



Articles

Dā'ish vs Tanzīm Al-Dawlah: BREAK Analysis of The Names of ISIS in Arab Mass Media

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A B S T R A C T

This study aims to analyze the meaning of ISIS names in the Arab mass media from the BREAK theory perspective. The research data were taken from two Syrian mass media: Tishrīn and 'Inab Baladī. The name Dā'ish is used as the primary discourse, while the name Tanzīm Al-Dawlah is a secondary discourse. The data was collected by observing the basic technique of tapping and the advanced technique of note-taking. Data analysis was carried out using identity method. The findings show that the meaning of primary discourse is structured through the eclectic use of theory on aspects of sound, form, meaning construction, and meaning changes. The analysis found that primary discourse has a negative meaning tendency and is contrary to religion's moral values (Islam) and state. Meanwhile, the meaning of secondary discourse is carried out by combining the theory of nominal groups, word structures, nominal relations, and stylistics. Secondary discourse has an ambiguous meaning because it represents ISIS as an entity that can be understood in two domains at once: organization and state. The comprehensive analysis of BREAK has shown clear linguistic stages of meaning so the meaning of ISIS names can be clearly understood.

I. INTRODUCTION

The names of ISIS in the Arab mass media are a unique linguistic phenomenon. The name *الدولة الإسلامية في العراق و الشام* (*Al-Dawlah Al-Islāmiyah fī Al-'Irāq wa Al-Shām*) 'Islamic State of Iraq and Syria' which is the origin of ISIS is very rarely used. The various existing mass media tend to name ISIS with a number of variants of diction according to their wishes and objectives (Mashuri, 2014). Two major mass media in Syria called ISIS by two different names. *Tishrīn* named ISIS *داعش* (*Dā'ish*), while *'Inab Baladī* named ISIS *تنظيم الدولة* (*Tanzīm Al-Dawlah*).

Dā'ish is an acronym for the real name ISIS that is long enough to be mentioned. In various literature studies, *Dā'ish* (adapted to *Daesh*) is more widely used to refer to ISIS (Macdonald et al., 2019; Marcellino et al., 2016). Apart from being easy to

pronounce, this name also carries implications for the meaning does not like by ISIS. Meanwhile, the name *Tanzīm Al-Dawlah* tends to be less popular in various media. ISIS prefers the name *Tanzīm Al-Dawlah* to *Dā'ish*. One of the strong reasons is that the name *Tanzīm Al-Dawlah* is more appropriate to represent them as an Islamic state.

In the scope of linguistic research, the two variants of the ISIS name have been studied by several researchers (Altakhaineh, 2017; Rahmawati, 2017; Yuliani, 2017) semantic, and pragmatic features of acronyms in Arabic. Acronyms in Arabic have appeared quite recently as a result of globalization and exposure to or contact with, mainly, English via radio stations and TV channels, which are broadcasting in English and in some countries, for example, Morocco in both English and French. Through in-depth analysis, it has been observed that acronyms in Arabic are subject to different

restrictions: (a. Yuliani (2017) used Norman Fairclough's critical discourse analysis (CDA) to study the *khilāfah* discourse in Al-Jazeera and Al-Arabiya mass media coverage. She explained that the ISIS name shows the ideology and tendencies of the two data sources. The name تنظيم الدولة الإسلامية في العراق و الشام (*Tanzīm Al-Dawlah Al-Islāmiyah fī Al-ʿIrāq wa Al-Shām*) 'Islamic State of Iraq and Syria Organization' chosen by Al-Jazeera indicates their neutral attitude towards ISIS. Meanwhile, the *Dā'ish* name used by Al-Arabiya shows the assertiveness in rejecting the existence of ISIS.

In the same perspective, Rahmawati (2017) used CDA Van Dijk to examine the Al-Jazeera and CNN Arabic mass media's tendencies and ideology in reporting ISIS violence. She explained that the ISIS name is one of the variables marking the tendency and ideology of the two data sources. Al-Jazeera named ISIS with تنظيم الدولة الإسلامية (*Tanzīm Al-Dawlah Al-Islāmiyah*) 'Islamic State Organization' was concluded to be neutral to ISIS, while CNN Arabic, which named ISIS with *Dā'ish*, was declared to be against ISIS.

