

## **CHAPTER II**

### **ISLAMOPHOBIA IN AMERICA**

This chapter will explain the definition of Islamophobia which includes when and what are the reasons behind Islamophobia. Continued with the history of the entry of Islam in America and figures who have influence on the development of Islam in America and continued with the process of the emergence of Islamophobia in America along with data on the actions of Islamophobia in America.

#### **A. Definition of Islamophobia**

Islamophobia is a new word, phrase or term that refers to prejudice or discrimination against Islam or Muslims. The term was well known in the 1980s but became a term used especially after the events of September 11, 2001. In 1999, Runnymede Trust, a think tank engaged in ethnicity and cultural diversity, defined Islamophobia as or fear or hatred towards Islam and therefore cause fear and hatred of all Muslims. This foundation of thinking raises discriminatory behavior towards Muslims by marginalizing Muslims from economic, social and public life. It also raises the perception that Islam is seen as inferior to the West and more a political ideology than a religion (Muslims, 2004).

Islamophobia has several characteristics. To understand these characteristics in the Runnymede report explain a key to understanding differences those are open views and views that are closed to Islam (open and closed views of Islam). Phobia and fear of Islam that occur is a characteristic of views that are closed to Islam (closed views), while logical disapproval and criticism and appreciation and respect is an open view of Islam (open views).

From some of the descriptions above it can be concluded that Islamophobia is form of fear in the form of anxiety experienced by a person or social group against Islam and Muslims originating from a closed view about Islam and accompanied by prejudice that Islam as an "inferior" religion inappropriate to influence the values that already exist in society (Abdel-Hady, 2004).

Why do people hate or fear the Islamic community? An answer a simple one that can explain why people hate others is feeling of losing and not knowing how to win. Prejudice social will arise when someone behaves and is negative towards someone because of his membership in the group. Some related terms prejudice is discrimination, ethnocentrism, in-group favoritism, in-group bias, out-group derogation, social distance, and stereotypes. This can be assessed from some approaches are individual, cognitive, intergroup and sociocultural approaches.

Sources of Islamophobia in America have a long history, on the outline, there are several reasons that are a source of Western hostility towards Islam today, that is:

### **1. Historical Revenge**

The confrontation of Islam and the West according to the logic of language is, of course, strange and awkward, because Islam is the name of a religion, and the West is a signpost. Islam should be opposed to Christianity, and the West is confronted with the East. But the terms Islam and the West seem to have conceptual-ideological content that already have certain connotations. Today, the use of the Western term is a representation of European and American civilizations. But historically, Western

civilization refers to European civilization based on Christianity.

The West was conquered under the hegemony of the Islamic Caliphate for centuries. Christians have a great hatred for Islam that caused a war to occur because of the explosion of Christian hatred, the war was a Crusade that occurred in 1096-1291 AD the purpose of this war was nothing but to destroy Muslims and Islam. However, in this war Christians failed to paralyze Muslims and victory was also achieved by Islamic forces. After the war, the trauma felt by the two people was finished, and it still made an impression of antipathy and suspicion on both sides (Esposito, 1994).

The Crusade was the first foundation that determined Europe's attitude towards Islam, and the revenge of the Crusade was not yet extinguished. When the Cold War ended, West's hostility and hatred of Islam emerged again. The Italian Foreign Minister revealed a remark ahead of a NATO trial in London quoted in the book *Islamic Demonology*, "True, the Cold War between West and East (Communist Soviet Union) has ended, but a new battle arises, namely the battle between the Western world and the Islamic world." This was reaffirmed by a writer named Adrian Hamilton in the June 17, 1990, issue of the London magazine cited in the book *Islam Demonology*, "For the West, there is no more threatening their civilization except the rise of Islam and the movement of the Muslims who are made up of fundamentalists who are not afraid to die are not even armed with missiles (Esposito, 1994).

