurs in 16 of 52 clauses, or about 30.70%. The relational-attributive process appears in 13 clauses or about 81.2% and the relational-identifying

process appears in 3 clauses or about 18.8%. The verbal groups in verbal process found in this article are “are brewing over”, “has embarked”, “aiming to combat”, “to reinforce”, “has”, “garnered”, “was”, “open up”, “is”, “applauded”, “must be done”, “could be”, “are”, “has attracted”. The relational clause functions to characterize and identify (Halliday & Matthiessen, 2004, p.210). According to Haig (2009, p.34) relational process is intended to provide ‘facts’ about people, things and actions.

The samples of relational clause in this article are displayed below.

(Processes in relational clauses are in bold):

(Clause 4)        **Aiming to combat** such extremism and to reinforce Indonesia's long-held pluralistic identity, the country's largest Muslim organization, Nahdlatul Ulama (NU), has embarked on a campaign to promote Islam Nusantara (Islam of the Archipelago).

According to Halliday and Matthiessen (2004, p.238), the verb “has embarked” serve as the phase: appearance. The “carrier” is the country’s largest Muslim organization, Nahdlatul Ulama (NU), the adjective “largest” is used by the writer of the article to emphasize the readers that the Muslim organization has significant role to maintain the unity of Indonesia by providing the newest concept of Islam. The attribute “on a campaign to promote Islam Nusantara (Islam of the Archipelago).” is used by the writer to characterise Nahdlatul Ulama recently activity. Interestingly, before explain the organization activity, the writer put the purpose of the concept through pre-modifier “Aiming to combat such extremism and to reinforce Indonesia's long-held pluralistic identity”. It is likely that through putting the purpose first rather than showing the Muslim organization activity, the writer of the article tries to convince the readers if

the concept has good purpose in order to maintain Indonesia unique characteristic which is plural. Then it is explained further as in the clause below:

(Clause 7) Islam Nusantara is the concept of a Muslim-majority nation with moderate views and one that embraces religious tolerance.

As mentioned previously about the newest Islam concept promulgated by Nahdlatul Ulama, in this clause the writer elaborates the concept of Islam Nusantara. According to Halliday and Matthiessen (2004, p.238) the verb “is” serve as the neutral word. The “identified” is Islam Nusantara. Asserting purpose of the concept, the writer of the article identifies how the concept of Islam Nusantara in viewing tolerance. However, the concept is presented in the relational process rather than verbal one, moreover the writer did not mention the source person of the concept. It is likely based on the writer interpretation only. In presenting the concept, the writer using the nominal group “Muslim-majority nation” it has sense if the writer tries to remind the readers that Indonesia is a country with the largest Muslim population in the world. The circumstance of conditions using by the writer “embrace religious tolerance” has sense that the concept able to bring peaceful towards other religion in Indonesia, since Indonesia is a country with religious diversity: Islam, Christian, Catholic, Hindu and Buddha, through it tolerance. However, it has sense implicitly if the writer doubting Islam without any additional adjective, that it cannot embrace religious tolerance. The religious tolerance is strengthened by the clause below:

(Clause 38) It's important because it's based on NKRI and Pancasila [Indonesia's philosophical foundation]

According to Halliday and Mathiessen (2004, p.238). the verb “is” serve as the neutral word. The “carrier” is Islam Nusantara represent in it. Through the circumstance of cause “based on NKRI and Pancasila”, the writer asserts that what he arguing is based on the Indonesia philosophical foundation that stated in the 3rd sila “Persatuan Indonesia” (The Unity of Indonesia). Thus, the religious tolerance is a must since Indonesia is a country with multi-cultural and multi-religion, so the citizen needs to uphold the values of unity. The “attributive” important is used to characterize the crucial of the concept to be spreaded, since the concept is based on the philosophical foundation and also able to maintain the unity of Indonesia and prevent disintegrate.

Thus, this article indicates that Islam Nusantara promulgated by Indonesia largest Muslim organization Nahdlatul Ulama is characterized as the concept of Islam that having same philosophy foundation with Pancasila which is the unity of Indonesia with it moderate views, embrace religious tolerance and also embrace Indonesia pluralistic identity, aside the concept of Islam Nusantara also intended to combat extremism and radical Islamic group. As the main argument of this article is radical Islamic group that have become prevalent after Soeharto regime, thus Indonesia needs a solution to counter them, it can be inferred that thejakartapost.com characterizes Islam Nusantara as the suitable Islam concept in Indonesia.

#### **4.2.4. Islam Nusantara can protect RI from fundamentalism** (24 August 2015,

02.53 PM)

**a. Social Function**

As genre of news item, it aims to inform the readers about the event which is considered as important or newsworthy. The category of this article is the emergence. The issue of the concurrent promotion of moderate Islamic thinking by two largest Muslim organizations in Indonesia, Muhammadiyah with *Islam Berkemajuan* (progressive Islam) and Nahdlatul Ulama with *Islam Nusantara* (Islam of the archipelago) was described as a positive indication that Indonesian Muslim mostly cautious of firebrand versions of Islam. The event of both of concepts background and purpose is considered newsworthy according thejakartapost.com

**b. Text Structure**

The first paragraph functions as the orientation of the text. This paragraph informs that the controversy among analysts regarding the concurrent promotion of moderate Islamic thinking by Indonesia largest Islamic organizations, Nahdlatul Ulama (NU) and Muhammadiyah. The process type in this paragraph are the verbal and relational ones, by using the verbal groups “have argued” and “was”.

The second paragraph functions to present the information of the concepts origin. This paragraph informs that the new concept of Islam which promoted by NU and Muhammadiyah, resulted from a history of Islamic teachings with Indonesian local culture. The process type in this paragraph are the verbal and relational ones, by using the verbal groups “said” and “resulted”.

The third paragraph function to present the information about Islam Nusantara by the informant resource. This paragraph informs the character of Islam Nusantara

according Sahal. The process type in this paragraph are the verbal and relational ones, by using the verbal groups “said” and “showed”.

The fourth paragraph function to elaborate the previous statement by the informant resource. This paragraph informs part of Islam Nusantara has promoted it. The process type in this paragraph is the relational one, by using the verbal group “promotes”.

The fifth paragraph function to present the information of the differentiation Islamic practiced from Islam in other country by the informant resource. This paragraph informs that Islam Nusantara has difference Islamic teachings or values practicing from Saudi Arabia, according to Sahal. The process type in this paragraph are the verbal and material ones, by using the verbal groups “said” and “are not practicing”.

The sixth paragraph function to present the opinion of the previous statement by the informant resource. This paragraph informs that Islam Nusantara should not be considered as black magic or *Islam Kejawen* (Islam with Javanese mysticism). The process type in this paragraph are the verbal and mental ones, by using the verbal groups “said” and “should not be considered”.

The seventh paragraph function to present the information of Islam Nusantara focused on. This paragraph informs that the focused of Islam Nusantara located in social duties and the general good. The process in this paragraph are the verbal and mental ones, by using the verbal groups “said” and “are focused on”.

The eighth paragraph function to present the introduction of Islam Nusantara by Nahdlatul Ulama. This paragraph informs the promotion of Islam Nusantara by Nahdlatul Ulama in their 33<sup>rd</sup> national congress in Jombang, East Java. The process in this paragraph is the material one, by using the verbal group “promoted”.

The ninth paragraph function to present the background of Islam Nusantara concept according to Nahdlatul Ulama. This paragraph informs the origin of Islam Nusantara concept. The process in this paragraph are the verbal and relational ones, by using the verbal groups “said” and “referred to”.

The tenth paragraph function to elaborate the previous statement by the informant resource.

This paragraph informs the idea of Islam Nusantara is to deepens Muslim tolerance among Islamic radical groups influence from Middle East countries. The process in this paragraph is the relational ones, by using the verbal group “is”.

The eleventh paragraph function to present the background of Islam Berkemajuan as stated from Hajriyanto Y. Tohari. This paragraph informs that Islam Berkemajuan was resulted from the need to adapt the world changing. The process in this paragraph are the verbal and relational ones, by using the verbal groups “said” and “resulted”.

The twelve paragraph function to elaborate the previous statement by the informant resource. This paragraph informs Muhammadiyah founding father, K.H Ahmad Dahlan’s opinion regarding Indonesian Muslim that should act progressively

and up to date. The process in this paragraph are the verbal and material ones, by using the verbal groups “said” and “should act”.

The thirteenth paragraph function to elaborate the previous statement by the informant resource. This paragraph informs that winning the reason and continuously promote education and knowledge is the method to act progressively for Indonesian Muslim. The process in this paragraph are the verbal, relational, and material ones, by using the verbal groups “said”, “should champion”, and “to promote”.

The fourteenth paragraph function to elaborate the previous statement by the informant resource. This paragraph informs that matching its values with secular and nationalist ideas was Muhammadiyah other way to implementing progressive values, aside from promote education and knowledge. The process in this paragraph are the verbal and relational ones, by using the verbal group “said” and “tried to match”.

The fifteenth paragraph function to present the statement that elaborate the previous statement by the informant resource. This paragraph informs the commitment of Muhammadiyah for always integrating Islamic teaching with modernity and Indonesian values. The process in this paragraph are the verbal and relational ones, by using the verbal group “said” and “integrate”.

The sixteenth paragraph function to present the information of Islam Berkemajuan according to Muhammadiyah chairman, Din Syamsuddin. This paragraph informs that Islam Berkemajuan was a vision modern and moderate Islam. The process in this paragraph are the verbal and relational ones, by using the verbal group “said” and “was”.

The seventeenth paragraph function to elaborate further information of Islam Berkemajuan address for by the previous informant resource. This paragraph informs that Islam Berkemajuan also for all Muslim across the world not specifically for Indonesian Muslim. The process in this paragraph are the verbal and relational ones, by using the verbal group “said” and “was not made”.

The eighteenth paragraph function to elaborate that the concept able to deepens Muslim tolerance. This paragraph informs Islam Berkemajuan effect for human humanity, by deepens the tolerance. The process in this paragraph are the verbal and mental ones, by using the verbal group “said” and “deepens”.

The nineteenth paragraph function to present the information that a lot of people giving their salute to NU and Muhammadiyah hardwork in promoting tolerant Islam. This paragraph informs a lot of people have expressed their salute to both of organizations for promoting Islam with tolerant version, yet the writer did not mention the people whose applauded NU and Muhammadiyah work. The process in this paragraph is the material ones, by using the verbal group “have applauded”.

The twentieth paragraph function to present the information of cooperation offering with NU and Muhammadiyah from other countries. This paragraph informs the offering from other countries to collaboration with both of the organizations to promote tolerant version of Islam. The process in this paragraph is the existential and material ones, by using the verbal group “there have been” and “to work”.

### c. Lexical Grammatical Features

This article informs the concurrent promotion of moderate Islamic thinking by both of Indonesia largest Muslim organizations, *Islam Berkemajuan* (progressive Islam) by Muhammadiyah and *Islam Nusantara* (Islam of the Archipelago) by Nahdlatul Ulama. Aside from the promotion, the writer also informs the background and purpose of the moderate Islamic thinking concept from both of organizations. In presenting this article, the writer uses verbal process as the dominant process. It occurs in 16 clauses, or about 41%. The quoted speech merely appears in 5 clauses while the reported speech appears in 11 clauses. The verbal groups in verbal process found in this article are “have argued” and “said”. According to Halliday and Matthiessen (2004, p.252), “in news reporting, ‘verbal’ clauses allow the reporter to attribute information to sources, including officials, experts, and eye witnesses”.

The sample of verbal clause in this article are displayed below. (processes in verbal clauses are in bold):

(Clause 1) Analysts **have argued** that the concurrent promotion of moderate Islamic thinking by both Nahdlatul Ulama (NU) and Muhammadiyah, the country's two largest Muslim organizations, was a positive indication that Muslims in Indonesia are generally more wary of firebrand versions of Islam.

In the first clause of the article, thejakartapost.com chooses the perspective from analysts as the “sayer”, yet the writer did not mentioned further information about analysts that have argued regarding the Islamic concept from both of the organizations. The statement is in the form of reported speech, as it is based on the writer’s interpretation. Halliday and Matthiessen (2004, p.255) stated that the verbal group

“have argued” shows indicating about something. It has sense that analysts have admitted and agree both of the concept implementation in Indonesia. The writer uses nominal group “a positive indication” to attached that the concept of Islam Nusantara and Islam Berkemajuan is acceptable and suitable for Muslim in Indonesia. As explained in the circumstance of condition “that Muslim in Indonesia are generally more wary of firebrand versions of Islam”, which indicates if Indonesian Muslim are way more cautiously while accepting the new concept of Islam, rather than accepting without filtering it first, since Indonesia Muslim has special characteristic of Islam that different from other countries. To elaborate Islam in Indonesia has special characteristic, the perspective from Muslim thinker is attached in the clause below:

(Clause 3) Muslim thinker Akhmad Sahal **said** that NU's promotion of *Islam Nusantara*, and Muhammadiyah's Islam Berkemajuan (progressive Islam), resulted from a long history of Islamic teachings being contextualized within local Indonesian culture.

According to Halliday and Matthiessen (2004, p.252), the verb “said” serves as neutral words of quoting. The statement is in the form reported speech, as it is based on the writer’s interpretation. The “sayer” is selected from Muslim thinker named Akhmad Sahal. Interestingly, in this article The jakartapost.com presented background of the concepts by the circumstance of cause “resulted from a long history of Islamic teachings being contextualized within local Indonesian culture.”, it has sense that the writer wants to tell to readers if the concept is not a new thing, like what society think. Furthermore, the term “contextualized” emphasize to the situation which has happened since a long time. The writer tried to explain if Islamic teaching combine with

Indonesian local culture has been exist since a long time, not just merely appear recently. To support the statement, the writer present informant resource perspective from NU attached as in the clause below:

(Clause 15) NU **said** that the concept of *Islam Nusantara*, according to Imam, referred to the empirical and historical reality that Islam had been embedded in the culture, economy, politics and technology of the archipelago for a long time.

According to Halliday and Matthiessen (2004, p.252) the verb “said” serves as Neutral words of quoting. The statement is in the form reported speech, as it is based on the writer’s interpretation. Thejakartapost.com mentioned the “sayer” of this clause is NU, without mentioned specifically who is the informant resource that come from NU, Thejakartapost.com only mentioned the sayer in general way. The circumstance of cause “referred to the empirical and historical reality that Islam had been embedded in the culture, economy, politics and technology of the archipelago for a long time.” It has sense if the writer wants to said if the concept should not be considered or link with any local mystical tradition such as *kejawen* (Islam with Javanese mysticism). Added with the attribute “embedded”, thejakartapost.com tried to convince the readers by using Indonesia historical fact that cause of different Islamic practiced in Indonesia. However, unlike the concept of Islam Nusantara, the background of Islam Berkemajuan concept is regarding to the world changing. The article is closed by the clause below:

(clause 18) Meanwhile, Hajriyanto Y. Thohari, a member of Muhammadiyah's executive board, **said** that the organization's version of Islam, known as *Islam Berkemajuan*, resulted from the need to adapt to a rapidly changing world.

The statement is in the form of reported speech, so it is based on the writer interpretation. Halliday and Matthiessen stated (2004, p.252) that the verb “said” serves as neutral words of quoting. Unlike the previous clause, thejakartapost.com mentioned the “sayer” of this clause is specifically named Hajriyanto Y. Tohari as a member of Muhammdiyah’s executive board. In this clause the nominal group “a rapidly changing world” has sense that the writer wants to tell if Indonesian Muslim should follow the development of world nowadays to go along with the rapidly world changing. If Islam Nusantara referred to the empirical and historical, the writer wrote that Islam Berkemajuan has different vision. Here the concept brought by Muhammadiyah has vision to act progressively. As mention in the clause below:

(Clause 23)        He **said** that to act progressively, Indonesian Muslims should champion reason and continue to promote education and knowledge.

The statement is in the form of reported speech, so once again the statement is based on the writer interpretation. Halliday and Matthiessen stated (2004, p.252) that the verb “said” serves as neutral words of quoting. Thejakartapost.com presented the same person as the “sayer” in this sentence. The verbiage “Indonesian Muslims should champion reason and continue to promote education and knowledge.” Indicates the method that Indonesian Muslim should take to act progressively, yet the writer did not write further information that what kind of reason that Indonesian Muslim should win, since it only written “champion reason”.

This article indicates the background and the purpose of the concept by both of Indonesian Islamic organization, Muhammadiyah and Nahdlatul Ulama. Since the

statement are stated by both of member organization, the purpose and the background of the concepts are framed neutral. Thejakartapost.com uses the informant sources from both of the Islamic organization to explain their Islamic concepts. The concepts are portraying as the suitable concept in Indonesia to counter and to adapt world changing. Thus thejakartapost.com tries to convince the readers, instead of attack both of concepts, it would be better for the them to accept and embrace the concepts, since the concepts is suitable for Indonesia Muslim and able to bring them to the modern and moderate Islam.

**4.2.5. Indonesia's Islam Nusantara: A Challenge to Islamic State?** (18 December 2015, 04.46 PM)

**a. Social Function**

As a genre of an analytical exposition, it aims to persuade the readers to think in certain way of a case (Droga & Humphrey, 2006, p.144). The issue of Nahdlatul Ulama Islamic concept Islam Nusantara as a challenge for radical and extremist movements committed by Islamic state of Syria and Iran was on the news. In this article the writer presenting his interpretation through this article and the category of this article is opinion.

The promotion of Islam Nusantara through the 90-minutes movie entitled *Rahmat Islam Nusantara* (The Divine Grace of East Indies Islam) that has attracted international attention is presented as the way of Nahdlatul Ulama to promoted Islam

Nusantara and to show international society that Islam in Indonesia is friendly to local cultures, and should not be treated in equal with Islam in Arab. The writer implicitly persuaded the readers to accept the concept of Islam Nusantara as a solution to counter Islamic State.

