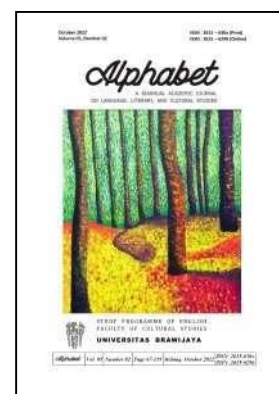


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## Conceptual Metaphor Analysis on Terrorism in Indonesian Online Mass Media

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# Conceptual Metaphor Analysis on Terrorism in Indonesian Online Mass Media

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## Abstract

Lakoff and Johnson (2003) argued that metaphor is more than just a poetic device, it can show how a community understands an abstract concept using a more concrete one. In this study, conceptual metaphors of terrorism are investigated to find out how the Indonesian mass media represent it in their publication. The results show that most of the metaphors are conceptually related to LIVING ORGANISM while one being specific to Indonesian culture, which is SHADOW PUPPET. In contrast, there are no violent conceptual metaphors found in the Indonesian mass media, such as TERRORISM IS WAR or DISEASE. This can bring different effects on the readers of mass media, such as psychological and social effects. Also understanding the conceptual metaphors in mass media can help us understand the framing of terrorism, in this case, in Indonesia.

**Keywords:** conceptual metaphor; discourse analysis; mass media; terrorism

Cognitively, humans think through metaphor. The metaphor referred to is not limited to poetic expressions of humans. The presence of metaphor proves that humans have a way of thinking about something abstract. Metaphors are used to simplify the abstraction in life by comparing it to something relevant or can be described with human sensory experiences. Likewise, the mass media uses metaphors to explain abstract concepts so that their readers can easily understand them.

One of the news reports that extensively utilize the use of metaphor is the news on terrorism. In Indonesia, various metaphors regarding terrorism can lead to an understanding of what terrorism looks like. In the field of Cognitive Linguistics, metaphors are part of human thinking processes (Lakoff & Johnson, 2003). This is also referred to as Conceptual Metaphor. It is called conceptual because the metaphor can be mapped into concepts called target domain and source domain. The target domain is the area that the

metaphor wants to understand, while the source domain is the domain used to understand the target domain (Arimi, 2015). The understanding between the abstract domain and the more concrete domain can highly reflect how society thinks. Thus, it is hoped that the study of the conceptual metaphor of terrorism in Indonesian society can formulate Indonesian people's thoughts in defining terrorism itself.

In Stamenkovic's (2017) study, metaphor was also used to represent terrorism in political speeches. Stamenkovic's study highlights the use of metaphor in explaining political rhetoric in Donald Trump's presidential campaign speeches. Donald Trump is a controversial figure due to his famous sharp style of speech. In his speeches, terrorism became the main topic that was highlighted. The most commonly used conceptualization of terrorism in Donald Trump's speeches was TERRORISM IS ANIMALS, which refers to the fact that many countries in the Middle East are "preyed upon" by terrorism, and TERRORISM IS

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DISEASE/FIRE because of terrorism's spreading nature that needs to be stopped. Conceptual metaphor is also useful in studying mass media understanding of terrorism. In Schwarz-Friesel & Skirl's (2011) study, the metaphors collected from German-language mass media were concluded to conceptualize that 'TERRORISM IS CANCER' to explain that it is an act that threatens lives like cancer.

The study of conceptual metaphor in describing terrorism is important due to the highly flexible and context-dependent nature of the definition of terrorism. Bruce (2013) explains that the definition of terrorism varies greatly depending on the context and the "who" defining terrorism. According to academics and legal bodies such as the UN and Australia, terrorism is often described as an act that endangers many people and is motivated by political interests. However, the perpetrators of terrorism themselves describe their actions as those of freedom fighters, rebels, and guerrillas. This context leads to the conclusion that terrorism, in their view, is an action aimed at achieving freedom and independence.

This research aims to investigate the conceptual metaphors of terrorism in Indonesian online mass media. The rapid development of technology has facilitated the public's access to news and information, making it easier to search for conceptual metaphors in online mass media.