In fact, those researchers did not examine the linguistic structure of the names before concluding the tendencies and ideologies behind it. On the other hand, (Altakhaineh, 2017) semantic, and pragmatic features of acronyms in Arabic. Acronyms in Arabic have appeared quite recently as a result of globalization and exposure to or contact with, mainly, English via radio stations and TV channels, which are broadcasting in English and in some countries, for example, Morocco in both English and French. Through in-depth analysis, it has been observed that acronyms in Arabic are subject to different restrictions: (a explained the linguistic features of the *Dā'ish* name as an organizational name in the Arab mass media. Among Altakhaineh's key findings was the compatibility of *dā'ish* with Arabic phonotactic rules. Semantically, the name does not have a homophonic meaning relation with pre-existing words. Meanwhile, pragmatically, the *Dā'ish* name is used to attract the attention of the newsreaders.

Although semantic, and pragmatic features of acronyms in Arabic. Acronyms in Arabic have appeared quite recently as a result of globalization and exposure to or contact with, mainly, English

via radio stations and TV channels, which are broadcasting in English and in some countries, for example, Morocco in both English and French. Through in-depth analysis, it has been observed that acronyms in Arabic are subject to different restrictions: (a the previous studies draw relatively similar conclusions in terms of the ideological justification behind the name ISIS (Yuliani, 2017; Rahmawati, 2017; Altakhaineh, 2017), these conclusions are not based on strong and sufficient linguistic analysis. The three researchers jumped to macro conclusions without any maximal analysis at the micro-level. The same is also found in several studies on ISIS discourse in social media (Bodine-Baron et al., 2016; Guthrie, 2018; Ridha, 2016; Madrazo, 2018; Mamdud, 2018; Al-Manaseer and Shaban, 2018; Georges, 2020).

Based on these facts, some of the research that has been mentioned above still leaves a gap analysis. The meaning of ISIS names has not been studied extensively and in depth so that the process of meaning that creates a negative image for ISIS is unknown. In line with that, this study raises a problem of the process of meaning the names of ISIS in the Arab mass media. The researchers used the BREAK theory (Sawirman, 2014), emphasizing an eclectic approach in explaining lingual facts. By using this approach, the researchers aim to explain the process of meaning for the names of ISIS so that a negative impression appears on these names. In a practical context, this study addresses the spread of ISIS and other terrorism ideas in Indonesia (Galamas, 2015; Schulze & Liow, 2019). The meaning and value of the names ISIS in the Arab mass media will become educational materials for the public to know this terrorist organization.

II. METHODS

This research is categorized into qualitative research. The data was taken from online Arab mass media in Syria. Determination of data sources is based on the fact that most of the ISIS actions are the topic of news coverage in the mass media in Syria (Besenyő, 2015; Khan & Ruiz Estrada, 2016; Neer & O'Toole, 2014) often times it is called unsuccessful. The operation started ten years ago, and in addition to other donors, the EU took an important role in the advocacy, not to mention the fact that it launched its own support operation. This

was the second operation of the EU in Africa. It worked with less people than the Artemis Operation did, but it lasted for nearly three years. Although the operation had to face several challenges, it can be called effective from the perspective of the European Union and its member states. They could utilize the lessons learned from the mission related to further operations. However, several pieces of research have been made on the European Union's activity in Darfur, but the participants of the mission did not share their experiences except for one or two conferences and articles. I (the author. Based on the data source selection parameters above, the Arab mass media selected as data sources are *Tishrīn* and *'Inab Baladī*. Apart from their status as the popular mass media in Syria, the two mass media were also selected to consider representation. The mass media *Tishrīn* is the official mass media owned by the government, while the *'Inab Baladī* mass media were independently initiated and developed by journalists and civil society. These two different representations are an important consideration for presenting a variety of perspectives and variations in data.

The research data were collected using observing the basic tapping technique and the advanced technique of note-taking. Researchers looked at the language phenomenon in the form of the use of ISIS names in the mass media of data sources without determining the process of data formation and appearance. The data collection technique is broken down into the following work stages: reading and observing; data sorting; data storage and printing; data rereading; determination of research subjects. After going through all the data collection stages, the researchers chose the research subject for each data source. In *Tishrīn* mass media, the selected data is *Dā'ish*, while in mass media *'inab baladī*, the selected data is *Tanzīm Al-Dawlah*. The name *Dā'ish* is then used as the primary discourse, while *Tanzīm Al-Dawlah* is used as a secondary discourse.

