

PERSPECTIVE OF *THE JAKARTA POST* AND *JAKARTA GLOBE* TOWARD ABDURRAHMAN WAHID



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ABSTRAK

Dwi Naomi Tarida. 2011. *Perspective of the Jakarta Post and Jakarta Globe toward Abdurrahman Wahid*. Skripsi, Jurusan Bahasa dan Sastra Inggris, Fakultas Bahasa dan Seni, Universitas Negeri Jakarta.

Abdurrahman Wahid adalah seorang tokoh yang penuh dengan kontroversi. *The Jakarta Post* dan *Jakarta Globe* memberitakan Abdurrahman Wahid dengan konsisten termasuk ketika Abdurrahman Wahid meninggal dunia. Oleh karena itu, penelitian ini bertujuan untuk mempelajari bagaimana *the Jakarta Post* dan *Jakarta Globe* mengkonstruksikan realitas tentang Abdurrahman Wahid dan untuk menunjukkan perspektif dari *the Jakarta Post* dan *Jakarta Globe* terhadap Abdurrahman Wahid.

Perspektif dari *the Jakarta Post* dan *Jakarta Globe* ditemukan dengan menganalisa konstruksi realitas yang dibuat oleh kedua surat kabar tersebut dengan menggunakan analisis bingkai oleh Pan dan Kosicki. Metode deskriptif analisis interpretatif digunakan dalam penelitian ini untuk menganalisa korpora.

Perspektif dari kedua Koran tersebut berbeda. *The Jakarta Post* memandang Abdurrahman Wahid sebagai seorang pluralis sedangkan *Jakarta Globe* memandang Abdurrahman Wahid sebagai seorang pemimpin. Perspektif tersebut terejawantahkan dalam struktur syntax, naskah, tematik, dan retorik dalam artikel.

Kata Kunci: *perspektif, Abdurrahman Wahid, analisis bingkai; syntax, naskah, tematik, retorik*

ABSTRACT

Dwi Naomi Tarida. 2011. *Perspective of the Jakarta Post and Jakarta Globe toward Abdurrahman Wahid*. Thesis, English Department, Faculty of Languages and Arts, Universitas Negeri Jakarta.

Abdurrahman Wahid was a figure who was full of controversies. *The Jakarta Post* and *Jakarta Globe* wrote about him consistently including when he was dead. Therefore, this research aims to examine how *the Jakarta Post* and *Jakarta Globe* construct the reality of Abdurrahman Wahid and to show the perspective of *the Jakarta Post* and *Jakarta Globe* toward Abdurrahman Wahid.

The perspective of *the Jakarta Post* and *Jakarta Globe* is discovered by analyzing the construction of reality made by the two newspapers by using Pan and Kosicki's framing analysis. Descriptive analytical interpretive comparative method is used in this study to analyze the corpora.

The perspectives of both newspapers are different. *The Jakarta Post* sees Abdurrahman Wahid as a pluralist figure while *Jakarta Globe* sees Abdurrahman Wahid as a leader. The perspectives are reflected through the syntaxes, script, thematic, and rhetoric structures in the articles.

Keywords: *perspective, Abdurrahman Wahid, framing analysis; syntaxes, script, thematic, rhetoric*

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CHAPTER I

INTRODUCTION

1.1. Background of the Study

Abdurrahman Wahid, affectionately known as Gus Dur, is the fourth president of Indonesia. Before serving as a President of Indonesia, he was the president of Nahdlatul Ulama (NU) for three times and also the founder of the National Awakening Party (PKB).

His liberal ideas got him to push for inter-faith dialogue and continuously doing that even after becoming President of Republic of Indonesia. He paid respect to other religions, cultures, traditions, and beliefs. On his presidency, he announced that Chinese New Year was to become an optional holiday. He followed this announcement up by lifting the ban on the display of Chinese characters and the importations of Chinese publication. He annulled Instruksi Presiden (Inpres) No. 14/1967 by the late Soeharto, which limited Chinese activities. For instance, Chinese were not allowed to have a religious celebration and tradition in public. Therefore, by annulling the Inpres, Abdurrahman Wahid brought freedom to Chinese (<http://alinur.wordpress.com/>, retrieved on August 22 2010, 05.40 p.m.).

His first administrative reform as a president was to abolish the Ministry of Information, the Suharto regime's main weapon in controlling the media while the second administrative reform was to disband the Ministry of Welfare which had become corrupt and extortionist under the Suharto regime.

As a leading figure, he often becomes news in the media, including newspaper. Sudibyo (2001) said that Abdurrahman Wahid is complex as he has the quality of being statesman, leader, religious leader, politician, thinker, etc. This complexity is seen through many perspectives in society. One sees it as a positive thing, while the others take it as a means to criticize him.

Abdurrahman Wahid once became a respected figure, particularly during *Orde Baru (Orba)*. In that era, his idea of democratization put him as a new influential figure in the country. He started to be headline in media which discussed the illumination he brought to the country. However, when he was being a President of Indonesia, people had doubt that he could lead the country to reformation. His informality and jokes, which became a controversy, were considered too excessive to lead the country, especially for political opponents and became a means to overthrow his presidency. Again, the media talked about him, but in this time media criticized his leadership of the country. Those are the reason why this topic is interesting to be discussed in this study.

As stated in Siahaan (2001:252) perception and how the reality is defined are influenced by cultural background. Since the newspapers have a different background one another, they will have their own perspective in seeing an issue. It can be seen through the way the articles are written and how the newspapers deliver messages and ideas in their writing.

This study uses two newspapers as the corpora. The two are *The Jakarta Post* and *Jakarta Globe*. Both are well-known English language newspaper in Jakarta. They are chosen as the object of this study as they are quite consistent in

writing about Abdurrahman Wahid in every momentum, though they are different in their launching time and background culture.

The Jakarta Post was launched in 1983. One of its shareholders is Suara Karya which has close relationship with Golkar Party (www.jakartapost.com). On the other hand, *Jakarta Globe* was launched in 2008, after the reign of Abdurrahman Wahid. On the other hand, *The Jakarta Globe* is owned by PT Jakarta Globe Media, which is an associated company of Lippo (www.jakartaglobe.com). The two newspapers history and background influence their perspective toward Abdurrahman Wahid.

The study analyzes two articles from each newspaper. Those are “*Gus Dur Remembered as The Father of Tolerance*” and “*Farewell Cleric of Pluralism*” (*The Jakarta Post* Thursday, December 31 2009) and “*A Tolerant Leader Respected Both at Home and Abroad*” and “*Last Respect: State burial for former president to be held in East Java Tributes Pour in for Gus Dur*” (*Jakarta Globe* Thursday, December 31 2009).

This study aims to examine the perspective of both newspapers toward Abdurrahman Wahid by analyzing the construction of the reality made by *The Jakarta Post* and *Jakarta Globe*. The way the newspapers construct the reality is determined by a particular frame (perspective) used by the newspaper in seeing an issue. Hence, by analyzing or breaking down the reality construction of the newspaper article, frame or perspective of the newspaper can be seen. Framing analysis by Pan and Kosicki is an approach to analyze these articles since framing analysis is used to find a newspaper’s perspective toward a particular issue by

examining how reality is constructed. In addition framing analysis model by Pan and Kosicki which is suitable with the corpora, covers the newspaper structures. Siahaan (2001) said that framing can reveal journalists' perspective in constructing reality. Journalists are very active in building frames, attached to the values adopted by the newspapers in which he heads.

1.2. Research Questions

According to the background of the study, the research questions will be:

1. How do *the Jakarta Post* and *Jakarta Globe* construct the reality of Abdurrahman Wahid?
2. What are the perspectives of *the Jakarta Post* and *Jakarta Globe* toward Abdurrahman Wahid?

1.3. Purpose of the Study

The study aims to examine how *the Jakarta Post* and *Jakarta Globe* construct the reality of Abdurrahman Wahid. It also aims to show the perspective of *the Jakarta Post* and *Jakarta Globe* toward Abdurrahman Wahid.

1.4. Significance of the Study

The study will be worth as an additional reference for those who want to make further research in analyzing newspaper's articles by using framing analysis and in doing research related to Abdurrahman Wahid. Moreover, this study will provide understanding of how *The Jakarta Post* and *Jakarta Globe* differ in their perspective toward Abdurrahman Wahid.

1.5. Scope and Limitation

This study examines the perspective of *The Jakarta Post* and *Jakarta Globe* toward Abdurrahman Wahid by analyzing the construction of reality made by *The Jakarta Post* and *Jakarta Globe*. The study focuses its analysis on Pan and Kosicki framing analysis.

CHAPTER II

LITERATURE REVIEW

This chapter provides explanation related to this study, “*Perspective of the Jakarta Post and Jakarta Globe toward Abdurrahman Wahid.*” The first explanation will be perspective, the second will be newspaper, the third will be about Abdurrahman Wahid, the fourth will be framing analysis, and the fifth is about the newspapers’ company profile, and the last is theoretical framework.

2.1. Perspective

There are many definitions of perspective in dictionaries, here are some of them:

1. Webster dictionary defines perspective as a ‘specific point of view in understanding or judging things or events’;
2. Oxford Dictionary defines it as a ‘particular attitude towards something; a point of view ;
3. Longman dictionaries defines it as ‘the way in which a situation or problem is judged, so that (proper) consideration and importance is given to each part’.

Moreover as Develotte and Rechniewski put it perspective, in its connection to newspaper, is a ‘role played’ by the newspaper ‘in orienting the reader’s interpretation of subsequent facts contained in the article.’ From the definitions above, it is concluded that perspective is the way something or someone is judged and seen. In addition, perspective in newspaper is aim to drive the reader’s interpretation in seeing things based on facts written in the article. Thus, what

facts or reality is written and included in the article brings the perspective of the newspaper in it.

In Perspectivism by Nietzsche (as cited in Wikipedia) ‘there are many possible perspectives in which judgment of truth and value can be made. It implies that perspective can be taken definitely true, but does not necessarily entail that all perspective is equally valid.’ There are no objective facts as there can be no knowledge in a thing itself, a thing has countless meaning behind it. In addition, perspective is individual ‘concepts of existence’ which are defined by the circumstance surrounding the individual.

2.2. Newspaper

Newspapers contain news, comment and analysis, advertising, and entertainment (Reah, 1998:2). Moreover, it is a regularly printed document consisting of news reports, articles, photographs and advertisements that are printed on large sheets of paper which are folded together but not permanently joined (Cambridge Online Dictionary).

Since this study deals with newspaper article, it will be explained further in the next sub point.

2.2.1. Newspaper article

Newspaper articles require a different style of writing from what is used in writing a story. They are structured by a particular framework. A typical newspaper article contains five (5) parts: headline, byline, lead paragraph, explanation or elaboration, and additional information

(http://quest.arc.nasa.gov/aero/wright/teachers/pdf/language/Newspaper_Article.pdf, retrieved on August 25 2010, 05.50 p.m.).

Headline is a short, attention-getting statement about the event. It provides an idea of attractive words which may capture the readers' interest. Reah (1998:2) said that headline should encapsulate the whole story in 'a minimum number of words'.

Byline tells who wrote the story and where the story took place.

Lead paragraph is the first paragraph of the article which tells the readers more detail information about the news. It has all the 'who, what, when, where, why and how' in it. Research has shown that most people read the headline and the lead paragraph first.

Explanation, after the lead paragraph has been written, there is an explanation or elaboration which provides facts or details the readers might want to know. It concerns with the content of the news. It also informs the readers about the following key words; must who, what, when, where, why and how. This part can also include quotation from witnesses or bystanders. Quotation functions to make the article more objective by having a balanced viewpoint. However, it also can make the article becomes more subjective if the quotation is inclined to a particular side.

Additional information is information is the least important. Thus, if the news article is too long for the space it needs to fill, it can be shortened without rewriting any other part. This part can include information about a similar event.

2.3. Abdurrahman Wahid

Barton (2002) put that Abdurrahman Wahid was born in Jombang on September 7th 1940. He is colloquially known as Gus Dur. He served as the President of Indonesia from 1999-2001, the first elected president of Indonesia after the resignation of Soeharto. He was also served as the president of the Nahdlatul Ulama, the biggest independent organization in the Indonesia, for three times and brought the organization to reformation. Under his leadership NU later began to oppose Suharto's regime. He was also the founder of the National Awakening Party (PKB).

He was the inspiration for The Wahid Institute, a Jakarta-based nonprofit organization which is led by his daughter Yenni Wahid. The organization attempts to expand Abdurrahman Wahid's principles for the development of moderate Islamic thought 'to promote democratic reform, religious pluralism, multiculturalism and tolerance' among Muslims both in Indonesia and around the world (<http://www.wahidinstitute.org/>, retrieved on September 01 2010, 08.35 a.m.). To support the vision, The Wahid Institute programs to facilitate communication and cooperation between Muslim and non-Muslim scholars concerning Islam as well as Christianity, Judaism, Hinduism and Buddhism and local culture by holding discussion about related issues.

