

Journalistic Ethics: Analysis of the Framing of the Repatriation of Indonesian Citizens in Kompas Daily and Tempo Newspaper

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ARTICLE INFO

Keywords: Ethics, Journalism, Mass Media, Framing, Newspaper

Received: 17 November 2025

Accepted: 18 February 2024

ABSTRACT

This research was motivated by the defeat of the Islamic State of Iraq, Syria (ISIS), which left problems for former ISIS followers from Indonesia who were threatened with statelessness. This research wants to show the framing carried out by the Indonesian mass media in reporting on the return of ex-ISIS Indonesian citizens to Indonesia which is viewed from the perspective of journalism ethics, Press Law No. 40/1999 and the social responsibility of the press to the public. The media chosen as research subjects were Kompas Daily and Tempo Newspaper. The research method used is Zhongdang Pan and Gerald Kosicki's framing analysis method which assumes that every news story has a frame that functions as the center of idea organization. The results of the research show that there are quite significant differences between Kompas Daily and Tempo Newspaper in framing the repatriation of ex-ISIS Indonesian citizens. Kompas Daily uses security logic in every report by applying journalism ethics through Jeremy Bentham's Utilitarianism approach. Meanwhile, Tempo Newspaper uses humanist logic by applying journalism ethics through the golden rule or reversibility approach.

INTRODUCTION

ISIS, or the Islamic State of Iraq and Syria, is an organisation known as a terrorist group that controls Iraq and Syria. Since its emergence in 2014, ISIS has attracted tens of thousands of people from all over the world, estimated at more than 100,000 thousand people (Tempo, 2019). All of the supporters who had emigrated as members of ISIS, some of them became soldiers and took up arms, and others worked as workers in the oil and financial sectors, and as officers controlling radio broadcasts and other broadcast media (Tempo, 2019). However, after the collapse of ISIS's glory in 2019, all ISIS supporters lost their way and ended up as refugees in Iraq and Syria. The defeat of ISIS by the SDF (Syrian Democratic Forces) has created quite a polemic for the whole world. This is because there has been a fairly large wave of refugees from former ISIS supporters in several countries, such as Iraq, Syria and Turkey. This has led to a new discourse on the return of former ISIS members to their countries of origin. However, this discourse has been strongly rejected by several countries.

According to the National Counterterrorism Agency (Badan Nasional Penanggulangan Teroris) abbreviated as BNPT, an estimated 1,321 Indonesian citizens joined ISIS in 2017. A total of 594 were recorded in Syria and Iraq. Of this number, 84 have died and the rest are unknown (Zulkifli, 2019). Therefore, the BNPT needs to re-register the presence of Indonesian citizens in Iraq and Syria. The emergence of the issue of repatriation of former ISIS by refugee-hosting countries has generated various debates from different segments of society. This also invites the media to facilitate the debate. A lot of information about the repatriation of former ISIS Indonesian citizens, especially from the mass media, has created a polarisation in society (Handoyo, 2021). There are two views that are simultaneously pressuring the government to take a policy on the issue of repatriation of ex-ISIS Indonesian citizens. This pressure took the form of refusing to repatriate ex-ISIS Indonesian citizens to Indonesia and accepting them back with several conditions as a form of support for the victims of radicalism.

The widespread public debate on the repatriation of former ISIS members cannot be separated from the role and framing of the media. Antecol (2010) shows that society or audiences use a situational frame to understand particular events in particular places (Ismail & Mishra, 2019). The frames that people often choose to understand an event can influence people's responses to events or phenomena that are considered appropriate. For example, people's understanding of the return of the former ISIS can be influenced by media framing. This is because journalists and the media often use frames to simplify, prioritise or construct particular narratives.

On the issue of the return of ex-ISIS Indonesians, the majority of news in the mass media tends to be negative (Remotivi, 2020). The media gives more space to those who oppose the repatriation of ex-ISIS Indonesians (Remotivi, 2020). This is based on public concerns about terrorist acts if the

government takes them back. In addition, the rejection of ex-ISIS Indonesians is one of the expectations and efforts to dispel radicalism in Indonesia (Remotivi, 2020). Although the majority of mass media portray ex-ISIS Indonesians in a negative tone. However, there are media outlets that take a neutral view. Neutral media portray ex-ISIS citizens as victims of radical ideology propaganda. These media assume that not all ex-ISIS fighters or defenders are fully ISIS fighters or defenders, especially children and women who are forced to follow their husbands or family members to ISIS. In order to harmonise the narrative, the media created a glossary to distinguish between people who are considered theorists and victims of radical ideology (Winkler, El-Damanhoury, Saleh, Hendry, & Elkarhili, 2021).

