THE CONSTRUCTION OF ANTI-ISLAMIC PREJUDICE IN THE ONLINE NEWSWEEK’S ARTICLES ON THE ISSUE OF TERRORISM IN 2009

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Submitted as a Partial Fulfillment of Requirement for the Sarjana Sastra Degree of the English Department Faculty of Letters and Fine Arts Sebelas Maret University

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Surakarta, May 2011

The researcher,

Suci Ariyani
MOTTO

“On no soul doth Allah Place a burden greater than it can bear...”
(Q.S. Al Baqarah: 286)

Difficulties in our life are like fire and punch which can make metal become more sparkling so that it will be altered into more valuable thing.
(dr. Marijati)
DEDICATION

I sincerely dedicate this thesis to:

- My beloved mother and father who have been so patient in waiting for me to finish this thesis.
- My two little sisters...Hening and Tami, the best motivators that I have ever had.
- For the one who has shown me the meaning of love and togetherness.
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ABSTRACT


The incident of September 11th attacks have heightened the new anxiety of terrorism. The incident became the turning point for America to deal with terrorism which endangers its nation and citizens. This incident became the main focus of media attention around the world, including Newsweek. Newsweek as one of the biggest and influential news magazines in the U.S. also put this issue in its publications. The discussions of terror attacks in media have raised opinions about the connection of terrorism and Islam after several Muslims are suspected for being involved in the terror attacks. The image of Muslims as terrorists which threatens the society was widely perceived by the society. Consequently, the relationship of Americans and Muslims was affected by media exposures on the issue.

Media exposures on the issue of terrorism have caused the emergence of anti-Islamic prejudice in the society. Anti-Islamic prejudice was caused by biased, generalized, and stereotypical images which were often presented by media. Besides, lack of understanding and experience of Islamic culture also has been becoming the cause of intolerance and prejudice toward Islam and Muslims.

The research was conducted within the boundaries of American Studies by using descriptive qualitative research. The main data were taken from the online Newsweek’s articles in 2009 which focused on the issue of terrorism. There were ten articles used to uncover the construction of anti-Islamic prejudice in the online Newsweek’s articles in 2009. The supporting data were in the form of related information taken from books, journals, and articles which were functioned to support the main data. The main data were collected by using purposive sampling technique based on the topic of the research. The research analysis employed media narrative theory, socio-historical approach, semiotics approach, and rhetorical approach to find out the construction of anti-Islamic prejudice in the online Newsweek’s articles on the issue of terrorism in 2009.

The research findings show that anti-Islamic prejudice is constructed in the online Newsweek’s articles on the issue of terrorism in 2009. Anti-Islamic prejudice was constructed through the use of rhetoric, generalizations, and inappropriate choice of words in the online Newsweek’s articles in 2009. From the analysis of the Newsweek’s articles, it was found out that anti-Islamic prejudice was constructed in several issues like the interpretations of jihad and stereotypes of Islam/ Muslims. In conclusion, anti-Islamic prejudice was constructed in the online Newsweek’s articles in 2009 from the way how Newsweek conveyed its news about terrorism issues.
The Construction of Anti-Islamic Prejudice in the Online Newsweek’s Articles

On the Issue of Terrorism in 2009

CHAPTER I

INTRODUCTION

A. Background of the Research

The heterogeneity of American life is one of the aspects which can be observed by media. Media cover all the things which people need to know, like politics, economics, social condition, education, entertainment, religion, conflict, etc. When we are talking about America, we can not ignore the existence of religion as the most fundamental aspect in American people’s life. Christianity and Jew are the majority in the composition of American religion. Islam is in the third place with an estimated six million Muslims. African Americans become the largest American Muslim group with 42% of the American Muslim population. South Asian Muslims are in the second place with 24%, and then Arab Muslims with 12% of the American Muslim population. The composition of American Muslim population was also made up by the other ethnicities including white Americans, Africans, Southeast Asians, and so on (Hasan, 2001). Therefore, the rapid growth of Islam becomes seriously monitored by the international world including the United States by using media as
one of the most effective instruments to keep an eye on everything happening in the world.

Media tend to take the latest issues happening in a specific space of place and time. During the last decade of American history, one of the most phenomenal events happening in the United States is the terrorism attack on the World Trade Center & Pentagon on September 11th, 2001. This issue has become the hottest issue which has made media focus on it in the last ten years. The exposures of Islam in American society became a major concern of many media in America. Since September 11 attack in 2001, the issue of Islam and terrorism have become dominant news in the publication in almost all media in the United States. The impact of September 11 attack for the Islamic world is very complex because the terrorists were suspected as Muslims. Moreover, after September 11 attacks media became the restless machine in exposing the terrorism actions which were usually correlated to Islam.

Among so many media existing in the United States, newsmagazine is one of the preferred options for people to gain information. There are several well known newsmagazines which originated from this country, like Time, Newsweek, the Daily Mail, U.S. News & World Report, People, Cosmopolitan and many others. One of the most popular and influential newsmagazine in the U.S. is Newsweek. Newsweek is a weekly newsmagazine published in New York City and distributed throughout the United States and the other countries in all over the world. It is the second largest
news weekly magazine in the U.S., having trailed *Time* in circulation and advertising revenue for most of its existence.

People have noted that several big magazines from the United States, including *Newsweek*, are the reflection of America, both the society and government. Almost all issues and topics discussed in the society are being discussed also by media. Besides, media are used also by the government as a means to interact with its citizens. The United States’ government uses media as a means to pass on its national or international policies to the publics. Consequently, publics’ view on their state government will depend on the information they get from media. The societies’ responses on the government’s policies are also being covered by media. Therefore, it can be said that media is considered as the representation, or even the reflection of its society.

While they are readers or viewers of media news, audience members are also citizens, who are subject to the administration of the state. Media news provides information which it has selected for newsworthiness, and much of this information will be the basis for ways in which people think of their relationship to the state (Thwaites et al., 1994, p. 137).

In relation to the issues of terrorism after the September 11th attack, the number of media publication of ‘war on terror’ was very high. *Newsweek* as one of the biggest magazines in the United States of America never missed this kind of issue to be put in their headlines. America’s responses and reactions toward the attacks are being reflected also by *Newsweek*. Hence, *Newsweek* can be used as a mean to

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investigate how American society and government deal with the issue of terrorism after the September 11th attacks.

It goes without saying that the U.S. media has been an active participant in the construction of Muslim identity for American society. Media has a strong power to influence and control the audience’s opinion in viewing a certain issue. It is more dangerous than the wars with tanks and guns, aircraft and bombs, missiles and guidance systems, shock and awe campaigns. The most effective way is the war for people's minds – the propaganda campaigns that exercise thought control (Balles, 2009). Like what Walter Lippmann also stated in his book *Public Opinion*, that what people knew about the world around them was mostly the result of second-hand knowledge received through the press. Therefore, the news media is in charge in framing "the pictures in our head" about events, developments, and people in their own communities (Nacos & Reyna, 2002, p. 2). Or in other words, people's perceptions about fellow-Americans around the country and people around the world are affected by information provided by the mass media.

In the present era no one can deny the significance of American mass media because they play vital role in two ways, first they build public opinions, second; they influence the decisions of high ups as well as resolve foreign policy matters (Krishna, Nancy & Douglas as cited in Ali & Khalid, 2008, p. 555). The impact of 2001 terrorist attack in New York has given a new perception to the Muslims, not only in the United States of America but also to Muslims in all parts of the world. The events
of September 11 attack forced the media's hand to cover the Muslim and Arab minorities more frequently. After September 11 attack, the American media excessively used several terms such as Islamic terrorist, Muslim fundamentalist, Wahhabi zealots, Shia extremist, Sunni bomber, Islamic Jihad, Arab killer, and Islamic suicide bomber. These terms have become popular, as they have been used by printed and electronic media since September 11 attack. Newspapers in particular use the word “fundamentalist” to signify Islam, grouping Islam with terrorist act. The two words have become inseparable: “Islamic” is almost automatically followed by the term “fundamentalist” (Hasan, 2001, p. 87).

These typical stereotypes of Islam which are exposed repetitively in many media publications finally cause the emergence of anti-Islamic prejudice in the American society. As the result of the stereotypical representation of media publication, prejudice towards a specific group of people can be automatically resulted in everyone’s mind. As Mason stated that prejudice involves a generalized belief or a judgment based on a fixed mental image of some group or class of people and applied to all individuals of that class without being tested against reality (as cited in Marger, 1994, p. 7). Consequently, anti-Islamic prejudice can be defined as the negative judgment or attitude based on generalized belief against Muslims from other members of races or groups. This anti-Islamic prejudice is spread through any kinds of media without exception. Anti-Islamic prejudice relates Islam or Muslim with negative stereotype like violence, terror, and gun handed.

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Muslims and Arabs are essentially covered, discussed, apprehended either as suppliers of oil or as potential terrorists. Very little of the detail, the human density, the passion of Arab-Muslim life has entered the awareness of even those people whose profession it is to report the Islamic world (Said as cited in Nacos & Reyna, 2002, p.1).

The relationship of the United States and Islamic world entered a new phase when Barrack Obama was elected the first black American President in 2009 in American history. It can be said so because Barrack Obama has great concern in Islamic world affairs in relation to create world peace. It can be seen from his first days as American president when he took a serious diplomatic action to the Middle East countries. On March 19, Obama continued his outreach to the Muslim world, releasing a New Year's video message to the people and government of Iran. This attempt at the outreach was rebuffed by the Iranian leadership. In April, Obama gave a speech in Ankara, Turkey, which was well received by many Arab governments. On June 4, 2009, Obama delivered a speech at Cairo University in Egypt calling for "a new beginning" for political relationship between the Islamic world and the United States and promoting Middle East peace.

Friendlier approaches to Islamic world taken by the United States under Obama’s administration are also being covered in most media in the U.S., including Newsweek. Regarding the significant role of Newsweek representing American societies’ responses to terrorism issue and its association to Islamic world, Newsweek is then used in this research to investigate how American society and government deal with the issue of terrorism and Islam. Newsweek magazine 2009 editions are
interesting to analyze because in this year the United States under Obama’s presidency started to take a closer position to Islamic World. Therefore, it is very significant to do a deeper analysis on Newsweek magazine about the issue of terrorism and Islam in the United States in 2009.

B. Scope of the Study

There are many aspects that are very important in the form of data and information from Newsweek in supporting the analysis of this research. In order to avoid deviation and to make this thesis clearly directed, the analysis was focused on the description of Newsweek’s perspective about the issues of terrorism and its correlation with Islam especially after September 11 attack. Then the analysis will be directed to find out the construction of anti-Islamic prejudice in the online Newsweek’s articles on the issue of terrorism in 2009.

C. Problem Statements

Based on the background above, the problem which is formulated in this research is: How were anti-Islamic prejudices constructed in the online Newsweek’s articles on the issue of terrorism in 2009?
D. Objectives of the Study

Based on research questions, the objective of this thesis is: To find out how anti-Islamic prejudices were constructed in the online *Newsweek*’s articles on the issue of terrorism in 2009.

E. Significance of the Study

This research has some significance:

1. To give a clear understanding about anti-Islamic prejudices which were constructed in the online *Newsweek*’s articles on the issue of terrorism in 2009.
2. To give more extended information to the readers who are interested in the development of Islamic life and culture.

F. Research Methodology

1. Type of Research

This research is a kind of library research in the form of descriptive qualitative research. A library research is a study where the data are taken from bibliographical resources. The library research method was used since the sources of the main data are the online *Newsweek*’s articles in 2009 taken from [www.newsweek.com](http://www.newsweek.com). While the descriptive qualitative is a method used
in a research in which the researcher gives a description about something, in the case about the research object (Kartono, 1976, p.43).

2. Source of Data

According to Arikunto, the source of data is subject to which the data are obtained (Arikunto, 1985, p.90). The source of data of this research is the online Newsweek’s articles on the issue of terrorism in 2009 taken from its official website www.newsweek.com.

3. Data

There are two kinds of data in this research; the main data and supporting data. The main data consist of words, sentences, and significant information related to the issues of terrorism and Islam which were represented in the online *Newsweek*’s articles in 2009. The data found in *Newsweek*’s articles also comprise all issues related to the main topic of terrorism and Islam like; violence, laws, and social phenomena.

While the supporting data functions to support the main data in elaborating the information which become the focus of this analysis. The supporting data are the data in the form of significant information taken from books, articles, journals, and other related references that were obtained by browsing the internet and doing library studies. The supporting information which are enclosed to strengthen the main data in this analysis are the information related with the history of Islam, ideology, media, terrorism, women in Islam, etc.

4. Technique of Collecting Data

The collecting of the main data started by reading and examining the online *Newsweek*’s articles on the issue of terrorism in 2009 from its official website www.newsweek.com. The purposive sampling was employed in collecting the main data. This process was done carefully and repeatedly in

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order to obtain the articles which were relevant to the research topics. Then
the next step after getting the comprehension of the cases is to make notes of
the important facts, which were related to the problems that will be analyzed.
The supporting data were collected by selecting and making notes of the
important facts relevant to the research problems. All the data were gathered
in line to the classification and relevance of the research problems.

5. Technique of Analysis

The problem statements will be analyzed through the steps of the
following analysis:

a. Descriptive Phase

In this phase, the data were collected and classified according to
the subject matter.

b. Analytic Phase

The approaches are employed in this phase. The application of
several approaches like media narrative theory, socio-historical,
semiotics, and rhetorical analysis were done in this phase.

c. Interpretative Phase

Through this phase, the analysis was subtracted based on the
purpose and subject matter that have been formulated.
d. Evaluative Phase

The result of the analysis was evaluated to get the conclusion of the research.

G. Theoretical Approach

America as the meeting place of many cultures which are interconnected and contested needs an umbrella which can grasp the boundaries of all cultures. Therefore, this research is conducted under the umbrella of American Studies field which requires an interdisciplinary approach in order to get the comprehensive analysis from the whole aspect.

Henry Nash Smith in his famous article called *Can American Studies Develop a Method* argued that the focus of attention of American Studies was ‘culture’. Culture is ‘the ensembles of social processes by which meanings are produced, circulated, and exchanged’ (Thwaites et al, 1994, p.1). In other words, it can be said that culture is a term that refers to everything that occurs by social processes or interactions. These experiences usually come from formal institution, such as churches, the state, and now the media which already become inseparable part of the society.

Kwiat in “Studies in American Culture” stated that the defining characteristic of American studies is not the size of the problem but the effort to view any given
subjects of investigation from many perspectives to take into account as many aspects of its as possible (Kwiat & Turpie, 1980, p. 3). Considering that American Studies needs more than one discipline or aspect, therefore this research uses also the media narrative theory, socio-historical approach, semiotic approach, and rhetorical approach to answer the research problem that have been stated above.

In understanding media, which is the object of this research, it is necessary to understand its basic function of media as means to convey information to publics. Basically, media provide information which is offered in the form of story or narration, so that people will easily understand it. Media packaging by presenting information in the form of stories is called as narratives. In media terms, narrative or storytelling is the coherence or organization given to a series of facts in order to make sense of experience. It is the organization of experience, which draws together many aspects of spatial, temporal and causal perception (Branigan as cited in Caroll et al., n.d, p.3). It can be said that by using narrative, individual events and experiences are organized in such a way into a sequence of story.

In conducting research on media, narrative is important because it is used to interpret a text and communicate that interpretation through a simpler way by using stories. Recent analyses of media text show that mass media can not be separated from narratives because narrative is viewed not only as a means to understand people’s past experience, but also a possible explanation and mediator of present
knowledge and practice. The significant role of narrative in mass media is supported by Helen Fulton:

Feature films and documentaries tell us stories about ourselves and the world we live in. Television speaks back to us and offers us ‘reality’ in the form of hyperbole and parody. Print journalism turns daily life in a story. Advertisements narrativise our fantasies and desires (Fulton as cited in Tomascikova, 2009, p. 287)

In this research, in which news articles are analyzed, media narrative theory is an important element of the research. Narrative theory is used to interpret the message and content of the Newsweek’s articles which are used as the source of data. All significant information of the articles are subtracted and organized into a coherent organization. The interpretations of the content of the articles are presented in the form of stories so that the content of the articles is wholly understood by the readers. This is the first step done in analyzing the articles because it provides the basic information which will be used in the further analysis.

Besides focusing on the content information of the Newsweek’s articles, it is also necessary to understand the meaning of the compositions of the texts. Written news is composed by words, phrases, and sentences. Meanwhile, all of these compositions can generate meaning and reflect the culture in the society. All objects which can generate meaning are called as signs in semiotics.

Words are signs, but so are many other things, such as facial expressions, body language, clothes, and haircuts—you name it. To a semiotician, everything can be taken for a sign. Semiotics is, you will see, an imperialistic science (Berger, 2000, p.37)
Semiotic approach is the appropriate approach to be applied in this research because semiotics is a study of sign. In a semiotic sense, signs take the form of words, images, sounds, gestures, and objects. Semiotics involves the study not only of what we refer as signs in everyday speech, but of anything which stands for something else. Nevertheless, the meaning of a sign is not always definitional, literal, obvious, or commonsense.

Semiotics is concerned with everything that can be taken as a sign. A sign is everything which can be taken as significantly substituting for something else. This something else does not necessarily have to exist or actually be somewhere at the moment in which a sign stands for it (Eco as cited in Berger, 2000, p. 38).

The implied meaning of a text cannot be analyzed only by looking at the surface meaning because a text may imply another meaning due to the social context of the society. Semiotics is used to interpret signs by considering its correlation to the social and cultural condition of a society. Therefore, a sign can be interpreted differently in a different social condition. In semiotics, this socio-cultural interpretation of signs is called as connotative meaning. Due to the concept of semiotics, this research is conducted to understand the Newsweek’s articles by regarding the social and cultural perspective of the society.

In relation to how media presents its news and information to the publics, the research was directed to a deeper analysis. Beside its basic function to inform the readers about facts and information, media also have great role in influencing people’s perception and view about a certain topic. The influence of media on
people’s mindset is determined by the way media organize certain ideas within a text. The media’s strategy in influencing and persuading the readers is known as rhetoric. Therefore, it is necessary to employ a particular analysis in order to interpret the contextual meaning of a text which can influence people’s perception about something. The appropriate analysis to deal with this matter is rhetorical analysis.

