

CHAPTER I

INTRODUCTION

1.1 Background of the study

Australia is a country constituted by prolific culture, ethnicities, and religions (Khawaja & Khawaja, 2016, p. 44). The multiculturalism in Australia is embodied through 300 languages and cultural groups shaping its population (Australian Bureau of Statistics, 2013a; Khawaja & Khawaja, 2016, p. 44). Among the groups contributing to shaping the multiculturalism in Australia are Muslims (Khawaja & Khawaja, 2016, p. 44). Muslims become the third biggest groups in Australia constituting 22% of Australian population (International Center for Muslim and non-Muslim Understanding, 2015, p. 6). Based on the recent study of Pew Research Center, the number of Muslims in Australia is slated to keep escalating to 1.4 million people or equivalent to 5% of the entire Australian population by 2025 making Islam the second biggest religion in the country (International Center for Muslim and non-Muslim Understanding, 2015, p. 6).

Muslims in Australia, however, are still being treated unjustly and exposed to the issue of Islamophobia (Khawaja & Khawaja, 2016, p. 44). The term Islamophobia can be defined as the act of imposing prejudice against Muslims by negative stereotypes (Ramberg, 2004, p. 6; Widjayanti, 2017, p. 327). Underpinning the previous statement, Elahi & Khan (2017, p. 7) elaborated that Islamophobia is the act of secluding, differentiating, and circumscribing Muslims

thereupon it impedes Muslims to empower their capabilities, garner their rights and freedom in public sphere, and obtain the opportunities to contribute for the society. In line with the statement, Islamophobia is also defined as the act of belittling Muslims and excluding Muslims as part of the community (Lopez, 2011; Luqiu & Yang, 2018, p. 3).

With the more advanced development of technology, various social media platforms including *Facebook* and *Twitter* are employed by people to establish communication and interaction (Awan, 2016, p. 1). Despite of providing contributions, social media also possesses a threat due to being utilized to spread animosity, hatred, and prejudice (David & Fernandez, 2016, p. 1169). The freedom of expression is also one of the concerns in using social media which can be the basis for the right-wing groups to express their criticism towards other groups (David & Fernandez, 2016, p. 1169). Supporting the aforementioned statement, Evolvi (2018, p. 1) elaborated that social media is viable platform used by people to disseminate their thoughts and opinions including animosity toward Muslims. The proclivity of using social media to spread hate speech and derogatory views against Islam is affected by several factors such as instantness, anonymity, and efficiency (Brown, 2018, p. 10; Evolvi, 2018, p. 2).

Media has also been employed to construct negative stigma towards Muslims (Ittefaq & Ahmad, 2018, p. 41). There have been immense misconceptions about Islam as portrayed by western media such as the representation of Islam as a violent religion and the relation between Islam and terrorism (Ittefaq & Ahmad, 2018, p. 41). Ittefaq & Ahmad (2018, p. 42) stated that the propensity of Western

media in covering Islam negatively is proven through news reports about massacre. The selected articles on *Time* magazine published for 50 years also perpetrated negative portrayals of Islam as the religion of abomination, terror, and rudimentariness (Dajani & Michelmores, 1999; Ittefaq & Ahmad, 2018, p. 42). The biased representation of Islam is also accentuated through the product popular culture for instance in the movie entitled *True Lie* constructing the harsh image of Islam through the massacre scene of 80 terrorists (Thussu, 1997; Ittefaq & Ahmad, 2018, p. 42).

Underpinning the Ittefaq & Ahmed (2018), Widjayanti (2017, p. 328) stated that Muslims have been unbalancedly covered in western media as they are discredited and relegated from the community. Widjayanti (2017, p. 328) exemplified *Wall Street Journal* as one of the US Media which construes Islam negatively. *Wall Street Journal* constructs the incompatibility of Islam with the ideologies implemented in western countries namely capitalism and secularism (Widjayanti, 2017, p. 328). The image of Islam is also marred by *Wall Street Journal's* stereotype of Islam being unable to compromise with modernity and globalization (Widjayanti, 2017, p. 328). *Wall Street Journal* even deemed Islam as the hostile to Christianity and Judaism (Widjayanti, 2017, p. 328). However, the reason of Islam's incompatibility to comport with modernity and globalization was not explained in the research.

