

The Khilafah Discourse in Online Magazine of ISIS: DABIQ

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Abstract – Terrorism has long been a global threat. One of them is the Syrian Islamic State of Iraq or ISIS. ISIS is an organization that empowers its actions through various methods and techniques of media propaganda. Media propaganda is used by ISIS to maintain its existence and strengthen its position. ISIS also uses the media to spread its ideology. ISIS media that use internet platforms in the form of a magazine called Dabiq Online Magazine. This magazine is designed very professionally in terms of content, design, and marketing or distribution. So that content can make readers "affected". The most message campaigned was the urgency of the Khilafah. This study uses Teun Van Dijk's critical discourse method to analyze text, cognition and social context in Dabiq Online Magazine, with a locus on the issue of the Khilafah. The result is that when linguistic aspects and related contexts are explained, the pattern is studied to find how ideology is marketed in the text for specific purposes and interests; research shows that the Khilafah discourse voiced by ISIS through Dabiq Online Magazine is not relevant to the Khilafah discourse that voiced in general by Muslims. Even the Khilafah discourse explained by ISIS on Dabiq's media does not explain the meaning of the Khilafah correctly as it is generally accepted and accepted in general terminology in Islam.

Keyword – ISIS, New Media, Critical Discourse.

I. INTRODUCTION

In the last decade, the use of the internet as the main media for the dissemination and mediation of terrorist ideologies has increased. The Ministry of Communication and Information (Kemkominfo) said it had blocked hundreds of thousands of sites categorized as negative content or spread radicalism. Blocking has been done since 2010 until now. "814,594 sites have been blocked to date," said e-Business Director Azhar Hasyim in a Seminar on Problems on Internet Sites that Are Contained with Radicalism, Terrorism, and SARA Hatred in Jakarta. Although the actual use of the internet and information technology to increase the effectiveness of the strategy of spreading ideology has been carried out since the mid-1990s, but this increase is something that is beyond normal limits.

ISIS utilizes technological advances to spread its ideology throughout the world in various ways, including by publishing magazines or online bulletins in various languages. Dabiq online magazine is an online magazine used by ISIS to carry out or deliver propaganda to a wide audience

in various countries. The Dabiq online magazine was first published in July 2014. The Dabiq online magazine was published in several different languages including English, Arabic, and Indonesian. Dabiq himself declared himself for unity, the search for truth, migration, holy war and community.

In the context of the Indonesian state itself, the Khilafah discourse is not too familiar anymore. Because according to Marsudi Syuhud (Chairperson of the Big NU Board) in the "Apakabar Indonesia Malam" talk show, TVOne he said that "*Pancasila itself is already sharia. Why is it said sharia, from the first precept it is clear the Qur'anic verse. The almighty divinity, clearly the Qur'an, the clear Islamic values and I am sure the values in other religions are included here, the almighty divinity. Fair and civilized humanity is clear, it's a religious order. the unity of Indonesia, obviously it is a religious order. The people who are led by wisdom, in deliberation, deliberation is the command of religion. social justice for all Indonesian people explained the religious command. This is the view of sharia is the religious values included in the rules of our agreed rules of the game.*"

The data source in this study is the Khilafah discourse on the Dabiq online magazine with the title article "Allah's Law or Human Law [Is Combating the Khilafah Apostasy?]", which is written in the 10th edition of Dabiq online magazine "Rule of God or the Law of Man", published online by Daulah Islam, on July 13, 2015. The author limits the discourse in this paper, only related to the meaning of the caliphate.

II. VAN DIJK'S DISCOURSE ANALYSIS METHOD

Discourse analysis not only studies the use of language "beyond sentence boundaries", but rather analyzes the "natural purpose" of language use. The term discourse is not a single entity with the same meaning. Discourse can be interpreted with a variety. Initially, Zellig Harris who in 1952 wrote an article entitled «Discourse Analysis» which was published in the Journal Language pioneered the analysis of discourse. In the article he wrote, Harris stressed the need for a more comprehensive analysis of language that does not stop at the internal level of language (sentences) but examines more deeply the external level (the relationship between the text and its contents).

