CHAPTER I

INTRODUCTION

1.1   Background of the Study

Islamophobia is a long-historic social phenomenon. As Khamis (2018) said that there are three waves of Islamophobia that happened in the United States at separate time and as a result of a unique set of circumstances. After the crisis in Iran in 1979-1981, the first generation of Islamophobia arose. Then, the second wave happened after Sept. 11, 2001 when a radical group of terrorists attacked the buildings in US and hijack an airplane. Lastly, the most aggressive and destructive wave in the history is the sequence of attacks in Paris, San Bernardino, California, and Orlando, Florida which resulted in far-reaching damaging impacts and the poor psychological state of the citizen. Not only that, but it also resulted in the connection of Muslims and Terrorists created by mainstream media and social media. From Khamis (2018) classification, Islamophobia is described as a recurring event that cannot be predicted and it produces a sense of fear to Islam.

In general, Islamophobia can be defined as fear of Islam. It might also affect the behavior and attitude of Muslims in daily basis. Cesari (2014, 2011) argued that Islamophobia can be defined as the prejudice of Muslims which aims at the behaviour, attitude of Muslims in their daily live. Thus, Islamophobia does not concern at Islam as 'religion', but Islam as 'culture'. However, discrimination against Muslims can be based on their ethnicity, gender, cultural differences, socio-economics or simply the

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truth that they are immigrants. So, Islamophobia would seem to be an act to get rid of not only Muslims, but also Islam as 'culture'.

There are several causes that trigger Islamophobia. In his article, Bouamama (2018) divided the causes of Islamphobia into three main causes. First of all, the growing insecurity influences more or less protected social groups which leads to the growth of unstable poor whites and members of the decreased upper classes who are scared to be downgraded. In other words, Muslim becomes a scapegoat for a social Western class that believes they might be lower than Muslim. Another cause of Islamophobia is a white supremacist movement in the United States and a far-right movement in Europe which was attempting to update its political discourse to reach broader populations. A current Islamophobia becomes a tool for them to obtain more support by presenting it as a defense of powerful minority (Muslim) value that makes racism into a different form. For instance, during the 2004 French negotiations on the regulation of wearing a hijab in school, Muslim women tend to be excluded from getting decent education. Next, the U.S. and Europe's political and media discourse seeks justification of inner conflicts in most populated Muslims.

It can be seen from the explanation above that Islamophobia occurs because the West feels like they are ahead of others, Muslims, and the West tries to be the supperior one by making Muslim as an enemy. This specific ideology shared the same significance with Edward Said's theory of Orientalism. Orientalism proposed by Said (1978) basically gives us a vision to look at the connection between the West and the

East (Occident and Orient). Said (1978) believes that the fundamental distinction between the Occident and the Orient is power. 'Power' is a tool for the Occident to control the Orient. According to said (1978), the 'power' referes to knowledge. The Occident utilizes this autority to create several images of the Orient. One of the example of power differences between both sides is the Colonizer (The West) trying to limit the information of the colonized (The East). As Said (1978) mentioned, the Orient is created by the Westerners. It is the distortion of the real Orient which demonstrates that Orientalism is the result of power.

The East or West binary is made significantly from a geographical order that changes the point of view of the world towards the Orient. The spatial demarcation between the Occident and the Orient is called the "imaginative geography" which is not a fiction, but it is created by human beings. Said (1978) pointed that geography was a fundamental material that underpinned the knowledge of the exact position of the Orient. All of the Orient's latent and unchanging features were rooted in its geography (p,216). The universal practice of designating one's mind as our familiar room and as an unfamiliar space beyond our own is a way of creating geographical differences that can be completely arbitrary (p,54)

As a result, the West forms a stereotype towards the East based on their knowledge. Muslims are often associated with Arabs. However, not all Arabians are Muslims, and Muslims are not always Arabians. Arabians are often connected with the stereotype of "backward and violent". According to Sadek (2017)**, s**ometimes bias

against Arabians does not seem to target the religion of Islam but the lifestyles of certain Arabians. For instance, some Arabians are desert dwellers and therefore are considered "backward"**.**

The tragedy that happened on 11th September 2001 created a trauma for several people toward Muslims. Because of that situation, most of media represents Muslims as extremist and enemy for the West. Moreover, Said (1981) argued that the West radically makes a framework about Muslims by limiting the knowledge of Islam toward the world. For example, several Hollywood movies have represented Muslim as terrorist and Islam as dangerous root. According to Said (1981), the West portrays the East not to be based on what it actually is. They have power to comment on Muslim, to make statement about it, to explain it and so on. This condition can happen because they have their 'own' 'expert' (academics or scholars). In the end, they have the ability to construct the image of Muslims based on their perspective.

