

## CHAPTER II

### LITERATURE REVIEW

#### 2.1. Islamophobia

According to Cesari, as stated on Hasan, the term “**Islamophobia**” was first coined by Etienne Dinet on his essay in 1922, a French Orientalist painter who throughout his career became interested in Arabic culture and Islam (2012:26). Kayaoglu, as cited on Ekman, “Islamophobia” has advanced into an accepted concept that implies hatred or animosity aimed at Islam (2015:1988). However, the term came into common usage in 1997 as a result of the British Runnymede Trust Commission on British Muslims (Saedan, 2012:4). Runnymede Trust, a British think tank, stated that the word *Islamophobia* becomes shorthand referring to a dread of hatred of Islam or a fear or dislike towards Islam by means of dislike of all or most Muslims, such as dread and dislike have existed in Western countries and cultures for several centuries (1997:1).

Then, Runnymede Trust characterizes eight characteristics of Islamophobia that remain useful and applicable today:

1. Islam seen as a single monolithic bloc, static and unresponsive to new realities.
2. Islam seen as separate and other;(a) not having any aims or values in common with other cultures; (b) not affected by them; (c) not influencing them.

3. Islam seen as inferior to the West - barbaric, irrational, primitive, sexist.
4. Islam seen as violent to women a, aggressive, threatening, supportive of terrorism, engaged in “a clash of civilizations’.
5. Islam seen as a political ideology, used for political or military advantage.
6. Criticism made by Islam of ‘the West’ rejected out of hand.
7. Hostility towards Islam used to justify discriminatory practices towards Muslims and exclusions of Muslims from mainstream society
8. Anti-Muslim hostility accepted as natural and normal

“Islamophobia” is the name that has been given to a modern-day thought crime. The purpose of the suffix in the term of “Islamophobia” is to suggest that any fear associated with Islam is irrational (Spencer, 2011:2). According to Robert Spencer, in its canonical texts and teachings, Islam regards all other religions (and non-religions) as “infidel” creeds, and instructs believers to regard themselves at war with those who will not submit to the Muslim God. (Spencer, 2011:5).

Through “Islamophobia”, Robert Spencer argued that Islam is a very nature totalitarian religion because Islam tries to establish a global Islamic state or “caliphate” that would impose Islamic Law. When Islamic become the religion of the state, violations of Islamic doctrine and heretical thought are inevitably seen as crimes against the state (2011:6). Thus, by imposing this Islamic Law, the Christian are violently persecuted as infidels and non-Muslims in general are denied basic rights. Even in these states, apostasy is not tolerated (2011:7). There is no mystery that “Islamophobia” is a common thing for the Western world

because of Islam support for suicide bombings and other acts of terror, Islam support to oppress women, and Islam is intolerance in order to impose Islamic Law on individuals everywhere (Spencer, 2011:23).

Moreover, Miles and Brown, as stated on Ekman, argued that Islamophobia is a hostility towards Islam, it manifest itself as hostility towards Muslim, and hence Islamophobia interacts with racism and hatred of Islam . (2015:1988). Furthermore, Gardell defined Islamophobia as socially reproduced prejudices about, and aversions against Islam and Muslim and actions and practices that attack, exclude or discriminate people on the basis that they are or perceived to be , Muslims and associated with Islam (Ekman, 2015:1989).

Heitmeyer and Zick, as cited on Alietti and Padovan, stated that Islamophobia is a form of group-oriented enmity and a general attitude of rejection of Muslim and all religious symbols and rituals that stem from the Islam (2013:586). The concept of Islamophobia as a means to highlight an aggressive and hostile attitudes and discourses against Muslims and it is possible to understand the potential theoretical proximity of the terrorist, fanatic, violent, and intolerant Muslim (Alietti and Padovan, 2013:586-587).

