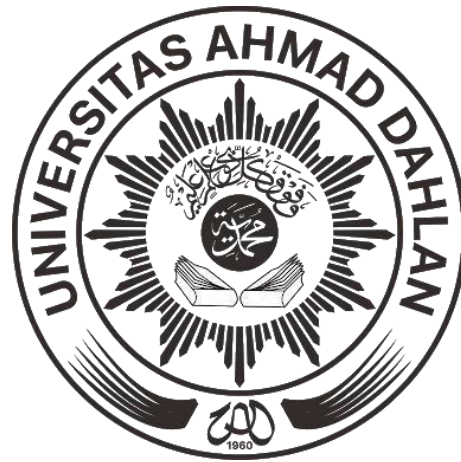


# **ISLAMOPHOBIC IN NOVEL *BULAN TERBELAH* DI LANGIT AMERIKA**

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# ISLAMOPHOBIC IN NOVEL *BULAN TERBELAH DI LANGIT AMERIKA*

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## Article Info

## ABSTRACT

### Article History

### Keywords

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Islamophobia is a phenomenon that affects non-Muslims. People have an overwhelming dread of Islam as a result of this tendency. This culture of terror is a result of the widespread acts of terrorism carried out by Islam, which is frequently associated with a violent religion that imparts extreme doctrine to its followers.

This study uses interdisciplinary studies to examine the background of the problem, concentrating on the sociological approach and the da'wah approach. The Islamphobia theory represents the Sociology approach that focuses on Islamphobia, while the Da'wah Message theory represents the Da'wah approach. The purpose of this study is to the islamophobia operates as depicted in the novel *Bulan Terbelah Di Langit Amerika* and the da'wah message in the novel *Bulan Terbelah Di Langit Amerika*. Descriptive qualitative research technique is used in this research, taking information and theories used from books, journals, online sites, and other primary and secondary sources. The primary source is the novel *Bulan Terbelah Di Langit Amerika*.

The result of this research is that power, hatred and limited knowledge of Islam are the causes of the emergence of Islamophobia. The author of also found an image of Islam that is peaceful, helpful, and friendly to anyone as a counter to Islamophobia in the novel *Bulan Terbelah Di Langit Amerika*.

## I. INTRODUCTION

Islamophobia is a phenomenon that affects non-Muslims. People have an overwhelming dread of Islam as a result of this tendency. This culture of terror is a result of the widespread acts of terrorism carried out by Islam, which is frequently associated with a violent religion that imparts extreme doctrine to its followers. Islam's teachings themselves have a significant impact on the lives of its followers. Islam establishes rules, ethics, and social norms that govern human life. In addition, Islam incorporates local customs and cultural practices with theological ideas in order to adapt to diversity (Khir, 2007).

Today, Islamophobia is a major problem in the West for three main reasons. First, within the context of the expanding sociocultural groups in the West, Islam is seen as a distinct entity. Second, the recession that happened was manufactured as a threat against Islam by the West. Third, discussing Islamophobia is inextricably linked to the events of the 9/11 World Trade Center, Theo Van Gogh's murder, and the Charlie Hebdo massacre. A sequence of events that are thought to be related to Islam are exploited by the perpetrators to justify their acts of terrorism by instilling fear and anxiety in the populations of Europe and the US (Pradipta, 2016).

Since the World Trade Center attacks in New York City on September 11, 2001, the term "Islamophobia" has grown in popularity. The United States of America has unilaterally accused Muslims of being the terrorists' cause. Since the events of 9/11, the Department of Justice has looked into over 1,000 cases of violence, threats, attacks, destruction, and arson directed at residents of American countries of Arab, Muslim, and Sikh descent, as well as Asian and South Asian descent, as well as those who are deemed to be members of these groups.

There is considerable discussion over the origins of Islamophobia, particularly among pundits who make their own claims. The September 11 attacks, the

emergence of extremist organizations like ISIS, terror attacks worldwide, the acceptance of refugees from Middle Eastern and African conflict zones by the governments of Europe and the United States, the implementation of Islamic law, and other factors were mentioned as some of the causes.