While the use of metaphor itself might be pervasive, some studies have shown that certain choices of metaphor indeed represent not only the conceptual relation between one domain to another but also, when it is used in a mass situation, it can frame a phenomenon. Depending on what kind of metaphors are used, the framing can bring a good or bad perspective. Interestingly, regardless of the conscious choice of metaphor, the highly pervasive metaphor can also show a deeply rooted framing of a phenomenon by a community.

Sarjono and Bram (2021) found that the metaphors in English newspaper headlines mostly conceptualize Corona Virus with the concept of WAR and ENEMY. This emerged

as a negative representation of the virus and thus, caused people to be more anxious because of the danger portrayed by the metaphors. In another research in English mass media, Adam and Wahyuni (2020) also found a similarity with the use of WAR as the most common concept associated with climate change metaphors. In this case, the metaphors give sense to the readers about the urgency of fighting the enemy of war, the climate crisis. The concept of WAR is also the most commonly found in the metaphors used in Indonesian political news (Siriam & Widyastuti, 2023).

Since the conceptualization of a metaphor also depends on the culture of the community, different metaphors used can also result in different conceptualizations. For example, in the comparative study of the German newspaper Deutsche Welle with its Indonesian translation, a specific metaphorical word in Indonesia is unable to be interpreted into German; the word *menggurita* means wrapped tightly around something, referring to the act of *gurita* or octopus (Dewi, 2021). This means that a metaphor found in Indonesian, for example, can be specific for Indonesian only with no equivalent of expression in any other languages.

It is hoped that this research can present the conceptualization of terrorism among Indonesian society through the use of metaphors. The research questions that will be the focus of this study are as follows:

1. What is the conceptualization of terrorism in Indonesia based on the metaphors used in online mass media?
2. What are the types of conceptual metaphors of terrorism in online mass media in Indonesia?

### **Terrorism**

Etymologically, the word terrorism comes from the Latin word *terrere*, meaning "to frighten" or "to intimidate." It was not until the Reign of Terror, a period during the French Revolution from 1793-1794, that the term terrorism was introduced and widely used until today (Männik, 2009). Defining terrorism is like trying to understand it from two different perspectives. Terrorism is subjective, in that the

people who are threatened by terrorist acts consider the perpetrators to be evil and identified as terrorists. However, from the perspective of the terrorists themselves, their desires for freedom and their interests have driven their thoughts that they must achieve their goals at all costs. This is where the terms 'terrorist' and 'freedom fighter' emerge.

Rapoport (2001) describes the Fourth Waves of Terrorism, which consists of four stages of shift in terrorism both in terms of its meaning and goals, as follows:

#### 1. Anarchist Wave

This wave was marked during the French and American Revolutions in the late 19th century. The term terror began to be introduced. During the revolution, people who rebelled against the government were considered radical. The understanding of revolution at this time was a movement that aimed to establish a new state by destroying the old government. At this time, terrorism was disseminated through new emerging doctrines and technologies such as telegraph, newspaper, and railway. Terrorism here emerged due to the dissatisfaction of society, especially rebels called anarchists, towards the government and targeted their terror towards government leaders.

#### 2. Anti-Colonial Wave

The Anti-Colonial Wave of terrorism is characterized by the end of World War I. The second wave of terrorism was motivated by the desire to create one's own country and separate from colonial rule. The countries that emerged as a result of this wave of terrorism include Ireland, Israel, Yemen, Cyprus, and Algeria. It is from this period that the term "freedom fighters" emerged, as these terrorists sought to liberate themselves from colonial governments.

#### 3. New Left Wave

During the Vietnam War, a new wave of terrorism emerged. Dissatisfied individuals began forming terrorist organizations that targeted modern states and their

governments. There are some similarities between the third wave of terrorism and the first wave, in that both targeted leaders or officials in government. However, the anarchists of the first wave engaged in terrorism to provoke a larger movement, while the "New Left Wave" terrorists engaged in terrorism to punish individuals for specific reasons. As a result, the term "freedom fighter" was no longer used.