### **2.1.1. Islam and Human Rights**

Yvonne Yazbeck Haddad, Jane I Smith and Kathleen M. Moore in their book *Muslim Women in America The Challenge of Islamic Identity Today* (2006:V), address the repercussion of the acts of violence on 9/11 tragedy:

In the aftermath of the 9/11 terror strikes on the Twin Tower of New York City and Pentagon, the presence of Muslim in the United States has increasingly raised apprehensions among the American public. From several vantage points, concerns about

the threat of terrorism have overshadowed many other priorities and sometimes caused judgments to be clouded. Tempers have flared, resentments have been aroused, and hate crimes have been perpetrated against individuals suspected of being linked – sometimes in the most tenuous of ways – to terrorism. Often women have been victims of prejudice and hostility. Some Americans are deeply persuaded that Muslims are guilty not only violent behavior but also of treating women as inferior to men.

Goldberg, as cited on Allietti and Padovan, stated that Islam is taken in the dominant Western imaginary to represent a collection of lacks; of freedom; of a disposition of scientific inquiry; of civility and manners; of love of life; of human worth; of equal respect for women and gay people (2013:588). Moreover Hafez, as cited on Dinthan, argued that Islam as a fanatic and violent religion that has a certain law to cut-off the sinner's people, inherently with terrorism, repress women, and represent a clear antagonism or disagree to the Western ideas of freedom, human rights and democracy (2015:9).

In the aftermath of the terrorist attacks 9/11, American lawmakers enacted numerous discriminatory laws especially targeting Arabs and Muslims under the ostensible guise of national security policy and civil rights such as Providing Appropriate Tools Required to Intercept and Obstruct Terrorism Act of 2001 / "The PATRIOT Act" (Yaser, 2012:1032). The "Muslim" was construed as presumptive threat to the nation's security and to the American public especially their rights, freedom and democracy. In addition, American government and its allies launched two costly wars in Afghanistan and Iraq which is known as Muslim country in order to prevent another terrorist attack in Western countries especially in America itself (Yaser, 2012:1042-1043).

Moreover, many in the West denigrate and stereotype Islamic teachings and brand them as oppressive to women in order to establish “an essentialist bifurcation of ‘egalitarian West’ versus ‘oppressive Islam’ (Hasan, 2012:57). It contests such misconceptions which are results of ignorance, prejudice and the overbearing effects of colonial adventures. Many feminist scholars of Muslim societies follow the colonial discourse of feminism, characterizing Islam as misogynistic and gender oppressive and tend to replicate Western feminist universalism to ameliorate women’s condition (Hasan, 2012:57).

Western countries through its Western feminist support of gender equality and against women violation. As a result there are Inter-American Convention on the Nationality of Women on 1948, the Inter – American Convention on the Granting of Political Rights to Women on 1948, the Inter – American Convention on the Prevention, Punishment and Eradication of Violence Against Women on 1994 (Pisano, 2015:334). The bodies have objective to gain gender equality and also protecting women from any abuse, exploitation, or any forms of sexual harassment.

## **2.2. Islamophobia in western media**

The media play an important part not only in reflecting and reinforcing the *Islamophobia* that infiltrate every aspect of society, but also they are a powerful tool in its construction (Frost, 2012:570). The way of the media to construct by using words and pictures that lead to negative attitudes toward Muslim with

reporting the negative side of Islam. The media has facilitated a space to create *islamophobia* perspective towards Muslims. A large number of websites, blogs and communities form a network that creates *Islamophobia* of an ongoing Islamic colonization of the West.

Tamgidi condemned, as stated in Dinthan, that significant rise in bias and discriminatory policies towards Islam and Moslems has achieved wider circulation through the world (2015:8). The main point of the image towards Islam in Western media is that commonly the Western media portray Muslim as fundamentalist or potential terrorist (Dinthan, 2015:9).

The assumption is such an absolute depiction of Western people towards Islam in this world and that ideology is an impact of what is brought by the media through either language or picture that they can use to make it meaningful and accepted (Dinthan, 2015:9). Richardson stated that “anti-Muslim prejudice” is an impact of emphasizes of referential strategies in the news, and violence, religious extremism, and acts of terrorism committed by Muslims which are often highlighted (2004:78).

The western media often misinformed about Muslim through the images on television, films, motion pictures screens, magazines, radios, comic strips in newspapers, and caricature or cartoon (Dinthan, 2015:10). The Western media has contributed a great deal to this negative image of islam. The Western public tends to believe what Western media depict about Muslim and Islam.