Of all the stances of media spreading Islamophobia above, the tragedy of World Trade Center attack on September 11 exacerbated the image of Muslims because the western media intensely promoted animosity and fear towards

Muslims through their adverse portrayals about Muslims (Ittefaq & Ahmad, 2018, p. 41). Ittefaq & Ahmed (2018, p. 41) stated that the framing of Muslims as terrorists and the cruelty of Islam are the samples of the way media defamed Islam after the 9/11 attacks. There has been an intense focus of Muslims' coverage in western media before and after the tragedy of 9/11. Before the 9/11 incident took place, reports on Muslims published by western media focused on the conflicts regarding Israel and Palestine, after the 9/11 tragedy broke out, western media delineated Muslims as ruthless and violent (Ahmed, 2007; Ittefaq & Ahmad, 2018, p. 41).

The influence of media in constructing image of Muslims has also been prevalent in Australia. Australian media has overarching role in creating perceptions toward Muslims in Australia which can impact them socially and emotionally (Kabir, 2006; Hasan & Omar, 2017, p. 125). Australian media has the capacity to constitute the identity of Muslims through the stereotypes labeled against Muslims resulting in the fear towards Muslims and exclusion among them (Dreher, 2006, p. 36; Anderson, 2015, p.2). Meanwhile, the stereotypes constructed by Australian media made the aspirations of Muslims in Australia unaccommodated and affect the way Australian people treat Muslims in the country (Akbarzadeh & Smith, 2015; Anti-Discrimination Board of New South Wales; 2003; Human Rights and Equal Opportunity, 2004; Pickering et al., 2007; Poynting & Perry, 2007; Rane et al., 2010; Anderson, 2015, p. 2). The fact that many Muslims in Australia still do not get appropriate job opportunities and receive low payment shows the impact of Islamophobia for the social welfare of

Muslims in Australia (Australian Muslims: A Demographic, Social, and Economic Profile of Muslims in Australia, 2015, International Center for Muslim and non-Muslim Understanding, 2015, p. 5). A case of which a Muslim student was not allowed to enter school due to the conviction of saying the word ISIS also illustrated the impact of Islamophobia by forbidding them to immerse in the community that they belong due to their aversive stigma of being Muslim (Iner, Zayied & Vergani, 2015, p. 62).

Furthermore, Briskman & Latham (2015, p. 20) claimed that the *Anti-Muslim* ideologies have been promulgated widely with the use of social media in Australia (Briskman & Latham, 2015, p. 20). This could be exemplified through the use of *Facebook* to spread the propaganda of stopping the construction of Mosque in Australia which is called *Stop the Mosque in Bendigo* (Briskman & Latham, 2015, p. 20). Briskman & Latham (2015, p. 20) recorded that the fanpage has earned more than 21,000 likes. The same anticipation against Muslims was also enacted through the *Facebook* fanpage entitled *Stop the Mosque in Narre Warren* collecting more than 10,000 likes (Briskman & Latham, 2015, p. 20).

All Together Now (2017, p. 19) reported that Muslims have been covered in a wide range of printed and electronic Australian media such as *Daily Telegraph*, *Herald Sun*, *The Australian*, *The Project*, *60 Minutes*, *Sydney Morning Herald*. Muslims were the most discussed group in these media namely 68 entries or equivalent to 55% compared to other races in Australia such as African, Asian, and Aboriginal and Torres Strait Islander (All Together Now, 2017, pp. 21-22). Notwithstanding there have been several positive and neutral reports about

Muslims in these Australian media, the number of negative coverage about Muslims exceeded the positive and negative ones (All Together Now, 2017, p. 22). From 68 reports about Muslims, 43 reports or 63% of them had negative tone, five reports or only 7% contained positive tone, and 20 of them or 30% were categorized as neutral (All Together Now, 2017, p. 22).