However, there has been program in latest years that has been indicated the declining number of Islamophobia in US and is slowly going overseas called Countering Violent Extrimist (CVE). This program aimed to strengthen Muslim community to prevent terrorism. These project aims to resolve terrorism or "homegrown terrorism" by establishing interactions among others, all communities, religious leaders, and law enforcements. In result, the society does not have to be afraid of terrorist attack or some extremist radical groups of Muslims. Because of the program and similar movement, several people have changed their minds toward Muslims.

Many people start to reconsider the stereotype of Muslim (Sikorski, et al. 2017). Therefore, the image of Muslims has slightly changed. There are two images of Muslim, the good Muslim and bad Muslim. Bad Muslim is considered as terrorist, meanwhile good Muslim is just like ordinary westerner. The good Muslim is like people in dominant culture, but the West denies their differences and particularities.

The representation of good Muslims can eliminate Islamophobia among society. Khamis (2018) stated, Muslims try to counter Islamophobia from many sides. One of the examples is through social media and online campaign. After the Republican presidential nominee Donald Trump insinuated that Ghazala Khan's religion could have prevented her from speaking at the National Democratic Convention. Khan stood up for herself and spoke out about the struggle of being Muslims women which resulted in other Muslims women began using # CanYouHearUsNow to demonstrate how often they use their voices and to show how powerful, vocal, and outspoken they are. In addition, it is one of the ways to show clear example of their achievement and accomplishment in lots of areas. In short, they efficiently and powerfully countered the stereotype of Muslim woman being silent in all aspects by making sure that their "voices" were heard loud and clear through this mediated internet campaign.

Muslims also make a video that was produced by The Unity Productions Foundation (UPF) entitled 'American Muslim: Facts vs Fiction'. In the video, Muslims try to correct some of the widely spread stereotypes and misunderstandings about

American Muslims, such as perceiving them as fresh immigrants to the United States, or jointly associating them with extremism, fundamentalism, and terrorism.

A film, movie, or action picture is a story with moving images. From the narrative side, it usually represents culture, tradition, and way of life. It could refer to real life and fantasy as well. In the present era, movie or film creation has transformed into a business. As one of the biggest houses of film production in the world, the development in Hollywood movie has become bigger because of the capability of the movie as a medium to escape the reality. Since the beginning of movie development in Hollywood, there are various types of movie that consist of race stereotyping (Jojola 1998). There are always movies that have a lot of cultural issues that have been used to promote the strength of particular class. In this case, the power of western people has dominated the East or the Muslims. Muslims are represented as barbaric, old, dangerous, traders, and liar. Muslim portrayals were influenced by the politics of the day (Dajani 2000).

By the time Islamophobia has risen, Muslims in particular have been related to terrorism. According to Arciszewski, Verlhiac, Goncalves, and Kruglanski (2010), the news of "Islamist terrorism" affects Muslims who are living in European nations and the United States, as non-Muslims might define Muslims as a group fears and threats caused by terrorist news. The media, however, begin to differentiate Muslim into two parts. More specifically, the data of terrorist which are widely spread through mass media clearly distinguish between Muslim terrorists and Muslims in particular way. It

might lead into a more different perception of the out-group among non-Muslim recipients, such as Muslim terrorists are perceived as distinct from Muslims in particular, preventing negative stereotypes towards Muslims in particular way (Sikorski, et al. 2017)

Eye in the sky (2015) shows the problem of Muslim representation in the movie. The writer assumes that there are still adverse Muslim depictions in the movie, however, it is not shown directly. There are some smoother acts done to represent Muslims' images. Hence, this movie is put forward as the object of the study. According to Internet data source on International Movie Database (IMDb 1990), this movie was directed by Gavin Hood and was released on 7th January 2016 in USA and on 14th April 2016 in Indonesia. With $13.000.000 cost of production, this film won three awards and had been nominated for nine times.

This movie tells that Colonel Katherine Powell is a United Kingdom military officer in charge of a top secret drone operation in Kenya to capture terrorists. Through remote surveillance and on - the-ground intelligence, Powell discovers the targets planning a suicide bombing and changes the mission from "capture" to "kill". However, when Steve Watts (Aaron Paul) is about to engage, a nine-year-old girl enters the kill zone, triggering an international dispute over the moral, political, and personal implications of modern warfare, reaching the highest level of U.S. and British government. From the synopsis the Occident is Britain and United Stated because they have a power to dominate the Orient. Meanwhile, the Orient is Muslim (Kenya).

Said says that the classification of Occident and Orient are based on geography (1978). Muslim in this film is Kenyan, and Kenya is part of the Orient classified African. Politically, relations between Kenya and the United States are not very decent. In addition, the number of African-American in United Stated are pretty decent. The majority of Muslims in the United States are of African-American (25 percent), South-Asian (30 percent) – from Pakistan, Bangladesh and India – or Arab (25 percent) descent (Sirin 2008). It seems that the variety of the Muslim-American population is mostly brown-faced and considering the history of racism in the West, attitudes toward Islam could therefore be conflated with those toward race (Davids 2009, 175).