Summarized from several sources written by Teun A. van Dijk: *Philosophy of Action and Theory of Narrative* (1974), *Discourse and Context. A Sociocognitive Approach* (2008), *Text, context and knowledge* (2008), *Ideological Discourse Analysis*, and *Discourse and Knowledge. A Sociocognitive Approach* (2014). Critical Discourse Analysis (CDA), is an

interdisciplinary approach to studying discourse that views language as a form of social practice. CDA studies matters relating to social power, domination, and inequality that apply, are reproduced and are opposed to texts and conversations in the socio-political context. The main component of CDA is language. However, the language in question is not the only language that is seen from linguistics but is related to context. The context here is closely related to specific goals and practices.

The practice of narrative discourse may display ideological effects. It can produce unequal power relations between social classes, through differences displayed in social positions. In the analysis of critical discourse, the text is not something that is free of value and describes reality as it really is. The personal tendency of the text producer and the surrounding social structure participate in coloring the contents of the text. In this case language is not neutral, but language can be used to carry certain ideological messages that are influenced by the text creator.

Analysis of critical discourse, looking at how language is used to see the imbalance of power in society. Critical discourse analysis investigates and attempts to expose how the use of language by disputing social groups and trying to win ideological disputes. According to Eriyanto in the book written by Alip Yog Kunandar, there are several summaries of the characteristics of CDA or critical discourse analysis based on the ideas of Teun A. Van Dijk, Fairclough, and Wodak, as follows:

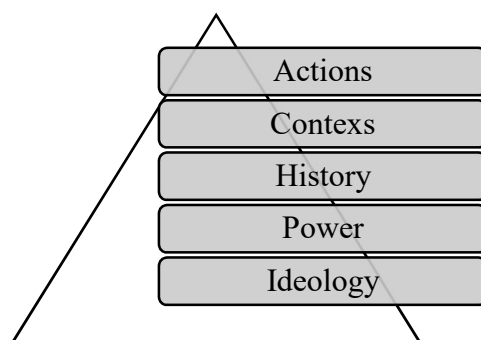


Figure 1. The Structure of CDA

1) Actions

The first characteristic in the analysis of critical discourse is that discourse is understood as action. Discourse is associated as a form of interaction, and not placed as in a closed and internal space.

2) Context

Guy Cook mentions three central things in discourse namely, text, context, and discourse. Text is all forms of language, whether written in the form of communication expressions, speech, music,

pictures, sound effects, and so on. Context is all situations and things that are outside of language. While discourse is a combination of text and context that is present together in a communication process. According to Eriyanto, not all contexts can be included in the analysis, only those that are relevant and influential on the production and interpretation of texts included in the analysis.

3) Historical

One important aspect of understanding texts is to place discourse in certain historical contexts. Discourse has never been free from historical travel.

4) Power

The power context is one of the main distinguishing features between discourse analysis and critical

discourse analysis. According to Eriyanto, the discourse that arises is not seen as natural, natural and neutral, but is a form of power struggle. From the dominant group to the non-dominant group.

Ideology

Critical discourse analysis seeks to examine the ideology that is hidden in the use of language. Ideology is the most important study in the analysis of critical discourse. As classical theories, ideology is formed by dominant groups with the aim of reproducing and legitimizing certain dominance.

The discourse by Teun A. Van Dijk is described into three classifications: Text, Social Cognition, and Social Context.

Text	Social Cognition	Social Context
• How to structure text. • Discourse strategies are used to emphasize a particular theme.	• The process of induction of news texts involving the cognition of individuals or journalists.	• The building of discourse that develops in society will be a problem.