#### 4. Religious Wave

This wave specifically refers to the beginning of the era of terrorism based on religion, which is strongly associated with Islam. This wave is characterized by three major events: the Iranian Revolution, the Soviet invasion of Afghanistan, and the new era of Islamism. Terrorism based on Islamism involves recruitment, indoctrination, and training to spread its teachings. Some successful Islamist terrorists also motivated terrorists of other religions such as Sikhs in India and Jews in Israel. Some products of this wave include Al-Qaeda, Hezbollah, Tamil Tigers, Aum Shinrikyo, and ISIS. The motivation behind most religious terrorism is the rejection of secularism by certain groups in a country.

The four waves of terrorism demonstrate that the term "terrorism" is highly flexible and contextual. To this day, there is no concrete definition of terrorism, as the aims and motivations of terrorist groups are highly varied. According to Bruce (2013), "a universal definition will define terrorism irrespective of the aims of the group," meaning that it is difficult to define terrorism universally across countries, as different nations may label a group as terrorists if it does not align with their national goals. Additionally, a state may support a group labeled as terrorist by another country simply because that group shares the same objectives.

According to the Indonesian Law No. 5 of 2018 Regarding Amendment to Law No. 15 of 2003 Article 1 Paragraph 2: "terrorism is defined as any act that uses violence or the threat of violence to cause widespread fear or

terror directed at individuals or groups in society, transportation equipment, public facilities, or other means, with the intention of creating disorder in society, causing loss of life and/or property damage, disrupting the government process, as well as promoting a certain ideology that contradicts Pancasila's ideology and/or using religion as a means to carry out violence and terror." (UU No. 5 Tahun 2018 Tentang Perubahan Atas Undang-Undang No 15 Tahun 2003 Pasal 1 Ayat 2, 2018).

In line with the laws of the Republic of Indonesia, Dafrizal and Ibrahim's study (2010) concluded that terrorism is defined as "an act of terror intentionally committed by anyone or any party, with a specific purpose to create fear, dread, and anxiety among the general public". Therefore, in the context of the Republic of Indonesia, terrorism is more commonly associated with a dangerous act that results in fear among the public.

### Conceptual Metaphor

Metaphors present in language expressions are considered as a reflection of how society thinks and cultures. Metaphors were initially seen as characteristic language of poetry and were figurative (Lakoff & Johnson, 2003). The study on the relationship between metaphor and thought was pioneered by George Lakoff in his book titled *Metaphor We Live By* in 1980 together with Mark L. Johnson (Arimi, 2015). George Lakoff argues that metaphors are not only a matter of language expression, but can also be identified as a conceptualization system of an individual's thinking. In other words, metaphors can help to understand what is on someone's mind. This is referred to as conceptual metaphor.

According to Lakoff and Johnson (2003), "The essence of metaphor is understanding and experiencing one kind of thing in terms of another," and Kovecses (2010) defines metaphor in cognitive linguistics as "understanding one conceptual domain in terms of another conceptual domain." The essence of conceptual metaphor is to use metaphor to understand a more abstract domain by comparing it to a simpler domain. This simpler domain is often related to human

senses (see Metaphors and Image Schemas, in Evans & Green, 2006). Humans are often confronted with many abstract things such as feelings and thoughts. One way to understand these abstract things is to express them using conceptual metaphors.

Conceptual metaphor has a mapping system in order to explain how humans can bring a more abstract domain into a simpler domain. Here is an example of a mapping system of the mind and conceptual metaphor (Arimi, 2015).

Concept X		Concept Y
THE WORLD	IS	A STAGE
Source Domain		Target Domain

**Figure 1.** Example of Conceptual Metaphor Mapping.

According to Kovecses (2010), the conceptual metaphor mapping involves the processes of highlighting and hiding. The mapping of the source domain to the target domain in conceptual metaphor requires the highlighting of characteristics that demonstrate similarity or resemblance. On the other hand, the hiding process does not reveal certain characteristics. In other words, the source domain does not need to apply its concepts entirely to the target domain, but only in part. Therefore, metaphor only focuses on some aspects that are sufficient to represent the concept.

The presence of the source domain originates from human sensory experience, which is referred to as embodied experience (Evans & Greene, 2006). The abstraction in the target domain WORLD in Figure 1 is expressed through a simpler sensory experience, namely STAGE. Such mapping is achieved through highlighting and hiding certain characteristics in the corpus examples, as shown below (Arimi, 2015):

1. "I'm entering a new act in this drama of life."
2. "Why does my life seem like a screenplay?"
3. "Isn't this world just a stage?"