Data analysis was conducted using the identity method. Data accuracy is measured by contextual aspects that exist outside of language. The data analysis framework is carried out by tracing the systematic work of BREAK theory and using a critical linguistic approach. The data analysis work

refers to the qualitative analysis stages, consisting of data reduction, data presentation, and conclusion drawing. The results of data analysis are presented using informal and formal methods. The Arabic-Latin transliteration used in writing refers to the ALA-LC Romanization standard.

III. RESULT

BREAK is a critical discourse analysis theory that focuses on discourse movement (Sawirman, 2014). BREAK is a relatively new theory in the critical discourse analysis approach and was born from the construction of the e-135 philosophy paradigm (Sawirman, 2016). The name BREAK is an acronym for the five features of analysis systematized in theory: *basis* (basic); *relasi* (relation); *ekuilibrium* (equilibrium); *aktualisasi* (actualization); and *keberlanjutan* (sustainability). BREAK is an academic manifestation of dissatisfaction with critical discourse analysis theory, which only concerns descriptive analysis without providing alternative solutions to the problem of discourse domination (Reflinaldi, 2020). The existing analytical features are used to contribute to linguistics in overcoming various human problems.

In the *basis* analysis feature, BREAK emphasizes linguistic-based data analysis. This analysis is carried out by explaining primary discourse and secondary discourse from various perspectives of micro linguistic and macrolinguistic theories. In this *basis* analysis feature, the analysis is carried out eclectically using existing theories, as long as the theory can adequately explain the data. By using these features, the analysis has a strong linguistic basis. The meaning of ISIS names in this research will be able to explain the stages so that they arrive at a final meaning.

As a theory focuses on discourse movement analysis, BREAK analysis requires more than one discourse. The main discourse is called the primary discourse. Meanwhile, the next discourse, which is a comparison, is called a secondary discourse. In the context of this research, the name ISIS is used as the primary discourse is *Dā'ish*. While the name ISIS is used as a secondary discourse is *Tanzīm Al-Dawlah*. The application of BREAK analysis to the primary discourse and secondary discourse is

following the phonological and morphological principles applied in Arabic but has no meaning that can be referred to. The meaning of primary discourse is constructed by associating it with existing words to cover up these linguistic features' inexistence. Meaning associations are built based on sound similarities, pattern similarities, and context suitability between primary discourse and existing words.

The first word associated with primary discourse is داعس (*Dā'is*). The similarity of sound and the similarity of the word pattern to the primary discourse can be seen in the following analysis.

Table. 3 The similarity of sound *Dā'is* to the primary discourse

Element	Root	d	ϑ	s
	Skeletal	C	V	V
	Vocal	a	A	i
Construction				da:ʃis
				<i>dā'is</i>

The word *Dā'is* has the meaning of “who stepped on”. The meaning of this word is properly associated with primary discourse if it is related to the context of violent actions committed by ISIS. In various reports and reports on the Syrian conflict, ISIS is recorded as carrying out brutal acts of violence (Cheterian, 2015; Foster & Minwalla, 2018; Minwalla et al., 2020). Given this contextual reality, the meaning of ‘who stepped on’ in the relevant *dā'is* word is associated as the first meaning of primary discourse.

Meanwhile, the second word associated with primary discourse is داعس (*Dāḥis*). The similarity in sound and the similarity of the word pattern to the primary discourse can be seen in the following analysis.

Table. 4 The similarity second word *Dāḥis* to the primary discourse

Element	Root	d	h	S
	Skeletal	C	V	V
	Vocal	A	a	i
Construction				da:his
				<i>dāḥis</i>

The word *Dāḥis* has the meaning of ‘who spreads enmity’. The meaning of this word is properly

associated with primary discourse if it is related to the context of ISIS's attitude, which is hostile to all groups outside themselves. In ISIS's view, their Islamic doctrine is the most correct. Based on this doctrine, hostility should be directed at non-Muslims and all Muslims who belong to different sects (Abdulrazaq & Stansfield, 2016; Heath-Kelly, 2018). On that basis, the meaning of ‘who spreads enmity’ in the relevant word *dāḥis* is associated as the second meaning of primary discourse.

Meaning changes analysis

In terms of changing meaning, primary discourse is a form of pejoration (Finkbeiner et al., 2016). Primary discourse contains negative values that contradict the original form it represents (Castroviejo et al., 2020). The substance of pejoration in primary discourse can be measured from the change in the meaning of the word *al-islāmiyah*, which contains the substances of ‘peace’ and ‘accommodation.’ The meaning of “peace” in the original form of primary discourse is related to the principles of the Prophet Muhammad saw in spreading Islam. The *da'wah* of the Prophet Muhammad saw stands on the principle of ‘no compulsion in religion’. This method forms the image of Islam as a ‘peaceful and anti-coercion religion.’

