CHAPTER V
CONCLUSION

As conslusion, Islamophobia sentiments have become very popular in the US foreign policy since the outbreak 9/11 in 2001. Islamophobia is an ideology and political action that places Islam as center of violence and terrors. This view can basically be traced to the orientalists, who believe that Political Islam is first characterized by the belief that the union of religion and politics is something that is typical of Islam; second, that Political Islam, like Islam itself, is monolithic; and third, that Political Islam inherently carries violence. The fundamental logic behind this argument is that 'we/we' are secular and democratic, while ' they/they' are still confined to backwardness which is a natural feature of Islam itself ' (Sheehi, 2011).

Furthermore, Islamophobia is not a phenomenon politics born after the 9/11 tragedy, 2001. It shows how the relationship between 'West' and 'Islam' has been going on since the 8th century, where the contact between the two is not only related to conflict but also, in fact, it often takes place in an atmosphere of mutual cooperation and coexistence peacefully. As stated by Maria Rosa Menocal in her book Ornament of the World: How Muslims, Jews, and Christians Created a Culture of Tolerance in Medieval Spain (2002), who conducted a study of the relationship between Jews, Christians, and Islam in the past the glory of the Ummayah dynasty in Andalusia, Spain, society at that time, especially in intellectual field and art, going on what is characterized as convivencia, or relatively peaceful co-existence.

Finally, the US foreign policy is indirectly influenced by Islamophobia elements which have gradually developed through the perceptions of thinking of western society in America that stem from historical facts and values experienced by western society, in this case, is American society. We understand that Islamophobia is not just a matter

of prejudices that have arisen as a result of the 9/11 event, but more than that Islamophobia is rooted in the problem of the ideological paradigm adopted by the US government and its allies in spreading Islamophobic sentiments.

'Islamophobia is something bigger than just a matter of hatred towards Muslims because they are different Islamophobia must be fully understood as an instrument of the US empire (the U.S empire) to legitimize its imperialistic policies. That is, Islamophobia is a cultural weapon to smooth the operation of neoliberal capitalism throughout the universe while securing the US position as the hegemon. Islamophobia is a product of the post-Cold War, an ideology formed in the context of the American Empire to serve US power and the power of global capitalism. And like the 'red danger' during the Cold War, anyone who opposes US and global capitalism is easily labeled as an extremist Islam, as a terrorist.

The US government's foreign policy in relation to Islam and Muslims also experienced a shift from 'neoconservative imperialism' or 'neoconservative Islamophobia' under the George W. Bush administration. Neocon groups focus more on unipolar and militarism in its foreign policy, especially in relation to Islam and Muslims, the key characteristic of liberal imperialism is its rejection of the thesis of 'clash of civilization,' by recognizing that there are so-called 'good Muslims' in addition to 'bad Muslims'. 'Through the categorization of' good and bad Muslims' - which was first popularized by sociologist Mahmoud Mamdani - then no like the Orientalists who see Islam and Muslims in one breath, Washington now sees that there are good Muslim groups on one side and bad Muslim groups on the other. Thus, this categorization does not simplify the actions of one individual or group in Islam as representation of the entire Muslim community, and not likening Islam to the ummah Islam itself.

His policies on the Islamic world put 'hard power' to eliminate what he called an international Islamic terrorist network supported by certain countries was a racist and imperialist policy, which took for granted the concept of the 'white man's burden. Which finally had some US foreign policy influenced by Islamophobia such as the Global War on terror policy, the patriot act policy, the invasion of Afghanistan and Iraq.