The corpus examples of metaphorical expressions illustrate that the conceptual

thinking pattern of Indonesian society is that the WORLD IS A STAGE. This is due to the different embodied experiences of each society. Lakoff himself states that most of the fundamental values in a culture will also be aligned with the metaphorical structure of the basic concepts of that culture (Lakoff & Johnson, 2003). Therefore, when related to relativism, it can be ensured that the metaphors that exist in the world represent thought patterns in the cultures of language speakers based on what sensory experiences they obtain in their lives.

In Kovecses (2010), various forms of conceptual metaphor are explained, including:

#### 1. Structural Metaphor

The metaphor is said to have a structural process when its source domain provides a broader and more concrete image of the target domain. This leads to an understanding that the target domain is understood from the structure of the source domain.

Example: TIME IS MOTION, Time is flying by.

The abstract concept of TIME is explained through the more concrete structure of MOTION, as shown in the example "flying by."

#### 2. Orientational Metaphor

The orientational metaphor represents the target domain with a source domain that is related to human spatial orientation such as up-down, front-back.

Example: HEALTHY IS UP; SICK IS DOWN: Lazarus rose from the dead. He fell ill.

The concept of HEALTHY is represented by the concept of UP because the English metaphor "rose" associates death with being down.

#### 3. Ontological Metaphor

The ontological metaphor is a type of metaphor that attributes human qualities from the source domain to the target domain. This type of metaphor is usually

represented through personification of non-human entities.

Example: INFLATION IS A HUNGRY PERSON, Inflation is eating up our profits.

It attributes the quality of being hungry to inflation, which is a non-human entity. This is shown in the phrase "Inflation is eating up our profits," where the act of eating is used to describe the effects of inflation on profits.

### METHOD

This research is a qualitative study that focuses on describing linguistic phenomena rather than numerical data (Vanderstoep & Johnson, 2008). Data collection was conducted using the observation method and the free discourse technique. Such methods are used in research that aims to observe or listen to language use without the researcher's participation in the emergence of potential data (Kesuma, 2007). The data was obtained from Indonesian online mass media. The research data consisted of metaphorical phrases or sentences with the keywords *teror* (terror), *teroris* (terrorist) and *terorisme* (terrorism) taken from Indonesian online mass media pages from March to April 2019. The data collection stage involved: (1) searching for news texts with the keywords "terrorism news in Indonesia" on the Google search engine, (2) searching for data based on predetermined data criteria in news texts, and (3) selecting phrases and sentences containing the word "terror" that contained metaphors.

The data analysis method used was referential matching. In data analysis, external reference is needed to support the findings (Mahsun, 2007). The data analysis stage involved: (1) determining the source domain and target domain of the phrase or sentence in the news text with the keyword "terror," (2) determining the conceptual metaphor type of the obtained data, and (3) summarizing the conceptualization of terrorism in online media reporting in Indonesia. The data was then presented informally, including an explanation of the analysis through ordinary texts (Kesuma, 2007).

## RESULTS AND DISCUSSION

The following will be discussed regarding the metaphors presented in the quotes taken from online mass media in Indonesia.

### 1. Terrorism Is a Living Organism

The conceptualization of terrorism most commonly found in online mass media in Indonesia is often portrayed using the concept of LIVING ORGANISM. The concept underlying the mapping of TERRORISM AS A LIVING ORGANISM is based on several other smaller concepts that are explained as follows.

#### 1.1 *Terrorism Is Cell*

There are some metaphors that conceptually reveal the relationship between terrorism and living cells.