The events of the Crusades that took place between the 11th and 13th centuries AD As is well known, from a series of historical events that have constructed Western thought about the Islamic world,

the Crusade is considered the most decisive event. In addition, compared to other events, the Crusade was also the most representative event that had brought Christian Europe together with the Islamic world (Esposito, 1994).

The events that took place in the Middle Ages have left a very strong impression, the impression that subsequently influenced the relations of the West and the Islamic world later.<sup>16</sup> The Crusade along with the accompanying thoughts has constructed the image of the Islamic world in the West and vice versa. Finally, the Crusade gave birth to a feeling of mutual distrust and endless misunderstanding (Esposito, 1994).

The intricate and complicated relationship between the Islamic world and the West can be seen in interactions involving both. Interactions that occur between the Islamic world and the West, such as interactions that occur in society in general, according to Murray, can take the form of competition, conflict, and cooperation. Interaction referred to is a process of mutual relations and mutual influence, both in the form of exchange of ideas and goods. (Murray, 1950) However, according to Murray, there is no single society in the world that exclusively adopts only one form of interaction. Interactions between the Islamic world and the West, for example, often occur overlapping. Interaction that involves both at the same time shows the occurrence of competition, conflict, and cooperation. In everyday life, for example, these two communities can and are seen living together in harmony, but at the same time do not rule out the possibility that both parties are involved in competition or ideological, political and economic competitions.

Based on the three forms of interaction above, competition is the most basic and universal form.

Interactions that occur in people's lives come from this form. The competition that occurs can cover a very broad field such as the economy, politics, military, religion, and others. The presence of Islam in the early 7th century, for example, was automatically placed by Christians as their competitors; Dawson was quoted as saying by Mohammed. (Ovey N. Mohammed, 1999)

## **2. Misunderstanding of Western Communities**

The misunderstanding that Western society has for Islam is because in general Western society learns and understands Islam from Orientalist books, wherein Orientalists study Islam with the aim of causing misconceptions towards Islam. And there is also a political motive, namely to know the secrets of the power of Islam which cannot be separated from the ambitions of Western imperialists to dominate the Islamic world. The views and analysis of Orientalists are generally non-objective and unfair; their opinions have mixed with subjectivism and certain interests. This led to the misunderstanding of Western society towards Islam and made their opinions biased. The Western world has a bad perception of Islam where Islam is a religion that is closely related to cruelty, violence, fanaticism, hatred, backwardness, and much more. This is what causes Islamophobia in Europe is still very large (Romli, 2000).

## **3. Preaching of Islam in the Mass Media**

This was compounded by the news broadcast by the mass media, where the mass media in the Western world did not display Islam as a whole. It is no longer a secret that it is very difficult to find a mass media that displays the truth in its entirety. The Islam they introduce is not "most Islam" (Sunni), but

Shi'a Islam (Iran) which is only shared by 10% of the Muslim world. In the book *Demonology Islam* Asep Syamasul citing the writings of Akbar S. Ahmed namely "Shi'ites become representatives of the American media, the image of Iran becomes the image of Islam throughout the world." Another form of misunderstanding that the West has for Islam is equating Islam with the behavior of individual Muslims. For example, when a group of Muslims who commit violence and have been labeled as "terrorists" are attached to the religion of Islam without wanting to know why the violence could occur. This is because the term "Islamic terrorism" has been popular in Western circles. For the West, Islam is Khomeini and Qaddafi's war against America, Saddam's aggression against Kuwait, Sadat's murder, "suicide bombings" and so on. (Romli, 2000)

Islamophobia is the main product used by the West to carry out Western mass media propaganda against Islam. Worse, the impact of this propaganda also affected the Muslims themselves. Muslims who also formed their perceptions of the surrounding environment and what they saw in the mass media caused them to fear that Islamic law would be applied in their country. Issues about cruel Islamic law became material for Western propaganda to distance Muslims from their own religious teachings and grow Islamophobia not only for Europeans and Westerners but also for Muslims themselves. If more and more Muslims are influenced by this, then the goal of Westerners who want to undermine Islam is achieved. (Romli, 2000)

## **B. Prejudice and Violence**

The occurrence of interactions accompanied by acts of violence, said Horton and Hunt, was partly due to group prejudice. According to him, when a group is faced with another group, whenever and wherever, there will be a tendency to develop stereotypes in the form of prejudice. Prejudice here is an assessment or opinion expressed by a person or group of people towards another group by not knowing the actual facts (Horton, 1980).