In the primary discourse, the original meaning changes to ‘who spreads enmity.’ It is related to the *da'wah* pattern of ISIS which is based on the principle of war. In the hands of ISIS, the *da'wah* dogma turned into ‘Islam as the only religion’. This method transformed the image of Islam into a “enmity religion.” Changes in meaning have an impact on primary discourse and have an impact on substance. The original form of primary discourse contains the substance of ‘peace.’ It makes Islam appear as a “friendly and nurturing religion. “In the primary discourse, this substance is degraded into ‘enmity.’ This reality presents Islam as an “angry and violent religion.” The meaning and degradation of substance in the primary discourse can be seen in the following analysis.

Name	Meaning	Substance
<i>al-dawlah al-islamiyah fi al-'iraq wa al-sham</i>	'peace'	Peace
↓		
Name	Meaning	Substance
<i>dā'ish</i>	'who spread enmity'	enmity

Fig. 3 The meaning and degradation of substance

The meaning of 'salvation' in the original form of primary discourse relates to the principle of the Prophet Muḥammad saw in treating the non-Muslim population. Social interaction stands on the principle of Islam as a religion of "mercy for the universe". This method portrays Islam as a "compassionate religion." In the primary discourse, the original meaning changes to "who stepped on." It is related to the intimidating and discriminatory treatment of ISIS against non-Muslim populations. In the hands of ISIS, the dogma of social interaction has turned into 'torment for the different'. This orientation grows the image of Islam as an 'oppressive religion.'

The change in the meaning of primary discourse also has an impact on substance. The original form of primary discourse contains the substance of 'accommodation.' Islam accommodates all forms of existing differences. It makes Islam appear as a 'nurturing religion.' In the primary discourse, this substance is degraded into "domination." Islam wants to control those outsides of it. This situation presents Islam as an 'exploiting religion.' The meaning and degradation of substance in the primary discourse can be seen in the figure 4.

Name	Meaning	Substance
<i>al-dawlah al-islamiyah fi al-'iraq wa al-sham</i>	'salvation'	Accommodation
↓		
Name	Meaning	Substance
<i>dā'ish</i>	'who stepped on'	Domination

Fig. 4 The meaning and degradation of substance in the primary discourse

From analyzing the change in meaning above, the primary discourse has clearly changed Islam's representation and image. This reality can be seen in the figure 5.

Basic Form	Primary Discourse
'there is no compulsion in religion'	→ 'Islam as the only religion'
'mercy to the universe'	→ 'torment for the different'
peaceful religion and anti-coercion	→ enmity religion
friendly and nurturing religion	→ angry and violent religion
compassionate religion	→ oppressive religion
nurturing religion	→ exploiting religion

Fig. 5 The meaning change in the primary discourse

Concerning the analysis using several of these perspectives, it is found that the meaning of the name ISIS in the primary discourse is an oppresses and spreads hostility organization. As a name, the meaning of primary discourse construction is supported by the context of acts of terrorism and

crimes committed by ISIS. Primary discourse contains contradictory meanings with the origin name ISIS. ISIS basically claims to be a state that implements Islamic law. However, in the primary discourse, Islamic values are lost and replaced by vandalistic values opposed to Islam.

Secondary Discourse

Nominal group analysis

From the perspective of nominal group analysis, the secondary discourse has an experiential classifier structure (Halliday & Matthiessen, 2013). In the secondary discourse, the noun *Al-Dawlah* has a role in determining the type of noun *Tanzīm*. Semantically, the secondary discourse has the meaning of 'state organization (Islam)'. Meanwhile, based on the noun group analysis, the meaning of secondary discourse is "an organization called a state (Islam)" The following is an analysis of the noun group on secondary discourse.

