

THE INFLUENCE OF WATCHING NEWS ABOUT CHURCH BOMBINGS IN SURABAYA ON THE PUBLIC PERCEPTION TOWARD THE VEILED MUSLIM WOMEN IN YOGYAKARTA

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Abstract

Wearing veil is the right for Muslim women in Indonesia. However, they should be careful with the recent social condition. Some people feel anxious, fear or even suspicious against veiled Muslim women. Moreover, after both electronic and social media provided information on terrorism cases, most people assume that it is done by Muslims. Based on the negative perception, the study aims to observe the effects of watching news about church bombing in Surabaya to people's opinion about the veiled Muslim woman in Yogyakarta. The theory in this study is the cultivation and meaning of the message. This research is a quantitative method, precisely using a survey. The data are retrieved using questionnaires, and samples are taken using purposive sampling technique. The result shows that R. Square is 0.227 which means that 22.7% variable factors' perception on veiled Muslim women are affected after watching news about church bombing, while the 77.3% is affected by other variables. Based on the ANOVA, the value of F count equals to 28.827 with a 0.000 probability level (significance) which means watching a news about church bombing in Surabaya has significant impact on the public perception of the veiled Muslim women.

Penggunaan cadar merupakan hak bagi muslimah di Indonesia. Namun mereka harus berhati-hati dengan kondisi sosial yang berkembang saat ini. Sebagian masyarakat merasa resah, khawatir, bahkan curiga terhadap muslimah bercadar. Terlebih setelah media elektronik maupun sosial memberikan informasi kasus terorisme, sebagian masyarakat beranggapan bahwa itu merupakan perilaku orang Islam. Berdasarkan persepsi negatif tersebut, penelitian ini ditujukan untuk melihat pengaruh menonton pemberitaan bom gereja di Surabaya terhadap persepsi masyarakat Yogyakarta tentang muslimah bercadar. Penelitian ini menggunakan teori kultivasi dan pemaknaan pesan. Metode penelitiannya adalah kuantitatif, dengan menggunakan survey. Data diambil menggunakan kuesioner, serta sampel diambil menggunakan teknik purposive sampling. Hasil penelitian menunjukkan bahwa R. Square yang bernilai 0,227, mempunyai arti bahwa 22,7 % variabel faktor apabila variabel menonton tayangan bom gereja Surabaya mempengaruhi persepsi masyarakat tentang muslimah bercadar, dan 77,3% sisanya dipengaruhi oleh variabel-variabel lain diluar penelitian. Berdasarkan uji ANOVA, diperoleh nilai F hitung sebesar 28,827 dengan tingkat probabilitas 0,000 (signifikansi) artinya menonton tayangan bom gereja Surabaya mempunyai pengaruh yang signifikan terhadap persepsi masyarakat tentang muslimah bercadar.

Keywords: *impressions bombs; public perception, veiled Muslim women*

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Introduction

Media is a tool used to move a message from the source to the recipient (Leonardi, Huysman, and Steinfield 2013). Communications press propaganda lot of numbers begin the traditional as well as modern example gong, drum, musical stages, newspapers, bulletin boards, magazines, movies, radio, and television. Of all that, in general, can be classified as a medium of writing or in print, visual, audio and audiovisual. The TV as a medium of communication, of course, has a message to be delivered. Then the contents of the word in a visual form consist of dimensions of the material, while the film as a media tool plays as a dimension of the relationship (Williams 2004). In this case, for example, a story filled with violence and sexism presented by the audio-visual media (Film and Television) may pose more significant influence. For example,

children or adolescents may imitate what they watched in a film. In comparison with what they saw through magazines and radio; the magazine has only visual meanwhile radio has audio. So, the impact will be very different.

Some messages can be learned from a news broadcast; for example, one of trending news is about the bombardment in several churches in Surabaya. The impact caused by these impressions is great especially for the veiled Muslim in Yogyakarta. Their psychological conditions are affected to the extent they feel like the accused ones, often terrorized by the public because the general public perception is that everyone wearing a veil is terrorist. People, then, tend to fear and avoid those veiled Muslim women because they are always associated with suicide terror bombing as happened in three churches in Surabaya year 2018 (Buntut Teror Bom di Surabaya, DIY Kini Berstatus Siaga 1 2018). A subsequent explosion in Sidoarjo uproar as a result of hearing the explosion of one of the rooms in a flats, which later be revealed as a room of terrorists. After the bombardment of three churches, Surabaya was back in confusion as a result of terrorist suicide bombing in Polrestabes Surabaya, in which the person involved one family. A few moments later, terror aftershocks occurred again. No longer a suicide bomber, but to crash and assault with a sharp weapon against the police officers who were on duty in Riau Police. The tense of accused people arrested in some places, not to mention the widespread circulation of hoax news in social media, would increasingly make the rowdy atmosphere in the society. Terror in Surabaya and Sidoarjo also harmed family members in which children of the suspected terrorists involved in the bombing.

