



ADDIN

<https://journal.iainkudus.ac.id/index.php/Addin>

ISSN: 0854-0594; E-ISSN: 2476-9479

Volume 18, Number 1, June 2024: 111-156

DOI: <http://dx.doi.org/10.21043/addin.v18i1.18395>

The Effect of Media Construction Through Labeling on the Perceived Risk of Victimization by the Ngruki Muslim Community Regarding Terrorism

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Abstract

The problem in this paper is that media construction can lead to the risk of victimization through the labeling given to the Ngruki community. The argument in this paper is that it is the media that reports on them so that a label is created that puts victimization at risk. How does the influence of media construction on the victimization risk through labeling that the Ngruki people feel? This paper aims to determine the effect of media construction on the risk of victimization through labels perceived by the Ngruki community. This paper uses a quantitative approach. Collection using survey techniques given to N: 133 respondents by random sampling. The analysis in this study uses the Partial Least Square Structural Equation Modeling (PLS-SEM) approach. The results show that media construction significantly affects labeling, and labeling significantly impacts the risk of victimization. While media construction significantly influences the risk of victimization through labeling. In conclusion, this paper shows that the media which constructs the Ngruki society with terrorism is biased and

generalizes them. Ultimately, they feel the risk of victimization due to the label they receive.

Keyword: *Risk Victimization, Media Construction, Labeling, Identity, PLS-SEM*

A. Introduction

The 1st Bali Bombing in 2001 and the 2nd Bali Bombing in 2005 were the beginning of the incessant media reporting on issues related to terrorism¹. Previously, the international world was shocked by the 9/11 incident, which killed thousands of people and recorded around 2,977 people died in that incident². It makes the international media aware of terrorist incidents. Several articles³ explain that the 9/11 incident triggered the world media to blow up every incident of terrorism.

As previously mentioned, in the Indonesian context, after the 1st and 2nd Bali Bombings, the media has been incessantly blowing up acts of terrorism in Indonesia. For the media, issues related to terrorism have their charm for coverage. Almost all media reported the bombing in Bali, which made headlines in various news broadcasts⁴. Since the Bali Bombing incident, media reports on terrorism have continued to be reported intensively until now.

¹ Indiwani Wibowo, *Terorisme Dalam Pemberitaan Media, Analisis Wacana Terorisme*, ed. Yoyoh Hereyah (Tangerang, 2015).

² Ega Krisnawati, "Sejarah Peristiwa 9/11 WTC: Kronologi Serangan Teroris 11 September Baca Selengkapnya Di Artikel 'Sejarah Peristiwa 9/11 WTC: Kronologi Serangan Teroris 11 September', <https://Tirto.id/GjjX>," *Tirto.id*, 2021, <https://tirto.id/sejarah-peristiwa-9-11-wtc-kronologi-serangan-teroris-11-september-gjjX>.

³ David L Altheide, "The Mass Media and Terrorism," *Discourse & Communication* 1, no. 3 (2007): 287–308; Prayudi Prayudi, "Mass Media and Terrorism: Deconstructing the Relationship," *Jurnal Ilmu Komunikasi Terakreditasi* 6, no. 2 (2008): 113–20; Sri Herwindya Baskara Wijaya, "Media Dan Terorisme (Stereotype Pemberitaan Media Barat Dalam Propaganda Anti-Terorisme Oleh Pemerintah Amerika Serikat Di Indonesia Tahun 2002)," *Jurnal The Messenger* 2, no. 1 (2016): 27–41.

⁴ Wibowo, *Terorisme Dalam Pemberitaan Media, Analisis Wacana Terorisme*.

However, the media often blurs in reporting on terrorist incidents, especially regarding terrorists who are always associated with Islam. Indirectly media creates a negative image of Islam. However, most of these studies have focused exclusively on non-Muslim recipients, while few have investigated the effect on Muslims themselves⁵. It means that the influence of media that reports on the perpetrators of terrorist events related to Islam negatively influences the image of Muslims as adherents.

Meanwhile, criminological studies since 1995 have discussed the media construction of crime events. Sacco⁶ finds that the media often frame crimes in a way that emphasizes the individual characteristics of the perpetrator rather than the social or systemic factors that may have contributed to the crime. It can create stereotypes and bias, especially towards marginalized groups, and negatively impact public attitudes and criminal justice policies. It made public perception turn into the label of perpetrators of crime.

O'Leary explains that the media often plays up the identity of the perpetrators of crime, thus giving rise to the labeling of individuals and groups⁷. It means that labeling is formed based on culture, one of which is the media as an agent of cultural production. Labeling was originally a public reaction to a crime event⁸. However,

⁵ Philip Baugut and Katharina Neumann, "Online News Media and Propaganda Influence on Radicalized Individuals: Findings from Interviews with Islamist Prisoners and Former Islamists," *New Media & Society* 22, no. 8 (2020): 1437–61; Jacqui Ewart, Adrian Cherney, and Kristina Murphy, "News Media Coverage of Islam and Muslims in Australia: An Opinion Survey among Australian Muslims," *Journal of Muslim Minority Affairs* 37, no. 2 (2017): 147–63, doi:10.1080/13602004.2017.1339496; Muniba Saleem and Sridivya Ramasubramanian, "Muslim Americans' Responses to Social Identity Threats: Effects of Media Representations and Experiences of Discrimination," *Media Psychology* 22, no. 3 (2019): 373–93, doi:10.1080/15213269.2017.1302345; Wijaya, "Media Dan Terorisme (Stereotype Pemberitaan Media Barat Dalam Propaganda Anti-Terrorisme Oleh Pemerintah Amerika Serikat Di Indonesia Tahun 2002)."

⁶ Vincent F Sacco, "Media Constructions of Crime," *The Annals of the American Academy of Political and Social Science* 539, no. 1 (1995): 141–54.

⁷ Nicola O'Leary, *A Victim Community: Stigma and the Media Legacy of High-Profile Crime* (Springer, 2021).

⁸ BECKER Howard, "Outsiders: Studies in the Sociology of Deviance," *New York*, 1963; Edwin Lemert, "Primary and Secondary Deviation," *Crime. Critical Concepts in Sociology* 3 (1951): 603–7.

this turns into a form that harms the individual or group that has been labeled. Bernburg explains that individuals or groups labeled criminals will forever be seen as criminals⁹.

Furthermore, the label given to someone can cause adverse effects, such as fear of identity, loss of self-confidence, shame, social exclusion, and even discrimination¹⁰. In simple terms, labeling impacts the emergence of losses experienced by a person, both materially and psychologically. It indicates that the label can cause individuals and groups to be at risk of victimization. As explained O'Leary, groups that receive labels tend to have a higher risk of victimization. The reason is that even though someone has good behavior, the label attached to a person or group will become the master of their status¹¹. In the end, they receive unfavorable treatment because their status has become an image in the general public.

As previously mentioned, the media reporting acts of terrorism related to Islam also occur in Indonesia. One is related to the Muslim community who live in Ngruki, Sukoharjo, Central Java. The name and people of Ngruki became famous because Abu Bakar Ba'asyir led the Al Mukmin Islamic Boarding School. Abu Bakar Ba'Asyir is well-known because of his association with the Jama'ah Islamiah terrorist organization. In this case, Abu Bakar Ba'asyir became one of the advisory boards of Jama'ah Islamiah and Darul Islam, which constitute terrorism in Indonesia¹². From Abu Bakar Ba'asyir that the name Ngruki became famous until now.