- (1a) *Penangkapan beruntun terduga teroris di tiga kota dalam kurun waktu kurang dari sepekan ini menandakan sel JAD masih berkembang di Indonesia. Ketiganya merupakan sel baru.* (The consecutive arrests of suspected terrorists in three cities within less than a week indicate that JAD cells are still growing in Indonesia. All three of them are new cells). 13 March 2019, <https://www.liputan6.com/news/read/3916251/fakta-penangkapan-terduga-teroris-terafiliasi-jad-di-3-kota-berbeda>
- (1b) *Ia menambahkan, kelompok jaringan teroris punya ideologi kuat. Karenanya, sel kelompok teroris tetap tumbuh.* (He added that terrorist network groups have strong ideologies. Therefore, the terrorist group cells continue to grow). 13 March 2019, <https://www.wartaekonomi.co.id/read219240/jaringan-teroris-di-sibolga-sumut-pakai-gerakan-ini.html>
- (1c). *Ia menjelaskan jika pibaknya telah melakukan monitoring dan memetakan sel-sel tidur teroris di Indonesia.* (He/she explained that they have been monitoring and mapping the terrorist sleeping cells in Indonesia). Senin, 22 April 2019, <http://www.tribunnews.com/nasional/2019/04/22/aksi-teror-di-sri-lanka-bin-belum-temukan-keterkaitan-dengan-sel-teroris-di-indonesia>)

The metaphorical representation of TERRORISM in examples (1.a) to (1.c) is presented in the form of a structural metaphor. This means that TERRORISM as a more abstract concept is depicted in the form of a simpler and more concrete realm, that is, the CELL, creating the conceptual mapping of TERRORISM IS A CELL. Cells are the basic units of life for all living organisms, and every living creature can consist of one cell or be composed of many cells. Cells are small in size but have similar characteristics among their types. The Indonesian community's understanding of TERRORISM as a CELL concept lies in several similarities between the two concepts. Cells in living organisms are the most basic substance in life. Plants, animals, and humans are made up of cells that work together systematically. Because of their function as actors in biological activities within living organisms, cells have the capacity to multiply to maintain stability in the biological activities within living organisms.

Likewise, terrorism is described as an ideology that can spread in society with the choice of words "develop" and "grow". Terrorist ideologies are also responsible for the acts of terror within society. Understanding the concept of TERRORISM as a CELL brings about an inference that society is a body in which terrorism can grow, spread, and live. Cells in living organisms can be active or passive. Active cells are cells that are alive and perform their duties in biological activities of living organisms, while passive cells are cells that do not perform their duties in biological activities but can become active when they encounter the appropriate stimulus. In addition, there is also the term dead cells, which are cells that can no longer perform biological activities. Terrorism is likened to a dormant cell because it can become active at any time if it finds the right situation to launch its actions. If linked to the research of Stamenkovic (2017) and Schwarz-Friesel & Skirl (2011), similarities in the representation of the spread of terrorism using the concepts TERRORISM IS DISEASE and TERRORISM IS CANCER can be found. The concept of dormant cells in this finding can be linked to the existence of disease cells such as cancer that can be inactive at certain times

but spread rapidly if they find the right moment. Terrorism in this *cell form* must also be eradicated, like diseases and cancer.

Based on the above explanation, the mapping of the metaphor 'TERRORISM IS A CELL' can be concluded into **Table 1**.

**Table 1.** Mapping of 'TERRORISM IS CELL'

Source Domain TERRORISM	Target Domain CELL
Responsible for a terrorist act.	Responsible for the activities of life.
Present in Society	Living inside an organism
Can be spread	Can multiply itself
Can be active or passive in its spread.	Can be active or passive within the organism's body.
Its existence must be eradicated because it endangers people.	The entity must be destroyed if it endangers living beings.

## 1.2 *Terrorism Is Animal*

The following examples are sentences from the corpus. These sentences use the metaphor of animal to define terrorism.

- (1d). *Ia hanya mengungkap segala kerusakan yang harus dibayar akibat aksi-aksi terorisme sayap kanan yang kini marak di berbagai belahan dunia, yang kebetulan muncul dalam balutan agama di Mumbai.* (He only reveals all the damage that must be paid due to right-wing terrorism actions that are now rampant in various parts of the world, which happened to emerge in the guise of religion in Mumbai). 21 April 2019, <https://tirto.id/hotel-mumbai-jadi-teroris-sayap-kanan-demi-keluarga-dmMk>).
- (1e). *Kaki Tangan Teroris Ditangkap Densus 88* (Hand and Foot of Terrorist Captured by Densus 88). 01 April 2019, <https://www.wartaekonomi.co.id/read221954/kaki-tangan-teroris-ditangkap-densus-88.html>)
- (1f). *Kelompok ini melakukan serangan acak dengan cara lone wolf. Mereka juga biasanya melakukan perencanaan dana dengan matang sebelum melakukan aksi.* (This group carries out random attacks through lone wolf tactics. They also usually carefully plan their funding before carrying out their

actions). 04 April 2019, <https://www.cnnindonesia.com/nasional/20190404162522-12-383431/densus-88-tangkap-terduga-otak-teror-solo-dan-bom-surabaya>)