There are similarities between the coverage of the repatriation of ex-ISIS Indonesians and the Australian media's framing of refugees and asylum seekers. The results showed that the Australian national media tended to portray refugees and asylum seekers in a negative tone, closely linked to crime and criminal acts. In contrast, local media in Australia are more neutral and humane (Cooper, Olejniczak, Lenette, & Smedley, 2017). They portray refugees and asylum seekers as vulnerable and deserving of help from the political turmoil and security threats in their home countries. The results show that there are differences in the views of national and local media in Australia, based on national discourse and government policies that view refugees as a threat. For example, the Australian national media shows negative exposure in describing the discourse on refugees and asylum seekers.

The findings of the previous study can be applied to the same situation in terms of how the media in Indonesia frames the issue of the return of Indonesian ex-ISIS citizens. There are two major contradictory views presented by the media. That is, refusing to accept the return of ex-ISIS citizens and accepting them with some conditions to protect the rights of citizens. This has led to different narratives framed by the media based on ideology and media ethics (Boyle & Mower, 2018). Differences in media framing affect audience perceptions. The results showed that the intensity of the four Indian media in framing ISIS activities had a significant impact, especially on youth and children (Babu & Venkateswarlu, 2017). The results showed that the media helped to construct a narrative that influenced public perceptions, based on the media's editorial policies.

Based on the description above, this study examines media framing and journalism ethics based on the issue of repatriation of Indonesian citizens ex-ISIS displayed by national media in Indonesia. Kompas Daily and Tempo Newspaper are chosen as the media that represent this research, because both media are national media that have the most readers and are known as neutral, secular and nationalist media without having affiliations with certain ideologies. The formulation of the problem in this study is how Kompas Daily and Tempo Newspaper frame the issue of returning ex-ISIS citizens to Indonesia and how journalism ethics are used in framing the issue of returning ex-ISIS citizens to Indonesia. The purpose of this research seeks to reveal the framing of the narrative carried out by the media, especially Tempo Newspaper and Kompas Daily, which presents the issue of returning Indonesian citizens ex-ISIS. And compare the results of the framing of the narrative with the

application of journalism ethics.

THEORETICAL OVERVIEW

The media policy in reporting phenomena or cases must adhere to the journalistic code of ethics and journalistic ethics (Panuju, 2018). Ethics is a system of principles, morality or code of conduct. Ethics are the values and rules of life recognised by individuals, groups or cultures that seek guidance in life and what is good or bad, right or wrong (Abdurahman, 2020). Edward Spence and Peter Denyer-Simmons (2006) found that the main issues related to journalistic ethics are deception and trust (Haryadi Santoso & Dwi Lestari, 2018). Information audiences not only use news as a source of information about events, but also as a guide for agenda setting (Sari, 2016). Therefore, the narrative presented by the media is important as a determinant of the audience's acceptance of an event.

According to Conrad (1988), the main concept of ethics revolves around the areas of freedom, democracy, truth, objectivity, honesty and privacy. There are four main areas of journalistic ethics that need to be considered, including objectivity in the presentation of information, conflict of interest, privacy and good taste. Therefore, journalistic ethics requires journalists to determine a trusting relationship with the audience that depends on the accuracy, professionalism and balance of the media (Sari, 2016). The results of the research on the narratives constructed by the Italian and Turkish media show that the differences in the narratives that occur in the media are due to the differences in preferences and the application of ethics applied in each editorial (Simaku, 2021).

METHODOLOGY

This research uses the framing analysis method in media content analysis with a qualitative approach. The framing analysis method is a method to look at the socio-cultural context of a discourse, especially the relationship between news and ideology, namely the process or mechanism of how news builds, maintains, reproduces, changes and undermines ideology (Eriyanto, 2011). According to Franklin (2005), an event that occurs is certainly not just read by individuals as an event, but the event will also be understood and interpreted (Nasrullah, 2020). Likewise with the news in the mass media. So that events are constructed by journalists depending on which point of view to how he views the event.