Rhetoric is the study of how people choose what to say in a given situation, how to arrange order their thoughts, select the specific terminology to employ, and decide precisely how they are going to deliver their message is the central focus of rhetorical studies. (Medhurts & Benson as cited in Berger, 2000, p. 55)

Since we now live in the age of mass media, it is necessary to employ rhetorical analysis to analyze mass media communication. In Rhetorical Dimensions in Media: A Critical Casebook (Martin J. Medhurst and Thomas W. Benson, 1984), Kenneth Burke and Wayne Booth suggest that all symbolic communication is inherently rhetorical because it is intended to communicate, and rhetorical criticism is concerned with how symbols communicate (as cited in Berger, 2000, p. 56). This analysis could be used to understand the articles which were analyzed in this research in the way how it presents the content of a certain issue. In addition, this approach will also uncover the strategy of the writer to influence and persuade the readers.

Analyzing a complex matter like the construction of anti-Islamic prejudice and its correlation with American society is not merely a shallow analysis. More comprehensive studies and theories are needed to gain a deeper result. Therefore, socio-historical approach was also the proper approach related to this research. This
approach is needed to show the sociological and historical events that might be possible as the trigger to the incidents that happened today. All of the events and incidents in the history of America had the background which became the reasons of the happening of it. In this research the socio-historical events were related to the history of the development of Islam in America which later influenced the American’s perception about the Islamic ideology and way of life. Then it continued to the social condition after the September 11 attack which influences the people’s opinion very much about Islam in relation to terrorism issues. The series of this socio-historical event becomes the direction to understand the perception of American society about Islam and Muslims.

H. Thesis Organization

This thesis is divided into four chapters which each of them are also divided into several subchapters. The thesis is organized as follows:

The first chapter is Introduction. This chapter consists of background of the research, scope of the study, problem statement, objective of the study, significance of the study, research methodology, theoretical approach and thesis organization.

The second chapter, Literature Review. This chapter covers the discussion of terrorism and post September 11th attacks, Newsweek Magazine, anti-Islamic prejudice in media, stereotypes of Islam and Muslims, media narrative theory, semiotics, and rhetorical analysis.
The third chapter is Analysis. The analysis of this thesis divided into three chapters. This chapter contains the discussion of the issue of the interpretation of *jihad* and stereotypes of Islam/ Muslims. These discussions are the answers of the research question which is formulated to investigate the construction of anti-Islamic prejudice in the online *Newsweek*’s articles on the issue of terrorism in 2009.

The last chapter of this thesis is Conclusion and Recommendation. This chapter contains two subchapters; the first subchapter is conclusion which provides the summary of the research findings. The second chapter is recommendation for the next research.
CHAPTER II

LITERATURE REVIEW

A. Terrorism and September 11 Attacks

Tuesday, September 11, 2001 was a memorable “Black Tuesday” for all Americans, even for all people in the world. It can be said so since in eighty two minutes, more than three thousands people were killed and the other incalculable damages happened in the United States. It still remained in the Americans’ memory when in a bright Tuesday morning, a hijacked Boeing 767 crashed into the North Tower of the World Trade Center Twin Towers. Eighteen minutes later, at 9.06 A.M, another Boeing 767 crashed into the South Tower. Just before 10.00 A.M., the South Tower collapsed, and 29 minutes later, its twin fell down. In between these events, at 9.40 A.M., a Boeing 757 dived into the Pentagon; at 10.10 A.M., another Boeing 757 crashed in Somerset County near Pittsburg, Pennsylvania.

The unpredictable incidents of September 11 attacks dramatically changed the life of millions of people of the United States. The symbol of America’s economy and financial power in New York collapsed and the symbol of U.S. military strength was also destroyed in Washington. This September 11 terrorist attacks were the worst acts of terrorism ever done against the U.S. The United States was seriously injured after the sudden attack of the terrorists. For that reason, terrorism is considered as an
unforgivable sin for Americans since it causes great suffering, both physically and mentally.

On September 11th, 2001 most of Americans started to consider that terrorism was a real threat for their own nation and all nations in the world. The September 11 attacks on New York City and Washington D.C. was rising up terrorism as the dominant issue of the United States Foreign Policy. As a response to the September 11 terrorism attacks, America stands in the frontline in the “war on terror” and leads international campaign to fight terrorism. Various strategies are prepared to be launched in order to diminish any kind of terror in the world. The U.S. government increased military operations by targeting organizations or nations suspected for supporting or harboring terrorists. Middle East countries become the main target of the military operation since this area is suspected to become the homeland of terrorists, mainly Al Qaeda. According to G.W. Bush, the best resolution to come with the terror is by staying actively in the offensive position and awareness. He stated that “But the only way to defeat terrorism as a threat to our way of life is to stop it, eliminate it, and destroy it where it grows “(Bush, 2001)

The description of terrorism above, giving a notion that terrorism is a problematic issue threatening life peace and harmony of everyone in the world. Actually terrorism is a matter which is completely difficult to define. It has been estimated that there are well over 100 different definitions of terrorism in the scholarly literature (Schmid, as cited in Coady, 2004, p. 37). Although the term is
often used imprecisely, there have been many attempts by various law enforcement agencies and public organization to develop more precise working definitions of terrorism. According to the United States Department of Defense, terrorism is: “the calculated use of unlawful violence or threat of unlawful violence to inculcate fear, intended to coerce or to intimidate governments and societies in the pursuit of goals that are generally political, religious, or ideological” (Terrorism, n.d.).

Some individuals or groups that are responsible for terrorism support particular political philosophies or religious belief. Others may represent groups protesting the government and demanding a revolutionary change in the government. It is also strongly emphasized by the definition made by Federal Bureau of Investigation (FBI) which stated that terrorism is “the unlawful use of force or violence against persons or property to intimidate or coerce government, the civilian population, or any segment thereof, in furtherance of political or social objectives” (as cited in Coady, 2004, p. 38). In the case of September 11 attacks, Islam was claimed as the religious motivation of the terrorists to attack America. This claim was raised after several Muslim men were accused to be involved in the attacks. Besides, the attack was also done because of political background as a form of confrontation to the U.S. foreign policy especially in relation with Middle East crisis.

From the definitions above, there are some points that characterize terrorism from the other actions. Terrorism actions can be known and differentiated since terrorism has several distinctive characteristics. It is like contemporary scholarship
which also attributes that there are at least four distinctive characteristics of terrorism; first and foremost, terrorism is violence (or its threat) for political effect (Hoffman as cited in Shughart II, 2006, p.10). Second, terrorism is a planned, calculated, and indeed systematic act (Ibid). Third, terrorists are not bound by established rules or warfare or codes of conduct (Ibid), and fourth, terrorism is designed to have far-reaching psychological repercussion beyond the immediate victim or target (Ibid). By knowing those characteristics, the definition of terrorism is easier to be drawn in order to avoid the misleading concept or understanding about terrorism.

Terrorism perpetrators employ various methods and weapons and most believe the threat or use of violence to create fear is the best way to gain publicity and support for their grounds. Generally, terrorists assault people who oppose their cause or objects that symbolize such position. They use bombings, hijacking, chemical attacks, biological attacks, nuclear attacks, kidnapping, and shooting as the methods and weapons to spread fear and panic. At other times, terrorists choose any target certain to attract media coverage. As like what Former British Prime Minister Margaret Thatcher said that publicity is the oxygen of terrorism (Lewis as cited in Asmal, 2008, p. 34). Therefore, the term “mass-mediated terrorism” as a modern form of terrorism becomes another thing that should be anticipated. This new form of terrorism basically has some goals: the terrorists strive for attention, for recognition, for respectability and legitimacy in their various target publics (Nacos as cited in Biernatzki, 2002, p. 8). It is easier for the terrorists groups to achieve their goals with
the help of media coverage. All means of media, especially news media, can be accessed and manipulated by the terrorists to link them with the publics.

. . . the media’s reporting of terrorist spectaculars helps to facilitate two of the universal goals of terrorism. Terrorists gain attention when the volume and placement of news coverage affects the public agenda. There is also evidence that thematically framed stories that refer to specific grievances influence public attitudes about the roots of politically motivated violence (Nacos as cited in Biernatzki, 2002, p. 9).

It has been argued that contemporary terrorism with religious motives wants to show their deeds through the mass media in order to affect the masses and the government as the decision makers. Unlike the typical secular terrorist who wants nothing more than to lash out and kill their enemy in order to express their rage, the religious terrorists want the world publics see their acts, understand the roots of their rage, solidify their esteem in their constituencies, and perhaps to win new supporters (Nacos as cited in Biernatzki, 2002, p. 20). Then it is the proof that the forms of terrorism keep changing in order to expand their influence to all parts of world by the use of media. By the help of media, people will be getting more familiar and understand about the motive of their acts. Media are used by the terrorists to show their ideological and religious stance to the society. Furthermore, this is aimed to recruit more followers in order to enlarge their networks.

Terror actors may individually do his/her terror motivated by a particular reason. Considering that terrorism has developed into more modern and systematic action, a more organized team is absolutely needed. They are unified in an organization which has the same orientations/ goals, ideology/religious belief, or
political interest. There are two general categories of organization; *hierarchical* and *networked*. The age of an organization is one of the determinants of whether it is likely to adopt a network or hierarchical structure. Newer groups tend towards organizing or adapting to the possibilities inherent in the network model. On the other hand, terrorist groups that are associated with a political activity or organization will often require a more hierarchical structure, in order to coordinate terrorist violence with political action (Terrorist groups, n.d.).

Terrorists may organize cells based on family or employment relationships, on a geographic basis, or by specific functions such as direct action and intelligence. The terrorist group may also form multifunctional cells. The terrorist group uses the cells to control its members. Cell members remain in close contact with each other to provide emotional support and to prevent desertion or breach of security procedures. The cell leader is normally the only person who communicates and coordinates with higher levels and other cells. A terrorist group may form only one cell or may form many cells that operate locally or internationally. The number of cells and their composition depend on the size of the terrorist group. A terrorist group operating within one country frequently has fewer cells and specialized teams than does an international terrorist group that may operate in several countries (Ibid).
B. *Newsweek Magazine*

Many kinds of media began to develop after the publication of the first newspaper in 1690 in Boston, Massachusetts. Many printed and electronic media emerged and took part in the world of press and journalism. Magazine is also one the media which has a significant development after its establishment in the mid 18th Century. In the first time of its establishment, magazine industry grew very slowly, which can be seen from the few number of magazines that were published at that time. The condition changed after 1825 when this industry came to the ‘golden age’. It was called so because there were 2,679 magazines which could be found during the period. The development of magazine continued until the 20th Century. One of the accelerations of magazine industries was marked in 1923 when *Time* Magazine was launched by Henry Luce for the first time.

Ten years after the launching of *Time*, one more American magazine, *Newsweek* magazine was launched in 1933 by a group of U.S. stockholders "which included Ward Cheney, of the Cheney silk family, John Hay Whitney, and Paul Mellon, son of Andrew W. Mellon". *Newsweek* is an American weekly newsmagazine published in New York City. It is distributed throughout the United States and internationally. It is the second largest news weekly magazine in the U.S., having trailed *Time* in circulation and advertising revenue for most of its existence. *Newsweek* is published in four English language editions and 12 global editions.
written in the language of the circulation region. It also publishes editions in Japanese, Korean, Polish, Russian, Spanish, Rioplatense Spanish, Arabic, and Turkish, as well as an English language *Newsweek* International. There is also a radio program, *Newsweek on Air*, jointly produced by *Newsweek* and the Jones Radio Network (*Newsweek*, n.d.).

C. Anti-Islamic Prejudice in Media

The September 11, 2001 attacks on the World Trade Center in New York and on the Pentagon near Washington D.C. were shocking global media events that dominated public attention and provoked reams of discourse, reflection, and writing. Some terms, i.e. Islamic terrorist, Muslim fundamentalist, Wahabi zealot, Shia extremist, Sunni bombers, Islamic Jihadist, Arab killer, Islamic suicide bomber, are used extensively in American media. Since September 11, 2001, these terms have entered the popular vocabulary as both the print and broadcast media have increased their usage exponentially. Relatively new, such terms are often used to describe a variety of violent actions or extremist statements attributed to people associated with Muslims. Non-Muslims and Muslims alike become victims of terror and violence by people claiming to act "in the name of Islam". Misunderstanding and prejudice seem to grow on both sides even though information systems and means of communication
are highly sophisticated. This media’s word selection in describing Muslims become a major factor which contributes to Islamic stereotyping in the United States.

Edward Said in his book on media coverage of Islam, *Covering Islam* that media reports give viewers and readers the idea that they understand Islam already (as cited in Hasan, 2001). The news media can convince the readers that the information stated in the media are real and valid without pointing out that media often use biased materials. Media tend to generalize the facts that they get from a certain source. Consequently, the generalization that people believe in is influenced by what they hear from the media. For instance, it is easy for the media to associate all Muslims with violence, terror, or fundamentalist without presenting to the readers that it might be only a small part of Islam community in all around the world.

An alternate viewpoint is not presented, and the viewer is convinced that all Muslims are fundamentalist terrorist. As a result, the media can resort to blanket generalizations about Islamic countries that American media and Americans fell free to use as fact. In effect, we have no accurate understanding of Islam (Hasan, 2001, p. 86)

A negative image of Islam is becoming more inherent in the United States from inaccurate media coverage. The publics are often misinformed about Muslims through the images on television, motion picture screens, magazines, radios, and comic strips in newspapers, which promote strong messages among their audiences. Media often say that Muslims are terrorists. Now all terrorists are assumed to be Muslims, and conversely, most Muslims are assumed to be terrorists (Amjad-Ali, as
cited in Asmal, 2008, p. 30). Western media channels also taking on an anti-Al Qaeda stand which in view of its partiality has translated into an anti-Islam & anti-Muslim campaign. Media often give impressions that Islam is similar with Al Qaeda which has to be fought. Therefore, there seem to be also a widespread perception that the war on terror is in fact a war on Islam (Richardson as cited in Asmal, 2008, p. 41).

The terrorist attack on September 11, 2001 is the most prominent of these events in public discourse shaping attitudes toward Muslims. Media’s reports about Muslim world which is being associated with terrorism have resulted what has been called as prejudice. There is no generally accepted definition of prejudice, but the single most known definition is probably Gordon Allport’s definition of ethnic prejudice as “an antipathy based upon a faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole or toward an individual because he is a member of that group” (as cited in Ponterotto, 2006, p. 11).

According to Allport, prejudice can be defined using a unipolar (negative) component, as in “thinking ill of others without sufficient warrant,” or incorporating a bipolar (negative and positive) component, as in “a feeling, favorable or unfavorable, toward a person or thing, prior to, or not based on actual experience” (as cited in Ponterotto, 2006, p. 6). Both of these definitions include an “attitude” component and a “belief” component (Ibid). Furthermore, according to the Webster’s New Twentieth Century Dictionary of the English Language, Second Edition (1983, p. 1420), prejudice can be defined as a judgment or opinion formed before the facts are known,
preconceived idea, favorable or more usually unfavorable; a judgment or opinion held in disregard of facts that contradict it, unreasonable bias as a prejudice against Northerners.

In an extensive review of (mostly American) studies of association between prejudice and indicators of religiosity conducted between 1940 and 1990, Batson et al. conclude that within this framework of analysis “...the more religious an individual is, the more prejudiced he or she is likely to be” (as cited in Strabac & Listhaug, 2008, p. 271). In the present era, prejudice is no longer connected only to race or ethnicity, but also with religiosity. Some groups of people use religion as their identity in the society. This religious identity consequently will attribute a certain characteristic to its members. People’s characterization and judgment of a group is also determined by people’s understanding about the group. Lack of experience and understanding about a certain religious group will cause more prejudiced characterizations or judgments. From this point of view, the association of religiosity and prejudice is created.

From the definitions of prejudice above, it can be connected to define anti-Islamic prejudice in this research as a fixed judgment or opinion which is directed to Muslims as the member of Islamic groups which is caused by inexperienced facts about the groups. Anti-Islamic prejudice often occurred in interreligious relationship between Muslims and non-Muslims. Non-Muslims rarely experienced the facts about Islam or Muslims by their own, so that the facts they know about Islam is coming
from the secondhand source which often inaccurate and bias. Therefore, anti-Islamic prejudice is considered as unreasonable judgment, because people judge Islam from the facts that they have not known before.

The prejudice toward Islam and Muslims consequently raises further impact in the form an excess fear or hatred which is called Islamophobia. The term Islamophobia was firstly used by The Runnymede Trust in the UK in print in 1997 in its report titled “Islamophobia: A Challenge For Us All” (as cited in Iqbal, 2010, p. 578). There is hardly any dictionary which clearly defines Islamophobia. We could not find it in the printed Oxford English Dictionary, however, the website of the dictionary defines Islamophobia as ‘hatred or fear of Islam, esp. as a political force; hostility or prejudice towards Muslims’ (Ibid, pp. 578-579).

Furthermore, in Encyclopaedia of Race and Ethnic Studies (2003, p. 215), it can be found that Islamophobia is defined as an outlook or world-view involving an unfounded dread and dislike of Muslims, which results in practices of exclusion and discrimination (Ibid, 2010, p. 579). Islamophobia is an extreme rejection of Islam or Muslims as an expression of fear and hatred toward Islam and Muslims. This rejection finally put Muslims in exclusion and discrimination in the society. While, the Council on American-Islamic Relations (CAIR) agrees that Islamophobia refers to unfounded fear of and hostility towards Islam, which results in discrimination against Muslims (Ibid). Nevertheless, Raold characterizes Islamophobia as ‘a fear of the religion of Islam and Muslims’ and contends that ‘Islam as a religion is not only

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 unacceptable but a threat to the Western world’ (Ibid). From the discussions on the definitions of Islamophobia, it can be found that there are some visible variables which constitute the definition. These are fear/threats, hostility, and prejudice towards Islam and Muslims.