A novel is a literary work that tells a story that is somewhat true to everyday life in the community. A novel is a literary essay with a deeper, more intricate plot with five characters, more performers, and more intricate, difficult situations.

Literary works impart a lesson or lesson in the story so that it can be applied to everyday life. In accordance with Jauhari (2010:4) definition of literary works, "Karya Literature is a medium or tool for conveying a message to reader," this issue is relevant. Potentially delivered message could take the shape of human values that offer profound education and a fulfilling existence. One value based on internal principles that relates to the good and evil of something acts Religious principles are taught in religious contexts.

Novels are often classified into two categories: serious novels and popular novels. Nurgiyantoro (2005:19) asserts that in terms of language and message delivery, this popular novel is simpler to read than a serious one. At the moment, travel novels are the most popular kind of novels. The narrative of the author's journey is told in this book. New The voyage is similar to other novels in that it follows a plot and with a compelling battle to follow, this novel's extra worth is its message. The author's narrative makes the lesson easier to understand. Since it's based on actual events, it's more relatable.

## II. METHODOLOGY

In this study the researcher used descriptive qualitative researcher, with the type of library research (Library Research). The qualitative research does not use statistics in collection data but provides an interpretation of the results. Descriptive research produce descriptive data in the form of words, notes that related to the meaning and values of research. This research emphasizes purposeful analysis to explain how Islamophobia occurs in the novel *Bulan Terbelah Di Langit Amerika* by using a semiotic theory model as an analytical method.

The data of this research were taken from the novel "*Bulan Terbelah Di Langit Amerika*". In this research, data sources will be divided into two types of data sources, namely primary data sources and secondary data sources. Primary data sources is a data source directly related to this research and the primary data source of this research is the novel "*Bulan Terbelah Di Langit Amerika*." Meanwhile, secondary data sources are data sources related to this research, in the form of books, novels, journals, news, and so on.

To obtain data, the author conducted document research, meaning the author only studied sentences or words contained in the novel *Bulan Terbelah Di Langit Amerika*. Perempuan as primary data or the main target in his analysis, without conducting interviews. Apart from that, the researcher also collected data from books, magazines, the internet and other literature related to this research.

After the primary and secondary data are collected, they are classified according to the research questions that have been determined. After the data are classified, data analysis is carried out using the islamphobia analysis technique according to Peter Hopkins.

## III. RESULT AND DISCUSSION

### A. The Ways of Islamophobia Operates in Every Day Life as Depicted in the Novel *Bulan Terbelah Di Langit Amerika*

#### 1. It is shapes by geopolitics

##### *Dialog 1*

ATC : "Halo, NORAD.  
ATC Boston bicara."

Norad : "Ya."

ATC : "Kirim  
pesawat buru sergap ke koordinat ini  
sekarang!"

Norad : "Eh? Sebentar.  
Tidak ada simulasi seperti ini di latihan  
Vigilant Guardian hari ini."

ATC : "Bukan simulasi! Ini  
benar-benar pembajakan. Sekarang, di  
atas Gardner Massachusetts. Empat  
puluh lima mil dari Boston!"

Pembajak : "Nobody moves. We  
have some plans. Just stay quiet and  
you'll be OK. We are returning to the  
airport."

The experience of Islamophobia is closely related to geopolitical events such as 9/11, where hijackings carried out by irresponsible people, they killed the pilot and copilot then took over the plane to crash into the WTC building which resulted in many casualties.

## 2. It ignores diversity of Muslim communities

### Dialog 2

Hanum : “Aku sudah mewawancarai keluarga muslim yang juga menjadi korban tragedi itu. Dan pendirian masjid adalah wujud suara lantang mereka bahwa Islam telah dibajak dengan jahat oleh orang-orang yang mengaku muslim tapi sesungguhnya teroris!”

Jones : “...mereka bermaksud mengejek kami dengan mendirikan masjid itu.... Itulah kepongahan umat Islam,”

Hanum : “Mengejek? Aku yakin mereka tidak pernah punya pemikiran begitu. Justru mereka kecewa. Mereka ingin tunjukkan, masjid itu adalah simbol perlawanan terhadap terorisme,”

Jones : “Kau bisa bicara begitu, karena kau muslim.”