#### **b. Text Structure**

The first paragraph functions as the main event of the text. This paragraph informs that the movie entitled *Rahmat Islam Nusantara* (The Divine Grace of East Indies Islam) has attracted international attention, alongside with the idea of Islam Nusantara which brought by Nahdlatul Ulama in their 33<sup>rd</sup> congress. Indeed, the movie intended to share the idea of Islam Nusantara. The process type in this paragraph are the relational and material ones, by using the verbal groups “has attracted”, “intended to share”, and “Sharing”.

The second paragraph functions to elaborate the filmmaker intentions to the international community by sharing the movie. This paragraph informs the filmmaker intention by sharing the movie: the filmmaker wants the international community see that Islam in Indonesia are friendly to local culture, unlike other Muslim-majority countries. The process type in this paragraph is the mental ones, by using the verbal group “wants”.

The third paragraph functions present the information of Islam Nusantara main concept. This paragraph informs that, Islam Nusantara conveys the message that eventhough Indonesia is the largest Muslim population in the world, should not be

treated as a part tradition of 'Arabic Islam'. The process type in this paragraph are the relational ones, by using the verbal groups "conveys", and "should not be treated".

The fourth paragraph functions to present the problem of today international Islamic discourse nowadays. This paragraph informs the problematic of international Islamic discourse have nowadays. The process type in this paragraph is the relational ones, by using the verbal group "is".

The fifth paragraph functions to present the background of Islam Nusantara emergence. This paragraph informs the ability of Islam Nusantara to change society perception, since the image of Islam is tarnished by radical acts and movement committed by the Islamic State (IS) in Middle East. The process type in this paragraph is the relational ones, by using the verbal groups "has" and "is tarnished".

The sixth paragraph function to present the information that Islam has been a major force in the democratization in Indonesia. This paragraph informs that since Islam has been a major force in Indonesia democraton, thus Indonesia is an answer whether democracy is compatible with Islam. The process type in this paragraph is the relational ones, by using the verbal groups "is", and "has been".

The seventh paragraph function to present the information that international media reported Islam Nusantara with positive responses. This paragraph informs that the international media views Islam Nusantara with positive responses, stated that Islam Nusantara is a challenge for Wahhabist. The process type in this paragraph is the relational ones, by using the verbal group "is".

The eighth paragraph function to present one of the background of Nahdlatul Ulama was created which is as a response to Wahhabi. This paragraph informs that Nahdlatul Ulama was founded as a response to Wahhabism that think local cultures is considered violations of the tauhid principle. Thus, Islam Nusantara tried to preserve local Islamic culture. The process type in this paragraph are the relational and mental ones, by using the verbal groups “was founded”, “tried to preserve”, “considered”.

The ninth paragraph function to present that Islam Nusantara is a challenge not only for Wahhabism, but also for Islamic State. This paragraph informs that beside as the challenge for Wahhabism, Islam Nusantara also a challenge for Islamic State as the group’s theology exemplifies Wahhabism. The process type in this paragraph is the relational ones, by using the verbal group “is”.

The tenth paragraph function to elaborate Wahhabism radical and extreme activities. This paragraph informs that activities done by Wahhabi: tombs destruction of respectable Muslim scholars and saints, and declares other Muslims infidels is a narrow definition of what a real Muslim is. The process type in this paragraph is the relational ones, by using the verbal group “is” and “should be”.

The eleventh paragraph function to present role of Islam Nusantara to counter Islamic State. This paragraph informs that Indonesian Muslims need is more confidence so the concept of Islam Nusantara can be exposed to international audience. Thus, the concept able to lead theological battle against IS. The process type in this paragraph is the relational ones, by using the verbal groups “can lead” and “is”.

The twelfth paragraph function to present the information that violence acts committed by IS are not unique to Wahhabism, in fact it is written in written in *fiqh* books. This paragraph informs that some violent acts done by IS should be taken into consideration, since it also written in the canonical *fiqh* (Islamic law) books –the opinions of classical Muslim jurists-. The process type in this paragraph is the relational ones, by using the verbal groups “is”, and “have precedence”.

The thirteenth paragraph function to elaborate the examples of violent acts. This paragraph informs some examples of acts, such as death penalty for homosexual acts and stoning adulterers. The process type in this paragraph is the relational ones, by using the verbal group “are”.

The fourteenth paragraph function to elaborate the previous statement. This paragraph informs those heavy punishments even have been permissible by Muslim Jurists at pre-modern era, since it also written explicitly in Islamic scripture. Therefore, those acts are not unique for Wahabism. The process type in this paragraph are the mental and relational ones, by using the verbal groups “are not unique”, “are stated”, and “have been deemed”.

The fifteenth paragraph function to present the dilemma of saying un-Islamic acts committed by IS. This paragraph informs that it is not easy saying violent acts committed by IS is un-Islamic, since it also written in *fiqh* (Islamic law) books. The process type in this paragraph is the relational ones, by using the verbal group “is”.

The sixteenth paragraph function to present that the writer engaged in discussion regarding un-Islamic punishment. This paragraph informs that the writer was engaged in a discussion of Islamic issues with young NU intellectuals, and it is difficult to stated that the punishment was un-Islamic since it is also written in *fiqh* (Islamic law) books. The process type in this paragraph are the material and relational ones, by using the verbal groups “was engaged” and “found”.

The seventeenth paragraph function to present the effort they need to do to legitimize them. This paragraph informs that the need of new and sophisticated approach of Islamic law philosophy, so they can legitimize them. The process type in this paragraph is the material ones, by using the verbal group “to legitimize”.

The eighteenth paragraph function to elaborate the example of previous statement. This paragraph informs that the example of slavery Muslim able to express what they want about Islam’s good treatment of slaves, yet it cannot find in Islamic scripture. The process type in this paragraph are the verbal, relational, and material ones, by using the verbal groups “can say”, “cannot find”, “signed by”.

The nineteenth paragraph function to present that some of the stipulations of Islamic law are no longer considered in 21<sup>st</sup> century. This paragraph informs that on a practical level, those firm punishments are no longer considered in the 21<sup>st</sup> century, even by many Muslim themselves, eventhough the punishment were normal in the pre-modern era. The process type in this paragraph is the relational ones, by using the verbal group “is”.

The twentieth paragraph function to elaborate on some level these stipulations still be found in *Fiqh* book. This paragraph informs that on a theoretical level, these stipulations can still be found in *Fiqh* book that studied by Muslim around the world. The process type in this paragraph is the relational ones, by using the verbal group “can be found”.

The twenty first paragraph function to present the theological and legal school of thought which NU followers embraced. This paragraph informs that NU’s followers are embraced the theological and legal school of thought similar with the majority of Sunni around the world which is *Ashariyah/ Maturidiyah* and four jurisprudential school of *Hanafi, Maliki, Shafi’I, and Hanbali*. The process type in this paragraph is the relational ones, by using the verbal group “are”.

The twenty second paragraph present the reason why Muslim modern are in opposite with the zeitgeist of 21<sup>st</sup> century. The paragraph informs that the Muslim modernists in opposite with the zeitgeist of the 21<sup>st</sup> century who are attempting to re-interpret some Islamic teachings. The process type in this paragraph is the relational ones, by using the verbal group “is”.

The twenty third paragraph function to present the question regarding the delegitimize the violent acts of IS. The paragraph informs that the question that comes from the writer stated that does the violent acts committed by IS are delegitimize and un-Islamic, however the idea of Islam Nusantara did not enough to combat IS. The process type in this paragraph are the mental, verbal, and relational ones, by using the verbal groups “is”, “say”, “do not think”.

The twenty fourth paragraph function to present the need of do more rather than theological battle. The paragraph informs that according to the writer there something must be done rather than theological battle. The process type in this paragraph is the existential ones, by using the verbal group “there must”.

The twenty fifth paragraph function present the information that the need to reform Islamic teachings especially in legal issues. The paragraph informs that the need to propose a reform, such as revision, or abrogation of Islamic teachings especially in legal issues. The process type in this paragraph is the verbal ones, by using the verbal group “could propose”.

The twenty sixth paragraph function present the information that the need of well-developed of re-interpretation of Islamic teaching if people want to against IS through ideological fight. The paragraph informs that people need having a well-developed philosophy of Islamic teaching re-interpretation if they want fight against IS through ideological fight. The process type in this paragraph is the relational ones, by using the verbal groups “are to carry out”, and “is”.

### **c. Lexical Grammatical Features**

This article informs that radical and extremists movements committed by Islamic State of Iran and Syria (ISIS) has tarnished the international image of Islam, therefore the concept of Islam Nusantara introduced by Nahdlatul Ulama able to change international perception towards the image of Islam. Islam which is friendly to local cultures. Unlike IS, the group which exemplifies Wahhabism, that considered local

culture as *tauhid* degradations or violations. It occurs in 32 of 46 clauses, or about 69.56%. The attributive relational process appears in 24 clauses the identifying relational process appears in 8 clauses. The verbal groups in relational process found in this article are “has attracted”, “intended to share”, “conveys”, “should not be treated”, “has”, “is tarnished”, “is”, “has been”, “was founded”, “tried to preserve”, “should be”, “can lead”, “have precedence”, “are stated”, “have been deemed”, “found”, “cannot find”, “can be found”, “are to carry out”, “is”, “are”. According to Halliday and Matthiessen (2004, p. 210) the relational clause functions to characterize and identify. It is intended to provide ‘facts’ about people, things and actions (Haig, 2009, p.34).

The samples of relational clause in this article are displayed below. (Processes in relational clauses are in bold):

(Clause 8) particularly in today's context where the international image of Islam is tarnished by the bombings and beheadings committed by the Islamic State (IS) movement and political chaos in the Middle East, Islam Nusantara **has** the power to change people's perceptions.

According to Halliday and Matthiessen (2004, p.238), the verbal group “has” serve as the neutral word. The “carrier” is Islam Nusantara, the circumstance of condition “particularly in today's context where the international image of Islam is tarnished by the bombings and beheadings committed by the Islamic State (IS) movement and political chaos in the Middle East” has sense that the writer bring IS and the condition in the Middle East in this article to justified the emergence of Islam Nusantara come in the right time. Asserting the attributive “the power to change

people's perceptions”, here the writer convinces the readers that the concept of Islam Nusantara able to change international point of view towards Islam, strengthened by the term “the power” it has sense that Islam Nusantara would effectively counter IS movement. Moreover, with media help so the concept expanding will easier, as it is mentioned in clause below:

(Clause 12) The report in *The New York Times*, along with positive responses from other international media, were right in their the premise that Islam Nusantara is a challenge to the Wahhabist interpretation of Islam.

In this clause the writer presents the information that the concept of Islam Nusantara has been recognized by International media. According to Halliday and Matthiessen (2004, p.238), the verbal group “is” serve as the neutral word. Through the circumstance of condition “The report in *The New York Times*, along with positive responses from other international media, were right in their the premise” it has sense that, the writer convince the readers that international media accept even agree with the concept, furthermore, it is not only *The New York Times* which support the concept but also other media presented in nominal group “other International media”, so the concept has been expand to other countries, however the writer did not mentioned further what and from where those “other international media” is. The attribute “a challenge to Wahhabist interpretation of Islam” has sense that the writer to characterize Islam Nusantara as the solution for straightening the miss conception of Islam by Wahhabist. The purpose of Islam Nusantara further explained in the clause below:

(Clause 13) NU **was** initially **founded** as a response to Wahhabism: it tried to preserve local Islamic cultures that are legitimate under NU’s Sunni Islam, but considered degradations or violations of the *tauhid* principle according to the Wahhabists.

According to Halliday and Matthiessen (2004, p.238), the verbal group “was founded” serve as phase of appearance word. However, instead of using Islam Nusantara, the carrier in this clause is “NU”, as the acronym of Nahdlatul Ulama. It has sense the writer try to explain that not only the concept aimed to counter Wahhabists recently, but the main purpose of Nahdlatul Ulama –Islam organization- was founded indeed as a response to Wahhabists.

Thus, this article indicates that Islam Nusantara by Nahdlatul Ulama indeed a challenge for IS since the concept able to counter Wahhabists, a radical group that considered local culture as degradation and violations of the tauhid, while Islam Nusantara aimed to embrace the local culture. Moreover, the radical group smear the real Islamic teaching, furthermore the writer also present information that the concept has expand into international, proved by New York Times statement that Islam Nusantara is indeed a challenge for IS.

#### **4.2.6. Moderate Muslims interested in Islam Nusantara (12 May 2016, 12.19 PM)**

##### **a. Social Function**

As genre of news item, it aims to inform the readers about the event which is considered as important or newsworthy. The issue of some foreign Muslim leaders interested in Islam Nusantara was on the news as Helmy Faisal stated some of them want to adopt Islam Nusantara, since the concept teach Muslims should be tolerant,

spread love and peace not hate. Furthermore, with the existence of five countries that had own independent NU organizations. The event of Lebanon plan to establish NU and Afghanistan as one of five countries which had independent NU was considered newsworthy by thejakartapost.com and the category of the article is opinion.

**b. Text Structure**

The first paragraph functions as the orientation of the article. This paragraph informs us that foreign Muslim leaders have expressed their interest with the concept of Islam Nusantara which promoted by Indonesian government. The process type in this paragraph is the verbal one, by using the verbal group “have expressed”.

The second paragraph functions to present the information of Islam Nusantara concept according to the writer. This paragraph informs us the concept of Islam Nusantara which introduced by Nahdlatul Ulama, Indonesia’s largest Islamic organization. The process type in this paragraph are the relational, and material ones, by using the verbal groups “is” and “introduced by”.

The third paragraph functions to present the background of the foreign leaders attracted towards Islam Nusantara. This paragraph informs us the reason of the foreign leaders wanted to adopt Islam Nusantara, that the paradigm could be adapted to other countries’ local heritage according to Helmy Faisal, NU secretary-general. The process type in this paragraph are the verbal and mental ones, by using the verbal groups “said” and “wanted to adopt”.

The fourth paragraph function to elaborate Islam Nusantara attraction, according the resource of information. This paragraph informs us the attraction of Islam

Nusantara according to grand imam of the Lebanese State Mosque, Amin Kurdi. The process type in this paragraph are the verbal and relational ones, by using the verbal groups “said” and “were”.

The fifth paragraph function to elaborate the previous statement stated by the information resource. This paragraph informs us the intention of NU establishment in Lebanon according to Kurdi. The process type in this paragraph are the verbal and relational ones, by using the verbal group “said” and “would like to push”.

The sixth paragraph function to present the information of NU special branch existence in Beirut. This paragraph informs us the existence of NU special branch committee in Beirut to represent the Indonesian NU in Lebanon, as one of the countries that have become special members of the NU’s central board. The process type in this paragraph is the relational, by using the verbal group “has”.

The seventh paragraph function to present Lebanon NU development. This paragraph informs us that Lebanon as one of ten countries that have announced plans for the establishment of independent NU organization. The process type in this paragraph is the verbal one, by using the verbal group “have announced”.

The eighth paragraph function to present the attendance of hundreds participants from others countries in NU’s Jakarta Declaration. This paragraph informs us the attendance of 300 participants to attended the two-day meeting of NU’s Jakarta Declaration. The process type in this paragraph is the material one, by using the verbal group “attended”.

The ninth paragraph function to present five countries that had own independent NU organizations. This paragraph informs us that NU central board deputy chairman. Maksun Machfoedz stated that Afghanistan, Turkey, Malaysia, Tunisia, and Thailand had own independent NU organizations. The process type in this paragraph are the verbal and existential ones, by using the verbal groups “said” and “there were”.

The tenth paragraph function to present the background of Afghan NU establishment as stated by the resource of information. This paragraph informs us the establishment of Afghan NU caused by the response to an initiative by the Indonesian NU, to assist peace in the war torn country. The process type in this paragraph are the verbal, relational, and material ones, by using the verbal groups “said”, “was established”, “invited”.

The eleventh paragraph function to present the information of Indonesian NU contribute in Afghan NU establishment as stated by the resource of information. This paragraph informs us the effort of Indonesian NU to help the establishment of NU in several countries, according to Machfoedz. The process type in this paragraph are the verbal and material ones, by using the verbal groups “said”, “keep assisting”, and “have brought”.

The twelfth paragraph function to present information of Afghan government helping hands for Afghan NU. This paragraph informs us the Afghan government assistance for the organization establishment since 2011, according to the founder of Afghan NU, Fazal Ghani. The process type in this paragraph are the verbal and relational ones, by using the verbal groups “said” and “had supported”.

The thirteenth paragraph function to elaborate the previous statement as stated by information resource. This paragraph informs us the existence of thousands ulemas in 22 NU representative office across the Afghanistan provinces. The process type in this paragraph is the existential one, by using the verbal group “there are”.

The fourteenth paragraph function to elaborate the previous statement as stated by information resource. This paragraph informs us the condition of Afghan NU which running independently, yet get supports from Indonesian NU and Indonesia Embassy in Kabul, Kakar said. The process type in this paragraph are the verbal and relational ones, by using the verbal groups “said”, “are running”, and “get support”.

The fifteenth paragraph function to present the result of NU’s five general principles effect. This paragraph informs us the five general principles promoted by NU as an effective element in creating mentality change among different groups. The process type in this paragraph are the verbal and relational ones, by using the verbal groups “said”, and “served as”.

The sixteenth paragraph function to elaborate the previous statement. This paragraph informs us Afghanistan affliction from war caused by radical group named Taliban. The process type in this paragraph is the mental one, by using the verbal groups “has suffered”.

The seventeenth paragraph function to present the NU central board expectation to the establishment of NU special branch committees as stated by the information resource. This paragraph informs us that the NU central board hoped that more independent NUs would be establish soon in the countries with NU special branch

committees, said Machfoedz. The process type in this paragraph are the verbal, mental, and relational ones, by using the verbal groups “added”, “hoped”, and “would be established”.

### c. Lexical Grammatical Features

This article reports that some of foreign Muslim leaders has attracted to the concept of Islam Nusantara promoted by Nahdlatul Ulama, the article put Lebanon and Afghanistan as one of the countries which has attracted to the concept. The writer presented this article by using verbal process as the dominant process. It occurs in 12 of 32 clauses, or about 37.5%. The quoted form appears in 3 clauses while the reported form appears in 9 clauses. The verbal groups in verbal process found in this article are “have expressed”, “have announced”, “told”, “said”, “added”. Halliday and Matthiessen (2004, p.252) stated that in news reporting, ‘verbal’ clauses allow the reporter to attribute information to sources, including officials, experts, and eye witnesses.”