As the example, In Dutch, there was a short film titled *Fitna* on 2014 by Dutch politician, Greet Wilder, and the offense committed by the film consisted of

quotes of passages from the Qur'an exhorting Muslims to violence and then depictions of the contemporary violence directly inspired by those passages (Horowitz & Spencer, 2011:25-26). In 2015, there was a cartoon picture of Muhammad prophet which is forbidden in Islam then the drawer was killed by ISIS (the organization on behalf of Islam) and consequently western people assumed that Islam is inherently with terrorism and a violence religion.

Typical crime of topics that explicitly frame Muslim as violent include news about rape, sexual abuse against children, violent acts by a culture of honour, violence within arranged marriages, threat against public individuals and physical violence against non-Muslims. The oppression and the supposed sexual abuse of women because the historical patriarchal structures are framed as "Muslim-Problem" (Ekman, 2015:1995).

Muslims have been the subject of intense media coverage that has served to cultivate and perpetuate increase public concern. Much of this coverage reached a crescendo in the aftermath of the atrocities committed in New York 2001 and London Bombing 2005, but hostile and biased media coverage towards Muslim. Consequently, British Media portrayed Islam as violent religion that is undermining of British norms and values that threatens British cultural identity and security (Frost, 2012:565). Another example in the *Sunday Telegraph*, a senior press officer for the British Council, Harry Cummins attacked Islam by stating "all Muslim, like all dogs share certain characteristics and continued that massacres in Bosnia were more a tribute to (Muslims') incompetence than their

humanity. Therefore, anti-Muslim sentiment and race hate against Muslim is increasing nationally.

As this study concern to websites blog, there are also some website blog that depict negative side of Islam. The first one is Jihad Watch is a blog published by Robert Spencer, one of the key figures in the network. It has been online since October 2003 and publishes between ten and fifteen posts daily. The blog is connected to David Horowitz, who is the director of Freedom Center and the publisher of FrontPage Magazine, another key player in the Islamophobic milieu. (Ekman, 2015:1991). The second one is Gates of Vienna blog with a more European outlook and has been online since late 2003. It publishes around five posts daily. The blog is run by Edward S. May, one of the organizers of the annual counter-jihadist conference that started up in 2007. The third one is the Swedish website Avpixlat. The three blogs deployed the discursive strategies by the way the blogs represent Islam and Muslim as the foremost threat to the Western world (Ekman, 2015:1992).

### **2.3. Cartoon picture**

The word “cartoon” originated from French “cartone” which means “Paper”. Cartoon usually draws on the paper and also has satirical points (Arifa, 2012:32). According to T.Sutanto, an Indonesian Cartoonist, as cited on Nuswanto cartoon is the easiest and the most suitable tool to picture all of the reality which is occurred in the society (2009:24).



Soenata, as cited on Naufal (2009:23), stated cartoon is one form of communication that uses picture as a means of delivering a message to the communicant with the form of cartoon picture is an easy communication medium to be enjoyed because it is inseparable from the impression of humor. Besides easy captured by people's minds, the image has advantages in comparison with words (verbal). The excesses of images are compared with verbal language, including:

1. Being able to show the essential part of a message at glance of view.
2. Being able to show a more complete impression when compared to verbal language.
3. Being able to show certain parts, sometimes can be used to guide or advise.
4. Being able to entertain the readers

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 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.

The form of delivery of a message via a cartoon on the internet is very varied shapes, models, themes and objectives of these cartoons and it is basically the reflection of real conditions faced by a particular community, and this cartoon

is usually expressed in the form of satire with adding humorous. In cartoon contained aesthetic values, morality, and the message of the creator from the actual social problems (Nuswanto, 2009:21). Nowadays, cartoon is a picture that has purpose as satirical humor. The purpose of cartoon is not only for its art purpose but also for amusing, satirical, or criticizing (Wijana, 2004:6).