After watching various programs on television which give information on terrorism cases, most people assumed that terrorists are Muslims; although it has not been proven (PBNU: Pelaku Teror Bom di Surabaya Bukan Islam 2018). Based on the perception of some anti-terrorism people, they believe that veiled Muslim women are synonymous with terrorism (Menyusul serangan teror, pemakai cadar dan celana cingkrang menangkis kecurigaan 2018). So the researchers want to see how media's role, especially television, in providing news about acts of terrorism. That is because television functions to inform and to influence public through the displayed information. When it broadcasts the amount of news on terrorism, the public will have erroneous perception on Muslims, especially Muslim women wearing *burqa* (veil). The authors are interested to

learn the effect of watching the news on church bombing in Surabaya to public perception toward the veiled Muslim woman in Yogyakarta.

Cultivation Theory

Cultivation theory is one of cumulative effects of mass media theory that identifies the relation between mass media exposure, namely television, and mass audience belief and attitude about the world around them (Griffin 2006). In short, the theory hypothesizes that television viewers would maintain the trust and conception of the world around it in line with what they watch through screen. Cultivation theory states that television bears responsibility in forming and cultivating conception or perspective on social reality (Shanahan, Shanahan, and Morgan 1999). It means, it has substantial effect to its audience to view their individual reality and culture. Moreover, the theory emphasizes the macro system influence of television on society as a whole. Thus, to describe their view of TV as a medium that influence the culture, the researchers have basis on four (4) stages of process. They are the analysis of messaging system, forming a variety of questions about viewers' social reality, audience survey, and comparison of social reality among audiences/viewers. Based on the hypothesis of cultivation theory, highly engaged viewers tend to see the world as a place filled with violence after watching programs broadcasting about violence (Scharrer and Blackburn 2018).

Reception Theory

Theoretically, analysis of reception theory refers to the study of meaning, production and audience interaction with text. Focus of this theory is the process of decoding, interpretation, and analysis of the core understanding of the reception concept. In mass communication, the communication process is conceptualized as a circuit or loop. This model was criticized because of its directness (sender/message/receiver) focusing on the level of message exchange and the absence of concepts that have been structured from different moments as a complex structure of relationship. This theory shows that the message and its implicit meaning might be different. The encode and decode are not always symmetrical (Hall 2001). The symmetry degree in this theory is used as the degree of understanding in exchanging messages in communication process. The degree depends on equivalence relation formed between encoder and decoder; in addition to their position as message creator and the recipient.

There are three positions in which audience is behind the encoding in communication:

- a. *hegemonic dominance* occurs when accidentally viewers interpret the connoted messages. This position is ideal in transparent communication, in which individuals act against an appropriate code of what is perceived to dominate to have more power than other systems.
- b. *negotiation position* is when the audience is able to accept the dominant ideology and will move to follow it up with a few exceptions.
- c. *oppositional position* is illustrated when audiences accept and understand, both literally and connotatively, but they encode it in opposite way. This only happens when the audience has a critical thinking in rejecting any form of message delivered by media and interpreting their choice.

By looking at the position which refers to the Reception Theory, researchers will try to describe things associated with the process of hoax message meaning on facebook account of community anti-hoax.

Mass Media

Mass media is one of the means to satisfy the human need for information and entertainment (Wimmer and Dominick 2013). It is the result of modern technology as a product of mass communication channels. It is also one crucial element in the process of mass communication. Mass media are grouped into (1) printed media which includes newspapers, magazines, books, brochures, and so on, and (2) electronic media, such as radio, television, films, slides, video, and others (Speck and Elliott 1997). Recently, mass media has rapidly developed thanks to the discovery of internet. From then on, mass media has been dominating, fulfilling, and affecting society's everyday life. The mass media inform, entertain, delight, and sometimes disturb its audiences. Press can stir people's emotion or influence their, and establish their reality. Three critical concepts about mass media are: (1) it is a form of business centered on profits; (2) the development and change in the delivery and consumption of mass media are influenced by technological development; and (3) mass media always simultaneously affect public life, politics, and culture (Croteau and Hoynes 2006).