Other than being used collectively to portray Islam negatively, social media is also utilized by individuals to enunciate their voice and prejudice against Islam. This one is committed by Fraser Anning, a right-wing Australian politician and former senator of Queensland who has received great attention lately due to his prejudicial views on Islamic immigration and immigration from third-world countries for example from African countries. The conservative politician uses his social media accounts such as *Facebook* and *Twitter* to fervently castigate Islam and Muslim immigration in Australia. As a right-wing politician, Anning upholds the freedom of speech which he believes should not be restricted (“Party Objects”, n.d.).

The figure Fraser Anning has been discussed broadly after the incident in Christchurch, New Zealand. The mass shootings which took place at two mosques in Christchurch, New Zealand on March the 15th, 2019 provoked an international outcry (Jones, 2019). The incident annihilating dozens of Muslims who were performing the Friday Prayer received tons of sympathy and condolences from people across the globe including international leaders (Jones, 2019). New Zealand’s Prime Minister, Jacinda Ardern, strongly condemned the attacks committed by an Australian citizen by referring the incident as one of the most

terrible events in her country (Jones, 2019). In addition, Great Britain's Prime Minister, Theresa May, expressed her grief and repugnance on the ruthless attacks calling the incident as horrifying acts (Jones, 2019). Moreover, US President, Donald Trump, who was notoriously controversial for his policies against Muslim immigrants, extended his greatest sympathy through his *Twitter* account on the incident as well as affirming the support of US citizens for the New Zealanders in facing this mournful incident (Jones, 2019).

When other leaders conveyed their support and sympathy for the sorrowful event in New Zealand, Fraser Anning, on the contrary, made derogatory remarks regarding the terror attacks in New Zealand saying Muslims as the source of terror and chaos (Bourke, 2019). In his statement, the former senator of Queensland stated that the terror attacks in New Zealand were affected by the development of Muslim immigrants entering the country (Bourke, 2019). Anning frequently expresses his discontentment on Islam and immigration through his social media accounts such as *Facebook* and *Twitter*. For example, in March 2019, there were seven *tweets* of Anning denigrating Islam. The number of Fraser Anning's *tweets* containing negative image rose in April 2019 25 *tweets*.

Fraser Anning posted an attention-grabbing *tweet* recently upon the incident in Christchurch. He professed his disapproval on Islam through his *tweet* in which he questioned whether people still repudiate the relationship between Muslim immigration and violence in response to the attacks happening in Christchurch (Anning, 2019). Anning's abusive comments on Muslim immigrants have been censured widely demanding him to be expelled from the parliament (Worthington,

2019). Even, his so-called xenophobic *tweet* triggered a young Australian named Will Conolly to react against the former senator by smashing an egg on the former senator's head (Bourke, 2019).

Anning's remarks about Muslim immigration acquired immediate responses from several international leaders. A number of world leaders admonished Anning's castigation on Muslim immigration as the factor of the attacks in Christchurch, New Zealand (Associated Press, 2019). Australian Prime Minister, Scott Morrison expressed his disapprobation on Anning's remarks which scathed Islamic immigration by referring his remarks as appalling (Associated Press, 2019). The same reaction was also conveyed by Former Australian Prime Minister, Malcolm Turnbull who pointed out that Anning's comments on the attacks in New Zealand was an ignominy for the senate and hate speech that instigated disintegration of Australian society (Associated Press, 2019). Sajid Javid who acts as Home Secretary of the UK through his *Twitter* also reprehended Anning's bigotry remarks and told Anning to be humiliation for Australian people (Associated Press, 2019).