The Ngruki area in the last 15 years has often been discussed concerning terrorism. Ngruki has become well-known nationally and internationally since the 2001 Bali Bombing tragedy. The name

⁹ Jón Bernburg, "Labeling Theory," in *Handbook on Crime and Deviance* (Springer Science + Business Media, 2009), 187–207, doi:10.1007/978-1-4419-0245-0_10.

¹⁰ Ibid.; Bruce G Link and Jo Phelan, "Stigma Power," *Social Science & Medicine* 103 (2014): 24–32.

¹¹ O'Leary, *A Victim Community: Stigma and the Media Legacy of High-Profile Crime*.

¹² Fajar Purwaidada, *Jaringan Baru Teroris Solo* (Jakarta: Gramedia, 2014).

Ngruki is often found in the Google search engine related to the word “Ngruki and terrorism.” Words related to Ngruki, Terrorism, and Ngruki terrorist nests often appear. In *Search Engine Optimization* more than 100 times in 2015-2021. The following is the data for the number of Google Searches;

Table 1. Amount of Google word searches about Ngruki and terrorism 2015-2021

Keyword	Year	Search results for
“Terrorism” “Ngruki”	2015	144
	2016	168
	2017	108
	2018	216
	2019	318
	2020	585
	2021	645
“Ngruki “ Territory” “Terrorists”	2015	10
	2016	24
	2017	10
	2018	24
	2019	72
	2020	59
	2021	73
“Ngruki” Radicalism	2015	57
	2016	120
	2017	144
	2018	144
	2019	140
	2020	188
	2021	203
Total		3452

Source: index google SEO, 2015-2021

Based on table 1, it can be seen that when we use the search words regarding radicalism, terrorism, and Ngruki from 2015 to 2021, there are 3452 words that appear in searches on Google. Related search terms indicate that news about the Ngruki area is often associated with radicalism and terrorism. This media coverage can influence the labeling of the Ngruki area as terrorism. Not only that, Ngruki's labeling related to terrorism strengthened Al Mukmin Ngruki boarding School. In this case, the perpetrators of acts of terrorism were detected as the alumnus of Al Mukmin Ngruki boarding School. The names of the perpetrators include FathurRahman Al-Ghazi, Ali Ghufron (AKA Mukhlas), Hutomo Pamungkas (AKA Mubarok), and Asmar Latin Sani¹³. The Ngruki area is in the spotlight due to the label as a hotbed of terrorism. The terrorist label attached to Ngruki is strengthened by the arrest and prosecution of terrorists originating from Ngruki. Data on police arrests who are Ngruki alums are as follows;

Table 2 Data on Acts on Terrorism Suspects

No	Suspect	Total	Information
1	Ambush Noordin M top	7	3 Ngruki's Alumnu
2	Abdullah Sonata Ambush	4	4 Ngruki's Alumnu
3	Roki Arrest	1	Ngruki's Alumnus & Ngruki residents
4	Sigit Ambush	2	Ngruki's Alumnus & Ngruki residents
5	arrests of ibnu aziz	1	Ngruki's Alumnus & Ngruki residents
6	Thoyib Arrested	1	Ngruki's Alumnus & Ngruki residents
7	Arrest of Iwan Swallow	1	Hizbullah Laskar contracted in Ngruki
8	Dian	1	Once contracted and became a resident of Ngruki
9	Farhan Ambush	3	3 Ngruki's Alumnus & Ngruki residents

¹³ Ibid.

10	Arrest of Thoriq Group	8	6 Ngruki's Alumnus & 4 Ngruki residents
11	Arrested joko parakeet	1	Hisbah Warriors Once contracted and became Ngruki residents
12	Galih	1	Ngruki's Alumnus
13	Hasmi Group Arrested	3	3Ngruki's Alumnus & 1 Ngruki resident
14	Ihsan	2	Ngruki mosque administrator & Ngruki residents
15	Arrested Laskar group	9	9 Ngruki's Alumnus & 4 Ngruki residents
16	Arrest of Abu Bakar Ba'Asyir	1	Leader of Pondok Ngruki & residents a Ngruki

Purwawidada, 2014

It can be seen in table 2 that most of the perpetrators of terrorism are Ngruki's Alumni, as well as residents who have lived in the Ngruki area. Of the 46 people who were prosecuted by the police, most of them had links with the Ngruki area. It is what makes Ngruki's name labeled as related to terrorism, which also causes people with that identity to be labeled. Furthermore, the research¹⁴ explained that there was research on public perception of the label of a terrorist base area (a case study of the perceptions of the people of Solo Raya). The research states that 53.9% admit their area is labeled as a terrorist-based area. It shows that the news's influence caused the label to be pinned on Ngruki. Existing labeling leads to the perception that the Ngruki environment is where people with radicalism understand. The label on the Ngruki environment harms the people around Ngruki.

¹⁴Reni Windiani, "Persepsi Masyarakat Terhadap 'Label' Wilayah Basis Teroris (Studi Kasus Persepsi Masyarakat Sola Raya)," *Jurnal Litbang Provinsi Jawa Tengah* 14, no. 1 (2016): 121-32.

The negative impact of media coverage and labels on the Ngruki community is the unpleasant treatment of those who have an identity as Ngruki residents. Unpleasant treatment is consistently associated with making bombs, neighbors of terrorists, and discrimination regarding their appearance to the point where they are banned when they want to travel. The following is a table of impacts and discrimination related to Ngruki residents.

Table 3 Negative impacts related to reporting and labeling of the Ngruki community associated terrorism

Name	Status	Remarks
Evi	LIPIA Jakarta student, Ngruki resident	Because usually if I claim to be from Solo, the conversation will be long. Generally, people will continue to ask, 'do you know Abu Bakar Bashir or not?' and associated with the making of the Bomb.
Safrudin	resident of Ngruki	There is several residents of Ngruki who are relatives who graduated with an undergraduate degree and wanted to apply for a job. Then they changed their address to that of their relatives outside Ngruki. Because if you use the Ngruki address, you have had the experience of being rejected for a job related to the issue of terrorism.

Bambang	A solo pajamas manager, is a resident of Ngruki	. Every time I meet people, they ask, 'Man, where do you come from?' If I answer from Cemani, it is still prevalent. However, if I say from Ngruki, people will say, 'Oh, Mr. Abu Bakar Baasyir's neighbor? How can you make a bomb?'
Sunardi,	resident of Ngruki	"I experienced unpleasant treatment when I wanted to cross to Bali. Physically, I had a thick beard. When I was at the Gilimanuk port, I was asked various questions, especially about my ID card, who is a resident of Ngruki."
Rusdi	UMS Alumni Student Mts Al Mukmin Ngruki and Ngruki Residents	"By coincidence, I joined a campus organization and often visited several other organizations outside the city. Incidentally, I was in Jakarta, and when I was introduced to Ngruki, I was immediately led to a question regarding bomb making, what was taught? I just answered that I didn't know."

Windiani, 2016

Based on table 4, it can be seen that Ngruki residents feel the negative impact of the current labeling. Ngruki residents who interact with people outside Ngruki get different treatment because of their identity as Ngruki residents. This indicates the existence of symbolic violence. In this case, they are also indirectly unaware that they are victims of the effects of terrorism labeling. Thus, people often associate the identity of the Ngruki community with terrorism¹⁵. In this case, the risk of victimization is only felt by

¹⁵ Rosina Intan Suri, "Dampak Berita Terorisme (Studi Deskriptif Kualitatif Mengenai Dampak Berita Terorisme Terhadap Masyarakat Sekitar Pondok Pesantren Al

Ngruki residents, where the risk of becoming a victim of terrorism is not only for those who become victims. However, the labeling of radicalism and terrorism places identities that are always associated with these phenomena also at risk of victimization, namely the people of Ngruki.

