

## CHAPTER I

### INTRODUCTION

#### **1.1 Background of the Study**

It was a fact that stirring events like 9/11 and bombing which happened in several places are undeniable tragedies. Those events were always assumed as an action plan of terrorism. Islam is a religion that has always been keyed to terrorism issue because of its radicalism and extremism. And of course Muslims of the world disagree with this opinion because according to them, Islam is a holy religion that thought peacefulness, even though they do not deny that there are extreme people under mask of Islam. This topic still becomes current issue to be discussed until a movie was released that would probably cause controversies.

Since the released date on the internet on Thursday 27<sup>th</sup> of March 2008 by Geert Wilders, *Fitna* has become a phenomenon in the world. This movie has grown into controversies because it contains fundamental issues that can trigger warfare. The main issue in the movie is all about Islamisation which rapidly and contagiously developed in Europe, especially in the Netherlands currently.

*Fitna* is a short movie of 17 minutes. The first 10 minutes of the movie compiles video fragments of terror strikes 9/11 toward the World Trade Center in New York, and bombing in Madrid and London. This movie is interspersed with translations of verses from Al Qur'an and recordings of imams condemning infidels and calling for punishment for those who have betrayed Islam and the prophet. Toddlers are taught to denounce Jews as "apes and pigs". Protesters are

holding up signs reading "God Bless Hitler" and "Freedom go to Hell" and imams are calling for global domination. Several times the movie also shows the version of Mohammed caricature, created by Danish, with the bomb in the turban of the prophet.

The final segment of the movie shows the rise of the numbers of Muslims in the country in recent years; it says that 'Netherlands under the spell of Islam'. There are also some brutal visualization of beheadings and executions in the Middle East region, married women who commit adultery will be stoned or killed, and gays be hanged. Towards the end, the Qur'an fills the screen and a hand tries to rip off a page. Then text rolls on the screen: "The sound you heard was a page being removed from the phone book." In the end there are some lines showing that Islamisation must be stopped.

In the movie, Islam is described as a bad religion because it is full of violence and gives no room for freedom. Islam permits someone to kill for the sake of the religion. A cruel punishment would be done if someone breaks the rules of Islam. Wilders might wants to show to the world that Islam is no longer appropriate with social order. According to a movie critic Jennie Kermode, in her website, Wilders argued that his movie is centred on particular verses from the Qur'an which are used to incite Muslims to violence. He claimed that he has nothing against Islam itself but felt that Muslims should consider those verses inappropriate in the modern age. He argued in the movie that Islam's objective is to rule the world and impose an Islamic order without Western freedom, where gays would be persecuted and women discriminated against (EyeForFilm.com).

Geert Wilders, who was born in September 6, 1963 in Venlo, Netherlands, is a member parliament of Dutch Governments. Wilders is a Dutch right-wing politician who's known for his rigorous restriction of immigration, particularly from non-western countries, and also for his criticism of and opposition to Islam.

The movie title comes from the Arabic word *fitna*. It is a very complex Arabic word. Its definition depends on the context in which it is used. According to Wikipedia this word is used to describe "disagreement and division among people", or a "test of faith in times of trial". According to Amina Rasul, Fitna originally meant testing and refining of metal (removing the dross) and now means testing or trial of one's faith. It can refer to misguidance, disagreement, schism, secession or civil war (ManilaTimes.net). In Qur'an surah Al-Baqarah: verse 193, Fitna means disbelief and worshipping of others along with Allah.

Since the announcement of the movie in November 2007, the movie has stirred political turmoil in the Netherlands and protests in Islamic countries such as Afghanistan, Pakistan and Indonesia. Muslims around the world objected to the misconception of the holy Qur'an, and burned Dutch flags on several occasions. Meanwhile the Dutch government has repeatedly warned against possible damage to its commercial interests and the potential danger to its citizens abroad and called on Wilders to accept responsibility and cancel his plans to screen the movie ([www.kompas.com](http://www.kompas.com)).