Figure 2. Theory Classification Model of Van Dijk

The discourse by Teun A. Van Dijk is described into three classifications, namely text, social cognition, and social context. At the level of the text is divided into three, namely the macro structure, superstructure, and micro structure. Macro structure is the outer structure of discourse forming. Superstructures relate to schematic discourse. While the microstructure is to encompass linguistic elements used in discourse. These elements, such as: thematic, syntactic, semantic, stylistic, and rhetorical. In the classification of social cognition, there is a bridge between text and context. Social cognition is related to mental processes and cognition of discourse makers in the process of discourse production. To analyze the discourse at this dose, the researcher will later make a list of questions raised by the interviewees so that they can clarify how the discourse is produced and what contexts affect it.

Using critical discourse analysis in analyzing propaganda has many strengths, because by using discourse analysis we can dismantle the practice of spreading propagandist messages through strengthening dominant discourse, social structure, audience cognition, to language users as channels.

Critical discourse analysis has power relations. The power relation is an interdisciplinary approach used in dissecting texts, which views the text as a form of power relations that exist in the text that has been produced. With that position, power is an inherent aspect in the text to define and present, even marginalize something (ideas, groups, or someone). The discourse that appears in the text is not seen as natural and neutral, but is a form of struggle from power. Discourse or text aims to influence, debate, reject, persuade, support or react.

III. KHILAFAH DISCOURSE IN NEW MEDIA

1.1 *Khilafah*

The caliphate refers to any form of state or system of government. Therefore, any form of government conducted by Muslims around the world can be categorized as a caliphate. In this very context, the United State of the Republic of Indonesia (NKRI) can and should be called a caliphate.

Caliphate is a popular term used in Islam after the death of Prophet Muhammad. This term is used to refer to those who replace the prophet as the leader of the people, as well as the leader of the government. Abu Bakr Assiddiq was the first caliph to be followed by Umar Bin Khattab, followed by Usman bin Affan and Ali bin Abi Talib as the 4th caliph. The caliphs are called "khulafaurrasyidin" because they are believed to have truly led the Muslim community following the rules of Islam. While the caliphs who appeared later were considered to no longer meet the elements or criteria of the *khulafaurrasyidin*.

Meanwhile, the idea and practice of the caliphate was not only understood as a form of government conducted by the Muslims after the death of the Prophet, not only, but also more broadly. Where the term caliphate is also addressed to the whole human race called caliphate on earth the main task is to deal with all matters related to the well-being and prosperity of humanity and the surrounding environment. Because of the agenda of human well-being and prosperity, *people* can live in peace and comfort to develop the full potential of God and God. The tendency to adhere to the Caliphate is narrow, only as a leader of state and religion, so it no longer has a strong relevance.

1.2 New Media dan ISIS Media

New media, is a term that is attached to the development and advancement of mass media technology. The basic thinking of new media is to combine the uniqueness of digital media with the use of traditional media to adopt and adapt technology. According to Denis McQuail in his book "*Theory of Mass Communication*", new media is a telematics medium which is a different electronic technology device with different uses. Whereas Terry Flew (2005) defines new media as a combination of the 3Cs format: computing and information technology, communication networks, and digitizing media and information content. The new media is consistent with learning media technology which refers to the need to be aware of the way mediation in communication through technology formats that have changed communication in social practices.

Meanwhile, Lievrouw and Livingstone (2002) observed several ways of thinking about new media in three elements, namely the media as a tool that extends communication skills, communication activities and practices related to the development and use of these tools, social direction, and organizations that shape media tools and practices new. The indicator of new media with conventional media lies in the use of technology. New media, utilizing advances in mass media technology. New media, usually faster in conveying

information compared to conventional media. However, the use of new media, as well as conventional media is driven by the needs and goals desired by the audience themselves. Based on a survey conducted by Nielsen, traditional media is still loved by marketers rather than digital media.

