CHAPTER I

INTRODUCTION

1.1. Background of the Study

The bombings of the world trade towers in New York on the 11th of September 2001 dramatically changed the perspective of the western people about Islam. Within the western hemisphere, the consequence of the 9/11 continued to be felt by minority Muslim communities living within the larger non-Muslim mainstream society such as America, Britain, and European. In America, The 9/11 tragedy in America has shocked people all over the world. Then the deadly attack has shifted the public of America's assumption that Islam is a religion of violence. Al-Qaeda on behalf of Islam was considered responsible for making Islam a center of attention among the public of America (Rifka & Achmad, 2015:1). It becomes inevitable for the likelihood of distortion in differentiating Islam is inherently to terrorism or radicalization. Bad images of Islam that exist in the public of America potentially create prejudice and hate crimes against American Muslims (Rifka & Achmad, 2015:2).

Not only in America, but also in United Kingdom the negative attitudes are increasing towards British Muslim. According to Lambert and Githens-Mazer, as cited on Basem Al Atom, found that the Since 9/11, Muslims which are commonly identified from clothing in the UK have faced increased intimidation and violence because their faith or political activism has often been maliciously and falsely conflated with terrorism, extremism and subversion, arson, criminal

damage, violence and intimidation against mosques, Islamic institutions and Muslim (2014:3)

Besides, the tragedy of 9/11 in America which related Islam to violence religion, negative attitudes towards Muslim can be also caused by the assumption of western society that the culture and lifestyle of Muslim is incompatible with western societies', for example, Islamic clothing, gender equality and non-discrimination of Homosexual, Lesbian, Transgender, and also free-sex (Noll & Saroglou, 2015:220). The discursive practices of deeming Islam and Muslims living in the West showed they are as the most prominent threat to inner security and to Western values (Ekman, 2015:1987).

There are many ways to depict negative side of Islam. One of them is through picture. Pictures can be easily found in our life. Pictures can be form of photo, painting, cartoon, etc. Cartoon is one of the ways for communication which is related to non-verbal sign (picture) and also verbal sign (words) (Pramudya, 2009:5). According to Sudarta in Naufal, the purpose of cartoon picutre is to convey its hidden meaning, such as nationalism, solidarity, hatred or even racism (2012:1). Susanto, as cited on Nuswanto (2009:2) stated that cartoon picture is the easiest and appropriate tool to draw every reality in the society.

In this study, writer is interested in analyzing how *Islamophobia* or negative attitudes toward Muslim which is constructed through cartoon picture because both non-verbal and verbal sign have their capability in order to convey its meaning and message to various level of society. *Islamophobia* is picked as the topic because the resistance of Islam is increasing in nowadays and it is worsened

by some terrorist attacks on behalf of Islam, such as *Charlie Hebdo* attack by ISIS. In analyzing the cartoon picture, the writer used Semiotic theory by Roland Barthes in order to reveal the implicit meaning of the cartoon. As cartoon contain of explicit and implicit meaning, it is more suitable to use Roland Barthes' theory in order to get deeper interpretation through Denotative and Connotative meaning.

Semiotic analysis is a key element to understand the significant visual messages and to generate meanings that refer to the socio-cultural and personal associations in the second level of signification which is connotation. Semiotics can be applied in the context of media to analyze any media texts; films, television programs, cartoons and adverts. In addition, the semiotic reader as a receiver plays an important role in the interpretation and the eruption of meanings behind the media texts that are open to many interpretations (Bouzida, 2014:1003).

The source of the data is taken from an American website / blog entitled *www.creepingsharia. com*. The website / blog provokes the negative attitudes towards Islam. The website shows its objective to against Islam occupation in western society. The blog has its objective to eradicate Islam as minority community in western society especially in America by creating *Islamophobia*. The blog has its followers about 53.537 and in twitter about 43.200 followers.

1.2. Research Question

1. How is *Islamophobia* shown in the cartoon collection of *www.creepingsharia. com* ?

1.3. Purpose of the study

The purpose of this study is to reveal *Islamophobia* in the cartoon collection of *www.creepingsharia. com*.

1.4. Limitations of the study

The writer only focuses on the cartoon picture which is depicted Islam and also analyze the non-verbal and verbal signs in the cartoon.

1.5. Significant of the study

On this study, the writer expects to help the reader to have knowledge and understand the implicit meaning of a cartoon in order to convey its message and meaning. Also, the writer hopes this study can be a reference for further research for the students of English Literature program.

1.6. Previous related study

The study about *Islamophobia* has been conducted by many researchers, either in media or literature, cultural study as well. The first is by Esmael Zein, et al (2014) entitled *Muslim Women's Memoirs:Disclosing Violence or Reproducing Islamophobia*, Mattias Ekkman (2015) which was used muslim women memoir to reveal Islamophobia,

The second one is *Online Islamophobia and the politic of fear:manufacturing the green scare* by Basem Al Atom. 2014 which was reveal Islamophobia in the article of website blog and its impact to the western countries policies.

And the last is *The Image of Islam in the Aftermath of Charlie Hebdo Attack in The New Yorks Times and AL Jazeera* in 2015 by Dinthan Sofi Mulia Gunawan as the student of English Department of UNJ which was to find out the image of Islam in the online media.

Although this research has the same in the online media but this research will be conducted based on the interpretation of denotative and connotative meaning in cartoon picture by using Semiotic theory of Roland Barthes.