The concept of terrorism can be clarified by using a structural metaphor that draws on concepts found in the animal kingdom. Terrorism is depicted as having animal-like features such as wings, legs, and hands, and is also characterized by animal-like behavior such as having a pack (e.g., wolves, zebras). The use of the concept of RIGHT WING in this context is used to explain that terrorism is related to both right-wing and left-wing political movements. Right-wing politics is associated with those who adhere to extreme right-wing ideologies. Sumardiana (2017) describes extreme right-wing ideology as an extension of a strong religious spirit that is followed through social and political relationships. Therefore, right-wing terrorism is concluded here as originating from those who adhere to extreme political ideologies based on religion. Confirming what Rapoport (2001) stated, terrorism in Indonesia as described in online media shows that terrorism falls within the Religious Wave period, where the roots of terrorist groups originate from religion that motivates them to act extremely.

Terrorism is no longer identified as a group of people who spread terror, but it is also described as a pattern of self-reliance in carrying out terrorist actions. Like wolves, terrorism should move with their pack, but the term lone wolf itself suggests that terrorism can be carried out by a single member of the group. In the concept of HANDS AND FEET, terrorism is metaphorically depicted as having a hierarchical structure that assigns its members specific tasks in causing terror. Like animals, legs and hands are tools that have the task of helping their body in various activities such as foraging and running. Terrorism also has tools to carry out the task of spreading terror, but the tools in question are the members of the terrorist group themselves.

From the explanations provided, it can be concluded that the conceptual metaphor of



TERRORISM AS ANIMAL is mapped in Table 2.

**Table 2.** Mapping of TERRORISM IS Animal

Source Domain TERRORISM	Target Domain ANIMAL
Having a structure that shows a hierarchy of actors in carrying out terrorist actions.	It has a body structure as a biological characteristic.
It can be done individually or in groups.	Can live collectively or individually.

**1.3 Terrorism Is a Brain**

Some examples of metaphors also refer to a specific part of the human organ, which is the brain.

- (1g). *Tim Detasemen Khusus Anti Teror 88 Polri telah menangkap seorang terduga teroris berinisial A. Dia diduga otak serangan teror di Solo, Jawa Tengah dan Surabaya, Jawa Timur.* (The Special Detachment 88 Anti-Terrorism Team of the Indonesian National Police has arrested a terrorist suspect with the initial A. He is suspected to be the brain behind the terrorist attacks in Solo, Central Java and Surabaya, East Java). 04 April 2019, <https://www.cnnindonesia.com/nasional/20190404162522-12-383431/densus-88-tangkap-terduga-otak-teror-solo-dan-bom-surabaya>).
- (1h). *Ini Dia Otak di Balik Bom Surabaya.* (This is the brain behind Surabaya bombing). 02 April 2019, <https://www.wartaekonomi.co.id/read22155/ini-dia-otak-di-balik-bom-surabaya.html>)

If traced, if an organism has aids such as legs and hands, then it also has aids to control those aids. That aid is called the brain. In the human body, the brain plays an important role because it regulates all bodily activities and is the center of information. In this discourse, terrorism is structurally portrayed as the brain organ because it can be used by someone to control others so that the goal of spreading terror is achieved. The concept of the BRAIN is related to the concept of the HANDS and LEGS, where the concept of TERRORISM as the

brain is metaphorically described as a controller of all terrorist activities, while in the metaphor of hands and legs, terrorism is likened to causing someone to become a perpetrator of terrorist acts. Thus, it can be concluded that the conceptual metaphor mapping of TERRORISM AS THE BRAIN is as in Table 3.

**Table 3.** Mapping of TERRORISM IS A BRAIN

Target domain TERRORISM	Source domain BRAIN
Controlling individuals to carry out acts of terrorism.	Controlling all biological activities within the body of living organisms.