According to Newcomb, the emergence of prejudice is not only caused by psychological immaturity, but also because of the process of socializing prejudices developed in groups. In practice then prejudice will lead to two things, namely the tendency to take distance and not make a relationship or do something that can harm other parties. According to Newcomb, there are five things that cause prejudice. The five things are: (a). ethnocentrism, namely the tendency to say good things to the group and think badly of other groups; (b). a simple fact, namely giving an assessment of another group with insufficient knowledge; (c). make generalizations about other groups from their own experience; (d). there is a tendency to select stereotypes that support their own beliefs; and (e). there is a tendency to develop prejudice against other groups who are rivals.

Prejudice has thus caused distortions and no objective thinking. If an interaction has been possessed by prejudice, then what will be born in conflict. In religious interactions, for example, prejudice will not only give birth to discriminatory attitudes but also the possibility of violence. These discriminatory and violent treatments can be seen, among others, in matters of selection in association,

expulsion, and extermination of groups. Although it is recognized that there is a reciprocal relationship between prejudice, discrimination, and violence, but to explain it is not simple. The occurrence of discriminatory treatment and acts of violence may involve many things, not solely due to prejudice. Nevertheless, Myrdal states firmly that prejudice is a belief with a purpose, namely to justify racial practices. According to Adorno, the consequences of prejudice are not limited to emotional insecurity, but can even extend to actions in the form of violence, if it received group support (Newcomb, 1999). Boyd explicitly said that the nature of prejudice throughout the world is the same, wherever and whenever, even to the future. Prejudice, where and at any time, will and can lead to violent conflict. Boyd has provided a logical framework for Allport's thinking as follows:

a. Antilocution (anti expressing feelings and thoughts according to facts). The tendency of prejudiced people to talk to others whenever and wherever. They will express their antagonistic feelings freely. Therefore, the actions of most people are never separated from the attitude of antipathy.

b. Avoidance. If prejudice has penetrated strongly, then it will lead someone to an attitude of indifference and can increase in dislike.

c. Discrimination (different treatment). Prejudice will also direct someone to actions in the form of harmful differentiations. Segregation is a form of institutionalization of discrimination.

d. Physical attack. Under emotional conditions that are influenced by prejudice can lead a person to acts of violence or semi-violence.

e. Extermination (extermination). The culmination of prejudice is the eradication of a group over another group (Boyd, 1999).



According to Armstrong, this picture of prejudice, conflict, and acts of violence seems to be seen in the interactions that occur between the Islamic world and the West. The interaction involving these two entities, during the Middle Ages (which were the period of the Salb War) and even now, was apparently overwhelmed by this prejudice. It is difficult for someone to get rid of their old prejudices on other cultures, said Armstrong. In line with Armstrong, Huntington said that relations between various countries originating from different civilizations could not be separated from the legacy of his past. These relations between civilizations in some cases lead to the cold war of civilization. Huntington sees the interactions that occur between civilizations, especially the Islamic and Western worlds, in this sense, namely interactions that are overwhelmed by conflict. He said:

In the new world, the most diffuse and most important and most dangerous conflicts are not conflicts between social classes, between the rich and the poor, or among other economic (power) groups, but conflicts between people who have different cultural entities. Furthermore, the conflict between civilizations, according to Huntington, has two forms, namely local and global. At the local level, conflict lines occur between neighboring countries that have differences civilization, and between different groups in one country. At the global level, the scale of intersection of conflicts occurs between the core countries and other core countries or is a conflict between major countries that have different civilizations.