It can be concluded that mass media as communication channel conveys information or message to wider audience. It influences almost all aspects of audiences' life in terms of social, cultural, economic, politic, and

so forth. It collects money as a service of providing information and entertainment. The mass media is also a business that is centered on profits. Historically, the book is the first mass media, while the internet is the newest mass media (Dutta-Bergman 2004).

Television News

According to Dean M. Lyle Spencer in his book *Writing News*, later quoted by George Fox Mott (*New Survey Journalism*), news can be defined as any fact that is accurate or an idea that can draw attention to a large number of readers (Neuzil 2008). Meanwhile, according to Mitchell V. Charnley, news is timely report regarding the facts or opinions that have appeal or importance for society (Maier 2005). Television News refers to practice of information deployment about latest event through television. This news can last from a few seconds up to several hours to present the most recent development of event regionally and internationally. Television channels usually present news program as part of its periodic function and broadcast everyday at certain times. Sometimes, television can also be inserted with the 'news at a glance' to provide a cutting-edge report about an event that is happening or other crucial impromptu news.

Terrorism

Terror or Terrorism is always synonymous with violence. Terrorism is the peak of intensity and is the apex of violence (McCauley and Moskalkenko 2014). Terrorism without violence could have happened but nowadays the opposite occurs. Terrorism is not the same as intimidation or sabotage. They are usually different in the target (Ganor 2005). Victims of terrorism are often innocent. Terrorists intend to create the sensation that the public will pay attention to what they stand for. Acts of terror are not the same as vandalism, whose motive is damaging physical object. It is also different with the mafia, action emphasizing omerta whose followers took oath to keep their mouth shut. Omerta is an extreme form of loyalty and solidarity in facing other parties, especially the ruler. Unlike Yakuza or Cosa Nostra which emphasizes the code of omerta, the modern terrorist frequently issues statements and demands. They want to attract public attention and utilize the mass media to deliver their message of war (Sarno 2014).

However, lately terrorists need significant investment for their global activities. For realizing it, they do not do it openly but secretly to

raise fund. Regarding definite understanding of the term 'terrorism', there has never been one single definition of it. According to M. Cherif Bassiouni, International Criminal Law expert, it is not easy to hold the same understanding that can be universally accepted and it is difficult to maintain control over the meaning of terrorism (Bassiouni and Derby 1981). Therefore, terrorism is a subjective view (Walker, Stanton, and Jenkins 2017). The United Nations (UN) held an Ad Hoc Committee on terrorism for seven years since 1972 aiming to determine the definition of terrorism. However, their effort did not meet the end since there was no result of terrorism formulation. The most authentic one is to understand etymology taken from dictionaries and encyclopedias. From the etymological sense, it can be interpreted that its development is usually not far from the necessary knowledge (Strydom 2006).

Expert and institution dealing with terrorism argued about the definition of terrorism in multiple ways. Terror implies the use of force to create fear within community, rather than only to increase violence victims. Publication of news about terrorism in mass media is actually fulfilling the goal of the terrorist itself so that people's mindset on terrorism is about something scary or dangerous. There is also suspicion that terrorism is a planned concept as a mean of intimidation. In this concept, terrorism is used to intrude into political interest (Hendropriyono 2009).

Veiled Muslim Women

Veil is known as part of hijab worn to cover woman's face except the eyes (Reece 1996). This is worn when the Muslim women go outside the house to keep her from the opposite gender's view and to stay away from dangerous intent. Veil itself is often regarded as the Middle Eastern culture. The mask is also called *niqab* by Arab society in general (Shirazi and Mishra 2010). Whether it is obligatory or sunna, wearing veil had been started since the era of the Prophet Muhammad. This shows in one of hadith that at Ihram women are not allowed to use *niqab* or veil masks and gloves.

Hijab, the headscarf, and veil cannot be separated from the life of a Muslim woman. The rule of wearing *hijab* is meant to guard women from danger and is a mandatory in Islam. This applies to the entire Muslim women in the world (Coulson 1964). Unfortunately, in Indonesia, many people still negatively judge that wearing veil is excessive. Furthermore, some badly claim that Muslim women wearing veil is part of terrorist

because people tend to follow the western's point of view that veiled women are dangerous.