As self-proclaimed defender of free speech and critic of Islam, Wilders tries to ban the Qur'an in the Netherlands because he believes it to be in conflict

with Dutch law. Wilders was unable to persuade a television broadcaster to show the seventeen-minute long movie. He set up a website – [www.fitnathemovie.com](http://www.fitnathemovie.com) – hosted through the internet company Network Solutions. Geert Wilders, leader of the Party for Freedom (PVV) in the Dutch parliament who has some Indonesian blood, wants to show to the world that Al-Quran is a fascist that incite violence, in line with Hitler's Mein Kampf, and must be banned.

Wilders uses the internet because it is the most modern and effective media to spread information. In the internet, people can get up-to-date information of events that happen around the world and they can access it anytime and anywhere instantly. People use the internet because of its rapid advance in communication technology and it is more convenient than other media such as radio and television, which only present information or news program in certain hours and for a particular length of time because of the constraint of other programs. The internet is considered to be a prominent news bearer, since it helps people share attitudes and understand cultural values and get the great variety of information ([www.kompas.com](http://www.kompas.com)).

Predictably, various Muslim governments have condemned the movie. Half the Jordanian parliament voted to sever ties with the Netherlands. Egypt's grand Imam threatened severe consequences if the Dutch government didn't ban the movie.

The Netherlands was pretty much in a state of alert. The Dutch government prepared for the worst-case scenario (retaliation, violence and damage towards Dutch citizens, economic interests and enterprises, terrorist

attacks). United Nations Secretary-General Ban Ki-moon also condemned Dutch parliamentarian Geert Wilders' this anti-Islamic film, according to a statement of the United Nations issued in New York; "I condemn, in the strongest terms, the airing of Geert Wilders' offensively anti-Islamic film. There is no justification for hate speech or incitement to violence. The right of free expression is not at stake here. I acknowledge the efforts of the Government of the Netherlands to stop the broadcast of this film, and appeal for calm to those understandably offended by it. Freedom must always be accompanied by social responsibility," Ban Ki-moon said (antaranews.com).

In Indonesia, before it was released, there were demonstrations and protests to ban the movie in several cities. They burned Dutch flag and wheels to get attention that they were serious. Muslim organisations protested at Dutch Embassy and government service coerced the Dutch government into canceling the movie. The government tried to give an early warning for Indonesian people in order not to be aggressive in responding to this movie. They would block several sites and blogs on the internet which upload the movie.

"The Government of Indonesia strongly condemns the provocative act which insults Islam and Muslims," Foreign Affairs Ministry spokesman Kristiarto Soeryo Legowo said. On mid March 2008, four prominent religious organizations of Islam, Christian, and Catholic signed a letter to refuse the film. "We don't want the film to cause trouble and disharmony between Islam and other religions in Indonesia," said Hashim Muzadi, Chairman of the Islamic biggest organization in Indonesia, Nahdlatul Ulama (Ulema's Association). The joint refusal statement

was signed by Nadhatul Ulama chairman Hasyim Muzadi, Muhammadiyah chairman, Din Syamsudin, chairman of the Bishop Council of Indonesia MD Situmorang and chairman of the Indonesian Communion of Churches, AA Yewange. Catholic priest, Romo Benny Susetyo, said that the impact of the 'Fitna' film will be far heavier from the case of the caricature of Muhammad's Prophet in Denmark. The film clearly contradicted the efforts Indonesia was making at national and international levels to promote interfaith dialogs based on harmony and tolerance.

However, after *Fitna* was released there were no backlashes toward the movie. It was as if there was no controversy that ever happened. There was no protest that happened like before. This kind of “flat” reaction happened almost in all over the world. Take Europe for instance, Professor Emeritus Saim Yeprem of Marmara University, Turkey said that the film’s objective was to cause clashes among civilizations. According to him, Muslims should not be concerned about the work’s content, but the mentality of people who produce and encourage such films (todayszaman.com).

This phenomenon is interesting because several years earlier, there was similar movie which also brings an issue of religious fundamentalism. The title of this movie is *Submission*, a critical movie of violence against Islamic women. The *Submission* movie caused so many controversies that even cost the life of the creator, Theo Van Gogh. The death of his colleague has made Ayaan Hirsi Ali, the script-writer, escaped to America (Wikipedia). The interesting part of these two movies is that both of the creators are Dutch. What makes it more interesting

and rather intriguing is that there has been no harsh action taken on Wilders as had been taken on Van Gogh.