Fraser Anning's political career rose into peak when he was elected as former senator of Queensland in 2017. Albeit only 19 votes were casted for him in the 2016 Senate Elections, Anning was elected to supersede Malcolm Roberts who was disqualified as a former senator due to his dual citizenship (Clench, 2019). At that time, Fraser Anning was a member of the *One Nation Party*, which is one of the right-wing political parties in Australia chaired by Paula Hanson. Anning later quitted the party and declared himself to be independent. By 2018,

Anning decided to join the right-wing party named *Katter's Australian Party*. However, Anning was expelled from the party in 2018 due to using the term *final solution* on his maiden speech concerning the issue of Muslim immigration (Conifer, 2018). In his maiden speech, the senate of Queensland remarked that Muslim immigration must be completely banned as Muslims could not comply with Australian law and values (Conifer, 2018). The controversial *final solution* used by Anning in his speech was a term uttered by Nazi's leader, Adolf Hitler, to exterminate Jewish by massacring them (Conifer, 2018).

The attacks in Christchurch were not the first event of which Fraser Anning expressed his objection on Muslim immigration. As a right-wing politician whose views counters radicalism of Islam and immigration in Australia, Fraser Anning has deployed his social media accounts such as *Twitter* on his account @fraser_anning, and *Facebook* to enunciate his propagandas against immigration and his commitments to establishing a more justified and prosperous Australia. In Anning's perspective, the safety and welfare of Australian people could only be accomplished without the presence of immigrants who have been creating enormous complexities and terrors in Australia (Anning, 2018). Anning claimed the reason is that Muslim immigrations create various complications such as increasing violence, creating injustice toward Australians, congestions (Anning, 2019). The researcher selected *Twitter* since Anning frequently deploys *Twitter* to vituperate Islam and Muslims especially after the tragedy of Christchurch in New Zealand. In addition, one of Anning's most popular remark bashing Islam and

Muslims regarding to the terror attacks in Christchurch was found in *Twitter* namely *Does anyone still dispute the link between Islam and terrorism?*

Other than reprimanding Muslims for their disobedience, Anning also reproated Muslims to take part in social and political affairs. On one of his *tweets*, Fraser expressed his disagreement over Muslims to sit in Australia's parliament and his negation over the Sharia laws' implementation in Australia (Anning, 2019). By referring to his right-wing stance, conservative ideology is marked by several features such as the determination to preserving order and integrity, steadfast perceptions toward issues, and disdain toward those who do not share the same vision as them (Jose et al., 1999; Jose et al., 2003; Sidanius, 1978; Young, Willer, Keltner, 2013, p. 112). Sharia Law is contradictory to the Constitution 1900 as the Commonwealth did not impose any religions to be established as the basis of law (Commonwealth of Australia Constitution Act, 1900). It supports Anning's negation over Sharia Laws' implementation in Australia.

Several researches on the issue of Islamophobia have been previously conducted. Perovic (2016) on his research entitled *Islamophobia and Media Representation of Refugees* in Serbia analyzed the way Muslims and immigrants in Serbia are portrayed by Serbian media both in written discourse such as dailies, magazines, *flyer*, website and even spoken discourse such as speech and talkshow program. Perovic (2016, p. 22) exemplified a weekly newspaper named *Vojaska* which showcases the negative stigma about Islam as Muslims are portrayed as retrograde by the Serbian figures named Prof. Darko Tanaskovic and Mirosljub

Jevtic. Other than published materials, cyberspace in Serbia is also employed to disseminate propaganda and establish negative portrayals about Islam particularly by the ultranationalist figures such as *Srbin.info*, *Srpski Nationalist* shown through their provocative headlines attacking Islam (Pervoic, 2016, p. 24). Perovic (2016, p. 25) also found out that *talkshow* is used by Serbian military analyst named Miroslav Zavlanski as a mean to spread *Anti-Islam* and promote hatred among Muslims and Muslim ethnic groups in Bosnia called *Bosniaks*.