Public Perception

Etymologically, perception means observation, while, generally it means the impression of outlook, assessment, and response to something. So, it can be defined as understanding the object, event, or relationship obtained by concluding information and interpreting message; in other words, it gives meaning to the sensory stimuli. Perception as a process by which individual organizes and interpretes the sensory impression to give meaning. Thus, the impression or perception is one's view of a particular object (Masturi 2010).

Understanding is a process to know or recognize object with the help of sense. This process begins with observation which is a selective process. It involves understanding and identifying the purpose and the event. Based on the explanation, the researchers found that perception arises because of the things establishing one's direct reception through the process of sensing, organizing, focusing. The selector and interpretation are affected by external (stimulus) and individual (personal) factors which together form one's attitude.

Society is a term commonly used to refer to unit of human life, both in writing and everyday language. In English, the term "society" is derived from the Latin "sicius" which means comrade, meanwhile in Arabic "syrik" means hanging out. Besides, public is any group of people living and working long enough so they think of themselves as a social entity with clear definition of boundary (Lippmann 1992). Mac Iver and Page states that society is a system of authority and cooperation between the various groups of classes, of monitoring behavior and it means that freedom of man has changed. Civilization is the social fabric and the community is always evolving (Urry 2000).

Research Method

The approach in this study is quantitative research by the use of survey. The data are collected using questionnaire and documentation. The sample applied is purposive sampling technique. Researcher considers to include certain elements to get correct information reflecting the population (Kaplan 2004). Instrument used in this research is intended to

produce accurate data by using a Likert scale. The statistical tool used is a simple regression analysis with the formula:

$$Y = a + bX$$

Y: The dependent variable/dependent

X: Variables

a: Constants

b: Regression coefficients

Result

In analyzing factors affecting public perception on veiled Muslim women in Yogyakarta, the equation is as follows:

Table 1
Summary of Regression Data Results

Information	B	t	Sig
Constants	2,396	7.408	0,000
Watching a church bombing Surabaya	0.437	5.369	0,000
R : 0.477	Sig F: 0000		
R-square : 0.227	Df: 99		
F : 28.827			

Sources: Primary data are processed

The equation obtained is:

$$Y = 2.396 + 0.437 X + e$$

The constant of 2.396 indicates that the independent variable remains unchanged (equal to zero) then public perception of the veiled Muslim women in Yogyakarta is at 3.726.

Regression coefficient 0.437 indicates that if the variable watching bombardment news increased by one unit, then the public perception of the veiled Muslim women will increase by 0.437 where other variables are considered constant. Positive regression coefficient shows that watching the news about bombardment in Surabaya has positive influence in public perception on veiled Muslim women.

R. Square 0.227 means that 22.7% have variable factors. It reveals that their perception is influenced after watching the news. Other variables outside the research also influence their perception besides the news they watched or got from mass media.

From the regression equation, we learn that variable factor in watching the news has significant influence to public perception on the veiled Muslim women.

The statistical F-test indicates if all the independent variables included in the regression model, it jointly influenced the dependent ones. F-test result can be seen in the table below.

Table 2
Results of F-Test

ANOVA ^b						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	2.584	1	2.584	28.827	.000 ^a
	Residual	8.784	98	.090		
	Total	11.368	99			

a. Predictors: (Constant), y

b. Dependent Variable: x

Source: Secondary data is processed

According to the table above (ANOVA), the value of F-count equals to 28.827 with a 0.000 probability level (significance). Since the probability is less than 0.05 and the F-value is more significant than 3.29, then the regression model can be used to predict the public's perception on the veiled Muslim women. In other words, watching news about church bombardment in Surabaya has significant impact on public opinion.

The t-value watching news about church bombardment in Surabaya (X) (5.369) > t-table (1.980), Ho was rejected. It means that there is significant influence to public perception about the veiled Muslim women since the value is smaller than 0.05.

Discussion

The data obtained reveals that there is a significant relationship between watching news about church bombardment in Surabaya and the public perception on the veiled Muslim women. Although seeing women

wearing *hijab* in Indonesia is common, since the majority of Indonesian is Muslim, people feel strange seeing the Muslim women with veiled. There is still negative stigma of society about veiled Muslim women. One of the trigger is that because the news broadcasted in television about act of terrorism led people to have negative thought against veiled Muslim women. The trigger appears because, in the news they watched, the wife or family of terrorist shown often wear veil. They easily believe that women with veiled are associated with radicalism movement or terrorism.