The current development of the media contributes greatly to the development of information. Like the ISIS group utilizing the media as its strength and weapon. According to Philip Mudd, an anti-terrorism observer on CNN said that social media is used by ISIS to carry out long-distance radicalization where ISIS does not need to make contact to provide its ideological doctrine. Because it is enough to flood social media through posts that are required by ISIS propaganda to be able and sufficient to motivate someone to carry out terror attacks.

The success made by ISIS, in influencing its followers through social media is inseparable from the series of organized ISIS media very neatly. ISIS has successfully used social media to influence anyone and anywhere. In Indonesia, sites containing violent and radical ideologies made by ISIS or other radical groups are freely accessed anywhere. Jihadists are free to access sites or download magazines or media published by ISIS without having to gather in the real world.

ISIS has official media called Al-Furqān, Al-Hayāt, Al-Nabā, Al-Bayān, and Maktab Al-Hammah, and Ajnād. Each media has its content locus. Like Al-Furqān, Al-Hayāt, and Maktab Al-Hammah produce content in the form of video, audio, and magazines. Whereas Al-Furqān usually releases ISIS battle videos, life atmosphere videos under ISIS control and the speeches of Abu Bakr al-Baghdadi and ISIS official spokesman Abu Muhammad al-Adnany in mp3 and mp4 format are all released in Arabic. While Al-Hayāt released battle videos, videos of the atmosphere of life under ISIS's control in English and other foreign languages. Al-Bayān released a newspaper in pdf format containing the current conditions in the Middle East about ISIS. Usually, reviews of the battles that take place in the ISIS region are published every Sunday on Tuesday. Ajnād specifically released ISIS's napped nasheed, which will later be used by media divisions in each region for background music in each propaganda video of each region, as well as for ISIS circles and ISIS sympathizers.

All media owned by ISIS do not have an official website like the media in general. Every time ISIS releases a video, audio, magazine, or bulletin it is always distributed via social media or uploaded on Archive.org which will later be downloaded by websites or blogs of ISIS sympathizers. This

can be seen from each of the links included all coming from Archive.org, even at the level of Aaron Y.'s Jihadology.net website. Zelin also lists Archive.org as its link.

One of the online magazines raised in this writing is the Dabiq online magazine. The online magazine Dabiq is published by Al Hayat Media Center, owned by ISIS. Dabiq magazine is more dominant in presenting news and reports from ISIS sourced from various countries that are considered to have links to ISIS. The purpose of the emergence of the online magazine Dabiq, as a means of promotion of the concept of hijrah carried by ISIS, namely moving to the khilafah. In terms of appearance, Dabiq online magazine is quite professional in displaying and using colors and layouts that are very neat. In addition to being professional, Dabiq's online magazine can be said to be a magazine that contains controversy due to the use of instances or parables in each issue.

The use of the name Dabiq is used by ISIS as a medium for propaganda and recruitment. Dabiq online magazine was

first published in July 2014 in a number of different languages including English. The online magazine Dabiq itself declares itself as a magazine for the purposes of unity, truth-seeking, migration, holy war and community (respectively monotheism, manhaj, hijrah, jihad and jama'ah).

ISIS publishes Dabiq online magazine based online, utilizing technological developments because it is Dabiq online magazine which can only be accessed online. The online magazine Dabiq was published, along with the khilafah declaration by ISIS. The name Dabiq itself is taken from a name in the northern area of Halab (Aleppo) in Syria. According to ISIS the area of Dabiq is mentioned in a hadith which describes the Nubuwwah of Malāhim or what is often referred to in English as Armageddon, which is a major battle between Muslim forces and the Crusaders that will occur in Dabiq.