Jones : “Tidak seharusnya kau, reporter, mempunyai opini pribadi seperti itu. Coba kau yang berada di pihakku,”

Hanum : “Jones, aku punya satu pertanyaan terakhir untukmu. Apakah menurutmu dunia ini lebih baik dan jauh lebih baik tanpa...Islam?”

Jones : “Aku, hm, ingin menjawab ya. Coba kau hitung berapa kali sudah bom bertebaran di seluruh dunia sejak 9/11. Dan selalu saja kata ‘mus-lim’ bertebaran pada saat yang sama.”

Islamophobia makes it seem as if the "Muslim community" has no internal diversity. Muslims can be of any ethnic origin and have different attitudes towards how and when they practice their religion. Muslims also have different attitudes and thoughts on issues such as feminism, gender and sexuality. In the novel, Hanum explains to Jones that she has interviewed Muslim families in America who were victims of the tragedy, and she thinks that the building of the mosque is a manifestation of their loud voice that Islam has been maliciously hijacked by people who claim to be Muslims but are actually terrorists, but even though Hanum has explained how Islam really is, Jones still thinks that all terrorists come from Muslims.

## 3. It's different for men and women

### Dialog 3

Azima : *Mungkin aku bisa membohongi ibuku, membohongi seluruh ma--nesia di luar sana tentang diriku yang telah berubah. Tapi aku tak bisa membohongi Allah dan tak bisa membohongi diriku sendiri pada akhirnya.*

Azima : *“Hanum, inilah caraku menenggang perasaan ibuku sekaligus Tuhan. Aku ingin menjadi muslimah sejati, sekaligus ingin selamat da-ri cemoohan sosial. Dan hijabku telah kuganti dengan rambut palsu ini....”*

Hanum : *“...dan sweter turtle neck yang menutupi hingga bawah dagumu itu sebagai pakaian penutup auratmu sehari-hari. Begitukah, Azi-ma?”*

Women and men do not experience Islamophobia in the same way. Women are more likely to experience anti-Muslim sentiment, especially if they wear a headscarf, hijab, or burka. Indeed, as in the novel, the Islamophobia experienced by Azima where she always wears a wig because she wants to protect the feelings of her mother and God while avoiding the ridicule of the people around her.

Islamophobia by a drunk who was demonstrating and this police officer was also attacked by this drunk, then this drunk hit his poster in the form of a wooden frame at the police's head so that the police suffered a head injury.

#### 4. It can make Muslims way of public places

##### *Dialog 4*

*White Hooligans : "Hey man, do you think that Ninja is really a female?"*

*Black Hooligans : "No...no.... I think they are twins...hahahaha."*

*Husband : "May Allah forgive your sins, Boys."*

*Hooligans : Thank you.... Thank you... Save my best regards to Osama bin Laden, Brother!!! Hahahahaha."*

While there have been many reports of Islamophobic attacks on public transportation, our research found that this racism is not limited to specific places. It occurs in schools, campuses, neighborhoods, public spaces and at airports. Significantly, it also shapes Muslims' mental maps of public spaces, and where they feel safe or unsafe to visit. Like what happened to this couple on the train, when a drunken hooligan pointed at the couple everyone turned to the couple turned to the couple, a long-bearded man in a Pakistani-style Shalwar Kameez robe who was with I think his wife, who was hooded and veiled. Simultaneously people whispered to each other with their eyes on the couple. The punks mocked the couple.

#### 5. Attacks vary in intensity and nature

##### *Dialog 5*

*Drunkard : "Hey! Your name is also Mohammed, Officer! Are you a muslim? You don't belong to the United States of America! Go away! Pergilah kembali ke negaramu Arab sana! Kau membuat ulah saja di sini. Lihat berapa ba--nyak orang yang kaubuat mati!"*

Physically aggressive forms of Islamophobia include extreme violence, as experienced by an American police officer named Mohammed, he experienced physical

## 6. Islamophobia is reproduced institutionally

### Dialog 6

Hanum : “Kau tidak memintaku meliput Regenbogen Festival, kan?”