The sample of verbal clause in this article are displayed below. (process in verbal clauses are in bold):

(clause 1) A number of visiting foreign Muslim leaders **have expressed** their interest in the concept of Islam promoted by the Indonesian government, Islam Nusantara.

The jakartapost.com presents the voice of visiting foreign Muslim leaders as the “sayer” to tell the readers over the attraction of Islam Nusantara. The statement is in the form of reported speech, as it is based on the writer’s interpretation. According to Halliday and Matthiessen (2004, p.252), the verbal group “have expressed” shows

indicating about something in a sense that even foreign Muslim leaders have agreed with the concept of Islam Nusantara which promoted by Nahdlatul Ulama, compared to Indonesian Muslim society who reject it. The nominal group “a number of visiting foreign Muslim leaders” emphasize that the concept not only attract one foreign Muslim leaders, but a lot of them shows theirs interested to the concept, however the writer did not mention further what and where those Muslim leaders come from. Furthermore, this clause also uses the verbiage “their interested in the concept of Islam promoted by the Indonesian government, Islam Nusantara” to inform foreign Muslim leaders reaction to the concept of Islam Nusantara. To strengthen their opinion, Thejakartapost.com attaches the clause below:

(Clause 4)           NU secretary-general Helmy Faisal Zaini **said** some of the foreign leaders wanted to adopt Islam Nusantara, since the paradigm could be adapted to other countries local heritage.

To reinforce the statement if Muslim leaders interest in the concept, thejakartapost.com chooses the perspective from NU secretary-general, Helmy Faisal Zaini explanation as the sayer. The statement is in the form of reported speech, as it is based on the writer’s interpretation. According to Halliday and Matthiessen (2004, p.252), the verb “said” serves as neutral words of quoting. Through the circumstance of cause “since the paradigm could be adapted to other countries local heritage”, thejakartapost.com tries to convince the reader if Islam Nusantara is a solution that could bring unison in the combination of religion and local traditions, instead of collapsing it. As the concept could bring unison in the country, it is represented from the clause below:

(Clause 6) Lebanese cleric Amin Kurdi, who is also a grand imam of the Lebanese State Mosque, **said** the attraction of Islam Nusantara were its teaching that told Muslims to be tolerant and spread love and peace.

The sayer of this clause is a grand imam of Lebanese State Mosque and Lebanese cleric Amin Kurdi. The verb “said” serves as neutral words of quoting (Halliday and Matthiessen, 2004, p.255). As mentioned previously, the concept of Islam Nusantara presented as a solution to combine religion and local traditions in unison to create harmony. Through the point of view Lebanese cleric by using the verbiage “the attraction of Islam Nusantara was its teaching that told Muslims to be tolerant and spread love and peace” it is shows that thejakartapost.com considered the concept as open minded concept and able to bring harmony in the world. Another country aside Lebanon that announced attracted to the concept is Afghanistan, as mention in the clause below:

(Clause 27) In Afghanistan, especially, the five general principles promoted by NU, namely moderation, tolerance, justice, balance and participation, served as effective elements in creating a change of mentality among different groups in the country that kept clashing with each other, Kakar **said**.

From the clause above, the sayer named Kakar, by using the verb “said” which serves as neutral words of quoting (Halliday and Matthiessen, 2004, p.255). According to the point of view of the informant resource it is shows that Indonesia Islam organization, Nahdlatul Ulama is represented as a good example of Islamic organization that able to give solution in war-torn country by the tolerant-based concept that they have as the general principles.

Thus, this article indicates that Islam Nusantara which promoted by Nahdlatul Ulama in Indonesia is represented as a good role model for other countries to adopt. As the issue attracts a lot of Muslim leaders in some countries which having problems with radical and militant group such as Afghanistan and Lebanon, Islam Nusantara is portray as a tolerant form of Islam which upholds peace values, modesty and cultural respect.

## CHAPTER V

### CONCLUSION AND SUGGESTION

This chapter aims to provide the conclusion and suggestion of this study for further research related to the same topic.

#### 5.1 Conclusion

This study analysed six articles taken from *thejakartapost.com* online newspaper. This study aims at analyzing how *thejakartapost.com* represents the emergence of *Islam Nusantara* that promulgated by Nahdlatul Ulama in their 33<sup>rd</sup> conference in Jombang, East Java on 1-5 August. This study is conducted by identifying and analyzing the distinctive features of the news reporting and the differences between each articles in representing Islam Nusantara. This study applied Transitivity system of M.A.K. Halliday's System Functional Linguistic.

From the six articles the writer found two dominant process, relational and verbal processes. Relational process dominates in article one “*‘Raison d’etre’ of Islam Nusantara*” with the percentage of 68.4%, whilst article two “*Like JIL, Islam Nusantara has marketing problem*” 62.83%, the article three “*Islam Nusantara Rises*” 30.70%, and article five “*Indonesia’s Islam Nusantara: A challenge to Islamic State?*” 69.56%. The verbal process dominates the article four “*Islam Nusantara can protect*

*RI from fundamentalism*” with the percentage of 42.10%, whilst the article six “*Appendixes Moderate Muslims interested in Islam Nusantara*” 37.5%.

Through relational process, the writer in thejakartapost.com characterised and presented the concept of Islam Nusantara in positive way based on the writer and source person perspective. By using relational attributive, the writer attach and labelling the concept of Islam Nusantara as moderate, plural, and inclusive, and a solution to counter radical and extremist groups. It can be seen in article 1, clause 19, it is stated that Islam Nusantara aims to defend good traditions that do not contravene Islamic teaching, and in article 5, clause 8, that stated if Islam Nusantara has the power to change people’s perception since the image of Islam is tarnished by radical groups. Thus, it is seen that the writer implicitly supports and agreed if the concept of Islam Nusantara as the most suitable concept of Islam in Indonesia that tolerant, uphold pluralistic identity, embrace religious tolerance values, and inclusive which is in alignment with pan-Indonesianism that contributes factors of Islamic modernism. It also seen there are the act of appropriateness of Islam Nusantara to be implemented in Indonesia according to the writer. Furthermore, through the article and selected verbs, it can be seen how the writers adhere to the concept of Islam Nusantara.

Meanwhile in verbal process, the writer of the article selecting source persons mostly from Nahdlatul Ulama member, and some Islamists who support the concept of Islam Nusantara. Such as in article five “*Islam Nusantara can protect RI from fundamentalism*” the statement comes from NU member appear in 6 clauses or about 37,5%, and Islamists 10 clauses or about 62.5%. Whilst article six “*Moderate Muslims*

*interested in Islam Nusantara*” presented the source person with NU background 8 clauses or about 66,7% and 4 clauses or 33,3% from Islamists. Thus, it can be said through the statement given by NU member, they also uphold Nahdlatul Ulama vision and mission which is respecting local tradition, tolerant and uphold religious values based on *Islam Rahmatan lil Alamin*.

On the contrary, one clause in article three, the writer of the article presented the source person from civilian named Mitha, who is skeptic about the concept. It has sense that by presented civilian, the writer tried to make the article become objective while the fact is it become insignificant by presenting only one source person from civilian.

Thus, by verbal process thejakartapost.com want to show their tendencies, and indirectly want the readers to think and respond to Islam Nusantara like the perspective of source persons. Therefore, it would be easy for the writers of the article to make the readers think twice regarding the concept of Islam Nusantara which has been accused as degrading the union of Islam in the world by critics that comes from Islamic organization with “Khilafa” system as their ideology, puritan and radical Islamic group.

Islam Nusantara is perceived as a solution to counter radical and militant groups which have been recently growing rapidly, the concept also represents the notion of tolerance, moderation, and friendliness to local culture and traditions by engaging, embrace them instead of tarnished it which attracted countries that having problem in radical groups. Therefore, through selected verbs and source person thejakartapost.com

have tendency to support the concept of Islam Nusantara which promulgated by Nahdlatul Ulama.

## **5.2 Suggestion**

Referring to the result of this study, the researcher recommendation to other research who want to conduct similar study by using Systematic Functional Linguistic approach proposed by M.A.K. Halliday for analyze printed or online news report in the discourse practice, to conduct an in-depth-interview to the target readers and the journalist to know the respond of the reader. The researcher also recommends to other research to conduct similar topic or to conduct the study of pan-Indonesianism in comparative study.

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## 'Raison d'etre' of Islam Nusantara

By Deny Hamdani on 06:42 am, Thu, August 6 2015

Category News, National

### a. Process Type

No.	Conjunction	Clause	Process Type
1.		The theme for the 33rd congress of Nahdlatul Ulama (NU), i.e. Islam Nusantara, <b>has sparked</b> a controversy among Indonesian Muslims.	Relational attributive
2.		Most critics <b>have expressed</b> worry that the idea will degrade the greatness of Islam into a mere local-scale religion.	Verbal
3.		Some <b>do not find</b> the significance of Islam Nusantara as an alternative Islam that differs from Islam in other parts of the world.	Relational attributive
4.		Those who reject and challenge the idea often <b>wonder</b> and ask: Why Islam Nusantara and why is it important to promote it?	Mental
5.	and	<b>ask:</b> Why Islam Nusantara and why is it important to promote it?	verbal
6.		On a certain level, Islam Nusantara <b>is promoted to respond</b> to the local and global challenges of Muslim practices, which have been frequently perceived to be strongly biased toward radical and intolerant movements.	Relational attributive
7.		The current image of Indonesian Islam <b>has been marked by</b> unfriendly and intolerant acts in responding to social and political realities.	Relational attributive

8.		Such acts of violence <b>have often been perpetrated by</b> hard-line Muslim groups, such as the Islam Defenders Front (FPI), Jihad Paramilitary Force (Laskar Jihad), Indonesian Mujahidin Council (MMI), Islamic Reform Movement (Garis) and the like.	Material
9.		This deplorable trend <b>has</b> particularly <b>arisen</b> following the fall of the New Order regime.	Relational attributive
10.		The growing radicalism and terrorism in the Middle East committed by the Islamic State (IS) movement <b>has also given</b> cause for concern among Indonesian Muslims.	Relational attributive
11.		The apprehension of NU agents to the possibility of accepting violence-based ideas among Indonesian Muslims <b>is</b> certainly realistic.	Relational identifying
12.		<b>There is</b> a lot of evidence showing young Muslims' support for the violence-based movements.	Existential
13.		The involvement of Wildan Mukholad, Abu Muhammad and Salim Mubarak Attamimi in the campaign for IS <b>is</b> a recent example of the susceptibility of young Muslims to the violence-oriented movement.	Relational identifying
14.		This trend <b>has encouraged</b> Muslim ulema to find a strategic concept to counter the contemporary development.	Mental
15	as	NU <b>is</b> against the radicalism and terrorism it will continue to campaign for friendly and non-violent Islam and consider terrorism a common enemy	Relational attributive
16		it <b>will continue to campaign</b> for friendly and non-violent Islam and consider terrorism a common enemy	Material
17	And	<b>consider</b> terrorism a common enemy	Mental
18.		In this case, Islam Nusantara <b>is presented to ward off</b> any ideas that threaten peaceful and moderate Islam in Indonesia.	Relational identifying

19.		Since Indonesian Muslim traditions have been attacked by certain groups of Muslims, the Islam Nusantara <b>aims to defend</b> good traditions that do not contravene Islamic teachings.	Relational attributive
20.	Since	Indonesian Muslim traditions <b>have been attacked by</b> certain groups of Muslims	Material
21.		'Islam has been propagated by the approach of respecting local cultures, not eradicating them,' chairman Said Aqil Siradj once <b>remarked</b> .	Verbal
22.		'Islam <b>has been propagated by</b> the approach of respecting local cultures, not eradicating them,'	Relational attributive
23.	With	the agenda of certain Muslim groups to establish an Islamic state in Indonesia looming and strengthening, NU <b>has shown</b> its commitment to reject the idea.	Relational attributive
24.	with	the agenda of certain Muslim groups <b>to establish</b> an Islamic state in Indonesia looming and strengthening,	Relational attributive
25.		The concept of Islam Nusantara basically <b>strengthens</b> the idea of Islam and nationalism in the framework of Pancasila, the state ideology.	Relational attributive
26.		A reference about Islam Nusantara, which is found in the Islamic thought of Muslim scholars, <b>showed</b> how Muslims should be nationalist.	Relational attributive
27.		The late NU cleric Wahab Hasbullah's opinion about Islam and nationalism <b>is</b> a good example.	Relational attributive
28.		He <b>said</b> 'nationalism plus <i>basmallah</i> is Islam. A Muslim who implements Islamic teachings must be a nationalist'.	Verbal
29.		'nationalism plus <i>basmallah</i> <b>is</b> Islam. A Muslim who implements Islamic teachings must be a nationalist'.	Relational identifying

30.		A Muslim who implements Islamic teachings <b>must be</b> a nationalist'.	Relational attributive
31.		At this point, confirming Islam as friendly, tolerant and patriotic religion <b>is</b> exigent.	Relational attributive
32.	As	Muslim scholar Azyumardi Azra <b>argues</b> , Islam Nusantara is an empirical and practical Islam that has survived through vivid interaction, contextualization, indigenization and vernacularization of universal Islam with Indonesian social, cultural and religious realities.	Verbal
33.		Islam Nusantara <b>is</b> an empirical and practical Islam that has survived through vivid interaction, contextualization, indigenization and vernacularization of universal Islam with Indonesian social, cultural and religious realities.	Relational attributive
34.		Azra <b>specified</b> the concept with Nusantara Islamic orthodoxy, which is based on Ash' arite theology, the Shafi'i school of law and Ghazalian Sufism.	Verbal
35.		He also <b>added</b> its characteristics to the principle of wasatiyyah, a justly balanced and tolerant Islam.	Verbal
36.		This characteristic <b>is</b> basically a practiced Islam among NU people and other groups of traditional-moderate Muslims.	Relational attributive
37.		The population of these traditional Muslims <b>is</b> approximately more than a half of Indonesian Muslims.	Relational identifying
38.		Unlike the Islam practiced in other parts of the world, Indonesian Muslims <b>have</b> successfully <b>produced</b> a variety of cultural practices.	Material

39.		The <i>halal bi halal</i> (mutual forgiving) practice, for example, <b>has been</b> a uniquely Indonesian cultural religious event in which religious values are manifested in a tradition that has never been found in the Islam's origins.	Relational attributive
40.		The tradition of <i>tahlil</i> (prayers for the dead) also <b>reflects</b> how Islam Nusantara accommodates the local habit of respecting and praying for beloved deceased people with the combination of a cultural and religious approach.	Relational attributive
41.		These practices <b>reflect</b> the living Islam with a rich expression and sympathetic perspective, which becomes an important characteristic of Indonesian Islam.	Relational attributive
42.		Another significance of promoting Islam Nusantara <b>deals</b> with the project of strengthening the intellect.	Relational attributive
43.		There <b>have been</b> serious efforts to formulate a body of knowledge based on the indigenous perspective in NU's institutions.	Existential
44.		As the idea of indigenization of Islam proposed by Abdurrahaman 'Gus Dur' Wahid, the project of absorbing Islamic values into local entities <b>needs</b> further attention.	Relational attributive
45.	as	the idea of indigenization of Islam <b>proposed by</b> Abdurrahaman 'Gus Dur' Wahid	Relational attributive
46.		This effort <b>is</b> important not only to develop important ideas of local Muslim scholars, but also to interpret Islamic teachings in accordance with the social and cultural context.	Relational identifying
47.	but also	<b>to interpret</b> Islamic teachings in accordance with the social and cultural context.	Relational attributive

48.		In the graduate program of Islam Nusantara in STAINU (the Islamic College of Nahdlatul Ulama), for example, there <b>have been</b> various efforts to develop an alternative discourse to enrich and reconstruct theories in social and religious themes.	Existential
49.		As an alternative discourse, not only is Islam Nusantara the practiced Islam, but it <b>is</b> also a paradigm that stemmed from the legacy of Muslim ideas and practices in responding to various problems.	relational attributive
50.	as	an alternative discourse, not only <b>is</b> Islam Nusantara the practiced Islam,	Relational attributive
51.		That's why Islam Nusantara is not merely a geographical concept, but <b>is developed</b> as an intellectual framework that has a greater benefit for Muslim civilization.	Relational attributive
52.		That's why Islam Nusantara <b>is</b> not merely a geographical concept,	Relational attributive
53.		For this purpose, Islam Nusantara <b>is formulated</b> as the body of knowledge that has an epistemological, axiological and ontological basis to challenge the paradigm of positivism that is perceived by scholars as its limit.	Relational attributive
54.		This project <b>is intended to develop</b> self-potency and the resources of Islam Nusantara, which harbors a variety of valuable legacies for intellectual advancement.	Relational attributive
55.		Given the notion of academic colonialism and the irrelevance of Euro-American social sciences, the emergence of Islam Nusantara <b>is expected to</b> gradually establish an autonomous perspective of scientific analysis.	Mental
56.		Considering the need to respond to global and local challenges, continuing the agenda to defend local traditions and developing intellectual framework, the reason to promote Islam Nusantara in this congress of NU <b>is</b> very sensible and timely.	Relational attributive

57.	But	discussion on Islam Nusantara <b>should not stop</b> after the NU congress has finished.	Material
58.		It <b>should be continued</b> in a more extensive forum, as Islam Nusantara will keep searching for its form and keep transforming in accordance with society need.	relational attributive
59.	as	Islam Nusantara <b>will keep searching</b> for its form and keep transforming in accordance with society need.	Relational attributive
60.	and	<b>keep transforming</b> in accordance with society need.	Relational attributive

**b. Material Process**

No.	Conjunction	Actor	Process	Goal	Range	Beneficiary	Circumstance
1.		Such acts of violence hard-line Muslim groups, such as the Islam Defenders Front (FPI), Jihad Paramilitary Force (Laskar Jihad), Indonesian Mujahidin Council (MMI), Islamic Reform Movement (Garis) and the like.	<b>have been perpetrated by</b>				often

2.		It	<b>will continue to campaign</b>	for friendly and non-violent Islam and consider terrorism a common enemy			
3.	Since	certain groups of Muslims	<b>have been attacked by</b>		Indonesian Muslim traditions		
4.		Indonesian Muslims	<b>have produced</b>	a variety of cultural practices.			successfully  Unlike the Islam practiced in other parts of the world,
5.	But		<b>should not stop</b>		discussion on Islam Nusantara		after the NU congress has finished.