Based on what has been explained, the existing problems show that media construction indirectly affects the risk of victimization that arises through terrorism labeling. On the one hand, other studies only explain the relationship between the impact of media coverage on the Ngruki community without direct empirical measurement of the Ngruki community. On the other hand, this paper will measure empirically with the PLS SEM (Partial Least Square Structural Equation Modeling) method. Hence, the question arises, how does media construction affect the risk of victimization through labeling perceived by the Ngruki community? This study aims to determine the effect of media construction on the risk of victimization through labeling perceived by the Ngruki community. This paper explains the influence of the construction of the media, which so far reports on Ngruki related to terrorism, which causes the risk of victimization to arise through labeling them. What is interesting in this paper is to use a quantitative approach which is carried out using the partial least square structural equation modeling (PLS-SEM) method.

The PLS-SEM approach is modeling that is rarely used in criminology or victimology studies. Meanwhile, victimology studies use a qualitative approach with interviews or Focus Group Discussions to describe Muslim victimization. It can be said that this paper is a new thing for victimology studies to explain victimization,

Mukmin Ngruki Sukoharjo," 2009.

especially that experienced by the Muslim community, which is always associated with terrorism.

1. Research Methodology

In this paper, the approach taken to find the results is a quantitative approach. According to Creswell¹⁶, quantitative research requires researchers to explain how variables affect other variables. There are three variables used in this study, namely; (1) media construction as an independent variable, (2) labeling as a mediating/intervening variable, and (3) risk of victimization as the dependent variable.

In this study, data collection was carried out using a survey. Warwick & Lininger, describes the survey method as a method used to collect data related to the object of study. This study conducted a survey to collect data on the perceptions of the Ngruki people associated with terrorism. In the survey, there are instruments or tools used for data collection. In this study, data collection was carried out by distributing research questionnaires to selected respondents based on existing provisions¹⁷.

The research questionnaire was built based on assumptions and theoretical constructs as well as previous research. The theoretical construct in this study resulted in the operationalization concept as a reference in making a questionnaire. The operationalization concept explains the construct of each variable based on each indicator in the questionnaire questions. Media construction variables

¹⁶ John W Creswell, *Research Design : Qualitative, Quantitative, and Mixed Methods Approaches*, SAGE Publications, Inc., 4th ed. (SAGE Publications, Inc., 2014), <https://patents.google.com/patent/US273882A/en>.

¹⁷ Donald P Warwick and Charles A Lininger, *The Sample Survey: Theory and Practice*. (McGraw-Hill, 1975).

are built based on explanations Sacco and Jewkes¹⁸. While labeling is built based on explanations Bernburg¹⁹. The risk of victimization is built based on explanations regarding the risks of victimization experienced by European Muslim communities Mythen et al.; Zempi²⁰. The measurements were carried out using a Likert scale of 1-5. For more details, the following table is the operationalization of research measurements;

Table 3 Operationalization concept of research measurement

Variable	Indicator	Scale
Media Construction (Sacco, 1995; Jewkes, 2004)	1. Collecting	
	2. Credibility	1. Very not
	3. Threshold/Scale of news sources	2. Nothing
	4. Up to date	3. Fairly
	5. Objective	4. Appropriate
		5. Very Appropriate
	1. Sorting	
	2. Agenda setting	
	3. Predictable	1. Very not
	4. Simplification	2. Nothing
	5. Influence of other parties Influence	3. Fairly
	6. Opinion	4. Appropriate
		5. Very Appropriate

¹⁸ Yvonne Jewkes, "Media and Crime," *Media and Crime*, 2015, 1-352; Sacco, "Media Constructions of Crime."

¹⁹ Bernburg, "Labeling Theory."

²⁰ Gabe Mythen, Sandra Walklate, and Fatima Khan, "'I'm a Muslim, but I'm Not a Terrorist': Victimization, Risky Identities and the Performance of Safety," *British Journal of Criminology* 49, no. 6 (2009), doi:10.1093/bjc/azp032; Imran Awan, "'I Am a Muslim Not an Extremist': How the Prevent Strategy Has Constructed a 'Suspect' Community," *Politics and Policy* 40, no. 6 (2012): 1158-85, doi:10.1111/j.1747-1346.2012.00397.x.

	1. Contextualizing		
	2. Value	1. Very not	
	3. Newsworthy	2. Nothing	
	4. Factual	3. Fairly	
	5. Objectivity	4. Appropriate	
		5. Very Appropriate	
	6. Neutral		
	1. Mass Media		
	2. perpetrators terrorist from Ngruki		
	3. Public reaction outside Ngruki		
Labeling (Bernburg, 2009)	4. Identity of Ngruki	1. Very Disagree	
	5. Frequency of labeling	2. Disagree	
	6. Awareness labeled	3. Somewhat Agree	
	7. Negative Stereotype	4. Agree	
	8. Self-confident	5. Very Agree	
	9. Master Status		
	10. Discrimination		
		1. Insult	
		2. Satire	
	Risk of Victimization (Mythen, 2009)	3. Slanderd	1. Not very risky
4. Bullied/ mocked		2. no risk	
5. Accusation		3. a bit risky	
6. Unpleasant Behaviour		4. risky	
7. Disadvantage		5. Very risky	

Sampling technique in this study is based on probability sampling with random sampling. It means that the entire population has the same opportunity to be selected as a respondent. The sampling uses the slovin formula as follows; Slovin formula:

Where:

n : number of samples

N : total population

e : error tolerance limit

$$n = \frac{N}{1 + N \cdot e^2}$$

Value e: 10%

Based on calculations using the Slovin Formula. The sample from the total population is 99.9, which the researchers rounded to 100 people. Of course, to minimize errors or *human error*, the sample is added 25% of the total sample. So the total sample is 125 people. The selection of respondents was based on systematic random sampling, divided into each RT in the Ngruki area. There are 37 RTs in the Ngruki area divided into 4 RW. In each RT, four respondents were selected based on random numbers determined by the researcher before conducting the survey.