Movie is not a strange thing for people nowadays. There are many movies that can be waited to be seen. However, for several cases, the purpose of the production is not only for entertainment, but also for ideology. This research would help the people to be more aware toward orientalism issue, especially in movie. This research is conducted to focus on how Muslim is depicted, narrated, and represented in western perspective. A religion can be controlled by the West with their superiority and perhaps this research would provide a new sight for other researchers to analyze Orientalism Issue.

Moreover, Islamophobia issue is often portrayed in western movie, especially Hollywood. There are several movies that represent Muslims based on western perception. Therefore, Muslim is usually being represented in negative ways. Several movies, such as *American Snipers*, *My Name is Khan*, *Argao*, and other similar movies

that represent Muslims as barbaric, uncivilized, and extremist or terrorist. In the movie *American Sniper* for example, this film tells about an American Navy Seal who was ordered to save American soldier and destroy Al-Qaeda during war in Iraq. In this movie, Muslims are represented as terrorist, who could kill their own people that do not have the same ideology. Likewise, *Eye in the Sky* (2015) tells us about the prevention of terrorism attack by United Stated and Britain. However, there are more negative stereotypes towards Muslim but they are not explicitly show. The *Eye in the Sky* (2015) movie is unique from those movies because it shows the relationship between the United States and Kenya that is not good in political term. Kenya itself is said to be African and African people have a history of racial discrimination with U.S. Muslims' representation in the movie is slightly distinct compared to those stated movies.

There are some related studies that the author used which have similarities. These related studies are used to help the author in analyzing the issue in the movie. The first research is conducted by Ramelan (2012) entitled *Representation of the Iranian People in Ben Affleck's Argo*. In this study, the Orient or the East is defined as sensual, lazy, exotic, unreasonable, cruel, promiscuous, seductive, inscrutable, dishonest, mystical, superstitious, primitive, emotionally dominated and a sink of despotism on the margins of the globe where all individuals are alike and where their activities are determined by the domestic or ethnic group to which they belong.

The second research was written by Gunawan (2014) entitled T*he Muslims Representation: An Orientalist Study* with *American Sniper* movie as the object of research. These past studies have the same problem and purpose that focuses on the representation of some nation, culture, or individuals. This research, however, becomes interesting as it can be linked to Islam, particularly on how the West not only dominates the nation, but also dominates religion.

The writer also used as a prior study entitled *Media, Racism and Islamophobia: Saeed's Representation of Islam and Muslims in the Media* conducted by Saeed (2007). This research focuses on how Muslims, particularly in the British Press, are represented. This research also concerns on the increase of Islamophobia, particularly in the Western world.

Next, the study entitled *The Representations of Islam and Muslims in popular media: Educational Strategies and to develop critical media literacy* by Fawal (2013) also provides an insightful perspective on how Hollywood movies demonstrate the negative image of Muslim's world. Lastly, Rabe (2008) conducted a research entitled *Islamophobia and The Media: The Depiction of Islam Since 9/11 and An Assessment of the Danish Cartoon Controversy in South Africa* is also provided as the related study as it also elaborates the Orientalism issue. This study explores on how the West becomes more traumatized with Muslim after the tragedy of 9/11. In his research, Rabe (2008) gave a straightforward explanation of the situation following the 9/11 tragedy that forms Western people's outlook on Muslim which leads to Islamophobia.

1.2 Statement of the Problem

From the discussion in the background, the writer has found a statement of the problem:

1. How Muslims are represented in *Eye in the Sky* (2015) movie from the perspective of orientalism?

1.3 Purpose of the Study

According to Statement of the Problem the purpose of this study:

1. To explain how Muslims are represented in *Eye in the Sky* (2015) movie from the perspective of orientalism.

1.4 Significance of the Study

The purpose of this research is to identify the visual representation of Muslims in *Eye in the Sky* (2015) movie. By analyzing this movie, the writer hopes that the reader will be more conscious toward the issue that occurs in a movie, particularly the issue of orientalism. The writer also expects that this study will help the readers to understand that Occident and Orient are not only culture or country but they are also connected with religion. In addition, this study will provide a new insight for other researchers in cultural studies field in analyzing the issue of orientalism.

1.5   Definition of Key Terms

1. *Islamophobia*   : Islamophobia is rooted in racism and is a type of racism that targets expressions of Muslimness or perceived Muslimness (Group n.d.)

2. *Orientalism*   : The product of circumstances that are fundamentally, indeed radically, fractious (Said 1978).

3. *Stereotype*   : The exaggerating action that is held to be characteristic of particular and serve as in the blanket of standardization for all individuals (Pickering 2001)**.**

4. *The Othering*   : The treatment from colonizer as the indigenous culture as less than fully human and as colonial oppression (Tyson 2006)**.**

5. *Representation*   : Means using language to say something meaningful about, or to represent, the world meaning fully, to other people (Hall 1997)