The view of the framing of events in a news story can work in accordance with the concept of social construction and the paradigm of constructivism. According to Littejohn (2011), the term constructivism is used to explain a theory that each individual interprets and behaves according to conceptual categories in their mind (Nasrullah, 2020). Reality does not appear in its raw form, but must be filtered through the way an individual or the public perceives things that exist. The reality presented by the media has a complex news framing process. According to Pan & Kosicki (1993), framing is not only done by journalists, but also involves how the media audience views and anticipates reactions

Ulya, H., Akhiroh, N. S., Prameswari, E. S., Izzata, M. R. (2024). *Journalistic Ethics: Analysis of the Framing of the Repatriation of Indonesian Citizens in Kompas Daily and Tempo Newspaper* (Nasrullah, 2020). A discourse or reality built into news framing starts with the evaluation of an event that is considered important. Thus, the connection between news sources, journalists and media audiences is an interrelated process in the framing of news discourse that is designed, constructed and transmitted by the media to the audience (Eriyanto, 2011).

The framing analysis model used in this research is the method of Zhongdang Pan and Gerald Kosicki. This model assumes that every news story has a frame that serves as the centre of the organisation of ideas (Eriyanto, 2011). In this approach, framing devices are divided into four main structures: syntactic, scripted, thematic and rhetorical. The unit of observation in this research is the daily print media Kompas and the newspaper Tempo. The selection of these print media is with the consideration that these two media are mass media that have big names and strong ideologies, so it is interesting to see the application of journalism ethics in their reporting. Meanwhile, the object of research is the news published by Kompas daily and Tempo newspaper in February 2020. From the observations made, sixteen news articles were selected, consisting of eight samples of Kompas daily articles and eight samples of Tempo newspaper articles.

RESULTS & DISCUSSION

Hasil dari analisis framing yang dilakukan menggunakan model Zhongdang Pan Gerald M. Kosicki terhadap enam belas teks yang terdiri dari delapan teks Harian Kompas dan delapan teks Tempo Newspaper menunjukkan bahwa, Kompas menggunakan istilah NIIS (Negara Islam Irak dan Suriah) sebagai representasi kelompok ISIS dengan memakai bahasa Indonesia agar mudah dipahami oleh publik. Sementara Tempo Newspaper tetap menggunakan penyebutan ISIS sesuai dengan penyebutan aslinya.

Berdasarkan hasil analisis, Harian Kompas membingkai eks NIIS sebagai kelompok teroris lintas batas atau FTF (*Foreign Terrorist Fighter*) secara general. Narasi yang dibangun berdasarkan kutipan dari tokoh nasional, pakar akademisi dan tokoh agama yang menolak untuk memulangkan eks NIIS. Seperti pada pernyataan Prof Hikmahanto Juwana Guru Besar Ilmu Hukum Internasional Universitas Indonesia dalam artikel "*Pemerintah tak memulangkan*" menyatakan bahwa anak-anak yang mengikuti latihan militer dan bersumpah setia kepada NIIS sudah kehilangan kewarganegaraan Indonesia (Kompas, 2020). Pernyataan tersebut memberi makna bahwa semua eks NIIS termasuk anak-anak adalah anggota FTF yang keberadaanya sangat membahayakan.

The results of the framing analysis conducted using the Zhongdang Pan Gerald M. Kosicki model on sixteen texts consisting of eight Kompas Daily texts and eight Tempo Newspaper texts show that Kompas uses the term NIIS (Islamic State of Iraq and Syria) as a representation of the ISIS group using Indonesian language to be easily understood by the public. Meanwhile, Tempo Newspaper continues to use the term ISIS in accordance with the original mention.

Based on the results of the analysis, Kompas Daily frames the former NIIS as a transnational

terrorist group or FTF (Foreign Terrorist Fighter) in general. The narrative is built on quotes from national figures, academic experts and religious figures who oppose the repatriation of ex-NIIS. As in the statement by Prof Hikmahanto Juwana, Professor of International Law at the University of Indonesia, in the article 'The government will not repatriate', who states that children who have undergone military training and sworn allegiance to the NIIS have lost their Indonesian citizenship (Kompas, 2020). This statement means that all former NIIS members, including children, are FTF members whose existence is very dangerous.

Kompas' framing in relation to the loss of citizenship status based on Law No. 12 of 2006 is mentioned in almost all the texts analysed, including editorials (Kompas, 2020). The facts of violence committed by NIIS are also widely presented by Kompas, such as the actions of NIIS in committing various acts of terrorism and endangering society (Rahman, 2020). In addition, Kompas also conducted research by conducting a Kompas Survey with 530 respondents from 17 major cities in Indonesia. The result, in line with the narrative built by Kompas, is that the public rejects the repatriation of former NIIS with a percentage of 61.5% (Sultani, 2020). This means that the narrative constructed by Kompas is quite strong and in line with the majority voice of the Indonesian people. Rhetorically, the issues framed by Kompas regarding the repatriation of ex-NIIS clearly show that Kompas strongly supports the government's policy of refusing to repatriate ex-NIIS to Indonesia.