In addition, Hanzel-Thomas, J. 2004 stated in his book *Islamophobia: Problems and challenges for Muslims in 2004* that there are several problems which were created by Islamophobia:

1. Prejudice, fueled by unbalanced media representations in the following areas: the associations of Islam and Muslims in general, explicitly or implicitly, with fundamentalism, terrorism, and intolerance.
2. The use of biased language to stigmatize Islam and Muslims
3. The reduction of the richness of Islamic tradition to a few simplistic clichés around controversial issues which tends to stigmatize Islam as “backward” or oppressive, e.g. hijab, jihad, ritual slaughter, etc.
4. The misleading association of Islam with specific cultural identities and practices especially Asian and African, e.g. female circumcision, forced marriage, honor killings.

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D. Stereotypes of Islam/ Muslims

1. Stereotypes

Traditionally, stereotyping has been conceived as both a cause and a consequence of prejudice (Allport as cited in Kawakami et.al, 1997, p. 1). The activation of stereotype is closely related to prejudice existed in the society. The existence of prejudice toward a member of a group will affect how people characterize the group. This characterization of an individual based on its group’s characteristics is then called as stereotype. Stereotyping is an important aspect in social interaction because stereotypes provide the images that make everyone in the group alike. In short, stereotypes are collections of traits or characteristics that present members of a group as being all the same.

According to Walter Lippman (1922), stereotype is called as “maps of the world”. This exemplifies the universal human inclination to categorize. The individuals are placed into groups and then the perceived characteristics of the group, then the stereotypes, are imputed to those individuals (as cited in Sides & Gross, 2011, p. 3). In other words, stereotypes are generalizing and simplifying the categorizations of a group based on the image of a group’s member. These become the nature of stereotypes in which an individual is being labeled with some negative images which is gain instantly from a short overview. Therefore, stereotypes get hold of the few simple, vivid, memorable, easily grasped, and
widely recognized characteristics about a person, reduce everything about the person to those traits, exaggerate and simplify them, and fix them without change or development to eternity (Hall as cited in Merskin, 2004, pp. 160-161).

Walter Lippmann in his book Public Opinion identified that there are four characteristics of stereotypes:

a. Simple.
   Stereotypes are simpler than reality so that it is capable of being summarized in only two or three sentences.

b. Acquired secondhand.
   People acquire (and absorb) stereotypes from cultural mediators rather than from their own direct experience with the groups being stereotyped. The culture “distills” reality and then expresses its beliefs and values in stereotypical images which convince audiences of the “truth” of the stereotype by placing it in a carefully controlled context.

c. Erroneous
   All stereotypes are false. They are attempts to claim that each individual human being in a certain group shares a set of common qualities. Since an individual is different from all other individuals, stereotypes are logical impossibility.

d. Resistant to change
   (as cited in Nachbar & Lause, 1990, p. 243)
Furthermore, Jack Nachbar and Kevin Lause in their book *Popular Culture: an Introductory Text* stated that stereotype is a standardized conception or image of a specific group of people or objects. Stereotypes force a simple pattern upon a complex mass and assign a limited number of characteristics to all members of a group. In popular culture, the characteristics used in stereotyping an individual are age, sex, race, religion, vocation, and nationality. While, objects can be stereotyped based on the characteristics of places and things (1990, pp. 236-237).

Consequently, the impact of stereotyping is dangerous. It is written by Nancy Nielsen, Vice President of Corporate Communications at The New York Times Company, that stereotyping can lead the public to create social scapegoats and focus on the wrong issues and wrong priorities. Besides, misleading characterizations can be picked up by the global news services and satellite systems, which have the power to perpetuate the distortion and could fuel further conflict (as cited in Shaheen, 1997, p. 33). In addition, Nielsen also stated that the stereotypical images presented in global news media will affect how people understand different ethnic and religious groups. Stereotypes can profoundly affect the way people understand or misunderstand their world, their safety, their options, and their future (as cited in Shaheen, 1997, p. 33).
2. Stereotypes of Islam/ Muslims

September 11 attack brought about a significant change in the global view on terrorism and Islam. The image of Islam which is associated with terrorism especially post September 11 attack is getting worst. This makes American Muslims have to face the greatest challenge to overcome the public image of Muslims as terrorist. The stereotypes in the western media that implicate Islam and the Muslims in every act of terror around the world expose their deep rooted prejudice and ignorance about the Muslims and the religion of Islam. By the role of media, such images reach public sphere with various narration and rhetoric emphasizing that the image is true. It is emphasized by Jack Shaheen that today’s image makers are regularly link the Islamic faith with male supremacy, holly war, and acts of terror, depicting Middle East Muslims as hostile alien intruder, and as lecherous, oily sheikh, intent on nuclear weapon (Elayan, 2005, p.16).

The incident of September 11th attacks forced the West, particularly the U.S., to recognize the problem and tension to the Muslim world. The attacks become a warning for Americans to the threat coming from Islam which is stereotyped as a potential terrorist. Since 1970s, and more particularly, since the Iranian revolution in 1979, the issue of Islam and its supposed challenge to the West has been highlighted through many means of publications. It has been stated also in the previous discussion that since the incident of September 11th attacks, the stereotypical images of Islam and Muslims are more frequently appeared in
media. As in an analysis of representations of Islam in the British broadsheet press, Richardson (2004) identifies four main themes that appear in the articles: (1) the military threat of Muslim countries; (2) the threat of political violence and extremism; (3) the (internal) threat to democracy posed by authoritarian Muslim political leaders and parties; and (4) the social threat of Muslim gender inequality (as cited in Strabac, 2008, p. 273). This suggests that Muslims are characterized as groups threatening all life aspects in the society. The negative representation of Muslims will result in intolerance and gap in the interaction of Muslims and non-Muslims.

The concept of the rivalry between the West and Islam is actually misleading since the West and Islam are two different things which should not be contrasted in the same context. As what Bernard Lewis stated that “between these two terms, (the West) and Islam, there is or there would appear to be, a certain asymmetry. The one is geographical expression, the other is religion” (Lewis as cited in Sezgin, 2000, p. 64). Lewis continued by stating that, “While the West or Europe resembles the notion of culture, religion, polity, and civilization; for Muslims Islam is not merely a system of belief and worship a compartment of life. It is rather a whole of life, and its rules include civil criminal and even constitutional law “(Ibid). Therefore, contrasting the West and Islam is not merely contrasting two different religions or geographical areas, but it is all about two different civilizations which is a far more complex matter.
The emergence of the perception of Islamic threat is caused by this misleading information. There are opinions which focus mainly on analyzing points of conflicts between Islam and Western culture, simultaneously ignoring all existing similarities between the two cultures. Remarkably, the search for points of conflict is not carried out in order to understand the behavior of Muslims but mainly in order to stress differences and distinctiveness. This kind of approach will maintain the hostile image of Islam in the West. In this regard, Hippler and Lueg stated:

[They] do not compare like with like: Christianity with Islam, or the realities of Europe with those of the Middle East. As a rule they are prone to comparing a religion (Islam) with a region (or society) (the west). And if you ask the wrong questions you do not get the right answers (Hippler & Lueg as cited in Shadid & van Koningsveld, 200, p. 176).

In explaining the emergence of West’s perception which views Islam as a threat, the first step that should be taken as a consideration is the historical conditions of the rivalry between the West and Islam. The confrontation between the West and Islam is not a new phenomenon. When traced back to the history, it can be known that the conflict between the West and Islam has been stretched for over a millennium. From the invasion of Iberia in seventh century, through the Crusades which began in eleventh century and the conflicts with Ottoman Empire, conflict has been entrenched (Halliday as cited in Sezgin, 2000, p. 66). In the nineteenth and early twentieth century, as Ottoman power declined, Britain,
France, and Italy established Western control over most of North Africa and Middle East (Huntington as cited in Sezgin, 2000, p. 66).

Following the end of the Second World War, the relation between the imperialist West and its Islamic mandates took more confrontational forms through the decolonization period and independence struggles. The creation of Israel, Britain and France’s invasion of Egypt in 1956, the American invasion in Lebanon in 1958, the formation of Baghdad Pact and CENTO, Israel’s occupation in West Bank and Gaza in 1967, the Yom Kippur War in 1973, the oil crisis, the Israeli invasion and occupation in Lebanon (Ibid), the appearance of the American navy in the gulf, and the U.S. bombing in Libya, have contributed to the escalation of the West’s and Islam’s perception of mutual threat. The Middle East- originated terrorist attacks, hostage crisis and hijacking in the 1980 perpetuated this story. This warfare between the West and Muslims culminated in 1990 when the U.S. launched a massive operation to kick Saddam Hussein out of Kuwait. In the 1990s, again, this grave portrait was exacerbated by the bombings of the World Trade Centre in New York, the civil war between the Muslim government in Khartoum and the Christians and animists in Southern Sudan, terrorists attack by radical Muslim groups in Egypt (Hadar as cited in Sezgin, 2000, p. 66), the ongoing struggle between radical Islamist groups and the government in Algeria, the emergence of Islam in Central Asia, the continuing uprising of Palestinians, and recently, the victimization of Muslims in Bosnia,
Chechnya, and Kosovo (Halliday as cited in Sezgin, 2000, p. 66). For about fourteen centuries, the West and Islam often involved in conflicts or rivalries in order to gain a certain authority based on their own ideology. This long bloody history of the West and Islam confrontations and conflicts become the justification for the perception of Islamic threat to the West.

In the post-Cold War period, there is a salient tendency to define Islam as a new threat or an enemy to the West following Soviet communism. This new Islamic threat has been seen also in parallel to communism by Daniel Pipes. He argues that similar to Communism, Islam rejects the central, social and cultural concepts of the West (Bukay as cited in Haque, 2007, p. 5). In other words, it means that Islam is viewed as an ideology which will never fit and match to the West. Islam is viewed similarly to communism threat from Soviet Union during the Cold War. Communism and Soviet Union are seen as threats which endanger the U.S. position at that time. After this period, Islam is publicly declared as succeeding communism as the greatest threat to Western security and the discourse of the clash of civilization was getting more familiar in Western media and literature. As with the stereotyping of past ‘enemies’ of the U.S. such as the Soviet Union during the Cold War, the U.S. again creates this threat and therefore, the enemy is perceived to be more dangerous than it really is. This idea is supported by Esposito’s statement in his book that in some ways, the attitude of
the West toward communism seems at times transferred to or replicated in the new threat, Islamic fundamentalism (Esposito as cited in Haque, 2007, p. 6).

The existence of the perception of the clash of civilization is caused by the two different ideologies and cultures which contradict each other. The inability of the Muslim world to adjust with basic values of the West is claimed as the cause of clash of cultural values (Bukay as cited in Haque, 2007, p. 5). The contradiction of the Islamic values and the West’s values will always contradict each other since they come from two different cultures and geographical areas. The fundamental distinction is getting sharper and harder to be unified. Therefore, the existence of Islamic threat perception is supported by Bukay in his argument that fundamentalist Islam is hostile to the West where modernity, secularism and democracy are seen as a direct contradiction to Islam (Ibid). Moreover, values of individualism, liberalism, human rights, freedom and the separation of religion from the state have little or no connection to Islam (Ibid). The notion that Islam is an enemy to the West seems very real for Westerners. Such kind of perception comes to the Westerners’ mind by assuming that Islam will reject all approaches done by the West through its moderate ideology. These and other such ideas easily lead to the deduction that there are various sources which contribute to the negative image of Islam and to the myth of the Islamic threat to the Western World.

Presenting Islam as a threat to the Western World will initiate negative effects in the intercultural relations between the groups. For this reason such attitudes are based mainly on stereotypes and prejudice, thereby sharpening the differentiation.
between the ‘we’ and the ‘them’, leading to a vicious circle in the relationship between the Western and Muslim World and between Muslims and non-Muslims in general. It is well known that stereotypes and prejudice function as filters for the observation and interpretation of the behavior of others. In other words, because of the prejudice towards others, people see in their behavior what they expect to see based on their prejudice, with the result that they inevitably will make wrong predictions concerning the behavior of members of the other group. This conception is also applied in the interaction between American society and Islam or Muslims. The myth and prejudice which have been shaped in Americans’ minds about Islam affect the way how Americans’ treat Muslims.

The image of Islam as a faith which supports violence and terror is also caused by long confrontation and conflict between Islam and West, especially the United States of America. This becomes the main reason of the existence of negative perception about Islam in American society. Many people in American society may possibly know very little or even know nothing about Islam. Islam is seen as a motive for people to commit terror and violence toward American people. Due to the representation of fanatic Islam turned on destruction, therefore it becomes a faith that is assumed to being connected and associated with acts of mass destruction and violence. The information and knowledge about the existence of Islam in a multi-racial nation may be the depictions that they see in Hollywood movies and in the news media. The image of violence in warfare is
the familiar image of Islam. Conflicts and crises in Middle East are being seen as
the representation of Islam because most of Americans consider that all Middle
East people are Islam or Muslims.

For instance, the term *jihad* is always referred with violent action and bloody
terror to innocent people. People misinterpret this term because they do not know
about the Islamic world which have different definition for the word *jihad*. *Jihad*
literally means "The struggle in the path of God", or "holy war". However, the
Western media often abuses the meaning of *jihad* by referring to it as a holy war
where Muslims unreasonably kill non-believers. But the fact is that *jihad* can
mean a number of things that a Muslim does for the sake of God.

The image of Islam as a religion related with violence makes the analysis has
to refer also to the history of Islam in America. The history of Islam in America
can not be separated from a Black American named Malcolm X. The life story of
Malcolm X reflects that in the early of Islam in America, violence is also
introduced as the way to get equality and respect during the time in American
society which mostly dominated by white. The image of Islam as violence in most
of people’s mind can not be avoided in the present time since it is well recorded
in the American history. The history becomes a reliable source which also
supports the claims that Islam in the United States was firstly introduced by the
use of radicalism and violence by some part of Islamic believers. Therefore the
first image of Islam brought Malcolm X is still well remembered by American people.

The black radical Malcolm X was born on May 19, 1925 in Omaha, Nebraska. He was raised in an atmosphere of fear and anger where the seeds of bitterness were planted. The burning of his house by the Klu Klux Klan resulted in the murder of his father. Segregation was the law of the land, the Klu Klux Klan was marching, lynching was commonplace, and the government, educational institutions, and the churches routinely practiced and openly taught that blacks were inferior—both mentally and physically. No black person could escape the physical and psychological violence of white supremacy. During his childhood, Malcolm X did not only suffer from abuse by whites, but also from domestic violence. His father beat his mother and both of them abused their children. His mother later suffered a nervous breakdown and his family was split up. He was haunted by this early nightmare for most of his life. From then on, he was driven by hatred and a desire of revenge (Cone, 2001, p. 179).

Malcolm X’s hostility and promotion of violence as a way of getting change was well established in his childhood. He dropped out of school and went to Boston and then to New York where he became a dealer in drugs, prostitution, numbers running, and con games. He continued his life of crime upon his return to Boston by forming his own house robbing gang in 1945. Before he reached his twenty-first birthday, Malcolm was arrested in February 1946 for armed robbery.
and sentenced to seven-year prison (Epps, 1993, p. 64). The culmination of this period in Malcolm’s life found him isolated from himself, starving for self-realization, his relations with others hopelessly distorted, violence turned inward, and the system more firmly deep-rooted than ever (Clasby, 1974, p. 22).

While in prison, Malcolm had two profound conversions: intellectual and spiritual. In spiritual life, he changed his thought of religious value after his meeting with Elijah Muhammad, the leader of Nation of Islam (NOI). Later on Malcolm X became Elijah’s follower. The NOI reversed the value-system of white America by making everything black good and everything white evil. While Malcolm accepted the theology of the NOI, it was its Black Nationalist philosophy, emphasizing black self-respect and self-defense, which inspired his intellectual imagination and fueled his religious commitment. Unlike Martin who had no taste for violence in any form, Malcolm viewed retaliatory violence as a necessary response to criminal acts. That is the only language criminals understand, he contended. To love someone who hates you is to speak a language they do not understand, like speaking French to a person who only knows German. Malcolm learned this eye-for-an-eye principle on the streets of Boston and New York where survival depended on doing to others before they did it to you (Cone, 2001, pp. 179-180).

Malcolm was released from prison in August 1952 and quickly became the most influential minister in the NOI. In contrast to the portrayal of Martin King as
a promoter of love and nonviolence, the media portrayed Malcolm as a preacher of hate and violence. As violence permeated Malcolm's old experience, it was reflected, transformed, in his new synthesis. Though not literally responsible for violent resistance, he advocated self-defense and scoffed at "nonviolent protest." His rhetoric was violent, therefore the press and police were quick to link him with the restless upheavals in ghetto (Cone, 2001, pp. 180-181).

Malcolm X’s despair about life was reflected in his angry, pessimistic belief that equality is impossible because whites have no moral conscience. He was furious at white racism and encouraged his followers through his speeches to rise up and protest against their white enemies. However, Malcolm X’s speeches were delivered in a revolutionary tone which could incite his listeners to hatred of White America. He encouraged blacks to hate white America and to revolt against them. “Revolution is bloody, revolution is hostile, evolution knows no compromise, revolution overturns and destroys everything that gets in its way” (Clarke, 1990, p. 255).

In December 1963, Muhammad suspended Malcolm supposedly for saying that the assassination of President Kennedy was a case of the "chickens coming home to roost" or in other words “you reap what you sow”. He argued that the society sows violence reaps violence. He was suspended by Elijah Muhammad for disobeying orders not to publicly comment on the assassination of John F. Kennedy. Three months later Malcolm X declared his independence from the
Nation of Islam and set out to seek a new philosophy. He made a pilgrimage to Mecca, became a Sunni Muslim, adopted the name El-Hajj Malik El-Shabazz, and rejected the racist ideology of the NOI. In 1964, he organized the Organization of Afro-American Unity, which was oriented toward freedom and liberation for black people and other oppressed groups. Malcolm's separation from the NOI and subsequent experience in Mecca and Africa had a significant effect on his philosophy of freedom, causing him to reject the racist ideology of Elijah Muhammad. After Malcolm X broke away from Elijah Mohammed, this change is reflected in his more moderate speeches. But still, he did not surrender for his self-defense philosophy and his radical critique of white supremacy. The animosity between Malcolm and the NOI deepened. They firebombed Malcolm's house one week before a team of assassins murdered him, as he was about to speak at the Audubon Ballroom, February 21, 1965 (Cone, 2001, p. 181).