In this study, data analysis used the Smart-PLS (Partial Least Square) approach. PLS is a component or variant-based SEM (Structural Equation Modeling). According to Ghozali²¹, PLS is an alternative approach that shifts from a covariance-based SEM approach to a variant-based one. Covariance-based SEM generally tests theory, while PLS is more of a predictive model. PLS is a powerful analytical method Ghozali & Latan, 2015 because it is based on only a

²¹ Imam Ghozali and Hengky Latan, "Partial Least Squares Konsep, Teknik Dan Aplikasi Menggunakan Program Smartpls 3.0 Untuk Penelitian Empiris," *Semarang: Badan Penerbit UNDIP*, 2015.

few assumptions. For example, the data must be distributed, and the sample must not be significant. Besides being able to confirm the theory, PLS can also be used to explain whether there is a relationship between latent variables. PLS can simultaneously analyze constructs formed with reflective and formative indicators. PLS-SEM analysis in this study is related to the complexity of measurements that combine several variables, from independent, mediating/intervening, moderating, and dependent variables. So necessary to do modeling analysis so that the relationship and influence of variables can be seen clearly. The following is a picture of the PLS-SEM model

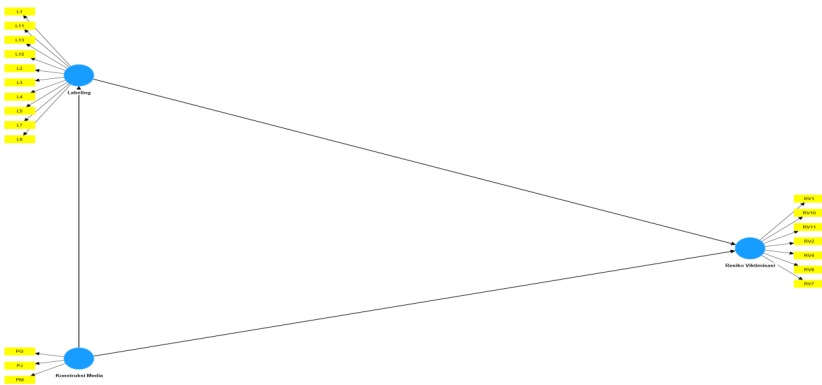


Figure 1 Analysis PLS-SEM

In PLS-SEM analysis using smartpls, a measurement model (Outer Model) is used to assess the validity and reliability of the model. The validity test was carried out to determine the ability of the research instrument to measure what should be measured²². While reliability is used to measure the consistency of a measuring instrument in

²² Jeff Risher and Joe F Hair Jr, "The Robustness of PLS across Disciplines," *Academy of Business Journal* 1 (2017): 47-55.

measuring a concept, or it can also be used to measure the consistency of respondents in answering statement items in a questionnaire or instrument research.

The outer model or external relation defines how each indicator block relates to its variables latent. This model specifies the relationship between variables and their indicators, or it can be said that the outer model defines the relationship between each indicator and its variables latent. The rule of thumb that is commonly used to assess Convergent validity is that the loading factor value must be more than 0.7 for confirmatory research and loading factor value is between 0.6 – 0.7 for exploratory research. However, for research in the early stages of developing a measurement scale, a loading factor value of 0.5 to 0.6 is still considered sufficient²³.

The method for assessing discriminant validity is to compare the square root of the Average Variance Extracted (AVE) value of each construct with the correlation between other constructs in the model. If the AVE root value is higher than the correlation value between the latent variables, discriminant validity can be considered achieved. Discriminant validity can be said to be achieved if the AVE value is more significant than 0.5 / The reliability test can be seen from the Composite reliability (ρ_c) value and Cronbach's Alpha value. A latent variable can be said to have good reliability if the Composite reliability value is > 0.7 and the Cronbach's Alpha value is > 0.6 ²⁴.

²³ Joseph F Hair et al., "When to Use and How to Report the Results of PLS-SEM," *European Business Review* 31, no. 1 (2019): 2–24.

²⁴ Ghozali and Latan, "Partial Least Squares Konsep, Teknik Dan Aplikasi Menggunakan Program Smartpls 3.0 Untuk Penelitian Empiris."

Meanwhile, to test the hypothesis in smartpls, use the inner model, which is a structural model used to predict causal relationships (cause and effect) between latent variables or variables that cannot be measured directly. *structural model (inner model)* describes the causal relationship between latent variables built based on the substance of the theory. In the structural model test (*inner model*) procedures *Bootstrapping* and *Blindfolding* in SMART PLS. Tests on the structural model were carried out to examine the relationship between latent constructs. There are several tests for structural models, such as (1) *R Square* on endogenous constructs. The R Square value is the coefficient of determination in the endogenous construct. According to Chin (1998) the R square values are 0.67 (strong), 0.33 (moderate) and 0.19 (weak); (2) *Estimate for Path Coefficients*, is the value coefficient or the magnitude of the latent construct relationship/influence as well as for testing hypotheses carried out in research. The analysis is based on a comparison between a significant t with a significant *p-value* of 0.05. The basis for the decision taken in the hypothesis test is:

- a. significant *p values* > 0.05, and then the H0 hypothesis is rejected. This means that the independent variable has a significant effect on the dependent variable.
- b. are significant *p values* < 0.05, then the H1 hypothesis is accepted. This means that the independent variable has no significant effect on the dependent variable.

(3) *Effect Size* (F Square). Performed to goodness of the model; (4) *Prediction relevance* (Q square) or known as Stone-Geisser's. This test was conducted to determine the predictive capability of the PLS Predict. If the value obtained

is 0.02 (small), 0.15 (medium), and 0.35 (large). Can only be done for endogenous constructs with reflective indicators²⁵.

B. Discussion

1. Media Construction Of Crime

The theoretical framework examines how media coverage plays a crucial role in shaping public perceptions of crime, often leading to distorted views of reality. According to Sacco, media reporting on crime is not a neutral activity but a constructive process that significantly impacts how the public understands and interprets criminal events²⁶. The media's influence on public perception is particularly potent because, for most individuals, the media is the primary or even sole source of information about crime, especially when they lack direct personal experience with serious criminal activities.

Sacco outlines three primary processes through which the media constructs crime: **collecting**, **sorting**, and **contextualizing**²⁷.

- a. **Collecting:** This process involves gathering information that is deemed newsworthy, often driven by the media's awareness of what issues are currently prominent or sensational in society. The media tends to focus on stories that align with public interest or concern, which means that certain crimes, especially violent ones, receive more attention than others. This selective focus helps to create a narrative that certain types of crime are more prevalent or threatening than they might actually be in reality.

²⁵ Ibid.; Hair et al., "When to Use and How to Report the Results of PLS-SEM."

²⁶ Sacco, "Media Constructions of Crime."

²⁷ Ibid.

- b. **Sorting:** After collecting information, the media engages in sorting or selecting the details that will be highlighted in their reports. This process involves filtering through the collected information to decide what aspects will be presented to the public. The media often simplifies complex issues and constructs a predictable narrative that fits existing societal norms or fears. This can involve agenda-setting, where the media prioritizes certain stories or angles, and simplification, where the complexity of criminal events is reduced to make them more understandable and engaging to the public.
- c. **Contextualizing:** Finally, the media contextualizes the selected information, framing it in a way that influences how the audience interprets the story. This involves the presentation of crime within a particular narrative or context that resonates with the audience's expectations or pre-existing beliefs. Contextualization may include the use of specific language, imagery, and framing techniques that highlight certain aspects of a crime while downplaying others. For example, by frequently reporting on violent crimes and using emotive language, the media can create a perception that such crimes are more common and more severe than they might be statistically.

Jewkes adds that in the construction of crime news, the media carefully selects and edits the words and images used to convey information, further shaping public understanding

and opinion²⁸. The media's reliance on certain sources, including individuals, groups, or organizations, plays a significant role in how crime is reported. This reliance can lead to a bias in reporting, where certain viewpoints are amplified, and others are marginalized, contributing to a constructed reality that may differ significantly from the actual state of affairs.

The framework also discusses the impact of media construction on specific types of crime, such as radicalism. Sacco and Jewkes note that media often constructs narratives around radicalism that are influenced by what the media perceives as compelling or marketable²⁹. This construction can result in the portrayal of radicalism in a way that aligns with societal fears or prejudices, such as associating radicalism predominantly with Muslim communities. This biased portrayal can lead to a negative public perception of these communities, fostering stereotypes and contributing to social polarization.

