

## BAB IV

### KESIMPULAN

Bagian terakhir dari penulisan skripsi ini akan menyimpulkan jawaban atas pertanyaan penelitian yang telah dirumuskan pada bab pertama yaitu, “*Apa peran dari identitas kolektif dan framing yang dibangun ISIS terhadap pergerakan teror yang terjadi di Paris dan Nice, Perancis?*” rumusan pertanyaan penelitian ini dijawab menggunakan dua teori yakni *social movement theory* dan *framing theory*. *Social movement theory* digunakan untuk melihat ISIS sebagai sebuah kelompok pergerakan sosial yang bergerak untuk merubah *status quo*. Kelompok ini membangun identitas kolektif yang menumbuhkan perasaan para individu di dalamnya untuk memiliki stigma “Kita dan Mereka” dan menanamkan tujuan kelompoknya dalam diri anggotanya. Sementara *framing theory* dipakai untuk menganalisa bagaimana ISIS membentuk identitasnya melalui pembentukan sebuah cara pandang yang sesuai dengan kepentingan mereka. Teori ini membagi tiga tahapan *framing* yakni *diagnostic*, *prognostic* dan *motivational* dalam membentuk sebuah *framing* kelompok atau disebut *collective action frame*.

Pembahasan atas jawaban yang ada telah dilakukan pada bab 2 dan 3. Pada bab 2, dapat dikatakan bahwa ISIS telah melakukan *framing* terhadap Islam yang diakuinya sebagai identitas kelompok mereka. Melalui pengamatan terhadap perkembangan pergerakan kelompok tersebut yang dimulai dari AQI pada 2004 serta peran dari Zarqawi dan Baghdadi diketahui bahwa identitas yang dianut tidak muncul begitu saja. Akan tetapi ada proses yang mendasari bagaimana identitas

yang dimiliki kelompok ini dapat terbentuk. ISIS dapat dikatakan sebagai sebuah kelompok Salafis jihad yang menggunakan kekerasan dalam pergerakannya menyucikan Islam. Sehingga dapat dilihat bahwa ada perbedaan antara identitas ISIS dengan Islam. Pada bab 3, ISIS melakukan perubahan atau pergeseran terhadap *framing*-nya yang menyebabkan meningkatnya pergerakan mereka di luar wilayah operasi di Irak dan Suriah. Perancis menjadi salah satu negara yang mengalami serangan dengan dua kasus yang diangkat Paris dan Nice. Kedua serangan ini dilakukan dengan pola yang berbeda yaitu dikoordinasi oleh pejuangnya Abdelhamid Abaoud pada teror di Paris dan aksi *lone-wolves* yang dilakukan Mohamed Lahouaiej Bouhlel.

Dengan menggunakan teori *framing* dapat dianalisis bahwa ada tiga bagian dalam *framing* yang dibentuk ISIS yakni *diagnostic* (ISIS memandang dunia yang tidak lagi sesuai ajaran Islam akibat dominasi nilai-nilai negara kafir maupun kelompok lain yang tidak berlandaskan pada Islam dan sikap defensif umat muslim dalam merespon permasalahan ini), *prognostic* (solusi yang ditawarkan adalah membangun Khilafa, berjihad dan berhijrah), dan terakhir *motivational* (justifikasi tindakan mereka sebagai sebuah kebenaran membangkitkan Islam dan imbalan suci yang akan diterima dari Allah). Ketiganya membentuk sebuah *collective action frame* yang menjadi daya tarik bagi individu-individu yang membutuhkan sebuah makna dalam hidupnya dan mengalami krisis identitas. *Collective action frame* tidak hanya menjadi penarik tetapi merupakan motor bagi sebuah pergerakan sosial termasuk pergerakan ISIS. *Collective action frame* yang

dibangun ISIS menjadi penghubung kelompok ini dengan para pendukungnya baik yang ada di basis operasi maupun yang tidak berhijrah.

Sehingga ISIS yang dipandang sebagai sebuah kelompok pergerakan sosial mampu menciptakan identitas yang menarik hasil dari *framing* yang dilakukan. Identitas yang memberikan makna kepada pendukungnya bahwa mereka merupakan bagian dari kelompok yang akan membangkitkan Islam melalui pembentukan Khilafa berjalan sesuai perintah Allah dan sebuah kelompok yang bersikap ofensif merespon permasalahan di dunia. Identitas juga membedakan pergerakan mereka dengan kelompok seperti al-Qaeda maupun Jabat al-Nusra. Serta identitas yang mampu berperan untuk mengontrol pejuangnya dan menginspirasi pendukungnya melakukan teror di Perancis.

Penelitian ini dapat menjadi sebuah alternatif dalam melihat pergerakan kelompok teroris seperti ISIS dengan menempatkannya ke dalam lingkup kajian pergerakan sosial. Pergerakan terorisme tidak hanya dapat dilihat dari sudut pandang negara meresponnya tetapi melihat lebih dalam bagaimana pergerakan kelompok terorisme membangun identitasnya dan menggunakannya sebagai penggerak para pendukungnya. Ilmu Hubungan Internasional tidak sebatas melihat isu-isu terorisme internasional dari sudut pandang politik tetapi dengan adanya penelitian ini memberikan sudut pandang baru yang berasal dari lingkup kajian sosiologis.

Meskipun penelitian ini mampu memberikan perspektif yang berbeda dalam melihat isu terorisme internasional, akan tetapi tidak dapat dipungkiri bahwa masih diperlukannya perspektif berbeda di dalamnya. Penelitian ini masih

memiliki ruang untuk dieksplorasi khususnya mengenai dinamika kelompok seperti ISIS dengan kelompok teror lainnya, dampak pergerakan ISIS bagi keamanan dan ekonomi kawasan maupun sistem internasional, dan terakhir melihat program deradikalisasi sebagai kebijakan negara mengantisipasi pergerakan teror. Sehingga penulis menyadari bahwa tulisan atau penelitian ini dapat terus dikembangkan dengan menggunakan pendekatan-pendekatan lain yang relevan dalam ilmu Hubungan Internasional dan semakin berkontribusi mengembangkan bidang keilmuan ini.

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