Osisanwo (2016) on his research entitled “*Discursive Representation of Boko Haram*” analyzed the portrayal of *Boko Haram*, an extreme militant group in Nigeria. The research uses selected four newspapers namely *Daily Trust* and *Leadership* from North Nigeria and *The Punch* and *Nation* from South Nigeria. Osisanwo. Osisanwo (2016) deployed Critical Discourse Analysis Theory by Van Leeuwen and Systematic Functional Language by Halliday. Osisanwo (2016, p. 6) classified the portrayal of *Boko Haram* into 13 representational such as *Boko Haram as terrorist*, *Boko Haram as militant*, *Boko Haram as fundamentalists*, and etc. These representational categories are further elaborated by Osisanwo by applying Van Leeuwen’s CDA sub-categories such as *Association*, *Role Allocation*, *Exclusion* to investigate that participants or social actors in clause possess their functions based on the roles attached to them (Osisanwo, 2016, p. 5). Van Leeuwen’s CDA is also employed by Osisanwo to seek the power and ideology that are constituted in the text (Osisanwo, 2016, p.5).

Amiri, Hashemi, & Rezaei (2015) on their research entitled *Representation of Islamophobia: A Critical Discourse Analysis* scrutinized Islamophobia in the

news reports published on *Yahoo*. The research which was conducted by deploying Critical Discourse Analysis (CDA) by Van Dijk found that Islamophobia in the news reports published on *Yahoo* are featured in four aspects namely *moves*, *themes*, *lexemes*, and *stance*. In the aspect of moves, Islamophobia is visible on the title of the articles which are aimed at presenting the negative portrayal about Islam for example *Three US Soldiers Killed in Afghanistan* and the use of illustrations depicting the severe and malicious image of Islam (Amiri et al., 2015, p. 10). In addition, in the aspect of theme, most of the news on *Yahoo* propagate horrendous information about Islam such as *Muslims as aggressive*, *Muslims as extremists*, *Muslims as violent*, and *Muslims as backward* (Amiri et al., 2015, pp. 6-10). In addition, the news reports on *Yahoo* use excruciating *lexemes* or nouns, verbs, and adjectives that signify abhorrence and misconceptions towards Islam such as *violence*, *attack*, *kidnap*, *killing*, *terrorist*, *threat*, *war*, etc. (Amiri et al., 2015, pp. 8-9). In the last aspect namely *stance* which refers to the attitudes of the authors on the issue, the correspondents of the news reports use two strategies namely *hedges* and *boosters*. *Hedges* are expressions deployed to state uncertainty such as *Likely*, *Appear*, and *Seem* meaning that the propositions are solely the opinions of the authors (Hyland, 1998; Amiri et al., 2015, p. 9). Meanwhile, *Boosters* are words used to give affirmation and certainty on the issue such as *Certainly* and *Sure* thus it implies the apprehension of the authors about the issue and builds engagement between the authors and the readers (Hyland, 1998; Amiri et al., 2015, p. 10).

Khan, Adnan, Kaur, Khuhro, Asghar & Jabeen (2019) on their research entitled *Muslim Representation in Donald Trump's Anti-Muslim-Islam Statement: A Critical Discourse Analysis* investigated the negative portrayals of Muslims and Islams in Trump's *Muslim Ban* statement during the 2016 US Presidential Contestation. Deploying Critical Discourse Analysis theory posited by Van Dijk, the research, Khan et al., (2019, pp. 5-6) analyzed the image of Islam and Muslims based on Van Dijk's *Ideological Square Model* namely through the polarization between the in-group represented by the US people and the out-group namely Muslims for the macro-level analysis. The polarization is also marked by the attribution of positive qualities for the in-group and the negative stereotypes for the out-group (Khan et al., 2019, pp. 5-6). In addition, Khan et al., (2019, pp. 6-7) underpinned their analysis by using 25 rhetorical discursive strategies such as *Lexicalization, Generalization, Number Game, Polarization, etc* for the micro-level analysis. Donald Trump employed the *lexicalization* strategy namely the strategy of ascribing positive or negative qualities toward a particular group through the use of semantic features to associate Islam and Muslim with violence such as *terrorism, radicalization, extremism* (Khan et al., 2019, p. 10). In addition, Trump also utilized the *polarization* strategy to mark the negative qualities of Islam by vituperating Islam and Muslims for the upheavals and the havoc after the 9/11 attack (Khan et al., 2019, p. 10). Trump also complemented his censure against Islam by employing the *Number Game* strategy namely the strategy of using data to support one's claim to show the intensify the disarray caused by Muslims in the US (Khan et al., 2019, p. 11). Thus, the research concluded that

Trump's statements in the 2016 presidential election denigrated Islam and Muslims (Khan et al., 2019, p. 14).