**c. Mental Process**

No.	Conjunction	Senser	Process	Phenomenon	Circumstance
1.		Those who reject and challenge the idea	<b>wonder</b>	Why Islam Nusantara and why is it important to promote it?	Often
2.		Muslim ulema	<b>has encouraged</b>	This trend	

				to find a strategic concept to counter the contemporary development	
3.	And	terrorism	<b>consider</b>	a common enemy	
4.		the emergence of Islam Nusantara	<b>Is expected to</b>	gradually establish an autonomous perspective of scientific analysis.	Given the notion of academic colonialism and the irrelevance of Euro-American social sciences,

**d. Relational Attributive Process**

No.	Conjunction	carrier	Process	Attributive	Circumstance
1.		Some	<b>do not find</b>	the significance of Islam Nusantara as an alternative Islam	that differs from Islam in other parts of the world.
2.		The current image of Indonesian Islam	<b>has been marked by</b>	and intolerant acts in responding to social and political realities.	Unfriendly
3.		This deplorable trend	<b>has arisen</b>		Particularly following the fall of the New Order regime.
4.		The growing radicalism and terrorism in the Middle East	<b>has also given</b>	cause for concern among Indonesian Muslims.	

		committed by the Islamic State (IS) movement			
5.	as	NU	<b>is</b>	against the radicalism and terrorism	it will continue to campaign for friendly and non-violent Islam and consider terrorism a common enemy
6.		the Islam Nusantara	<b>aims to defend</b>	good traditions that do not contravene Islamic teachings.	
7.		Islam	<b>has been propagated</b>	by the approach of respecting local cultures, not eradicating them,'	
8.		NU	<b>has shown</b>	its commitment to reject the idea.	
9.	With	the agenda of certain Muslim groups	<b>to establish</b>	an Islamic state in Indonesia looming and strengthening	
10.		The concept of Islam Nusantara	<b>strengthens</b>	the idea of Islam and nationalism in the framework of Pancasila, the state ideology.	Basically
11.		A reference about Islam Nusantara, which is found in the Islamic thought of Muslim scholars,	<b>showed</b>	how Muslims should be nationalist.	

12.		The late NU cleric Wahab Hasbullah's opinion about Islam and nationalism	<b>is</b>	a good example.	
13.		A Muslim who implements Islamic teachings	<b>Must be</b>	a nationalist'.	
14..		confirming Islam as friendly, tolerant and patriotic religion	<b>is</b>	exigent.	At this point,
15.		Islam Nusantara	<b>is</b>	an empirical and practical Islam that has survived through vivid interaction, contextualization, indigenization and vernacularization of universal Islam with Indonesian social, cultural and religious realities.	
16.		This characteristic	<b>is</b>	a practiced Islam among NU people and other groups of traditional-moderate Muslims.	basically
17.		The <i>halal bi halal</i> (mutual forgiving) practice, for example,	<b>has been</b>	a Indonesian cultural religious event	uniquely in which religious values are manifested in a tradition that has never

					been found in the Islam's origins.
18.		The tradition of <i>tahlil</i> (prayers for the dead) also	<b>reflects</b>	how Islam Nusantara accommodates the local habit of respecting and praying for beloved deceased people with the combination of a cultural and religious approach.	
19.		These practices	<b>reflect</b>	the living Islam with a rich expression and sympathetic perspective,	which becomes an important characteristic of Indonesian Islam.--
20.		Another significance of promoting Islam Nusantara	<b>deals</b>	with the project of strengthening the intellect.	
21.		the project of absorbing Islamic values into local entities	<b>needs</b>	further attention.	As the idea of indigenization of Islam proposed by Abdurrahaman 'Gus Dur' Wahid,
22.	As	the idea of indigenization of Islam	<b>proposed by</b>	Abdurrahaman 'Gus Dur' Wahid,	
23.	But also		<b>to interpret</b>	Islamic teachings in accordance with the social and cultural context.	

24.	But	it	<b>is</b>	also a paradigm that stemmed from the legacy of Muslim ideas and practices in responding to various problems.	
25.	As	an alternative discourse,	is	Islam Nusantara the practiced Islam,	not only
26.	but		<b>Is developed</b>	as an intellectual framework that has a greater benefit for Muslim civilization.	
27.		That's why Islam Nusantara	<b>is</b>	not merely a geographical concept,	
28.	For this purpose,	Islam Nusantara	<b>Is formulated</b>	as the body of knowledge that has an epistemological, axiological and ontological basis to challenge the paradigm of positivism that is perceived by scholars as its limit.	
29.		This project	<b>Is intended to develop</b>	self-potency and the resources of Islam Nusantara,	which harbors a variety of valuable legacies for intellectual advancement.
30.		the reason to promote Islam Nusantara in this congress of NU	<b>is</b>	very sensible and timely.	Considering the need to respond to global and local challenges, continuing the agenda to defend local traditions and developing intellectual framework,

31.		It	<b>should be continued</b>	in a more extensive forum,	
32.	As	Islam Nusantara	<b>will keep searching</b>	for its form and keep transforming in accordance with society need.	
33.	And		<b>keep transforming</b>	in accordance with society need.	

e. Relational identifying process

No.	Conjunction	identified	Process	Identifier	Circumstance
1.		The theme for the 33th congress of Nahdlatul Ulama (NU), i.e. Islam Nusantara	<b>has sparked</b>	a controversy	among Indonesian Muslims.
2.		Islam Nusantara	<b>is promoted to respond</b>	to the local and global challenges of Muslim practices,	On a certain level, which have been frequently perceived to be strongly biased toward radical and intolerant movements.
3.		The apprehension of NU agents to the possibility of accepting violence-based	<b>is</b>	realistic.	certainly

		ideas among Indonesian Muslims			
4.		The involvement of Wildan Mukholad, Abu Muhammad and Salim Mubarok Attamimi in the campaign for IS	<b>is</b>	a recent example of the susceptibility of young Muslims to the violence-oriented movement	
5.	In this case,	Islam Nusantara	<b>is presented to ward off</b>	any ideas that threaten peaceful and moderate Islam in Indonesia.	
6.		'nationalism plus <i>basmallah</i> .	<b>is</b>	Islam.	
7.		The population of these traditional Muslims	<b>is</b>	more than a half of Indonesian Muslims.	approximately
8.		This effort	<b>is</b>	important not to develop important ideas of local Muslim scholars ,but also to interpret Islamic teachings in accordance with the social and cultural context.	only

f. Verbal Process

No.	Conjunction	Sayer	Process	Quoted	Reported	Receiver	Circumstance
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1.		Most critics	<b>have expressed</b>		Worry that the idea will degrade the greatness of Islam into a mere local-scale religion.		
2.	And		<b>Ask</b>		Why Islam Nusantara and why is it important to promote it?		
3.		chairman Said Aqil Siradj	<b>remarked.</b>	'Islam has been propagated by the approach of respecting local cultures, not eradicating them,'			once
4.		He	<b>said</b>	'nationalism plus basmallah is Islam. A Muslim who implements Islamic teachings must be a nationalist'.			
5.	As	Muslim scholar Azyumardi Azra	<b>argues,</b>		Islam Nusantara is an empirical and practical Islam that has survived through vivid interaction, contextualization, indigenization and		

					vernacularization of universal Islam with Indonesian social, cultural and religious realities.		
6.		Azra	<b>specified</b>		the concept with Nusantara Islamic orthodoxy, which is based on Ash'arite theology, the Shafi'i school of law and Ghazalian Sufism.		
7.		He also	<b>added</b>		its characteristics to the principle of wasatiyyah, a justly balanced and tolerant Islam.		

**g. Existential process**

<b>No.</b>	<b>Conjunction</b>		<b>Process</b>	<b>Existential</b>	<b>Circumstance</b>
1.		There	<b>is</b>	a lot of evidence showing young Muslims' support for the violence-based movements.	
2.		There	<b>have been</b>	serious efforts to formulate a body of knowledge based on the indigenous perspective in NU's institutions.	

3.	for example,	there	<b>have been</b>	various efforts to develop an alternative discourse to enrich and reconstruct theories in social and religious themes.	In the graduate program of Islam Nusantara in STAINU (the Islamic College of Nahdlatul Ulama),
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#### h. Nominal Group

No.	Deictic	Numerative	Epithet	Classifier	Thing	Qualifier
1.			Young		Muslim	
2.	A	Half		Indonesian	Muslim	
3.	These			traditional	Muslim	
4.	The			Violence	Movement	
5.				Indonesian	Muslim	
6.	The		greatness		Islam	
7.	a	Certain			Level	
8.			1. Peaceful 2. Moderate		Islam	In Indonesia
9.	The			1. Social 2. Cultural	Context	
10.	a	Rich	1. Expression 2. Sympathetic		perspective	

11.	The			practiced	Islam	
12.	The			1. Legacy 2. Muslim	ideas	
13.	a			Geographical	Concept	
14.	The			Body	knowledge	
15.	an			autonomous	Perspective	
16.	a	more	extensive		forum	

## Like JIL, Islam Nusantara has marketing problem

By Ary Hermawan on 06:19 am, Tuesday August 11 2015

Category News, National

### a. Process Type

No.	Conjunction	Clause	Process Type
1.		One of the main reasons the 'Islam Liberal' project is a total failure is that its advocate, the Liberal Islam Network (JIL), <b>is</b> doing a terrible job at marketing itself.	Relational identifying
2.		One of the main reasons the 'Islam Liberal' project <b>is</b> a total failure is that its advocate	Relational attributive
3.		Islam Nusantara, the new propaganda stick launched by Nahdhlatul Ulama (NU) to contest the upturn of Salafism/Wahhabism, <b>must learn</b> from JIL's mistake, as it is facing a similar problem: It is a hard sell.	Relational attributive
4.		It <b>is</b> a hard sell.	Relational attributive
5.		Consider JIL. I <b>have no doubts</b> its activists have the intellectual authority to write and speak about Islam, but there is no question the name Islam Liberal merits a PR disaster.	Mental
6.	And	<b>speak</b> about Islam, but there is no question the name Islam Liberal merits a PR disaster.	Verbal
7.	but	there <b>is</b> no question the name Islam Liberal merits a PR disaster.	Existential
8.		It's probably a cool name for an elitist intellectual circle; an interesting topic for discussion in university colloquiums.	Relational identifying
9.	But	it <b>is</b> too much to swallow for the average Ahmad, the Muslims on the street.	Relational attributive
10.		A Muslim? But 'liberal?	

11.		<b>Does not</b> Islam <b>mean</b> submission to the will of God?	Relational attributive
12.	If	that's the case, does not the term liberal Islam sound like an oxymoron?	Relational attributive
13.		JIL will have no problem refuting this argument, but who <b>will listen</b> ?	Relational identifying
14.		Religion for the masses <b>should be like</b> pop music: easy to digest, simple and sweet	Relational attributive
15.		JIL <b>is</b> prog-rock.	Relational identifying
16.		It's all harmony and poetry for the snobs; it's tedious and befuddling for the rest of us.	Relational attributive
17.		it's tedious and befuddling for the rest of us.	Relational attributive
18.		More than a decade after JIL cofounder Ulil Abshar Abdalla <b>wrote</b> his combative op-ed piece, ' <i>Menyegarkan Kembali Pemahaman Islam</i> ' (Refreshing Islamic Understanding), people are still highly suspicious of the group	Material
19.		people <b>are still</b> highly <b>suspicious</b> of the group	Mental
20.		Its infamous acronym <b>is</b> often <b>spoken</b> in the same sentence as the PKI, the acronym for the now defunct Indonesian Communist Party.	Verbal
21.		This <b>is</b> bad, because the PKI 'historical correctness aside ' is public enemy number one, the big bad wolf in the nation's collective paranoia, an easy scapegoat for all kinds of calamity.	Relational attributive
22.	Because	the PKI 'historical correctness aside ' <b>is</b> public enemy number one, the big bad wolf in the nation's collective paranoia, an easy scapegoat for all kinds of calamity.	Relational attributive
23.	Even so	the PKI <b>is</b> actually still better than JIL at self-promotion.	Relational attributive
24.		The party <b>got</b> its notoriety after decades of massive and systematic propaganda by the New Order regime.	Relational attributive

25.		The governments after Soeharto <b>had</b> nothing whatsoever against JIL.	Relational attributive
26.	that	the group <b>is</b> now <b>being equated</b> with the PKI tells us a lot of how inept its proponents are at winning the hearts of the Muslim population.	Relational identifying
27.	with	the PKI <b>tells</b> us a lot of how inept its proponents are at winning the hearts of the Muslim population.	Verbal
28.		The JIL brand <b>is</b> so unpopular that Islamists are using it to smear Islam Nusantara, and that is enough to make people uneasy about it.	Relational identifying
29.	And	that <b>is</b> enough to make people uneasy about it.	Relational attributive
30.		JIL activists, of course, openly <b>support</b> the NU initiative.	Mental
31.	so	they <b>made it</b> too easy for the Islamists to label the concept as nothing short of 'JIL incarnate'.	Relational attributive
32.	To be clear,	I <b>believe</b> JIL stands for the kind of Islam that is best for Indonesia.	Mental
33.		Islam that <b>promotes</b> democratic values: pluralism, civil liberty and secularism.	Relational attributive
34.		The challenge <b>is</b> how to embed these values into society.	Relational identifying
35.		We <b>have learned</b> that the term Islam Liberal has become a liability not only for the group itself but also the overall liberal Islam movement, which was launched by Nurcholish 'Cak Nur' Madjid in the early 1970s and over the years supported, at least tacitly, by a number of elite clerics and intellectuals within NU and Muhammadiyah.	Material
36.	that	the term Islam Liberal <b>has become</b> a liability not only for the group itself but also the overall liberal Islam movement, which was launched by Nurcholish 'Cak Nur' Madjid in the early 1970s and over the years supported, at least tacitly, by a number of elite clerics and intellectuals within NU and Muhammadiyah.	Relational attributive
37.		Compared to Islam Liberal, Islam Nusantara <b>is</b> definitely more benign.	Relational attributive

38.	but	it <b>is</b> still problematic for a number of reasons.	Relational attributive
39.		First, it <b>is</b> still considered a new thing.	Relational attributive
40.		In Islam, or any religion for that matter, novelty <b>is</b> always looked upon with suspicion.	Relational attributive
41.		Its supporters <b>need to make clear</b> there is nothing really new about Islam Nusantara.	Relational attributive
42.		there <b>is</b> nothing really new about Islam Nusantara.	Existential
43.	If anything,	it <b>is</b> merely a new way most Indonesian Muslims could identify themselves.	Relational attributive
44.		It <b>does not represent</b> a new Islamic denomination, or a new school of thought.	Relational attributive
45.		As a matter of fact, as historian Azyumardi Azra <b>points out</b> , it denotes the centuries old mainstream interpretations and practices of Islam in the country (the Shafi'i school of law, the Ash' arite theology and Ghozalian Sufism).	Verbal
46.		it <b>denotes</b> the centuries old mainstream interpretations and practices of Islam in the country (the Shafi'i school of law, the Ash' arite theology and Ghozalian Sufism).	Relational attributive
47.		It's the type of Islam that made Indonesia what it is today 'a secular nation based on Pancasila.	Relational attributive
48.	but	that <b>is</b> not an easy job, especially in the age of social media where every second, hoaxes are spreading like wildfire, and facts and common sense are drowned out by a cacophony of millions of online comments.	Relational attributive
49.		Second, it <b>reeks</b> of inconsistency.	Mental
50.		Theoretically and historically, Islam Nusantara <b>is open to</b> local and foreign influences.	Relational attributive
51.		It <b>accepts</b> differences in how Muslims everywhere express and practice their beliefs.	Relational attributive

52.	but	its exponents often <b>come off</b> as anti-Arab to the point of being racist and xenophobic.	Relational attributive
53.		<b>I'm aware</b> that many supporters of Islam Nusantara are in no way anti-Arab and in fact fluent in Arabic, but their strong criticism of Salafism/Wahhabism often turns into an opposition to or excessive distaste of anything Arab.	Mental
54.	that	many supporters of Islam Nusantara <b>are</b> in no way anti-Arab and in fact fluent in Arabic, but their strong criticism of Salafism/Wahhabism often turns into an opposition to or excessive distaste of anything Arab.	Relational attributive
55.		This runs <b>counter to</b> what Islam Nusantara stands for, which is moderation and inclusivity.	Relational attributive
56.		Supporters of Islam Nusantara <b>must walk</b> the talk.	Material
57.		Third, most people <b>are</b> intuitively <b>obsessed</b> with 'the one true Islam' that is beyond time and space, let alone national borders.	Mental
58.		Many Indonesians <b>are not even aware</b> they are a Shafi'i or a Ghozalian.	Mental
59.		They only <b>know</b> that they are Muslim, with no additional adjectives.	Mental
60.		To <b>say</b> they are Muslim Nusantara is odd if not redundant.	Verbal
61.		they are Muslim Nusantara <b>is</b> odd if not redundant.	Relational attributive
62.		This <b>is</b> why the Islam Nusantara concept is a hard sell.	Relational identifying
63.		This <b>is</b> why the Islamists, be they Salafists or Qutbists, have little problem in selling their ideology, which they claim as 'the one and only true Islam'.	Relational identifying
64.		If simplicity is an important factor that makes an idea marketable, Islam Nusantara obviously <b>has</b> a little marketing problem here.	Relational attributive
65.		simplicity <b>is</b> an important factor that makes an idea marketable	Relational attributive
66.	but	time <b>will tell</b> whether this brand will last and finally take a deeper root in Indonesian society.	Verbal