Classifier	<i>tanzīm</i>	<i>al-dawlah</i>
	'organization'	'state'
	Thing	Classifier
	Noun	Noun
	'organization called the state (Islamic)'	

There are two sides to the discourse producers' experience that underlie the experiential structure of secondary discourse. The first experience is the travel history of ISIS. The origin of ISIS is a jihadi organization founded by Abū Muṣ'ab al-Zarqāwī in Jordan. This organization moved to Iraq to resist the US invasion and enter Syria to fight the government of Bashār al-Asad (Tonnessen, 2015). The second experience is the response of various parties to the establishment of ISIS. ISIS's claim to be al-dawlah's "state" gained criticism and resistance from other countries. ISIS's claim to be the bearer of the value of al-islāmiyah 'Islam' is also not accepted by the majority of authoritative scholars in various countries. On the other hand, ISIS was convicted of destroying Islam's identity and image in the eyes of the world (Rumman, 2016).

Word structure analysis

From Arabic word structure, secondary discourse is included in construct phrases (*iḍāfah*) (Ryding,

2005). Secondary discourse consists of two nouns (*ism*) which in composition explain each other (Mubarak et al., 2020). The first *Tanzīm* noun is called annexed (*muḍāf*). This category can assume the status of nominative (*marfū'*), accusative (*manṣūb*), genitive (*majrūr*) according to their function in the sentence. The annexed should always be indefinite (*nakirah*). It should not be preceded by the article *alif* and *lam* definite markers (*ma'rifah*) and ended with the double vowel nunation (*tanwīn*) (Ni'mah, tt.). The second noun *al-dawlah* is called the annexing (*muḍāf ilayh*). This category can only have genitive status. The descriptive category must always be definite and in some situations may end in nunation (Ni'mah, tt.). The following is a secondary discourse analysis based on the structure of these construct phrase.

<i>tanzīm</i>	<i>al-dawlah</i>
'organization'	'state'
annexed (<i>muḍāf</i>)	Annexing (<i>muḍāf ilayh</i>)
Noun	Noun
INDEF-NOM/ACC/GEN	DEF-GEN

Nominal relation analysis

From the perspective of the relations between nouns that form the meaning of construct phrase, secondary discourse has a type of identity relation (Ryding, 2005). In this relation, the first noun represents the object's identity is referred to, while the second noun represents the specification, definition, boundaries, and description of the identity of the first noun. Based on this concept, the first noun *tanzīm* represents ISIS's identity as an organization. The second noun *al-dawlah* means that ISIS is an organization that defines itself as the founder of an Islamic state. Secondary discourse analysis based on the perspective of relations can be seen in the analysis below.

<i>tanzīm</i>	<i>al-dawlah</i>
'organization'	'state'
Identity	Definition
'organization that defines itself as the founder of the state (Islam)'	

Stylistic analysis

From the perspective of rhetorical language style, secondary discourse contains oxymoron (Abdumalik, 2020). The secondary discourse

contains conflicting meanings through the use of the words *tanzīm* and *al-dawlah*. The contradiction between the two words can be seen from the meaning components that make it up. The word *tanzīm* means a forum for movement with a common vision and goal and is organized in a structural division of responsibilities. Socially, *tanzīm* is a community engaged in certain fields. Meanwhile, the word *al-dawlah* is defined as a community with territory under legitimate political and government institutions. The word *al-dawlah* is understood by society as a state structure whose power derives legitimacy from the people.

From the meaning, the following shows the contradiction between the two words combined in the secondary discourse.

Table. 5 Contradiction between the two words combined in the secondary discourse

<i>tanzīm</i>	<i>al-dawlah</i>
<ul style="list-style-type: none"> • Has an organizational structure • Has no territory • Only obtain legitimacy from members of the organization • Doesn't require recognition from other countries • Only engaged in certain areas of life 	<ul style="list-style-type: none"> • Has an organizational structure • Has a territory of power • Obtaining legitimacy from the people • Requires recognition from other countries • Taking care of the whole aspect of people's lives

Related to the multiperspective analysis, it was found that the literal meaning of the name ISIS in secondary discourse is 'state organization.' The meaning builds an interpretation that ISIS is an organization that claims to be a state. The meaning of this secondary discourse construction is supported by the historical reality of the journey of ISIS and the world's response to the existence of ISIS. The meaning of the name ISIS in secondary discourse becomes problematic because of the existence of the diction of *Al-Dawlah*. It is due to a clash of meanings between *Tanzīm* and *Al-Dawlah*. This situation opens the opportunity for multiple interpretations and can be used by language users to support their political interests.