Gertrud : “Ya, kita jelas harus meliput keduanya, Hanum,”

Hanum : “Tapi, kuharap kau tidak memintaku meliputnya, Gertrud. Tolonglah.... Kau bisa mengirim Jacob untuk berita-be-rita macam ini,”.

Anti-Islam sentiment is also experienced in the workplace. Some Muslims may be reluctant to speak out against such forms of discrimination because of what they perceive as aggressive secularism and they feel silenced as a result. As experienced by Hanum at work, he was once ordered by his superiors to cover the Regenbogen Festival, which was a party for same-sex couples. At the festival, it will be shown how humans are fighting God's destiny. Then it ended with the presentation of awards to couples of the same sex who were the most excited because they were the bravest in revealing their private parts.

## 7. Young people build new strategies

### Dialog 7

Hanum : “Aku hanya bisa mengatakan padamu, Mike, sebagai muslim aku juga mengutuk aksi laknat itu. Mereka hanya pecundang. Dan tidak seharusnya orang-orang yang ingin membangun masjid itu kausamakan....”

Jones : “Lalu, aku harus diam saja? Sebuah dosa besar sebelum aku mati jika aku tidak menentangnya, Nona. Apa yang akan kukatakan pada Anna nanti?”

Hanum : “Aku sudah mewawancarai keluarga muslim yang juga menjadi korban tragedi itu. Dan pendirian masjid adalah wujud suara lantang mereka bahwa Islam telah dibajak dengan jahat oleh orang-orang yang mengaku muslim tapi sesungguhnya teroris!”

Jones : “...mereka bermaksud mengejek kami dengan mendirikan masjid itu.... Itulah kepongahan umat Islam,”

Hanum : “Mengejek? Aku yakin mereka tidak pernah punya pemikiran begitu. Justru

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Jones : “Tidak seharusnya kau, reporter, mempunyai opini pribadi seperti itu. Coba kau yang berada di pihakku,”

Hanum : “Jones, aku punya satu pertanyaan terakhir untukmu. Apakah menurutmu dunia ini lebih baik dan jauh lebih baik tanpa...Islam?”

Jones : “Aku, hm, ingin menjawab ya. Coba kau hitung berapa kali sudah bom bertebaran di seluruh dunia sejak 9/11. Dan selalu saja kata ‘mus-lim’ bertebaran pada saat yang sama.”

Jones : “Tapi aku tidak tega ketika aku menemukan seorang reporter mus-lim yang begitu menyenangkan diajak ngobrol. Masih bisa me-ngerti ketika aku mengkritik orang-orang muslim saudaranya yang ja-hat-jahat itu. Dan, kau bisa menangis mendengar kisahku,”

Jones : “Seandainya aku bisa memercayai Islam itu mengajarkan hal yang baik. Selain bom. Menabrakkan diri. Memancang orang. Me-ner-belakangkan perempuan. Oh ya, tentu kecuali dirimu,”

Hanum : “Bagaimana jika ternyata semua itu hanya rekayasa...konspirasi, Jones? Ada orang yang tidak kita ketahui minatnya, sengaja menjelekan Is-lam dengan menunggangi orang-orang radikal. Orang-orang dari ne-geri terjajah dengan bayaran jaminan keselamatan hidup untuk ke-luarganya, ditambah iming-iming bertemu bidadari surga, lalu orang-orang itu tertarik melancarkan aksi mereka? Itu semua akal-akalan pihak ketiga agar dunia ini saling bersitegang dan mereka bisa mengambil keuntungan dalam kekeruhan. Bukankah itu bisa sa-ja terjadi?”

Jones : “Sama saja. Sama dengan pengandaian bahwa dunia ini akan men-jadi lebih baik dengan adanya Islam. Seandainya aku bisa me-mer-cayai cerita konspirasi itu, Hanum. Seandainya....”.

Young people must develop a series of strategies to negotiate and counter Islamophobia. Other researchers, such as

Australian researcher Rhonda Itaoui, are more resistant and challenge Islamophobia by proactively speaking out against it but not all have the confidence to do this. Just like Rhonda Itaoui, Hanum also opposes Jones' views regarding Muslims. Here, Hanum argues about Islam with Jones.