Table 1. Dabiq Online Magazine Data

Edition	Cover Theme	Publish
1	The Return or Khilafah	July 5, 2014
2	The Flood	July 27, 2014
3	Panggilan untuk Hijrah	September 10, 2014
4	The Failed Crusade	October 11, 2014
5	Bāqiyah Wa Tatamaddad	November 21, 2014
6	Al-Qaidah of Waziristan	December 29, 2014
7	Dari Kemunafikan Menuju Kemurtadan Punahnya Zona Abu-Abu	February 12, 2015
8	Hanya Syari'ah yang Akan Mengatur Afrika	March 30, 2015
9	Makar Mereka dan Makar Allah	May 21, 2015
10	Aturan Allah atau Undang-Undang Manusia	July 13, 2015
11	Dari Perang Al-Ahzāb Hingga Perang Koalisi	August 9, 2015
12	Hanya Teror	August 9, 2015
13	The Rāfidah From Ibn Saba' to The Dajjal	January 19, 2016
14	Ikhwānul Murtaddīn	April 13, 2016
15	Hancurkan Salib	July 31, 2016

IV. RESULTS

1.3 Analysis of Text Model

Table 2. Dabiq Online Magazine 10th Edition Analysis Framework (Failure of the Crusades) "The Law of God or the Law of Man [Is Combating the Khilafah Apostasy?"

Discourse Structure	Element	News Quotations
Macro Structure Thematic	Topic / Theme	- Efforts to convince the world community, that there is no place other than the Islamic State that upholds the shari'a of Allah and the rules are fully following the legitimate sharia.
Superstruktur Skematik	Summary: 1. Judul 2. Lead	Allah's law or human law [is fighting the Caliphate an apostasy?] Nothing
	Story	- The news began with the confirmation of the shariah being established in the Islamic State by the Official Spokesman of the Islamic State, Shaykh Mujahid Abu Muhammad al-Adnānī. - The middle part of the news or news content tells about the success of the Islamic State conquering the city or village which will be run according to the Shari'a of Allah. - Furthermore, the contents of this report tells how the way carried out by the Islamic State to reply to infidels according to their version.
Micro structure Semantics	Background	- Paragraph 38: "When the Islamic State was expelled from several countries under its control, the Free Syrian Army and which called itself an" Islamic "faction supported by tawāghīṭ from Qatar, Turkey and Al Salul entered the region,
	Details	Paragraph 3
	Mean	Paragraph 39
	Prejudice	- Paragraph 1 "We call back to the soldiers from the factions in Sham and Libya ..." - Paragraph 16 "The Shaykh (ha-dhahullāh) explains that replacing the law of Allah in some regions of the world with human law or being the cause of it by supporting those who fight the Islamic Daula who govern with shari'a law ..." - Paragraph 28 "... that someone who expressly rejects one of the laws of Islamic laws, such as the five daily prayers, fasting, zakat, pilgrimage, or expressly refuses to leave prohibited things such as obscenity, murder, theft, and pillaging, alcohol, or alcohol, and so on, it is obligatory to fight those who reject it until religion is only for Allah ... "

Syntax	Coherence	- "We remind them to think long before fighting the Islamic State, which rules with what Allah has sent down." - "Remember, O ye who have been killed, before you begin the war against the Islamic State, that there is no place on earth where the Shari'a of Allah is upheld and full rules for Allah, except on earth the Islamic State." - "Some of them have fallen into apostasy even before being appointed as judges, like those who believe in and take part in the shirk demonstration elections. Or those who seek intercession from the dead, or those who take tawāghīt (Arabic and non-Arabic) as well as the Crusaders as close allies, or those who deny some clear Shariah laws. " - "They closed the Sharia court and replaced it with the law of their factions and command." - "So gather your brothers, unite the steps, and kill those who ask you to oppose the Daula who rule with the sharia." - "Rebel your leaders in the Shahawat Coalition, and slaughter them so that the tawāghīt satellite channel and the crusader warplanes cry over them. If you can kill the Sahwah Coalition at their center, it is indeed far better than carrying out millions of operations that help consolidate countries that firmly reject shari'a law, false operations with which Sham will be governed by other than what Allah has revealed, with agreement tawāghīt and crusaders. "
	Pronouns	- The pronoun "us" in the sentence "We call back to the soldiers of the factions in Sham and Libya." - The pronoun "us and them" in the sentence "We remind them to think long before fighting the Islamic State, ..." - The pronoun "they" in the sentence "They uphold the prayer, collect alms, and establish Hisbah ..." - The pronoun "they" in the sentence "They carried out hudud, tried in their court with what Allah revealed, ..." - The pronoun "they" in the sentence "Some of them say that the application of shari'a will bring enemies to the people of Sham and they are afraid of suffering misfortune." - The pronoun "they" in the sentence "Some of them say that" the liberated area "from dar ul Harb is not permitted to be applied shari'a until the war ends." - The pronoun "they" in the sentence "They denied the Islamic State, accused him of being an aggressor, said ..." - The pronoun "they" in the sentence "... they will rule with the shari'a after the end of the war and complete liberation, the reality of their actions and statements is very contradictory ..."