In the context of Ngruki, a community often associated with radicalism in media reports, this media construction can have profound effects. The repeated portrayal of Ngruki in a negative light, based on the media's construction of crime and radicalism, can lead to the stigmatization and labeling of the entire community. This labeling, in turn, influences how the broader public perceives and interacts with Ngruki, potentially leading to discrimination and social exclusion. Furthermore, the community members of Ngruki may internalize these negative labels, impacting their self-perception and contributing to a sense of victimization.

²⁸ Jewkes, "Media and Crime."

²⁹ Sacco, "Media Constructions of Crime"; Jewkes, "Media and Crime."

This framework highlights the power of media in shaping not only public opinion but also the lived experiences of communities that are the subject of media reporting. It underscores the importance of critically analyzing media content and being aware of the processes through which news is constructed, as these processes can have far-reaching consequences for society's understanding of crime and the treatment of marginalized groups.

2. Labeling Theory

Labeling theory provides a unique approach to understanding crime and deviance by focusing on the social reactions to individuals who commit offenses. This theory posits that criminal behavior is often not inherent in the act itself but is rather a result of the labels society places on individuals who deviate from norms. When a person is labeled as a criminal or deviant, that label can influence how they are perceived and treated by others, often leading to further deviance—a concept known as “secondary deviance”³⁰.

According to Lemert, deviance arises not necessarily from the actions a person takes but from the societal reaction and the label imposed on them³¹. Once labeled, individuals may internalize this label, leading them to continue engaging in deviant behavior because they are seen and treated as criminals. This process is problematic because it can reinforce negative behavior, rather than deter it, and can create a self-fulfilling prophecy where the individual becomes more deeply involved in crime due to the stigma attached to their identity.

³⁰ Bernburg, “Labeling Theory”; Frank E Hagan, *Pengantar Kriminologi*, 7th ed. (Jakarta: Kencana, 2013).

³¹ Edwin McCarthy Lemert, *Human Deviance, Social Problems, and Social Control* (Englewood Cliffs, NJ, Prentice-Hall, 1967).

Labeling theory also faces criticism, particularly for its tendency to overlook the complexity of deviant behavior by focusing too narrowly on the labeling process itself. Critics argue that labeling does not fully account for other factors that contribute to deviance and crime, such as cultural or social influences. Additionally, once someone is labeled as a criminal, they are often ostracized and dehumanized, which can lead to further marginalization and a diminished sense of self-worth³².

Another significant criticism of labeling theory is that it can lead to discriminatory practices, where those labeled as criminals face ongoing persecution and social exclusion. For example, individuals who are labeled may experience discrimination, be constantly suspected of wrongdoing, and face exclusion from social relationships. This societal rejection reinforces the belief that they are inherently deviant, which can result in a cycle of negative outcomes, including fear of identity and social withdrawal³³.

In the context of Ngruki, a community often linked to radicalism, labeling theory helps explain how media coverage can create and reinforce negative stereotypes. The label of radicalism, when applied to the community, can lead to discriminatory treatment and social stigmatization, pushing the community members to internalize this negative identity. As a result, they may experience social exclusion and marginalization, reinforcing the negative label placed upon them. This labeling process highlights the broader social consequences of media portrayals and the stigmatization

³² Erving Goffman, "Embarrassment and Social Organization," 1963; Bruce G Link and Jo C Phelan, "Labeling and Stigma," in *Handbook of the Sociology of Mental Health* (Springer, 2013), 525–41.

³³ Link and Phelan, "Labeling and Stigma"; Terri A Winnick and Mark Bodkin, "Anticipated Stigma and Stigma Management among Those to Be Labeled 'Ex-Con,'" *Deviant Behavior* 29, no. 4 (2008): 295–333.

of certain groups, making labeling theory a valuable tool for understanding the perceptions and experiences of the Ngruki community concerning radicalism.

3. Critical Victimology

Critical victimology represents a significant shift in how victimization is understood within the broader field of criminology and victimology. Traditional victimology has primarily focused on victims within the confines of the criminal justice system, where the emphasis is on the direct relationship between criminal acts and their immediate impact on individuals. This conventional approach tends to view victims as those who suffer harm as a direct consequence of a crime, typically in cases where there is a clear offender-victim relationship. However, this narrow focus has been criticized for failing to account for the broader social processes that contribute to victimization, which is where critical victimology plays a transformative role.

Critical victimology arises from the critique that traditional victimology is overly restrictive in its definitions and does not sufficiently consider the broader social, cultural, and political contexts that shape who is recognized as a victim and how victimization occurs. Scholars such as Walklate, Miers, and Fattah have argued that traditional victimology is limited by its focus on the legal definitions of victimhood, which are often constructed within the framework of the criminal justice system³⁴. This perspective tends to ignore the complexities of victimization that occur

³⁴ Sandra Walklate, "14. Researching Victims of Crime: Critical Victimology," in *Realist Criminology*, 2019, doi:10.3138/9781487575854-016; Fattah Ezat, *Towards a Critical Victimology, Towards a Critical Victimology*, 1992, doi:10.1007/978-1-349-22089-2; David Miers, "Positivist Victimology: A Critique Part 2: Critical Victimology," *International Review of Victimology* 1, no. 3 (1990): 219–30.

outside of the criminal justice context, particularly those rooted in structural inequalities and social power dynamics.

Critical victimology, therefore, seeks to expand the understanding of victimization by incorporating insights from social theory, particularly the works of scholars like Giddens, who emphasize the role of social structures in shaping individual experiences. This approach views victimization not just as a direct result of criminal acts but as a product of broader societal processes, including social construction and the actions of powerful social agents. In this view, victimization is seen as something that can be socially constructed, meaning that society, through its norms, values, and power relations, plays a crucial role in determining who is labeled as a victim and under what circumstances.

A key element of critical victimology is the concept of social construction, as articulated by Quinney in his work "Who is the Victim?". Quinney argues that victims are not simply those who suffer harm directly from criminal acts, but rather, they are the product of social and political processes that define certain groups or individuals as victims³⁵. This social construction of victimhood involves the interplay of various social forces, including media representations, legal definitions, and political discourse, all of which contribute to shaping public perceptions of who qualifies as a victim. This perspective challenges the conventional notion that victimization is a straightforward consequence of crime, highlighting instead the complex ways in which social power and structures influence the process of victimization.

In addition to the concept of social construction, critical victimology also draws on constitutive criminology to

³⁵ R Quinney, *The Social Reality of Crime* (Transaction Publishers, 1970), <https://books.google.co.id/books?id=qN4dtzxs9zcC>.

further elaborate on the nature of victimization. Constitutive criminology, as developed by scholars like Henry and Milovanovic³⁶, proposes that crime should be understood as a form of harm that results from broader social processes. Within this framework, they distinguish between two types of crime: reduction and repression. Reduction crimes occur when an individual loses some aspect of their quality of life due to societal structures, while repression crimes involve the imposition of restrictions or limitations that prevent individuals from achieving their desired quality of life. Both forms of crime are seen as manifestations of social processes that create conditions of harm and suffering, thereby producing victims.

This perspective is crucial in understanding how victimization can occur even in the absence of direct criminal acts. For instance, individuals may become victims as a result of structural inequalities, such as poverty, discrimination, or social exclusion, which are perpetuated by societal norms and institutions. Critical victimology seeks to uncover these hidden forms of victimization, where individuals or groups suffer in ways that are often overlooked or ignored by society because they do not fit the conventional definitions of crime and victimhood. This approach emphasizes the need to look beyond the immediate and visible effects of crime to understand the underlying social, cultural, and political processes that contribute to victimization.