#### **2.4. Color**

Color can be used to emphasize certain elements of an image. Color represents feelings, people, countries, cultures and color symbolism. Color can symbolize something, like loyalty or love. For different people and culture, color means many different things. According to Holzchalg, stated on Adi Kusrianto, the psychological effect that is caused by colors are as follows (2007, p.47):

- a. Blue gives impression of calms, sad, knowledge, piety, mysterious, heaven and trust
- b. Red gives impression of bravery, strength, passion, love, emotional and danger, anger.
- c. Dark red gives impression of vigor, rage, anger, courage, wrath, and malice
- d. Yellow gives impression of optimistic, hope, warmth, happiness, cheeriness, and enlightenment
- e. Gold gives impression of elegance, luxury, glory, and greatness
- f. Green give impression of natural, health, clean, tough, peace, and renewal
- g. Orange gives impression of energy, balance, warmth, intimacy, hospitality, and happiness
- h. White give impression of purity, expensive, clean, fresh, pure, intelligent, innocence, and cleverness

- i. Black gives impression of power, sexuality, luxury, grace, mystery challenging, sorrow, evil, death, disaster, and fear
- j. Chocolate gives impression of dramatic, warmth, and friendly
- k. Purple gives impression of glory, elegance, luxury, mystery, ambitious, magic and spiritual
- l. Gray gives the impression of intellect, futuristic, stylish, serious, neutral, and attraction

## **2.5. Weblog or Blog**

Danesi argued that Weblog or Blog defined as websites with regularly updated list of commentary and links to information on the internet (Janssen, 2010:1). The core purpose of blogging has always been the distribution and sharing of information. In the early times, weblog were “logbooks” of the “webloggers’ journeys through web (Janssen, 2010:1).

Weblogger or bloggers surf the internet and posted links and comments on what they found interesting. More and more bloggers incorporated events and thought about the world outside the web into their blogs. In other words, there was an increasing number of bloggers who covered real-life events in their blogs (2010:1).

The core characteristic of blogs is simplicity, automatic organization of post, directness and briefness (Domingo & Heinonen, 2008:6). Blogs are published as they are produced and their relevance is defined by comments and attention they draw from the blogger community. Blogs are described as personal space of self expression which has an interpretive and subjective style. The blogs are mostly written by one person and initiate conversation (2008:6). The early

bloggers look through the internet and posted links to what they fought of as being relevant on their own blogs. Blogs dealing with events, current affairs, and controversies of general public interest (Janssen, 2010:8).

### **2.5.1. Creeping Sharia Web blog**

CreepingSharia.Wordpress.com is an American website blog informs about the negative attitudes towards Muslim. The website shows its objective to against Muslim occupation in western society. The blog has its objective to eradicate Muslim minority in western society especially in America by creating *Islamophobia*. The blog has its followers about 53.537 and in twitter about 43.200 followers.

## **2.6. Semiotic**

Semiotic is the study of sign which way of thinking about visual image and text or word (Chandler, 2002:1). Umberto Eco stated that semiotics is concerned with everything that can be taken as a sign (Chandler, 2007:2). Semiotics involves the study not only of what refer to as 'signs' in everyday speech, but of anything 'stands for' something else. In a semiotic sense, signs take the form of words, images, sounds, gestures, and objects (Chandler, 2007:2). Meanwhile, the Swiss linguist Ferdinand de Saussure stated that semiology is a science which studies the role of signs as part of social life (2007:2). Charles Sander Pierce argued that semiotic is the study of sign which relates to logic (2007:3). According to Barthes, as stated in Chandler, in semiotics, sign takes form of images, gestures, musical sounds, objects, and the complex association of all these, which form the content of ritual, convention, or public entertainment.

In practice, Roland Barthes approach is highly applied in media studies that concentrate upon semiological analysis of such varied media domains as advertising, cinema, films, video clips, and cartoon picture (Bouzida, 2014:1001). From many semioticians, Roland Barthes's semiotic theory is chosen in this research. Barthes concerns with imagistic as well as linguistic signs, particularly in the context of advertising, photography, and audio-visual media (Chandler, 2007:20). Barthes claimed that semiotics is study of sign in which every sign including images have their own concept behind it.