**1.4 Terrorism Is a Plant**

Below are examples of metaphors that related to specific living organism, namely plant.

- (1i). *Teroris merupakan salah satu momok bagi masyarakat di Indonesia, seperti kita ketabui tujuan mereka adalah menebar teror.* (Terorists are one of the frightening things for the society in Indonesia, as we know their goal is to spread terror). 26 Maret 2019, <https://keepo.me/news/seorang-di-lampung-terduga-teroris-jaringan-sibolga-ditangkap-polisi-oknum-akui-aktif-latihan-semi-militer/> Editor :Moseslaz)
- (1j). *Itu tak menyelesaikan akar masalah radikalisme yang memicu terorisme.* (That does not solve the root problem of radicalism that triggers terrorism). 05 April 2018, <https://www.goodnewsfromindonesia.id/2018/04/05/amerika-dan-inggris-ingin-belajar-penanganan-terorisme-ke-indonesia>).
- (1k). *"Mereka akan menjadikan korban ini sasaran antara saja. Sasaran inti menciptakan menebarkan teror, menciptakan ketakutan dan kekacauan di masyarakat," kata Ika.* (said, "They will only make this victim as a target in between. The main target is to create terror, to create fear and chaos in the society.") 13 Mei 2018, <https://health.detik.com/berita-detikhealth/d-4018226/dokter-jjwa-teroris-menebar-ketakutan-paling-mendasar>)

The concept of PLANTS is used to structurally depict the concept of TERRORISM. The more tangible characteristics of the PLANTS concept represent some of the abstract characteristics of the TERRORISM concept. Plants are living organisms that grow from the soil. They have seeds that can be sown by their cultivators. These seeds represent the nature of terrorist teachings that can be disseminated to grow within society. In the PLANTS concept, the community where TERRORISM exists is metaphorically likened to the soil, a place where terrorist seeds or teachings can grow. Once terrorism has taken root within a community, it becomes challenging to eradicate or eliminate it completely, as it may leave behind a few individuals who inherit and perpetuate it. This is similar to what occurs in the PLANTS concept, where uprooting a plant from its soil will leave behind a small part of its roots. If the plant is not removed with proper techniques, the remaining part will continue to grow. Plants are a type of vegetation deliberately cultivated because they have a function or commercial value to humans. Terrorism, on the other hand, is intentionally developed because terrorist groups have specific goals, typically political in nature.

Thus, the conceptual metaphorical mapping of TERRORISM AS PLANTS is as in **Table 4**.

**Table 4.** Mapping of TERRORISM IS PLANT

Target domain TERRORISM	Source domain PLANT
Having influence that is very difficult to eradicate.	Have roots that are difficult to eradicate once they are entrenched.
Its teachings can be disseminated.	The seeds can be spread.
It grows within society.	Grows on the ground.
Deliberately developed for a purpose.	Intentionally planted because of its function.

## 2. Terrorism Is Shadow Puppet (Wayang)

The examples below contain a proof of how the local culture of WAYANG or Indonesian shadow puppet becomes the concrete domain that explain the abstract concept of terrorism in Indonesia.

- (1l). *Sementara itu sebelumnya, pejabat Amerika Serikat lain yang berbicara dalam kondisi anonimitas menyatakan, dalang teror bom beruntun Sri Lanka diduga kuat terinspirasi ISIS.* (Meanwhile, earlier, another US official who spoke on condition of anonymity stated that the mastermind behind the series of bombings in Sri Lanka is believed to have been strongly inspired by ISIS). 23 Apr 2019, <https://www.liputan6.com/global/read/3948554/isis-klaim-jadi-dalang-teror-bom-sri-lanka>)
- (1m). *Aparat keamanan Sri Lanka kini bekerja ekstra keras untuk mengungkap dalang teror bom yang mengguncang di enam tempat dalam waktu beruntun.* (Security forces in Sri Lanka are now working tirelessly to uncover the mastermind behind the bombing attacks that rocked six locations in quick succession). 23 April 2019, <https://bali.tribunnews.com/2019/04/23/dalang-teror-bom-di-sri-lanka-mulai-terbongkar-intelijen-endus-rencana-kelompok-ekstrimis-ini>