When Submission was released, it caused less reaction than Fitna did. In Indonesia, there were fewer people who knew about Submission than Fitna. Fitna took more aspects than Submission such as terrorism, woman, and children even gay.

Therefore, the focus of the study is to find out why Indonesian Muslims did not react extremely toward Fitna. There were no anarchies movement after all. This kind of reaction led the writer to an assumption that there was a change in how Indonesian Muslims perceive such fundamentalism issue as Fitna. This change of perception is considered to be the form of recontextualization. According to Fairclough (1995), recontextualization is the dissemination of discourses across structural boundaries and scalar boundaries (e.g. from 'global' organizations to nation-states and to particular localities, or vice-versa). This recontextualization can create new meaning which encourages someone to judge and legitimate something.

In order to examine the recontextualization, the writer uses Critical Discourse Analysis (CDA) which is proposed by Fairclough (2003) as his method, considering that this is the best method to analyze the social processes and change which is productively carried down into detailed textual analysis. CDA is a critical study of language which takes a close analysis of texts.

The writer focuses on strategies of how Indonesian people recontextualize the discourses of Fitna. The approach has also been applied to find

that the imagining of nations through the construction of discourse of belonging is a place-based process. For example, different countries are often represented as Western in a process of democratization and Europeanization while attempting to emphasize their modern, liberal, democratic nature (Erjavec & Volcic, 2007).

## **1.2 Statement of the Problem**

Fitna the movie is the way of Wilders to argue that Islam is a cruel religion and Islamisation must be stopped. Indeed there must be critics and opinions about the movie. Accordingly, the writer conducted this study with the aim to answer these following questions:

1. How Indonesian construct the portrayal of Islam in Fitna the movie?
2. How the audience's perceive the issue of Islamisation?
3. How the audience's responds Islam and Islamisation in the movie?

## **1.3 Objective of the Study**

Based on the statement of the problem above, this study is intended to find out the recontextualization strategies of Indonesian people to construct the portrayal of Islam and examine how the audience's perceive and responds Islamisation and fundamental issue. In analyzing the data the writer applies a CDA framework proposed by Norman Fairclough using the theory of Recontextualization.

#### **1.4 Significance of the Problem**

Through this study, the writer hopes that the result of the study will give contribution for the readers and also for the further studies that intend to apply Critical Discourse Analysis. It is also expected to give more useful information and knowledge about how the recontextualization strategy operates in certain context.

The finding will be a worth contribution for everyone who is interested in Critical Discourse Analysis, especially in analyzing a discourse using recontextualization theory.

#### **1.5 Definition of Key Terms**

In order to avoid misinterpretation in misunderstanding, the writer defines the following key terms:

##### **a. Islamisation**

Islamisation is a process of spreading abroad the tenet of Islam in such away to make people know about Islam and anything inside it. The process should be done peacefully without any kind of forcing and violence that can make people afraid and accept it because of necessity (Ensiklopedi Indonesia).

##### **b. Movie**

Movie is a form of entertainment that enacts a story by sound and a sequence of image giving the illusion of continuous movement.

A series of moving pictures recorded with sound that tells a story, shown at the cinema / movie theatre (Oxford Advanced Learner's Dictionary).

### **c. Fitna**

According to Wikipedia this word is used to describe "disagreement and division among people", or a "test of faith in times of trial". According to Amina Rasul, Fitna originally meant testing and refining of metal (removing the dross) and now means testing or trial of one's faith. It can refer to misguidance, disagreement, schism, secession or civil war (ManilaTimes.net).

“And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah)” (al-Baqarah 2:193).

### **d. Critical Discourse Analysis**

CDA is a critical study of language which takes a close analysis of texts. CDA analyzes the use of language, the motive of using language and the implication of language use in order to reveal the values that underlay the text (Fairclough, 1989).

### **e. Recontextualization**

Recontextualization can be simply defined as an attempt to construct appropriate and effective elements of communication for a given situation or context. According to Fairclough, recontextualization is the dissemination of discourses across structural boundaries and scalar boundaries.