67.	and	finally <b>take</b> a deeper root in Indonesian society.	Relational attributive
68.		Its emergence <b>is</b> highly relevant and worthy of support today as the country is facing a huge tide of religious extremism and violent sectarianism.	Relational attributive
69.	And	worthy of support today as the country <b>is facing</b> a huge tide of religious extremism and violent sectarianism.	Relational attributive
70.		certainly the Islamists <b>will attack</b> the concept relentlessly on social media, while average Muslims are still skeptical if not suspicious of it.	Material
71	While	average Muslims <b>are</b> still <b>skeptical</b> if not suspicious of it.	Mental
72.		That <b>said</b> , its proponents must work hard to unspin the spin and to clarify misconceptions about Islam Nusantara.	Verbal
73.		its proponents <b>must work hard</b> to unspin the spin and to clarify misconceptions about Islam Nusantara.	Material
74	and	<b>to clarify</b> misconceptions about Islam Nusantara.	verbal
75.		They <b>should remember</b> that their main goal is not to win a pointless debate with the Islamists, but to get the support of the whole Muslim community.	Mental
76.	that	their main goal <b>is</b> not to win a pointless debate with the Islamists, but to get the support of the whole Muslim community.	Relational attributive
77.	but	<b>to get</b> the support of the whole Muslim community.	Material
78.		They <b>can only do this by</b> engaging them and affirming their tolerant beliefs and not alienating them by unnecessarily issuing incendiary statements or belittling their understanding of Islam as superficial and unsophisticated just because they grow a beard and dress like an Arab.	Material

**b. Material Process**

No.	Conjunction	Actor	Process	Goal	Range	Beneficiary	Circumstance
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1.		Islam	<b>Does not mean</b>	submission		to the will of God?	If that's the case, does not the term liberal Islam sound like an oxymoron? JIL will have no problem refuting this argument, but who will listen?
2.		JIL cofounder Uliil Abshar Abdalla	<b>wrote</b>	his combative op-ed piece, ' <i>Menyegarkan Kembali Pemahaman Islam</i> ' (Refreshing Islamic Understanding), people are still highly suspicious of the group			More than a decade after,
3.		We	<b>have learned</b>	that the term Islam Liberal has become a liability not only for the group itself but also the overall liberal Islam movement,			which was launched by Nurcholish 'Cak Nur' Madjid in the early 1970s and over the years supported, at

							least tacitly, by a number of elite clerics and intellectuals within NU and Muhammadiyah.
4.		Supporters of Islam Nusantara	<b>Must walk</b>	the talk.			
5.		the Islamists	<b>will attack</b>	the concept relentlessly on social media, while average Muslims are still skeptical if not suspicious of it.			Certainly,
6.		its proponents	<b>must work hard</b>	to unspin the spin and to clarify misconceptions about Islam Nusantara.			
7.	But		<b>to get</b>	the support of the whole Muslim community.			
8.		They	<b>can do by</b>	this engaging them and affirming their tolerant beliefs and not alienating them by unnecessarily issuing			Only

				incendiary statements or belittling their understanding of Islam as superficial and unsophisticated just because they grow a beard and dress like an Arab			
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**c. Mental Process**

No.	Conjunction	Senser	Process	Phenomenon	Circumstance
1.		I	<b>have no doubts</b>	its activists have the intellectual authority to write and speak about Islam, but there is no question the name Islam Liberal merits a PR disaster.	Consider JIL.
2.		people	<b>are still suspicious</b>	of the group	Highly
3.		JIL activists,	<b>support</b>	the NU initiative.	of course, openly
4.		I	<b>believe</b>	JIL stands for the kind of Islam that is best for Indonesia.	To be clear
5.		It	<b>reeks</b>	of inconsistency.	Second

6.		I	<b>Am aware</b>		that many supporters of Islam Nusantara are in no way anti-Arab and in fact fluent in Arabic, but their strong criticism of Salafism/Wahhabism often turns into an opposition to or excessive distaste of anything Arab.
7.		most people	<b>are obsessed</b>	with 'the one true Islam' that is beyond time and space, let alone national borders.	Third, intuitively,
8.		Many Indonesians	<b>are not even aware</b>	they are a Shafi'i or a Ghozalian.	
9.		They	<b>know</b>	that they are Muslim, with no additional adjectives.	Only
10.	While	average Muslims	<b>are skeptical</b>	if not suspicious of it.	Still
11.		They	<b>should remember</b>	that their main goal is not to win a pointless debate with the Islamists, but to get the support of the whole Muslim community.	

**d. Relational Attributive Process**

No.	Conjunction	carrier	Process	Attributive	Circumstance
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1.		One of the main reasons the 'Islam Liberal' project	<b>Is</b>	a total failure is that its advocate	
2.		Islam Nusantara, the new propaganda stick launched by Nahdhlatul Ulama (NU)	<b>must learn</b>	from JIL's mistake, as it is facing a similar problem: It is a hard sell.	to contest the upturn of Salafism/Wahhabism,
3.		It	<b>Is</b>	a hard sell	
4.	but	it	<b>is</b>	too much to swallow for the average Ahmad, the Muslims	on the street.
5.		Islam	<b>Does not mean</b>	submission to the will of God?	
6.	If	the term liberal Islam	<b>Does not sound</b>	sound like an oxymoron?	
7.		Religion for the masses	<b>should be like</b>	pop music: easy to digest, simple and sweet	
8.		It	<b>Is</b>	all harmony and poetry for the snobs;	
9.		it	<b>Is</b>	tedious and befuddling for the rest of us.	
10.		This	<b>Is</b>	Bad.	

11.	Because	the PKI 'historical correctness aside '	<b>is</b>	public enemy number one, the big bad wolf in the nation's collective paranoia, an easy scapegoat for all kinds of calamity.	
12.	Even so,	the PKI	<b>is</b>	actually still better than JIL at self-promotion.	
13.		The party	<b>got</b>	its notoriety	after decades of massive and systematic propaganda
14.		The governments after Soeharto	<b>had</b>	nothing whatsoever against JIL.	
15.	and	That	<b>is</b>	enough to make people uneasy about it.	
16.	So	they	<b>made</b>	It too easy for the Islamists to label the concept as nothing short of 'JIL incarnate'.	
17.	that	Islam	<b>promotes</b>	democratic values: pluralism, civil liberty and secularism.	
18.	That	the term Islam Liberal	<b>has become</b>	a liability not only for the group itself but also the overall liberal Islam movement,	which was launched by Nurcholish 'Cak Nur' Madjid in the early 1970s and over the years supported, at least tacitly, by a number of elite clerics and intellectuals within NU and Muhammadiyah.

19.		Islam Nusantara	<b>is</b>	more benign.	Compared to Islam Liberal, definitely
20.	But	it	<b>is</b>	still problematic for a number of reasons.	
21.		it	<b>is</b>	still considered a new thing.	First
22.		novelty	<b>is</b>	looked upon with suspicion.	In Islam, or any religion for that matter, always
23.		Its supporters	<b>need to make clear</b>	there is nothing really new about Islam Nusantara.	
24.	If anything	It	<b>Is</b>	a new way most Indonesian Muslims could identify themselves.	merely
25.		It	<b>does not represent</b>	a new Islamic denomination, or a new school of thought.	
26.		It	<b>denotes</b>	the centuries old mainstream interpretations and practices of Islam in the country (the Shafi'i school of law, the Ash' arite theology and Ghozalian Sufism).	
27.		It	<b>Is</b>	the type of Islam that made Indonesia what it is today 'a secular nation based on Pancasila.	
28.	But	That	<b>Is not</b>	an easy job, in the age of social media where every second, hoaxes are spreading like	especially.

				wildfire, and facts and common sense are drowned out by a cacophony of millions of online comments	
29.		Islam Nusantara	<b>Is open to</b>	local and foreign influences.	Theoretically and historically,
30.		It	<b>accepts</b>	differences in how Muslims everywhere express and practice their beliefs.	
31.	But	its exponents	<b>come off</b>	as anti-Arab to the point of being racist and xenophobic.	often
32.		many supporters of Islam Nusantara	<b>are</b>	<b>in no way</b> anti-Arab and in fact fluent in Arabic,	but their strong criticism of Salafism/Wahhabism often turns into an opposition to or excessive distaste of anything Arab.
33.		This runs	<b>counter to</b>	what Islam Nusantara stands for, which is moderation and inclusivity.	
34.		To say they are Muslim Nusantara	<b>is</b>	odd if not redundant.	
35.		Islam Nusantara	<b>has</b>	a little marketing problem here.	, obviously
36.	If	simplicity	<b>is</b>	an important factor that makes an idea marketable	
37.	And		<b>take</b>	a deeper root in Indonesian society.	finally

38.		Its emergence	<b>is</b>	relevant and worthy of support today as the country is facing a huge tide of religious extremism and violent sectarianism.	highly
39.	And	worthy of support today as the country	<b>is facing</b>	a huge tide of religious extremism and violent sectarianism.	
40.		their main goal	<b>is</b>	not to win a pointless debate with the Islamists, but to get the support of the whole Muslim community.	

**e. Relational identifying process**

No.	Conjunction	Identified	Process	Identifier	Circumstance
1.		the 'Islam Liberal' project	<b>is</b>	doing a terrible job at marketing itself.	One of the main reasons the 'Islam Liberal' project is a total failure is that its advocate,
2.		It	Is	probably a cool name for an elitist intellectual circle;	an interesting topic for discussion in university colloquiums.
3.	but	who	<b>will listen?</b>		JIL will have no problem refuting this argument,
4.		JIL	<b>is</b>	prog-rock.	
5.	That	the group	<b>Is being equated</b>	with the PKI tells us a lot of how inept its proponents are at	Now

				winning the hearts of the Muslim population.	
6.		The JIL brand	<b>is</b>	so unpopular that Islamists are using it to smear Islam Nusantara, and that is enough to make people uneasy about it.	
7.		The challenge	<b>is</b>	how to embed these values into society.	
8.		This	<b>is</b>	why the Islam Nusantara concept is a hard sell.	
9.		This	<b>is</b>	why the Islamists, be they Salafists or Qutbists, have little problem in selling their ideology, which they claim as 'the one and only true Islam'.	

**f. Verbal Process**

No.	Conjunction	Sayer	Process	Qouted	Reported	Reciever	Circumstance
1.	And		<b>speak</b>		about Islam, but there is no question the name Islam Liberal merits a PR disaster.		

2.		Its infamous acronym	<b>is spoken</b>		in the same sentence as the PKI, the acronym for the now defunct Indonesian Communist Party.		often
3.	With	the PKI	<b>tells</b>		a lot of how inept its proponents are at winning the hearts of the Muslim population.	us	
4.	As a matter of fact,	as historian Azyumardi Azra	<b>points out</b>		, it denotes the centuries old mainstream interpretations and practices of Islam in the country (the Shafi'i school of law, the Ash'arite theology and Ghazalian Sufism).		
5.			<b>To say</b>		they are Muslim Nusantara <b>is</b> odd if not redundant.		
6.	But	time	<b>will tell</b>		whether this brand will last and finally take a deeper root in Indonesian society.		
7.	That		<b>Said</b>		its proponents must work hard to unspin the spin and to clarify misconceptions about Islam Nusantara.		

8.	And		to clarify		misconceptions about Islam Nusantara.		
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**g. Existential process**

No.	Conjunction		Process	Existential	Circumstance
1.	But	there	Is	no question the name Islam Liberal merits a PR disaster.	
2.		there	Is	nothing really new about Islam Nusantara.	

**h. Nominal Group**

No.	Deictic	Numerative	Epithet	Classifier	Thing	Qualifier
1.	The			Main	Reason	
2.	a	Total			Failure	
3.	A		Terrible		Job	
4.	The		new		Propaganda	
5.	a			similar	Problem	
6.	a		hard		Sell	
7.	a		cool		Name	
8.	An		interesting		Topic	

9.	The	average			Ahmad	
10.	The		1. Big 2. bad		Wolf	
11.	An		Easy		scapegoat	
12.	The			Muslim	population	
13.	The	overall		1. liberal 2. Islam	Movement	
14.	a	Number	Elite		1. Clerics 2. Intellectuals	
15.	A	Number			reason	
16.	a		new		Thing	
17.	a		new	Islam	denomination	
18.	a		new	school	Thought	
19.	a		secular		Nation	
20.	an		easy		job	
21.	The	Age		Social	media	
22.	a	millions		1. Cacophony 2. online	Comments	
23.	The	one	true		Islam	

24.				National	borders	
25.		Many			Indonesians	
26.	a		hard		Sell	
27.		Little			Problem	
28.	An		important		factor	
29.	An			idea	Marketable	
30.	a	little		marketing	problem	
31.	a		deeper		root	In Indonesia society
32.			highly		Relevant	
33.	a	Huge		1. Tide 2. religious	extremism	
34.			average		Muslim	
35.	a			pointless	Debate	
36.	The	whole		Muslim	Community	

## Islam Nusantara rises

By Fedina S. Sundaryani on 08:35 am August 16, 2015

Category News, National

### a. Process Type

No.	Conjunction	Clause	Process Type
1.		March for peace: Hundreds of members of the youth wing of the country's biggest Muslim organization, Nahdlatul Ulama, <b>march</b> in front of At-Taqwa Grand Mosque in the West Java town of Cirebon on Saturday to promote tolerance.	Material
2.	As	the nation prepares to celebrate its 70th Independence Day on Monday, concerns <b>are brewing over</b> the proliferation of radical Islamic movements that have become more prevalent after the fall of the Soeharto regime in 1998.	Relational Attributive
3.	As	the nation prepares <b>to celebrate</b> its 70th Independence Day on Monday	Material
4.		Aiming to combat such extremism and to reinforce Indonesia's long-held pluralistic identity, the country's largest Muslim organization, Nahdlatul Ulama (NU), <b>has embarked</b> on a campaign to promote Islam Nusantara (Islam of the Archipelago).	Relational Attributive
5.		<b>Aiming to</b> combat such extremism and to reinforce Indonesia's long-held pluralistic identity	Relational Attributive
6.	and	<b>to reinforce</b> Indonesia's long-held pluralistic identity	Relational Attributive
7.		Islam Nusantara <b>is</b> the concept of a Muslim-majority nation with moderate views and one that embraces religious tolerance.	Relational identifying
8.		In sweltering heat, thousands of young men <b>marched</b> in unison toward the At-Taqwa Grand Mosque in Cirebon, West Java, on Saturday wearing either black or green uniforms.	Material
9.		'The Unitary State of Indonesia [NKRI] or death! Indonesia, victorious!' a crowd of NU's youth wing Banser <b>chanted</b> repeatedly.	Verbal

10.		Three marching bands also <b>joined</b> in the parade and played loud music without rest.	Material
11.	and	<b>played</b> loud music without rest.	Material
12.		Young boys and girls wearing bright purple <b>twirled</b> their batons in time to the music while older men in Army like gear tried to make sure everyone marched in straight lines.	Material
13.	while	older men in Army like gear <b>tried to make sure</b> everyone marched in straight lines.	Material
14.		'We denounce radical groups and for that I ask for the commitment of our members to promote Islam Nusantara not only in Cirebon but throughout the archipelago,' head of the national division of Banser, Alfa Isnaeni, <b>announced</b> .	Verbal
15.		'We <b>denounce</b> radical groups and for that I ask for the commitment of our members to promote Islam Nusantara not only in Cirebon but throughout the archipelago	Verbal
16.	And for that	I <b>ask</b> for the commitment of our members to promote Islam Nusantara not only in Cirebon but throughout the archipelago	Verbal
17.		'We are Indonesians who are Muslims, not just Muslims living in Indonesia,' he <b>said</b> while denouncing the idea of an Indonesian caliphate.	Verbal
18.		'We <b>are</b> Indonesians who are Muslims, not just Muslims living in Indonesia,'	Relational identifying
19.		The city of Cirebon <b>has</b> a history of militancy, and garnered national attention in 2011 when a suicide bomber from the Tauhid Wal Jihad group attacked a mosque in the police headquarters in Cirebon.	Relational Attributive
20.	and	<b>garnered</b> national attention in 2011 when a suicide bomber from the Tauhid Wal Jihad group attacked a mosque in the police headquarters in Cirebon.	Relational Attributive
21.		The attack <b>occurred</b> during Friday prayers, which resulted in the death of the suicide bomber and left 27 others injured.	Material
22.	Nonetheless,	Alfa <b>said</b> that he saw potential in Cirebon as a site to promote the word of Islam Nusantara, especially since it was on Java's northern coastal area (Pantura), where thousands of people crossed daily.	Verbal
23.	that	he <b>saw</b> potential in Cirebon as a site to promote the word of Islam Nusantara, especially since it was on Java's northern coastal area (Pantura), where thousands of people crossed daily.	Mental

24.		'[The parade] was an effort to promote an Islam that is neither selfish nor intolerant. I would like to ask everyone to live peacefully side by side no matter whether you are Muslim, Christian or Buddhist because that is the type of Islam we have in Indonesia,' he <b>said</b> .	Verbal
25.		“[The parade] <b>was</b> an effort to promote an Islam that is neither selfish nor intolerant.	Relational Attributive
26.		I <b>would like to ask</b> everyone to live peacefully side by side no matter whether you are Muslim, Christian or Buddhist because that is the type of Islam we have in Indonesia,”	Verbal
27.		'We are also <b>trying to discourage</b> any acts of violence done in the name of religion and open up room for dialogue and encourage learning about each other and Islam Nusantara.'	Mental
28.	and	<b>open up</b> room for dialogue and encourage learning about each other and Islam Nusantara.'	Relational Attributive
29.	and	<b>encourage</b> learning about each other and Islam Nusantara.'	Mental
30.		Alfa <b>added</b> that Banser planned to conduct similar activities in other places across the archipelago such as Medan in North Sumatra and Central Kalimantan.	Verbal
31.	that	Banser <b>planned to conduct</b> similar activities in other places across the archipelago such as Medan in North Sumatra and Central Kalimantan.	Mental
32.		The issue of radicalization and the metastasizing influence of militant groups <b>has</b> increasingly <b>attracted</b> attention and consternation in Indonesia, especially in light of the more than 500 Indonesians reportedly having joined the Islamic State (IS) movement in Iraq and Syria.	Relational identifying
33.		After the declaration, the crowd <b>was entertained by</b> members performing debus, a demonstration of death-defying invulnerability skills.	Material
34.		Rizal, 19, who joined Banser over a year ago, <b>peered</b> excitedly at a man having a pile of bricks smashed on his head.	Mental
35.		'[Joining the parade] was exciting. We get to show people what Islam Nusantara is, an Islam that is inclusive. It's important because it's based on NKRI and Pancasila [Indonesia's philosophical foundation)],'he <b>said</b> .	Verbal
36.		[Joining the parade] <b>was exciting</b> . We get to show people what Islam Nusantara is, an Islam that is inclusive. It's important because it's based on NKRI and Pancasila [Indonesia's philosophical foundation)]	Mental
37.		We <b>get to show</b> people what Islam Nusantara is, an Islam that is inclusive.	Material