In the context of terrorism, critical victimology provides a more comprehensive framework for understanding the impact of terrorist acts. Traditional victimology tends to focus on the immediate victims of terrorism—those who

³⁶ Stuart Henry and Dragan Milovanovic, "Constitutive Criminology: Origins, Core Concepts, and Evaluation," *Social Justice* 27, no. 2 (80 (2000): 268–90.

are directly harmed by the acts of violence. However, critical victimology expands this view by considering the broader societal impact of terrorism, including the ways in which certain groups are placed at greater risk of victimization due to social and political dynamics. McGowan highlights how the social and political hegemony can contribute to the victimization of specific racial and ethnic groups in the context of terrorism³⁷. This perspective suggests that victimization in the context of terrorism is not limited to the direct effects of violence but also includes the broader social processes that marginalize and disadvantage certain groups, making them more vulnerable to becoming victims.

A case in point is the experience of the Ngruki community, where social labeling and political hegemony have contributed to their victimization. In this context, critical victimology helps to explain how the community has been subjected to social and political processes that have constructed them as potential victims, even in the absence of direct criminal acts. The social labeling of the Ngruki community as being associated with terrorism has placed them at increased risk of victimization, as this label is reinforced by broader societal and political structures. This process of social construction, whereby a community is stigmatized and marginalized, exemplifies the kind of hidden victimization that critical victimology seeks to uncover and address.

In summary, critical victimology challenges the conventional understanding of victimization by emphasizing the importance of social, cultural, and political contexts in shaping who becomes a victim. It broadens the scope

³⁷ Will McGowan, "Critical Terrorism Studies, Victimisation, and Policy Relevance: Compromising Politics or Challenging Hegemony?," *Critical Studies on Terrorism* 9, no. 1 (2016): 12-32.

of victimology to include not just those who are directly harmed by criminal acts, but also those who suffer as a result of broader societal processes. By incorporating insights from social theory and constitutive criminology, critical victimology provides a more nuanced and comprehensive framework for understanding the complexities of victimization, particularly in contexts such as terrorism, where the impact of social and political structures plays a crucial role in determining who is at risk of becoming a victim.

Previous studies have discussed the victimization experienced by Muslim communities, especially in Europe and America³⁸. Muslims, as a minority community in Europe and America, have had their image after the terrorist incident. Every incident of terrorism leads to Muslims as the main perpetrators. It is against the identity of the Muslim community. Mythen et al in their writings explained that Muslim communities often experience the risk of becoming victims of racial crimes and hate speech against them. Their received ranged from insults, satire, and bullying, even the discrimination they experienced. Whether they realize it or not, this treatment causes suffering to those who experience it³⁹.

Meanwhile, the media continues to construct news about terrorism incidents against Muslims. It exacerbates the image of Muslims constructed as terrorism. After the terrorist incidents of 9/11 in America and 7/7 in the United Kingdom, the media has portrayed a negative image of

³⁸ Sarah Beth Kaufman and Hanna Niner, "Muslim Victimization in the Contemporary US: Clarifying the Racialization Thesis," *Critical Criminology* 27, no. 3 (2019), doi:10.1007/s10612-018-09428-2; Mythen, Walklate, and Khan, "'I'm a Muslim, but I'm Not a Terrorist': Victimization, Risky Identities and the Performance of Safety"; Irene Zempi and Imran Awan, "Doing 'Dangerous' Autoethnography on Islamophobic Victimization," *Ethnography* 18, no. 3 (2017): 367–86.

³⁹ Mythen, Walklate, and Khan, "'I'm a Muslim, but I'm Not a Terrorist': Victimization, Risky Identities and the Performance of Safety."

Muslims⁴⁰. It can be said that there is a construction role of the media in describing Muslims. As previously explained, media construction plays an active role in shaping people's perceptions of Islam. McQueeney explains that in the construction of reporting on terrorism, there is often an agenda setting and framing in each election collection and presentation of the news⁴¹.

In this case, Muslim communities in Europe have experienced the risk of victimization. The media actively shapes their labels⁴². So, this label impacts the risk of victimization experienced by Muslim communities. From the perspective of critical victimology Miers⁴³, he argues that labels are a form of social process that often gains legitimacy from parties involved in shaping the victim's position. Besides that, critical victimology argues that the label impacts a person at risk of victimization. It places them in the broader victim position⁴⁴.

Society's skepticism towards Islam, which has been labeled as a terrorist group, places them in a group that is at risk of experiencing victimization. Not a few Muslims feel the loss due to labeling terrorism. The suffering from the media through labels against them places them in the

⁴⁰ Thomas Zerback and Narin Karadas, "They Will Hate Us for This: Effects of Media Coverage on Islamist Terror Attacks on Muslims' Perceptions of Public Opinion, Perceived Risk of Victimization, and Behavioral Intentions," *Human Communication Research*, 2022.

⁴¹ Krista McQueeney, "Disrupting Islamophobia: Teaching the Social Construction of Terrorism in the Mass Media.," *International Journal of Teaching and Learning in Higher Education* 26, no. 2 (2014): 297–309.

⁴² Mythen, Walklate, and Khan, "I'm a Muslim, but I'm Not a Terrorist': Victimization, Risky Identities and the Performance of Safety"; Zerback and Karadas, "They Will Hate Us for This: Effects of Media Coverage on Islamist Terror Attacks on Muslims' Perceptions of Public Opinion, Perceived Risk of Victimization, and Behavioral Intentions."

⁴³ David Miers, "Positivist Victimology: A Critique," *International Review of Victimology* 1, no. 1 (September 1, 1989): 3–22, doi:10.1177/026975808900100102; Miers, "Positivist Victimology: A Critique Part 2: Critical Victimology."

⁴⁴ Anette Ballinger et al., *Reconceptualizing Critical Victimology: Interventions and Possibilities*, ed. C Spencer, Dale and Sandra Walklate (Lexington Books, 2016); Rob Mawby and Sandra Walklate, *Critical Victimology: International Perspectives* (Sage, 1994).

social construction of crime victims. As explained Ballinger et al., 2016; Walklate, victims are those born from the social construction of society. In simple terms, the social construction of society often causes victims that are invisible to our eyes, especially in the event of terrorism⁴⁵. As the argument put forward Mythen et al., that, terrorist victims are not only a representation of one party, but there are other parties as a result of the construction of society which places them as more comprehensive victims of terrorism⁴⁶.

Thus, criminology, victimology, and social studies have touched on the influence of the media on the risk of victimization. The media is not the main thing in creating the risk of victimization felt by the Muslim community, which is always associated with terrorism. In this case, the media's role is only a trigger for the risk of victimization caused by public perceptions regarding the image of Muslims, who are constantly accused of every terrorist incident. Therefore it is crucial to explain the influence of the media through labeling on the risk of victimization experienced by Muslims.

This paper will explain the influence of media construction on the risk of victimization through labeling that the Ngruki Muslim community feels, which is always associated with terrorism. So based on what has been explained previously, the author proposes a hypothesis in this paper;

H1: Media construction has a significant effect on the victimization risk felt by the Ngruki Muslim community

⁴⁵Ballinger et al., *Reconceptualizing Critical Victimology: Interventions and Possibilities*; Mawby and Walklate, *Critical Victimology: International Perspectives*.