Today, after the collapse of the Soviet Union, the cold war of this civilization shifted between the Islamic and Western worlds. In the preface written for

the publication of the translation of Huntington's book, it was stated that the potential conflict that would dominate the world in the future was between the West and the Islamic-Confucius coalition. However, without intending to deny the existence of a coalition between Islam and Confucius, awareness had been embedded. Collectively regarding disputes between the Islamic world and the West.

When Huntington stated that the cold war of civilization had been repeated, it indirectly implies the existence of a historical picture of the harmonious interaction between the Islamic and Western worlds. The history that accompanies the interaction of the Islamic world and the West today is like repeating the same round of cassette tapes in the past. That statement is in line with what Albert Hourani said that since its first appearance, Islam has been seen as a problem or a problem for Christian Europe (Hourani, 1998). As stated by Galtung, conflicts can occur and take place without violence or otherwise accompanied by violence. Furthermore, it is also said that often the parties involved in the conflict make religion and ideology a tool to justify and legitimize the violence they commit. If what happens is like that, then that is what he thinks is referred to as cultural violence.

According to Hourani, cases of interaction between the Islamic world and Christian Europe (he did not use Western terms), from the beginning have been colored by contradictions that have a balanced military and religious style. The Crusades which lasted from 1095 to 1291 and other wars have accompanied interactions that took place between the Islamic and Western worlds. Hourani also says despite that conquest carried out by Muslims is not solely military in nature, but on a broad scale followed by religious conversion, the population is

conquered. According to him, the military expansion of Muslims and the conversion of the population of religion into Islam is a serious threat to Christian Europe.

### **C. History of Islam in America**

The development of Islam in the US has several versions. Some argue that Islam was brought by immigrants who came to America in droves gradually in the mid-19th century, but there are also those who say Islam has existed on the American continent long before Columbus landed on the continent. There are also some historians who say Islam entered America at the same time Christopher Columbus discovered the American continent. The reason is because the navigators were Muslims from Andalusia (the Moors) and Moroccans who had been driven out of settlements in Spain when their territory was controlled by Catholics. In addition to the two allegations above, other allegations say that Islam existed in America long before Columbus discovered the continent (Republika, 2009).

Supposedly 603 years before the Spanish explorer discovered the continent, Muslim explorers from West Africa had built civilizations in America. Historians have discovered that Muslim explorers had set foot and spread Islam on the continent more than half a millennium before Columbus. A Harvard University archaeologist and linguist, Dr. Barry Fell, revealed in his work entitled *Saga America* that Muslims have built a civilization on the American continent. The vocabulary of the language used by the Pima in the Southwest and the Algonquin language are mostly from Arabic. There is also the discovery of an old Islamic writing - which is several centuries

older than the United States, in an area in California that reads 'Yasus bin Maria', which in Arabic means 'Jesus, son of Mary'. According to him, the writing is not a Christian phrase because the phrase was found written in the Holy Qur'an. Fell and a linguist also found texts, diagrams, and a map carved in stone that was used for school purposes. The findings were found between 700 and 800 AD the texts and diagrams contain subjects in mathematics, history, geography, astronomy, and marine navigation. Teaching languages were found using Kūfi Arabic writing from North Africa (Amin, 2012).