Carnerero & Azeez (2016) on their research entitled '*Islamonausea, not Islamophobia*': *The many faces of cyber hate speech* investigated 10,025 tweets with the hashtag #Jihad by deploying several approaches such as Systematic Functional Grammar by Halliday, Appraisal by Martin and White, and Social Actor by Van Leeuwen.. Albeit *Jihad* is one of the concepts in Islam, the creation of hashtag #Jihad on Twitter aimed to construct the negative portrayal of Islam as a violent religion (Carnerero & Azeez, 2016, p. 27). Carnerero & Azeez (2016, p. 29) found that despite there were also several positive tweets describing the true essence of *Jihad*, the negative tweets about *Jihad* outnumbered the positive ones. Carnerero & Azeez (2016, pp. 30-31) pointed out that the hashtag #Jihad is deployed to juxtapose Islam and terrorism for example *You can deny it all you want... They want to kill us all! #jihad #Caliphate*. In addition, Carnerero & Azeez (2016, p. 31) found that the incorporation of hashtag #Jihad on tweets aims to portray the hostility among Islam and other religions such as Christianity and Judaism for example *Muslims kill 8 Buddhists in Indonesian center: MEDAN, Indonesia-A group of Myanmar Muslims <http://t.co/rzbUsIyJUy> #jihad #tcot*. The hashtag #Jihad is also employed to vilify the intolerance of Islam for differences and apostasy (Carnerero & Azeez, 2016, p. 33).

Ong'onda (2016) on her research entitled *Transitivity Analysis of Newspaper Headlines on Terrorism Attack in Kenya: A Case Study of Westgate Mall, Nairobi* analyzed the way a terror group called *Al-Shabaab* is portrayed on the headlines

of two newspapers namely *Daily Notion* and *The Standard* from September the 22nd to 27th using the transitivity analysis put forward by Halliday. According to Halliday (1994), there are three elements that constitute the Transitivity system namely the participants or those who take part in the events, the process or actions that are performed by the participants, and the circumstances or elements that give more details about the whereabouts of the events, the way the events take place, and the time they happen (Ong'onda, 2016, p. 79). Ong'onda (2016) found that the Headlines of the two newspapers construct the image of *Al-Shabaab* terror group untowardly. For example, on the headlines of *Daily Nation* dated September the 22nd, 2013, entitled *Attackers shatter nation again*, show the material process on which *Attackers* act as the participant representing the terror group *Al-Shabaab*, *shatter* as the material process which has deep connotative meaning namely creating severe destructions, and *nation* acts as the goal (Ong'onda, 2016, p. 80). Each component in the clause serves its function. The process *shatter* illustrates the great impact of the attacks perpetrated by the terror group *Al-Shaebab* as the attacks pulverized the Kenyan society represented through the object or the goal *nation* (Ong'onda, 2016, p. 80). Ong'onda (2016, p. 84) concluded that the material processes in the headlines of both newspapers use to assail the savagery of *Al-Shaabab* terror group such as *shatter*, *kill*, and *injure*. Meanwhile, the Kenyan people are portrayed in positive and neutral image through the use of mental processes such as *injured*, *vulnerable*, and *appeal* to show the damage they have been undergoing from the attacks of the *Al-Shaabab* (Ong'onda, 2016, p. 84).