He was also 'the patron, member of the board of directors and senior advisor' to LibForAll ("Liberty for All") Foundation. Its mission is to reduce 'religious extremism and discredit terrorism' worldwide. As written on its website (<http://www.libforall.org/index.html>) LibForAll executes its programs in

cooperation with Muslim leaders in the fields of religion, education, popular culture, government, business and the media. This program helps LibForAll 'eliminate the underlying causes of terrorism by creating and propagating models for a prosperous, moderate and tolerant Islam'.

2.4. Framing Analysis

As written in Eriyanto (2002) framing analysis is the latest approach of analyzing text, besides Critical Discourse Analysis and Semiotics. It was proposed in 1955 by Beterson. There are some definitions about framing analysis. First, Gitlin (1980) stated "Frames are principles of selection, emphasis and presentation composed of little tacit theories about what exists, what happens, and what matters." Another definition is from Entman, he said that (cited by Eriyanto, 2007:67) "to frame is to select some aspects of a perceived reality and make them more salient in a communicating text, in such a way as to promote a particular problem definition, causal interpretation, moral evaluation, and/or treatment recommendation." He also said that framing analysis is process of selecting prominent aspects of realities.

Framing is used to examine the ideology of media in constructing facts. It concerns with selection strategic and salience of facts in writing news, to drive public's interpretation to be in accordance with the journalists' perspective. This perspective determines which facts are going to be taken and shown up or even to be omitted (Sobur,2002).

In "*Analisis Framing*" by Eriyanto, there are four models of framing analysis by four experts from different field. They are framing analysis by Murray

Edelman, Robert N. Entman, William A. Gamson, and Zhongdang Pan and Kosicki. The following are further explanation of each model.

Eriyanto (2002) put that Murray Edelman was an expert in communication. Edelman said that what is known as reality depends on how the reality is framed and constructed. A particular reality can become two different realities if it is framed and constructed in different ways.

The most important idea of framing analysis by Edelman is categorization. It is the use of certain perspective and certain words which showed how fact or reality is understood. Basically, categorization is an effort to classify and simplify a complex reality so that it can be understood and accepted easily by the readers. The complex reality becomes simpler by emphasizing one side of an event and escaping the other. In defining a particular event, categorization determine how one issue is defined, what kind of effect is expected, what effect is expected, and what the best solution is provided.

Eriyanto (2002) wrote that Robert N. Entman was one of the experts who put principles about framing analysis in media studies. He used framing to describe a process of selecting a reality by the media. He said that framing analysis emphasizes on how communication text is presented by the text producer. He also saw framing in two dimensions; selection of the issue and salient a particular aspect of the reality. For instance by using many discourse strategies- having striking-placement (putting an article in *headline* or last page of the newspaper), using repetitions, using graphics or images to support and strengthen the salient aspect.

He said that framing basically refers to definition, explanation, evaluation, and recommendation in discourse to emphasizing a particular frame of thinking of an event in a discourse. Framing concept by Entman describes how an event is defined by the journalists. He gave four step in framing analysis; define problems, diagnose causes, make moral judgment, and the last is treatment recommendation.

Eriyanto (2002) said that William A. Gamson was an author who wrote the most about framing. He wrote the concept of framing together with Andre Modigliani. That is why his model of framing analysis is also known as Gamson-Modigliani framing analysis. They formulated that framing analysis is considered as a story line or a group of ideas which present a construction of meaning from an event related to a discourse.

They said that framing is an approach to know how the journalists' perspective is used in selecting and writing news. Gamson-Modigliani called this perspective as a package. Package is a schema used by individual to construct messages he delivers and to interpret the message he accepts. They also provided two set of equipment- framing devices as follow metaphors, exemplar, depiction, and visual images; and reasoning devices.

The last is Zhongdang Pan and Gerald M. Kosicki. Since their model of framing analysis is used in conducting this study, it will be explained in the next point.

2.4.1. Framing analysis by Zhongdang Pan and Gerald M. Kosicki

Pan and Kosicki stated that there are two concepts of framing. **First**, in psychology, framing in this context emphasizes more on how people process

information in their mind. It is related to cognitive structure and process.

Second, in sociology, framing concerns with how social construction relate to the reality. It is about how people classify, organize, and interpret their social experience to understand the reality (Eriyanto,2002:252)

Pan and Kosicki put those two concepts in a relation one another because it is understood as cognition devices used to interpret and the information for then to be communicated to the public. All of these devices are related to convention, routine, and journalists' professional works. Then framing is defined as a strategy which the journalists have in constructing and processing an event to be presented to the public.

The following table are framing devices by Pan and Kosicki (Nugroho et al, :30)

Table 2.1. Framing Model by Pan and Kosicki

Structure	Framing Devices	Unit Observed
Syntaxes the way the journalists arrange facts	1. news schema	headline, lead, information background, source, quote, statements, closing
Script the way the journalists tell facts	2. news comprehensiveness	5W+1H
Thematic the way the journalists write facts	3. detail 4. meaning 5. nominalization 6. coherence 7. sentences pattern 8. pronoun	paragraph, proposition, sentence, cohesion
Rhetoric the way the journalists emphasize facts	9. lexicon 10. graphic 11. metaphor 12. presupposition	word, idiom, picture/photo, graphic

The following are the explanation of each framing devices as written in Nugroho et al “*Politik Media Mengemas Berita*”, **Syntaxes** are word and phrase order in a sentence. It refers to news structure – *headline, lead, information background, source, quote, statements, closing*. They are well organized so that it can form a new schema which becomes guidelines on how facts are going to be organized. *Headline* has an important role in framing news. The readers tend to remember the headline rather than the news content since headline is the first phrase the readers read. *Lead* commonly gives certain perspective of the news reported.

Information background is something which influences word meanings that are going to be presented by the newspaper. The background chosen by the journalist is determined their viewpoint. For instance, if the journalists agree and support the government’s policy of taking tax from *warteg*, then the information background chosen by the journalists will be the advantages of that policy. *Source and quote* function to support the journalists’ perspective and opinion, to strengthen their perspective, and to make the minority quotation in the article as social deviation.

Script focuses on news content which commonly include *what, why, who, when, where, and how* though not all news have them. Script become a sign of completeness of news. For instance articles about students’ demonstration which mention who, what, where, and when but it doesn’t

include how and why the students do demonstration, then the news can have different meaning of interpretation.

Thematic is declared for supporting the hypotheses made by journalists. Theme which is stated or quotation is used to support hypotheses. Thematic structure has some devices as follow:

1. Detail

It is related to the control of information. It is an elaboration of lead paragraph. The details which support the idea of journalists will be explain deeply while the other is removed.

2. Meaning

It is more or less the same as detail. The sentence which supports the journalists will be stated explicitly and clearly. Sometimes what is not stated in the news rather reflects the journalists' perspective than what is stated.

3. Nominalization

It concerns with a question whether the journalists see an object in singular or plural form. It can drive the readers mind that there is a generalization.

4. Coherence

It is a relation between words, propositions, or sentences. Two different sentences or proposition which describe different facts can be combined so that the fact will be related one another.

5. Sentence Pattern

It is related to the logical way of thinking that is causality. For instance, the use of active and passive form has different function. It determines whether the subject is expressed explicitly and clearly. Sentence pattern is also about the placement of proposition in a sentence. For instance the following different placements of proposition: “While people live in poverty, the councils go abroad”; comparing with, “the councils go abroad while the people live in poverty.”

6. Pronoun

It is used by the journalists to show someone’s position in news.

Rhetoric describes a choice of word by the journalists to emphasize a reality. It also concerns with images, photo, graphic, etc. The following are the devices:

1. Lexicon

It describes on how people choose words from many available words.

2. Graphic

It examines the importance of text or news. It is a strategy which gives different impressions to the public. Graphic could support the information given. It includes picture, caption, different font style and size, table, etc.

3. Metaphor

Journalists not only deliver messages through text, but also through analogy or expression.

4. Presupposition

Presupposition comes through reliable statement.

2.4.2. Framing Analysis and Construction of Reality

Framing analysis is counted to constructionist since framing deals with construction of reality in news. As Berger (cited by Eriyanto, 2002) said news is not 'mirror of reality', but it is a product of construction of reality. That is why it is possible that a certain phenomenon is constructed differently.

Constructionist has the following concepts on how media, journalists, and news are seen (Eriyanto, 2002)

1. **News is a product of constructing the reality.** No reality is objective as reality is come up by journalists' subjectivity. The same reality can be seen differently based on journalists' perspective toward an issue.
2. **Media is construction agent.** As a construction agent, media construct the reality including its bias and inclination. Media construct the reality by choosing which reality is taken and which one is not. It also role in defining an issue through the language used.
3. **News is not reflection of reality. Moreover it is construction of reality.** News is constructed through the journalists or media perspective, ideology, and values. How the reality becomes news depends on how the reality is understood.

4. **News is subjective.** Journalists' opinion cannot be omitted because while writing news, they see the issue based on their perspective and subjective consideration.

In brief, news is a product of construction of reality in which the journalists' perspective included. Hence, by analyzing the construction of reality, the perspective is found.

2.5. The Newspapers' Company Profile

2.5.1. *The Jakarta Post*

The Jakarta Post was launched on 25 April 1983. It is a daily English language in Indonesia. With an average circulation of around 50,000 copies, it is the largest English language newspaper in Indonesia. The paper is owned by PT Bina Media Tenggara.

Shareholders include Gramedia (owners of Kompas, by far Indonesia's biggest newspaper), tempo, Suara Karya (a newspaper with close links with the former governing Golkar Party) and Sinar Harapan.

2.5.2. *Jakarta Globe*

The *Jakarta Globe* is a daily English language in Indonesia, launched on November 12, 2008. The paper averages 48 pages a day, and publishes Monday to Saturday.

Its aims to bring objective, entertaining news and information relevant to lives of readers in Jakarta and Indonesia, and it is marketed primarily at cosmopolitan and well educated Indonesians and expatriates. The

newspaper's owner, PT Jakarta Globe Media, is an associated company of Lippo.

2.6. Theoretical Framework

In writing about Abdurrahman Wahid, *The Jakarta Post* and *Jakarta Globe* construct the reality about him differently depends on values and perspective of each newspaper.

Framing analysis is used in this study because it examines the construction of the reality which reflects the perspective of the newspaper. Framing analysis model by Pan and Kosicki is chosen because it is appropriate with the corpora, which are newspaper articles. This model embraces all the important points of newspaper article. It covers syntaxes, script, thematic and rhetoric structure of newspaper articles.

CHAPTER III

METHODOLOGY

This chapter explains the method which is used to show the perspective of *The Jakarta Post* and *Jakarta Globe* toward Abdurrahman Wahid.

3.1. Research Methodology

This study uses descriptive analytical interpretive method. According to Wolcott (1994) qualitative inquiry is a systemic process of describing, analyzing, and interpreting insights. This method includes an analysis of *The Jakarta Post* and *Jakarta Globe* by describing the data then analyzing and interpreting it by using framing analysis by Pan and Kosicki.

3.2. Source of the Data

The study concentrates on articles about Abdurrahman Wahid as covered in two different English daily newspapers, namely *The Jakarta Post* and *Jakarta Globe*. The study limits its analysis on articles, which are written after his death, of *The Jakarta Post* and *Jakarta Globe*. Those are “*Farewell Cleric of Pluralism*” and “*Gus Dur Remembered as The Father of Tolerance*” (*The Jakarta Post* Thursday, December 31 2009) and “*Last Respect: State burial for former president to be held in East Java – Tributes Pour in for Gus Dur*” and “*A Tolerant Leader Respected Both at Home and Abroad*” (*Jakarta Globe* Thursday, December 31 2009).

3.3. Research Procedures

In conducting this research, there are two procedures used. First is data collection technique and the second procedure is data analysis technique.

3.3.1. Data Collection Technique

These are three steps in collecting the data.

1. Selecting the articles from *The Jakarta Post* and *Jakarta Globe* which are about eulogy and tribute of Abdurrahman Wahid as a person, a leader, and a bureaucrat.
2. Reading the selected articles.
3. Categorizing the articles into four structures- syntaxes structure, script structure, thematic structure, and rhetoric structure- provided by Pan and Kosicki framing analysis.

3.3.2. Data Analysis Technique

There are six parts in analyzing the data. They are:

1. Analyzing the syntaxes structure of the article
2. Analyzing the script structure of the article
3. Analyzing the thematic structure of the article
4. Analyzing the rhetoric structure of the article
5. Comparing and interpreting the findings
6. Drawing the final conclusion to show the perspective of *The Jakarta Post* and *Jakarta Globe* toward Abdurrahman Wahid.

CHAPTER IV

DISCUSSION AND FINDINGS

4.1. Data Description

The data are taken from *The Jakarta Post* and *Jakarta Globe*'s articles published on December 31st 2009. The data are about eulogy and tribute of Abdurrahman Wahid as a person, a leader, and a bureaucrat.