38.		It's important because it's based on NKRI and Pancasila [Indonesia's philosophical foundation)]	Relational Attributive
39.		Onlookers, however, <b>were not so sure</b> .	Mental
40.		Mitha, a 25-year-old housewife, <b>said</b> that she was unsure of the parade's objective.	Verbal
41.	That	she <b>was unsure</b> of the parade's objective.	Mental
42.		'I'm still not sure what Islam Nusantara is. It's just Islam in Indonesia, right?' she <b>said</b> .	Verbal
43.		I'm still <b>not sure</b> what Islam Nusantara is. It's just Islam in Indonesia, right?	Mental
44.		It's just Islam in Indonesia, right?	Relational Attributive
45.		Separately, founder of the Institute of International Peace Building, Noor Huda Ismail, <b>applauded</b> NU's efforts to raise awareness of increasing radicalization and to spread the concept of Islam Nusantara through such activities.	Relational Attributive
46.	and	<b>to spread</b> the concept of Islam Nusantara through such activities.	Material
47.	however	he <b>said</b> that more must be done in order to tackle the problem of radicalization.	Verbal
48.	that	more <b>must be done</b> in order to tackle the problem of radicalization.	Relational Attributive
49.		'Parades could be an effective tool to reach out to communities in Cirebon. However, such efforts cannot reach their full potential if they are only ceremonial affairs,' he <b>said</b> .	Verbal
50.		'Parades <b>could be</b> an effective tool to reach out to communities in Cirebon. However, such efforts cannot reach their full potential if they are only ceremonial affairs,'	Relational Attributive
51.		Noor Huda <b>explained</b> that Banser could work effectively through informal methods to encourage a better understanding of Islam Nusantara among family, friends and prayer groups.	Verbal
52.	that	Banser <b>could work</b> effectively through informal methods to encourage a better understanding of Islam Nusantara among family, friends and prayer groups.	Material

**b. Material Process**

No.	Conjunction	Actor	Process	Goal	Range	Beneficiary	Circumstance
1.		Hundreds of members of the youth wing of the country's biggest Muslim organization, Nahdlatul Ulama,	<b>march</b>		in front of At-Taqwa Grand Mosque to promote tolerance.		March for peace  in the West Java town of Cirebon on Saturday
2.	as	the nation prepares	<b>to celebrate</b>	its 70th Independence Day			on Monday
3.		thousands of young men	<b>marched</b>	in unison toward the At-Taqwa Grand Mosque			-In sweltering heat,  in Cirebon, West Java, on Saturday wearing either black or green uniforms.
4.		Three marching bands	<b>also joined</b>	in the parade			
5.	And		<b>played</b>	loud music without rest.			
6.		Young boys and girls wearing bright purple	<b>twirled</b>	their batons in time to the music			
7.	while	older men in Army like gear	<b>Tried to make sure</b>	everyone marched in straight lines.			
8.	which		<b>resulted</b>	in the death of the suicide bomber and left 27 others injured.			The attack occurred during Friday prayers,
9.		members performing debus	<b>was entertained by,</b>	a demonstration of death-defying invulnerability skills.		the crowd	After the declaration,

10.		We	<b>get to show</b>	what Islam Nusantara is, an Islam that is inclusive.		people	
11.	and		<b>to spread</b>	the concept of Islam Nusantara through such activities.			
12.	that	Banser	<b>could work</b>	through informal methods to encourage a better understanding of Islam Nusantara among family, friends and prayer groups.			effectively

### c. Mental Process

No.	Conjunction	Senser	Process	Phenomenon	Circumstance
1.	that	he	<b>saw</b>	potential in Cirebon as a site to promote the word of Islam Nusantara,	especially since it was on Java's northern coastal area (Pantura), where thousands of people crossed daily.
2.		'We	<b>are trying to discourage</b>	any acts of violence done in the name of religion and open up room for dialogue and encourage learning about each other and Islam Nusantara.'	also
3.	and		<b>encourage</b>	learning about each other and Islam Nusantara.'	
4.	that	Banser	<b>planned to conduct</b>	similar activities in other places across the archipelago	such as Medan in North Sumatra and Central Kalimantan.
5.		Rizal, 19,	<b>peered</b>	at a man having a pile of bricks smashed on his head.	excitedly  who joined Banser over a year ago

6.		[Joining the parade]	<b>was exciting.</b>		
7.	however,	Onlookers,	<b>were not so sure.</b>		
8.	That	she	<b>was unsure</b>	of the parade's objective.	
9.		I'm still	<b>not sure</b>	what Islam Nusantara is.	It's just Islam in Indonesia, right?

#### d. Relational Attributive Process

No.	Conjunction	carrier	Process	Attributive	Circumstance
1.		concerns	<b>are brewing over</b>	the proliferation of radical Islamic movements that have become more prevalent	after the fall of the Soeharto regime in 1998.
2.		the country's largest Muslim organization, Nahdlatul Ulama (NU),	<b>has embarked</b>	on a campaign to promote Islam Nusantara (Islam of the Archipelago).	Aiming to combat such extremism and to reinforce Indonesia's long-held pluralistic identity,
3.			<b>Aiming to combat</b>	such extremism	
4.	And		<b>to reinforce</b>	Indonesia's long-held pluralistic identity	
5.		The city of Cirebon	<b>has</b>	a history of militancy,	
6.	And		<b>garnered</b>	national attention in 2011	when a suicide bomber from the Tauhid Wal Jihad group attacked a mosque in the police headquarters in Cirebon
7.		“[The parade]	<b>was</b>	an effort to promote an Islam that is neither selfish nor intolerant.	

8.	and		<b>open up</b>	room for dialogue and encourage learning about each other and Islam Nusantara.'	
9.		It	<b>is</b>	important	because it's based on NKRI and Pancasila [Indonesia's philosophical foundation]
10.		It	<b>is</b>	just Islam in Indonesia, right?	
11.		founder of the Institute of International Peace Building, Noor Huda Ismail,	<b>Applauded</b>	NU's efforts to raise awareness of increasing radicalization and to spread the concept of Islam Nusantara through such activities.	Separately,
12.	That	more	<b>must be done</b>	in order to tackle the problem of radicalization.	
13.		'Parades	<b>could be</b>	an effective tool to reach out to communities in Cirebon. However, such efforts cannot reach their full potential if they are only ceremonial affairs,'	

**e. Relational identifying process**

No.	Conjunction	identified	Process	Identifier	Circumstance
1.		Islam Nusantara	Is	the concept of a Muslim-majority nation with moderate views and one that embraces religious tolerance.	
2.		'We	<b>are</b>	Indonesians who are Muslims, not just Muslims living in Indonesia,'	

3.		The issue of radicalization and the metastasizing influence of militant groups	<b>has attracted</b>	attention and consternation in Indonesia,	increasingly especially in light of the more than 500 Indonesians reportedly having joined the Islamic State (IS) movement in Iraq and Syria.
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**f. Verbal Process**

No.	Conjunction	Sayer	Process	Qouted	Reported	Reciever	Circumstance
1.		a crowd of NU's youth wing Banser	<b>chanted</b>	'The Unitary State of Indonesia [NKRI] or death! Indonesia, victorious!'			repeatedly.
2.		head of the national division of Banser, Alfa Isnaeni,	<b>announced.</b>	'We denounce radical groups and for that I ask for the commitment of our members to promote Islam Nusantara not only in Cirebon but throughout the archipelago.'			
3.		We	<b>denounce</b>		radical groups and for that I ask for the commitment of our members to promote Islam Nusantara not only in Cirebon but throughout the archipelago		
4.	And for that	I	<b>ask</b>		for the commitment of our members to		

					promote Islam Nusantara not only in Cirebon but throughout the archipelago		
5.		he	<b>said</b>	'We are Indonesians who are Muslims, not just Muslims living in Indonesia,'			while denouncing the idea of an Indonesian caliphate.
6.	Nonetheless,	Alfa	<b>said</b>		that he saw potential in Cirebon as a site to promote the word of Islam Nusantara,		especially since it was on Java's northern coastal area (Pantura), where thousands of people crossed daily.
7.		He	<b>Said</b>	'[The parade] was an effort to promote an Islam that is neither selfish nor intolerant. I would like to ask everyone to live peacefully side by side no matter whether you are Muslim, Christian or Buddhist because that is the type of Islam we have in Indonesia,'			
8.		I	<b>would like to ask</b>		to live peacefully side by side no matter whether you are Muslim, Christian or Buddhist because that is the type of	everyone	

					Islam we have in Indonesia,		
9.		Alfa	<b>added</b>		that Banser planned to conduct similar activities in other places across the archipelago such as Medan in North Sumatra and Central Kalimantan.		
10.		He	<b>Said</b>	'[Joining the parade] was exciting. We get to show people what Islam Nusantara is, an Islam that is inclusive. It's important because it's based on NKRI and Pancasila [Indonesia's philosophical foundation)],			
11.		Mitha, a 25-year-old housewife,	<b>said</b>		that she was unsure of the parade's objective.		
12.		She	<b>said.</b>	'I'm still not sure what Islam Nusantara is. It's just Islam in Indonesia, right?'			
13.	however	he	<b>said</b>		that more must be done in order to tackle the problem of radicalization.		
14.		He	<b>said.</b>	'Parades could be an effective tool to reach out to communities in Cirebon. However, such efforts cannot reach their full			

				potential if they are only ceremonial affairs,'			
15.		Noor Huda	<b>explained</b>		that Banser could work effectively through informal methods to encourage a better understanding of Islam Nusantara among family, friends and prayer groups.		

**g. Existential process**

No.	Conjunction		Process	Existential	Circumstance
1.					

**h. Nominal Group.**

No.	Deictic	Numerative	Epithet	Classifier	Thing	Qualifier
1.		Thousand		Young	Men	
2.				- Black - Green	Uniform	
3.			Loud		Music	without rest.
4.				Young	boys and girls	wearing bright purple
5.				older	Men	
5.	The	largest			country's Muslim organization, Nahdlatul Ulama (NU),	
6.	An		effective		tool	to reach out

7.	A	Crowd of			Banser	NU's youth wing
8.		Thousands of			People	Crossed daily
9.	An				Islam	that is inclusive
10.	A		Better	Understanding of	Islam Nusantara	

## Islam Nusantara can protect RI from fundamentalism

By The Jakarta Post, on Mon, August 24 2015 | 02:53 pm

Category News, National

### a. Process Type

No.	Conjunction	Clause	Process Type
1		Analysts <b>have argued</b> that the concurrent promotion of moderate Islamic thinking by both Nahdlatul Ulama (NU) and Muhammadiyah, the country's two largest Muslim organizations, was a positive indication that Muslims in Indonesia are generally more wary of firebrand versions of Islam.	Verbal
2	that	the concurrent promotion of moderate Islamic thinking by both Nahdlatul Ulama (NU) and Muhammadiyah, the country's two largest Muslim organizations, <b>was</b> a positive indication that Muslims in Indonesia are generally more wary of firebrand versions of Islam.	Relational Identifying
3		Muslim thinker Akhmad Sahal <b>said</b> that NU's promotion of <i>Islam Nusantara</i> , and Muhammadiyah's Islam Berkemajuan (progressive Islam), resulted from a long history of Islamic teachings being contextualized within local Indonesian culture.	Verbal
4	That	NU's promotion of <i>Islam Nusantara</i> , and Muhammadiyah's Islam Berkemajuan (progressive Islam), <b>resulted</b> from a long history of Islamic teachings being contextualized within local Indonesian culture.	Relational attributive
5		Sahal <b>said</b> that <i>Islam Nusantara</i> showed the character of a progressive faith.	Verbal
6	that	<i>Islam Nusantara</i> <b>showed</b> the character of a progressive faith.	Relational attributive

7		<i>Islam Nusantara</i> <b>promotes</b> the idea that values derived from religion can be made consistent with local context.	Relational attributive
8		'We aren't practicing Islamic teachings or values as they are practiced in Saudi Arabia,' <b>said</b> Sahal, who is also chairman of the US branch of NU.	Verbal
9		'We <b>aren't practicing</b> Islamic teachings or values as they are practiced in Saudi Arabia,'	Material
10	however,	Sahal, <b>said</b> that <i>Islam Nusantara</i> should not be considered as synonymous with other local traditions such as klenik (black magic) or Islam Kejawen (Islam tinged with Javanese mysticism).	Verbal
11	that	<i>Islam Nusantara</i> <b>should not be considered</b> as synonymous with other local traditions such as klenik (black magic) or Islam Kejawen (Islam tinged with Javanese mysticism).	Mental
12		' <i>Islam Nusantara</i> means we are focused on muamalah [social duties] and maslahat [the general good] that the community, in this case Indonesia, must strive for,' he <b>said</b> .	Verbal
13		' <i>Islam Nusantara</i> means we <b>are focused on</b> muamalah [social duties] and maslahat [the general good] that the community, in this case Indonesia, must strive for,'	Mental
14		Earlier this month, in its 33rd national congress in Jombang, East Java, NU <b>promoted</b> its agenda of 'reinforcing <i>Islam Nusantara</i> for Indonesia and for international civilization'.	Material
15		NU <b>said</b> that the concept of <i>Islam Nusantara</i> , according to Imam, referred to the empirical and historical reality that Islam had been embedded in the culture, economy, politics and technology of the archipelago for a long time.	Verbal
16	that	the concept of <i>Islam Nusantara</i> , according to Imam, <b>referred to</b> the empirical and historical reality that Islam had been embedded in the culture, economy, politics and technology of the archipelago for a long time.	Relational attributive

17		The idea of <i>Islam Nusantara</i> <b>is</b> to inculcate tolerance among Muslims amid the metastasizing influence of conservative and radical groups from Middle Eastern countries.	Relational identifying
18	Meanwhile,	Hajriyanto Y. Thohari, a member of Muhammadiyah's executive board, <b>said</b> that the organization's version of Islam, known as <i>Islam Berkemajuan</i> , resulted from the need to adapt to a rapidly changing world.	Verbal
19	that	the organization's version of Islam, known as <i>Islam Berkemajuan</i> , <b>resulted</b> from the need to adapt to a rapidly changing world.	Relational attributive
20		'K.H Ahmad Dahlan once said that while practicing Islamic values, Indonesian Muslims should act progressively and follow the dictates of the time,' Hajriyanto <b>said</b> , referring to the founding father of Muhammadiyah.	Verbal
21		'K.H Ahmad Dahlan once <b>said</b> that while practicing Islamic values, Indonesian Muslims should act progressively and follow the dictates of the time,'	Verbal
22	that	while practicing Islamic values, Indonesian Muslims <b>should act</b> progressively and follow the dictates of the time,'	Material
23		He <b>said</b> that to act progressively, Indonesian Muslims should champion reason and continue to promote education and knowledge.	Verbal
24	that	to act progressively, Indonesian Muslims <b>should champion</b> reason and continue to promote education and knowledge.	Relational attributive
25	and	continue <b>to promote</b> education and knowledge.	Material
26		Hajriyanto <b>said</b> that other than implementing progressive values, Muhammadiyah always tried to match its values with secular and nationalist ideas.	Verbal

27	that	other than implementing progressive values, Muhammadiyah always <b>tried to match</b> its values with secular and nationalist ideas.	Relational attributive
28		'We always integrate Islamic values with modernity and Indonesian values,' he <b>said</b> .	Verbal
29		'We always <b>integrate</b> Islamic values with modernity and Indonesian values,'	Relational attributive
30		Retiring Muhammadiyah chairman Din Syamsuddin <b>said</b> <i>Islam Berkemajuan</i> was a vision of a modern and moderate Islam.	Verbal
31		<i>Islam Berkemajuan</i> <b>was</b> a vision of a modern and moderate Islam.	Relational attributive
32		He <b>said</b> that <i>Islam Berkemajuan</i> was not specifically made by Muhammadiyah for Muslims in Indonesia alone, but for all people in the world, across all walks of life.	Verbal
33	that	<i>Islam Berkemajuan</i> <b>was not</b> specifically <b>made</b> by Muhammadiyah for Muslims in Indonesia alone, but for all people in the world, across all walks of life.	Relational attributive
34		'This concept also deepens our tolerance for others by putting emphasis on Islam as a moderate religion,' Din <b>said</b> while addressing the congress earlier this month.	Verbal
35		'This concept also <b>deepens</b> our tolerance for others by putting emphasis on Islam as a moderate religion,'	Mental
36		Many <b>have applauded</b> the moves taken by the two Muslim organizations in promoting a tolerant version of Islam, saying that Islamic discourse in the country was going in the right direction by supporting Indonesia's democracy.	Material
37		<b>There have also been</b> mounting calls for NU and Muhammadiyah to work together to promote Indonesia's tolerant version of Islam around the world.	Existential

38	and	Muhammadiyah <b>to work</b> together to promote Indonesia's tolerant version of Islam around the world.	Material
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**b. Material Process**

No.	Conjunction	Actor	Process	Goal	Range	Beneficiary	Circumstance
1.		'We	<b>aren't practicing</b>		Islamic teachings or values		as they are practiced in Saudi Arabia,'
2.		NU	<b>promoted</b>		It's agenda of 'reinforcing Islam Nusantara for Indonesia and for international civilization'.		Earlier this month, in its 33rd national congress in Jombang, East Java,
3.	That	Indonesian Muslims	<b>should act</b>	progressively and follow the dictates of the time,			While practicing Islamic values,
4.	And		<b>to promote</b>	education and knowledge.			continue
5.		Many	<b>have applauded</b>	the moves taken by the two Muslim organizations in promoting a tolerant version of Islam,			saying that Islamic discourse in the country was going in the right direction by supporting

							Indonesia's democracy.
6.	and	Muhammadiyah	<b>to work</b>	together to promote Indonesia's tolerant version of Islam around the world.			