The concept of terrorism is also depicted structurally in the concept of WAYANG or Indonesian Shadow Puppet with its specific corpus, namely the puppeteer or puppet player in the wayang performance. Terrorism is likened to a scenario, similar to the wayang performance which has a sequence of stories. In the wayang performance, there is a puppeteer who plays the puppets or wayang according to their respective roles. The puppeteer's presence is crucial in the performance as the show cannot go on without the puppeteer playing the wayang characters. In terrorism, the actions carried out are part of a scenario with the perpetrators called terrorists acting as the puppeteers of the action scenario. The role of terrorists as puppeteers is as executors and orchestrators of terrorist actions.

Thus, the conceptual mapping of TERRORISM IS SHADOW PUPPET can be summarized as in **Table 5**.

**Table 5.** Mapping of TERRORISM IS SHADOW PUPPET

Target Domain TERRORISM	Source Domain WAYANG
Having a character who plays the role of an orchestrator and executor of terrorist acts.	Having a puppeteer as a player in the wayang performance and orchestrator of the storyline.

The investigation of metaphors used to express an abstract concept of terrorism here leads to a fact that most of the metaphors used are related to living organisms such as human, animal and plant. Terrorism is described as something that can grow and develop. Another concept is closely related to the local culture of Indonesia called shadow puppet. Even though the news is describing an act of terrorism in Sri Lanka, the Indonesian journalist or the news writer applied WAYANG as their concrete concept to explain the action being done by the actors of terrorism. It shows that local culture takes a role in their way of expressing ideas in writing news.

Interestingly, the result does not show the existence of a violent domain to explain the abstractness of terrorism. It creates a different sense if compared to the result of Spencer's (2012) where Terrorism metaphors are highly related with violent source domains such as WAR, CRIME, UNCIVILIZED EVIL, and DISEASE in the news platform *The Sun*, Cameron's (2010) with the dominance of TERRORISM IS A WAR metaphor, Bhatia's (2009) EVIL and BARBARISM, or Stamenkovic (2017) and Schwarz-Friesel & Skirl (2011) results where terrorists are described as DISEASE and CANCER. The assumption of having a violent conceptual metaphor in mass media is that it can cause extreme fear and anxiety as well as stereotype regarding terrorism.

When compared, the metaphors used in the Indonesian mass media are far from salient hatred but more like an awareness of the spreading of terrorism. It highlights the priority of the news; terrorism in Indonesia is treated as a growing substance so the spreading must be prevented. Terrorism as a living organism can also give a sense of danger since the nature of a

living organism is unpredictable and uncontrollable thus creating a constant sense of threat.

## CONCLUSION

This study shows that the concept of TERRORISM in Indonesian online mass media is often depicted using several conceptualizations, such as TERRORISM IS A CELL, TERRORISM IS AN ANIMAL, TERRORISM IS A BRAIN, and TERRORISM IS A PLANT. These four conceptual metaphors can be subsumed under the broader conceptualization that TERRORISM IS A LIVING ORGANISM. Indonesian online mass media portrays terrorism using features that are present in living beings. These features are useful in explaining how terrorism spreads, the structures that exist within terrorism, and how terrorism exists in Indonesian society. This conceptualization also confirms that terrorism in Indonesia is the one that is motivated by certain religious groups.

Furthermore, there is also a conceptualization of terrorism based on local wisdom in Indonesia, namely, TERRORISM IS SHADOW PUPPET. This is interesting because this kind of conceptualization reflects the culture that exists in Indonesia. It indicates that the conceptual metaphors of terrorism in Indonesian society not only touch on aspects of life as explained earlier but also unconsciously extend to areas related to local culture.

Most of the conceptualizations found in this study are in line with the definition of terrorism explained in the Republic of Indonesia's Law, that terrorism is something that endangers people. The mapping of metaphors used in Indonesian online mass media often refers to one conclusion, that the existence of terrorism greatly damages the existence of the Indonesian state, so terrorist actions must be prevented and eradicated at the root. Moreover, the study of metaphors especially those used in mass media is beneficial since it constructs our discursive knowledge regarding one concept and thus, put on the impact on how we understand phenomena described in mass media and the framing of mass media.

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