Meanwhile, the results of the analysis in Tempo newspaper describe former ISIS members with two explanations, namely combatants and non-combatants (Tempo, 2020). According to Tempo, former ISIS members classified as non-combatants have the right to be repatriated to Indonesia, especially children and women. Meanwhile, members identified as combatants must be tried in accordance with the International Criminal Court. Tempo newspaper quotes many sources who view ex-ISIS with a humanist perspective, such as terrorism prevention observers, a professor of radicalism and terrorism research at Airlangga University who pays attention to human rights (HAM) aspects (Suyanto, 2020). The Tempo newspaper even provides space for ex-ISIS who have returned to Indonesia and integrated into the community after participating in the deradicalisation programme to speak and express their opinions (Muzaqqi, 2020). Judging from the strategy of interpreting the definition of ex-ISIS, Tempo Newspaper presents ex-ISIS as a group that has two definitions and cannot be generalised as a transnational terrorist group, namely combatants and non-combatants.

The Tempo newspaper describes ex-ISIS as a group that still has Indonesian citizenship status (Tempo, 2020). Tempo's reasoning that ex-ISIS members have not lost their citizenship status is based on the Citizenship Law, which states that the loss of Indonesian citizenship status, one of which is that anyone who joins a foreign country and takes up arms for that country will lose their citizenship status. Tempo assumes that ISIS is not a legitimate state, but a radical group that is an international enemy and is not recognised, so repatriating former ISIS members back to Indonesia is the right reason to protect

citizens who are exposed to the wrong ideology (Tempo, 2020). Moreover, the Citizenship Law does not regulate the loss of citizenship status due to involvement in terrorist acts. Even the law in Indonesia related to the Terrorism Law, for citizens who are involved in violent acts of terrorism will be given a minimum of (5) five years imprisonment and a maximum of (20) twenty years, life imprisonment or death penalty in accordance with Article 6 of Law Number 5 of 2018 on the Eradication of the Criminal Acts of Terrorism (Muzaqqi, 2020).

In addition, the texts displayed by Tempo Newspaper show how the government should repatriate them by creating a deradicalisation programme as an anti-radicalism programme (Hutagulung, 2020). Tempo also carries a narrative about the differences between combatants and non-combatants that it wants the audience to understand. Tempo defines a fighter as a person or group who deliberately joins ISIS and dares to take up arms for ISIS. While non-combatants are those who are exposed to radical ideology and influenced by ISIS propaganda to migrate for a better life, the definition also includes children and women (Fisandra & Oktara, 2020). Therefore, the topic refers to the condition of former ISIS members in refugee camps and detention centres who are interpreted as non-combatants of ISIS (Adyatama, Nurita, & Puspitasari, 2020).

Table 1. Framing of Kompas Daily and Tempo Newspaper on the issue of repatriation of ex-ISIS Indonesians

Kompas Daily	Tempo Newspaper
Characterize former NIIS as foreign terrorist fighters (FTF) or cross-border terrorists, including children and women.	Do not generalize former ISIS as foreign terrorist fighters (FTF) or cross-border terrorists by creating a glossary of combatants and non-combatants.
Ex-NIIS are not eligible for repatriation because they have lost their status as Indonesian citizens (WNI) according to Law No.12 of 2006 concerning Citizenship.	Ex-ISIS members are entitled to citizenship status because Law No. 12 of 2006 does not explain the loss of citizenship status for joining terrorist groups. ISIS is not a legitimate form of state, ISIS is defined as a separatist group that seizes legitimate state power.
All ex-NIIS pose a dangerous threat to the country's security stability if repatriated because they are affiliated with international terrorists.	Ex-ISIS members who fall into the non-combatant category, especially children and women who are not involved in acts of terror, deserve to be repatriated on humanitarian grounds. They are still entitled to citizenship status under international law.

Source: data processed by researchers

Social Responsibility of the Press and Press Law No. 40 Year 1999

The repatriation of ex-ISIS Indonesians has become a very sensitive issue at the community level. Almost all levels of society consider ex-ISIS members to be active terrorists who could threaten the stability of local and national security. Due to the lack of information, the public only sees black and white, without knowing other perspectives and full backgrounds. The media often play a pivotal role in conflict and crisis situations. Independent, objective and neutral media can help to defuse tensions, promote dialogue and reduce conflict. Conversely, biased and untruthful reporting can incite violence. When misused for propaganda purposes, the media can incite hatred and spread rumours.