4.2. Data Discussion

4.2.1. Data Discussion of the First Articles

Article from *the Jakarta Post* titled “*Gus Dur remembered as the father of tolerance.*” This article tells about people’s remembrance about Abdurrahman Wahid. In *the Jakarta Post* perspective, Abdurrahman Wahid was a father of tolerance. That perspective is reflected through the way *the Jakarta Post* construct the reality of Abdurrahman Wahid to supports the perspective. The following is the further explanation of it.

From the **syntaxes structure**, *the Jakarta Post* perspective is formed in news schema. The headline, which referred Abdurrahman Wahid as the ‘father of tolerance’, *the Jakarta Post* obviously reflects the perspective of the newspaper. Through that headline, Abdurrahman Wahid was regarded as “the father of tolerance”. *The Jakarta Post*'s choice of word ‘remembered’ means ‘to keep (a person) in mind with some feeling, as of pleasure, gratitude, etc’ (Webster Dictionary third edition: 1135). It happens in someone’s mind. Hence, it indicates that *the Jakarta Post* put into the readers’ mind that

Abdurrahman Wahid was a figure who is remembered by the people since Abdurrahman Wahid has left special feeling, especially to the minority group and also to this pluralistic country.

In the article *the Jakarta Post* interviews two lawyers: Todung Mulya Lubis and Indonesian Chinese descendant Frans Hendra Winarta; one politician, Anas Urbaningrum; and human right activist HS. Dillon. The two first statements in the article are from Todung Mulya Lubis and Anas Urbaningrum. Their sayings support the headline that Abdurrahman Wahid will be remembered:

Todung, who together with Gus Dur led the battle against the New Order authoritarian regime under president Soeharto, said the legacy of the former Nahdlatul Ulama (NU) chairman **would never fade** from the nation's collective memory.

A respected young politician from President Susilo Bambang Yudhoyono's Democrat Party, Anas Urbaningrum, said that Indonesia had lost one of its greatest leader who **would sadly be irreplaceable for a longtime to come**.

"Gus Dur was an excellent example of **beautiful and peaceful marriage between Islam, Indonesia and modernity**. He will always be remembered as an **open-minded leader**, with a free way of thinking, capable of leading us through any obstacles," he said.

Todung's statement, which is directly followed by Anas' statement, indicates that the two statements supports to each other. It indicates that *the Jakarta Post* shows the readers that the statements are valid and reliable since it comes from reliable source people who have an authority to talk about it. Moreover, Todung and Anas statement are placed at the beginning of the article. They not only said that Abdurrahman Wahid has a quality of being pluralist, but also as a statesman, a leader and a democrat. Todung's experience with Abdurrahman Wahid in New Order regime and Anas' position in Democrats Party is suitable to say those qualities, as included in

their statement above. It indicates that *the Jakarta Post* show the readers that what is written in the article, that Abdurrahman Wahid was also a statesman, a leader, and a democrat is true and reliable since it was said by the experts. However, they do not say Abdurrahman Wahid real acts which can support their opinion, especially about the pluralist quality.

However, at the end of the article *the Jakarta Post* presents two more statements from Frans Hendra Winarta and HS. Dilon:

Indonesian Chinese descendant and respected lawyer Frans Hendra Winarta agreed that it was Gus Dur who had stood in the front line to defend the rights of the country's minority groups. "He was the one who allowed the Chinese community here to celebrate Imlek (Chinese New Year)."

Human right activist and respected scholar, HS.Dilon, also praised Gus Dur for defending minorities. "He was a true pluralist and gave meaning to our nation's foundation, Bhineka Tunggal Ika (unity in diversity). He was unflinching in supporting the rights of minorities," he said.

The two statements at the end of the article sign that *the Jakarta Post* did not show them too salient. It is found that *the Jakarta Post* did not show the real acts and thoughts of Abdurrahman Wahid clearly without lessen his pluralist value. These last statements, however, are also the supporting details of the previous statements. They provide example of a real acts of Abdurrahman Wahid as a pluralist figure, that is, Abdurrahman Wahid allowed Chinese community to celebrate Imlek. The sources are they who closely related to the minority groups as they are Chinese descendant lawyer and human right activist.

From the **script structure**, the lead paragraph is the main idea of the article and the next paragraphs are the supporting detail of it. The lead sounds:

Friend and foes, Muslim and non-Muslim, old and young as well as majority and minority groups across the country all agreed that Abdurrahman “Gus Dur” Wahid has left an invaluable legacy of moderation to the people of Indonesia, and to the whole world.

As has been explained in the syntaxes structure, what the whole article is about is reflected in the lead paragraph. It can be seen through the lead paragraph that the article told about Abdurrahman Wahid’s legacy and memoir in people mind. This article answers and explains the following question: what, who, and how. According to this article, Abdurrahman Wahid, who died on December 30 2009, left a legacy to the country. *The Jakarta Post* explains how Abdurrahman Wahid left this legacy by exposing people opinion toward him. All the opinions prove Abdurrahman Wahid’s legacy. As presented by *the Jakarta Post*, Abdurrahman Wahid has left ‘an invaluable legacy of moderation’. This legacy of moderation is explained thoroughly through quotations and statements from four distinguished people.

Despite *the Jakarta Post* does not deeply inform why those people said so concerning with Abdurrahman Wahid, *the Jakarta Post* provides sufficient enough information about those people’s background. *The Jakarta Post* gives additional information about who those people are and what their connection with Abdurrahman Wahid. For instance, *the Jakarta Post* gives information about Todung Mulya Lubis relationship and experience with Abdurrahman Wahid.

For the **thematic structure**, the major theme reflected in the lead paragraph is that friends and foes, Muslims and non-Muslims, old and

young, as well as majority and minority groups agreed that Abdurrahman Wahid left a legacy of moderation to the country. In addition, there are two minor themes of the article, which support the main idea of the article. **First**, Abdurrahman Wahid's friends and foes consider him as a pluralist figure and democratic leader. The use of nominalization as indicated by words 'friends and foes' mean all his friends and foes with no exception. However, this theme is supported by quotations from Todung Mulya Lubis and Anas Urbaningrum. The use of friends and foes in the lead paragraph rather than Todung and Anas is to persuade that Todung and Anas represent the other friends and foes opinions. Moreover, this theme can be also seen through facts which support the theme.

Todung and Anas' opinion is elaborated in long details, which are by exposing their background. *The Jakarta Post* provides information that Todung once had been with Abdurrahman Wahid against the New Order regime. From that statement it is found that Todung is one of Wahid's friends. In addition, Anas Urbaningrum is stated in the article as a young politician from Democrate Party. Anas represents Abdurrahman Wahid's foes. Since he comes from different party of Abdurrahman Wahid, it indicates that he is one of Wahid's politician foes. It also supports the previous statement from Todung that Wahid also respected by his politician foes.

Second theme is Muslims and non-Muslims, majority and minority groups consider him as a pluralist figure. This second theme is started in

paragraph 7 until paragraph 9. These paragraphs tell about Abdurrahman Wahid's pluralistic idea. This idea then is elaborated in the next following paragraphs. There are two sources related to this theme, they are quotation from Frans Hendra Winarta and HS. Dilon. They represent minority groups in Indonesia, that are, Christian and Chinese minorities.

The details of this second minor theme are also not as long as the first minor theme, however, they support to each other. The details are elaborate clearly by giving an example of the real acts of Abdurrahman Wahid as a pluralist figure to convince the reader besides the sources, who are reliable to talk about pluralism since they themselves are from minority groups. *The Jakarta Post* quotes that Abdurrahman Wahid was the one who allowed Chinese New Year celebration.

This theme also has a nominalization element, that is, Muslims and non-Muslims, majority and minority groups. Hence, it is concluded that *the Jakarta Post* uses nominalization to strengthen its perspective toward Abdurrahman Wahid. However, *the Jakarta Post* does not just use nominalization, but *the Jakarta Post* also gave details to support that nominalization as explained above. Thus, the nominalization is strengthened by details provided by *the Jakarta Post*. It indicates that *the Jakarta Post* does not only use nominalization for granted, but also provides details of it.

The Jakarta Post also uses two pronouns to refer Abdurrahman Wahid, the first one, as stated in second paragraph was 'the former president', and the second one, as stated in fourth paragraph was 'the former Nahdlatul

Ulama chairman'. By using this pronoun, *the Jakarta Post* shows that besides being a tolerant figure Abdurrahman Wahid was also active in political arena and had a quality of being a leader.

The Jakarta Post's perspective that Abdurrahman Wahid is a father of tolerance is also emphasized by **rhetoric structure**. Some rhetorical elements used are lexicon and graphic. *The Jakarta Post's* choice of words to define Abdurrahman Wahid, as stated in the headline, is 'father of tolerance'. Actually *the Jakarta Post* not only chooses that phrase in referring to Abdurrahman Wahid, but also 'the former president' and the former Nahdlatul Ulama chairman. However, *the Jakarta Post* chooses 'father of tolerance' to put in its headline. As headline encapsulates the whole story (Reah, 1998:2), the phrase 'father of tolerance' must be a representative of the article. Thus, it is very obvious that *the Jakarta Post* expresses its perspective in that word phrase.

Another rhetorical element is the use of graphic: "**While the NU is a conservative religious group, he maintained that faith is a personal matter**". That sentence is written in different color and bigger font and is put at the bottom of the article. It is a part of the article which is rewritten out of the main article. It indicates that *the Jakarta Post* emphasizes its perspective which is expected to reach the readers mind.

The next article which is going to be analyzed is from *Jakarta Globe* titled "*A tolerant Leader Respected Both at Home and Abroad.*" It is about Abdurrahman Wahid political career as a leader, specifically as a former

president and chairman of NU. *Jakarta Globe* sees Abdurrahman Wahid as a leader. It is indicated by the following details of its structures.

From the **syntaxes structure**, as stated in its headline *Jakarta Globe* referred Abdurrahman Wahid as ‘a tolerant leader’. However, the headline of *Jakarta Globe* is quite ambiguous as *Jakarta Globe* does not mention who the tolerant leader is. Besides the use of article ‘a’ indicated the tolerant leader who are discussed in the article did not specifically refer to Abdurrahman Wahid. In that headline, *Jakarta Globe* also uses the word ‘respected’ as a collocation of ‘a tolerant leader’. The word ‘respected’ means ‘to feel or show honor or esteem for; hold in high regard (Webster Dictionary third edition: 1143). The word ‘respected’ is match with the content of the article since the article exposes all things which support Abdurrahman Wahid’s qualities of being a leader. Moreover, *Jakarta Globe* uses the word ‘respected’ to deliver to the readers the idea that Abdurrahman Wahid was an honorable leader.

In the article included no sources, statement, or quotation. The article mostly tells about Abdurrahman Wahid political career and his leadership concerning his policies during his presidency and his relation with the New Order regime. In its lead *Jakarta Globe* said that Abdurrahman Wahid became ‘an ardent proponent of religious tolerance and moderate politics’. The following paragraphs in the article are supporting idea of the lead paragraph, that is, elaborate his acts which support the idea of religious tolerance and moderate politics. However, lack of sources in the article

indicates the article to be Abdurrahman Wahid brief biography. It enables *Jakarta Globe* to include its opinion as possible.

Jakarta Globe arranges the idea of this article in an order, which is indicated by the plot of the article which is started from Abdurrahman Wahid's activities before becoming a president (p.2-p.5) and during his presidency (p.6-p.10). *Jakarta Globe* wants the readers to see the whole story of Abdurrahman Wahid's political journey, so that they can have deep insights and understanding about him.

From the **script structure**, *Jakarta Globe* starts the article by referring Abdurrahman Wahid as 'an ardent proponent of religious tolerance and moderate politics', which was recognized in the world though he came from Islamic ulemas family. The next paragraph, as also stated on the first paragraph, *Jakarta Globe* relates Abdurrahman Wahid to his family background as the founder of NU. *Jakarta Globe* includes this information to contrast the idea that even though Abdurrahman Wahid came from Islamic family, it did not hamper his liberal ideas and his religious toleration. *Jakarta Globe* presents Abdurrahman Wahid career that was begun as a chairman of NU. The next paragraphs, *Jakarta Globe* explain how Abdurrahman Wahid fought Suharto regime. *Jakarta Globe* mentions Abdurrahman Wahid's relationship with the New Order regime and Suharto four times, which are in paragraph 3, 4, 6, and 7. *Jakarta Globe* also provides Abdurrahman Wahid's acts and policies while becoming the president of Indonesia. It indicates that *Jakarta Globe* relates Abdurrahman Wahid to his political career as a leader.

From the **thematic structure**, the major theme of the article is Abdurrahman Wahid religious tolerance and moderate politics, as presented in lead paragraph:

Although a scion of a respected East Java family of Islamic ulemas and educators, Abdurrahman Wahid forged his name as an ardent proponent of religious tolerance and moderate politics. His commitment to those causes remained strong recognition throughout his life, earning him recognition both at home and abroad.