## B. The Da'wah Message in the novel Bulan Terbelah Di Langit Amerika

### 1. Aqidah Message

*"Aku mengingat kembali foto di kamar Sarah, pria muda itu mengenakan jubah hitam baju kebesaran pendeta. Seorang pendakwah umat kristen. Hidupnya ditujukan bagi Tuhan. Setelah segalanya, dia menemukan realitas bahwa anak satu-satunya harus berbeda haluan dengan dirinya. Tidak, itu tidak akan mudah. Tidak akan mudah bagi ayah maupun sang anak"*

Azima : *"Kau tahu Hanum, ayah bilang aku memiliki suara emas. Hingga akhirnya aku menjadi penyanyi gereja. Aku membaca banyak literatur dan buku teologi milik ayah. Saat aku akhirnya jatuh cinta pada Islam, aku berhenti bernyanyi. Ayah Ibuku kecewa berat seolah baru saja aku direnggut oleh seseorang. Aku tak mengatakan alasanku berhenti. Namun mereka semakin mencurigakau setelah aku dengan pria Arab. Ibrahim atau Abe, yang lalu menjadi suamiku".*

The belief in Allah's existence is evident in the line above, as demonstrated by Azima. observed from the character Azima, for instance, who is profiled in the passage from *Bulan Terbelah Di Langit Amerika* whereby Azima talks about having a father who works as a Christian preacher. Azima introduces himself and explains that he comes from a non-Muslim household with strong religious convictions. However, Azima ultimately converted from Christianity to Islam.

*"Kini semua jelas, Azima adalah kegentiran jiwa yang merana. Dia tidak ingin meyakini lebih banyak orang yang mencintainya. Jika memang menyembunyikan identitasnya menjadi muslim dapat menenggang semuanya. Jika itu dapat menenangkan jiwa ibunya yang digerogoti Alzheimer. Mungkin itulah jalan takdirnya. Bukankah iman adalah urusan dirinya dengan Tuhan? Iman adalah menjadi sesuatu yang rahasia dalam hidupnya, tak seorangpun perlu tahu. Rambut palsu dan turtle neck yang menutup auratnya itu menjadi saksi*

*iman yang dipegang teguh hingga hayatnya dijemput".*

In the above paragraph, it is explained that the belief in the existence of Allah is also found in the expression of the character Azima who says "isn't faith is his business with God". This expression of Azima's character shows that he believes in his faith in God. Although he hides his Islamic identity from his parents and the people around him by using a wig to cover his aura. She believes that God knows better what is in the heart of each of His servants.

*"Dan tatkala mataku sibuk mencermati satu persatu benda yang ada di atas meja Sarah, hatiku bergetar saat pandanganku menumbuk sebuah alqur'an yang bersanding dengan al-kitab".*

Sarah : *"Aunty Hanum"*

*"Aku menengok kesuara lirih yang memasuki kamar. Sarah menghampiriku lalu meminta maaf dirinya harus mengambil suatu dikamarnya. Aku melihatnya menjemput al-kitab dan alqur'an ke dalam laci meja".*

Hanum : *"Kau mempelajari keduanya?"*

*"Setengah menyergap dirinya yang akan beranjak pergi".*

Sarah : *"Ya, Grandma memintaku mendengarkan dia membaca al-kitab saat malam sebelum tidur dan Mom mengajarku membaca al-qur'an sebelum aku berangkat sekolah sebelum grandma bangun pagi". Jawabnya tanpa beban.*

According to the paragraph above, Hanum's portrayal of Azima, a Muslim convert who conceals his faith from his mother, is compelled to teach his daughter Sarah, reading the Qur'an covertly, in the morning when her mother is still asleep. All of this is done to enable Sarah to read the Muslim holy book with ease, as a manual for living.