⁴⁶ Mythen, Walklate, and Khan, "I'm a Muslim, but I'm Not a Terrorist': Victimization, Risky Identities and the Performance of Safety."

H2: Labeling has a significant effect on the victimization risk felt by the Ngruki Muslim community

H3: Media construction through labeling significantly affects the victimization risk felt by the Ngruki Muslim community.

C. RESULTS

1. Validity Test

It has been explained previously that to determine the validity of the indicators used in the research, the loading factor value of each indicator must be >0.6 (Chin et al., 2014). From the processing of the existing data, the following table shows the results of the loading factor for each indicator;

Table 4 SmartPLS Loading Factor Value

Research Indicator	Outer loadings
L1 <- Labeling	0.936
L11 <- Labeling	0.829
L13 <- Labeling	0.909
L15 <- Labeling	0.919
L2 <- Labeling	0.932
L3 <- Labeling	0.863
L4 <- Labeling	0.898
L5 <- Labeling	0.848
L7 <- Labeling	0.925
L9 <- Labeling	0.918
PG <- Media Construction	0.869
PJ <- Media Construction	0.887
PM <- Media Construction	0.870
RV1 <- Risk Victimization	0.942
RV10 <- Risk Victimization	0.877

RV11 <- Risk Victimization	0.946
RV2 <- Risk Victimization	0.970
RV4 <- Risk Victimization	0.836
RV6 <- Risk Victimization	0.937
RV7 <- Risk Victimization	0.918

Source: author's data processing, 2023

Based on the table above we can see that the value of the loading factor indicator variable is > 0.6 for each item. So the indicators used in this study are valid for measuring each variable used in this study.

2. Reliability Test

As explained earlier, reliability testing in smartpls is done by looking at Composite reliability (ρ_c), Cronbach's Alpha values, and Average Variance Extracted (AVE). A latent variable can be said to have good reliability if the Composite reliability value is > 0.7 and the Cronbach's Alpha value is > 0.6 , and the AVE value is > 0.5 (Ghozali, 2015). The following table shows the results of the variable reliability test;

Table 5. SmartPLS reliability test value

Composite	Cronbach's alpha	Composite reliability (ρ_a)	reliability (ρ_c)	Average variance extracted (AVE)
Media Construction	0.853	0.895	0.908	0.766
Labeling	0.973	0.975	0.977	0.807
Risk Victimization	0.974	0.973	0.84	0.969

Source: author's data processing, 2023

Based on the results of the reliability test processed using smartpls, it can be seen that the Cronbach's Alpha value of each variable shows > 0.7 , for the Composite reliability (ρ_c) value > 0.6 , and the Average Variance Extracted (AVE) value > 0.5 . It shows that the variables used based on each existing indicator are reliable to explain this research. In other words, a high composite reliability value indicates the consistency value of each indicator in measuring its construct.

3. Discriminant Validity Test

Discriminant validity is carried out to ensure that each concept from each latent model is different from other variables. Validity testing is carried out to find out how precisely a measuring instrument performs its measurement function (Ghozali, 2016). The discriminant validity of the SMART-PLS test can be assessed based on Fornell-Larcker criteria and cross-loading. In the Fornell-Larcker criteria test, discriminant validity can be said to be good if the roots of the AVE in the construct are higher than the construct's correlation with other latent variables, whereas in the cross-loading test, it must show a higher indicator value from each construct than the indicators in the other constructs (Now & Bougie, 2016). The following is the Fornell-Larcker validity discriminant test table;

Tabel 6 Hasil Uji Diskriminan validitas Variabel Penelitian

Variabel	Konstruksi	Labeling	Resiko Viktimisas
Media Construction	0,875		
Labeling	0,788	0,898	
Risk Victimization	0,761	0,884	0,919

Source: author's data processing, 2023

Based on the table above, we can see that each variable has a higher discriminant value than the other variables. In simple terms, the results of discriminant validity testing with Fornell-Larcker explain that each variable used can explain this variable without sharing it with other variables. It is indicated by the variable matrix whose value is greater than the other variables.

4. Uji Path Coefficient and Hypothesis

The path coefficient and hypothesis test in this study were carried out to explain the influence and relationship between variables and answer the hypotheses previously described. The following table shows the effect and relationship between variables;

Tabel 7 Hasil Uji Pengaruh dan hipotesis Penelitian

The Influence and Relationship Variables	Coefficient	P Values	95% confidence interval coefficient		F square	R Square
			Lower	Upper		
			Media Construction -> Labeling	0,843		
Media Construction -> Riski Victimization	0,174	0,017	0,041	0,328	0,053	
Labeling -> Risk Victimization	0,761	0,000	0,590	0,896	1,025	0,792
Media CONstruction -> Labeling -> Risk victimization	0,642	0,000	0,506	0,766	0,412	

Source: author's data processing, 2023

Based on the table above, the effect of media construction on labeling shows the significance of the p values <0.05 , which means that media construction influences labeling. The coefficient value of the effect of media construction on labeling is 0.843 with a positive value, meaning that the higher the media construction, the higher the labeling. The relationship between variables includes a very strong relationship with the effect size value shown from the F square of 1.653 (Hair et al., 2019). The confidence interval shows that the lowest influence limit value is 0.779, and the highest influence limit is 0.903. It also shows that H1 is accepted, meaning that media construction significantly affects the perceived labeling of the Ngruki Muslim community.

Besides that, based on the table above, the effect of media construction on the risk of victimization shows the significance of the p-value <0.05 , which means that media construction influences the risk of victimization. The coefficient value of the effect of media construction on the risk of victimization is 0.174 with a positive value, meaning that the higher the media construction, the higher the risk of victimization. The relationship between variables includes a very low relationship with an effect size value shown from the F square of 0.053 (Hair et al., 2019). The confidence interval shows that the lowest influence limit value is 0.041, and the highest influence limit is 0.328.

Meanwhile, based on the table above, the effect of labeling on the risk of victimization shows the significance of the p-value <0.05 , which means that there is an effect of labeling on the risk of victimization. The coefficient value of the effect of labeling on the risk of victimization is 0.761, with a positive value, meaning that the higher the labeling, the higher the risk of victimization. The relationship between variables includes a very strong relationship with the effect size value shown from the F square of 1.025 (Hair et al., 2019). The confidence interval shows that the lowest influence limit value is 0.590, and the highest influence limit is 0.896. It also

shows that H2 is accepted, which means that media construction has a significant effect on the perceived labeling of the Ngruki Muslim community.

Meanwhile, based on the table above, the effect of media construction through labeling on the risk of victimization shows the significance of the p-value <0.05 , which means that there is an effect of labeling on the risk of victimization. The coefficient value of the influence of media construction through labeling on the risk of victimization is 0.642 with a positive value, meaning that the higher the media construction through labeling, the higher the risk of victimization. The relationship between variables includes a strong relationship with the effect size value shown from the F square of 0.412 (Hair et al., 2019). The confidence interval shows that the lowest influence limit value is 0.506, and the highest influence limit is 0.766. It also shows that H3 is accepted, which means that media construction has a significant effect on the perceived labeling of the Ngruki Muslim community.