Jakarta Globe provides paragraph started by the proposition ‘Although a scion of a respected East Java family of Islamic ulemas and educators’ to salient the fact that Abdurrahman Wahid come from an Islamic family. It also can be seen in paragraph 2 which said that Abdurrahman Wahid was the eldest grandchild of Hasyim Asy’ari and reluctantly joined NU which was found by his grandfather. By including these facts in the article and also placing them in the beginning of a sentence, it indicated that *Jakarta Globe* wants those facts to get the readers most attention than the following preposition of the sentence. Besides, by providing this information, *Jakarta Globe* gives a relation between Abdurrahman Wahid’s idea and acts which are liberal and tolerant though he was from Islamic family.

Moreover, there are two minor themes in the article in supporting the main idea. **Firstly**, *Jakarta Globe* explains what Abdurrahman Wahid had done and what his activities before becoming a president, which all are related to his idea of toleration and reformation. To support this theme, *Jakarta Globe* details information related to this theme in four paragraphs. The details are included some facts, firstly is his career in NU. *Jakarta Globe* emphasizes that Abdurrahman Wahid’s membership and leadership in NU

were not because of his family history in that organization. As stated in the paragraph 3:

He **gradually rose within the ranks** and in 1984 **he was elected** as a chairman of the NU, a position that **he skillfully managed to keep**, despite the disapproval of autocratic President Suharto, for 15 years. Despite leading a conservative religious organization, Wahid consistently maintained that faith is a personal matter, a stance which drew criticism from Islamic circles but earned him the respect of non-Muslims across the archipelago.

Abdurrahman Wahid was not rely on his family background, but struggled by himself to be at the top of NU, as indicated by the word ‘gradually’, ‘elected’, and “skillfully”. The **second** minor theme is related to Abdurrahman Wahid policies during his presidency, including the controversial ones. This theme is spread out in six paragraphs from paragraph 6 until paragraph 10. It also included the process to be a president and his resignation.

In the sixth paragraph, *Jakarta Globe* says that Abdurrahman Wahid was elected to be the fourth president ‘despite being almost totally blind and needing assistance to get around’. In contrast, *Jakarta Globe* also presents that MPR impeached him in the tenth paragraph. It means that *Jakarta Globe* wants to emphasize that in one side MPR did elect him as a president though later MPR impeached him, which was ended by Abdurrahman Wahid’s resignation.

In this article, *Jakarta Globe* style of writing includes many coherences and additional information. This strategy in writing news enable *Jakarta Globe* to provide some more facts about Abdurrahman Wahid and include

them in the article, therefore, Abdurrahman Wahid is interpreted differently and the causal effects of an issue to be happened is seen.

One of the facts is that *Jakarta Globe* provides information about Abdurrahman Wahid pluralism, which is still connected to his leadership in NU, *Jakarta Globe* said that faith is a personal matter. *Jakarta Globe* arranges facts about Abdurrahman Wahid's pluralism always in connection with his leadership. The first time *Jakarta Globe* relates Abdurrahman Wahid to his pluralism idea was in paragraph 3, "Despite leading a conservative religious organization, Wahid consistently maintained that faith was a personal matter, ..." It means that *Jakarta Globe* wants to salient the fact that Abdurrahman Wahid led a conservative religious organization rather than his acts that is maintaining that faith is a personal matter.

The second time *Jakarta Globe* mentions Abdurrahman Wahid's pluralism is in paragraph 7. *Jakarta Globe* begins the sentence by stating that 'as a president', he declared Chinese New Year as an optional holiday. It indicates that *Jakarta Globe* wants to salient Abdurrahman Wahid as a president and that he later declared Chinese New Year as an optional holiday was just one of his programs as a president. From the facts above, it is found that *Jakarta Globe* emphasizes that Abdurrahman Wahid's idea of pluralism is rose because of or together with his leadership and presidency.

Another facts included in this article is about Abdurrahman Wahid connection with the former president Suharto. *Jakarta Globe* mentions Suharto four times in this article. All facts about Abdurrahman Wahid and

Suharto showed that Abdurrahman Wahid was in opposite of Suharto. For instance, still in paragraph 3, *Jakarta Globe* included information ‘despite the disapproval of autocratic President Suharto, for 15 years’, to show that they had never met each other and always been incompatible Moreover As stated in paragraph 4, *Jakarta Globe* gives fact that Abdurrahman Wahid allied with Amien Rais and Megawati Soekarno Putri established a reform movement against Soeharto regime.

The third and the fourth time *Jakarta Globe* mentions Soeharto were in paragraph 6 and 7. In those paragraphs, *Jakarta Globe* exposes Abdurrahman Wahid policies as a president which related to Soeharto policies. Abdurrahman Wahid abolished the Ministry of Information, which is exist in Soeharto era since that Ministry is considered to be corrupt and be Soeharto tool in controlling media. Another policy is to lift the ban on Chinese characters and culture in front of public by declaring Chinese New Year as an optional holiday.

Jakarta Globe rather includes Abdurrahman Wahid controversies as a president than as a person. It can be seen through facts in paragraph 8 and paragraph 9, *Jakarta Globe* presents Abdurrahman Wahid policies during his presidency, that are, his idea to lift the ban on Marxism-Leninism and his ‘conciliatory stance’ with Israel. All controversies rose are concerning plurality in society.

From **rhetoric structure**, *Jakarta Globe* provides one photo captioned “Abdurrahman “Gus Dur” Wahid passed Abdurrahman Wahiday at 6:45 p.m.

on Wednesday at Cipto Mangunkusumo Hospital in Central Jakarta. The former president and chairman of Nahdlatul Ulama will be accorded a state funeral in his hometown of Jombang, East Java, which is led by President Susilo Bambang Yudhoyono.

The photo shows Abdurrahman Wahid in a serious face expression. He sits in the middle of two people, who are faced with him. It describes that Abdurrahman Wahid is in a formal meeting, which is led by him. The photo depicts the leadership of Abdurrahman Wahid.

From the description above, it is very clear that *Jakarta Globe* considers Abdurrahman Wahid as a respected tolerant leader. It is also supported by the photo caption which refers Aburrahman Wahid as leader, both as a former president and chairman of Nahdlatul Ulama.

4.2.1.1. Findings of the First Article

Table 4.1. “*Gus Dur remembered as the father of tolerance*” (the Jakarta Post)

Frame: Abdurrahman Wahid was a father of tolerance	
Element	Writing Strategy
Syntaxes	Using ‘father of tolerance’ in the headline. Interviewing people who are regarded as friends and foes of Abdurrahman Wahid as a pluralist figure and democratic leader and placing their statements in the beginning and also majority and minority groups who remember Abdurrahman Wahid as a pluralist figure which are also strengthened by Abdurrahman Wahid’s real act as a pluralist.
Script	Emphasis on people’s opinion and remembrance of Abdurrahman Wahid, especially in field of toleration and plurality. The statements and facts are arranged as if they support to each other.
Thematic	(1) Remembrance of friends and foes that Abdurrahman Wahid was a pluralist and a leader. (2) Remembrance of majority and minority groups of Abdurrahman Wahid that he was a pluralist.
Rhetoric	Using certain lexicon ‘father of tolerance’ to refer Abdurrahman Wahid and also

	using graphic in a bigger font size and different font color which is about Abdurrahman Wahid's religious view.
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Table 4.2. "A Tolerant Leader Respected Both at Home and Abroad" (Jakarta Globe)

Frame: Abdurrahman Wahid was a tolerant leader	
Element	Writing Strategy
Syntaxes	Including no statements and sources in the article. Using 'a tolerant leader' in the headline.
Script	Emphasis on Abdurrahman Wahid political journey as a chairman of NU and also his presidency including his policies.
Thematic	(1) Abdurrahman Wahid activities before being a president. (2) Abdurrahman Wahid presidency.
Rhetoric	Using photo together with its caption which refer Abdurrahman Wahid as a former president.

4.2.1.2. Comparison of the First Findings

In the syntaxes structure, *the Jakarta Post* uses the phrase 'father of tolerance' to refer to Abdurrahman Wahid. *The Jakarta Post* explicitly states who the father of tolerance is. Hence the readers will not get confused with the headline. *The Jakarta Post* presents the statements which supports the headline and the main idea as stated in the lead paragraph. On the other hand, *Jakarta Globe* uses 'a tolerant leader' to refer to Abdurrahman Wahid. The use of article 'a' is ambiguous which can raise misinterpretation as a tolerant leader could be anyone.

Different from *the Jakarta Post*, *Jakarta Globe* does not include any sources in the article. It indicates that *Jakarta Globe* bases its article on its own opinion and experience with Abdurrahman Wahid or reviewed the journey of Abdurrahman Wahid's life.

From the script structure, *the Jakarta Post* emphasizes its article on remembrance of Abdurrahman Wahid's legacy, especially of Abdurrahman Wahid toleration and plurality while *Jakarta Globe* emphasizes its article on Abdurrahman political career as a chairman of NU and a president. In *Jakarta Globe*'s article, it is found that Abdurrahman Wahid's toleration of minority groups is built and developed when he had been a president. The information of Abdurrahman Wahid leadership and presidency are presented explicitly. In contrast, *the Jakarta Post* presents Abdurrahman Wahid presidency implicitly, for instance as indicated by the use of 'former president' as the pronoun.

From the thematic structure, almost the same as the script structure, the theme of *the Jakarta Post* article is about the remembrance of Abdurrahman Wahid from all parties, from many different parts of the society as well as his friends and foes. On the other hand, *Jakarta Globe* tells about Abdurrahman Wahid leadership. All is about his leadership as a chairman of NU as well as the fourth president of Indonesia. One of the elements of thematic structure is coherence. There is one sentence of both articles which is almost the same, but has different style of writing. *The Jakarta Post* emphasizes the head of the sentence on NU as the conservative religious group while *Jakarta Globe* emphasized the head of the article on Abdurrahman Wahid's leadership of the organization. *Jakarta Globe*

and *the Jakarta Post* have different perspective in seeing the same issue related to Abdurrahman Wahid. *The Jakarta Post* shows the organization itself while *Jakarta Globe* emphasizes that Abdurrahman Wahid was able to control the organization he led. *Jakarta Globe* emphasizes the leadership of Abdurrahman Wahid of NU.

The last structure is rhetoric structure. *The Jakarta Post* uses graphic which direct to the quality of Abdurrahman Wahid's plurality whereas *Jakarta Globe* uses photo and caption which are indicated attitude of Abdurrahman Wahid as a leader.

4.2.2. Data Discussion of the Second Article

The second article from *the Jakarta Post* titled "*Farewell cleric of pluralism.*" The article told about the death of Abdurrahman Wahid and how the people mourned over him. It is shown by some eulogies and prayers to mark his death which are included in the article. In the headline, *the Jakarta Post* uses the word 'cleric of pluralism' in referring to Abdurrahman Wahid. The word 'cleric' shows Abdurrahman Wahid from religious point of view. Abdurrahman Wahid is indicated as a person who is very influential in a field of pluralism. Thus, from the headline is found that *the Jakarta Post* sees Abdurrahman Wahid as a pluralist.

The Jakarta Post explains that Abdurrahman Wahid symbolized 'religious tolerance' and 'political reform', as can be seen in the second paragraph below:

Nationwide, students and elders held prayers almost as soon as they heard of the demise of the **man who symbolized Indonesia's tradition of religious tolerance as well as being an icon for political reform.**

....

The eulogies and prayers did not just come from Muslims.

The paragraphs are followed by statements from Julius Darmaatmadja, Jakarta Archbishop, in paragraph 5 and 6. By put the statement, *the Jakarta Post* proves that what *the Jakarta Post* writes was right. Julius said that Abdurrahman Wahid left 'an indelible mark on people of all faiths'. He also said that though a Muslim, Abdurrahman Wahid became blessing to all faiths. The statements sound very valid since they were said by the representative of the minority group in Indonesia.

At the middle of the article, *the Jakarta Post* put statements from the President of Indonesia, Susilo Bambang Yudhoyono and Dino Patti Djalal, presidential spokesman. The two represent the present government. Their statements are about Abdurrahman Wahid's state funeral and last respect. The last respect will be a half-mast flag to be flown in the country. This kind of last respect is just for people who are meritorious for the country, in this case, a former president. By including the statements, *the Jakarta Post* wants to say that Abdurrahman Wahid is indicated as a former president.