The name of Malcolm X has been noted in the history of the United States as one of the icons of religious, political, and social change in the United States. His radical and critical views on the society regard him as the influential person in the United States, including his role in shaping image of Islam in the United States. Although he is not the only person who was responsible for this, but it can be said that he successfully shaped public’s view of Islam as violence and radical. This image can not be eliminated from people’s mind because the other happenings in
the United States reinforce this notion widely until this kind of image will always exist in the relations of American society and Islam.

E. Media Narrative Theory

In everyday life a person is surrounded by narratives from the time of someone is able to understand speech. Narrative is important in the society after communications and its means become familiar in the society. Narrative is perceived as a natural inner structure common for all humankind because human beings from the beginning of their existence draw and tell stories about their inner lives and their experience in the form of narrative. Narrative accommodates people to express their stories in various ways and forms. As Roland Barthes states that narrative is present in oral or written, pictures, still or moving, gestures, and an ordered mixture of all those substances. Narrative is also articulated in the form of myths, legends, fables, tales, short stories, epics, histories, tragedies, dramas, comedies, pantomimes, paintings, stained-glass windows, movies, local news and conversations. Moreover, he also observes that narrative with its infinite variety of forms is present in all times, in all places and in all societies.

Narrative starts with the very history of mankind; there is not, there has never been anywhere, any people without narrative; all classes, all human groups, have their stories, and very often those stories are enjoyed by men of different and even opposite cultural backgrounds: narrative remains largely unconcerned with good or bad literature. Like life itself, it is there, international, transhistorical, transcultural (Barthes as cited in Hazel, n.d. p. 1).
Narrative comes from the Latin word *narre* means ‘to make known or to convey information’ (Tomascikova, 2009, p. 281). While, the term narratology (narrative theory) was introduced in 1969 by Tzvetan Todorov (1977), originally in its French version *narratologie* (Ibid, p. 282). Narratology is considered by some theorists to be a part of semiotics. As stated in *Narrative Theories and Narrative Discourse* by Tomascikova, for the first attempt to analyze narrative one has to go back to the philosopher Aristotle. Aristotle is still considered to be one of the most influential theorists of narrativity. In his *Poetics*, written about 330 B.C., he defines works of art as imitations of reality (in later introduced terminology known as ‘mimesis’) and specifies three areas related to imitation, those of medium (language, sound, music, etc.), object (people in action, later also calling it plot) and mode (narration or action – acting). For Aristotle art is a mirror reflecting reality (Aristotle, 1997). Aristotle’s imitation (mimesis) is one of the significant elements of narrative discourse.

In the 1990s, the interest in a variety of aspects of narrative within the humanities rises significantly. Narrative is no longer the exclusive domain of literary studies. Narrative analysis becomes a crucial element of fields dealing with the study of society, culture and the individual. Consequently, narratology is more than ever before open to various methodologies of different fields: philosophy, aesthetics, history, sociology, psychology, religion, ethnography, linguistics, communications
and media studies (Ibid, p. 281). Theorists and researchers recognize both the presence of narrative in the discourse of media and its role in structuring people’s sense of reality. Recent analyses of media texts show that both fiction and non-fiction genres of mass media discourse are offered to the recipient in the form of narrative (Ibid, p. 287).

Narrative theory (narratology) focuses on the narrative or story telling within a text with emphasis on meaning that may be produced by its structure and choice of words (Macnamara, 2006, p. 15). Seymour Chatman’s (1978) as cited in Tomascikova states that a narrative structure has two parts called story and discourse. He explains that story is the content of narrative (the \textit{what} of the narrative) and the discourse is form of narrative (the \textit{how}). According to the structuralist theory of narrative, the story consists of the content (the chain of events) and the existents (the characters and the items of setting). The second part, the discourse, is the means by which the content is expressed (Chatman as cited in Tomascikova, 2009, p. 284). The structures of narrative can be seen from chart below:
Narrative conveys meaning of its own and contains the form and substance of narrative expression as well as the form and substance of narrative content. Narrative expression is the narrative discourse and, while story is the substance of the narrative expression, discourse is its form with its various material manifestations (words, pictures, etc.). Narrative content also has its substance and a form. The substance is

*Seymour Chatman’s narrative discourse*

(Chatman as cited in Tomascikova, 2009, p. 285)
the set of possible events, actions that can be imitated by an author, and result in a particular form (Chatman as cited in Tomascikova, 2009, p. 285).

F. Semiotics

Language is something which has a significant function for an understanding of culture and social life. To understand culture it is necessary to explore how meaning is produced through the signifying practices of language. The meaning of a system in a form of language which is produced is the cultural meaning which resulted by exploring the rules and convention in the society. Cultural objects which suggest meaning and all cultural practices depend on meaning generated by signs. This has been the domain of semiotics, broadly understood the study of signs which was pioneered by Saussure.

A Swiss linguist named Ferdinand de Saussure (1857-1913) was the founder of semiology which studies the role of signs as part of social life. Another key figure in the early development of semiotics was the American philosopher Charles Sanders Pierce (1839-1914) who was regarded as the founding father of semiotics. The term ‘semiology’ is sometimes used to refer to Saussurean tradition, while ‘semiotics’ sometimes refers to Piercean tradition. But in recent years, the term semiotics is more likely to be used as an umbrella term to embrace the whole field of analyzing signs (Noth as cited in Chandler, 2005).
There are many different definitions of semiotics that exists in the scholarly field. The early definition by Saussure by using the term semiology was that ‘semiology was the science which studies the role of signs as part of social life’. Different definition was also given by Pierce who stated that ‘semiotics was the formal doctrine of signs which was closely related to logic’ (Pierce as cited in Chandler, 2005). The shortest definition of semiotics is that ‘it is the study of signs’ (Chandler, 2005). While Umberto Eco defines ‘semiotics in a broader definition that semiotics is concerned with everything that can be taken as a sign’ (as cited in Chandler, 2005, p. 3). From some different definitions above, it can be concluded that ‘sign’ plays a vital role in applying semiotics. Sign is also a debatable terminology since there are also many different definitions of signs coming from different scholars.

Semiotics began to become a major approach to cultural studies in the late 1960s, partly as a result of the work of Roland Barthes. In his writing about semiology in 1964, he stated that ‘semiology aims to take in any system of signs, whatever their substance limits; images; gestures; musical sounds; objects; and the complex associations of all these, which form the content of ritual, convention or public entertainment: this constitute, if not languages, at least systems of signification’ (Barthes as cited in Chandler, 2005, p. 2).

For Saussure, the important thing to remember about signs is that they are made up of sounds and images which are called as signifiers, and the concepts these
sounds and images ring to mind which are called as signifieds (Berger, 2000, p. 37). A signifier is taken to be the form or medium of signs, for example a sound or an image, while the signified has been understood in terms of concepts and meanings (Barker, 2000, p. 67). The relationship is shown in the chart below:

<table>
<thead>
<tr>
<th>SIGN</th>
<th>SIGNIFIED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Signifier</td>
<td>Signified</td>
</tr>
<tr>
<td>Sound-Image</td>
<td>Concept</td>
</tr>
</tbody>
</table>

(Berger, 2000, p. 37)

Saussure further explained that there was something very important to remember about signs was the relation between signifier and signified is based on convention or arbitrary. Therefore sometimes the meaning of signs is not natural, but historical which is also tied to conventions and choices that people made. As Culler also suggests, because it is arbitrary, the sign is totally subject to history and the combination at the particular moment of a given signifier and signified is a contingent result of the historical process (Culler as cited in Barker, 2000, p. 68)

In semiotics, denotation and connotation are terms describing the relationship between the signifier and its signified. Like what Barthes argued that there are different orders of significations; the first order of signification is that denotation which is in this level there is a sign consisting of a signified and a signifier. Denotation tends to describe as the definitional, literal, obvious, or commonsense
meaning of sign (Chandler, 2008, p.1). While, connotation is second order of signification which uses the denotative sign (signifier and signified) as its signifier and attaches to it an additional signified. Connotation is used to refer to the socio-cultural and personal associations (ideological, emotional, etc) of the sign. These are typically related to the interpreter’s class, age, gender, ethnicity, and so on (Ibid).

Both denotation and connotation involve the use of codes. Codes are needed to interpret signs so that signs are capable of taking on many different meanings. Culture can be seen as being collections of codes. It is hard to interpret or understand a certain cultural sign without understanding the cultural codes of that culture. In semiotic thought, codes are used to refer to structured behavior and argue that much human behavior can be seen as coded, as having secret or covert structures that are not easily understood (Berger, 2000, p. 42). A sign can be differently defined or read if the codes which are exist are also different, so a sign may have many different meanings according to the interpretation of the cultural codes. For example, white color stands for purity in Western cultures so that it is traditionally worn at weddings, but in Chinese culture white is a color of mourning (Thwaites et.al, 1994, p. 36).

The combination of codes and connotations surprisingly produce what we called as denotation because the familiarity and the repetition of codes through signs have transformed the connotations into denotation. These connotations seem to become the naturalized and the true meaning of the text so that it can be accepted as a denotative meaning of signs. When this process appear as ‘normal’ because of the
text presents itself as truthful and natural, the signs in a text will produce social influences that finally trigger the creation of relevant codes which is called myth.

Myth is a set of signs which implies extremely familiar and influential social structures of thinking (Ibid, p. 72). Myth usually has traditional historical acceptance. Myth emerges texts at the level of codes. It works as one social meaning for a text’s sign and seems to be the only, natural meaning (Ibid, p. 73). Myths are naturalized codings of social meanings and values which can hide the semiotic workings of a text’s signs and codes. Myth will turn social signs into fact (Ibid, p. 73). This simple diagram shows how the textual analysis works:

\[
\text{Signs} \rightarrow \text{connotations and codes} \rightarrow \text{denotations} \rightarrow \text{myths}
\]

(Ibid, p. 75)

Semiotics is also often used in the analysis of text. The term text usually refers to a message which has been documented in some ways like writing, audio, or video recording. A text is an assemblage of signs, such as words, images, sounds, and gestures which generate meaning. According to Saussure, meaning is produced through the process of selection and combination of signs along the syntagmatic and paradigmatic axis. The term syntagmatic axis is constituted by the linear combination of signs which form sentences, while paradigmatic refers to the field of signs from which any given sign is selected (Barker, 2000, p. 67). Paradigmatic analysis also
concerns itself with how opposition hidden in the text generates meaning. In every text, the human mind searches for oppositions that enable it to make sense of things. It is done because like what has been explained before that concepts are always defined differentially (Berger, 2000, p. 48).

In analyzing text, there are other analyses that can be used apart from semiotics; they are rhetorical analysis, discourse analysis, and content analysis. In the field of media and communication studies content analysis is the opposite of semiotics. Semiotics is closely associated with cultural studies, while content analysis focuses on explicit content and tends to suggest that a text represents a single and fixed meaning. However, semiotics and content analysis can be used in combination to analyze a text (Chandler, 2005, p. 7).

G. Rhetorical Analysis

Rhetorical analysis is one of the methods of analyzing a text. Rhetoric has been studied for centuries throughout the world started from the ancient Greek which used rhetoric to communicate with and persuade publics in a public speaking. Aristotle in his book *Rhetoric* defined rhetoric as the faculty of observing in any given case the available means of persuasion (as cited in Brummet, 2006, p. 58). Brummet in his book *Rhetoric in Popular Culture* gives an expanded meaning of rhetoric by stating that rhetoric means the ways in which signs influence people.

*commit to user*
(Brummet, 2006, p. 4). It means that rhetoric is broadening the function of signs which are now used to influence people.

In rhetoric, signs are not only interpreted to create a meaning, but it will find out the strategy so that signs can influence and persuade people. It is also stated by Martin J. Medhurst and Thomas W. Benson’s book *Rhetorical dimension in Media: A Critical Casebook*

With rhetoric- the attempt by one person or a group to influence another through strategically selected and stylized speech- a society could perpetuate itself, debate its internal problems, and decide which norms and values it would follow without resorting to violence (Medhurst & Benson as cited in Berger, 2000, p. 55).

Rhetoric is about how words are selected in such a way so that the messages and thought that want to be delivered are successfully understood by the audience. The acceptance of a certain thought or message by the audience will finally influence and persuade people. It is emphasized also by Medhurst and Benson that rhetoric is the study of how people choose what to say in a given situation, how to arrange order their thoughts, select the specific terminology to employ, and decide precisely how they are going to deliver their message is the central focus of rhetorical studies. (Ibid)

*Rhetoric* of Aristotle was the most influential rhetorical text which was used as the reference for the development of rhetorical analysis. He divided rhetoric into two general areas; public speaking and logical discussion. He further explained that although every field of thought has its own means of persuasion, rhetoric is the term for means of persuasion useful in all fields (Berger, 2000, p. 53). The development of
rhetoric makes it possible for rhetoric to be used in more fields in interpreting signs. Mass media also one of the fast developing fields which employ the use of rhetoric in interpreting works found on radio, television, film, newspaper, magazine, and the other means of media.

There are various devices of rhetoric which should be understood in order to understand rhetoric employed in a text. Robert A. Harris in his book *Writing with Clarity and Style: A Guide to Rhetorical Devices for Contemporary Writers*, states that in general, rhetorical devices fall into three categories with different function of each:

1. Emphasis, association, clarification, and focus.
   
   This will help the readers to believe the content of a text.

2. Physical organization, transition, and disposition or arrangement.

   This will help the readers to understand the points of a text.

3. Decoration and variety.

   This will help the readers to pay attention to the points of a text.

   (Harris, n.d.)

Rhetoric is made up of various devices which give different impressions and interpretation from the readers. Among the devices applied in rhetoric are:

1. Hypophora

   Hypophora consists of raising one or more questions and then proceeding to answer them, usually at some length. A common usage is to ask the question
at the beginning of a paragraph and then use that paragraph to answer it. This is an attractive rhetorical device, because asking an appropriate question appears quite natural and helps to maintain curiosity and interest. You can use hypophora to raise questions which you think the reader obviously has on his mind and would like to see formulated and answered. Hypophora can also be used to raise questions or to introduce material of importance, but which the reader might not have the knowledge or thought to ask for himself. And hypophora can be used as a transitional or guiding device to change directions or enter a new area of discussion (Ibid).

2. **Rhetorical Question (Erotesis)**

It differs from hypophora in that it is not answered by the writer, because its answer is obvious or obviously desired, and usually just a yes or no. It is used for effect, emphasis, or provocation, or for drawing a conclusion statement from the facts at hand. Often the rhetorical question and its implied answer will lead to further discussion. Sometimes the desired answer to the rhetorical question is made obvious by the discussion preceding it (Ibid).

3. **Epithet**

Epithet is an adjective or adjective phrase appropriately qualifying a subject (noun) by naming a key or important characteristic of the subject, as in "laughing happiness," "sneering contempt," "untroubled sleep," "peaceful dawn," and "lifegiving water" (Ibid).
4. Parenthesis

Parenthesis consists of a word, phrase, or whole sentence inserted as an aside in the middle of another sentence. This device creates the effect of extemporaneity and immediacy: you are relating some fact when suddenly something very important arises, or else you cannot resist an instant comment, so you just stop the sentence and the thought you are on right where they are and insert the fact or comment (Ibid).

5. Epizeuxis. It is the repetition of one word for emphasis (Ibid). Repetition is effective because people feel comfortable with what they are familiar with, and repetition creates familiarity.

6. Ambiguity. The presence of two or more possible meanings in any passage (Tool Kit for Rhetorical Analysis, n.d.).

7. Testimony

It also includes citation. It uses the words or ideas of an expert to give an argument greater credibility. Doubt can be cast on testimony by showing equally qualified experts disagree. Or the expert’s credentials or qualifications can be questioned (Ibid).

8. Assumption.

It is a step in the process of argument which writers hope (or assume) their target audiences will take for granted as true or logical. If the assumption is
warranted, justified, or proven to be true, the argument will be recognized as sound (Techniques and Terms in a Rhetorical Analysis or Argument, n.d.).

H. American Society Post September 11th Attacks

September 11th attacks is the worst terror attacks which bring various changes to American societies. It invites various reactions and responses from the societies who condemn the terrors which have trapped them to live with fear and distress. The impact of September 11th attacks has been suffered not only by Americans’, but also by almost all societies around the world, including Muslim societies. After September 11th attacks, the harmonious relationship between Muslims and Americans is disturbed since there are widely prejudice on Muslims which are seen as the responsible groups for the September 11th attacks. Since all nineteen hijackers were identified as Muslims, anger of many Americans turned against members of this ethno-religious group Muslims in the Middle East, Afghanistan, as well as American Muslims, many of whom resided in this country for generations, became the object of resentment and often hate (Livengood & Stodolska as cited in Kaifi, et al., 2011, p. 58). Moreover, the relationship tension between the U.S. and Middle East countries is also heightened after Bush’s government declares that Iraq and Afghanistan are involved in September 11th attacks.
In response to September 11th attacks, President George W. Bush characterized these attacks as more than acts of terror, but they were acts of war. He added that freedom and democracy are under attack, and the United States would use all of our resources to conquer this enemy (Bush as cited in Grimmett, 2006, p. 1). The administration determined that the loss of nearly three thousand lives could be directly attributed to al-Qaeda terrorists led by Osama bin Laden, who were aided and abetted by the Taliban government of Afghanistan (Cutler, 2010, p. 64). With George W. Bush’s presidency, USA faced new threats and entered the new term in its foreign policy.

The attacks on the United States forced President George W. Bush and other administration officials to concentrate intently on the possibility of threats to the U.S. homeland. In the immediate aftermath of the horrific devastation of September 11, 2001, President George W. Bush addressed a joint session of the United States Congress in which he called for retaliatory action to be taken against the terrorist perpetrators who committed these unprecedented attacks on American soil (Bush, 2001). The Congress, for its part, passed the Authorization for the Use of Military Force, which enabled the president to use all necessary and appropriate force against those nations, organizations, or persons he determines planned, authorized, committed, or aided the terrorist attacks that occurred on September 11, 2001, or harbored such organizations or persons, in order to prevent any future acts of
international terrorism against the United States by such nations, organizations or persons (Section 2 (a) of the joint resolution, as cited in Grimmett, 2006, p. 4).