IV. DISCUSSION

Based on the analysis, it can be seen that linguistic studies of primary discourse can be carried out

from various theoretical perspectives: sound (Al-Athwary, 2017; Mc Carthy, 1981); form (Boudlal et al., 2010); construction of meaning (Rathvon, 2004); and meaning changes (Castroviejo et al., 2020; Finkbeiner et al., 2016). The use of these theories eclectically makes a whole process of linguistic meaning to primary discourse. The result of this meaningful process shows that primary discourse tends to have negative meanings. The meaning in primary discourse is contrary to the moral values of religion and state widely accepted in the world. As a symbol, the primary discourse represents ISIS as an entity that contradicts the state order's social, cultural, and political values at the time of the Prophet Muhammad.

Meanwhile, analysis of secondary discourse can also be carried out from several theoretical perspectives: nominal group (Halliday & Matthiessen, 2013); word structure (Mubarak et al., 2020); nominal relation (Ryding, 2005); and stylistics (Abdumalik, 2020). Eclectically, using these theories in analyzing secondary discourse shows the confusion of meaning and instability of interpretation. The analysis from these various perspectives shows that secondary discourse has ambiguous meanings. On the one hand, there is a diction recognizing ISIS as a state structure on the secondary discourse. However, on the other hand, in the secondary discourse, there is a diction rejecting the statehood of ISIS and only accepting their reality as a non-state organization. As a symbol, the secondary discourse represents ISIS as an entity that can be understood in two domains at once: organization and state.

Microlinguistic analysis of primary discourse confirms the findings of previous researches (Yuliani, 2017; Rahmawati, 2017; Altakhaineh, 2017). This analysis is key to a linguistic interpretation of the popular ISIS name, *da'ish*. As stated earlier, Yuliani (2017) and Rahmawati (2017) did not present a linguistic analysis of the name ISIS. The two researchers went straight to the contextual conclusion that the name *Dā'ish* contained a counter or negative intention to ISIS. Meanwhile, Altakhaineh (2017) only discusses the compatibility of the name *Dā'ish* as an acronym with some Arabic linguistic features. Based on these facts, BREAK analysis has contributed

significantly in closing the gap analysis in the three previous studies. Comprehensive analysis of the existing lingual elements has shown clear stages of meaning so that the meaning of the name *Dā'ish* can be understood well.

On the secondary discourse, BREAK analysis expands the findings of Yuliani (2017) and Rahmawati (2017). These two studies indicate the use of the names *Tanzīm and Al-Dawlah* as a form of neutrality towards ISIS. In the linguistic analysis explained by the researchers, the use of the name shows a neutral attitude towards ISIS and represents pragmatism in the construction of meaning. The secondary discourse of *Tanzīm Al-Dawlah* is ambiguous and contains contradictory meanings. This lingual fact opens up opportunities for double of interpretation. On the one hand, the name can be used as a symbol of neutrality against ISIS, but on the other hand, it can also be used as a symbol against ISIS. Secondary discourse is a political lingual fact that can be drawn in various contexts according to the speaker's goals and wishes.

Based on these findings, BREAK analysis of ISIS names in the Arab mass media provides a new perspective on meaning that is different and broader than previous research. It is supported by an analytical orientation that emphasizes in-depth linguistic studies of data (Sawirman, 2014). Linguistic analysis must be done first before making macro and contextual interpretations (Sawirman, 2014). The mistake that often occurs in several critical discourse analysis studies today is the lack of linguistic analysis of the data. BREAK analysis is an effective solution to overcome these problems. Researchers must understand that the consequence of linguistic studies that make lingual facts as data is that it is imperative to prioritize linguistic analyzes over other analyzes (Baker, 2012; Lin, 2014).

V. CONCLUSION

The BREAK analysis shows differences in the intensity of the meanings of ISIS names in the Arab mass media. As an acronym, primary discourse construction emerges as a form of language creativity. Primary discourse contains negative meanings due to its association with other

words suitable with several linguistic features. The negative meaning of primary discourse is strengthened by the change in the values contained in it. The primary discourse turns ISIS's claim as an Islamic state into an entity contrary to Islamic values. Secondary discourse construction is as an annexed constituent and an annexing constituent. The relationship between the two words illustrates a clash of meanings which leads to ambiguity of interpretation. Secondary discourse contains neutral and positive meanings due to its ambiguity. ISIS is represented as an organizational entity and a state that can be interpreted simultaneously. Although this study has found the process of meaning the names of ISIS, this study is still limited to micro linguistic approaches. This is an opportunity for further research to develop studies in macro linguistics that explore the various contexts and values contained in the names of ISIS.

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