Other facts about the presence of Islam in America long before Columbus came also revealed Dr. Berry Fell is an archaeologist and linguist from Harvard University. In his work entitled *Saga America*, Fell mentions that Muslims not only arrived before Columbus. However, Muslims have also built civilizations on the continent. It is almost certain that Muslims crossed the Atlantic and also the Pacific long before Columbus reached the new world. But this visit did not leave any marks that were not lost. The most famous of them is General Estevan de Azemor whose Muslim name is unknown. He can reach New Mexico and Arizona. But this first Muslim could not maintain Islam within his descendants. During the same period, an Egyptian prince by the name of Nasir al-Din joined the Mohawk Tribe in the area that forms the present state of New York. He occupies a very high position in this tribe. But in one source, the first Arabs to this country were Wahhabi descendants who settled on Ocracoke Island and North Carolina in the 18th century. They were recorded as slaves who did not eat pigs and believed in Allah and Muhammad (Republika, 2009).

The first American as a convert to Islam was Reverend Norman, a Methodist church missionary in Turkey who converted to Islam in 1970, in the following decade an Afro American. Muhammad Alexander Russel Webb who converted to Islam when he served as consul general of as in the Philippines in 1887. He was also the first pioneer to establish an Islamic organization in the country in 1893 and published *The Muslim World* as a means of preaching. He also founded around six branches of the Moslem Brotherhood and American Islamic Propaganda in various regions of America, followed by other figures, such as Noble Drew Ali founded the Morish American Science Template in 1913 so that Islam began to rise as a religious phenomenon among American society. Entering the 19th century, the slave trade was stopped, especially after President Abraham Lincoln issued an emancipation proclamation on 1 January 1663, which stipulated that slaves in the United States were independent. Thus, many Muslims from Egypt, Jordan, Syria, Iraq, Pakistan, India, Turkey, Yugoslavia, the Soviet Union, and Albania who immigrated to America this year were followed by the following year. There are no less than five waves of immigration of Muslims from various countries to settle in America. In other words, the fact that the entry of Islam into America was not caused by an expedition which was immediately deliberately sent with the aim of developing regional (expansion) or structural construction of Islam, and not also brought by Muslim traders who spread Islam culturally, but through the commodity slaves who have firmly held their religion. At least there are 5 waves of migration of Muslims to the United States since the end of the 19th century until the second half of the 20th century, namely:

A. First

Migration took place between 1875 and 1912. Those who migrated, in general, were village youth who were not educated and did not have the skills. They came from Syria, Jordan, Palestine, and Lebanon, which were still under the Ottoman Empire. They migrated because of the economic conditions they claimed were not profitable and they hoped to get financial benefits in the United States. In general, they work in factories and shops.

B. Second

Migration took place from 1918 to 1922, named after the First World War. They are generally intellectual and educated people from urban areas. They are generally relatives, friends or acquaintances of immigrants who have existed in the United States.

C. Third

Migration took place from 1930 to 1938 which was conditioned because of US immigration policies which gave priority to those whose families had settled in the United States.

D. Fourth

Migration took place in 1947 until 1960. Immigrants who came to the United States on this wave not only came from the Middle East but came from India, Pakistan, Eastern Europe, and the Soviet Union. They come to look for a better life, get a higher education, or get advanced technical training and get a specialist job.

E. Fifth

Migration began in 1967 until now. Those who came to the United States on this wave, besides for economic reasons, were also the main ones due to politics. The Arab world at that time suffered from confrontation with Israel and other conflicts. Muslim immigrants to the United States are popular pad

Not a single one said that Islam was by African slaves traded to America and Westerners had taken control of the continent. One-fifth of them are Muslim, but unfortunately, many of them convert to Christianity because of the difficulty of building Islam at that time, but there are still those who still survive with Muslim identity. Black American Muslims who are members of the American Muslim da'wah community, namely the Islamic Nation founded by a character named Fard Muhammad. Struggle Fard Muhammad continued his student Elijah Pock who changed his name to Elijah Muhammad. Elijah Muhammad is also called 'the honorable Elijah' for calling himself the Messenger of Allah.<sup>5</sup> Elijah Muhammad taught that black people must stop discriminating between white people and learn to accept themselves. Muhammad encouraged blacks to start businesses and live in their own communities. The Nation of Islam teaches that black people are "native people" with divinity to them from God. In this theology, white people are considered demons.