Bush’s administration responded to September 11 with dramatic and sweeping new policies (Fukuyama as cited in Lai, n.d., p. 3). First, it created an entirely new agency, the Department of Homeland Security and pushed the Patriot Act through Congress. Second, it invaded Afghanistan and deposed of the Taliban Regime there that had sheltered Al-Qaida. Third, it announced a new strategic doctrine of preemptive action, more specifically preventive war, which would take the fight to the enemy rather than relying on deterrence and containment. Fourth, it invaded and deposed of the regime of Saddam Hussein due to the belief that he had or was planning to acquire WMDs. The U.S. was promoting a far-reaching program that many argued took an imperial approach (Jervis as cited in Lai, n.d., p. 3).

The shifts in American policy and philosophy that began towards the end of the Bush administration have contributed to al Qaeda’s rapidly deteriorating position over the last few years. While the recent wave of domestic plots shows that al Qaeda and its affiliated movements remain adaptive and resilient, and retain the ability to carry out terrorist acts, they have faced major setbacks in their bid to attract widespread support. Moreover, they are increasingly marginal to Arab political discourse and isolated from potential allies. In particular, attacks on local targets, which kill innocent Muslims, alienate popular opinion and turn Arab regimes into much more active adversaries. At this point, it is unlikely that al Qaeda will ever
recover its ability to appeal broadly to a mainstream Arab or Muslim audience (Lynch, 2010, p. 6).

As Barack Obama enters the presidency office in 2009, his administration confronts a overwhelming set of challenges in the Middle East, including bringing an end to the Iraq war, addressing multiple unresolved tracks of the Arab-Israeli conflict, developing an effective response to Iran’s nuclear program and regional ambitions, neutralizing continued threats posed by terrorist groups, confronting Islamist political extremism, and dealing with internal conflicts in several key countries (Katulis, 2009, p. 3). The Obama administration’s foreign policy plans to finish the fight against the Taliban and al Qaeda, secure nuclear weapons and loose nuclear materials from terrorists, renew American diplomacy to support strong alliances, and to promote bipartisanship and openness (Lai, n.d., p. 14).

The changes from the Bush administration are most clearly seen in the high priority given to engagement with the mainstream Muslim world. The Obama administration has been able to move well beyond what the Bush administration could do in this regard (Katulis, 2009, p. 12). Obama administration's approach to public diplomacy reflects the sense of purpose in the way the administration appears to be reaching out to the international community in general and the Muslim world in particular. The focus on listening and engagement is pronounced as is the deliberate effort to communicate respect and understanding.
In his speech to the Muslim world in Cairo, President Obama tackled head on the major political grievances of many Arabs and Muslims – repeating his commitment to withdrawing from Iraq and sketching out a vision for a sustained American effort to achieve a just and lasting Israeli-Palestinian peace (Ibid). President Obama’s post inauguration statements on political Islam and his speeches in Turkey and Cairo have resonated well in the Muslim world, also reflecting a willingness to move beyond the confrontational policy of the previous administration to a new era of “smart diplomacy” (Nakhleh, 2009, p. 1). It is implied in his remarks:

The United States is not, and will never be, at war with Islam. In fact, our partnership with the Muslim world is critical not just in rolling back the violent ideologies that people of all faiths reject, but also to strengthen opportunity for all its people. I also want to be clear that America’s relationship with the Muslim community, the Muslim world, cannot, and will not, just be based upon opposition to terrorism. We seek broader engagement based on mutual interest and mutual respect (Remarks by President Obama to the Turkish Parliament, April 6, 2009).

The administration required to rebuild relations with the Muslim mainstream, marginalize violent extremists and deprive them of popular support, strike hard at terrorist networks and their havens and undermine extremist narratives by restoring American adherence to the rule of law. The Obama administration’s strategy to defeat Al Qaeda and its affiliated movements is built on four strategic pillars:

1. **Global Muslim Engagement:** Broad-based outreach to the Muslim communities of the world designed to move those relations beyond the framework of counterterrorism by building networks and partnerships based on mutual interests and mutual respect and addressing issues of concern. Global Muslim engagement
aims to build positive, enduring relationships with mainstream Muslim societies that, in turn, should help to isolate and further marginalize violent extremists and reduce the appeal of their narrative.

2. **Countering Violent Extremism (CVE):** Messaging and programs designed to blunt and undermine extremist narratives that remain attractive to a small but potent pool of terrorists and populations vulnerable to radicalization; preventing the consolidation of perceptions that the United States is at war with Islam. CVE programs keep violent extremists on the defensive, disrupting their messaging and their ability to recruit.

3. **Kinetic Counterterrorism:** Enhancing military, intelligence and law enforcement efforts to capture, kill or disrupt active terrorists and their networks and to deny them safe havens through direct military actions such as drone strikes and through increased efforts to build counterterrorism capacities in partner states. The third pillar of the administration’s strategy has been to increase pressure on al Qaeda Central and its affiliates through military, law enforcement and "hard" counterterrorism efforts. Much of this effort has involved continuing, and in some cases escalating, policies begun under the previous administration – including a crackdown on terrorist financing, international cooperation on information sharing and policy coordination, surveillance and so forth.

4. **Rule of Law:** Committing to work within the rule of law to recapture America’s global legitimacy and moral authority, to counter narratives of American
hypocrisy and to put the campaign against violent extremism on durable legal and institutional foundations.

The administration’s strategy has put the challenges posed by al Qaeda and affiliated movements into proper perspective, both maintaining effective counterterrorism policies and making a major effort to engage with mainstream Muslim populations on issues that matter to them.
Chapter III

ANALYSIS

THE CONSTRUCTION OF ANTI-ISLAMIC PREJUDICE IN THE ONLINE NEWSWEEK’S ARTICLES ON THE ISSUE OF TERRORISM IN 2009

Terrorism is an issue which is now being the main concern of the national homeland security defense department in every country dealing with the effort of every nation in protecting their national security from unwilling terror attack threatening the nation’s peace and harmony. September 11th attacks proof that terrorism is the worst tragedy which can dramatically change people’s life in all sectors only in few minutes. The attack did not only distress Americans, but also Muslim societies which have to face a harder consequence to live with ongoing prejudice of Americans who accuse them of being a part of the actors of the attack.

Newsweek as one of the biggest newsmagazine in the world put also this terrorism issue as the main topic in most of its editions. The issue of terrorism is not only discussed in the security and defense area, but it is more than that; this issue covers broader scope such as social, politic, religion and human right issues. Hence, the discussion of terrorism is a complex matter which should be viewed from many different perspectives. Newsweek magazine provides also a comprehensive investigation considering that terrorism causes a long term impact with a dynamic development of the case. The issue of terrorism in 2009 is actually
not as sensational as it was in 2001 when the biggest terrorism attack happened. In the year 2009, eight years after the attack, the discussion of the terrorism issue is not only trapped in the discussion of September 11th attack, but also moves to the other happenings of terrorism. In addition, the issue of terrorism in this year also covers the issue of counterterrorism strategies done under the administration of Barack Obama. It is documented that in the year 2009 there were several terrorism incidents happened in the U.S. like Fort Hood shooting in November 9th and Christmas day bombing in December 25th, which gave a signal that terrorism is still alive, and even it developed to more varied forms and strategies.

News media, including Newsweek, see the terrorism as not just a single aspect which creates such a problematic condition like now. Conducting terror does not merely just blow up a bomb to violate many people, because terrorism is a complicated work which also covers ideology, belief, social life, and goal which become the motivation to carry out the action. The correlation of terrorism and the motives behind it is also exploited in many ways by media. Since September 11th attacks, the discussion in media got more complex by correlating the attacks with Islam as the motive of the action. This problem finally reached its climax when it came to the fact that the impact of media exposure on this issue results an anti-Islam prejudice.

The analyses in this chapter try to reveal the answer to the problem statement stated in the first chapter. The research covers two main points of analysis which are aimed to obtain the most comprehensive answer of the research questions. The analysis of the construction of anti-Islamic prejudice is started with
the analysis of the interpretations of *jihad* in western perspective. Furthermore, it is continued with the second point of analysis about the stereotypes of Islam and Muslims with four point of analysis; Islam as threatening ideology, Islam is violent and barbaric, Muslims as terrorists, and Islam oppresses women. The analysis of the construction of anti-Islam in *Newsweek* will be derived from the online *Newsweek*’s articles from 2009 edition as the source of the data and comprehensively correlated to the condition of the United States’ society in its interaction with Islam. Finally, the analyses will uncover the link between the U.S. society’s reaction to Islamic life and activities with the emergence of anti-Islamic prejudice in media as its consequence.

A. **The Interpretations of *Jihad***

The September 11th attacks and the subsequent wars on terror have helped establish Americans with the image of a religion of which the only belief is violence in the name of God. The attacks were done by people who claim that it was a manifestation of *jihad* in Islamic philosophy. The notion of *jihad* as a violent action introduced in Islam is getting more familiar in American society. It can be seen from the number of media articles which explore the issue of *jihad*. It can be noticed that most articles talking about terrorism and Islam also associate the issue with the discussion of *jihad*. In *Newsweek*’s article in September 24, 2009 edition entitled *The Afghan War Comes Home*, it can be found that the term *jihad* is used in association with
terrorism. The interpretation of *jihad* as terrorism can be seen from the citation below:

*The war in Iraq, the mushrooming of Internet cafés in the region, and Al Qaeda's relentless propaganda efforts have widened the horizons of Pashtun militants who, a decade ago, had little concept of the outside world, let alone global jihad* (The Afghan War Comes Home, September 24, 2009).

Al Qaeda has exploited this anger to establish a safe haven in the Pashtun heartlands and to spread its vision of global jihad among the inhabitants. The Pakistani Taliban (a conglomeration of Pashtun tribes formed in December 2007) and the Haqqani network (a Pashtun group loyal to veteran Afghan mujahedin commander Jalaluddin Haqqani) have struck a particularly close relationship with bin Laden’s terrorist network (ibid).

This article discusses the growth of global terrorism involving Afghanistan as new terrorist supplier country. The world attention turned to Afghanistan after a new trend shows that suspected terrorists come from Afghan or Afghan descent. The starting point of this phenomenon is marked when a 24-year-old Afghan named Najibullah Zazi was arrested for the accusation of his involvement in Al Qaeda plot to blow up targets like Grand Central Terminal in New York. Afghans’ involvement in terror attacks in last view years has shown that Afghanistan may become a serious threat to the U.S. The U.S. military infiltration to the Pasthun area has provoked Afghans to take fight against the U.S military. Afghans’ sense of grievance and anger to the U.S. has risen sharply because the military have killed many Afghans in Pasthun. The condition of Afghanistan is made used by radical terrorists
group Al Qaeda to expand their territory until Afghanistan by recruiting more terrorist through their radical thought. The strategy to establish a safe haven in the Pashtun heartlands and to spread its vision of global jihad among the Afghans seems to be successful. Consequently, the number of terrorism attack happening in Afghanistan also increases year by year with Americans as the targets. Therefore, this article states that Afghans who have not been the main engine of global terrorism, now may be about to change to become new threatening terrorists.

The article also illustrates that Afghans’ confrontation to the U.S. is motivated by their anger which has been exploited by Al Qaeda to spread their vision of radical view of jihad. Afghans’ anger to the U.S. is fueled to the flames by the offensive military approach launched during Bush’s administration which has killed many Afghans. Bush’s instruction to invade Afghanistan in 2001 as a response of September 11th attacks have resulted hatred and anger among Afghans. This triggers the Afghan militants to fight against the U.S. by attacking its military installations in Afghanistan. Therefore, it is stated in the article that there is increasing number of suicide bombings targeting Western installations which are done by militants in Afghanistan.

The term global jihad in this article is used in the article to describe the idea believed by the militant groups. The term global jihad in this article is associated with some terrorist networks like Taliban and Haqqani’s network which have close relationship to Laden’s terrorist network. This association
may lead to the connotative meaning that *jihad* in this context is similar to terrorism. Characterizing *jihad* as the actions done by a particular militant organization, Osama bin Laden’s terrorist groups for example, are the interpretation appeared in most media publications. By doing so, the term *jihad* is widely considered the same as terrorism.

Basically, the concept of *jihad* is contradictory with terrorism. Terrorism, like what has been defined in the previous chapter of this thesis, is identified with the use of force or violence to achieve political, religious or ideological goals. There are various forms of terror like bombings, hijackings, kidnappings, shootings, and nuclear weapons which are intended to create fear and panic in the society. In other words, terrorism legitimizes the use of violence to intimidate societies and government in order to achieve certain goals.

In contrast, *jihad* is a basic principal in Islam which has nothing to do with terror or violence. *Jihad* literally means ‘to strive’ or ‘to struggle’. In its most common and comprehensive context, it means to ‘strive toward praiseworthy aim’ (Peters as cited in Karamali, 2008, p. 168). The struggle does not rise exclusively in a religious context, and it is frequently used in generic, non-religious sense (Ibid). When it is used in religious context, *jihad* may mean ‘to struggle for the right to worship God’ or ‘to struggle in the way of God’. The active participle *mujahid* means ‘someone who strives’ or ‘a participant in *jihad*’. In fact, the term *jihad* generally refers to the struggle one must undertake as one ‘strives in the path of God’ (*Jihad*, n.d.).
The concept of \textit{jihad} was not widely known in the western world before the terrorist attacks to the United States on September 11, 2001. Since then, the word has been woven into the notions of terrorism, suicide bombings, Hamas, Al-Qaeda, or Osama Bin Laden. However, \textit{jihad}’s association with violence was nearly unavoidable. The term \textit{jihad} is interpreted by American media as “holy war.” The information calling Muslims to rise up in \textit{jihad} and beat back Americans are the factors which lead the people to take a wider gap to the Muslim society.

Beside \textit{jihad} is interpreted as terrorism, the participant of \textit{jihad} is also interpreted as terrorist in this article. The actor of \textit{jihad} is represented the same as terrorist by using the word \textit{mujahedin}. The word \textit{mujahedin} is actually the plural form of the word \textit{mujahid}. Like what has been stated previously that \textit{mujahid} means the person who does \textit{jihad}, or a \textit{jihadist} in English. The word \textit{muhaeddin} in this article is used to represent the member of Haqqani terrorist group which has close relationship with bin Laden’s terrorist network. By associating the word \textit{muhaeddin} to terrorist networks, it suggests that the word \textit{muhaeddin} in this article is interpreted as terrorist who blatantly attack their enemy through suicide bombings.

The interpretation of the actor of \textit{jihad} as terrorist can be found also in another article published on October 21, 2009, entitled \textit{Unwelcome Volunteer: Jihadist Groups Rejected Would-Be American Recruit}. In the article written by Mark Hosenball, the discussion of \textit{jihad} is included within the issue of development of global terrorism.
Two U.S. counterterrorism officials said that the Massachusetts case is a fresh example of a phenomenon that deeply concerns law enforcement and intelligence officials around the Western world, which is the self-radicalization of small cells of would-be jihadists using videos or other propaganda material they easily can find on the Internet (Unwelcome Volunteer: Jihadist Groups Rejected Would-Be American Recruit, October 21, 2009).

This article describes the recent trend in which terrorists use internet to spread their radical vision of jihad. The use of internet by terrorists to spread their radical thoughts to the publics, especially Americans, is considered as great and rising threat for the U.S. The evolution of the terrorists’ movement online is carefully monitored by the U.S. intelligence after several investigations discover that several terrorist suspects are radicalized trough internet. The example of this phenomenon is in the case of Fort Hood shooting done by Maj. Nidal Hasan who has an internet contact with Anwar al Awlaki before doing the murder.

As cited in Rhetoric and Reality. Countering Terrorism in the Age of Obama written by Marc Lynch, Al Qaeda uses its internet presence for a number of important functions. First, internet forums are used to disseminate propaganda, videos, speeches and images broadly, both directly to online followers and indirectly through mass media outlets that take material from the sites. Second, internet forums are a prime location for members of the terrorist community to carry out semi-public debates about doctrine, strategy and news. Third, they serve as a vehicle for identifying potential recruits: from mobilization and radicalization to actual terrorist operations. Fourth, they play a role in fundraising. Fifth, they use the forums for training and
plotting, as well as for consolidating and disseminating information relevant to terrorism (Lynch, 2010, p. 32).

The threats coming from radical terrorists through the internet are seriously responded by the U.S. administration under Obama’s presidency. Obama’s administration focus on countering terrorism across old and new media narratives by putting it within the four pillars of counterterrorism strategies. The U.S. strategy dealing with this phenomenon is called Countering Violent Extremism (CVE). CVE has become the term in the U.S. government for efforts to combat extremist narratives and the radicalization that leads to terrorism. The strategy focuses on delegitimizing the ideologies or ideas that animate violent extremists and countering extremist arguments and narratives in media.

From the article, it can be seen that the word *jihadist* is put in the title of this article. The word *jihadist* which is put in the very beginning of this article signifies that the term *jihadist* is already familiar in the society. This article comes up with the discussion of the anticipation of *jihadists*’ recruitment in America without explaining what is actually meant by the word *jihadist*. Since the discussion of this article talking about terror and radicalism, consequently the word *jihadist* is interpreted based on the description in the article which actually describes about terrorists.

Moreover, this article uses the word *jihadist* instead of more neutral term like terrorist or extremist. The word *jihadist* may create different interpretation in the society. People have recognized that the word *jihad* comes from Islamic terminology so that people will associate their
interpretation about jihad with Islam. By identifying jihadist as terrorist, people may assume that Islam which regulates jihad is a radical and threatening ideology because it legitimizes terror in practicing jihad.

Another notion about jihad which is often employed in other media publications is the notion that jihad is associated with violence. There are perceptions which view Islam as the religion which asks its believers to do jihad which is identified as violent action. The existence of the notion that jihad is violent can be seen from the article below:

A ringleader of the five Washington, D.C.-area men arrested in Pakistan this week was inspired to wage jihad by watching YouTube videos showing attacks on U.S. Army and military installations, according to a Pakistani police report. (Police Report Says Five Americans Wanted to Pursue Jihad after Being Inspired by YouTube Videos, December 11, 2009)

The article entitled Police Report Says Five Americans Wanted to Pursue Jihad after Being Inspired by YouTube Videos discusses about the role of YouTube video in inspiring the terrorists to attack U.S. Army and military installations. Radical terrorists have used YouTube and other mainstream platforms to disseminate their materials more widely and easily. This article describes how radical view of jihad which is spread by YouTube videos has motivated Americans to commit terrors. In this article, it is found that the word jihad is put in the title of this article. The title of an article is an important part of an article because it is the representation of the content of an article. People’s first view about a certain content issue of an article will be determined by its title. By putting the word jihad in the title of this article,
it signifies that attacking U.S. Army and military installations which become
the focus of the discussion, is considered as *jihad*.