**c. Mental Process**

No.	Conjunction	Senser	Process	Phenomenon	Circumstance
1.	That	<i>Islam Nusantara</i>	<b>should not be considered</b>	as synonymous with other local traditions such as klenik (black magic) or Islam Kejawen (Islam tinged with Javanese mysticism).	
2.		'Islam Nusantara means we	<b>are focused on</b>	muamalah [social duties] and maslahat [the general good] that the community, in this case Indonesia, must strive for,	
3.		'This concept also	<b>deepens</b>	our tolerance for others by putting emphasis on Islam	as a moderate religion

**d. Relational Attributive Process**

No.	Conjunction	carrier	Process	Attributive	Circumstance
1.	That	NU's promotion of <i>Islam Nusantara</i> , and Muhammadiyah's Islam	<b>resulted</b>	from a long history of Islamic teachings being contextualized within local Indonesian culture.	

		Berkemajuan (progressive Islam),			
2.	that	Islam Nusantara	<b>showed</b>	the character of a progressive faith.	
3.		Islam Nusantara.	<b>promotes</b>	the idea that values derived from religion can be made consistent with local context	
4.	That	the concept of <i>Islam Nusantara</i> , according to Imam,	<b>referred to</b>	the empirical and historical reality that Islam had been embedded in the culture, economy, politics and technology of the archipelago for a long time.	
5.		the organization's version of Islam, known as <i>Islam Berkemajuan</i> ,	<b>resulted</b>	from the need to adapt to a rapidly changing world.	
6.	That	Indonesian Muslims	<b>should champion</b>	reason and continue to promote education and knowledge.	to act progressively,
7.		Muhammadiyah	<b>tried to match</b>	, its values with secular and nationalist ideas.	Always  other than implementing progressive values
8.		We	<b>integrate</b>	Islamic values with modernity and Indonesian values,'	Always
9.		<i>Islam Berkemajuan</i>	<b>was</b>	a vision of a modern and moderate Islam.	

10.	That	<i>Islam Berkemajuan</i>	<b>was not made</b>	by Muhammadiyah for Muslims in Indonesia alone, but for all people in the world, across all walks of life.	specifically
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**e. Relational identifying process**

No.	Conjunction	Identified	Process	Identifier	Circumstance
1.	That	the concurrent promotion of moderate Islamic thinking by both Nahdlatul Ulama (NU) and Muhammadiyah, the country's two largest Muslim organizations,	<b>Was</b>	a positive indication that Muslims in Indonesia are generally more wary of firebrand versions of Islam.	
2.		The idea of <i>Islam Nusantara</i>	<b>Is</b>	to inculcate tolerance among Muslims amid the metastasizing influence of conservative and radical groups from Middle Eastern countries	

**f. Verbal Process**

No.	Conjunction	Sayer	Process	Qouted	Reported	Reciever	Circumstance
1.		Analysts	<b>have argued</b>		That the concurrent promotion of moderate Islamic thinking by both Nahdlatul Ulama (NU) and Muhammadiyah, the country's two largest Muslim organizations, was a positive indication that Muslims in Indonesia are generally more wary of firebrand versions of Islam.		

2.	that	Muslim thinker Akhmad Sahal	<b>said</b>		NU's promotion of <i>Islam Nusantara</i> , and Muhammadiyah's Islam Berkemajuan (progressive Islam), resulted from a long history of Islamic teachings being contextualized within local Indonesian culture.		
3.	that	Sahal	<b>said</b>		Islam Nusantara showed the character of a progressive faith.		
4.		Sahal, who is also chairman of the US branch of NU.	<b>Said</b>	'We aren't practicing Islamic teachings or values as they are practiced in Saudi Arabia.'			
5.	however,	Sahal,	<b>Said</b>		that Islam Nusantara should not be considered as synonymous with other local traditions such as klenik (black magic) or Islam Kejawen (Islam tinged with Javanese mysticism).		
6.		he	<b>Said</b>	'Islam Nusantara means we are focused on muamalah [social duties] and maslahat [the general good] that the			

				community, in this case Indonesia, must strive for,'			
7.		NU	<b>Said</b>		that the concept of Islam Nusantara, according to Imam, referred to the empirical and historical reality that Islam had been embedded in the culture, economy, politics and technology of the archipelago for a long time.		
8.	Meanwhile,	Hajriyanto Y. Thohari, a member of Muhammadiyah's executive board,	<b>Said</b>		that the organization's version of Islam, known as Islam Berkemajuan, resulted from the need to adapt to a rapidly changing world.		
9.		Hajriyanto	<b>said,</b>	'K.H Ahmad Dahlan once said that while practicing Islamic values, Indonesian Muslims should act progressively and follow the dictates of the time,' referring to the founding			.

				father of Muhammadiyah			
10.		'K.H Ahmad Dahlan	<b>Said</b>		that while practicing Islamic values, Indonesian Muslims should act progressively and follow the dictates of the time		once
11.		He	<b>Said</b>		that to act progressively, Indonesian Muslims should champion reason and continue to promote education and knowledge.		
12.		Hajriyanto	<b>Said</b>		that other than implementing progressive values, Muhammadiyah always tried to match its values with secular and nationalist ideas.		
13.		he	<b>said.</b>	'We always integrate Islamic values with modernity and Indonesian values,'			
14.		Retiring Muhammadiyah chairman Din Syamsuddin	<b>said</b>		Islam Berkemajuan was a vision of a modern and moderate Islam.		
15.		He	<b>said</b>		that Islam Berkemajuan was not specifically made by Muhammadiyah for Muslims in		

					Indonesia alone, but for all people in the world, across all walks of life.		
16.		Din	<b>said</b>	'This concept also deepens our tolerance for others by putting emphasis on Islam as a moderate religion.'			while addressing the congress earlier this month.

**g. Existential process**

No.	Conjunction		Process	Existential	Circumstance
1.		There	<b>have also been</b>	mounting calls for NU and Muhammadiyah to work together to promote Indonesia's tolerant version of Islam around the world.	

**h. Nominal Group**

No.	Deictic	Numerative	Epithet	Classifier	Thing	Qualifier
1.	A		Tolerant	Version of	Islam	
2.	A			Moderate	Religion	

3.	A		Modern	Moderate	Islam	
4.	The	two	Largest		Muslim organization	
5.	a			Progressive	Faith	

## Indonesia's Islam Nusantara: A challenge to Islamic State?

By Azis Anwar Fachrudin on 04:46 pm, Fri, December 18 2015

Category News National

### a. Process Type

No.	Conjunction	Clause	Process Type
1.		The 90-minute film <i>Rahmat Islam Nusantara</i> (promoted in English as <i>The Divine Grace of East Indies Islam</i> ) <b>has attracted</b> international attention, along with the idea of Islam Nusantara, after a piece about it appeared in <i>The New York Times</i> .	relational attributive
2.		Sharing the theme of Nahdlatul Ulama's (NU) national congress several months ago, the film always <b>intended to share</b> the idea of Islam Nusantara, Indonesia's unique style of Islam, with a global audience.	Relational attributive
3.		<b>Sharing</b> the theme of Nahdlatul Ulama's (NU) national congress several months ago,	Material
4.		The filmmaker <b>wants</b> the international community to see that there are traditional interpretations of Islam that are friendly to local cultures, which are not found in any of the other Muslim-majority countries.	Mental
5.	indeed	being home to the world's largest Muslim population, the concept of Islam Nusantara basically <b>conveys</b> the message that Indonesian Islam, despite being miles away from the birthplace of Islam, should not be treated as a peripheral tradition while 'Arabic Islam' is at the center of the Muslim world.	Relational attributive
6.	That	Indonesian Islam, despite being miles away from the birthplace of Islam, <b>should not be treated</b> as a peripheral tradition while 'Arabic Islam' is at the center of the Muslim world.	Relational attributive
7.		This <b>is</b> one of the problems of today's international discourse on Islam.	Relational identifying
8.	Instead	particularly in today's context where the international image of Islam is tarnished by the bombings and beheadings committed by the Islamic State (IS) movement and political chaos in the Middle East, Islam Nusantara <b>has</b> the power to change people's perceptions.	Relational attributive

9.		particularly in today's context where the international image of Islam <b>is tarnished by</b> the bombings and beheadings committed by the Islamic State (IS) movement and political chaos in the Middle East,	Relational attributive
10.		Islam has been a major force in the democratization process since the <i>Reform era</i> in Indonesia, and in this respect Indonesia <b>is</b> an answer to the classic question of whether democracy is compatible with Islam ( or, to be more precise, Muslims ).	Relational attributive
11.		Islam <b>has been</b> a major force in the democratization process since the Reform era in Indonesia,	Relational attributive
12.		The report in <i>The New York Times</i> , along with positive responses from other international media, were right in their the premise that Islam Nusantara <b>is</b> a challenge to the Wahhabist interpretation of Islam.	Relational attributive
13.	indeed	NU <b>was</b> initially <b>founded</b> as a response to Wahhabism: it tried to preserve local Islamic cultures that are legitimate under NU's Sunni Islam, but considered degradations or violations of the <i>tauhid</i> principle according to the Wahhabists.	Relational attributive
14.		it <b>tried to preserve</b> local Islamic cultures that are legitimate under NU's Sunni Islam, but considered degradations or violations of the <i>tauhid</i> principle according to the Wahhabists.	Relational attributive
15.	but	<b>considered</b> degradations or violations of the <i>tauhid</i> principle according to the Wahhabists.	Mental
16.	In this respect,	Islam Nusantara <b>is</b> indeed a challenge to IS, as the group's theology exemplifies Wahhabism.	Relational attributive
17.		The radical group's destruction of the tombs of respectable Muslim scholars and saints, its rigid interpretation of <i>tauhid</i> monotheism, its narrow definition of what a real Muslim <b>is</b> and should be, the ease with which it declares other Muslims infidels 'these are all manifestations of Wahhabism.	Relational attributive
18.	and	<b>should be</b> , the ease with which it declares other Muslims infidels 'these are all manifestations of Wahhabism.	Relational attributive
19.	Thus,	Islam Nusantara <b>can lead</b> the theological battle against IS.	Relational attributive
20.		What Indonesian Muslims perhaps need <b>is</b> more confidence that now is a good time for Islam Nusantara to be further exposed to a global audience via stepping up institutional initiatives.	Relational attributive

21.		A critical factor that should be taken into consideration <b>is</b> that some violent acts of IS are not ramifications of, or unique to Wahhabism; they have precedence in the canonical books of <i>fiqh</i> the opinions of classical Muslim jurists.	Relational identifying
22.		they <b>have precedence</b> in the canonical books of <i>fiqh</i> the opinions of classical Muslim jurists.	Relational attributive
23.	In this regard,	good examples <b>are</b> the death penalty for apostasy and homosexual acts (some add heresy and blasphemy as capital offenses), cutting off the hands of thieves, stoning adulterers, killing or enslaving captives of war and other Islamic laws regarding crime and punishment ( <i>hudud wal-jinaya</i> ).	Relational identifying
24.		These punishments <b>are not unique</b> to Wahhabism.	Mental
25.		Some of them <b>are even stated</b> explicitly in Islamic scripture; and have been deemed permissible by many Muslim jurists in the pre-modern era.	Relational attributive
26.	and	<b>have been deemed</b> permissible by many Muslim jurists in the pre-modern era.	Relational attributive
27.		This <b>is</b> why for many Muslims, it is sometimes not easy to say that some of the violent acts of IS are un-Islamic.	Relational identifying
28.		One <b>could propose</b> a reform of Islamic teachings, particularly in regard to legal issues.	Verbal
29.		I myself <b>was engaged</b> in a discussion of Islamic issues with some young NU intellectuals and activists a few weeks ago, and we found it difficult to claim that the aforementioned punishments were un-Islamic, simply because they have precedence in classical Islamic law.	Material
30.	and	we <b>found</b> it difficult to claim that the aforementioned punishments were un-Islamic, simply because they have precedence in classical Islamic law.	Relational attributive
31.	therefore	<b>to delegitimize</b> them would require a relatively new and sophisticated approach to the Islamic philosophy of law.	Material
32.		Just take the example of slavery Muslims <b>can say</b> whatever they want about Islam's good treatment of slaves or Islam's gradual movement toward the abolition of slavery.	Verbal
33.	yet	one <b>cannot find</b> any explicit statement both in Islamic scripture and the classical books of <i>fiqh</i> that prohibits slavery.	Relational attributive

34.		Even the 'Open Letter to Baghdadi' <b>signed</b> by hundreds of the world's leading Muslim scholars (which seems to have received less exposure in the international media) could not provide explicit scriptural support for the prohibition of slavery.	Material
35.		What we can see in these Islamic jurisprudential issues <b>is</b> that, at least on a practical level, some of the stipulations of Islamic law that were normal in the pre-modern era are no longer considered so in the 21st century, even by many Muslims themselves.	Relational identifying
36.	and	on a theoretical level, these stipulations <b>can still be found</b> in the books of <i>fiqh</i> that are studied by most Muslims around the globe, including in the Indonesian archipelago.	Relational attributive
37.		The theological and legal schools of thought embraced by NU's followers <b>are</b> basically similar to the majority of Sunni Muslims around the globe: Ashariyah/Maturidiyah theology and the four Sunni jurisprudential schools of Hanafi, Maliki, Shafi'i and Hanbali.	Relational identifying
38.		This <b>is</b> why we have Muslim modernists or reformists who are attempting to reinterpret some Islamic teachings that are in opposition with the zeitgeist of the 21st century.	Relational identifying
39.	so	the primary question <b>is</b> : how does one delegitimize the violent acts of IS and say that they are un-Islamic? I do not think that the ideas of Islam Nusantara are enough to combat IS on this point.	Relational identifying
40.	and	<b>say</b> that they are un-Islamic? I do not think that the ideas of Islam Nusantara are enough to combat IS on this point.	Verbal
41.		<b>I do not think</b> that the ideas of Islam Nusantara are enough to combat IS on this point.	Mental
42.		<b>There must</b> be something more than a theological battle.	Existential
43.		One <b>could propose</b> a reform of Islamic teachings, particularly in regard to legal issues.	Verbal
44.		Others <b>could propose</b> a revision or even abrogation of some Islamic teachings.	Verbal
45.		At the end of the day, if we <b>are to carry out</b> an ideological fight against IS based in Islamic theology, a reinterpretation of some Islamic teachings grounded in a well-developed philosophy is a must.	Relational attributive
46.		a reinterpretation of some Islamic teachings grounded in a well-developed philosophy <b>is</b> a must.	Relational attributive

**b. Material Process**

No.	Conjunction	Actor	Process	Goal	Range	Beneficiary	Circumstance
1.			<b>Sharing</b>	the theme of Nahdlatul Ulama's (NU) national congress			several months ago,
2.		I myself	<b>was engaged</b>	in a discussion of Islamic issues with some young NU intellectuals and activists a few weeks ago, and we found it difficult to claim that the aforementioned punishments were un-Islamic, simply because they have precedence in classical Islamic law.			
3.	Therefore		<b>to delegitimize</b>	would require a new and sophisticated approach to the Islamic philosophy of law.		them	Relatively
4.		hundreds of the world's leading Muslim scholars (which seems to have received less exposure in the international media) by	<b>signed</b>	the 'Open Letter to Baghdadi' could not provide explicit scriptural support for the prohibition of slavery.			even

**c. Mental Process**

No.	Conjunction	Senser	Process	Phenomenon	Circumstance
1.		The filmmaker	<b>wants</b>	the international community to see that there are traditional interpretations of Islam that are friendly to local cultures, which are not found in any of the other Muslim-majority countries.	
2.	But		<b>Considered</b>	degradations or violations of the <i>tauhid</i> principle according to the Wahhabists	
3.		to Wahhabism.	<b>are not unique</b>	These punishments	
4.		I	<b>do not think</b>	that the ideas of Islam Nusantara are enough to combat IS on this point.	