In PLS SEM modeling, there is an influence value indicated by the R square value. The R square value is the coefficient of determination in the endogenous construct. In other words, the R square value is the percentage value of the variable's influence on other variables. R square values of 0.67 (strong), 0.33 (moderate), and 0.19 (weak); (2) Estimate for Path Coefficients is the value of the path coefficient or the magnitude of the relationship/influence of the constructed variable (Chin, 1998). Table 7 shows that the labeling variable is influenced by media construction by 0.620 or 62%, indicating that labeling is strongly influenced by media construction. In addition, the victimization risk variable is influenced by media construction and labeling by 0.792 or 79.2%, which indicates that the victimization risk is strongly influenced by media construction and labeling. From these results, we can see that the difference in the effect of victimization risk is higher than that of labeling. It indicates that the construction of media and labeling

is able to explain the occurrence of a higher risk of victimization than the media construction of labeling.

5. Uji Q Square Predictive Relevance

Predictive relevance is a test to show how well the observed values are generated using the PLS predict procedure in SmartPls 4 by looking at the Q square value. If the Q square value is > 0 , it can be said to have a good observation value, whereas if the Q square value is < 0 , it can be said that the observed value is not good. Q-Square predictive relevance for structural models, measuring how well the model generates the conservation value and the parameter estimates. Q-square value > 0 indicates the model has predictive relevance; conversely, if the Q-Square value ≤ 0 indicates the model has less predictive relevance. To find out the predictive criteria, namely 0.02 (small), 0.15 (moderate), and 0.35 (large) (Chin et al., 1998). The following table shows the results of the Q Square predictive relevance test;

Tabel 8 Predictive Relevance Test Q Square

Indikator variabel	Q ² predict	Variabel	Q ² predict
Mass Media (L1)	0,494		
Self-Confident (L11)	0,396		
Master Status (L13)	0,732		
Discrimination (L15)	0,425		
perpetrators terrorist from Ngruki (L2)	0,496	Labeling	0,613
Public reaction outside Ngruki (L3)	0,411		
Identity of Ngruki (L4)	0,402		
Frequency of Labeling (L5)	0,565		
Awarenes Labeled (L7)	0,447		
Negatif Stereotype (L9)	0,501		

Insult (RV1)	0,620		
Unpleasant Behaviour (RV10)	0,352		
Disadvantage (RV11)	0,507	Resiko Viktimisasi	0,571
Satire (RV2)	0,555		
Slandered (RV4)	0,429		
Bullied/Mocked (RV6)	0,383		
Accusation (RV7)	0,521		

Source: author's data processing, 2023

The table above shows that the Q square value indicates a value > 0 , which means that each indicator or variable has a relevant prediction in explaining a measurement model. In this case, the relevant predictive value is considerable because the value is > 0.35 . So the indicators and variables used can predict the victimization risk model felt by the Ngruki community regarding the influence of media construction through labeling on the risk victimization.

6. Analysis

The previous explanation has explained the results of the findings of existing data. This paper provides an opportunity to investigate the victimization risks experienced by the Ngruki community, which are always associated with acts of terrorism. My previous writings have explored the experiences of victimization against several people with the Ngruki identity. Their identity as Ngruki people causes them to receive different treatment, from insults, bullying, and even discrimination⁴⁷.

⁴⁷ Radhistya Ireka et al., "I ' m From Ngruki , but Don ' t Judge Me As A Terrorist : Critical Victimology Study of Muslims Community in Ngruki , Sukoharjo , Indonesia Saya Dari Ngruki , Tapi Jangan Tuduh Saya Teroris : Studi Viktimologi Introduction This Paper Explains the Broader " 11, no. 1 (2023): 197-213.

On the one hand, what was explained by Jewkes and Sacco about media construction is that the collection, selection of news, and presentation of news can affect public perceptions of crime⁴⁸. In this case, the media, which often constructs the Ngruki community as related to terrorism, makes people's perceptions of them worse. The media has biased public perception and generalized the identity of the Ngruki people. As a result, they feel and receive labeling from media depictions of them always being associated with terrorism.

On the other hand, we can see in the existing findings that the media's image of the Ngruki community impacts their risk of victimization. Of course, the media does not necessarily create a risk of victimization. In this case the risk of victimization felt by the Ngruki community arises from the media through their labeling. As previously explained, the risk of victimization experienced by European Muslim communities⁴⁹. In different contexts and regions, the Ngruki people have accepted the same thing. Insults, accusations of slander, and even discrimination felt by the Ngruki people put them at risk of experiencing victimization.

If we can look deeper using the perspective of critical victimology that victims are not only those who experience crime. However, more than that are those at risk of experiencing victimization from the impact of social construction. From this case, we can see using a critical victimology perspective that the Ngruki people are at risk of experiencing victimization from social constructions related to terrorism. The social construction here comes from media construction and labeling, which has generalized

⁴⁸ Jewkes, "Media and Crime"; Sacco, "Media Constructions of Crime."

⁴⁹ Kaufman and Niner, "Muslim Victimization in the Contemporary US: Clarifying the Racialization Thesis"; Mythen, Walklate, and Khan, "I'm a Muslim, but I'm Not a Terrorist: Victimization, Risky Identities and the Performance of Safety"; Christopher Scheitle et al., "Residual Effects of Anti-Semitism and Islamophobia," 2022, 1-28; Imran Zempi, Irene & Awan, "A WORKING DEFINITION OF ISLAMOPHOBIA A Briefing Paper Prepared For the Special Rapporteur on Freedom of Religion or Belief Preparation for the Report to the 46 Th Session of Human Rights Council November 2020 By Professor Imran Awan and Dr Irene Zempi," no. November (2020).

them towards terrorist incidents, which have been associated with many actors originating from there.

This discussion explains a quantitative approach through a survey of the Ngruki community. It has been found that not only some feel the impact of the media on their negative image. Nevertheless, almost all of them feel the same way about the media's portrayal of them. This article tries to explain and reveal the facts of the victimization risks also experienced by the Ngruki community regarding those linked to every terrorist incident in Indonesia. As well as in the predictions using PLS-SEM, we can see that media construction that always reports on Ngruki related to terrorism has a significant predictor of the risk of victimization felt by the Ngruki community. With this, it can be said that the media that constructs the Ngruki community with every incident of terrorism has a significant influence and prediction of the risk of victimization through the labels they receive.

D. Conclusion

Based on all the existing explanations, this article has provided insight into the influence of media construction on the risk of victimization through labeling that the Ngruki people feel. The media's bias and generalization towards them cause them to accept a label which, in the end, makes the label a risk of victimization. It is shown in the results described above that construction significantly affects labeling, and also media construction through labeling significantly influences the risk of victimization felt by the Ngruki Muslim community.

Finally, as a conclusion in this paper, the effect of media construction on the identity of the Ngruki Muslim community has shown that there is a risk of victimization received through labeling. It is because the construction of the media, directly and indirectly, influences public opinion toward the negative image of terrorism against the Ngruki Muslim community. In addition,

this paper contributes to explaining the prediction of the risk of victimization, both in the fields of criminology, victimology, and the mass media. However, studies of criminology and victimology have explained that the media and labels cause a qualitative risk of victimization experienced by Muslim communities. Even though the context and region are different, this paper can explain and predict that the media's usual construction of images of Muslim society makes them accept the risk of victimization. This coherence and correspondence can be seen in real terms with the quantitative approach that has been carried out.

Acknowledgement

The author would like to thank all parties, especially the respondents and surveyors who have helped conduct this research. The author also hopes that this research can be developed further so that it can be used as material in a broader discussion about victims. Especially stigma and labels in criminology, sociology, and victimology studies.

Declaration

Conflicts of Interest The authors declare no competing interests

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