The interpretation of *jihad* as violence in the form of war is also found in
this article. It is stated that terrorist suspects arrested in Pakistan are
instructed to wage *jihad* by attacking U.S. Army and military installations.
‘To wage *jihad*’ can be interpreted the same as ‘to wage war’ in this context.
It can be said so because *jihad* in this article is interpreted as an attempt to
attack U.S. Army and military installations. Attacking the U.S. Army and
military installations may mean that they declare war to the U.S. and consider
America as their enemy which should be destroyed. The wars in Afghanistan
and Iraq are the example for the perception that attacking the U.S. military is
considered as *jihad* by militant Muslims. This kind of perception views Islam
and its philosophy of *jihad* as a danger threatening Western civilizations.
Moreover, by media propaganda, Islam is portrayed as a religion of rage,
violece, irrationality and most of all anti-West (Esposito as cited in Haque,
2007, p. 6).

In Islam, the term *jihad* in many contexts means ‘fighting’ (though there
are other words in Arabic that are more unambiguously referring to the act of
making war, such as *qital* or *harb*). The Arabic word for fighting (as in war)
is actually *qital*, not *jihad*; while the Arabic word for ‘war’ is *harb* (an Naim,
as cited is Karamali, 2008, p. 168). In the Qur'an and in later Muslim usage,
*jihad* is commonly followed by the expression *fi sabil Illah*, ‘in the path of
God’. Islam purposely rejected the word ‘*harb*’ and other Arabic words
bearing the same meaning of ‘war’ and used the word ‘jihad’ which is synonymous with ‘struggle’, though more forceful and wider in connotation.

While there are perceptions that jihad is violent, there is a new understanding of the concept of jihad in American society. Long after September 11th attacks, especially after Obama enters the presidency, there is more opened relationship and understanding among Americans toward Islamic world. This kind of awareness influences they way Americans think about jihad and terrorism which are often being associated to Islam. American society starts to consider that jihad is not always in association with violence and terror. People have noted that the terrors threatening their country belong to violent jihad. Besides, people also believe that there is jihad without the use of violent. This kind of perception appears in the article below:

*The Feds allege that Tarek Mehanna, 27, who was born in the U.S. but holds dual U.S.-Egyptian citizenship, conspired with others from 2001 to 2008 to participate in violent jihad against American targets both inside and outside the U.S. A lengthy Federal complaint says that he and his alleged co-conspirators discussed obtaining automatic weapons and randomly shooting people in a shopping mall, citing the exploits of D.C.-area sniper John Allen Muhammad as a possible inspiration (Unwelcome Volunteer: Jihadist Groups Rejected Would-Be American Recruit, October 21, 2009).*

*Two internationally prominent apostles of violent jihad, one of whom has been awaiting extradition to the U.S. for a decade, have been able to issue proclamations and exhortations supporting Al Qaeda even though they are locked up in one of Britain's most secure prisons, a new report by a British research group claims (As New York Anticipates Trying 9/11 Suspects, a New Report Condemns U.K. Prisons for Security Lapses, November 16, 2009)*
From these two articles written by Mark Hosenball, it can be seen that the notion of *violent jihad* is undeniable. The articles show that the word *jihad* is always put after the word *violence* in one phrase. In rhetoric, such kind of technique which adjective or adjective phrase is appropriately qualifying a subject (noun) by naming a key or important characteristic of the subject is called epithet. By signifying *jihad* with the word *violence*, it suggests that the characteristic of *jihad* in this context is violent. The word *jihad* in this context is used to represent the content of the articles which explores about terrors, attacks and murders done by radical terrorists. The author uses the term *violent jihad* to describe the violent actions such as shooting in shopping mall. Moreover, in the second article, *violent jihad* is used to represent the one who has connection to Al Qaeda. The use of the term *violent jihad* in this article shows the neutrality of the writer because *violent jihad* in the article is used to represent violent actions done by the terrorists. In other words, the writer is aware that there is also non-violent *jihad*. It also means that the term *jihad* is not being generalized to represent violent actions discussed in the article because the term which is used is *violent jihad* not *jihad*.

Although the articles have shown its neutral side in viewing *jihad* and violence, it can be found also that the word *jihad* is still used in the discussion of terrorism issue. The term *violent jihad* is inappropriately used in this context by referring to the definition of the term. It has been explained in the second chapter of this thesis that violence is the main characteristic of
terrorism and it is far from the basic philosophy of *jihad*. Considering that
contradictive concept between *jihad* and violence, *jihad* is inappropriate to be
associated with violence. Therefore, viewing Islam and the events in the
Muslim world primarily through the prism of violence and terrorism has
resulted in a failure to see the breadth and depth of contemporary Islam
(Esposito as cited in Haque, 2007, p. 7).

The different interpretation of *jihad* which is resulted from the concept
of violence can be seen from the articles below:

*The court documents allege that in April 2002, only a few months after
9/11, Abousamra took one of two trips he made that year to Pakistan
seeking training for jihad. Also in 2002, the documents say, Abousamra
at some point met Maldonado, the convert with alleged gang
connections; subsequently, say the Feds, Maldonado, Abousamra, and
Maldonado watched a *jihadist* video and discussed the "glory of dying
for the sake of Allah."* (Unwelcome Volunteer: Jihadist Groups
Rejected Would-Be American Recruit, October 21, 2009).

*As the plotters fulminate against the United States and **dream of reaching Paradise through martyrdom**, the informants are there, it
would seem, to help them on their way* (18-Wheel Surprise, May 21th,
2009)

This statement represents *jihad* as an action to get the glory of dying for
the sake of Allah. This article stated that the terrorist suspects which still
have connection with September 11th attacks are inspired to commit their
actions after watching a *jihadist* video and having discussion about glory of
dying for the sake of Allah. The statement about glory of dying for the sake
of Allah which is put in a quotation mark ("…") may lead to the secondary
meaning. This kind of writing technique gives a stronger emphasis to the
reader and suggests that there is another meaning behind this statement. Consequently, it will cause various interpretations and assumptions from the readers about the meaning of this statement. In rhetoric, the way how an article presenting its information becomes a factor which determines how the readers will think about something. By putting this statement in a different style with the other, the article may lead the reader’s attention to think that *jihad* in association with crimes and terror will be considered as a glorious deed in Islam. The concept of glory of dying for the sake of Allah is actually the fundamental philosophy of *jihad*, and this is really what Islam instructs to its believers in many texts of Qur`an. Nevertheless, in the case of terrorism action done by terrorists or suicide bombers, they use such kind religious texts to justify their actions as a manifestation of *jihad*.

In the second article, *jihad* is interpreted as an attempt to reach paradise as a martyr by attacking the United States. The United States is the symbol of West hegemony that is claimed to be responsible for the chaos happened in Islamic world, especially in Middle East. This triggers hatred and anger from radical Muslims toward America. They claim that destroying America is the greatest achievement which will send them to paradise tough martyrdom. The reinforcement of legitimizing violence in *jihad* is done by providing an incentive through the notion of ‘martyrdom’ (Oliver & Steinberg as cited in Melvin, 2005. p. 128). The radical concept of *jihad* claims that the actor of terror or suicide bombing will be labeled as a ‘martyr’. *Jihad* in radical view claims that the heroic death is an ultimate sacrifice, in which the ‘martyr’ has
sacrificed his life for the sake of Allah. The only way to guarantee going to paradise is to die in *jihad* while fighting the enemies of Islam. In the case of terrorism or suicide bombing, the actors are claimed as holy martyrs in an Islamic *jihad* or holy war and therefore they are guaranteed direct admission to ‘paradise’ and all the honor due to such *jihad* martyrs (Osama bin Laden, *The Declaration of War on America*, 1998 as cited in Cox & Marks 2003, p. 34). This provides a major religious motive for suicide bombers or others to volunteer for violent *jihad*.

The correlation of Islam and *jihad* with the terrorists’ attacks, especially with September 11th attacks also becomes the point which is exploited in several *Newsweek*’s articles. The happening of September 11th attacks is the turning point of the U.S.-Islam relationship because the tension of the U.S.-Islam relationship is heightened after the incident. Terrorism becomes a serious concern in the U.S. since the growth of terrorism is always worrying Americans, especially when they have to interact with Muslims who have been stereotyped as the actors of the attacks. The articles below will show how *jihad* is associated to terrorists’ attacks on September 11th, 2001:

*Minni and Saifullah later moved their conversation from the YouTube comment section to e-mail exchanges that they believed could not be intercepted by intelligence agencies. They used a messaging method that was widely adopted by *jihadist suspects in the wake of the 9/11 attacks*, according to the police report.* (Police Report Says Five Americans Wanted to Pursue Jihad after Being Inspired by YouTube Videos, December 11, 2009)

*The report raises questions about prison security for leading *jihadists* just as the U.S. Justice Department prepares to house Khalid Sheikh Mohammed and four other Al Qaeda operatives in a high-rise New York*

These two articles show that the investigation of September 11th attacks had not finished until the year of 2009, because the process of uncovering the terrorists’ conspiracy is very complicated. In the first article, it is stated that You Tube videos showing attacks on U.S. Army and military installation has inspired the terrorists to commit terrors. Besides, this article states that jihadist suspects in the wake of the September 11th attacks used e-mail messaging method to avoid the intelligence agencies’ interception. It can be seen that this article uses the term ‘jihadist suspects’ inline with ‘September 11th attacks’. Actually the meaning of the term ‘jihadist suspects’ is ambiguous because it raises question asking what kind of suspects ‘jihadist suspects’ is. Then it becomes clear when this term is associated with September 11th attacks. Since September 11th attacks are terrorism attacks, the term ‘jihadist suspects’ is connotatively meant by this article as ‘terrorist suspects’. This shows that jihad is identified as terror and associated to September 11th attacks. In other words, terrorist attacks on September 11th 2001 are viewed as the practice of jihad.

Moreover, jihad’s association to September 11th attacks is strengthened in the second article. It is stated that the members of Al Qaeda who are suspected to be involved in September 11th attacks are considered as jihadists. It implies that September 11th attacks are considered as jihad, so that those
who are involved in the attacks are labeled as jihadists. After September 11th attacks, 20 hijackers consequently became the symbol of the religion of 1,400,000,000 believers.

Killing civilians, likewise September 11th attacks, has always been outside the boundaries of what is allowed under Islamic law. Any kind of violence, even killing, may not be undertaken against non-Muslims, no matter how irreligious they are. It also may not be undertaken against unbelievers who are simply neglecting to implement the practice of Islam. It is also supported by Khaled Abou El Fadl who also refuses to associate jihad with suicide bomber or other violent actions done in the name of jihad.

Suicide bombing is murdering people without differentiating between the aggressor and the non-aggressor. Islamic jurisprudence (Fiqh) has prohibited this kind of random killing. Random killing is a form of murder, where the object does not have any chance to defend himself or herself. This is a violation of jihad, which is allowable only to free Muslims from tyranny or in defense from attack. Suicide bombing is something not based on moral principles, but a form of murder that comes from revolutionary ideologies from 1960s (as cited in Karamali, 2008, p. 190).

Regarding the concept of jihad above, it can be concluded that the September 11th attacks do not qualify to be considered as jihad under any definition in Islamic laws. The terrorists abuse the real concept of jihad by legitimizing the use of violence to achieve their goals. The September 11th attacks were the realization of their radical thought in order to destroy America which is claimed as the enemy of Islam. They claim that the only way to defeat their enemies is by killing or destroying them. One of the most influential claims about the radical view of jihad was declared by Osama bin Laden in the...
Declaration of The World Islamic Front for Jihad Againsts the Jews and Crusaders on February 23th, 1998:

All these crimes and sins committed by the Americans are a clear declaration of war on God, his Messenger, and Muslims. . . [T]he jihad is an individual duty if the enemy destroys the Muslim countries. . . . As for the fighting to repulse [an enemy], it is aimed at defending sanctity and religion, and it is a duty. . . . On that basis, and in compliance with God’s order, we issue the following fatwa to all Muslims: The ruling to kill the Americans and their allies—civilian and military—is an individual duty for every Muslim who can do it in any country in which it is possible to do it (as cited in Knapp, 2003, p. 82).

All the explanations above are not only applied for one certain terrorism action like September 11th attacks, but also for the other form of violent terror. In 2009, there was a terrorism incident that took place on November 5, 2009, at the most populous U.S. military installation in the world located in Fort Hood, Texas. This incident happened when a gunman killed 13 people and wounded 30 others. No longer after this incident, the issue of Islamic terrorism rose up because the suspect of this incident is Nidal Malik Hasan, an American-born Muslim of Palestinian descent. Internal Army reports indicate officers within the Army were aware of Hasan's tendencies toward radical Islam since 2005 since the investigations before and after the shooting discovered e-mail communications between Hasan and Yemen-based cleric Anwar al-Awlaki, who quickly declared Hasan a hero, as "fighting against the U.S. army is an Islamic duty". Besides, Hasan also attended the Dar Al-Hijrah mosque in Falls Church, Virginia, in 2001, at the same time as Nawaf al-Hazmi and Hani Hanjour, two of the hijackers in the September 11 attacks.
Therefore, the suspicion that Hasan is a part of Islamic radical terrorism network appeared. The articles below show the publication of this topic:

*The parallels with the Fort Hood case—*jihad-inspired killers*, media whitewash—are striking. They’re the parallels you can’t talk about without being labeled a bigot, racist, or "extremist."*(This Week in Conservative Media: When it Comes to Fort Hood, Why Ask Why? Eve Conant, November 10, 2009)*

“I could not believe I was hearing that question all weekend: why did he do it? Why did a Muslim, in touch with Al Qaeda, open fire on U.S. military personnel?” asks Rush Limbaugh. *(This Week in Conservative Media: When it Comes to Fort Hood, Why Ask Why? Eve Conant, November 10, 2009)*

The discussion of Fort Hood shooting is associated with *jihad* after the status of the suspect as a Muslim is being exposed by media. It is said in the article that Fort Hood case is done by *jihad*-inspired killers. This expression implies that the philosophy of *jihad* was claimed to be the inspiration of mass killing happened in Fort Hood. Fort Hood shooting is viewed as a manifestation of Islamic *jihad* which is interpreted as a sanction to kill people under the name of Islam. Moreover, *jihad* is also parallelized to bigotry, racism, and extremism. Such kind of description makes the image of *jihad* becomes brutal and cruel. The word ‘killers’ which is used to indicate the shooting actor also emphasizes the terrifying image of *jihad*. The use of the words ‘jihad’ and ‘killers’ in the discussion of Fort Hood shooting can lead more negative perceptions to Islam.

This article also quotes a question from Rush Limbaugh asking why did a Muslim, in touch with Al Qaeda, opened fire on U.S. military personnel.
Limbaugh’s question which is stated in direct quotation in this article makes this article becomes more attractive. The use or direct quotation in the article is called testimony in rhetorical techniques. Testimony in this article is used to give a greater credibility on the argument. Testimony in this article impresses that the question asked by Limbaugh is a significant question to be put in the article.

Moreover, by asking an appropriate question, an article appears quite natural and helps to maintain curiosity and interest from the readers. This kind of strategy can be used to raise or introduce material of importance which the readers might not have the knowledge or thought to ask it before. In rhetoric, this technique is called hypophora. The question aroused by Rush Limbaugh by asking a Muslim’s involvement in Fort Hood shooting suggests that the suspicion is mainly directed to a Muslim, instead of Al Qaeda terrorist in the first place. The connection of the suspect and his status as a Muslim is exploited in such a way in order to give an emphasis that the actor of the shooting is really a Muslim. The suspicion of Muslim for being the actor of the shooting appeared after knowing Hasan’s status as a Muslim convert.

B. Stereotypes of Islam and Muslims

As the result of the execution of ‘war on terror’ which is mostly projected to Muslims, the activation of stereotype toward Islam and Muslims is inevitable. Muslims become the object of stereotypes, fears, and sentiments
which provoke the emergence of anti-Islamic prejudice in the American societies. This chapter uncovers four points of Muslims’ stereotypes which contribute to the emergence of anti-Islamic prejudice: Islam as threatening ideology, Islam is violent and barbaric, Muslims are terrorists and Islam oppresses women.

1. Islam as Threatening Ideology

Long confrontation between Islam and West has created the image of rival and enemy among them. Moreover, the incident of September 11th attacks have heightened the tension between Islamic world and West. Since then, the image of Islam as a threatening ideology is strengthened because several terrorism cases are claimed to be done in the name of Islam. Such kind of perception which views Islam as a threat to the West still can be found in many media publications, including Newsweek. Newsweek as a western media will also stand in a particular position in representing its interaction to Islam. Since Newsweek is a part of western society, it also represents the perception of its society which views Islam still as a threat. It is reflected in some of its publications which still show the suspicious sight on Islam as a danger for the society.

There are at least three Newsweek’s articles in 2009 which illustrate this phenomenon, they are articles dated in May 19th entitled 18-Wheel Surprise, in November 9th entitled Threats Against Obama Drop to Normal Levels, and in November 20th entitled The Domestic Terror
**Threat.** These three articles focus on exploiting the U.S. strategies in protecting the nation from the terrorism threat endangering the U.S. personnel and installations. However, this kind of anticipation to terrorism threat is directed into the perception that the threat endangering America is coming from Islam or Muslims. This media construction by portraying Islam as a threat for Americans finally creates prejudice and suspicion toward Islam. The final result of this phenomenon is anti-Islamic prejudice by Americans toward Muslims.