Perovic (2015) on his research only explained the cases of Serbian media that promulgated Islamophobia. However, he did not analyze the languages used in these media to reveal the way Muslim refugees are discriminated and excluded by the media. Meanwhile, the researchers conducted by Osisanwo (2016), Amiri et al., (2015), Khan et al., (2019), and Carnerero & Azeez (2016) applied the Critical Discourse Analysis Theory by Van Dijk showing that the issue of Islamophobia is still scarcely investigated by deploying the Transitivity theory by Halliday and Appraisal Framework developed by Martin & White. In addition, the research conducted by Ong'onda only applied the Transitivity theory without using the Appraisal one.

Therefore, the writer is determined to investigating the issue of Islamophobia by applying Transitivity theory as part of the Systematic Functional Grammar which was coined by Halliday and complementing Transitivity with the Appraisal Framework by Martin & White. Transitivity helps us comprehend the experiences and events happening in our world through a set of grammatical system which comprises those who are involved in the experiences, the actions or process, and the circumstances namely the time, whereabouts of the event, and manners in conducting the activities (Halliday & Matthiessen, 1997; Almurashi, 2016, p. 73). Meanwhile, Language Appraisal is the sub-division of interpersonal metafunction, which is one of the metafunctions of language in Systematic Functional Language (Ekawati, 2015, p. 364). Through the Appraisal Theory, the language can be used to divulge one's stances, emotions, evaluations, and perceptions toward a particular notion by judging, condemning, praising, and criticizing them

(Ekawati, 2015, p. 365). Furthermore, research on Islamophobia in Australia committed by individual or prominent figure is scarcely investigated.

Islamophobia takes place not only in real life but also in cybermedia (Evolvi, 2018, p. 1). Islamophobia that occurs in cyberspace should also receive immediate attention as the one committed in public sphere (Awan, 2014, p. 133; Ittefaq & Ahmad, 2018, p. 40). Online Islamophobia has been a pivotal phenomenon in Australia (Iner, Zayied & Vergani, 2015, p. 65). Iner, Zayied & Vergani (2015, p. 65) stated that a number of social media such as *Facebook*, *Twitter*, and *Website* containing news, anti-Islam ideology were circulated. For example, a *Facebook* fanpage called *Stop Islamisation in Australia* was harnessed by xenophobic Australians to express their infuriation on Muslims as these people were cantankerous by a Muslim woman wearing *hijab* working at the Australian Police (Iner, Zayied, & Vergani, 2015, p. 65). One of the *Facebook* users even stated that he would grab a gun to attack the woman (Iner, Zayied & Vergani, 2015, p. 65).

Such case proves that the online Islamophobia in Australia has immense impacts as the ones committed in public (Iner, Zayied & Vergani, 2015, p. 65). The online Islamophobia in Australia has also been stringent as 37% namely 30 out of 80 cases of Islamophobia in Australia were undergone by individuals (Iner, Zayied & Vergani, 2015, p. 65). The personal information of the victims was even uncloaked putting them under risk as they could be physically assaulted in real life (Iner, Zayied & Vergani, 2015, p. 65). Iner, Zayied & Vergani (2015, p. 65) reported that 51.4% cases of Islamophobia in Australian cyberspace were projected to assail their victims in reality. Given the severity of Islamophobia in

Australian media, the writer aims to scrutinize the issue of Islamophobia that occurs in Australian cybermedia particularly the one which was committed by a noteworthy Australian figure named Fraser Anning's on his *tweets*. Therefore, the research is expected to shed light on the way online Islamophobia is enacted by an Australian figure and raise people's awareness about the severity and consequences of cyber Islamophobia.

The platform *Twitter* is chosen as it hoards ample stances of Islamophobia (Evolvi, 2018, p. 1). In 2015, the hashtag *#KillAllMuslims* became a trend on *Twitter* (Evolvi, 2018, p. 1). Moreover, Muslims were also rebuked for the terror attacks allegedly perpetrated by ISIS in Paris through the establishment of anti-Islam hashtags on *Twitter* (Magdy et al., 2015; Evolvi, 2018, p. 1). Furthermore, the other sample of Islamophobia on *Twitter* was the reproach of Muslim refugees for the sexual abuse case in Cologne during the New Year's Eve 2015/2016 through the making of hashtags conflating Islam with sexual violence such as *#rapefugee* and *#rapeugee* which are the neologism of *rape* and *refugee*. (Würschinger et al., 2016; Evolvi, 2018, p. 1). Moreover, *Twitter* offers accessibility and serves as a platform to grasp with the latest phenomenon (Conover et al., 2013; Evolvi, 2018, p. 4).