Television and other media are the instrument of information, entertainment, social control, and connector of regions. Along with the content delivery through television, the meaning or message will be interpreted differently by the audiences. Besides, the abundant news on terrorism in Indonesia shows figure of veiled woman as a relative of the suspected terrorist and relates it with ISIS (Islamic State of Iraq and Syria). It then leads to public's perception that Muslim women wearing veil is one of characteristics of terrorist group members. Moreover, the veiled Muslim women in Indonesia are in minority category that it makes the perception even growing bigger.

This finding was in line with the experimental research result in Europe which has negative response from the non-Muslims in Britain either explicitly or implicitly against Muslim women who are considered conservative seen from the headscarf. There are some veiled Muslim women who get positive response from the society but it is lower than the negative one. It can be concluded that veiled women get the highest negative response from non-Muslims, either implicitly or explicitly. Besides seen as fanatics and radicals, the respondents also considered the veiled women as an exclusive and closed group which imitate other cultures i.e. Arabic women (Everett 2015).

This kind of experienced was also happened in the United States of America since we already knew that Muslim women there are part of minority. The Muslim women who wear *hijab* and *niqab* in the USA also received the same unfair treatment from surrounding society called microaggression or subtle forms of discrimination i.e. negative messages or offensive language (Al Wazni 2015). Offensive language is not experienced directly by the veiled Muslim women in Indonesia. They just merely hear the same public opinion that veil is not part of Indonesian culture. Furthermore, Indonesian climate is also not suitable for those wearing veil. These actually degrade the veiled women status by uttering unbased

opinions without understanding the context or their perspective. This attitude is also simultaneously alienating veiled women because public tends to see them as imitators or adopters of foreign culture. That the veil is a symbol of fanaticism and radicalism as terrorist characteristics also makes the participants of this study feel offended since they are not like what people view them as. Being considered as strangers is the thing they are used to because people do not understand or even care about their motivation in wearing veil (Read and Bartkowski 2000).

Another impact of stigma and negative public response to veiled Muslim is disturbed or uncomfortable feeling, confusion, and resignation (in Islam we called *tawakkal*). Disturbed feeling arises because Muslim women think that all stigmas against them were not right. Confusion and dilemma also appear; when they keep in silent, the misunderstanding within their surrounding community gets bigger since they will be considered apathy; when they want to be more open about their choice and give explanation of why they wear veil, they are considered extreme. Meanwhile resignation emerges eventually as they feel uncertain of what they need to do so that people could change their negative judgement.

The stigma addressed to them as veiled Muslim women makes them aware of solving the problem they face. They take two ways as solutions: cognitive and social approaches. The first one focuses on how they cultivate their mindset toward stigma directed to them. Some choose to ignore while others surrender. Another approach is to try explaining directly to the people responding negatively. Moreover, they also try to engage in activities with people in their environment. The first approach is more to make a clarification on their motivation wearing veil; meanwhile the second one is to show that veiled women are not introvert. To overcome this stigma, one of veiled Muslim women gave a very good example or solution that they should be actively involved in social activities. They should not limit their activities when they are with men. It means that they need to be in reasonable interaction with males. Furthermore, veiled Muslim women should participate in the association founded by their community they live in (Yulikhah 2017).

From the social perspective, stigma toward a group leads to disunity within community which happened after the terrorism phenomena in some regions in Indonesia. The primary purpose of terrorism is to cause fear and disharmony in society. Then, social trust will also be negatively affected because of the growth of suspiciousness within society. The suspicious

feeling leads to conflict in which people start to have negative stigma against veiled Muslim women after watching news about church bombardment in Surabaya (Mahyudin 2016). Regarding the stigma, one of viral news was about veiled woman dragged down from Gayatri bus station, Tulungagung. The head of the bus station, Oni Suryanto, said officers did it because they were suspicious of the bag brought by the woman. Moreover, she did not wear shoes nor slippers when getting on the bus to Ponorogo. Watching the phenomena, Minister of Religious Affairs, Lukman Hakim Saifuddin, asked veiled women to understand the current condition caused by suicide bombings in Surabaya, East Java. Furthermore, veiled women are expected to maintain their attitude so as not to attract attention. The minister also asked the community not to worry or have suspiciousness to veiled women as a part of respecting others' believes (Sosiolog Khawatir Stigma Perempuan Bercadar Usai Aksi Teror 2018).