Wallace D. Muhammad was the seventh child of Elijah Muhammad as the leader of the Nation of Islam, an organization considered to be a black Ku Klux Klan. What is said by habit, but increasingly we will be aware of the difference between Islam taught by freedom and Islam taught in the Qur'an practiced

by Muslims in the world? Wallace eventually led him to guide the Nation away from separatists, race-based theology and towards the Islamic world community. He replaced the Nation of Islam with The American Bellian Community which defines the Bilal American Society. Then it was changed to the World Islamic Community in the West in 1976. Then on April 30, 1980, Warits announced the change of name of the organization of the World Islamic Community in the West to the American Moslem Mission (AMM). Growing in the sense that the main task of the organization is Islamic da'wah (mission). The organization's office is based in Chicago. In America, there are 266 mosques, 156 established by the Bilal American Society, and 110 other mosques established by Muslim communities in several states. The largest mosque in the Detroit Islamic Center, built in 1949 and inaugurated in 1957 (This far by Faith, 2000).

The arrival of Islam in the United States is also inseparable from several figures who contributed to the spread of Islam, even though they came from the grass root circle. Among others are (Palmer, 2006) :

1. Bilali Muhammad

Bilali Muhammad was a Muslim slave who was brought from Africa to America in 1802. Originally from the Fulbe tribe and born around 1770 in the city of Timbo, Guinea. He came from an educated family and received a high level of education in Africa before being captured as a slave in the late 1700s. Bilali is fluent in the Fula language along with Arabic, has knowledge of high-level Islamic studies, including hadith, sharia, and interpretation.

In general, slaves will be employed throughout the day; it is difficult to get proper food,



clothing, and shelter. Bilali was fortunate enough to become a slave on Sapelo Island by having Thomas Spalding as his master. Spalding gave a certain freedom to his slaves. He did not encourage slaves to work more than six hours per day, not discriminate against race, and even allow Muslim slaves to practice their religion openly. Bilali was even allowed to build a small mosque on the plantation, which was probably the first mosque in North America.

Because of his intelligence, he was relied on by the owner to take care of the administration of the estate and several hundred of his slaves. The most remarkable way to see leadership and trust in Bilali Muhammad occurred during the 1812 war between the United States and Britain. Spalding reportedly left the plantation with his family for fear of a British attack, so he entrusted his plantation defense to Bilali. He even gave Bilali 80 rifles to protect the island, which was distributed among the Muslim population of the plantation. Bilali truly held his responsibility and returned everything entrusted to him at Spalding after the war was over. The fact that a master trusted his slave until he was willing to give them control of the plantation and weapons showed a lot about the character and belief of Bilali Muhammad.

As an educated Muslim from West Africa, Bilali undoubtedly brought Islamic education with him to America. This is evidenced by the thirteen-page manuscript he wrote, and then given to an author named Francis Robert Goulding before he died in 1857. Manuscripts were written in Arabic. Because of this, this manuscript was not very popular with most Americans for decades. In 1931 the Georgia State library attempted to decipher the popular text as the Bilali diary. After years of efforts involving many scholars as far away as al-Azhar University in Egypt,

scholars finally succeeded in deciphering the manuscript. It turned out that it was not a diary, but was a copy of an Islamic legal treatise written by a Muslim fiqh scholar, Ibn Abu Zayd al-Qairawani in Tunisia in the 900s. Bilali took him when he was captured as a slave. The text is probably the first book of Islamic law (fiqh) ever written in the United States. When Islam began to decline among African-American communities in the United States in the 10th century, it was important to recognize and appreciate the stories of the first American Muslims. The Bilali book gives an important message that they are not small groups that are not important. They numbered in the hundreds of thousands and they struggled to preserve their Islamic heritage under the oppression of slavery. The story of Bilali Muhammad is a perfect example of the efforts of the early Muslim American community, one that can inspire American Muslims today, regardless of whether they are of African descent or not (Alkhateeb, 2014).