The issue of Islamophobia can be investigated in Anning's *tweets*. Islamophobia is unequivocally showcased in Anning's *tweets*. Anning's *tweets* showcase the portrayal of Islamophobia in accordance to the definition of Islamophobia namely the imposition of injustice act and discrimination against Muslims Widjayanti (2017, p. 328). Widjayanti (2017, p. 328) added that in the

context of Islamophobia, Muslims are considered to be virulent and incompatible of adjusting to the community. In addition, Muslims are scapegoated for the mishaps, crime, discrimination, and inhibition in the society (Malm, 2012, pp. 197-198; Cheng, 2015, p.3). These qualities of Islamophobia are highlighted on Anning's *tweets* on which he generalizes Muslims as terrorists and concomitantly recognizes Muslim immigrants as inapt to the values of Australian people (Anning, 2018). Furthermore, Anning impudently claimed Muslims to be responsible for the crime and predicaments happening in Australian society (Anning, 2019).

Systematic Functional Language is designated to unravel issues that spring up in society (Almurashi, 2016, p. 74). In conjunction to the issue of Islamophobia in the *tweets* of Fraser Anning, Systematic Functional Language through the Transitivity framework will assist the analysis about the *Islamophobic* ideology of Fraser Anning displayed in his *tweets* as Halliday's *Transitivity* helps scrutinizing one's conceptions about a particular issue (Suparto, 2018, p. 18). Meanwhile, in terms of the interpersonal metafunction, deploying the Appraisal Theory will complement the author's analysis on Fraser Anning's perspective about Islam by scrutinizing his propositions, evaluations, condemnation, and censure about Islam and Muslims. This is because the Language Appraisal is an efficacious approach to help implicating one's stance and ideology by appertaining to the way he employs language in the context of evaluating human behavior, assessing objects and phenomenon, expressing

emotions, enacting and maintaining propositions, and grading the intensity of feelings and valuations (Liu, 2010; Ekawati, 2015, p. 365).

1.2 Research Question

How are Islam and Muslims represented in Fraser Anning's *tweets*?

1.3 Purpose of the study

The research aims to investigate how Muslims and Islam are represented by former senator Fraser Anning through his *tweets* @fraser_anning.

1.4 Scope of the study

The research investigates the issue of Islamophobia in Fraser Anning's *tweets* @fraser_anning by scrutinizing the representation of Muslims and Islam in his *tweets*. The author analyzes words, phrases, and clauses in Anning's tweets in the discourse about Islam to reveal the way Islam and Muslims are represented. Fraser Anning's evaluation about Muslims and Islam. In examining the representation of Muslims and Islam in Anning's *tweets*, the author applies the Transitivity and Appraisal Frameworks. In terms of the Transitivity analysis, the data involve words, phrases, and clauses that showcase the issue of Islamophobia. Meanwhile, in terms of the analysis of Appraisal, the data consist of words, phrases, and sometimes clause portraying Islamophobia. The researcher focuses on analyzing the ideational metafunction and interpersonal metafunction in the *tweets* of former Australian senator, Fraser Anning. Ideational metafunction is

analyzed with Transitivity theory by Halliday. Meanwhile, the interpersonal metafunction is analyzed with Appraisal Framework by Martin & White.

1.5 Significance of the study

The writer expects the research can contribute to providing better comprehension about the representation of Islam and Islamophobia in social media. The writer hopes the study can be useful for those who want to conduct research on the issue about Islamophobia and representation of Islam by deploying SFL and Appraisal Frameworks.