In the last paragraphs *the Jakarta Post* includes statements from Minister of Trade, Mari Elka Pangestu who said that Abdurrahman Wahid is 'a man who united us all'. 'United' refers to the condition of the society in Indonesia, which is varied in its tradition, tribes, culture, and language. Thus, it refers to Abdurraman Wahid's pluralism idea. The statements are put in a systematical order as *the Jakarta Post* wants it to be. *The Jakarta Post*

organizes the statements in that way to show its perspective in seeing Abdurrahman Wahid. The statements from Yudhoyono and Dino Patti Djalal are placed in the middle of the other statements, which are about Abdurrahman Wahid's tolerance and understanding. *The Jakarta Post* wants to contrast them and make them small among the others. Besides, the content of Yudhoyono and Dino Patti Djalal's statements are just to tell the readers about state funeral of Abdurrahman Wahid.

On paragraph 21, *the Jakarta Post* presents a statement from Hayim Muzadi which is about Abdurrahman Wahid's final words to take care of NU. By including the statements, the readers are led to the fact that Abdurrahman Wahid had been the chairman of NU and are reminded of what he had done during his leadership, which was, Abdurrahman Wahid had reformed the organization that used to be conservative.

The article is ended by statement from Mari Elka Pangestu that Abdurrahman Wahid had an incredible sense of humor that is unforgettable. This statement indicated Abdurrahman Wahid as an ordinary man with a sense of humor. Though Abdurrahman Wahid was really respected and appreciated by the people, as stated in the whole article, he was still an ordinary humble man.

From the **script structure**, *the Jakarta Post* presents the death of Abdurrahman Wahid and provides prayers and eulogies toward him and how the country shows its grief. The eulogies do not come only from Muslim people but also from another religion, which is from Christian leader as

written in p.5-p.6. *The Jakarta Post* also provides information about Abdurrahman Wahid's state funeral and last respect by flying flags at half mast for seven days, as had been said by President Susilo Bambang Yudhoyono.

In the article, *the Jakarta Post* also mentions facts, that are, the name of some people who came to after hearing about Abdurrahman Wahid's death, both in the hospital and in his funeral. They are mostly joined the present government, and the rest are they who were in Abdurrahman Wahid's cabinet. They are Mahfud MD, Sri Mulyani Indrawati, BJ Habibie, Megawati Soekarno Putri, and Taufik Kiemas. *The Jakarta Post* exposes these facts to support its idea in lead paragraph that told that the nation farewell not only its cleric of pluralism but also the fourth president of Indonesia. However, *the Jakarta Post* does not present Abdurrahman Wahid as a fourth president or as a leader explicitly.

From the **thematic structure**, the main idea of the article is nation's bidding farewell to Abdurrahman Wahid. It is indicated in the lead paragraph which sounds:

Festive preparations to part with 2009 quickly turned into mourning on Wednesday as the nation **bid farewell to its cleric of pluralism, Indonesia's fourth president, Abdurrahman Wahid.**

The sentences are joined with 'as' to indicate that the first preposition happens because of the second preposition. Thus, it is found that *the Jakarta Post* emphasizes the mourned feeling among the country. Usually a new year is joyful season, but the death of Abdurrahman Wahid changed it. *The*

Jakarta Post indicates that how the country lost Abdurrahman Wahid as a certain figure, which was the nation's cleric of pluralism, who was also its fourth president. It is found that *the Jakarta Post* does not want to forget that Abdurrahman Wahid had served as a president of Indonesia. This idea can also be seen in paragraph two in which *the Jakarta Post* tells that prayers are held soon after the country heard the demise of the 'man who symbolized Indonesia's tradition of religious tolerance as well as being an icon for political reform'. It very clear that *the Jakarta Post* admits Abdurrahman Wahid has a quality of being a pluralist without forgetting his service as a nation's fourth president.

The article includes two statements from Mahfud MD and Susilo Bambang Yudhoyono who once served as a minister in Abdurrahman Wahid's Cabinet, which are Minister of Defense for Mahfud MD and Minister of Mines and Energy for Yudhoyono. Moreover, *the Jakarta Post* also mentions the state funeral and last respect for Abdurrahman Wahid, as said by Yudhoyono in paragraph 13 and by Dino Patti Djalal in paragraph 17. The state funeral and half-mast flag as a last respect are held just for a person who serves the country specifically, for example who serves as the president. By mentioning the two people past service in Abdurrahman Wahid's Cabinet and the state funeral and last respect, *the Jakarta Post* convinces the readers that its idea of remembering Abdurrahman Wahid as a former president of Indonesia is suitable.

However, there is one nominalization in this article as stated in second paragraph which told that “**Nationwide, students and elders** held prayers...”. *The Jakarta Post* indicates that the prayers are from across the country with no exception. However, this idea of nominalization previously mention in the first paragraph “But from the impromptu swell of prayer congregations, tahlil, **held across the country.**” By doing this *the Jakarta Post* emphasizes that the country appreciate what Abdurrahman Wahid had done during his whole life.

From the **rhetoric structure**, *the Jakarta Post* provides one photo with no caption. The photo describes that Abdurrahman Wahid is laughing. It is probably because the funny situation in his surrounding or he himself was a humorous person. The photo is related to the closing paragraph of the article, which is Mari Elka Pangestu’s statement that said that Abdurrahman Wahid had an incredible sense of humor.

Another rhetorical element is the lead paragraph which is in bigger font than the others. *The Jakarta Post* tries to catch the readers’ mind that the lead paragraph tells the readers the most important idea. In the lead article *the Jakarta Post* mentions that Abdurrahman Wahid is a cleric of pluralism and also a former president. However, *the Jakarta Post* mentions ‘cleric of pluralism’ in the core sentence and ‘former president’ as the added value that makes Abdurrahman Wahid special. By doing that *the Jakarta Post* wants to emphasize that the cleric of pluralism is also the former president of Indonesia.

The next article is from *Jakarta Globe* entitled “*Last Respects: State burial for former president to be held in East Java Tributes Pour in for Gus Dur.*” From the title at glance it is found that *Jakarta Globe* sees Abdurrahman Wahid from his quality of being a president. The title represents what the article is about.

From the **syntaxes structure**, from the phrase ‘last respects’ in the headline, it is clearly seen that *Jakarta Globe* considers Abdurrahman Wahid as a figure who deserves respects. The respects itself consists of state burial as the former president and respects from the society. To support the headline, the supporting details of the idea of the last respects are spread out in the article and also in the lead paragraph below:

President Susilo Bambang Yudhoyono on Wednesday ordered **flags in the country to be flown at half-mast** for the next week to mourn the death of Abdurrahman ‘Gus Dur’ Wahid, who will be accorded a **state funeral** in his hometown in East Java.

The lead paragraph which is begun by the statement of President Susilo Bambang Yudhoyono indicated that *Jakarta Globe* strengthens its headline by considering the last respects and tributes toward Abdurrahman Wahid. By using the President’s statement, *Jakarta Globe* shows the readers that the article is valid and reliable. The next two paragraphs, paragraph 3 and 4, are also the statements of Yudhoyono. The amount of paragraphs which is provided by to embrace Yudhoyono’s statement more or less show the perspective of *Jakarta Globe* since it provides big portion of paragraph than other statements. Moreover, at paragraph 3 and 4, Yudhoyono also invited the nation ‘to pay the highest respects for Abdurrahman Wahid’s service to the country. Therefore Yudhoyono himself would lead the state funeral. *Jakarta*

Globe includes those statements in the article to emphasize the last respect to the former president itself which is already written in the headline.

At the eighth paragraph, *Jakarta Globe* presents those who cared of Abdurrahman Wahid's condition and wanted to pay final respects are from dignitaries and public figures. *Jakarta Globe* says that to begin the following statements in the article, which are from Hasyim Muzadi (chairman of NU), Nathan Setiabudi (Indonesian Communion of Churches), Budi Santoso Tanuwijaya (secretary general of the High Council of Confucianism), Sidney Jones (a Jakarta-based Southeast Asia analyst for the International Crisis Group), and Dharmawan Ronodipuro (one of Abdurrahman Wahid's former presidential spokesman).

Mostly the sources are they who deal with religious affairs, for example, Hasyim Muzadi, Nathan Setiabudi, and Budi Santoso Tanuwijaya. *Jakarta Globe* included Hasyim Muzadi who come from Muslim organization and the other two persons who come from another religious organization and minority group to show that the last respects to Abdurrahman Wahid came from every part of the society. Setiabudi's statement is followed directly by Tanuwijaya's statement as can be seen below:

"His understanding and appreciation toward other religious was remarkable," said the Rev. Nathan Setiabudi from Indonesian communion of Churches (PGI). **"He had a strong vision but was not too particularistic about Islam. ... He has made great contributions, especially toward minority groups."**

Budi Santoso Tanuwijaya, secretary general of the High Council of Confucianism (Matakin), called Wahid **"a person who genuinely defended marginalized ethnic groups."**

"For him, discrimination was the ultimate violation of human rights," he said.

The statements are about Abdurrahman Wahid who concerned to plurality, especially to minority groups. The statements are presented one

after another to emphasize the idea of the statements themselves. By including those statements into the article, *Jakarta Globe* shows that what is written is based on the reality and true. Moreover, the sources also act as the representative of minority groups, which are Christian and Confucianism. By doing that *Jakarta Globe* drives the readers' mind and attention that what is written in the article is true and the readers will have the same perspective in seeing Abdurrahman Wahid as *Jakarta Globe*.

Paragraph fourteen clearly provides *Jakarta Globe*'s viewpoint, as sounds:

Sidney Jones, a Jakarta-based Southeast Asia analyst for the International Crisis Group, said Wahid promote pluralism, and **more important**, "he was one of the biggest promoters of the [civil society] movement."

The writing strategy which is used by the *Jakarta Globe*, by combining direct and indirect quotations, enables *Jakarta Globe* to show more its viewpoint. *Jakarta Globe* states that it is more important that Abdurrahman Wahid was the promoter movement, the reformation figure.

The article is closed by the statement from Dharmawan Ronodipuro that he remembered Abdurrahman Wahid as being 'very human'. This statement is regarded to be the conclusion of the previous statements and obviously the article. 'Very human' includes all the qualities of Abdurrahman Wahid. It is because he admits every human has their rights, for instance right to believe what they believe, to have and choose their own beliefs, right to have the same position in the country, especially in Indonesia, pluralistic country; admits that Abdurrahman Wahid was very

human so that he could transform NU to be what it is today; admits that he was very human to lead the country and fight for its reformation.

From the **script structure**, *Jakarta Globe* starts the article by the statement of President Susilo Bambang Yudhoyono about the state funeral and the last respects pour in for Abdurrahman Wahid. As stated in paragraph 7 and 8 *Jakarta Globe* mentions parties who care about Abdurrahman Wahid and want to pay final respects to him, those are, a constant stream officials, politicians, friends, dignitaries and public figures. However, *Jakarta Globe* does not include the statements or opinion from the people who are regarded as Abdurrahman Wahid foes. There is a reason why *Jakarta Globe* does not included them. It indicates that *Jakarta Globe* does not want the statements to raise a controversy in the article.

In the article *Jakarta Globe* writes many ideas, which are about tributes and last respects for Abdurrahman Wahid, which support the headline without putting any ideas from the opposite parties who do not agree with that idea. The statements included in the article show the relationship between the sayings and the people who said them. For instance, *Jakarta Globe* states the background of the sources and their relationship with Abdurrahman Wahid, as explained before in the syntaxes structure above.

From the **thematic structure**, the main idea of the paragraph is about tributes pour in for Abdurrahman Wahid. Therefore, the whole article tells and supports the main idea by providing details about kind of last respects and tributes to Abdurrahman Wahid. As stated in the lead paragraph, last

respect for Abdurrahman Wahid would be state funeral and half-mast flag to be flown over the country. It is because Abdurrahman Wahid once became a president of Indonesia. Moreover, tributes also come from many people as presented in the article. Tributes from the people are in the form of prayers and memoir.

There are two minor themes in the article, **first**, is that state funeral and half-mast flags would be held to pay respect to Abdurrahman Wahid. This first theme is spread out in the first paragraph until the sixth paragraph. This theme and its details are reflected in the statement of President Susilo Bambang Yudhoyono. It indicates that President Yudhoyono has a great contribution in supporting the theme. By doing this, *Jakarta Globe* drives the readers mind to believe what is said in the article as it came from Indonesian number one person. Moreover, *Jakarta Globe* presents explicitly the reality that Abdurrahman Wahid was the fourth president of Indonesia in paragraph two. *Jakarta Globe* inserts that fact between Yudhoyono's statement to convince the reader and remind the readers of when Abdurrahman Wahid served as a president.

The **second** theme is prayers and memoirs of Abdurrahman Wahid. This theme can be seen from paragraph 7 until the last paragraph. This theme is reflected by the statement of Hasyim Muzadi, Nathan Setiabudi, Budi Santoso Tanuwijaya, Sidney Jones, and Dharmawan Ronodipuro. They all expressed their memoir of Abdurrahman Wahid. The details of this theme are longer than the previous theme. It is about eight paragraphs and is said by

five different people. However, statements in this theme seem to be unconnected to each other. They just put in an order without an obvious relation to each other. It seems that this theme just include a review of AbdurrahmanWahid.