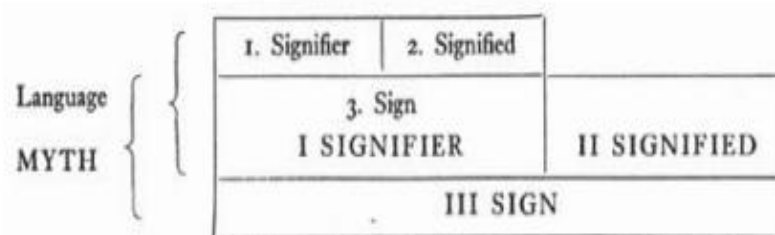
### **2.6.1. Semiotic Theory of Roland Barthes**

Roland Barthes (1951 – 1980) who was a French literary critic, literary and social theorist philosopher. Roland Barthes declared that semiology aims to take in any systems of signs like images, gestures, musical sounds, and the complex associations of all of these anything was fair game for Barthes' structuralist critique including literature, media, art, photography, architecture, and even fashion which form the content of ritual, convention or public entertainment (Chandler, 2007:15).

In semiotics, denotation and connotation are terms describing the relationship between the signifier and signified. The analytic distinction is made between two types of signified: a denotative signified and a connotative signified. The relation between signifier and signified is not natural form but the relation that is formed conventionally (Piliang, 2003:21).

In addition, denotation is an explicit relationship between the reference marks or reality in sign (Piliang, 2003:16-18). Meanwhile, denotation is a system that explains the relation between signifier and signified, or between sign and reference on reality that generate explicit, direct, and definite meaning. Denotative meaning can be assumed as what appears. Basically, denotation is a sign which have excessive convention signifier.

In other hand, connotation is an aspect of meaning that is associated with feeling and emotions as well as cultural values and ideology (Piliang, 2003:16-18). Connotation is a system that explains the relation between signifier and signified on which has implicit, indirect, and indefinite meaning. Connotation meaning is formed when the signifier relates to the psychology aspect such as feeling, emotion, or belief. Roland Barthes shows how different levels of meaning that called Order of Signification are associated.



According to Barthes, the signifier is a material nature (mediator) whether sounds, objects, or images. On the other hand, signified is not a thing but the mental representation of the things, it has psychological and

abstract nature that is given through denotation level (Bouzida, 2014:1002).

Denotation is the first level of signification, it means the permanent sense of a word excluding all subjective evaluations, it describes the literal or obvious meaning of the sign, thus, denotation of the visual image refers to what all people see without association to their culture, ideology or society, for example, the image of sunrise denoted as the beginning of the day. (Bouzida, 2014:1005).

Meanwhile, connotation is an idea suggested by a word in addition to its main meaning. It is the implication evoked by words or statements and images over what they actually denote, also' connotative signs can be personal and individual or general and universal. Connotation is a term used by Roland Barthes to explain the way signs work 'it describes the interaction that occurs when the sign meets the feelings or emotions of the users and the values of their culture (Bouzida, 2014:1005).

Based on Roland Barthes' semiotic theory, there are three models of sign which are conventional, value, and association (Chandler, 2007:17). The definition of conventional is a model of sign which indicates the correlation between the signifier and signified. It means that the meaning of conventional depends on the social, ethnic, and culture. It means people have to learn conventional to know the meaning of sign, such as arithmetic number, code, alphabet letter and punctuation. While the definition of value is a model of sign which has a clear correlation

between sign and other sign, such as metaphors, portraits, and sound effect. The definition of association is a model of sign where people can realize the correlation between signifier and signified by seeing, hearing, touching, smelling, or tasting something, such as smoke, fire, thunder, screaming, odor, video and song (Chandler, 2008:86)

## **2.7. Theoretical Framework**

The writer conducts this study to find out the Islamophobia that is depicted in CreepingSharia blog's cartoons as the data. This study is a descriptive interpretative method by employing semiotic analysis by Roland Barthes in. The writer will focus on analyzing the image and words (include phrase and sentence) which is formed the denotative meaning and connotative meaning then makes interpretation of the cartoon pictures. It is hoped that the study will be useful for the readers and researchers to get further knowledge in the form of Islamophobia.