#### **D. The Emerge of Islamophobia in America**

Western scholars and politicians argue that the events of 9/11 marked Samuel Huntington's proof and prediction in the book *The Clash of Civilization*. Huntington predicts that clashes will occur between civilizations different (Huntington, 1993) in this case, Western civilization and Islam. Difference cultural civilization will be a source of fundamental conflict in the future and proven through the events of 9/11 where it was believed that there was a Clash of Civilization between Western civilization and Islamic civilization. The concept that these two civilizations clashed with each other and was incompatible was

believed by scholars, analysts, to Western Presidents and networks Al-Qaeda militant (Dunn, 2006).

The term Islamophobia is widely spread to the world community when the WTC tragedy of September 11, 2001, or often called the 9/11. (Muhammad Qobidl 'Ainun Arif, 2000) event This is consistent with the statement of Chandra Muzaffar who is an international political analyst from the University of Michigan who stated that: "The September 11, 2001, WTC case also played a role as a trigger for Islamophobia on a wider scale, although later it gave rise to awareness among some people that there was no link between Islam and violence." The 9/11 event was a trigger factor that made the term Islamophobia rise to the fore. Al-Qaeda, an Islamic extremist group, was reported as a suspect for the incident. This is used by certain parties - Jews, to form a stigma.

Story begins Militant groups intentionally took over several aircraft aimed at San Francisco and Los Angeles considering the route that was traveled far away, so it certainly carried a lot of fuel. The amount of fuel in the aircraft was suspected of carrying out attacks on several places targeted by militant groups (Pratama, 2018). There were four aircraft taken over, namely America Airlines Flight 11, American Airlines Flight 77, United Airlines Flight 175, and United Airlines Flight 93. The event began at 8:46 a.m.; American Airlines Flight 11 was controlled by five pirates crashing into the North Tower World Trade Center (WTC) (Pratama, 2018).

After that, five pirates driving United Airlines Flight 175 crashed into the South Tower of the WTC. Suddenly this situation made New Yorkers panicked and scared because the incident happened suddenly. Meanwhile, five other hijackers crashed American

Airlines Flight 77 into the US Defense Building. Pentagon at 9:37 a.m. As a result, this incident killed 53 passengers, 5 hijackers and 6 crew members were killed in this action (Pratama, 2018).

The fourth aircraft, United Airlines Flight 93 crashed in a field in Shanks Vile, Pennsylvania. This plan was not successfully carried out by the hijackers, because the passengers on the plane resisted. As a result, the plane was forced to fall on a field. After two hours after the incident, the building in the WTC Complex collapsed. The South Tower and North Tower collapsed for a moment because of the impact of the two aircraft crashing. The ruins of the North Tower caused the seven WTC buildings to be impacted and caused the building to collapse. These ruins also caused the side buildings to also experience the impact. In total, more than three buildings in the WTC collapsed after a collision occurred. The death toll and injuries also increased as the building-building began to collapse (Pratama, 2018).

After the incident, several rescue units immediately dispatched to the location to save the victims. Their efforts are assisted by fire and medical personnel. The event known as "Nine Eleven" (9/11 or September 11) has killed nearly 3,000 people, injured 6,000 and 19 Al Qaeda terrorists who hijacked planes. After that, the FBI (Federal Bureau of Investigation) immediately issued the names of groups that were allegedly the masterminds of the incident. Mohammed Atta referred to as the leader in this event. Regarding the global impact, US President George W Bush then blamed a number of countries for allegedly hiding the terrorist group led by Osama bin Laden. George W Bush also made the 9/11 attack as an excuse to attack Afghanistan, which was still led by the Taliban. The terrorist attacks on September 11,

2001, made the names of Islam and Muslims polluted and considered terrorists. Most say life has become more difficult for Muslims after the event. They are worried about the government's strict supervision which seems to negate freedom of privacy, job discrimination, and get public abuse.