Jakarta Globe uses the phrase ‘former president’ to refer to

Abdurrahman Wahid. It can be seen in paragraph 6 as written below:

Wahid’s sister, Lily Wahid, said that the body would be transported to Jombang to be buried at the Tebu Ireng Islamic boarding school, which **the former president** founded. The body is scheduled to leave Jakarta at 8 a.m. today from Halim Perdanakusuma Air Force base in East Jakarta.

By using that phrase, *Jakarta Globe* emphasizes that Abdurrahman Wahid was a former president and also wanted to deliver to the readers that Abdurrahman Wahid was the fourth president of Indonesia. The statement of Lily Wahid is also related to the first theme as it still included in the first theme.

From the **rhetoric structure**, *Jakarta Globe* presents special effect to emphasize its perspective in the article. Though *Jakarta Globe* presents no photo, it used certain graphic, that is, quotations which are taken from the article and are rewritten in a bigger font and red font color. *Jakarta Globe* chooses three quotations from the available quotations in the article. They are from President Susilo Bambang Yudhoyono who said ‘I hope he is accepted at the side of god for his enormous service to the public and our beloved state’. The second is from Rev. Nathan Setiabudi from PGI who tells ‘Wahid’s understanding and respect for other religions was remarkable’. The last one is ‘For Wahid discrimination was the ultimate violation of human

rights’ as stated by Budi Santoso Tanuwijaya from Mataklin. *Jakarta Globe* chooses these statements and puts them out the main article to emphasize them and wanted the readers to put a bigger attention to the graphic so that *Jakarta Globe*’s perspective could be delivered to the readers. It indicates that *Jakarta Globe* wants to tell the readers that as a statesman Abdurrahman Wahid had served the country until the end.

The headline also has special effect, that is, the use of red font color in writing ‘last respects’. The use of different font color than the other words in the headline is to emphasize and strengthen the phrase ‘last respects’. It indicates that *Jakarta Globe* wants to tell the readers that the main idea of the article would be around that phrase.

4.2.2.1. Findings of the Second Article

Table 4.3. “Farewell cleric of pluralism” (the Jakarta Post)

Frame:	Abdurrahman Wahid was pluralist figure
Element	Writing Strategy
Syntaxes	Using ‘cleric of pluralism’ in the headline. Placing the statements which are about Abdurrahman Wahid’s pluralism at the beginning and at the end of the article while the statement about his state funeral between those statements to contrast them.
Script	Emphasis on eulogies toward Abdurrahman Wahid.
Thematic	Farewell to Abdurrahman Wahid.
Rhetoric	Including one photograph of Abdurrahman Wahid describing Abdurrahman Wahid was laughing.

Table 4.4. “Last Respect: State burial for former president to be held in East Java – Tributes Pour in for Gus Dur” (Jakarta Globe)

Frame:	Abdurrahman Wahid was a former president
Element	Writing Strategy

Syntaxes	Interviewing sources mostly from NGOs and also the President of Indonesia. The statements from the president are at the beginning while the others at the end of the article.
Script	Emphasis on last respects and tributes toward Abdurrahman Wahid which is state funeral and half-mast flag over the country.
Thematic	Last respects and tributes toward Abdurrahman Wahid: (1) state funeral and half-mast flag; (2) prayers and memoirs of Abdurrahman Wahid.
Rhetoric	Including some graphics which are part of statements from the article. The graphics are written in a different font color and bigger font size.

4.2.2.2. Comparison of the Second Findings

In the syntaxes structure, *the Jakarta Post* uses the phrase ‘cleric of pluralism’ to refer to Abdurrahman Wahid as also indicated by the lead paragraph while *Jakarta Globe* uses the phrase ‘former president’ to refer to Abdurrahman Wahid. *Jakarta Globe*’s first paragraph in the article opened the idea of the whole paragraph which is last respects and tributes for Abdurrahman Wahid. *The Jakarta Post* includes two statements from today’s government, one from NU, and one person represents minority groups. On the other hand, *Jakarta Globe* includes more statements than *the Jakarta Post* from different sources in the article. All is exposed Abdurrahman Wahid’s toleration to minority groups and different ethnic or religious as him, but Yudhoyono’s statements, which refer Abdurrahman Wahid to his service to the country. At the last paragraph *the Jakarta Post* presents statements which tell that Abdurrahman Wahid had an ‘incredible sense of humor’ whereas *Jakarta Globe* refers Abdurrahman Wahid to be ‘very human’. The ‘very human’ refers to what Abdurrahman Wahid had

done. It describes all Abdurrahman Wahid qualities as had been told in the whole article while ‘incredible sense of humor’ is related to the photograph provided.

From the script structure, *the Jakarta Post* emphasizes the article on eulogies come toward Abdurrahman Wahid whereas *Jakarta Globe* emphasizes the article on the last respects and tributes come for Abdurrahman Wahid. The term ‘eulogy’ and ‘tribute’ give a different sense. Eulogy means ‘a speech or piece of writing that praises someone or something highly, especially a tribute to someone who has just died’ (oxfordictionary.com) while tribute means ‘an act, statement, or gift that is intended to show gratitude, respect, or admiration’ (oxforddictionary.com). Tribute gives stronger impression than eulogy as it is an act, a real action rather than just praises. In the article, the real act is considered as a state funeral and half-mast flag. Thus, *Jakarta Globe* gives deeper impression of Abdurrahman Wahid in the article.

From the thematic structure, *the Jakarta Post* and *Jakarta Globe* have different theme. *The Jakarta Post* tells about farewell expression toward Abdurrahman Wahid while *Jakarta Globe* includes last respects and tributes toward Abdurrahman Wahid as well as his memoir between the people. One of the elements in thematic structure is coherence. As can be seen in the paragraph two of both articles, *the Jakarta Post* provides additional information that Abdurrahman Wahid

symbolized religious tolerance as well as political reform. *The Jakarta Post* emphasizes more on the ‘religious tolerance’ than ‘political reform’. As can also be seen in the lead paragraph, the phrase ‘Indonesia’s fourth president’ is placed after the phrase ‘cleric of pluralism’. It is because *the Jakarta Post* emphasizes more on cleric of pluralism. On the other hand, *Jakarta Globe* provides additional information that Abdurrahman Wahid was the country fourth president. Moreover, *Jakarta Globe* also mentions period of time Abdurrahman Wahid served as the president to strengthen it.

From the rhetoric structure, *the Jakarta Post* provides a photograph of Abdurrahman Wahid, who was laughing, which is supported the last paragraph of the article. In contrast, *Jakarta Globe* provides three graphics which are written in the bigger font size and different font color. The graphics are taken from the article itself. *Jakarta Globe* chooses the statements from President Yudhoyono, Nathan Setiabudi, and from Budi Santoso Tanuwijaya.

CHAPTER V

CONCLUSION AND SUGGESTION

5.1. Conclusion

The study aims to examine how *The Jakarta Post* and *Jakarta Globe* construct the reality of Abdurrahman Wahid. It also aims to show the perspective of both newspapers toward Abdurrahman Wahid based on the construction of reality. The perspectives of both newspaper tends to be subjective as they are influenced by each cultural background or values attached to the newspaper.

The study uses framing analysis by Pan and Kosicki to analyze the corpora since it covers all things which are needed to reach the aims of the study and also embraces the corpora, which are newspaper articles, by exploring the syntaxes, script, thematic, and rhetoric structure.

After analyzing the four structures provided by Pan and Kosicki framing analysis in two articles from *The Jakarta Post* and two articles from *Jakarta Globe*, it is concluded that *The Jakarta Post* and *Jakarta Globe* have different perspectives in seeing Abdurrahman Wahid. Both newspapers tend pro Abdurrahman Wahid since the articles talks about eulogy and tribute of him in which the nature of eulogy and tribute are positive. By analyzing the structures the way both newspapers construct the reality of Abdurrahman Wahid is found. Moreover, from the construction of reality used by both newspapers, the perspective of both newspapers is clearly seen.

From the first articles, *The Jakarta Post* “*Gus Dur Remembered as The Father of Tolerance*” has a frame that Abdurrahman Wahid was a father of tolerance while from *Jakarta Globe* “*A Tolerant Leader Respected Both at Home and Abroad*” has frame that Abdurrahman Wahid was a tolerant leader.

From the second articles, *The Jakarta Post* “*Farewell cleric of pluralism*” has a frame that Abdurrahman Wahid was a pluralist figure while from *Jakarta Globe* “*Last Respect: State burial for former president to be held in East Java Tributes Pour in for Gus Dur*” has a frame that Abdurrahman Wahid was a former president.

Based on the description of each finding above, it is concluded that *The Jakarta Post* sees Abdurrahman Wahid as a pluralist whereas *Jakarta Globe* sees Abdurrahman Wahid as a leader.

5.2. Suggestion

Further study in this field is recommended to be conducted, especially by English Department of Universitas Negeri Jakarta as the topic is quite rare. English Department’s students are expected to conduct the study by using other framing analysis models but Pan and Kosicki model. Moreover, other variations of corpora is recommended, for instance, analyze speeches rather than newspaper or magazine articles.

If the topic is the same as this study, further study is also recommended to relate the perspective of newspaper to the cultural background of the newspaper to strengthen the findings.

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APPENDICES



REACTIONS

Gus Dur remembered as the father of tolerance

The Jakarta Post

JAKARTA

Friends and foes, Muslims and non-Muslims, old and young as well as majority and minority groups across the country all agreed that Abdurrahman "Gus Dur" Wahid has left an invaluable legacy of moderation to the people of Indonesia, and to the whole world.

As soon as he passed away at Cipto Mangunkusumo hospital in Jakarta on Wednesday, many people from various walks of life, including officials in the regencies, agreed that the former president had, at times almost single-handedly, carried forward Indonesia's image as a pluralist and democratic country in the eyes of the international community, despite a world marked by conflict and extremism.

"We just lost a great statesman who fought to keep the country pluralist, while fighting fundamentalism. He was a true democrat, respecting even his political foes," noted lawyer Todung Mulya Lubis said.

Todung, who together with Gus Dur led the battle against the New Order authoritarian regime under president Soeharto, said the legacy of the former Nahdlatul Ulama (NU) chairman would never fade from the nation's collective memory.

A respected young politician from President Susilo Bambang Yudhoyono's Democratic Party, Anas Urbaningrum, said that Indonesia had lost one of its greatest leaders who would sadly be irreplaceable for a long time to come.

"Gus Dur was an excellent example of a beautiful and peaceful marriage between Islam, Indonesia and modernity. He will always be remembered as an open-minded leader, with a free way of thinking, capable of leading us through any obstacles," he said.

While the NU is a conservative religious organization, Gus Dur has consistently maintained that faith is a personal matter, rejecting calls for Islam to have an institutionalized role in the state.

He said such calls could spell the end of Indonesia, already threatened by ethnic separatism, a minority of extremists and some inter-religious tension.

His position brought him criticism from some Islamic circles but earned him the respect of many non-Muslims, as well as Muslims, throughout Indonesia, including the vast democracy's Christian and ethnic Chinese minorities.

Indonesian Chinese descendant and respected lawyer Frans Hendra Winarta agreed that it was Gus Dur who had stood in the front line to defend the rights of the country's minority groups.

"He was the one who allowed the Chinese community here to celebrate Imlek (Chinese New Year)."

Human right activist and respected scholar, HS Dillon, also praised Gus Dur for defending minorities. "He was a true pluralist and gave meaning to our nation's foundation, Bhineka Tunggal Ika (unity in diversity). He was unflinching in supporting the rights of minorities," he said.

While the NU is a conservative religious group, he maintained that faith is a personal matter

A Tolerant Leader Respected Both at Home and Abroad

Although a scion of a respected
ava family of Islamic
as and educators,

Ahmad Wahid forged his
as an ardent proponent of
us tolerance and
rate politics. His

commitment to those causes
ned strong throughout his
irring him recognition
it home and abroad.

was the eldest grandchild
yim Asy'ari, founder of
atul Ulama, which later
ne the country's largest

cmovement. Wahid,
arly known as "Gus Dur,"
l the organization, albeit
ntly, in the early 1980s as

a nber of its Religious
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conservative religious

organization, Wahid consistently
maintained that faith was a
personal matter, a stance which
drew criticism from Islamic
circles but earned him the
respect of non-Muslims across
the archipelago.

When the Asian financial
crisis began to hit in mid-1997
and gradually eroded Suharto's
political control, Wahid allied
himself with other prominent
opposition figures, including
Megawati Sukarnoputri and
Amien Rais, who establish a
reform movement.