Stylistics	Lexicon	- The word "whip" in paragraph 2 - The word "humiliating" in paragraph 8 - The word "fellowship" in paragraph 35 - The word "apostate faction" in paragraph 33
Rhetorical	Graphic	- The title is written in capital letters and the word "God's Law", it is highlighted because it is written in bold type. While "or the Law on Humans [Is Illuminating the Khilafah Apostasy?]", The size is smaller and without bold. - The title is juxtaposed with black and reads La ilaha illallah, and in the flag there is a white circle that says Allah, Rasul, and Muhammad. - There is a photo of the meaning of sharia in ad-Dana after being attacked by apostate Shahawat. In the photo, a man is wearing black clothes and in the corner of the wall is a symbol of ISIS which is identical to black and white. - There is a photo of a soldier holding a flag. According to information from the photo, "Faylaq ash-Shām," Jabhah Jawlāni allied forces, raised the thaghut flag at Idlib. - Photos depicting four men with flag backgrounds. Based on the photo's description that is the reading of the nationalist statement on behalf of "Faylaq ash-Shām" and other allies from Jabhah Jawlāni shortly after "liberating" Idlib. - Photograph of an ISIS soldier witnessed by a crowd of people when destroying statues and idols and erasing traces of shirk. - Photo of a middle-aged man tidying up money. The photo explains that men are collecting and storing zakat that is deposited by Muslims to be distributed to those who are entitled. - Photo of giving alms to those who are entitled to receive. - Photo of the gate that says the name of the place. Based on the information, the place is called a "sharī" committee which does not apply hudud and neither the Sharī'ah laws. - Photograph of a group of Christians in Wilāyah ar-Raqqah who paid jizyah, as in the video "Until Real Evidence Comes". - Photograph of a person from Ahl Dzimmah in Wilāyah ar-Raqqah as seen in the video "Until Real Evidence Comes". - Photo of a young man who wants to destroy the symbol of shirk in the city of Mosul. The symbol looks like the shape of a cross pole and a bell. The young man carried the ISIS flag. - Photograph of Had law enforcement for theft in Mosul. - Photo of hisbah officer (amar ma'ruf nahi munkar) collecting and destroying large amounts of cigarettes, alcohol and other illicit goods. - Photographs of the implementation of the law had for adulterers.

		- Photographs of the repentance of teachers in apostate schools that teach the principles of the Baath party. - Photo of thāghūt Qatar along with Turkish thāghūt. - Photos of palace clerics, Muhammad Syed at-Tantawi, congratulate each other with the former Jewish state, Shimon Perez. - Photo of cleric 'pro-Nusayrī palace Muhammad Sa'id Ramadan al-Būtī, killed by muwahhid mujāhidīn.
	Metaphor	- The word "lamb" in paragraph 4 - The phrase "If you do this you are our brother ..." in paragraph 40 - The phrase "We take refuge in Allah Almighty with His Face, from His wrath and punishment." In paragraph 43

1.4 Analysis of Social Cognition Model

In addition to analyzing the structure of the text, in the Van Dijk model of discourse analysis, the researcher observes the social cognition of the text. Analysis of social cognition, this talks about how a text can be produced. Because someone's assumption about the text that the text has meaning is not entirely true. A text can have meaning because it is given by a language user (author). Besides having meaning, the text can also contain the opinions and ideology of the author.