The perception that Islam is a threat for West is shaped after many terrorism incidents happening in the U.S., especially after the September 11th attacks. After uncovering several terror plots in the U.S., the Americans’ sensitiveness toward Islamic activities increased. The article entitled *18-Wheel Surprise* illustrates how the U.S. strategies revealed all terror plots in the country. Several terror plans were successfully foiled by the U.S. Police Department through its serious investigation. This article discusses the investigation of the detention of a terrorist suspect named James Cromitie for bombing Bronx, New York., synagogues. By revealing the plots and strategies used by the terrorists to execute their terror plans, this article heightens people’s awareness of terrorism threat in their surroundings. In one hand, this article is useful because it informs the people about how to anticipate the action of terror in their surroundings. But on the other hand, it implicitly leads the public’s perception to
anticipate Islam or Muslims in their surroundings. It is shown in the part of this article:

In this instance, according to the FBI complaint against the four arrested on Wednesday, a "cooperating witness" or "CW" who has been working with the Feds for six years made contact with the alleged conspirators at the Al-Ikhlas mosque in Newburgh, N.Y., about 70 miles north of New York City, in June 2008. Someone in the local community had tipped off the authorities, and the CW, according to the complaint, found that James Cromitie, a Muslim convert who called himself Abdul Rahman, was infuriated because American troops were killing people in Afghanistan and Pakistan. Cromitie allegedly said he wanted to do "something to America." And he drew three others into the plot (18-Wheel Surprise, May 19th, 2009).

This article discusses the investigation done by the New York City Police Department in cooperation with FBI which has uncovered the synagogue bombing plot in Bronx, New York. The terror plot involves a man named James Cromitie as the alleged actor of the bombing. This article correlates James Cromitie and his terror actions to his religious activity in Al Ikhlas Mosque. By exploiting his religious activities in a mosque, this article has informed that the religious background of the alleged terrorist is Islam, or in other words, this article wants to show to readers that James Cromitie is an obedient Islamic follower.

Another way used in this article which can shape publics’ opinion about Islamic threat is by stating clearly in the article that the status of James Cromitie is a Muslim convert. This article stresses that a Muslim convert man is being suspected for all terror crimes mentioned in this article, like blowing up the plane and calling the numbers of cellphones.
used as trigger devices on the bombs placed near the two synagogues. Moreover, this article also adds information that the motive of James Cromitie or Abdul Rahman terror action is his motivation of revenge to American troops for killing people in Pakistan and Afghanistan. This additional information about Muslims’ hatred toward Americans becomes the signal of extreme religiosity in Islam. The perception of Muslims as anti-Americans is finally widening the gap between the two and heightening the tension of their long conflicts. The effect of this kind of reporting toward Islam is the emergence of religious sentiments from Americans to Islamic activities.

The American’s suspicion of Islamic radicalization is then interpreted that Islam is something that should be worried about. The generalization that the whole Islamic thoughts are radical and harsh is widely presumed by most Americans. By stating that the terror suspects are Muslims with his engagement in several Islamic activities, it suggests that this article has generalized that the threat is coming from Islam generally, not radical Islam specifically. This generalization emerges in many kinds of media publications which provide the readers with ambiguous information, whether the threat is coming from radical Islamic thought or Islam in general. The widespread dichotomies which generalize that the whole Islamic ideologies as radical are countered by George W. Bush through his speech by stating that:

**commit to user**
The terrorists are traitors to their own faith, trying, in effect, to hijack Islam itself. The enemy of America is not our many Muslim friends; it is not our many Arab friends. Our enemy is a radical network of terrorists, and every government that supports them. (Bush, 2001)

Bush’s statement above has clarified that the Americans’ fear of terrors and attacks should not be directed to Islam and all Muslims in general. The terror and threat which they are afraid of basically come from radical terrorists who do not have any connection with Islam in general.

Another appealing part of this article is the statement that the alleged terrorist, James Cromitie, want to do “something to America”. This statement is presented differently from the other statement in this article since it is put in quotation mark in the end of the paragraph. This statement signifies that there is hidden information behind this statement. It may also lead to the secondary meaning which can invite various interpretations from the readers. Since there is no clear information about it, the readers may become assumptive in interpreting this information. The previous information states that “something” which will be done by Cromitie’s is the expression of his anger to American troops for killing people in Afghanistan and Pakistan. This information impresses that “something” which will be done by Cromitie’s is in connection with his hatred and anger to Americans. Consequently, people will deduce that the information is a warning of an unidentified threat coming from Muslims as the expression of Muslims’ anger and hatred toward Americans. Therefore, this ambiguous information can create prejudice of the Americans toward Muslims.
In another article in November 20th entitled *The Domestic Terror Threat*, the suspicion to Islam, especially to Islamic radicalization, is being represented. This article shows that America worries about the development of Islamic radical thought which can inspire Americans to do violence for the reason of religious obedience. After the September 11th attacks, the development of Islamic radical preaching is increasing and American Muslims’ enthusiasm is getting higher in attending such kind of preaching. The American Muslims who are less sympathetic to radical religious doctrines become more open to any forms of Islamic activities. This is a new phenomenon in the U.S. of which the society is being worried about. This assumption is strengthened by so many terror cases in the U.S. involving Muslims. By so many Muslims alleged in terror cases in the U.S., the society tend to generalize that the other Muslims in the world has a great possibility to be involved in the same terrorism case. The American perception of Islamic or Muslims threat can be seen in this article below:

In the last six months there have been nine cases of Muslims in United States allegedly becoming involved in Islamist terrorism. On June 1, in what some have called the first post-9/11 terrorist attack on the U.S., Abdulhakim Mujahid Muhammad, an American Muslim convert upset by the wars in Iraq and Afghanistan, allegedly opened fire on soldiers standing outside a military recruiting station in Little Rock with a semiautomatic rifle, killing one. According to court documents, he had "recently viewed a video pertaining to subversive activities which spurred him to commit this act." (The Domestic Terror Threat, November 20th, 2009)
In July it was announced that Bryant Neal Vinas, a Muslim convert, had pleaded guilty to involvement in a plot by Al Qaeda to target the Long Island Rail Road in New York, and the FBI arrested seven American Muslim men in North Carolina in connection with an alleged plot to attack the Quantico Marine base in Virginia (Ibid).

The article *The Domestic Terror Threat* explores how American Muslims who are assumed to be less sympathetic to the radical Islamic activities, begin to be affected by the radicalization done by radical Islamists. Since the occurrence of September 11th attacks, the issues of Islam, Muslims, terrorism, and radicalization have been at the forefront of national security discourse. More specifically, the concern of homegrown terrorism and radicalization, particularly among American Muslim youth become a serious issue in the U.S. In speech in late June 2006, FBI Director Robert Mueller described homegrown terrorists as:

[They] are self-recruited, self-trained, and self-executing. They may not have any connection to Al Qaeda or to other terrorist groups. They share ideas and information in the shadows of the Internet. They gain inspiration from radical websites that call for violence (as cited in Beutel, 2007, p. 7).

However, in the recent years, the facts show that several terror plots in the U.S. are allegedly done by homegrown Muslims who have been radicalized by radical Islamic thought. In 2009, several Muslims are arrested for being involved in several terror plots like in Little Rocks on June 1st, terror plots in Long Island rail road, New York and Quantico Marine base, Virginia, on July, and some other terror plots threatening the U.S. security. The increasing number of American Muslims’ radicalization
is due to the increasing number of radical preaching which is more active in touching American society. Besides, the other communications means, like internet, also play a vital role in spreading the radical thought and preaching to the Americans. The vast development of this radical thought is far more worrying, moreover after the arrest of American Muslims for several terror cases. Therefore, sensitiveness and sentiment toward Muslims is increasing in the U.S.

This article also interprets the worry of radicalization as the worry which is intended to the existence of Muslims in the society. The terror actions are claimed to be done after the radicalization which is spread through Islamic preaching. The Islamic ideology is viewed as a threat to American ideologies because there is still a perception that all Islamic thoughts are radical. Furthermore, this article gives a stronger impression to the readers by repetitively mentioning that the status of the terrorists suspects are Muslim or Muslim converts. By repetitively mentioning the word Muslims or Muslim converts in association with terrors, the readers’ memory about Muslims will be about Muslims connection with terror crimes. Consequently, Muslims will be familiar in the society as terrorists. In addition, by exploiting the status of the terror suspects as Muslims or Muslims convert, instead of radical Muslims, it suggests that this article universalize all Muslims as terrorists.

The article also applies the rhetorical technique in organizing its statements. From the second quotation of the article, the phrase ‘a Muslim
convert’ is inserted in the middle of the sentence. In rhetoric, this technique is called parenthesis. It implies that the phrase ‘a Muslim convert’ is very important information which arises during the discussion of the issue, so that it is immediately put in the middle of the sentence. By putting the phrase in the middle of the sentence, it may mean that ‘a Muslim convert’ is the point which is emphasized by the article. It can be said that the phrase is used to clarify and emphasize that the terrorist suspect named Bryant Neal Vinas is a Muslim convert.

Ambiguous information in this article can also affect the people’s perception about the issue. This article does not provide complete information of each statement so that it will trigger various assumptions from the readers. The ambiguous statement can be found in the sentence According to court documents, he had “recently viewed a video pertaining to subversive activities which spurred him to commit this act.” This ambiguous statement can create a misleading perception from the readers because the information is not clear. There will be a question asking what kind of subversive activities meant by this article. The further question will be how those subversive activities can spur the terrorist suspect to commit his act. These questions will not be answered since there is no further information about it in the rest of this article. Therefore, the readers will not know the real motive of terror done by the suspect. Since the previous information exploit about Muslims and Islam, the readers may
simply assume that the thing which spur the terrorist suspect to commit his act is based on Islamic principle.

Another point in this article which strengthens the negative image of Islam is by presenting a notion that Muslims are identical as criminals who should be anticipated. This notion appeared in the article’s statement which mention that there are nine terror cases involving Muslims, and in the other part of this article it is stated that seven American Muslim men were arrested also by FBI for committing terrors. By mentioning some numbers of Muslims who are arrested for being involved in several terror cases, this article gives an impression that there are a great number of Muslims who can do the same terror crimes. Such kind of media treatment to Muslims may create an alarm for Americans to be aware of the threat is coming from Muslims who are depicted as criminals.

The perception of Islamic threats also touches the sensitiveness of the United States in political affairs. The Newsweek’s article dated in November 9th, 2009, entitled Threats against Obama Drop to Normal Levels which reflects the U.S. administration under Obama’s presidency in facing terror threats. In this article Islam or Muslims are not only presumed as threat for the American individuals, but also become a threat for the U.S. government institutions. By several terror conspiracies endangering the U.S. personnel and installations, it is necessary for the government to design a more effective strategy to deal with the terrorists or fundamentalists. It is stated that the threats to Obama have dropped off
compared to Bush’s administrations. The reduction of threats to Obama is claimed as a positive effect of Obama’s rapprochement to Islamic world through his speech in Cairo in June 2009. Besides, threats to Obama’s administration is decreasing because bin Laden and its cooperatives have been weakened by military pressure from the U.S. and its allies in Afghanistan and Pakistan. Since then, it is said that the threats coming from terrorist organization Al Qaeda have tapered off.

The anxiety of Islamic threats are claimed to be motivated by Islamic ideology. Although Al Qaeda and its allies are the threat which is meant by this article, but Islam is still associated with the threats in this article. This perception is represented from quotation below:

*The mass shooting at Fort Hood by an Army doctor with an Islamic background has raised new anxiety about terrorism and threats to government personnel and installations* (Threats against Obama Drop to Normal Levels, November 9\textsuperscript{th}, 2009).

This quotation is the opening information states in the article to start the discussion of terror threats to the U.S. government. This gives a stronger emphasis to the readers because readers’ opinion about the issue is created since the first time they read the article. It is stated that an army doctor with an Islamic background has raised a new anxiety about terrorism and threats to government personnel and installations. It may mean that Islam is considered as the background for Fort Hood shooter to commit his acts. The attack on the U.S. installation like in Fort Hood military base by an...
Army doctor with Islamic background is viewed as a signal of the coming of Islamic threats to Obama’s administration.

Furthermore, by associating a Fort Hood shooting suspect with his religious background, it is suggested that this article also focuses to investigate on the influence of his Islamic background with the terror. The characterization on the religiosity of the shooting suspect raises a notion that terrorism and threats to government is posed by Islam as the spiritual motivation. The media generalization by exploring the Islamic background of the suspect sharpens the negative image of Islam in Western perspective. This article prefers to say Islamic background rather than radical Islamic background which is actually more appropriate to be used in this context.

The explanation above about the Islamic threat basically refers back to the media’s role in constructing such suspicion and prejudice to become real for the readers. The use of generalization and an ambiguous choice of words may become the causes of the emergence of Americans’ prejudice and suspicion toward Muslims who are viewed as a threat for them. The threat which is posed by a tiny fraction of Islam should not be generalized as Islam universally.

2. Islam is Violent and Barbaric

The most familiar image of Islam in people’s memory is the image of being violent or barbaric. This is the stereotype which is labeled to
Muslims since there are some principles in Islam which are seen as violent or barbaric. The stereotypes of Islam as being violent and barbaric are strengthened by the existence of some Islamic phenomena such as; death sentence by stoning for women who are accused of committing adultery, public beheading, organs’ amputation for thieves, and numbers of Muslims suspected as terrorists under the claim of *jihad*. Many people interpret these phenomena as the application of violence in Islam. Limited understanding of Islamic culture and history strengthen the notion that Islam legitimizes violence in its practice.

American history also has documented that the stereotype of Islam as violent was started in the era of Civil Right Movement in 1960s. Black American Muslim named Malcolm X was the leading figure at that time. His radical and arrogant thoughts in confronting whites and Christians have shaped public perception that Malcolm was practicing what Islam instructs to him. Malcolm X introduced Islam through radical and violent movements. His emotional and arrogant speeches have shown that his mind was filled by anger and hatred toward whites and Christians which are the majority in American society. The violent and radical image of Malcolm X has influenced people’s judgment toward Muslims. There are perceptions which view Malcolm X and his radical movement as the representation of Islamic philosophies believed by Muslims. Consequently, Muslims are stereotyped as violent and radical in American society.
The Islamic and Muslims’ stereotyping as violent and barbaric can also be found in media reporting like Newsweek. There are two Newsweek’s articles in 2009 which are used to show the Islamic stereotype as being violent and barbaric in this analysis, i.e. articles dated in February 28th entitled Learning to Live with Radical Islam and October 1st entitled It’s a Mad, Mad, Mad, Mad World.

Learning to Live with Radical Islam written by Fareed Zakaria explores the reality that people around the world should face that they have to live with radical Islam in the society. This article highlights the existence of radical Islam in the reality which cannot be ignored from the society. This article also emphasizes that it is important to recognize that Islam is not the right object to be the target of sentiment and prejudice. People’s perception which views Islam as a violent religion is basically false, because violence is perpetrated only by a small faction of Islam through its radical thoughts. The development of radical Islam in several countries becomes the main concern of this article, in which radical Islam is no longer relevant to the modern life. Finally, this article urges people not to accept the ideas of radical Islam, but recognize the reality of radical Islam in the society.

The discussion of negative images of Islam in this article can not be separated from the stereotypes of Islam exist in the society. Consequently, the stereotypes of Islam can still be found in this article. The stereotype of
Islam which is exposed dominantly in this article is the stereotype of Islam as violent. This can be found in the citation below:

*Religious militias such as the Hisbah of Kano state patrolled the streets, attacking those who shirked prayers, disobeyed religious dress codes or drank alcohol. Several women accused of adultery were sentenced to death by stoning* (Learning to Live with Radical Islam, February 28th, 2009).

This article explores some incidents which are portrayed as the practice of what is being called as *shari’a*. *Shari’a* means a set of guidelines which is made based on and derived from the Qur’an and Sunnah. These guidelines are the God’s laws which have to be followed by all Muslims. The article *Learning to Live with Radical Islam* shows how people from Islamic militias implement *shari’a* by attacking those who shirked prayers, disobeyed religious dress codes or drank alcohol and punishing women accused of adultery with death sentence by stoning. This article has created an image that Islam, through its implementation of Islamic laws (*shari’a*), enforces the society by practicing harsh or even barbaric regulations. Consequently, the image which is resulted from this kind of Muslims’ portrayal is obviously negative.

The interpretation of Islamic laws or *shari’a* is classically defined by some parts of Islamic society as an implementation of strict regulations. There are perceptions that *shari’a* permits the use of violence and force in implementing its regulations. It happened in some Islamic countries like Iran, Pakistan, Afghanistan and Nigeria in which classical doctrine of *shari’a* is still strictly practiced by the society. In Islam, it is true that the
punishment for theft, adultery, and the other crimes are under classical shari’a. However, the shari’a is flexible because the Qur’an and Sunnah can be continually interpreted to be applied in every society. Abou El Fadl in his book Islam and the Challenge of Democracy refers to the shari’a as a work in progress because it contains within it the tools for new interpretation (Karamali, 2008, p. 202). In addition, the Qur’an can be applied in all different societies, but not necessarily in exactly the same way. Therefore, the practice of shari’a should not be incompatible with the cultures of the society which reject the use of violence in upholding the law.

The phenomena which illustrate the negative image of the country applying shari’a are the cause for the U.S. to execute its mission to spread and apply democracy to all nations in the world. Middle East countries are viewed as the target which should apply democratic system to change their traditional system of shari’a. Democracy promotion is presented as an intrinsic, even central, element of the U.S. war on terrorism. This justification is used by George W. Bush to invade Iraq and Afghanistan which are claimed as tyrannical government. President Bush claims that the lack of political freedom in some countries, especially in the Middle East, fosters political extremism and anti-Western terrorism. Promoting democracy in these places will therefore, it is hoped, help undercut the roots of terrorism. The Bush administration argued that the U.S. has the right and the duty to promote the spread of democracy and freedom.
The great struggles of the twentieth century between liberty and totalitarianism ended with a decisive victory for the forces of freedom—and a single sustainable model for national success: freedom, democracy, and free enterprise...These values of freedom are right and true for every person, in every society—and the duty of protecting these values against their enemies is the common calling of freedom-loving people across the globe and across the ages (The National Security Strategy 2002 as cited in Lai, n.d., p. 4).