He later approved the
establishment of the National
Awakening Party (PKB) in 1998
to accommodate NU's political
aspirations. In February 1999,
the PKB nominated him as its
presidential candidate and by
that October he had wheeled
and dealt enough to be elected
as the country's fourth president
by the People's Consultative
Assembly (MPR) despite being
almost totally blind and needing

assistance to get around.
Wahid's first moves as
president included abolishing
the Ministry of Information,

which had long been Suharto's
tool to control the media, and
the notoriously corrupt Ministry
of Welfare. Although he failed in
his peace gambits in restive
Aceh and Papua, he was credited
with making the first approaches
to settle the separatist conflicts
through negotiation.

As president, Wahid will also
be remembered for declaring
Chinese New Year an optional
public holiday in January 2001.
The following month, he lifted
Suharto's three-decade ban on
the public display of Chinese
characters and culture.

But his liberal ideas and
sometimes erratic public
statements left him never far
from controversy. His
suggestion in 2000 that a
34-year ban on Marxism-
Leninism be lifted met with
strong opposition, as did his

suggestion that Aceh be granted
an East Timor-style
independence referendum.

His conciliatory stance with
Israel, with which Indonesia has
no diplomatic relations, brought
him the scorn of many Muslims,
and his open disdain for members
of the House of Representatives,
whom he once likened to
kindergarten children, earned
him their undying hostility.

They would eventually have

their revenge by rebuking him
February and April 2001,
enabling the MPR to impeach
him in late July of that year.
Wahid's desperate bid during
those dark days to cling to
power by declaring a state of
emergency was ignored by his
top ministers, and remains the
only blotch on his image.

He is survived by his wife,
Sinta Nuriyah, and their four
daughters. **Jakarta Globe**



Abraham 'Gus Dur' Wahid passed away at 6:45 p.m. on Wednesday at Cipto Mangunkusumo Hospital in Central Jakarta. The former president and chairman of Nahdliatul Ulama will lead a state funeral in his hometown of Jombang, East Java, which will be led by President Susilo Bambang Yudhoyono. JG Photo/Afriadi Hiikmal



First Articles

a. Syntaxes Structure

Unit Observed	<i>The Jakarta Post</i>	<i>Jakarta Globe</i>
Headline	Gus Dur <u>remembered</u> as the <u>father of tolerance</u>	<u>A Tolerant Leader Respected</u> both at Home and Abroad
Lead	Friend and foes, Muslim and non-Muslim, old and young as well as majority and minority groups across the country all agreed that Abdurrahman “Gus Dur” Wahid has left an invaluable legacy of moderation to the people of Indonesia, and to the whole world.	Although a scion of a respected East Java family of Islamic ulemas and educators, Abdurrahman Wahid forged his name as an ardent proponent of religious tolerance and moderate politics. His commitment to those causes remained strong throughout his life, earning him recognition both at home and abroad.
Information Background	<i>The Jakarta Post</i> (JP) provided information about remembrance of Abdurrahman Wahid (AW) concerning pluralism and democracy.	<i>Jakarta Globe</i> (JG) provided brief Abdurrahman Wahid’s memoir, which is only about his political career and his leadership as a president. JG related it to AW family and the previous regime.
Source	<ul style="list-style-type: none"> - Todung Mulya Lubis - Anas Urbaningrum - Frans Hendra Winarta - HS. Dilon 	
Quote	<ul style="list-style-type: none"> - “We just lost a great statesman who fought to keep the country pluralist, while fighting fundamentalism. He was a true democrat, respecting even his political foes,” noted lawyer Todung Mulya Lubis said. - “Gus Dur was an excellent example of beautiful and peaceful marriage between Islam, Indonesia and modernity. He will always be remembered as an open-minded leader, with a free way of thinking, capable of leading us through any obstacles,” he (Anas Urbaningrum) said. - “He was the one who allowed the Chinese community here to celebrate Imlek (Chinese New Year).” (said Frans Hendra Winata) - “He was a true pluralist and gave meaning to our nation’s foundation, Bhineka Tunggal Ika (unity in diversity). He was unflinching in supporting the rights of minorities,” he (HS. Dilon) said. 	
Statement	- Todung, who together with Gus Dur led the battle against the New	

	<p>Order authoritarian regime under president Soeharto, said the legacy of the former Nahdlatul Ulama (NU) chairman would never fade the nation's collective memory.</p> <ul style="list-style-type: none"> - A respected young politician from President Susilo Bambang Yudhoyono' Democrat Party, Anas Urbaningrum, said that Indonesia had lost one of its greatest leader who would sadly be irreplaceable for a longtime to come. - Indonesian Chinese descendant and respected lawyer Frans Hendra Winarta agreed that it was Gus Dur who had stood in the front line to defend the rights of the country's minority groups. 	
Closing	Human right activist and respected scholar, HS. Dilon, also praised Gus Dur for defending minorities. "He was a true pluralist and gave meaning to our nation's foundation, Bhineka Tunggal Ika (unity in diversity). He was unflinching in supporting the rights of minorities," he said.	He is survived by his wife, Sinta Nuriyah, and their four daughters.

b. Script Structure

Framing Devices	<i>The Jakarta Post</i>	<i>Jakarta Globe</i>
News Comprehensiveness	JP started the article by stating that AW 'has left an invaluable legacy of moderation' to the people around the world. The next paragraphs, JP emphasized the previous (lead) paragraph by telling how the people remember him concerning his acts and thoughts. Mostly JP presented AW acts and thoughts related to religious and ethnic issues. For example, p.7-p.10. Only one statement connected to the late President Soeharto.	JG started the article by stating AW as 'an ardent proponent of religious tolerance and moderate politics' that is recognized in the world. The next paragraph, as also stated on the first paragraph, JG related AW with his family background. JG presented AW career that is begun as a chairman of NU. The next paragraphs, JG explained how AW fought Soeharto regime. JG mentioned AW' relationship with the Orba regime and Soeharto four times. JG also provided AW acts and policies while he became the president of Indonesia.

c. Thematic Structure

Framing Devices	<i>The Jakarta Post</i>	<i>Jakarta Globe</i>
Detail	JP provided details of information which supports the lead paragraph in great quantities. The whole paragraphs tell about AW's acts and thought considering religious affair and minority	JG provided details of information considering AW's leadership journey. It is started from his leadership in NU to his presidency. JG also gave details in some policies made by AW during his

	group.	presidency. JG also relate AW to the late President Soeharto, which concerns with <i>Orba</i> regime and Soeharto previous policies.
Meaning	JP provided much information about AW as a figure who concerns to plurality. For instance, in the whole article, JP included many quotations which are about his pluralist thoughts.	JG provided information of AW, which is started from his family background until his presidency career, including his decisions and policies. For instance, JG talked about AW's presidency in six paragraphs, p.5-p.10.
Nominalization	Nominalization in JP can be seen in the first paragraph which sounds " <u>Friends</u> and <u>foes</u> , <u>Muslims</u> and <u>non-Muslims</u> , <u>old</u> and <u>young</u> as well as <u>majority</u> and <u>minority groups across the country</u> <u>all</u> agreed that Abdurrahman "Gus Dur" Wahid has left an invaluable legacy of moderation to the people of Indonesia, and to the whole world."	
Coherence	<ul style="list-style-type: none"> • Todung, <u>who</u> together with Gus Dur led the battle against the New Order authoritarian regime under president Soeharto, ... • <u>While</u> the NU is a conservative religious organization, Gus Dur has consistently maintained that faith is a personal matter, rejecting calls for Islam to have an institutionalized role in the state. 	<ul style="list-style-type: none"> • <u>Although</u> a scion of a respected East Java family of Islamic ulemas and educators, Abdurrahman Wahid forged his name as an ardent proponent of religious tolerance and moderate politics. • He was the eldest grandchild of Hasyim Asy'ari, (<u>who is</u>) founder of Nahdlatul Ulama (NU), <u>which</u> later became the country's largest Islamic movement. • He gradually rose within the ranks and in 1984 he was elected as chairman of the NU, a position that he skillfully managed to keep, <u>despite</u> the disapproval of autocratic President Suharto, for 15 years. • <u>Despite</u> leading a conservative religious organization, Wahid consistently maintained that faith was a personal matter, a stance which drew criticism from Islamic circles but earned him the respect of non-Muslims across the archipelago. • When the Asian financial crisis began to hit in mid-1997 and gradually eroded Suharto's political control, Wahid allied himself with other prominent opposition figures, including Megawati Sukarnoputri and Amien Rais, <u>who</u> establish a reform movement. • In February 1999, the PKB nominated him as its presidential candidate and by that October he had wheeled and dealt enough to be elected as the country's fourth president by the People's Consultative Assembly (MPR) <u>despite</u> being almost totally blind

		<p>and needing assistance to get around.</p> <ul style="list-style-type: none"> • Wahid's first moves as president included abolishing the Ministry of Information, <u>which</u> had long been Suharto's tool to control the media, and the notoriously corrupt Ministry of Welfare. • <u>Although</u> he failed in his peace gambits in restive Aceh and Papua, he was credited with making the first approaches to settle the separatist conflicts through negotiation. • ...and his open disdain for members of the House, <u>whom</u> he once likened to kindergarten children, earned him their undying hostility.
Sentence Pattern	<ul style="list-style-type: none"> • He said such calls could spell the end of Indonesia, already threatened by ethnic separatism, a minority of extremists and some inter-religious tension. • All sentences in the "coherence row" also belong "to sentence pattern row". 	<ul style="list-style-type: none"> • ... in 1984 <u>he</u> was elected as chairman of the NU, a position that he skillfully managed to keep... • ... <u>Wahid</u> allied himself with other prominent opposition figures, including Megawati Sukarnoputri and Amien Rais, who establish a reform movement. • <u>He</u> later approved the establishment of the National Awakening Party (PKB) in 1998 to accommodate NU's political aspirations. • ... <u>he</u> was credited with making the first approaches to settle the separatist conflicts through negotiation. • <u>They</u> would eventually have their revenge by rebuking him in February and April 2001, enabling the MPR to impeach him in late July of that year. • His desperate bid during those dark days to cling to power by declaring a state of emergency <u>was ignored by his top ministers</u>,... • All sentences in the "coherence row" also belong "to sentence pattern row".
Pronoun		

d. Rhetoric Structure

Framing Devices	<i>The Jakarta Post</i>	<i>Jakarta Globe</i>
Lexicon	JP chose word 'the father of tolerance' in its headline to refer AW.	JG chose word 'a tolerant leader' in its headline to refer AW.
Graphic	<ul style="list-style-type: none"> • JP provided no picture 	<ul style="list-style-type: none"> • JG provided one picture and its caption, Abdurrahman "Gus Dur"

	<ul style="list-style-type: none"> • While the NU is a conservative religious group, he maintained that faith is a personal matter. 	<p>Wahid passed away at 6:45 p.m. on Wednesday at Cipto Mangunkusumo Hospital in Central Jakarta. The former president and chairman of Nadhlatul Ulama will be accorded a state funeral in his hometown of Jombang, East Java, which is led by President Susilo Bambang Yudhoyono.</p>
Metaphor		
Presupposition		

Farewell cleric of pluralism

The Jakarta Post

JAKARTA

Festive preparations to part with 2009 quickly turned into mourning on Wednesday as the nation bid farewell to its cleric of pluralism, Indonesia's fourth president, Abdurrahman Wahid.

The measure of a man affectionately known as Gus Dur came not from the stream of somber faced dignitaries which arrived at the Cipito Mangunkusumo hospital in Central Jakarta or legions of mourners at his residence in Ciganjur, South Jakarta. But from the impromptu swell of prayer congregations, *tahlil*, held across the country.

Nationwide, students and elders held prayers almost as soon as they heard of the demise of the man who symbolized Indonesia's tradition of religious tolerance as well as being an icon for political reform.

In Surabaya, East Java, an emotional gathering from all walks of life lit candles in front of the Negara Grahad building. Antara reported that 100 children walked with candles in a spontaneous show of grief.

The eulogies and prayers did not just come from Muslims.

Jakarta Archbishop Julius Darmatmadja SJ said Gus Dur had left an indelible mark on people of all faiths.

"He was a Muslim, but he became a blessing to all faiths," he said here Wednesday night.

Amidst the takbir chants the hospital procession in Jakarta was frenetic as the hundreds who gathered pressed towards Gus Dur's body as it was being led out of room 116 of the Cardiac Wing in a coffin draped in green cloth.

His widow, Shinta Nuriyah, followed closely behind in a wheel chair.

Gus Dur's daughter, Yenny Wahid, was so stricken with grief that she too had to be placed in a wheel chair.

But such was the commotion that she quickly returned to the room in tears under a thin black head scarf.

Among the crowd at the hospital were Constitutional Court chairman Mahfud MD — who served as minister of Defense in Gus Dur's Cabinet — and Minister of Finance Sri Mulyani Indrawati who helped a distraught Yenny to her car.

For President Susilo Bambang Yudhoyono, Gus Dur's demise was an ironic goodbye as the latter exhaled his last breath not long after the incumbent visited the hospital. Yudhoyono received his first Cabinet posting in 1999 as Gus Dur's minister of Mines and Energy.