In Van Dijk's view, social cognition is related to how news is produced. In understanding, news production is by examining the process of text formation. The process of the formation of this text does not only mean how a text is formed, this process also includes information on how the event was interpreted, concluded, and interpreted by journalists.

The discourse about the Khilafah raised by the Dabiq online magazine has been played for a long time to the whole community, especially individuals or groups who support the establishment of the Islamic State or Islamic State. However, since the Surabaya bombing a few years ago this magazine was widely discussed by the media especially online media such as the BBC, Republika, Metro, and other media. Because in a magazine reviewing the Surabaya bombing incident as part of their success in voicing the teachings of Islam, as they understand it.

ISIS uses the term Khilafah as an effort to convince Muslims around the world to follow in their footsteps. In terms of Khilafah discourse is a term that is synonymous with Islam. But through ISIS the terminology is narrowly understood and adopted that the terminology is part of them. The Khilafah discourse called by ISIS in the magazine is related to the role of the Khilafah which can restore the

dignity of Muslims and is the single most noble place to be followed by all Muslims in the world. Khilafah discourse contained in the online magazine Dabiq:

- *"The Khilafah will restore your dignity, strength, rights, and leadership."*
(Khilafah yang akan mengembalikan martabat kalian, kekuatan, hak dan kepemimpinan)
- *"We promise to be faithful because there is no cure for khilāf (different) besides the Khilafah."*
(Kami berjanji setia karena tidak ada obat untuk khilāf (berbeda) selain Khilafah)
- *"Daula Islam calls on Muslims in every corner of the world to give bai'at to the Khalifah, and not reject bai'at from any Muslim group or individual."*
(Daulah Islam menyeru kaum Muslimin di setiap penjuru dunia untuk memberikan bai'at kepada Khalifah, dan tidak menolak bai'at dari setiap kelompok Muslim atau individual)
- *"The Khilafah leaves this mortal world for the world of eternity."*
(Khilafah meninggalkan dunia yang fana ini menuju dunia keabadian)
- *"The Khilafah will take revenge for every crime against this Deen and his people, sooner or later."*
(Khilafah akan membalas dendam atas setiap kejahatan terhadap dien ini dan umatnya, baik cepat atau lambat)

Quoted from an interview with one of the BNPT staff related to the terminology carried by ISIS. "The terminology used by ISIS like the Khilafah is not a term that belongs to them (ISIS) but is a term that is owned by Muslims as a whole. In terms of terminology, it has a good meaning, but the problem is when they interpret it textually."

Dabiq's online magazine in raising news has its criteria, including in lifting the theme. For each theme raised in the

magazine, the Daulah uses Islamic elements as they understand it. According to Van Dijk, there are certain models or schemes to describe journalists' cognition in reporting.

Table 3. Dabiq's Online Magazine Social Cognition Scheme

<i>Scheme Person</i>
Dabiq magazine views the call or discourse of the Khilafah as an Islamic terminology but adopted by ISIS in their published magazine. Because according to them if all Muslims can practice or apply the meaning of the Khilafah according to their version, then it can be said to have become a true Muslim according to Allah's command.
<i>Role Scheme</i>
According to observers, seeing the efforts made by Al-Baghdadi through a magazine published is a sign of courage. Because the dissemination of information conveyed through magazines, is part of ISIS propaganda to spread its ideology by utilizing the media they deliberately form. Given the immense role of the mass media in spreading all information, Dabiq seeks to spread its ideology with various language versions (Indonesian, Arabic, English).
<i>Event Schema</i>
ISIS with all efforts continues to expand its territory by launching military attacks in various regions. With adequate weapons equipment ISIS, trying to storm back the military forces of the western countries. This resulted in the lives of innocent people, became victims. In every report or article discussed by ISIS in magazines and bulletins, ISIS always gives a positive picture, for example about the victory of ISIS in controlling a region.