Kompas Daily and Tempo Newspaper saw the need to inform the public about the repatriation of ex-ISIS Indonesians, an issue that has become controversial and lacking in information. Both media provide information on who the so-called ex-ISIS are, how dangerous they are, and whether they should be repatriated. Based on the function of the media in fulfilling social responsibility, Siebert, Peterson and Schramm (Siebert, 1963) stated that media coverage aims not only to inform, entertain and make a profit, but also to bring conflict into discussion. Kompas Daily and Tempo Newspaper bring the issue of repatriation of ex-ISIS Indonesians into the realm of public discussion by presenting their respective ideas and statements in accordance with their respective media beliefs.

Kompas frames the issue in security terms. Kompas justifies all ex-ISIS as FTFs or transnational terrorists, so the narratives presented are supported by actors who share the same views as the Kompas editor through various articles and research reports. For example, the article 'The Dangers of Ex-ISIS Repatriation' illustrates the frequent acts of terrorism in Indonesia that are feared to occur if ex-ISIS are repatriated. (Aliah, 2020). Kompas also reinforced the narrative with an editorial entitled 'Government's Firm Step to Respond to NIIS', which praised the government's decision to refuse to repatriate ISIS sympathisers because they could endanger the country (Kompas, 2020a).

As a credible national media, Kompas Daily has performed its functions in accordance with Law No. 40/1999 on the Press, specifically Chapter II Article (3) which states that "the national press has functions as a medium of information, entertainment and social control". Social control is associated with the responsibility of the press to protect the country from the spotlight of various issues that could harm the country. Therefore, the use of security logic in looking at the issue of ex-ISIS repatriation is in line with the press law.

Meanwhile, Tempo Newspaper uses humanistic logic in presenting the issue of repatriation of ex-ISIS Indonesians. Tempo Newspaper's humanist approach can be explained by Press Law No. 40/1999, Chapter II, Article (5), which states that 'the national press is obliged to report events and opinions with respect for religious norms and the community's sense of decency, as well as the principle of the presumption of innocence'. The presumption of innocence is a reference for Tempo newspaper to define ex-ISIS as combatants and non-combatants. Tempo believes that not all ex-ISIS members have committed crimes, especially women and children.

This can be seen in the article published by Tempo Newspaper Editorial entitled 'Repatriating ISIS Children', which emphasises the state's obligation to protect children of Indonesian descent, including those who do not yet have citizenship; children should be treated as victims, not perpetrators (Tempo, 2020). Thus, the state has an obligation to protect children who are currently refugees in Syria. In addition, an article written by researchers from the Habibie Centre's Counter Terrorism and Capacity Building Programme entitled 'Alternative Scenarios for the Former ISIS' provides a political scenario that global terrorism must be tackled globally and multiculturally. This is so that countries affected by

ISIS do not have to deal with former ISIS refugees who become an increasing burden on the state (Muzaqqi, 2020).

Based on the results of the analysis conducted, Kompas Daily and Tempo Newspaper appear to be waging a narrative war over the repatriation of ex-ISIS Indonesians. Although both present different narratives, the roles and functions of mass media in social responsibility have been carried out by Kompas Daily and Tempo Newspaper. This can be seen in the role of both media in trying to provide the public with comprehensive information about the condition of ex-ISIS citizens and the expected threats, amidst the lack of information available to the public.

How Does Journalism Ethics Work

The sharp narrative difference between Kompas Daily and Tempo Newspaper in the treatment of the issue of ex-ISIS repatriation is ideally justified in the Press Law, but the difference can be explained using the journalism ethics approach described by Kidder (Institute Centre of Journalist, 2006) in deciding ethics based on the tradition of moral philosophy.

The results of this study show that Kompas Daily and Tempo Newspaper follow different journalism ethics. These differences are ethically justified in journalism ethics. The journalism ethics applied by Kompas Daily can be explained using Jeremy Bentham's utilitarianism approach by using the results of the calculation of the negative and positive sides, if it produces a positive difference then the action is said to be right, otherwise if it produces a negative difference then the action does not produce utility (Mill, 2003). A survey conducted by Kompas Research and Development found that 61.5% of Indonesians opposed the repatriation of former ISIS members for various reasons. The figure shows that the good and bad of an issue can be determined by quantity. There are more supporters of rejecting the repatriation of ex-ISIS than accepting it, so Kompas uses this logic as a journalistic ethic that is shared by the public.