A media-literate society will filter all contents in media, on the other hand, people who are indifferent will directly believe what have been presented by media. Yogyakarta citizens are urban communities and are a highly engaged customers of media. Definitely, they did not miss the news about church bombings in Surabaya broadcasted by television. They also watched that the suspected terrorists are veiled women. As a result, Yogyakarta citizens have anxiety which leads to negative mindset toward those women.

The message carried on media's news undoubtedly influence both Yogyakarta citizens as audiences and veiled women as objects. The media pictures them as women wearing big veiled that only their eyes can be seen-their palms are even covered with glove. They usually wear long unfit dress (not long pants nor long skirts). Moreover, they only wear dark colored clothes i.e black, dark blue, or dark brown. Public has already been familiar with the women wearing *jilbab* or *hijab*. They have no worries or prejudice toward these women. However, veil is something they are not yet familiar with. The media has never taken any role to educate people about the veil worn by some minority of Muslim women. As a result, people let their minds to freely think about their own opinion on the veiled Muslim women which is mostly negative.

To this day, media displays veiled Muslim women when they are talking about terrorists' relatives. No wonder do people think that those wearing veil are related to terrorists either as a wife, daughters, or siblings. This prejudice grows even bigger when the news on church bombing in

Surabaya became the headlines in mass media for several weeks. It affects the social life in a negative way because when people have neighbors wearing veil, they think that the veiled Muslim women in their area are part of terrorist's community. This prejudice, without question, brings bad nuance in everyday life. Both parties-public and veiled Muslim women-feel uncomfortable to live side by side in one area.

Since there is no further explanation or educative information about the 'veil' itself in media, it has not been fully accepted by Indonesia citizens in general because they just try to understand veil in their local culture. Hence, they think it is something unusual. Their stigmas on veiled women as 'wife of a terrorist' and 'Muslim fanatics' keep on growing.

The media often become the primary reference for public, especially for sensitive issue and painful personal experience. The introvert life of veiled women tends to arise others' prejudice so that media makes use of the situation to increase their news value. They never show positive side of veiled women since they tend to show them as the wife of terrorist. They are also related to those following radicalism movement. Indonesian citizen who believe in pluralism and are sometimes narrow-minded then consider them as a threat. This stigma is really unfortunate because Indonesia is a democratic country which appreciate several religions and believes.

Veiled Muslim women, like other women, have potential to increase and be useful for their surrounding. In this chaos situation, it is better for them to be more confidence and positive in order to be able to mingle with others. If they have good reputation and competence, their social lives will work well. It is definitely not easy because some faced failure in trying to communicate with public. It happened because they are actually not ready psychologically to face public who have negative stigma toward veiled women.

Meanwhile, this study also found that two of respondents have not been consistent in wearing veil in their daily activities. This is because of their limitation in communicating with other people and their family disagreement toward their wearing-veil decision. The implication of this research is to expand the enrichment of academic theoretical about interpersonal communication link with the values in confidence. In practical terms, this study describes how veiled women should perform good communication within the community so that people can reduce stereotypes and erase the stigma.

Conclusion

The researcher found that there is significant influence between watching church bombings in Surabaya and public's perception on veiled Muslim women in Yogyakarta. Having portrayed in media's headlines when reporting about terrorism stimulates public's opinion that those wearing veil are related to terrorists (family i.e. wife, daughter, or sibling) and terrorism activities (member of radical group).

Therefore, to not create any misunderstanding, media-whatever the platform is-should give educative and informative content, specifically on veiled Muslim women. This is considered crucial so that society has a clear knowledge that veil is not related to terrorism and that wearing veil is the choice of some Muslim women. In this way, mass media stays neutral which is the main characteristic of Journalism.

Furthermore, veiled Muslim women are not supposed to be introvert. They are highly suggested to try to be more open toward their surrounding environment. This could be done by: first, routinely interact with the neighbors; second, actively participate in neighborhood activities such as annual competition and other collaborative works; and third, mingling with any event held in neighbor's house. By doing so, the suspicious feeling on veiled Muslim women will be gradually decreased.

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