1.5 Analysis of The Social Contexts Model

Analysis of the Social Contexts Model The third dimension of the Van Dijk model of discourse analysis is a social context analysis. Discourse is part of the concept of understanding that develops in society. So an intertextual analysis is needed by examining how discourse is produced and constructed in society. Analysis of social context relates to the things that influence the use of language so that discourse can be formed in an established and patterned manner in society. As is the case to find out the Khilafah discourse in this Dabiq online magazine, by analyzing how ISIS is producing discourse through media owned by them. Or even how other media voice similar things.

Quoted from a researcher interview with one of the BNPT staff, Eri who is also the implementing team in the counter-propaganda program "Related to this discourse, which is our reference, of course, because these discourses are Islamic terminology, we refer to moderate Islamic teachings, which are accepted. Outside in Indonesian society. In Indonesia, it has two Islamic organizations, namely NU and Muhammadiyah. Although it does not rule out the possibility of outside there are other organizations. But our main reference is to NU and Muhammadiyah when discussing Islamic discourses carried out by terrorist groups."

While based on the results of interviews with Prof. Asep, he said, "Jihad in Islam is the last alternative. Because principles in Islam are peaceful. However, peace is threatened, and cannot be enforced, there is no alternative position. The new Muslims can take up arms. Therefore gave birth to war ethics in Islam. One of the important ethics is that Muslims should not be aggressors (who start acting of aggression), may not be annexed (annexing other people's territory). When the war in Islam, survive, defend yourself, open start. Nevertheless, if it has happened to Muslims, with the other party or *bughat* Muslims return to the way of Allah. This means that the war is over and returns to diplomacy. Diplomacy is essentially building peace, building agreements, peaceful resolution is emphasized. That is why the war that takes place is defending itself with ethics. First, only kill the truly *jundi* (warriors), may not kill women, may not kill children, may not kill *lansia* (old man), unless they are involved as spies. But that goes back to *ijtima*, the highest leader in Islam. Then it can't destroy infrastructure."

V. CONCLUSION

DABIQ Online Magazine can be categorized as a new media (New Media) published by the Islamic State of Iraq and Syria or known as ISIS. ISIS as a means to develop, spread and maintain its discourse, thoughts and ideology to be spread throughout the world through the internet uses this media. One of the thoughts discussed in Dabiq Magazine is the issue of the Khilafah. ISIS systematically and continuously maintains the Khilafah's discourse to establish its ideological truth. This study analyzes the Khilafah discourse in the ISIS Dabiq media using Teun Van Dijk's theory of discourse approach, which consists of Text structure, Social Cognition, and Social Context. The results found that the discourse on the media delivered by ISIS as part of the spread of their own group ideology. However, if it is associated with cognition and its larger context, it is evident that the thoughts and ideas of the Khilafah discussed by ISIS in the Dabiq online magazine clearly do not belong to ISIS

alone, but the terminology of the Khilafah belongs to Islam. In fact, the overall terminology discussed by ISIS through Dabiq Magazine has no relevance to the full terminology of Islam. ISIS only conveys the Khilafah discourse to defend its ideology, which is synonymous with violence and coercion.

The author holds that with the discourse analysis approach in discussing text in New Media, it can dissect what is the meaning behind the text that appears by the writer / publisher. Like ISIS which utilizes media tools to plant and spread ideas about the Khilafah but with meanings made based on its own interests. So that by opening the 'guise' of personal interest in the narrative offered, the reader can be saved from the exposure of ISIS thinking and ideology.

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