In addition, Kompas Daily also applies the ethical approach of regulatory decision journalism: Kant's Categorical Imperative. This is a relatively simple approach to moral reasoning: whatever has been decided can be considered a moral or ethical decision if the principle is the basis of the decision in universal law (Institute Centre of Journalist, 2006). This can be demonstrated by the application of Law No. 12/2006 on Citizenship (Kompas, 2020). Kompas hits everyone who violates the law equally without looking at the context in detail, which shows that Kompas Daily uses ethics as an effect of universal law that binds through legal-formal aspects. Obviously, the narrative used by Kompas always uses the law as a basis for ex-ISIS who have lost their citizenship and are therefore not entitled to repatriation.

The journalistic ethics applied by Tempo Newspaper is a utilitarian approach by John Stuart Mill, an ethics that emphasises the quality of happiness resulting from an action. An action is said to be right if it produces benefits and brings quality happiness and keeps one away from badness (Mill, 2003). This approach is used to analyse the phenomenon of good or bad actions chosen by a journalist. For

example, the results of the photographing or informing done by Tempo journalists while covering ex-ISIS in Syria can have consequences for others. The justification of right or wrong looks at the situation that occurs, so that the good that is raised is able to cause other good effects that have a long-term impact. Tempo Newspaper looks at the context of the news presented, so that it does not rely on the logic of quantity but on quality. That there are hidden facts that need to be made known to the public. Based on this logic, Tempo Newspaper uses the humanist aspect in looking at the issue of repatriation of ex-ISIS.

Tempo Newspaper also uses the Golden Rule or reversibility ethical approach. This golden rule is often referred to as the care approach. The most difficult aspect of this approach is to identify oneself and who the other person is. By putting themselves in the shoes of others, a journalist is able to see problems from different perspectives. According to Kidder, the caring approach will weigh the human value of each point of view (Institute Centre of Journalist, 2006). This ethical approach is implemented by Tempo Newspaper by sending journalists to cover the conditions of former ISIS, especially refugees from Indonesia, in Al-Hawl camp in Syria. So that they can put themselves in the shoes of the ex-ISIS refugees and feel what they are experiencing. In the various texts published by Tempo, there are many humanitarian crises related to the issue of ex-ISIS. Tempo believes that the information presented can be of great use to the whole community, and that everyone can imagine playing a role in the events that are taking place, thus creating a humanitarian effect to raise concern for others.

CONCLUSIONS

Tempo Newspaper and Harian Kompas have different narratives in framing the repatriation of former ISIS citizens. This is due to differences in the application of journalistic ethics. First, Harian Kompas and Tempo Newspaper have different glossaries for defining former ISIS. Harian Kompas defines all former ISIS who have taken up arms or not as foreign terrorist fighters (FTFs). Tempo Newspaper, on the other hand, defines former ISIS members in two ways: combatants and non-combatants. Secondly, Kompas Daily and Tempo Newspaper have different understandings regarding Law Number 12 of 2006 concerning Citizenship. Kompas Daily sees the law as a legal-formal aspect in accordance with the contents of the Citizenship Law. Meanwhile, Tempo Newspaper uses a humanitarian approach that some former ISIS members, especially non-combatants, still have rights as citizens.

Despite the differences in framing the repatriation of former ISIS citizens to Indonesia, Kompas Daily and Tempo Newspaper have both implemented Press Law No. 40/1999 as a basic reference for fulfilling their responsibilities to the community. Namely, social control over the prevention of acts of terrorism in the future and applying the principle of presumption of innocence for citizens who still have ties as Indonesian citizens so as not to receive stigma and discrimination from society. The difference in the narrative framing of the repatriation of former ISIS citizens is based on the application

Ulya, H., Akhiroh, N. S., Prameswari, E. S., Izzata, M. R. (2024). *Journalistic Ethics: Analysis of the Framing of the Repatriation of Indonesian Citizens in Kompas Daily and Tempo Newspaper* of different concepts of journalistic ethics—namely, Jeremy Bentham's utilitarianism ethics and Kant's categorical imperative ethics applied by Kompas Daily. Meanwhile, Tempo Newspaper applies John Stuart Mill's utilitarianism ethics and the Golden Rule or Inversion ethics.

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