### 2. Sarah Message

*"Katakan padanya setiap hari dia harus tidur lebih awal. Lalu saat, sepertiga malam, dia harus bangun. Minta dirinya mencuci muka, lalu membuka tirai jendela kamarnya dan pandanglah malam yang penuh bintang dengan sorot bulan. Tundukkan kepalanya, resapi apa kesalahan yang selama ini telah dia lakukan dalam hidupnya, dan katakanlah, ampuni aku,*



*Tuhan, atas segala perjalanan hidup yang tak mensyukuri perintahmu. Masukkan aku kedalam syurgamu jika engkau menghendakiku kelak.*

The shari'ah lesson that Hanum and Gertrud Robinson were trying to communicate is explained in the paragraph above.

At that time, Gertrud Robinson sought Hanum for advice regarding her mother, who had begun expressing unusual things and was looking for calm in her life. Hanum then instructed Gertrud's mother to rise in the third part of the night, look up at the sky, bow her head, consider all the mistakes she had committed, and then ask for forgiveness for all her transgressions.

*Philipus Brown : "Mr. Mahendra, aku punya alasan tersendiri mengapa aku menjadi Filantropi. Aku berhutang budi pada seseorang yang telah menyelamatkan jiwaku. Mengajariku ikhlas dan berbuat baik tanpa pamrih".*

The Shari'ah message is also illustrated in the dialogue above by Philipus Brown, who is portrayed as a highly giving individual who frequently gives away his fortune to support the families of war victims.

### 3. Moral Message

*Hanum : "Bagaimana dengan ibumu Azima?"*

*"Tanyaku tentang orang yang paling menentanginya sekaligus mencintainya selama ini".*

*Azima : "Setelah ayah wafat, ibu banyak diam dan menyendiri. Hingga setahun kemudian, beberapa hari setelah tragedi 11/9 September, hatiku tergugah akan apa yang selama ini Abe katakan. Bagaimanapun, usianya tak lama lagi. Apa lagi yang bisa dilakukan anak yang sangat mencintai ibunya kecuali tak membuatnya kecewa di penghujung hidup?"*

*"Azima melempar pandangannya untukku. Lagi-lagi dia ingin aku menjawab apakah dirinya salah jika tak ingin membuat ibunya murung dan sedih".*

As can be seen from the dialogue above, the author uses Azima in the story to further illustrate the moral lesson about filial

devotion. We learn from the character Azima that we must be filial, love, and respect our parents no matter what. He loves his parents unconditionally, despite the disapproval of his parents for his decision to convert, Azima stayed faithful to his mother. We learn about our duty to show filial piety to our parents from the Quran.

*Philipus Brown : "Nyonya Hussein, perkenankan saya mengisahkan betapa muslim seperti Ibrahim, berlaku seperti Ibrahim sang Nabi, yang tak gentar dibakar api, yang tak gentar menerjang panas. Demi sebuah takdir yang dia perjuangkan. Bukan untuknya, tapi untuk saya".*

The following dialog explains that the moral lesson conveyed by Philipus Brown is to never give up. The author illustrates this lesson with the character Ibrahim Hussein, who is always prejudiced against his God and never gives up on the situation. He is like Prophet Ibrahim who was not afraid of being burnt by fire, he did not retreat from the heat or run away from the flames just to save destiny, not for him but for the people

#### IV. CONCLUSION

This chapter presents conclusions based on analysis and discussion explained in the previous chapter. Researchers draw several conclusions from These objectives are, to identify the work of operates as islamphobia depicted in the novel Bulan Terbelah Di Langit Amerika and to find out the da'wah message in the novel Bulan Terbelah Di Langit Amerika. The conclusion is that western society judges that Islam is a radical religion and supports terrorism. Current state to change the mindset of western society to value Islam only in general or certain Islamic groups, not judging them as Muslims individually. This has an impact on Muslims living in America ultimately received bad treatment and even Islam became a religion that is feared in Western countries, especially America. Several forms Islamophobia depicted in the novel includes, discrimination against Muslims. Where Muslims often get different treatment from the non-Muslim majority in America. Besides that Another form of Islamophobia is hate speech from non-Muslims against Muslims, whether said directly or not direct. This form of avoidance of Muslims also occurs because considering Muslims as dangerous terrorists is necessary avoided. The rejection of the construction of the mosque also occurred because of them consider that the mosque is a form of insult.

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