**d. Relational Attributive Process**

No.	Conjunction	Carrier	Process	Attributive	Circumstance
1.		The 90-minute film <i>Rahmat Islam Nusantara</i> (promoted in English as <i>The Divine Grace of East Indies Islam</i> )	<b>has attracted</b>	international attention, along with the idea of Islam Nusantara	, after a piece about it appeared in <i>The New York Times</i> .
2.		the film	<b>intended to share</b>	the idea of Islam Nusantara, Indonesia's unique style of Islam, with a global audience.	Always
3.		the concept of Islam Nusantara	<b>conveys</b>	the message that Indonesian Islam, despite being miles away from the birthplace of Islam, should not be treated as a peripheral tradition while 'Arabic Islam' is at the center of the Muslim world.	Basically Indeed being home to the world's largest Muslim population,

4.	That	Indonesian Islam, despite being miles away from the birthplace of Islam	<b>should not be treated</b>	as a peripheral tradition while 'Arabic Islam' is at the center of the Muslim world.	
5.		Islam Nusantara	<b>has</b>	the power to change people's perceptions.	
6.		the international image of Islam	<b>is tarnished</b>	by the bombings and beheadings committed by the Islamic State (IS) movement and political chaos	Particularly in today's context where  in the Middle East,
7.	And	in this respect Indonesia	<b>is</b>	an answer to the classic question of whether democracy is compatible with Islam ( or, to be more precise, Muslims ).	
8.		Islam	<b>has been</b>	a major force in the democratization process	since the Reform era in Indonesia
9.		The report in <i>The New York Times</i> , along with positive responses from other international media, <b>were</b> right in their the premise that Islam Nusantara	<b>Is</b>	a challenge to the Wahhabist interpretation of Islam.	
10.	Indeed	NU	<b>was founded</b>	as a response to Wahhabism: it tried to preserve local Islamic cultures that are legitimate under NU's Sunni Islam, but considered degradations or violations of the <i>tauhid</i> principle according to the Wahhabists.	initially
11.		It	<b>tried to preserve</b>	local Islamic cultures that are legitimate under NU's Sunni Islam,	

12.	In this respect,	Islam Nusantara	<b>is</b>	indeed a challenge to IS,	as the group's theology exemplifies Wahhabism.
13.		what a real Muslim	<b>is</b>	its narrow definition of	The radical group's destruction of the tombs of respectable Muslim scholars and saints, its rigid interpretation of <i>tauhid</i> monotheism,
14.	And		<b>should be</b>	, the ease with which it declares other Muslims infidels 'these are all manifestations of Wahhabism.	
15.	Thus	Islam Nusantara	<b>can lead</b>	the theological battle against IS.	
16.		What Indonesian Muslims perhaps need	<b>is</b>	more confidence that now is a good time for Islam Nusantara to be further exposed to a global audience via stepping up institutional initiatives.	
17.		they	<b>have precedence</b>	in the canonical books of <i>fiqh</i> the opinions of classical Muslim jurists.	
18.		Some of them	<b>are stated</b>	in Islamic scripture; and have been deemed permissible by many Muslim jurists in the pre-modern era.	Even explicitly
19.	And	by many Muslim jurists	<b>have been deemed</b>	permissible	in the pre-modern era.
20.	And	we	<b>Found</b>	it difficult to claim that the aforementioned punishments were un-Islamic, simply because they have precedence in classical Islamic law.	
21.	Yet	one	<b>cannot find</b>	any explicit statement both in Islamic scripture and the classical books of <i>fiqh</i> that prohibits slavery.	
22.	And	these stipulations	<b>can be found</b>	in the books of <i>fiqh</i> that are studied by most Muslims around the globe,	on a theoretical level,

				including in the Indonesian archipelago.	still
23.	if	we	<b>are to carry out</b>	an ideological fight against IS based in Islamic theology, a reinterpretation of some Islamic teachings grounded in a well-developed philosophy is a must.	At the end of the day,
24.		a reinterpretation of some Islamic teachings grounded in a well-developed philosophy	<b>is</b>	a must.	

**e. Relational identifying process**

No.	Conjunction	identified	Process	Identifier	Circumstance
1.		This	<b>is</b>	one of the problems of today's international discourse on Islam.	
2.		A critical factor that should be taken into consideration	<b>is</b>	that some violent acts of IS are not ramifications of, or unique to Wahhabism; they have precedence in the canonical books of <i>fiqh</i> the opinions of classical Muslim jurists.	
3.	In this regard,	good examples	<b>are</b>	the death penalty for apostasy and homosexual acts (some add heresy and blasphemy as capital offenses), cutting off the hands of thieves, stoning adulterers, killing or enslaving captives of war and other Islamic laws regarding crime and punishment ( <i>hudud wal-jinaya</i> ).	
4.		This	<b>is</b>	why for many Muslims, it is sometimes not easy to say that some of the violent acts of IS are un-Islamic.	

5.		What we can see in these Islamic jurisprudential issues	<b>is</b>	that, some of the stipulations of Islamic law that were normal in the pre-modern era are no longer considered so in the 21st century, even by many Muslims themselves.	at least on a practical level,
6.		The theological and legal schools of thought embraced by NU's followers	<b>Are</b>	similar to the majority of Sunni Muslims around the globe: Ashariyah/Maturidiyah theology and the four Sunni jurisprudential schools of Hanafi, Maliki, Shafi'i and Hanbali.	basically
7.		This	<b>Is</b>	why we have Muslim modernists or reformists who are attempting to reinterpret some Islamic teachings	that are in opposition with the zeitgeist of the 21st century.
8.	So	the primary question	<b>is</b>	: how does one delegitimize the violent acts of IS and say that they are un-Islamic? I do not think that the ideas of Islam Nusantara are enough to combat IS on this point.	

**f. Verbal Process**

No.	Conjunction	Sayer	Process	Qouted	Reported	Reciever	Circumstance
1.		one	<b>Could propose</b>		a reform of Islamic teachings, particularly in regard to legal issues.		
2.		Just take the example of slavery Muslims	<b>can say</b>		whatever they want about Islam's good treatment of slaves or Islam's gradual movement toward the abolition of slavery.		
3.	And		<b>say</b>		that they are un-Islamic? I do not think that the ideas of Islam Nusantara are enough to combat IS on this point.		

4.		One	<b>could propose</b>		a reform of Islamic teachings,		particularly in regard to legal issues.
5.		Others	<b>could propose</b>		a revision or even abrogation of some Islamic teachings.		

**g. Existential process**

No.	Conjunction		Process	Existential	Circumstance
1.		There	<b>must be</b>	something more than a theological battle.	

**h. Nominal Group**

No.	Deictic	Numerative	Epithet	Classifier	Thing	Qualifier
1.	The			Idea	Islam Nusantara	
2.	a			Global	Audience	
3.	The			International	community	
4.	the		Largest	1. World 2. Muslim	Population	
5.	a			Peripheral	traditions	
6.	The		Classic		Question	
7.			Positive		Responses	
8.		Other		International	Media	
9.			Respectable	Muslims	Scholars	
10.	a			real	Muslim	
11.	The			Theological	Battle	
12.	a			Global	Audience	
13.	a			Critical	Factor	
14.	The			Canonical	Books	<i>Of fiqh</i>
15.	a			Discussion	Islamic	Issues
16.		Some	Young		NU	

17.	a	few			weeks	Ago
18.	The			aforementioned	Punishments	
19.			Classical	Islamic	law	
20.	a		1. New 2. sophisticated	relatively	approach	
21.				Slavery	Muslims	
22.	a			Practical	Level	
23.	a			Theoretical	level	
24.	The			Indonesian	Archipelago	
25.				Muslim	Modernists	
26.	The		Violent		acts	
27.	An			Ideological	Fight	
28.	a		well	Developed	philosophy	

## Moderate Muslims interested in Islam Nusantara

By Marguerite Afra Sapiie on Thus, 12 May 2016, 12:19 pm  
 Category News, National

### a. Process Type

No.	Conjunction	Clause	Process Type
1		A number of visiting foreign Muslim leaders <b>have expressed</b> their interest in the concept of Islam promoted by the Indonesian government, Islam Nusantara.	Verbal
2		Introduced by Indonesia's largest Islamic organization, Nahdlatul Ulama ( NU ), Islam Nusantara <b>is</b> a tolerant form of Islam that upholds values of peace, modesty and cultural respect.	Relational identifying
3		<b>Introduced by</b> Indonesia's largest Islamic organization, Nahdlatul Ulama ( NU )	Material
4		NU secretary-general Helmy Faisal Zaini <b>said</b> some of the foreign leaders wanted to adopt Islam Nusantara, since the paradigm could be adapted to other countries' local heritage.	Verbal
5		some of the foreign leaders <b>wanted to adopt</b> Islam Nusantara, since the paradigm could be adapted to other countries' local heritage.	Mental
6		Lebanese cleric Amin Kurdi, who is also a grand imam of the Lebanese State Mosque, <b>said</b> the attraction of Islam Nusantara were its teachings that told Muslims to be tolerant and spread love and peace.	Verbal
7		the attraction of Islam Nusantara <b>were</b> its teachings that told Muslims to be tolerant and spread love and peace.	Relational identifying
8		"Personally, I'd like to push for the establishment of NU [in Lebanon], since the NU has experience in disseminating good, moderate and tolerant Islam," Kurdi <b>said</b> .	Verbal

9		"Personally, I'd like to push for the establishment of NU [in Lebanon], since the NU has experience in disseminating good, moderate and tolerant Islam,"	Relational attributive
10		Beirut already has an NU special branch committee ( PCI NU ) to represent the Indonesian NU in Lebanon, as one of 40 countries around the world that have become special members of the NU's central board.	Relational attributive
11		Lebanon is among 10 countries, including Russia and Lithuania, that have announced plans for the establishment of independent NU organizations following the International Summit of Moderate Islamic Leaders ( ISOMIL ), recently organized by NU's central board in Jakarta.	Verbal
12		More than 300 participants from 35 countries, including Muslim figures from Iran, Syria, Egypt, Turkey, Saudi Arabia and Malaysia, attended the two-day meeting, where the clerics endorsed the NU's Jakarta Declaration.	Material
13		NU central board deputy chairman Maksum Machfoedz said there were currently five countries that had own independent NU organizations, namely Afghanistan, Turkey, Tunisia, Malaysia and Thailand.	Verbal
14		there were currently five countries that had own independent NU organizations, namely Afghanistan, Turkey, Tunisia, Malaysia and Thailand.	existential
15		The Afghan NU was established in response to an initiative by the Indonesian NU when the NU's central board invited Afghan clerics to Jakarta in 2011 to assist in peace efforts in the war-torn country, Machfoedz said.	Verbal
16		The Afghan NU was established in response to an initiative by the Indonesian NU when the NU's central board invited Afghan clerics to Jakarta in 2011 to assist in peace efforts in the war-torn country,	Relational attributive
17	When	the NU's central board invited Afghan clerics to Jakarta in 2011 to assist in peace efforts in the war-torn country,	Material
18		"We keep assisting them in the process [...] two years ago, we even have brought them to Gajah Mada University to learn about Pancasila ( Indonesia's state ideology )," Machfoedz told thejakartapost.com on Wednesday.	Verbal

19		"We <b>keep assisting</b> them in the process [...] two years ago, we even have brought them to Gajah Mada University to learn about Pancasila ( Indonesia's state ideology ),"	Material
20		we even <b>have brought</b> them to Gajah Mada University to learn about Pancasila ( Indonesia's state ideology ),"	Material
21		Fazal Ghani Kakar, the founder of the Afghan NU, <b>said</b> the Afghan government had supported the organization since its establishment in 2011.	Verbal
22		the Afghan government <b>had supported</b> the organization since its establishment in 2011	Relational identifying
23		According to Kakar, <b>there are</b> currently 6,000 local ulemas in 22 NU representative offices across 34 provinces of Afghanistan registered with the Afghan Justice Ministry.	Existential
24		"We are running independently, however, we get support from the Indonesian NU and Indonesian Embassy in Kabul from time to time," Kakar <b>said</b> .	Verbal
25		"We <b>are running</b> independently, however, we get support from the Indonesian NU and Indonesian Embassy in Kabul from time to time,"	Relational attributive
26	however	we <b>get support</b> from the Indonesian NU and Indonesian Embassy in Kabul from time to time,"	Relational attributive
27		In Afghanistan, especially, the five general principles promoted by NU, namely moderation, tolerance, justice, balance and participation, served as effective elements in creating a change of mentality among different groups in the country that kept clashing with each other, Kakar <b>said</b> .	Verbal
28		In Afghanistan, especially, the five general principles promoted by NU, namely moderation, tolerance, justice, balance and participation, <b>served as</b> effective elements in creating a change of mentality among different groups in the country that kept clashing with each other,	Relational attributive
29		Afghanistan, home to radical militant group Taliban, <b>has suffered</b> from war for more than four decades, with millions of lives lost.	Mental

30		The NU central board hoped that more independent NUs would be established soon in the countries currently hosting NU special branch committees, Machfoedz <b>added</b> .	Verbal
31		The NU central board <b>hoped</b> that more independent NUs would be established soon in the countries currently hosting NU special branch committees,	Mental
32	that	more independent NUs <b>would be established</b> soon in the countries currently hosting NU special branch committees,	Relational attributive

**b. Material Process**

No.	Conjunction	Actor	Process	Goal	Range	Beneficiary	Circumstance
1.		Indonesia's largest Islamic organization, Nahdlatul Ulama(NU),	<b>Introduced by</b>				
5.		More than 300 participants from 35 countries, including Muslim figures from Iran, Syria, Egypt, Turkey, Saudi Arabia and Malaysia,	<b>attended</b>	the two-day meeting,			where the clerics endorsed the NU's Jakarta Declaration.
3.	When	the NU's central board	<b>invited</b>	Afghan clerics to Jakarta in 2011			to assist in peace efforts in the war-torn country,

4.		We	<b>keep assisting</b>	in the process [...] two years ago, we even have brought them to Gajah Mada University to learn about Pancasila (Indonesia's state ideology),"		them	
5.		we	<b>have brought</b>	to Gajah Mada University to learn about Pancasila (Indonesia's state ideology		them	Even

**c. Mental Process**

No.	Conjunction	Senser	Process	Phenomenon	Circumstance
1.		some of the foreign leaders	<b>wanted to adopt</b>	Islam Nusantara,	since the paradigm could be adapted to other countries' local heritage.
2,		Afghanistan, home to radical militant group Taliban	<b>has suffered</b>	from war for more than four decades, with millions of lives lost.	
3.		The NU central board	<b>Hoped</b>	that more independent NUs would be established soon in the countries currently hosting NU special branch committees,	

**d. Relational Attributive Process**

No.	Conjunction	carrier	Process	Attributive	Circumstance
1.		I	<b>'d like to push</b>	for the establishment of NU [in Lebanon],	Personally, since the NU has experience in disseminating good, moderate and tolerant Islam,"
2.		Beirut already	<b>has</b>	an NU special branch committee ( PCI NU ) to represent the Indonesian NU in Lebanon,	as one of 40 countries around the world that have become special members of the NU's central board.
3.		The Afghan NU	<b>was established</b>	in response to an initiative by the Indonesian NU	
4.	however	We	<b>are running</b>		independently
5.	however	we	<b>get support</b>	from the Indonesian NU and Indonesian Embassy	in Kabul from time to time,"
6.		the five general principles promoted by NU namely moderation, tolerance, justice, balance and participation,	<b>served as</b>	effective elements in creating a change of mentality among different groups in the country that kept clashing with each other,	In Afghanistan especially,
7.	That	more independent NUs	<b>would be established</b>	in the countries currently hosting NU special branch committees,	soon

**e. Relational identifying process**

No.	Conjunction	identified	Process	Identifier	Circumstance
1.		Islam Nusantara	<b>Is</b>	a tolerant form of Islam that upholds values of peace, modesty and cultural respect.	
2.		the attraction of Islam Nusantara	<b>Were</b>	its teachings that told Muslims to be tolerant and spread love and peace.	
3.		the Afghan government	<b>had supported</b>	the organization	since its establishment in 2011

**f. Verbal Process**

No.	Conjunction	Sayer	Process	Quoted	Reported	Receiver	Circumstance
1.		A number of visiting foreign Muslim leaders	<b>have expressed</b>		their interest in the concept of Islam promoted by the Indonesian government, Islam Nusantara.		
2.		NU secretary-general Helmy Faisal Zaini	<b>said</b>		some of the foreign leaders wanted to adopt Islam Nusantara, since the paradigm could be adapted to other countries' local heritage.		

3.		Lebanese cleric Amin Kurdi, who is also a grand imam of the Lebanese State Mosque,	<b>said</b>		the attraction of Islam Nusantara were its teachings that told Muslims to be tolerant and spread love and peace.		
4.		Kurdi	<b>said.</b>	"Personally, I'd like to push for the establishment of NU [in Lebanon], since the NU has experience in disseminating good, moderate and tolerant Islam,"			
5.		Lebanon is among 10 countries, including Russia and Lithuania,	<b>have announced</b>		that plans for the establishment of independent NU organizations following the International Summit of Moderate Islamic Leaders ( ISOMIL ), recently organized by NU's central board in Jakarta.		
6.		NU central board deputy chairman	<b>said</b>		there were currently five countries that had own independent NU organizations, namely		

		Maksum Machfoedz			Afghanistan, Turkey, Tunisia, Malaysia and Thailand.		
7.		Machfoedz	<b>Said</b>		The Afghan NU was established in response to an initiative by the Indonesian NU when the NU's central board invited Afghan clerics to Jakarta in 2011 to assist in peace efforts in the war-torn country,		
8.		Machfoedz	<b>told</b>	"We keep assisting them in the process [...] two years ago, we even have brought them to Gajah Mada University to learn about Pancasila (Indonesia's state ideology),"		thejakartapost.com	on Wednesday.
9.		Fazal Ghani Kakar, the founder of the Afghan NU,	<b>said</b>		the Afghan government had supported the organization		since its establishment in 2011.
10.		Kakar	<b>Said</b>	"We are running independently, however, we get			

				support from the Indonesian NU and Indonesian Embassy in Kabul from time to time,"		
11.		Kakar	<b>Said</b>		In Afghanistan, the five general principles promoted by NU, namely moderation, tolerance, justice, balance and participation, served as effective elements in creating a change of mentality among different groups in the country that kept clashing with each other,	especially,
12.		Machfoedz	<b>Added</b>		The NU central board hoped that more independent NUs would be established soon in the countries currently hosting NU special branch committees,	

**g. Existential process**

No.	Conjunction		Process	Existential	Circumstance
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1.		There	<b>were</b>	five countries that had own independent NU organizations, namely Afghanistan, Turkey, Tunisia, Malaysia and Thailand.	Currently
2.	According to Kakar,	There	<b>are</b>	6,000 local ulemas in 22 NU representative offices across 34 provinces of Afghanistan registered with the Afghan Justice Ministry.	Currently

#### h. Nominal Group

No.	Deictic	Numerative	Epithet	Classifier	Thing	Qualifier
1.	The	two		Day	meeting	
2.	The			Foreign	Leaders	
3.	The			Afghan	NU	
4.	The			Indonesian	NU	
5.	The	five		General	principles	
6.	a		Tolerant form of		Islam	
7.	a	Number of	Visiting	Foreign	muslim leader	
8.	The			Foreign	leaders	
9.	a			Grand	Imam	
10.	the	five		General	Principles	Promoted by NU