More Difficult to be Muslim in the U.S. Since Sept. 11?				
	More difficult	Not changed	(Vol.) Easier	DK/ Refused
	%	%	%	%
All U.S. Muslims	53	40	1	6=100
Men	51	42	2	5=100
Women	54	38	1	7=100
18-29	58	36	1	5=100
30-39	53	36	2	9=100
40-54	53	40	2	5=100
55+	48	48	0	4=100
Post grad	65	33	*	2=100
College grad	48	45	2	5=100
Some college	49	46	1	4=100
H.S. or less	54	37	2	7=100
<i>Household income</i>				
\$100,000 +	68	30	0	2=100
\$75-99,000	61	34	4	1=100
\$50-75,000	54	41	3	2=100
\$30-50,000	55	41	1	3=100
\$20-30,000	51	38	1	10=100
Under \$20,000	51	40	3	6=100
<i>Religious commitment</i>				
High	57	35	3	5=100
Medium	54	40	1	5=100
Low	46	44	1	9=100
Native-born	59	39	1	1=100
African American	53	44	1	2=100
Other	67	32	*	1=100
Foreign-born	51	39	2	8=100
Arrived pre-1990	57	38	2	3=100
1990 or later	50	37	1	12=100
Question: Since the 9/11 terrorist attacks, has it become more difficult to be a Muslim in the U.S., or hasn't it changed very much?				

Picture 2.1 Difficulties Experienced by Muslims in the United States Since 2001

Source 1 Pew Research Center Journal: Muslim Americans, CHAPTER 5: The Muslim Experience: Challenges, Worries and Problems

The survey conducted by Pew Research in 2007 with questions ‘after the 9/11 event occurred, did Muslims in the United States experience more difficulties than before. The survey results above prove that more than half of Muslims from various fields and circles in America find it difficult with the activities they do every day since the events of 9/11 occurred.

The survey was carried out in almost all Muslims in the United States. In the category of Muslim men and Muslim women, 51% and 53% respectively said it was difficult to live a Muslim life after the 9/11 event took place. In the age category, the age of 18-29 years as a percentage of 58%, 30-39 years is 53%, 40-54 is 53%, only those aged 55 years and over whose presentation is below 50% with a total of 48%. The education stage category, Muslims who study more than S1 answer with 65% positive results, S1, and student education at 48% and 49%, while students who are still in school are 54%. In the income category, from Muslims who have an income of \$ 75,000-100,000, they get 61-68%, while those with income from under \$ 20,000- \$ 75,000 are 51% - 55%. 57% of Muslims who are highly committed to religion justify the survey, while those with low commitment only account for 46%. Native American Muslims who agree have a percentage of 59%, Muslims of African American descent 53% and others 67%. Immigrants who arrived before 1990 were 57% and those who arrived after 1990 onwards were 50%. Those who feel disagreeable and nothing has changed with Muslim life in this survey averaged less than fewer than 50%, which said it was easier that no more than 5% of all categories, and who refused to answer

none exceeded 12 % (Pew Research Center Official, 2007).

Negative sentiments and stereotypes because Islamic values are very strict and seem to tend to limit individual rights, in contrast to liberal western culture, so they cannot be applied together. In addition, acts of terrorism that are considered to be carried out by adherents of extremist Islam do not help eliminate the negative sentiments that exist. The repressive security policies implemented by Bush as a response to the 9/11 terrorist event are the implementation of Islamophobia itself. These policies tend to position Islam as a threat, thus leading to Muslim discrimination because Al-Qaeda - a radical group of Islam which is alleged to be the perpetrator. Many people also supported Bush's policy as an outlet for the incident which indeed took many victims. This was responded to by the community by avoiding or avoiding Muslims and matters relating to Islam. Evidenced from the increasing level of discrimination against Muslims in the United States.