"I call on the Indonesian people to fly their flags at half mast for seven days," the President said while confirming that he will lead the state funeral at Gus Dur's hometown of Jombang, East Java, this (Thursday) afternoon.

Yudhoyono will become the first president to oversee the burial of two former presidents after the death of Soeharto last year.

At Gus Dur's residence in Ciganjur, friends and former political foes alike gathered in another testament of the respect the deceased generated.

Former presidents BJ Habibie and Megawati Soekarnoputri, and People's Consultative Assembly speaker Taufik Kiemas were among those present.

Presidential spokesman Dino Patti Djalal said the Palace is expecting confirmation from a number of heads of state to attend the funeral, including Singapore, Malaysia and Timor Leste.

According to Dr Aris Wibudi of the presidential medical team, Gus Dur's condition had been poor but stable since Saturday.

On Wednesday morning, however, it took a turn for the worse with complications in his respiratory system, kidneys and circulation.

At 6:15 p.m. he was declared in a critical condition, and he finally died half an hour later. He was 69.

Current Nahdlatul Ulama chairman Hasyim Muzadi who last met Gus Dur a fortnight ago said his predecessor's final words at the time were to take care of the organization which Gus Dur had led for a decade and a half.

Minister of Trade Mari Elka Pangestu summoned two of Gus Dur's most lasting traits as "a man who united us all".

"And of course, we will never forget his incredible sense of humor".

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JP/J. ADIGI

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Last Respects: State burial for former president to be held in East Java

Tributes Pour in for Gus Dur

April Aswadi
& Nurfika Osman

President Susilo Bambang Yudhoyono on Wednesday ordered flags in the country to be flown at half-mast for the next week to mourn the death of former President Abdurrahman "Gus Dur" Wahid, who will be accorded a state funeral in his hometown in East Java.

Wahid, who was the country's fourth president, serving from October 1999 to July 2001, died from health complications at Cipto Mangunkusumo Hospital in Central Jakarta at 6:45 p.m., presidential doctor Aris Wibudi said. He was 69.

"I invite Indonesians nationwide to pay him their highest respects," Yudhoyono said in a nationally televised address. "I say this with prayers and hope that he is accepted at the side of God for his enormous service to the public, the nation and our beloved state."

Yudhoyono said he would personally lead the state funeral in Jombang, while the chairman of the People's Consultative Assembly, Taufik Kiemas, would lead an official ceremony to see Wahid's body off from Jakarta.

Aris said Wahid fell into critical condition at 6:15 p.m. and passed away 30 minutes later "due to health complications, including diabetes, kidney problems and stroke."

Wahid's sister, Lily Wahid, said the body would be transported to Jombang to be buried at the Tebu Ireng Islamic boarding school, which the former president founded. The body is scheduled to leave Jakarta at 8 a.m. today from Halim Perdanakusuma Air Force Base in East Jakarta.

More than 100 people gathered at Cipto Mangunkusumo upon hearing news of Wahid's deteriorating condition, and a constant stream of officials, politicians and friends came seeking news of his health.

Across the country, prayers and vigils were held to mark Wahid's death. His private residence in Ciganjur, South Jakarta, was filled with dignitaries and public figures wanting to pay their final respects, and although access to the residence was limited, hundreds of people waited and prayed outside in the street.

Hasyim Muzadi, chairman of Nahdlatul Ulama, the Muslim organization that Wahid chaired for 15 years until 1999, said "no other figure could have built the NU to what it is today."

"His understanding and appreciation toward other religions was remarkable," said the Rev. Nathan Setiabudi from the Indonesian Communion of Churches (PGI). "He had a strong vision but was not too particularistic about Islam. ... He has made great con-

I hope he is accepted at the side of God for his enormous service to the public and our beloved state'

President Susilo Bambang Yudhoyono

'Wahid's understanding and respect for other religions was remarkable'

Rev. Nathan Setiabudi, PGI

'For Wahid, discrimination was the ultimate violation of human rights'

Budi Santoso Tanuwijaya, Matakini

Budi Santoso Tanuwijaya, secretary general of the High Council of Confucianism (Matakini), called Wahid "a person who genuinely defended marginalized ethnic groups."

"For him, discrimination was the ultimate violation of human rights," he said.

Sidney Jones, a Jakarta-based Southeast Asia analyst for the International Crisis Group, said Wahid promoted pluralism, and more important, "he was one of the biggest promoters of the [civil society] movement."

Dharmawan Ronodipuro, one of Wahid's former presidential spokesmen, remembered his former boss as being "very human."

Second Articles

a. Syntaxes Structure

Syntaxes Structure	<i>The Jakarta Post</i>	<i>Jakarta Globe</i>
Headline	Farewell cleric of pluralism	Last Respect: State burial for former president to be held in East Java – Tributes Pour in for Gus Dur
Lead	Festive preparation to part with 2009 quickly turned into mourning on Wednesday as the nation bid farewell to its cleric of pluralism, Indonesia’s fourth president, Abdurrahman Wahid.	President Susilo Bambang Yudhoyono on Wednesday ordered flags in the country to be flown at half-mast for the next week to mourn the death of former president Aburrahman “Gus Dur” Wahid, who will be accorded a state funeral in his hometown in East Java.
Information Background	JP gave information about the death of AW and how Indonesia mourned over him by providing some eulogies and prayers.	JG provided information about AW’s death and prayers for AW.
Source	<ul style="list-style-type: none"> - Julius Darmaatmadja SJ - Susilo Bambang Yudhoyono - Hasyim Muzadi - Mari Elka Pangestu 	<ul style="list-style-type: none"> - Susilo Bambang Yudhoyo - Hasyim Muzadi - Nathan Setiabudi - Budi Santoso Tanuwijaya - Sidney Jones - Dharmawan Ronodipuro
Quote	<ul style="list-style-type: none"> - “He was a Muslim, but he became a blessing to all faiths,” he (Julius Darmaatmadja SJ) said. - “I call on the Indonesian people to fly their flags at half mast for seven days,” the President (SBY) said. - “And of course, we will never forget his incredible sense of humor”. (said Mari Elka Pangestu) 	<ul style="list-style-type: none"> - “I invite Indonesian nationwide to pay him their highest respects,” Yudhoyono said in a nationally televised address. “I say this with prayers and hope that he is accepted at the side of God for his enormous service to the public, the nation and our beloved state.” - Hasyim Muzadi, chairman of nahdlatul Ulama, the Muslim organization that Wahid chaired for 15 years until 1999, said “no other figure could have built the NU to what it is today.” - “His understanding and appreciaton toward other religions was remarkable,” said the Rev. Nathan Setiabudi from the Indonesian Communion of Churches (PGI). “He had a strong vision but was not too particularistic about Islam. ... He has made great contributions, especially toward minority group.” - “For him, discrimination was the ultimate violation of human rights,” he (Budi Santoso Tanuwijaya) said.
Statement	- Jakarta Archbishop Julius Darmaatmadja SJ said Gus Dur had left	- President Susilo Bambang Yudhoyono on Wednesday ordered

	<p>an indelible mark on people of all faiths.</p> <ul style="list-style-type: none"> - Presidential spokesman Dino Patti Djalal said the Palace is expected confirmation from a number of heads of state to attend the funeral, including Singapore, Malaysia, and Timor Leste. - Current Nahdlatul Ulama chairman Hasyim Muzadi who last met Gus Dur a fortnight ago said his predecessor's final words at the time were to take care of the organization which Gus Dur had led for a decade and half. - Minister of Trade Mari Elka Pangestu summoned two of Gus Dur's most lasting traits as "a man who united us all". 	<p>flags in the country to be flown at half-mast for the next week to mourn the death of former President Abdurrahman "Gus Dur" Wahid... .</p> <ul style="list-style-type: none"> - Yudhoyono said he would personally lead the state funeral in Jombang, while the chairman of People's Consultative Assembly, Taufik Kemas, would lead an official ceremony to see Wahid's body off from Jakarta. - Sidney Jones, a Jakarta-based SouthEast Asia analyst for the International Crisis Group, said Wahid promoted pluralism, and more important, "he was one of the biggest promoters of the [civil society] movement." - Dharmawan Ronodipuro, one of Wahid's former presidential spokesman, remembered his former boss as being "very human."
Closing	"And of course, we will never forget his incredible sense of humor".	Dharmawan Ronodipuro, one of Wahid's former presidential spokesmen, remembered his former boss as being "very human."

b. Script Structure

Framing Devices	<i>The Jakarta Post</i>	<i>Jakarta Globe</i>
News Comprehensiveness	<p>JP presented the death of AW. JP provided prayers and eulogies toward AW and how the country shows its grief. The eulogies did not come only from Muslim people but also from another religion, which is from Christian leader as written in p.5-p.6.</p> <p>JP also provided information about AW' state funeral and last respect by flying flags at half mast for seven days, as had been said by President SBY.</p>	<p>JG started its article by stating President Yudhoyono's order to the country to fly flags at half-mast to mourn AW's death. JG provided prayers held the country to AW. JP also gave information of how people reaction is concerning the death of AW. It can be seen in p.7-8.</p>

c. Thematic Structure

Framing Devices	<i>The Jakarta Post</i>	<i>The Jakarta Globe</i>
Detail	JP provided details of information which told about the death of AW and how people lost him, that can be seen through the way people remember him. JP also provided people’s opinion and viewpoint toward AW.	JG provided details of information considering AW’s death including his funeral. JG also provided information of how people lost him. JG also provided people’s opinion and viewpoint toward AW.
Meaning	JP provided information about AW’ death. JP presented eulogies and prayers came from the people across the country. It can be seen through many quotations written in the article. However, concerning to AW’s state funeral state and half-mast flag to be flown in 2 paragraphs, p.13-p.14.	JG provided information about the death of AW. JG included the information about AW’s s funeral and an order to fly a half-mast flag in 3 paragraphs; those are p. 1, p.3, and p.4. The rest paragraphs presented prayers and memoir of AW.
Nominalization	<ul style="list-style-type: none"> • Nationwide, student and elders held prayers almost as soon as they heard of the demise of the man who symbolized Indonesia’s tradition of religious tolerance as well as being an icon for political reform. 	
Coherence	<ul style="list-style-type: none"> • <u>But</u> from the impromptu swell of prayer congregations, tahlil, held across the country. • Nationwide, student and elders held prayers almost as soon as they heard of the demise of the man <u>who</u> symbolized Indonesia’s tradition of religious tolerance as well as being an icon for political reform. • Among the crowd at the hospital were Constituonal Court chairman Mahfud MD – <u>who</u> served as minister of Defense in Gus Dur’s Cabinet – and Minister of finance Sri Mulyani Indrawati <u>who</u> helped a distraught Yenny to her car. 	<ul style="list-style-type: none"> • President Susilo Bambang Yudhoyono on Wednesday ordered flags in the country to be flown at half-mast for the next week to mourn the death of former president Aburrahman “Gus Dur” Wahid, <u>who</u> will be accorded a state funeral in his hometown in East Java. • Wahid, <u>who</u> was the country fourth president, serbing from October 1999 to July 2001, died from health complication at Cipto Mangunkusumo Hospital in Central Jakarta at 6:45 p.m., preidential doctor Aris Wibudi said. • Yudhoyono said he would personally lead the state funeral in Jombang, <u>while</u> the chairman of the People’s Consultative Assembly, Taufik kiemas, would lead an official ceremony to see Wahid’s body off from Jakarta. • Wahid’s sister, lily Wahid, said the body would be transported to Jombang to be buried at the Tebu Ireng Islamic boarding school, <u>which</u> the former president founded.
Sentence Pattern	<ul style="list-style-type: none"> • But from the impromptu swell of prayer congregations, tahlil, held across the country. 	<ul style="list-style-type: none"> • All sentences in the “coherence row” also belong to “sentence pattern row”.

	<ul style="list-style-type: none"> • All sentences in the “coherence row” also belong to “sentence pattern row”. 	
Pronoun		the former president

d. Rhetoric Structure

Framing Devices	<i>The Jakarta Post</i>	<i>Jakarta Globe</i>
Lexicon	JP chose ‘cleric of pluralism’ in its headline to refer AW.	JG chose ‘former president’ in its headline to refer AW.
Graphic	<ul style="list-style-type: none"> • JP provided one picture with no caption. • Festive preparation to part with 2009 quickly turned into mourning on Wednesday as the nation bid farewell to its cleric of pluralism, Indonesia’s fourth president, Abdurrahman Wahid. 	<ul style="list-style-type: none"> • JG provided no picture. • ‘ I hope he is accepted at the side of God for his enormous service to the public and our beloved state’ President Susilo Bambang Yudhoyono • ‘Wahid’s understanding and respect for other religions was remarkable’ Rev. Nathan Setiabudi, PGI • ‘For Wahid discrimination was the ultimate violation of human rights’ Budi Santoso Tanuwijaya, Matakina
Metaphor		
Presupposition		