

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Islam is one of the minorities in America, as CNN reported in 2015 that only 1% of American is Muslims in which 63% of them are immigrants. In the early 1990s, Islam was barely known by the American. Since Islamic countries located in the Middle East, the second largest stereotype for Islam is a “*Mideast*” or “*Arabs*”. It is proved by a pool conducted several days before the world trade center bombing in 1993 (GhaneaBassiri: 2013, p.54). The minor stereotypes of Islamic believer by American as reported by CNN in 2015 that they are very religious since half of them said that Islamic believer attend the weekly Friday Prayers. In fact, this trait makes Muslims similar to Christians, as Christians are the majority religion in America. Furthermore, about 70% of Christians say religion is important in their lives, and about 45% go to a weekly service.

After the World Trade Center tragedy in September 11, 2001, Islam has been identified by American society as tyranny, intolerance, misogyny, violence, sexual promiscuity, and heathenism (GhaneaBassiri: 2013, p. 53). These traits become the American stereotypes towards Islam. The American negative stereotype of Islam leads to the existence of Anti-Islam sentiments which are shaped by hatred feeling towards both racial/religion minority out-groups and cultural out-groups. Muslims, unfortunately, are subject to the same kinds of negative out-group stereotyping as African-American, Latinos, Jews, Gays and

Lesbians, Welfare recipients, and other “non-traditional” groups by the white American. (GhaneaBassir: 2013,p. 55).

Further, Islam is labeled as terrorism since the fear of Islam spread around the world through the non-Islam media. Nowadays, the media pictured Islam and terrorism related to each others. As the hatred and fear of Islam spread around the world, there is a new term that non-Islam society called, Islamophobia. The term Islamophobia was first used by a report called the Runnymede Trust Report, *Islamophobia: a challenge for us all* in 1997. Islamophobia refers as unfounded hostility towards Islam, and therefore fear or dislike of all or most Muslims. This unjustified fear has lead to discrimination of Muslims across the globe.

One of the prominent figures in United States who shows his discrimination towards Islam is Donald Trump, the 45th elected president of the United States. Trump stated his own point of view against Islam since day one of his presidential campaign. One of the controversial orders proposed by Trump was the travel ban to several Muslims countries such as Libya, Sudan, Yemen, Somalia, Syria, and Iran. Trump said on his rally speech in Youngster, Ohayo. He believed that the travel ban was not about the hatred of some religion, but to reduce the terrorism in America.

Since then, people across the globe interested in discussing Donald Trump and Islam through their field. The portrayal of Islam in Donald Trump cartoon theme has been depicted in many political cartoons, whether in printed or online media. Nowadays, the function of cartoon is not only to entertain the readers, but

also as the medium to deliver the cartoonist ideology towards some issues. In the era of internet and media, the online media has become the better medium for cartoonist to publish their works about current issues instead of printed media. The online media is faster and easier because it takes shorter procedure than printed media to be published by the cartoonist. Cartoonist can create their own website to publish their works and people across the world can access it with instant click. In other words, they have a bigger chance of being known as they are because they can state their own opinion without getting interrupted.

One of the online cartoonists is Rob Rogers who posts his own works in his website, robrogers.com. Rob Rogers is also known as an editorial cartoonist who won editorial cartoonist award for the Pittsburgh Post-Gazette. His cartoons have been vexing and entertaining readers in Pittsburgh since 1984. Syndicated by Universal Press Syndicate, Roger's work has also appeared in The New York Times, The Washington Post, USA Today and Newsweek, among many others. Rogers was awarded the *Berryman Award* from the National Press Foundation and he was a finalist for the Pulitzer Prize. Rob Rogers has discussed terrorism since 2001. He has related terrorism with Muslims in his comics.

There are three previous related studies conducted. The first is the study by Hundoyo (2016) entitled *Islamophobia Discourse in Rob Roger's Comic*. The study explores how Islamophobia portrayed in cartoon and how did the Islamophobia represented in America. He used Kress and van Leeuwen (1996) social semiotic theory to find the hidden meaning in the visual text of the cartoon and Systemic Functional Linguistic by Halliday (1985) to reveal the hidden

meaning behind the written text. This study found that Rob Roger's cartoon represents Muslim as the enemy and barbaric.

The second is conducted by Faradillah (2016) entitled *Islamophobia in Cameron Cardow's Political Cartoon*. This study was conducted to find the extent of islamophobia represented in political cartoons. The study also uses the social semiotic theory by Kress and van Leeuwen (1996) and Halliday's Systemic Functional Linguistic (1985) to reveal the negative representation of islam in the visual and textual elements of the cartoons. This study found that Islam was depicted as religion that support terrorism and Islam is portrayed as a terrorist, extremist, and jihadist.

The last previous related study was conducted by Kondowe, Ngwira, and Madula, lecturers from Malawi, entitled *Linguistic Analysis of Malawi Political Newspaper Cartoons on President Joyce Banda: Towards Grice's Conversational Implicature* in 2014. They were selecting twenty point of order cartoons that depict President Joyce Banda and her government from *The Nation Newspaper* from october 2012 to May 2013. They were analyzing the cartoon using Grice's Conversational Implicature. The study found that Malawi cartoonist repeatedly does not adhere to the conversational maxims by flouting, suspending and opting out. The flouting maxim of manner found to be most preferred way by exploiting maxims through the use of hedges.

Those first two previous related studies discuss the fear of Islam in general. None of them discusses the specific figures related with the issue. This

help the writer understand more about the issue. The last study helps the writer to get a deeper understanding about analysis of cartoon. Merging and developing previous related studies, this study examine the portrayal of Islam specifically to Donald Trump in Rob Rogers's cartoons. This study analyzes four cartoons ranging in December 11 2015 to January 31, 2017 related with Islam and Donald Trump from Roger's website. The cartoon will be analyzed by using Gunther Kress and Theo Van Leeuwen's social semiotic theory (1996) to analyze the visual text and Halliday's Systemic Functional Linguistics (1985) to reveal the meaning behind the written text.

1.2 Research Question

How does Islam portrayed in Donald Trump cartoon by Rob Rogers?

1.3 Purpose of the Study

This study aimed to investigate the portrayal of Islam in Donald Trump cartoon by Rob Roger.

1.4 Scope of the Study

This study focused on analyzing four Rob Roger's comic in 2015 to 2017 indicating the relation between Islam and Trump. Moreover, this study uses social semiotic theory by Gunther Kress and Theo Van Leeuwen and Halliday's Systemic Functional Linguistics to analyze the portrayal of Islam in Donald Trump cartoon by Rob Roger.

1.5 Significance of the Study

This study is expected to give a better understanding about the portrayal of Islam in Donald Trump cartoon by Rob Roger. Hopefully, this research can be a reference for those who want to conduct another cartoon analysis.