In another article, entitled *It's a Mad, Mad, Mad, Mad World*, the stereotype of Muslims as violent or barbaric is also represented. This article illustrates a story of a legendary Islamic militant in Somalia, Mad Mullah, who becomes the inspiration for the present radical terrorists like Osama bin Laden. Mullah's confrontation to the British who invaded Somalia in 20th century is motivated by his radical thought which rejects any kind of West intervention to his country. His legendary fights and tactics in opposing British invasion in Somalia make him recognized as a charismatic leader by his followers. This article also states that Mullah's militant thought is also being adopted by the next militant generations.

The conflict between Islamic militants and Westerners is not done through a diplomatic or peaceful approach like what happened in the modern time, but through physical clash in the form of attacks, wars, or murders. One of the effects of this kind of conflict narration by the media is the emergence of stereotyping of the conflict’s perpetrators, including Muslims. The stereotypes of Muslims as violent, cruel, and barbaric are resulted as the consequences of the radical confrontations done by Muslims which is represented by Mad Mullah and his admirers. This kind
of stereotype in the article entitled *It’s a Mad, Mad, Mad World* can be seen from the citation below:

*The mullah instructs Corfield, who was slain in battle, on what he should tell God’s helpers on his way to hell. "Say: 'In fury they fell upon us.'/Report how savagely their swords tore you."* (It’s a Mad, Mad, Mad, World, October 1st, 2009)

*But the charismatic mullah knew his people and knew the land: he hid in caves, and crossed deserts by drinking water from the bellies of dead camels* (Ibid.)

*In Waziristan, a favored Qaeda hideout, the Faqir of Ipi waged jihad against the British in the 1930s and ‘40s. Among the first to take on the British in Africa was Muhammad Ahmad, the self-styled “Mahdi,” or redeemer, whose forces killed and beheaded Gen. Charles George Gordon at Khartoun* (Ibid.)

The first analysis of this article is started from the title *It’s a Mad, Mad, Mad World*. The title looks very appealing because it shows an emphasis by the repeated word ‘mad’ for four times. In rhetoric, this kind of technique is called epizeuxis in which a certain word is repeated in order to give emphasis on something. It has been stated previously that the content of the article discusses about the story of militant Muslims in Somalia which is illustrated as violent and cruel man. Their hatred toward Westerners is reflected from the way how they fight them through violent, cruel, and even barbaric manners. In relation with the title of this article, militant Muslims in Somalia are illustrated as mad people because they do everything to fight Westerners which are viewed as their main enemies.
The image of mad people is emphasized by repeating the word ‘mad’ four times and putting it as the title of the article.

From the article’s citations above, it can be seen that Muslim which is represented by Mullah and his follower, like Muhammad Ahmad, commit violence during their conflicts with British. Mullah arrogantly instructs Corfield, the commandant of British troops, to report how he is savagely killed by Mullah. Mullah’s statement to Corfield suggests that Mullah is a cruel and barbaric who easily kills Corfield without any more consideration.

Furthermore, the image of Muslims as barbarian is also represented in this article. It can be found in the story of Mad Mullah who survives in his hiding by drinking water from the bellies of the dead camel. This narration of Mullah’s image suggests that he is a barbaric person who could easily do something barbaric and primitive by drinking water from dead camel’s bellies. This action is considered as uncivilized behavior for most people in this modern time. As the one who is recognized as Muslim, the violent and barbaric image of Mullah is being considered as the image of Muslims in majority.

In another part of this article, the Muslims’ stereotype as barbaric can be seen in the information telling about the battle between the militant groups and their enemy, the British troops. It is stated that Muhammad Ahmad, one of the group’s leaders, has killed and beheaded Gen. Charles George Gordon in the battle. The information telling that Gen. Charles
George Gordon was killed and beheaded by a Muslim signifies that a Muslim man named Muhammad Ahmad is a man with barbaric mentality because he has barbarically killed his enemy in the battle. This also signifies that Muslims have no compromise to their enemies and violence is the only solution that they have for a conflict. This negative impression toward a Muslim can be easily generalized through media publications. This has been argued by Richardson who stated that by creating the impression that Islam and Muslims are the enemy of the West, the media manage to portray image of Muslims as uncivilized, unreasonable, and barbaric (Richardson as cited in Asmal, 2008, p. 43).

3. Muslims as Terrorists

Terrorism as the manifestation of violence has been used by its perpetrators to show their existence in the society. Long existence of terrorism claiming this action as Islamic *jihad* creates the widespread perceptions that Islam is terrorism and Muslims are terrorists. Fear, mistrust and prejudice are targeted to Muslims as a consequence for the high tension of media publication toward terrorism issues. The role of media is very important in scattering the stereotypical image of Muslims to the publics.

This analysis uncovers the stereotypical image of Muslims as terrorists that are constructed in *Newsweek*’s articles. The finding of this construction is derived from the data taken from the article dated in...
November 10\textsuperscript{th} entitled \textit{This Week in Conservative Media: When it Comes to Fort Hood, Why Ask Why?} Written by Eve Conant and article dated November 16\textsuperscript{th} entitled \textit{As New York Anticipates Trying 9/11 Suspects, a New Report Condemns U.K. Prisons for Security Lapses} written by Mark Hosenball.

In the article \textit{This Week in Conservative Media: When it Comes to Fort Hood, Why Ask Why?} The Muslims image which is stereotyped as terrorists can be seen from the quotation below:

\textit{Laura Ingraham links to a WSJ op-ed by Dorothy Rabinowitz that takes on Dr. Phil and lays out the basic question: why on earth is anyone trying to figure out something so clear? “What is hard to ignore, now, is the growing derangement on all matters involving terrorism and Muslim sensitivities. Its chief symptoms: a palpitating fear of discomfiting facts and a willingness to discard those facts and embrace the richest possible variety of ludicrous theories as to the motives behind an act of Islamic terrorism.”(This Week in Conservative Media: When it Comes to Fort Hood, November 10\textsuperscript{th}, 2009)}

From the article, it can be seen that terrorism and Muslims are two different matters which are always in association. It is stated that the growing of derangement caused by Muslim’s involvement on terrorism is the fact that at the present time people can not ignore. This may suggest that Muslims are claimed as the cause of the growing derangement happened in the society. Moreover, it is suggested that the derangement caused by Muslims’ involvement on terrorism is something which has been so clear and needless to be debated. This claim is expressed in the
A rhetorical question raised by Laura Ingraham ‘*why on earth is anyone trying to figure out something so clear?*’ The use of rhetorical question in this context shows that the question does not need any answer because the answer is already known by most of people. It implies that people do not need to figure out terrorism phenomena because it is already clear that terrorism usually deals with Muslims. This expression may lead to the perception that there should be no more doubt for the publics to claim that Muslims are always in connection with terrorism.

In another article, *As New York Anticipates Trying 9/11 Suspects, a New Report Condemns U.K. Prisons for Security Lapses*, the stereotype of Muslims as terrorists is also represented. This article basically focuses on the life of several terrorist prisoners inside the most secure prison in the U.K. Although they are locked inside the jail, they are active in spreading their radical thought to the other prisoners inside the jail. This terrorists’ activity is worrying because they can recruit new terrorists through the radicalization inside the jail. Moreover, they are still active in setting up the next terror plan which will be executed by the other terrorists outside the jail.

Public’s fear created by such kind of portraying finally produces stereotypical image of Muslims. The Muslims’ stereotype as terrorists in the article *As New York Anticipates Trying 9/11 Suspects, a New Report Condemns U.K. Prisons for Security Lapses* can be seen from the quotation below:

*commit to user*
Abu Qatada, whose assets were frozen by U.S. authorities shortly after 9/11 (but who is not subject to a U.S. extradition request), is widely believed to have been an inspiration and guru for Richard Reid, the 2001 would-be airline shoe bomber, and also for Zacarias Moussaoui, the convicted 9/11 co-conspirator who once attended the same mosque in south London that Reid attended (As New York Anticipates Trying 9/11 Suspects, a New Report Condemns U.K. Prisons for Security Lapses, November 16th, 2009).

Frequently, suspects implicated in British-based terror plots have been British-born men either of Islamic family backgrounds or men like Reid, who first encountered Islamic radicalism behind bars (Ibid).

From the quotations above, it can be known that this article explores the role of Richard Reid and his involvement in some terror plots in the U.K. His connection with several terror suspects and organizations is also informed in this article through the rhetorical technique of assumption. The article states that Abu Qatada is widely believed to have been an inspiration and guru for Reid and Moussaoui. It can be said that the statement is an assumptive statement because this article has generalized that everyone or the majority of people also believe in the same thing. It can be said so because there is no information or data supporting the claim made by the article that Abu Qatada is widely believed as the inspirator for other terrorist suspects. Consequently, the suspicion to Reid, the 2001 would-be airline shoe bomber, emerges after knowing the information telling his connection with several terrorist figures like Abu Qatada and Zacarias Maussaoui.

The information about Reid’s connection to the prominent figures in terrorism; Abu Qatada and Zacarias Maussaoui, is then elaborated with the
information that Zacarias Maussaoui has ever once attended the same mosque with Reid. This signifies that this article want to highlight the religious affiliation of Reid. In other words, Reid who is suspected for his involvement in several terror plots is actually a Muslim. This notion is strengthened with the last quotation stating that Reid, the terrorist suspect, is a British-born man with Islamic family background. Then, what is the significance of mentioning this information to readers? This information may create perception from the readers that Reid and his allies are the terrorists who are motivated by their Islamic background. This notion is being exploited and generalized by the media so that publics will identify Muslims as terrorists. As the consequence of the great exposure by the media, now all terrorists are assumed to be Muslims, and conversely, most Muslims are assumed to be terrorists (Amjad-Ali as cited in Asmal, 2008, p. 30).

4. Islam Oppresses Women

The western media’s attention toward the growth of Islam is reflected from the way media include women issues in the discussion of Islam. Unfamiliar and traditional beliefs of Islam dealing with how Islam treats women are hard to be accepted in Western culture. Western media often associates Islam with the oppression and discrimination of Muslim women. The oppressed Muslim women often displayed in the media live primarily in a few countries, such as Saudi Arabia and Taliban’s
Afghanistan. Media frequently inform that women’s life in Islam is always in connection with veil, oppression, low education and the other restrictions coming from the Islamic laws. This kind perception emerges because of the lack of cultural understanding by the Western society toward Islamic cultures and traditions. This kind of inaccurate portrayal of Islam will strengthen the negative image of Islam in the Western society.

*Learning to Live with Radical Islam*, a *Newsweek*’s article dated in February 28th, 2009 and written by Fareed Zakaria portrays the Islamic phenomena including the phenomena of Muslim women’s life. Women issues exposed in this article are an integral part of Islamic society which is still misunderstood by most of Western society. The way how Islam treats women is viewed by Western society as an oppression and discrimination of women’s rights. This can be seen from the citation below:

*Reports from Nigeria to Bosnia to Indonesia show that Islamic fundamentalists are finding support within their communities for their agenda, which usually involves the introduction of some form of sharia—Islamic law—reflecting a puritanical interpretation of Islam. No music, no liquor, no smoking, no female emancipation* (Learning to live with Radical Islam, February 28th, 2009).

This part of the article states that *shari’a* or Islamic law is an agenda which is designed by Islamic fundamentalists. They want to apply *shari’a* which is interpreted as a puritanical Islamic law with no music, no liquor, no smoking, and no female emancipation. There are perceptions that women are restricted by the implementation of *shari’a* tight restriction toward their activities in the society. By this kind of narration, the article
may suggest that Islam provides no chance for women to improve and explore their skill. This image creates a negative perception of Islam which is viewed as a discriminative religion which disrespects women’s rights.

In some Islamic countries, Islam is usually used as an excuse to oppress women. However, like what has been explained previously, that the implementation of shari’a is flexible by considering the culture of the society in where shari’a takes place. Several Muslim countries have laws to oppress women, but it should not be seen as something coming from Islam. Many of these countries are not ruled by any kind of Shari’a and they introduce their own cultural standpoints on the issue of gender equity (Ahmad, n.d.). In other words, the influence of the domestic culture in several Islamic countries also determines the concept of shari’a practiced in the country. Culture has been mixed with religion when it comes to the issue of women. People sometimes assume that Muslims are spiritually complying with Islamic laws when, in actually, it is cultural norms that bind them (Karamali, 2008, p. 166). Therefore, shari’a or Islam can not be used to justify a law which oppresses and discriminates women.

Another women’s issue which is still being debated in the media is about Muslim women’s education. There are perceptions that Muslim women’s right in education are being restricted by their religion. This can be seen from the quotation below:

commit to user
How would you describe Faisal Ahmad Shinwari, a judge in Afghanistan? He has banned women from singing on television and called for an end to cable television altogether. He has spoken out against women and men being educated in the same schools at any age (Learning to live with Radical Islam, February 28th, 2009).

From the part of the article, it can be seen that women’s activities are being restricted by the domestic Islamic laws. This article raises a rhetorical question which asks the reader's opinion about a judge in Afghanistan who has banned women’s performance in public sphere. Further, this article also described Shinwari as the one who bans women and men for being educated in the same school. The rhetorical question here does not need an answer because the answer will be constructed from the description made by the article. The rhetorical question raises in this article is used to emphasize that Muslim women in Islamic country are treated discriminatorily like what Shinwari did in Afghanistan. This suggests that Islam is portrayed as a discriminative religion. This article impress that Islam treats women unequally with men. Women will have no chance to compete with men because their access is totally blocked by the ruling government in the country.

This article illustrates how women are treated discriminatorily by the government in Islamic country like Afghanistan. This condition is very contradictory with the way how women are treated in Western society in where women are treated equally as men. In America, women’s rights are highly appreciated by the government and society. The discriminations suffered by Muslim women can not be tolerated by American society.
Consequently, stereotype that Islam discriminates women is believed by American society.

In another part of this article, the image showing more oppressive phenomenon toward women’s right on education can be clearly seen:

*No longer, but only because the Pakistani government has agreed to some of the militants’ key demands, chiefly that Islamic courts be established in the region. Fears abound that this means women's schools will be destroyed, movies will be banned and public beheadings will become a regular occurrence* (Ibid).

From this article part, the more oppressive treatment toward Muslim women is represented. It is stated that the fear of the establishment of Islamic courts in Pakistan is due to some restrictions, such as women’s schools destroying, movies’ banning, and public beheading. On the issue of women, this article states that Islamic laws instruct women’s schools to be destroyed. This means that Islam in Pakistan does not give any opportunity for women to gain education. Women will always be backward because they have no knowledge and skills to improve their life quality. The representations of oppressed Muslim women in this article will finally heighten people’s rejection of Islam because Islam is viewed as oppressive and disrespectful to women’s rights.

Although cultures change, Islam certainly puts no restrictions on learning, either for men or women. The pursuit of knowledge is the duty of every Muslim, male or female. Especially for women, education in Muslim tradition is very important because traditionally they would be more likely to pass their knowledge along to their children (Karamali,
2008, p. 119). The Qur’anic rules are meant to be general and universal. This is the starting point for women’s rights, with the ultimate goal of equality between men and women.
CHAPTER IV

CONCLUSION AND RECOMMENDATION

A. Conclusion

The incident of September 11th attacks have raised the tension of West-Islam relationship. Terrorism is often being associated with Islam in most media reporting. The significant role of media in distributing the information about this issue has caused complex implications in the form of anti-Islamic prejudice. *Newsweek* is one of the most influential newsmagazines in the world also plays an important role in shaping public’s perception about Islam and Muslims. In 2009, eight years after the incident of September 11th attacks, the U.S. enters a new period when a more open understanding and engagement toward Islamic world are planned by the president Barack Obama. This condition gives significant contribution to the change of the U.S. societies in having interaction to Islamic world. Therefore, it is important to uncover how anti-Islamic prejudice was constructed in the online *Newsweek’s* articles on the issue of terrorism in 2009.

After analyzing the online *Newsweek’s* articles in 2009, the stereotypical and generalized images of Islam and Muslims represented in *Newsweek’s* reporting have constructed negative images of Islam and Muslims in public’s views. Consequently, anti-Islamic prejudice can be found widely in media representation of the image of Islam and Muslims. From the analysis of the online...
Newsweek’s articles in 2009, it is found that anti-Islamic prejudice is constructed through the use of rhetoric, generalization, and inappropriate choice of words.

There are some issues which represent anti-Islamic prejudice in the online Newsweek’s articles in 2009. The first issue is about the concept of jihad which is interpreted in different interpretation by Western society. The concept of jihad is viewed as the religious motivation for the terrorists to commit terrors. From the analysis it can be found that jihad is the term which is used in association with terror incidents like September 11th attacks and Fort Hood shooting. Besides, the concept of jihad is also interpreted in the articles as being violent and similar with terrorism. The exposures of these kinds of interpretation of jihad may have blurred the actual principal of jihad which has nothing to do with violence and terrorism.

The second issue which represents anti-Islamic prejudice is the perpetuation of stereotypes of Islam and Muslims. The online Newsweek’s articles in 2009 portray Islam and Muslims with the stereotypical image, i.e. Islam as threatening ideology, Islam as violent and barbaric, Muslims as terrorists, and Islam oppresses women. These stereotypes play a significant role in the emergence of anti-Islamic prejudice because the stereotypes represent Islam and Muslims negatively in public views. The image of Islam and Muslim are being generalized based on the stereotypical representation exists in the society.

The issues above have revealed that the constructions of anti-Islamic prejudices are presented in the online Newsweek’s articles in 2009 by applying rhetoric, generalization, and inappropriate choice of words. The construction of
anti-Islamic prejudice in the articles may result fear, sentiment, and suspicion toward Islam and Muslims.

B. Recommendation

The issue of terrorism in news media is a dynamic issue which is always interesting to analyze. Terrorism is a complex matter which covers several aspects, like ideology, sociology, psychology, politics, etc. The topic of this thesis is only a small part of the various derivation topics which can still be taken as a research. The further and deeper analysis can be conducted by focusing on the sociopolitical, sociological, psychological, or historical perspective of terrorism. For those who are interested in analyzing terrorism in connection with a certain religion, it is recommended to analyze the phenomena of terrorism happening in another religion, i.e. Christian, since terrorism can be found also in the practice of other religions.

Media is very interesting and challenging to study because media have an important function in the society. It is recommended also to use the other sources of data by selecting the other influential news media like Time, The Washington Post, or The New York Times, in order to gain more various facts about terrorism. It is expected that this research can trigger the other students to think more analytically and critically in subtracting the phenomena happening in the society.